The Life and Teachings

of Sufi Saint

Hazrat Shaikh

Sharafuddin Ahmad

Yahya Maneri (Rah A)

by

Syed Sadrul Hasan

Publisher :

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THE LIFE AND TEACHINGS OF
SUFI SAINT
HAZRAT SHAIKH
SHARAFUDDIN AHMAD YAHYA MANERI (Rah A)
By
SYED SADRUL HASAN

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FOREWORD

In the regeneration of the Muslim society in the South Asian subcontinent that now embraces Pakistan, India and Bangladesh, Muslim saints, or Aulia Allah as they are called, played a vital and effective role.

Among them an outstanding personality is that of Makhdoom Sharafuddin Ahmad Yahya Maneri who lived in the seventh century Hijri in Bihar Sharif, a town in the Indian state of Bihar. The message the Makhdoom gave was essentially - adherence to the Truth and service of fellow beings. But what Makhdoom said was distinctive in detail, reflective of his unique experience.

The Makhdoom spent long years in the quest of the ultimate Truth and underwent hardship s, lived in jungles and went through a tough regime of self discipline. As such his teachings, based on his rare insight and wisdom, provide a comprehensive and an easy source of knowledge about several important aspects of Islamic teachings and way of life.

It is a matter of good fortune for us that what the Makhdoom wrote and spoke is preserved in original and for more than 700 years has been a source of guidance and inspiration to those who seek the way of Allah.

Makhdoom's language was Farsi (Persian) which was also the language of court, culture, communication and conversation and since the educated people of those times knew Farsi they could study the text easily.

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As changes came in the political and social situation, Farsi lost its position. There was a need in our society in particular for the translation of writings of the Makhdoom -- the Maktoobat, the letters he wrote to his friends and Malfoozaat that is what he taught to his disciples. There was also a need of books on the life and teachings of the Makhdoom. Thus a number of books were written on Makhdoom in Urdu over a period of a century and a half from now.

This book is also an effort to project the life and teachings of the Makhdoom to readers in the English language. The author, Dr. Syed Sadrul Hasan, MSc, PhD is a scientist and well versed in method of scientific research. He is also quite knowledgeable in Islamic learning and has used his insight into Islamic literature in writing this book. Dr. Sadrul Hasan also authored the book in Urdu, Nuqoosh - e - Sharaf which preceded the present book. In his preface of Naqoosh - e - Sharaf Dr. Sadrul Hasan has mentioned how the idea of writing the book was mooted, discussed and given practical shape.

It was Janab Syed Shah Muhammad Saifuddin Fird ausi, the Sajjada Nashin of Khanqah - e - Muazzam Bihar Sharif, who first thought of a fundamental book in English language and all the accolade to him for the idea. It was through the persistent effort of Mr. Syed Ghulam Mohiuddin, the Ameer, Bazm - e - Fidausia Trust Karachi and publisher of the book that Dr. Sadrul Hasan finally agreed to write the book which is the first book on the subject in the English language.

As mentioned earlier, a number of books have been written on the life of Makhdoom. This book is distinctive in several ways. To begin with, Dr Sadrul Hasan has used his experience of modern scientific methods in evaluation and assessment of facts and data relating to Makhdoom's life and discusses in detail different versions and finding their relative merit. Thus the book is a well researched work containing relevant references of the available material.

The present book could be said to be a translated version of the Urdu Nuqoosh - e - Sharaf but it could not appear to be so. It is true that the English book follows the same sequence and matter as the Urdu book but the text in English reads like

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an original writing.

It has also to be said that the book discusses subjects like Tasawwuf which has a vocabulary and a terminology of its own and the author has competently rendered them in understandable English.

The author has no reason to be dissatisfied with his work but somehow he felt that a second look was needed to be given to the English text and this task was assigned to me. In this connection I want to say that the work took a longer time than was necessary because of my protracted illness and consequent disabilities and for the delay that was caused in the publication I owe an apology to the author, the publisher and prospective readers.

It is gratifying that this first book in English will also be published under the auspices of the Khanqah of Bihar Sharif and will thus enable readers in India to benefit from the teachings of the Makhdoom.

S.G.M. Budruddin
Karachi
Ramadhan 18, 1426. (October 2005)

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WITH LOVING REGARDS

The Pleasure associated with the wind is experienced when it blows, at destined hour it whirls into action.

One auspicious evening an Order reached the Arch Angel Gabriel, "Go down to the world tonight and have a look around." He went and found everyone sound asleep, except for an old man who was an idol worshipper. He was sitting in front of an idol, lost in worship, with his head bowed low; with great devotion he was soliciting the idol for things he needed. Gabriel wanted the divine command to destroy this man and thus wipe out his defiling presence from the face of the earth. "O Gabriel," said a heavenly voice, "even if he does not recognize Me as his Lord, still I consider him one of my slaves."

On another auspicious evening, an address came to Gabriel, "Go tonight also and see who is asleep and who is awake." Gabriel went and saw, standing on one leg, in the niche of a mosque and praying to the Lord with hundred petitions -- the same old man! "Do you recognize him?", asked the voice, "He is the one who was lost in prayer before his idol. Today, a stranger has become a friend, and one ignorant of Me has become filled with knowledge of Me."

At every moment one experiences the Wisdom of the Lord, both His kindness and His rage.

My spiritual mentor Syed Shah Muhammad Saifuddin Firdausi, the Sajjada-Nashin and Mottawalli Dargah and Khanquah Moazzam, and the Patron of Bazm-e-Firdausia Trust-- may Allah grant him the adornment of still high spiritual attainment and greatness!-- admitted me into Silsila-e-Firdausia some five years back during his visit to

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Karachi. After admttimg me as a disciple, his first assignment to me was to get a book written in English on the life and teachings of Makhdomm-e-Jahan Shaikh Sharafuddin Ahmed Yahya Maneri (RA). I felt privileged to get this assignment from my Shaikh, but I soon realized that I was least qualified to undertake this assignment by myself. It was perhaps the invisible guidance from Makhdoom-e-Jahan that led me to meeting Syed Sadrul Hasan, whom I persuaded to author the desired book. First he showed his reluctance, for he thought that he was not qualified to do it, but eventually he agreed to make an endeavour. As planned, the Urdu book, Nuqoosh-e-Sharaf, was first written in order to provide a base for the English version. Nuqoosh-e-Sharaf was well received in the circle of enthusiasts of Islamic spiritualism. The English version, which is more or less a faithful translation of Nuqoosh-e-Sharaf, is now under print. This is a great moment for me, for this accomplishes the assignment to me by my Shaikh.

For me it is a work of inspiration. This book will enable people to become acquainted with the mature insight of the Sufi who not only originated the Firdausi Order in Bihar, but enjoyed a long life, during which he initiated many devotees into the mystical way. He still enjoys immense popularity in religious and official circles among Muslims, as well as, Hindus, a tribute that is shared by not many other medieval Sufi Masters; this explains the popularity of the Order he introduced in Bihar, the Firdausia.

The Prophet (SAW) says, "Men follow the religion of their friends, so they should always be careful of their company". Master Shibli was asked who are the Sufis?. How are they to be distinguished? He said, "He is deaf, dumb and blind". They replied," Those are the marks of an unbeliever". He rejoined, "The unbeliever is deaf to the voice of Truth, blind to the vision of Truth; whereas the knower is deaf and blind to all save the Truth." As I had been missing the company of my shaikh because of the physical distance between us, I felt very perceptibly that through Makhdoon-e-Jahan's blessings, I had the priviledge of meeting Janab Hazrat Shah Ansar Hussain Allahabadi, in whom I find all the qualities of a Shaikh as given in Makhdoom-e-Jahan's Maktoobat-e-Sadi. I enjoy his benevolence and I must therefore express my gratitude to him. His association makes a deep impression on my temperament and habits and very effectively conquers the

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nature and habits of even those with whom I am associated.

I acknowledge with deep gratitude the help and guidance given to me by my dear brother, Syed Sadrul Hasan, who not only authored the book, but also gave me valuable assistance in the accomplishment of this task. May Allah honor him and his family in both the worlds! I am also grateful to my friends and supporters who showed me the straight path. It has been they who gave me the strength, wisdom and farsightedness not only to conceive the idea but also to help me achieve what looked an impossible task.

To conclude, I pray that may all believers, through the blessings of the Prophet (SAW) and illustrious Sufia, experience the beneficence and kindness of Allah (SWT). May Allah shower His choicest blessings on our Prophet (SAW) Ameen!

If he bestows his grace, I shall certainly be liberated, but if he exercises his justice - alas, how humbled I shall be!

Capt (Retd) Syed Ghulam Mohiuddin
Ameer, Bazm-e-Firdausia Trust
Karachi.

October - 2005

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PREFACE

In recent years, there has been a resurgence of interest in spiritualism (or mysticism) possibly because of the people's disillusionment with the materialistic approach to life in the modern world. This perhaps explains the notable increase in literatures on *Sufism* during the last two decades; a very informative survey of it is given in the Preface to the book 'Living Sufism' by S. H. Nasr[1] .

Islam has had been generally misunderstood in the West, and neglected as something of no consequence, and whatever literatures on Islam and *Sufism* have appeared in the West, particularly authored by non - Muslim orientalists, can be categorized in three groups : (1) Distorted and mutilated presentations by ignorant, yet perhaps innocent authors, (ii) Prejudiced literature by authors purposely attempting to distort the sublime truth of Islam, (iii) Scholarly writings, but written with the bias of the authors' own philosophical background and perspectives interpreting the principles, perspectives, and philosophy of Islam from the stand - point of a Universalist approach, which regards Islam and Sufism[2] as a particular manifestation of universal human aspirations towards the supernatural and spiritual.

---

1. S.H. Nasr, Living Sufism, Suhail Academy Lahore (Pak), 2000 pp. VII to XII 2.Sufism by W Stoddart, Foreword by R.W.J. Austin, Suhail Academy Lahore, 1999,p.12

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As for the Muslim authors, there are those who follow the orthodox approach, and present Islam and *Sufism* in their true perspective, Sufism being the spirit of Islam. Indeed, there also have been Westernized Muslims who, in fact , are drawn away from Islam and do not consider Islam as a valid way of life in the modern world; on the other hand, there are also those who are ardent followers of Islam (practising the ritual part faithfully, but concerned very little with its spiritual content!) who are committed to exoteric aspect of it -- a puritan approach, according to their own perception which is now-a-days dubbed as Fundamentalism. Both these groups consider *Sufism* as extraneous to Islam.

Every human being is in search of inner peace; he generally believes that there is some Higher Being in Whose proximity one would find the real peace and tranquility of his inner self. What this Higher Being is most of them have only nebulous idea(s); indeed, the followers of revealed religions have a definite concept of this Being what they call God. This concept about God is what has been taught to them by their Prophets. Yet there are quite a few religions, namely Hinduism and Buddhism, which do not believe in Prophets. The Quran, however, says that there has been no community in the whole history of the human societies for whose guidance Allah (SWT) did not send Prophets. And the history of human society has been such that, in the first place, only a few accepted the Prophet's message, and, secondly, even those who accepted the message, and their following generations, tampered with the Prophet's message. This is all too evident from the stories of the Biblical Prophets. Evidently, therefore, different people have different perceptions about the Higher Being, and so the spiritual way followed by them is also different. The Universalist approach, however, assumes that the essential concept about this Higher Being is the same in all religions. Indeed the ultimate Truth -- (*Haqiquat)* as conceived in *Sufism* -- must be the same, but unfortunately the perception about it does differ amongst the people of the different religions. The

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symbolic parallelism drawn between them may appear intellectual, but does not speak of the reality, and therefore cannot satisfy the seeker's quest for the Truth.

The serious writings on Sufism, following the Universalist approach, suffer from some basic fallacies, such as : (i) Symbolic parallelism is drawn between Islamic *Tasawwuf* and other religions thus mixing up the precepts and terms used in *Tasawwuf* with the mysticism of other religions, (ii) Mysticism as also *Tasawwuf* is considered as a natural process of man's development from his exoteric self to his esoteric self without following any formal route, (iii) The doctrinal aspect of *Tasawwuf* is equated with the spiritual experiences of individual *Sufia* such as Ibn Arabi, misconstruing the imageries of the expressions of their spiritual experiences, (iv) The poetic imageries of *Sufistic* poetries are misinterpreted .

Let us reiterate the basic concepts of Islam It starts with the covenant expressed as *Shahadah*: there is no god (worthy of being worshipped) except Allah (SWT), and Muhammad (SAW) is His Prophet. The first part of this covenant expresses the esoteric part of Islam, and the second part gives the basis for the exoteric aspect of Islam which leads to the esoteric aspect. The two parts taken together constitute the foundation of Islamic belief: this is to say that the way to get to Allah (SWT) -- which is the *Haqiquat* (the Truth)-- is through following the way of life, i.e *Shariat*, as preached by the prophet (SAW) , and *Tasawwuf* tells us the way (*Tariquat*) to follow the *Shariat* in letter and spirit, for this is the way that leads to Allah (SWT).

Islam has been the religion preached by all Prophets: the teachings of every Prophet had two components, the first component pertained to the belief in the Unity of God, Who is the *Haqiquat* (the absolute Truth), to Whom every one is required to surrender himself completely without any reservation; the second component pertained to the way of life, the *Shariah*, which varied from time to time to suit the objective conditions of the particular time, until finally it got

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perfected when the human society entered the phase of development where a broad-based collective living assumed greater importance – this is the Islam of today as revealed to Prophet Muhammad (SAW). Thus Islam of today is the continuity of the revealed guidance given to the different Prophets all through the human history. The important thing to remember is that all Prophets believed in and preached about the same Truth-- the Unity of Allah (SWT) Who is One and the Only, Who is *Quadeem* (His existence has no beginning and no end), Who is unchanging and has no partner; He created the Universe and whatever exists therein. He is not a passive onlooker on His creation, rather His Wisdom is at play in whatever takes place in the world of His creation. As the proper understanding of the *Haqiquat* is the key to the development of one's spirituality, the Muslim scholars have written at great length on this subject, see for example *Futuhat-e-Makkiya* by ibn Arabi wherein the Shaikh has given the details of his belief[3] to which he wants his readers to bear witness. In Islamic mysticism, or *Tasawwuf*, there is no ambiguity about the *Haqiquat* (the Absolute Turth), the focus of the quest of the *Sufi* seeker.The highest spiritual attainment of a *Sufi* seeker is known as *fana-anil-fana* -- the state in which the seeker is so engrossed in the vision of Allah's (SWT) resplendence that he not only becomes oblivious of himself (his identity) but also loses all awareness that he is lost. This is the state which is described as *Wahdat - ul - wajood*. The exponents of the Universalist approach to mysticism consider this concept of *Wahdat - ul - wajood* synonymous with the concept of Supreme Identity.

Before we discuss the suggested parallelism between *Wahadat-ul-wajood* and 'Supreme Identity', let us state the concept of *Wahadat-ul-wajood*. This concept can be explained in two ways: first it means that 'Only Allah (SWT) exists in reality, all others have virtual existence for they have no permanence, and continually undergo change of their states';

3.See *Fusus-ul-Hekam* by Ibn Arabi, Urdu translation byMaulana Abdul Qadeer Siddiqui published byJamia Usmania, Hyderabad Dacca(1942).

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secondly it states the spiritual state of a *Sufi* seeker who becomes so engrossed in the vision of the resplendence of Allah (SWT) that he loses all awareness about himself and his state and thus sees nothing but Allah (SWT).
At no stage, however, the seeker's identity merges with the Creator (Allah (SWT)): the Creator (Allah (SWT)) and the creation (man) cannot become one and the same. This is the corner-stone of Islamic belief, and naturally of *Tasawwuf*, for *Tasawwuf* is nothing extraneous to Islam, and there can be no compromise on this issue.

William Stoddart has, in his book '*Sufism*' devoted an exclusive chapter on 'The Mystical path' wherein he has drawn parallels between the mystic belief of different religions including Islam, and has adopted the Universalist approach in his comparative study of the different religions with particular reference to mysticism[4]. Herein one sees the examples of the pitfalls of treating such subjects rather superficially. Just to serve as example, one would like to discuss his presentations on (i) Supreme Identity, (ii) Initiation, and (iii) *Tantara*-- the supreme Identity concept found in Hinduism and Budhism. Stoddart writes:

> The highest state of mystical union or 'Supreme Identity' has been expressed in many different ways. Sometimes such expressions, when in subjective mode, are arrestingly direct One thinks of St Paul's 'Not I, but Christ in me' and *Al-Hallaj's* 'I am the Truth' (*ana'l-Haqq*)

Let us examine the statement of St Paul. This statement states the existence of two separate beings 'I' and 'Christ', and the statement of St Paul speaks of his spiritual state -- his complete submissiveness to Christ. This does not imply the union of St Paul with Christ -- the merger of the identity of St Paul with Christ. Indeed, *Al-Hallaj's* statement does, on

4.Sufism by W.Stoddart, Suhail AcademyLahore(Pak),1999, pp 54-56

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the face of it, imply union with God, but his statement was considered as heresy even by as illustrious a *Sufi* of the time as Abu Bakr Shibli (Rah A) -- indeed Shibli (Rah A) was aware of the real spiritual state of Al-Hallaj and knew that his statement was misconstrued, yet, in order to ensure that the common Muslim did not get misled about the belief in *Tauhid* , he went along with the common perception of his statement and endorsed his execution on the gallows following the *Shariah*(law). A later *Sufi*, Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A) (this book is devoted to his life and teachings) said: "I am sorry that even though there were stalwart *Sufis* present at the time, yet no one tried to save his life. If I were there, I would have tried to change his spiritual state to the higher level (ie from *Fardiat to Zaujiat*)". The statement of *Al-Hallaj* are words of *Shathyiat* (words spoken in ecstasy), and the illustrious mystics, even in their moments of ecstasy, are required not to make such statements

In respect of 'Initiation', Stoddart writes:

"To embark on a spiritual path, a rite of initiation is indispensable. This is the case in all religions. The rite of initiation, which may be compared to the planting of a seed, imparts on the disciple a specific spiritual influence which effectuates the beginning (initium) of his new inward life.... In Sufism the aspirant received the rite of initiation from a Sufi master (*Shaikh or Murshid*) who, in his turn, has received it, at the beginning of his spiritual career, from his *Shaikh* or spiritual master, and so on back to the first Sufis ... ...

The majority of Muslims are not Sufis, and have not received this rite of initiation. The situation in Christianly is rather different. The Christian rite of initiation is baptism. It is clear that since early times baptism has been routinely administered to infants. In this Christianity is exceptional, for it is unusual for initiation to be conferred on all, and also at an age which rules

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out conscious desire on the part of those to be initiated.... ..
Nevertheless, since an esoteric rite applied exoterically remains esoteric in itself, it follows that all Christians are in principle initiates; that is, their spiritual status is in principle analogous to that of the Sufis .... Christian initiation (baptism) is exploited fully only by the saints... ."

The perception about Islam in respect of Initiation is completely based on ignorance. If one were to compare 'baptism' with some rites in Islam, one would be amazed to find a whole chain of rites that a Muslim baby/child goes through. Immediately after a Muslim baby is born - after he/she is cleaned up and given a bath - he is made to listen to *Adhan* (call for prayer) and *Iqamah* (call for the prayer called to order). Let us recount what these say:

Allah (SWT) is Great -- this is repeated four times,
I bear witness that there is no god (worthy of worship)
except Allah (SWT)-- this is repeated two times;
I bear witness that Muhammad is Allah (SWT)'s Messenger (Prophet)-- this is repeated two times;
Come to (offer) *Salaat* (prayer)-- this is repeated two times;
Come to seek beneficence- this is repeated two times;
Allah (SWT) is Great, Allah (SWT) is Great;
There is no god (worthy of worship) except Allah (SWT);

The *Iqamah* also comprises the above, but the following is further added before the last two lines;

The *salaat* (prayer) has been called to order,
The *salaat* (prayer) has been called to order,

Can there be a better initiation of a baby! Seven days after the birth, an animal is sacrificed, the baby's head is

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shaved and he/she is given an appropriate name. When the child is between 4-5 years old, he is formally initiated to learning the Quran. When the child attains seven years of age, he is persuaded to offer the *salaat* (prayer); when he is nine years of age, he is reprimanded for missing his five-imes prayers. This is how a Muslim baby/child is initiated to the esoteric and exoteric aspects of Islam -- first unconsciously and then consciously : this ensures his/her salvation provided he remains steadfast in his belief and passes away as a Muslim. Thus every Muslim is blessed with a level of *vilayat* (closeness to Allah (SWT)), and the simple adherence to *Shariah* in letter and spirit gives him/her the beneficence of spirituality. Indeed if one wants to be blessed with the higher level of spirituality -- the proximity of Allah (SWT) -- so that he may have the vision of the resplendence of Allah's (SWT) Self and His Attributes, he has to make special efforts for which he needs a guide - the *Shaikh*: he thus becomes the disciple of a *Shaikh* who guides him through the way (*Tariquat*) that leads to Allah's (SWT) proximity. This path is difficult and fraught with dangers, and only the *Shaikh* can lead him safely though this path - this path is also the path of *Shariah* which indeed lays great emphasis on realizing the spirit of *Shariah*, by undertaking such exercises as *Zikr* (remembrance) *Fikr* (contemplation) and *Muraquiba* (meditation), etc.

Islam (and obviously *Tasawwuf*) is very particular in getting right one's belief in Allah (SWT). In comparing this belief with the belief of other religions, one may note in particular two aspects: (1) *Haqiquat* is eternal and cannot change, (ii) Allah (SWT) - Who is the *Haqiquat* - is *Wajib-ul-wajood* and is the Creator of everything that exists including human minds, and thus it is meaningless to ponder on understanding His Self. All Prophets preached about the same Truth - i.e. Allah (SWT).Quran says: Or were Ye present when death came to Jacob, when he said unto his sons; what will you worship after me ? They said, we shall worship thy God, the God of thy fathers Ibrahim, Ismael and Isaac, One God and unto Him we have surrendered (Al-Quran; II, 133).

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None of the Biblical Prophets spoke of Trinity. Did God undergo a change on the eve of the Christian era!

Elaborating on the mystical ways of Hinduism and Buddhism, W. Stoddart writes: "One of the expressions of Supreme Identity found in Hinduism and *Buddhism* is that of *Tantra*, which makes use of the symbolism of sexual union. This symbolism is often the subject of Hindu and Bu ddhist statuary. In the Hindu form, it is basically a question of the union of Shiva (God) with His Shakti or Consort (representing his own creative ' Powers' or "Energies' , separated from Him, nonetheless, in so far as He is infinite and Unqualified (*nirguna*). Shiva and his Shakti are the divine prototypes of *purusha* and *prakriti* which can be translated into Western sclolastic terms as Essence and Substance, or Act and Potency".

Further on he writes:

> All these considerations have not taken us away from our main theme, namely the mystical path, and spiritual realization in Sufism. The Active and the Passive Poles, and their Union, are central to Sufi doctrine and method. In Sufi writings, the Polarity in question appears as the Divine Command (al Amr) and universal Nature (al Tabiat al kulliya); and again as the supreme Pen (al Qalam) and the Guarded Tablet (al lauh al-mahfiz) This relationship is at the heart of Islamic metaphysics, while in mysticism (as well as in art), use is made of the fact that the creating pathway leading from principle to manifestation is also the re-integrating path way leading from manifestation to Principle.
>
> The application of the sexual symbolism may sometimes be reversed, and there are some Sufis who attribute femininity, not to the Passive Pole of manifestation but to the Divine Essence (Dhat) (Stoddart emphasis in the footnote that

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Dhat is a feminine gender). This has above all a 'mystical', or 'operative' end in view, the goal of the mystical quest being personified as a woman, usually named Laila which means 'night' (again a reference to the Divine Essence).This is the holiest and most secret inwardness of God, and marks the end of the mystical path.

The difficulty with symbolic expression is that one can have multiple interpretation of the symbolism, and yet all may be further from truth. The concept of Tantara, making use of the symbolism of sexual union, is very outrageous from the Islamic point of view. One may ask whether this represents the truth about the Creator or the Creation or both ? Most probably, this symbolizes the process of creation.From Islamic point of view, the act of Divine creation has its basis on Kun-fa-yakun (Be and it becomes) and we know for example that the creation of Adam (AS) and Eve and even Jesus (AS) -- had no basis in sexual symbolism. If one were to extend this symbolism to the pairing of biological species, or to the pairing of fundamental particles (particles and anti particles), we will need to explain the existence of neutral particles as well. To consider God as feminine (and equate this with 'Laila') because 'Dhat' is a feminine gender in Arabic is based on ignorance about the Arabic language: in Arabic, there is no neuter gender - all living or non-living things are either masculine or feminine In the Arabic language, there are equivalent words for *Dhat*, such as *nafas*, *jauhar*, which are masculine.

Furthermore, someone who is the seeker of Truth must have an unambiguous concept about the Truth -- not necessarily the knowledge but the concept (what should be the belief about Allah's (SWT) Self and His Attributes). Indeed, when the seeker gets close to Allah (SWT) he becomes more and more knowledgeable about the Allah's (SWT) Self and His Attributes and becomes lost in His resplendence. Thus the concept and the methodology of Islamic mysticism, i.e. *Tasawwuf*, is exclusively its own, and

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must not be mixed up with others.

For the proper understanding of the Islamic mysticism (*Tasawwuf*) one would better study the life and teachings of some illustrious mystics of Islam. Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A) has been a great Muslim mystic of the 7-8th century Hijri. His works on Islamic mysticsm are quite extensive, and are available in the form of his authored books, letters, and *malfoozaat* (records of his discourses). Many of his extant works have been translated into Urdu and have been published .The collections of his letters have attracted much wider readership: Maktoobat-e-Sadi deals with the elements of *Tasawwuf*, written with great clarity and coherence, and can be taken up for study as an authoritative text book on *Tasawwuf*.

This book, which is devoted to presenting the life and teachings of Makhdoom-e-Jahan Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A), has been written in compliance with the desire of the sitting Sajjada, , Janab Syed Shah Saifuddin, of the Khanquah of the Shaikh, who, during his visit to Karachi, in the year 2001, had suggested the desirability of writing a book on Makhdoom-e-Jahan in English .

Bazm-e-Firdausia Trust, of which the *sajjada* is also the patron, took this up as an assignment. I had been out of the country then. On my return, I had the privilege of meeting the notably active members of the Bazm, namely Capt. (Retd.) Syed Ghulam Mohiuddin, Syed Shah Ali Husain Suharwardy, and Syed Imtiaz-ul-Huda, who desired that I should take up this assignment. I had never thought that I could ever do it, but on the persistent insistence of these kind friends, I agreed, hoping that the blessings of Makhdoom-e-Jahan (Rah A)would guide me through .

Nevertheless, it was decided that the book be first written in Urdu, which should serve as the base for the book in English. By the grace of Allah (SWT), the book in Urdu, Nuqoosh-e-Sharaf, has already seen the light of the day: the first edition has been well received, and almost all the copies have reached the hands of the enthusiasts, and the second

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edition has also now been published. As had been planned, the book in English is also now ready for publication. This book is more or less a faithful rendering of Nuqoosh - e - Sharaf , yet it stands on its own, avoiding in places the rhetorics of the Urdu language, and also in places the textural materials have been abridged.

Tasawwuf is a subject by itself, having its own vocabulary and terminologies. It is often difficult to find their equivalents in the English language As such, these terminologies, wherever they occur- have been used as such in the running text, which are followed by their English equivalents (one word equivalent or phrases) given in parenthesis. For the convenience of the readers, the parenthetical English equivalents have been repeated at convenient intervals, along with the terminologies, so that the readers may not need to turn back the pages to find these equivalents where they occur for the first time.No particular pattern has been followed in the transliteration of the Urdu/Persian/Arabic words: efforts have been made to see that they sound close to the phonetics of these words.Often 'aa' has been used for long vowel'a'. Many of the terminologies which have exclusive meaning in Islamic literatures have been generally capitalized No particular preference has been made for either Arabic or Persian/Urdu way of pronouncing *ta marbuta*, for example *Shariat* and *Shariah* have been used interchangeably

The abbreviations used are:

SWT: *Subhanahu Wa Ta'ala*

SAW: *Sullul Laho Alaihe Wasallam*

RA: *Razi Allah-o-Anho/Anha*

Rah A: *Rahmatul Lah Alaih*

The references occurring in each chapter have been given at the end of the Chapter. These references have been abbreviated: the details are given below:

1. *Maktoobat-e-Sadi:* *Maktoobat-e-Sadi* by Makhdoom-e-Jahan Shaikh Sharafuddin Ahmad Yahya

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Maneri (Rah A), translated into Urdu by Syed Shah Najmuddin (Rah A) and Syed Shah Ilyas (Rah A) published by Syed Shah Muhammad Naeem Nadvi, Latifabad, Hyderabad (1967)
Note: This book has been published by different publishers. However, the book published by Mr. S.S.M. Naem Nadvi is unique in that this comprises both the original Persian version and its Urdu translations undertaken by two authors . The first forty letters have been translated by Syed Shah Najmuddin (Rah A) -- this part comprises two volumes, the first volume contains the Persian Version, and the second volume contains the Urdu version. The last sixty letters have been translated by Syed Shah Ilyas (Rah A) - this also has been published in two volumes, the first volume contains the original Persian version, and the second volume contains the Urdu translation. The references quoted in this book refer to the Urdu volumes of this publication.

2.Maktoobat-e-do-Sadi translated by Naeem Nadvi: Maktoobat-e-do-Sadi by Makhdoom-e-Jahan Shaikh Sharfuddin Ahmad Yahya Maneri (Rah A), translated by Syed Muhammad Naeem Nadvi, publishers: Madina Publishing Company, M A. Jinnah Road, Karachi; Year of Publication is not mentioned. Most likely this is post 1980 publication. Note: This contains only 153 letters.

3.*Maktoobat-e-do-Sadi*, translated by Qasimuddin Ahmad : *Maktoob-e-do-Sadi*, translated by Hakim Syed Shah Qasimuddin Ahmad Fird ausi (corrected and rearranged by Syed Shah Muhammad Saifuddin Fird ausi), Pulishers: Maktabai Sharaf, Bait-us-Sharaf, Khanquah-e-Moazzam, Bihar Sharif (1993). Note: This book contains 208 letters.

4. *Seerat-us-Sharaf: Seerat-us-Sharaf* by Syed Zamiruddin Ahmad Bihari, Azimabadi

5. *Wasila - i - Sharaf wa Zareea - i - Daulat: Wasila - i -*

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Sharaf wa Zareea - i - Daulat by Syed Shah Farzand Ali Sufi Maneri (corrections and foot-note addend by Muhammad Tayyeb Abdaali), Available from *Kitab Manzil, Subzi Bagh*, Patna -4.

6. *Tarikh - e - Silsila - i - Firdausia: Tarikh - e - Silsila - i - Firdausia* , by Muhammad Moinuddin Dardayi, Kitab Manzil, Bari Road, Gaya, Bihar, (1962)

7. Matiul Imam's Dissertation: Matiul Imam's Dissertation on the life of Makhdoom-e-Jahan Shaikh Sharafuddin Ahmad Yahya Maneri, translated by Muhammad Zafirul Hasan, which was serialised in the monthly journal *Mehr-e-Neemrose*, Available from 204, Al-Imran, Sharafabad, Karachi 5.

8. *Ma'adan-ul-Ma'ani: Ma'adan-ul-Ma'ani*, compiled discourses of Makhdoom-e-Jahan Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A), compiled by Zain Badr Arabi (Rah A), translated into Urdu by Syed Shah Qasimuddin Firdausi, Publishers: *Maktaba-i-Sharaf, Bait-us-Sharaf, Khanquah -e-Moazzum*; Bihar Sharif (1985)

9. *Khwan-e-Pur-Na'mat: Khwan-e-Pur Na'mat*, compiled discourses of Makhdoom-e-Jahan Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A), translated into Urdu by Dr Muhammad *Arshad Firdausi*, Pulishers: *Maktaba-i-Sharaf, Bait-us-Sharaf, Khanquah-e-Moazzum*, Bihar Sharif (1989).

10. *Rahat-ul-Quloob: Rahat-ul-Quloob* , compiled discourses of Makhdoom-e-Jahan Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A), translated into Urdu by Hakim Shah Muhammad Tahir Usmani Firdausi Simlavi, Publishers: *Maktaba-i-Firdausia, Khanquah-e-Mujibia Firdausia*, Simla Pak, Aurangabad, Bihar (1991).

11. *Manaquib-ul-Asfia: Manaquib-ul-Asfia*, by

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Makhdoom Shoaib Firdausi, translated into Urdu by Dr Mohammad Ali Arshad Sharafi, Publisher: *Maktaba-i-Sharaf, Bait-us-Sharaf, Khanquah Moazzam*, Bihar Sharif, (2001)

12. *Aadab-ul-Murideen: Sharh-e-Aadab-ul-Murideen*, by Makhdoom-e-Jahan Shaikh Sharafudin Ahmad Yahya Maneri (Rah A), translated into Urdu by Syed Shah Qasimuddin Ahmad Sharafi - ul - Firdausi, Publisher: *Bait - us - Sharaf, Khanquah - e - Moazzam*, Bihar Sharif, (1966).

13. *Moonis-ul-Murideen*: *Moonis-ul-Murideen*, compiled discourses of Makhdoom-e-Jahan Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A), translated into Urdu by Syed Shah Qasimuddin Ahmad Sharafi-ul-Firdausi, Publisher: *Bait-us-Sharaf, Khanquah-e-Moazzam*, Bihar Sharif, (1383 Hijri).

14. *Manaquib-e-Shoaib*: *Manaquib-e-Shoaib* by Abdul Wasay Siddiqui Firdausi, *Khanquah-e-Shaikhupura*, Distt Mongyr, Bihar (1964).

15. *Fawaed-ul-Murideen: Fawaed-ul-Murideen*, compiled discourses of Makhdoom-e-Jahan Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A), translated in Urdu by Syed Shah Qasimuddin Ahmad Sharafi-ul-Firdausi, Publisher: *Bait-us-Sharaf, Khanquah-e-Moazzam*, Bihar Sharif, (1408 Hijri).

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17. *Noor-e-Mubin: Noor-e-Mubin* by Dr Syed Hamid Hasan Bilgrami, Firoze Sons, Karachi (1998).

Providence has been very kind to me: I had the privilege of being brought up under the care of my parents who developed in me the passion for Islamic learning and its way of life My father, Late Syed Hadi Hasan, the disciple and *khalifa* of Syed Shah Wasi Ahmad alias Shah Barati, *Khanquah - e - Moazzam* , Bihar sharif, has also been my spiritual mentor

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(Shaikh) who admitted me into *Silsila-i-Firdausia*. And my mother's love and affection has always been a source of great inspiration to me.

I am extremely grateful to Mr. S.G.M. Budruddin, a senior journalist, and an affectionate elder of our family, for going through the manuscript and for taking pains to edit it despite his bad health, and also to his daughter Shahida Maqsood, for constantly assisting him, and even inspiring him to carry this work through. My thanks are due to the great driving force behind *Bazm-e-Firdausia* Trust, Captain (Retired) Syed Ghulam Mohiuddin, who had been a source of inspiration to me; he provided me the unfailing help and support in collecting for me the necessary literature for this work, and for shouldering the exclusive responsibility for the get-up and printing of this book. If he was not there, the book would have never seen the light of the day. I must also thank Mrs. Irfana Isharat Mohiuddin, who very graciously offered to underake the final editing of the manuscript before sending it to the press for printing; I must say she did a splendid job in going through the manuscript throughly and critically. And in the end, I must thank my old Assistant and a very caring person , Muhammad Akhter Sayeed, who undertook to compose the book on the computer -- a very painstaking job -- from my manuscript written in long hand.

Syed Sadrul Hasan

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PART 1

The Life

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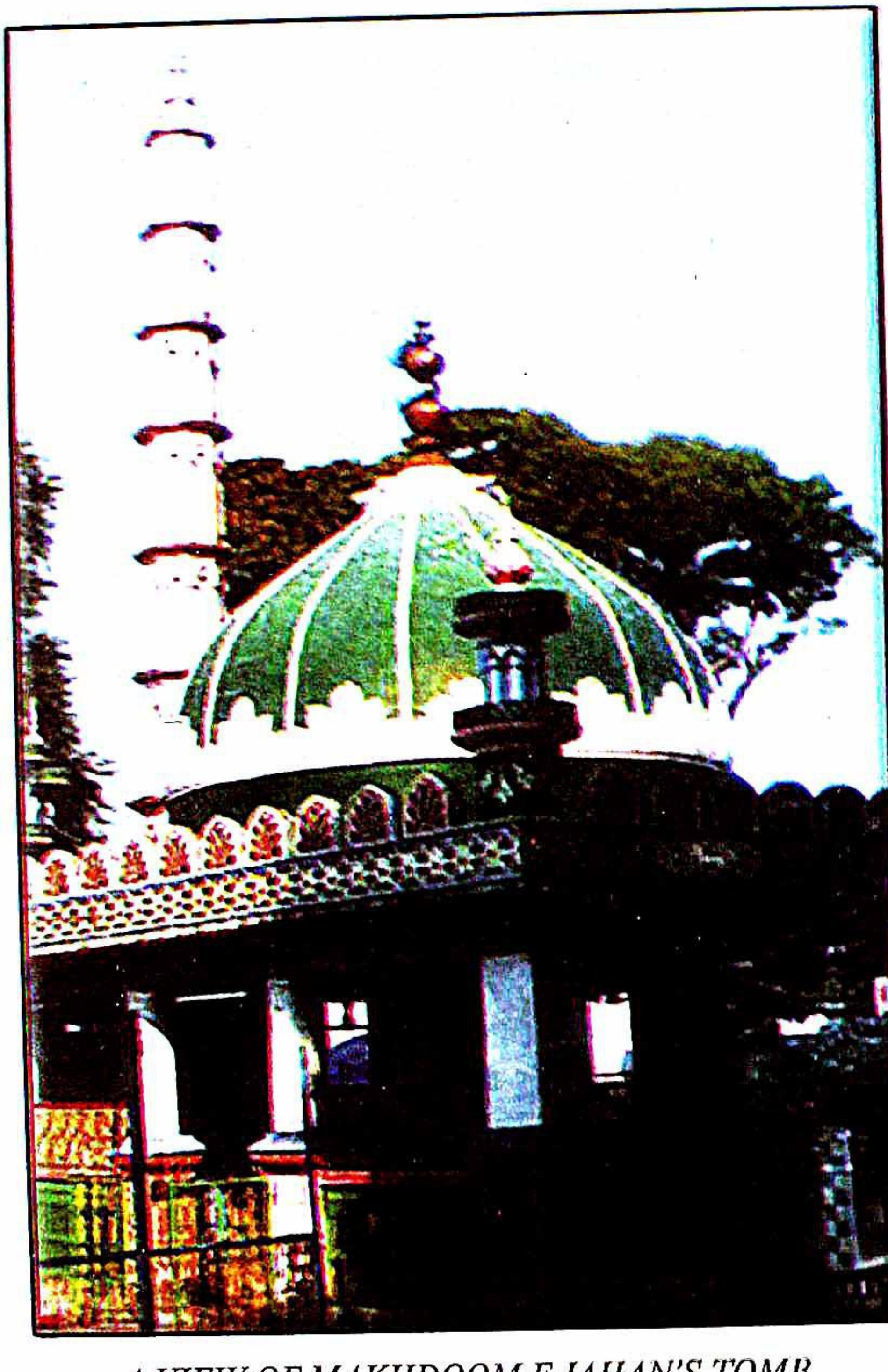

A VIEW OF MAKHDOOM-E-JAHAN'S TOMB
(BIHAR SHARIF, INDIA)

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CHAPTER 1
NAME AND BIRTHPLACE

Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A) was the most illustrious spiritual leader of his time -- a great *Sufi* (mystic) who rose to that pinnacle of spiritual attainments from where there is no fear of fall (*sahib - e - tarkee*) -- and truly representative of the great *Sufia* of the earliest Muslim history. He was a true follower of the traditions of the Prophet (SAW), and followed the *sunnah*(traditions of the Prophet (SAW)) meticulously. He had imbibed from the spirit of the Divine Knowledge and was deep immersed in the great sea of Divine Unity, but he remained steadfast in keeping with the norms of *Shariah*, and did never utter *shathyaat* (words of ecstasy repugnant to the *Shariah*). He was the most accomplished *Sufi* living amongst his admirers and followers, and he did not have any airs of his spiritual attainments.)

Birth and Childhood: Makhdoom-e-Jahan's full name is Sharafuddin Ahmad Yahya Maneri. He is commonly known by this name. Maner is his birthplace; the appendage Maneri to his name signifies this. Maner is a small township of the Bihar province in India, and is situated about eighteen miles from Patna, the capital city of Bihar.) Bihar is a province of India which enjoys the status of a state in the constitutional

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framework of India. Looking back in history to trace the geographical boundaries of Bihar, one comes across the name of Magadha in the fourth century B.C. Magadha then comprised what today constitutes the central, north central, and southern Bihar including Orissa. Patliputra (today's Patna) was the capital of Magadha.

Asoka was a great emperor of the Mauriya dynasty. He got converted to Buddhism. Buddhism flourished in the reign of Asoka. His rule extended over almost the entire north India. Patliputra was its capital. After the death of Asoka, the kingdom became weak. Buddhism also had its downfall and Brahminism had its ascendancy. At the advent of the Muslims in Bihar in the sixth century Hijri, there was no strong central government in northern India.

In the eastern part of India, there indeed was a flourishing state in the deltaic region of the Ganges and the Brahmaputra. This state was threatened by its neighbour states in the northwest and the east. These different states were identified by their rulers rather than by geographical names. However, this entire region was known by the name of Gwara-Bangala, which later was called Guada by the Hindus and Bangala by the Muslims.

When the great grandfather of Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A), Imam Taj Faquih (Rah A), came to Maner, Maner was territorially linked with Qannauj, and was unconnected with Bihar (i.e. the township of Bihar including its suburbs). We see that the fortress of Bihar was captured by Mohammad Bakhtiar Khilji some eighteen years after the conquest of Maner by the Muslims. When the fortress of Bihar was occupied by the forces of Mohammad Bakhtiar Khiliji, they found no survivors in the fortress; all had given their lives in the battle. In the fortress, there were found a very large number of books, and they (Khilji's men) got to know that the fortress was the place of learning,

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belonging to the faith of Brahminism: Bihar, pronounced as Veehar, was a Sanskirt word meaning the 'place of learning'. For this reason the inhabitants of the fortress fought to the last man to defend it. After taking over Bihar (and perhaps the annexation of Maner and other areas), the Muslims called the entire region 'Bihar'. Obviously, the geographical boundaries of this region changed depending upon the changes in the occupied areas under different rulers, yet it was determined essentially with reference to Magadha. During the Muslim and the British rules, this region was made part of Bengal. Later in the early twentieth century this region was given its full status as a province of India.

When we talk of Maner and Bihar in the context of Muslim's advent in India, we mean the townships of Maner and Bihar with their adjoining areas. Indeed, after the occupation of the Bihar fortress by Mohammad Bakhtiar Khilji, and the annexation of Maner and other areas, the Muslims named this region 'Bihar' (for further details, please see, for example, ' A short History of Pakistan, by I.H. Qureshi, Karachi University Press (1984), pages 168-169).

Makhdoom Yahya (Rah A), the father of Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A) (hereafter he would be referred to as Makhdoom-e-Jahan), had been given an early indication about the birth of Makhdoom-e-Jahan. It is said that Makhdoom Yahya (Rah A) had great reverence for Maulana Taquiuddin Arabi (Rah A), a reverend *Sufi* living in Mehsoon. Maulana Taquiuddin (Rah A) is the one who compiled a book by the name '*Multaquit*' comprising excerpts from *Ahyaul-Uloom*. Makhdoom Yahya (Rah A) used to visit the Maulana every now and then. Whenever he visited Maulana Taquiuddin (Rah A), the Maulana showed great respect to him. He would greet him standing, and would kiss him on the back. As usual, Makhdoom Yahya (Rah A) visited the Maulana one day, but to his surprise, the Maulana did not greet him the usual way. Makhdoom Yahya (Rah A) felt perturbed. The Maulana sensed it, and he said that the person to whom he showed his respects had got out of him and was

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passing through the evolutionary stages to be born in this world. This was the good tidings about the birth of Makhdoom - e - Jahan.

Makhdoom-e- Jahan was born in his parental home in Maner. The house is still there, and it is said that this was the place where Imam Taj Faquih (Rah A) took rest after the fall of Maner to him[2]. This house has an open courtyard, measuring 48' x 48', between the main building and the verandah. In the room where Makhdoom-e-Jahan (Rah A) was born, there still exists a wooden bed on which his mother took rest after his birth. Adjacent to this room, there is a small cubicle where his father used to offer his prayers.

Makhdoom-e-Jahan was born on 29th Sha'ban, 661 Hijri[3]. There is another version as well which will be discussed in the following pages.

Makhdoom-e-Jahan was a born *wali* (saint). His parents had sensed it in the very beginning. His mother never suckled him without having performed the *wudhu* (ablution). Most probably,no other lady suckled him . It is also reported that during the month of *Ramadhan* (fasting) he would not accept feeding during daytime. While he was still an infant, his mother one day left him alone in the house for some time[4] and when she returned she was scared to find a saintly person sitting by his side driving away the flies. When she reported about this to his father, Qazi Shahabuddin Pir Jagjot (Rah A), he consoled her, and said that the saintly person was, in fact, Khwaja Khizr (Rah A) who, he said, had admonished her for leaving the child unattended, for there was the risk of evil spirits haunting the lonely child.

There were enough indications suggesting that Makhdoom-e-Jahan was a born *wali* (saint), but the Providence had it so ordained that he would appear leading a normal life and much involved in the day to day business of life as any body else. Following strictly the norms of *Shariah*, he kept busy acquiring the knowledge for the elevation of his inner and outer self. But he would not, even unconsciously, act in a manner demonstrative of his mystic self. This is the

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Divine favour he was blessed with, for such are the favoured few who serve as true spiritual guides. When Makhdoom-e-Jahan did assume the role of a spiritual guide, his followers and admirers expressed their love and admiration by such appellations as Makhdoom-e-Jahan, Makhdoom-ul-Mulk, etc. but Makhdoom-e-Jahan himself was all humility, and considered himself as the lowest amongst Allah's creation. The common man refers to him as *Makhdoom Saheb*. There indeed are many entitled *Makhdoom*, but to the people at large only he is their revered *'Makhdoom Saheb'*. Abdullah Shattaar (Rah A) says that he saw the appellations used for different *wulis* (saints) written on *Arsh* (the throne of Allah): *Sultan-ul-Arifeen* was the appellation given to Ba Yazeed Bistami (Rah A) and *Sultan-ul-Muhaqquiqeen* was the appellation given to Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A)[5].

The Pronunciation of Maner: The word Maner has been pronounced differently in different periods of time. Syed Shah Farzand Ali Maneri (Rah A) writes[6] in his book *Waseela-i-Sharaf-wa-Zareea-i-Daulat* (the original book is available with Shah Tayyab Abdaali, and is dated 1311 Hijri): "Maner is pronounced with *fath* on the first and the third letter, and *sakoon* on the second and the fourth letters; in the west, the first letter is pronounced with *zamm*, as such my mentor Asadullah Ghalib Dehlavi (may his soul rest in peace!), in his letters to me, used to write *zamm* on the first letter".

Matiul Imam, in his dissertation, gives more details[7]. According to him, Maner is a Sanskrit word, and is pronounced as Manyara; in Dev Nagri script, this would read as Manyaraa. During the Muslim period, this was pronounced with a slight variation as Manyar. He quotes some verses to substantiate this. For example, Shaikh Husain Moez Shams Balkhi (Rah A) in his euology to Makhdoom-e-Jahan says:

مقتدائے دین پیرم منیری ایں سخن از ما بگفت از دلبری

In another book, namely *Sharaf Nama-e-Maneri* by Ibrahim Qewaam Faruqui (this book is a glossary of the Persian, Urdu,

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and Turkish languages, and is dedicated to Makhdoom Jehan), the author, in euology to Makhdoom-e-Jahan, says:

مغیث جہاں سرور منیر است کہ خاک درروضہ اش عنبر است
مسمی بنی 'احمد منیری کہ دارد بدودین حق برتری

In these verses *Manyari* is seen to be rhyming with *dilbari* and *bartari* and Manyar is rhyming with *amber* substantiating thereby the pronunciation of Maner as Manyar. However, during the last few centuries, the pronunciation Maner has been in vogue. Perhaps Mirza Ghalib, having respect for this place, placed *zamm* on the first letter to make the word meaningful (*munеer* means illuminating).

Name: In respect of the name of Makhdoom-e-Jahan, there appear some varying versions in different biographies which need clarification. In *Waseela-i-Sharaf wa Zareea-i-Daulat* and *Tarikh-e-Silsila-i-Firdausia*, he is simply mentioned as Shaikh Sharafuddin Ahmad Yahya Maneri. However, *Seerat-us-Sharaf* and the dissertation of Matiul Imam give some details about the name. *Seerat-us-Sharaf* states as follows [8]:

> "Name: Ahmad. Sharaful Haq-wal-Millat-wad-Den: Appellation. *Syedul Mutakal-lamin, Sultan-ul-Muhaqquiqeen, Burhanul Aashiqueen, Shaikh-ul-Islam-wal-Muslimeen, Makhdoom-e-Jahan, Mukhdoom-ul-Mulk*: Titles".

In Matiul Imam's Dissertation, it is stated as follows [9]:

> "Name: Ahmad (No other name appears in literature). Appellation: the important ones are Sharafuddin, and the following also appear in literatures (for his disciples and associates have referred to him by these appellations): *Sharaf-ul-Haq-wa-Shara'-wad-Deen, Makhdoom-e-Jahan.*"

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The above details of the name are of little impotance, for Makhdoom-e-Jahan is commonly known as Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A). After all, a name is used for the purpose of identification.; his commonly known name serves this purpose. However, if one were to dwell on the aspect of name just for academic purposes, it may be said that most likely Sharafuddin is his proper name: this name rhymes with the names of his other brothers, namely Khaliluddin, Jaliluddin, Habibuddin. The appendage of Ahmad Yahya following Sharafuddin is most likely a filial appellation, for his father's full name is Ahmad Yahya (this name appears on page 139 of the book *Tarikh-e-Silsila-i-Firdausia*). Such filial appellations appearing in the names were not uncommon in those days. For example, Makhdoom Husain Moez Shams Balkhi(Rah A) derives the appendage Moez Shams Balkhi from his father's name. As for the appellations Makhdoom-e-Jahan, Makhdoomul Mulk, etc., these are words of adoration used by his disciples and admirers.

Birthplace and Date of Birth: Maner is his place of birth. There is unanimity on this. As for his date of birth, there are different versions[10]. Syed Shah Najmuddin Firdausi, the author of *Hayat-e-Sabaat*, puts it as Sha'baan 29, 661 Hijri, while the author of *Bazm-e-Sufia* puts it as Sha'baan 26, 661 Hijri. Some versions also mention the day, which is Friday. As for the year of birth, there is no dispute, although Matiul Imam, in his dissertation, expresses his reservation, for he does not find it supported by proper references. However, he considers it plausible for the reason that Qazi Shahabuddin Pir Jagjot (Rah A), the grand-father of Makhdoom-e-Jahan, who passed away in the year 666 Hijri, had seen his grandson[11]. As Shah Najmuddin Firdausi belonged to the family of Makhdoom-e-Jahan and had been amongst the elders of Makhdoom-e-Jahan's *khanquah*, his version does carry weight, and so it may be stated with a good degree of

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confidence that Makhdoom-e-Jahan was born on Friday, Sha'baan 29, 661 Hijri.

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1. Manaquib-ul-Asfia, p.263, also see, Waseela-i-Sharaf wa Zareea-i-Daulat, p.12.
2. Matiul Imam's Dissertation, Mehr-e-Neemrose, September-October issue 1972, p.29.
3. Ibid. p.28.
4. Manaquib-ul-Asfia, p.264
5. Tarikh-e-Silsila-i-Firdausia, p.148
6. Waseela-a-Sharf wa Zareea-i-Daulat, p.74
7. Matiul Imam's Dissertation, Mehr-e-Neemrose,March-April issue 1972, pp.19-21
8. Seerat-us-Sharaf, p.40
9. Matiul Imam's Disssertation, Mehr-e-Neemrose , Sept.-Oct issue 1972, p.25.
10. Tarikh - e - Silsila - i - Firdausia
11. Matiul Imam's Dissertation, Mehr-e-Neemrose, Sep.-Oct. issue 1972, p. 27.

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CHAPTER 2
FAMILY'S ARRIVAL IN MANER:

The great grandfather of Makhdoom-e-Jahan, Imam Taj Faquih (Rah A), was the first in the family to come to Maner. He came here with his wife, and at least two of his sons, Makhdoom Israel and Makhdoom Ismail. Having accomplished his mission, he returned home leaving behind his two sons in Maner. The accounts as to what prompted him to come to Maner, when he came, and who accompanied him, etc., differ in details. An adumbration of the popular versions is somewhat as follows:

Imam Taj Faquih who lived in Quds Khalil, a locality of Bait-ul-Maqdis, once had a vision of the Prophet (SAW) who (SAW) directed him to go to Maner and wage the holy war to help out a Muslim, Aarif Momin, living there, who was being tortured by the *Raja* (ruler) of the place.The Prophet (SAW) further said that he (SAW) was also directing some Muslim rulers to join him in this mission. In response to this, the Imam set out on the assigned mission with his wife and children. Many others joined him on the way. When this caravan of *mujahideen* (those who struggle in the way of Allah) reached Maner, they fought against the *Raja*. The *Raja* was defeated, and fled with his family; perhaps he was spotted by some *mujahid* and was killed. Thus Imam Taj Faquih (Rah A)

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took over Maner. The Imam stayed in this place for some time. During this period, his wife passed away. He was very much grieved by the demise of his wife. Furthermore, he felt uncomfortable with the strangeness of the place, and so he went back to his home in Baitul Maqdis, leaving behind his two sons in Maner. Back home, he married his earlier wife's sister and spent the rest of his days there. According to some versions, he got a son, Abdul Aziz, from his second wife, who, after the demise of his father, came over to Maner, with the permission of his mother, to join his brothers there, and eventually settled down in this place.

DIFFERENT VERSIONS: The foregoing is just a summary of the popular versions. The accounts given in literatures somewhat vary in details. It would, therefore, be worthwhile to first present hereunder relevant details from pertinent literatures and examine them critically to work out a trustworthy version. The version given in *Waseela-e-Sharaf wa Zareea-i-Daulat* is reproduced below[1]:

> The author of *Tarikh-e-Farishta*, in his history of the kingdom of Feroze Rai son of Kishu Raj son of Maha Raj son of Kishun. son of Purab son of Hind son of Haam son of Prophet Noah (peace be on him) writes that the township of Maner was built in his days. Contemporaneously in Iran, there was the Kingdom of Mano Chehra and Saam Nariman Pehalwaan. He further writes that the township of Bihar was built by his gradfather, Maha Raj son of Kishun, a contemporary of Fareedoon, who gathered learned and respectable people from adjoining areas and got them settled in this place; he also built many places of worship and seats of learning, and allocated the revenues collected from this place for spending on the students -- the name Bihar has its origin in the Sanskrit word Bihar which means educational institution.

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In short, Maner was ruled by a *Raja* who was a staunch Hindu and a tyrant. His rule extended over a large area, and in this whole area, there lived just one Muslim, Momin Aarif (Rah A), who was an accomplished *Sufi* endowed with miracles -- his shrine is in Maner. The *Raja* gave him hard time and wanted him to leave his territory. Momin Aarif (Rah A) was such an accomplished *Sufi* that he offered his five time prayers in *Khana-e-Kaaba*. Compelled by the ever-increasing excesses of the *Raja*, Momin Aarif (Rah A) went to *Madina Munawwara* and invoked the Prophet's (SAW) blessings. That very night, Imam Taj Faquih(Rah A), a resident of Quds Khalil of Bait-ul-Maqdis, had a vision of the Prophet (SAW) who(SAW) directed him to wage the holy war against the *Raja*, and assured him of the support of some Muslim rulers who were also being directed accordingly. Thus the following morning the Imam got ready for the *jihad*, persuaded others for the *jihad*, and set out on the mission, joined in by others. Many others joined him on the way. Many Muslim rulers and elite, who also had been directed by the Prophet (SAW), joined hands in this mission by placing their contingent of people, led by their close relatives, at the disposal of the Imam. Tajuddin Khandgah, Mir Ali Turk, Larbak Shaheed were among the princes, and Mir Syed Jaffer and Mir Syed Muzaffar were the Chiefs of their people, and the overall Chief of the combined army was Hazrat Qutub Salaar, the standard-bearer, whose shrine is in Menhdawan (this is an old village adjoining Maner on the road). In short, when this Islamic army reached the borders of Maner, the encounter began; and after this triumphant army

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closed in on Maner, the *Raja* fled with his family members, and disappeared. Some say that he was spotted by some *mujahid* on the way and was killed. In short, the army entered Maner, hoisted the flag of Islam, and the Imam then rested against the *Matka* (jar) that is still there in the hall and is popularly called *Takiya*, and he washed his sword there. It is said that in *Barhi Dargah*, where there is now the shrine of Makhdoom Shah Yahya (Rah A), there was a Hindu place of worship.The triumphant army men demolished the idols there, and broke down the picture made of stone at the gate, and thus left behind the reminiscences of the *jihad*. Hereunder is the couplet that reckons the year of victory (using the method of numerology):

یافت چوں بر راجۂ منیر ظفر — دادامام از دیں جہانے رانوی
ہست منقول از بزرگان سلف — سال آں دین محمد شد قوی
(۵۷۶ھ)

(translation: When the *Raja* of Maner was overpowered, theImam proclaimed the good tidings of the *Deen*(Islam) to the world. It is stated by the elders of the past that this was the year when the *Deen* of Muhammad (SAW) gathered strength. (the year of conquest: 576 Hijri).

The well-known names of the martyrs, whose names are also recorded in the genealogical tree are: Alvi Shaheed, Mir Syed Ali Turk, Lurbak Shaheed, Fareed Shaheed, Taj Shaheed, Masoom Shaheed, Chandan Shaheed, Junaid Shaheed, Ishaq Shaheed, Yaqub Shaheed, Yusuf Shaheed, Pehalwaan Shaheed, Sufi Shaheed, Shah Abdul Ghani Shaheed, Shah Abdus Subhaan Shaheed, Qubool Shaheed, Dost Mohammad Shaheed, Allauddin Shaheed, Syed Jalal Shaheed, Sheru Shaheed, Syed Roshan Ali Shaheed , Shah

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Ghulam Hussain Shaheed, Mustafa Khan Shaheed, Yusuf Beig Shaheed, Shaikh Aasim Shaheed, Dawood Shaheed. May Allah shower His Favours on them!

CONCLUSION: Imam Taj Faquih did not feel at home in this land of infidels. After the conquest of Maner, he returned to his homeland leaving behind his sons. He had three sons, namely Makhdooom Shah Israel, Makhdoom Shah Ismail, and Makhdoom Shah Abdul Aziz. Some say that even Makhdoom Shah Yahya was born in their home of origin (Bait-ul-Maqdis) and had come to Maner alongwith his grandfather. Makhdoom Yahya's teacher, Makhdoom Shah Ruknuddin Murghilani, had also accompanied the Imam to Maner. It is reported that a warrior king and *mujahid* (Ikhiaruddin Mohammad son of Bakhtiar Khilji),during his *jihad* excursion, reached the eastern land. Makhdoom Yahya (Rah A) offered him to take control of the state of Maner. He (Iftikharuddin Khilji) declined the offer. He said that he carried out *jihad* and collected booty, but did not take over the Muslim's land and properties. The Imam said that kingship and kingdom are not hereditary things; they are just the favours of Allah. Whomsoever He chooses He favours. He said that he found it difficult to manage the responsibility of the state, for this interfered with the observance of his prayers. He thus handed over the Maner state to Ikhtiaruddin Khilji, advised him to rule with justice, and spared himself from the responsibility of the state. Ikhtiaruddin Khilji earmarked some properties for the maintenance of the *khanquah* and put it at the disposal of Makhdoom Yahya (Rah A).

Almost in line with the above, but with some variation

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in details, we find the version given by Syed Shah Muraad Ali of Maner as given in his book *Aasaar-e-Maner* [2]. This book was written about fifty- four (54) years after *Waseela-i- Sharaf wa Zareea-i-Daulat*. The following excerpt (its English translation) from this book is reproduced here; this is reproduced from the dissertation of Matiul Imam:

Maner Sharif is a historical and blessed place of Bihar which has been the abode of great Muslim scholars and *sufis* for the last eight hundred years. During those days, it was ruled by a *Raja*. A Muslim named Momin Aarif (Rah A), a Yemeni by birth, undertook travels and turned up in Maner where he settled down. The *Raja* felt that his *raj* (rule) was threatened by the spirituality of this Muslim. So he forced him to leave Maner.

Momin Aarif (Rah A) left the place and travelling through the different Islamic centres came to *Madina Munawwara* and invoked the Prophet's (SAW) blessings. He was blessed. An illustrious son of the sons of Hashim (*Banu Hashim*) whose family was known to be blessed with inner and outer virtues right from the beginning, who himself was known for his piety throughout the Arab land, and who lived in Quds Khalil, a locality of Bait-ul-Maqdis, passing his days in devotional prayers, his name being Mohammad, and Taj Faquih his appellation, had a vision of the Prophet (SAW) who (SAW) directed him to undertake *jihad*. The Prophet SAW) asked him to proceed to Maner and carry the message of Islam there. He (SAW) offered him his (SAW) *kulah* (cap) and prayed for his success.

Without loss of time, in response to the command of the Prophet (SAW), he proceeded on the *jihad* mission, alongwith his wife and children. The Prophet's (SAW) *kulah*, and the relics that had come to him are his family's

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heritage. Many Muslims joined him on his way; some Muslim rulers too, in obedience to the Prophets (SAW) command they had received in their visions of the Prophet (SAW), sent their dear ones to join the men under the command of the chief of the mission. We find that Tajuddin Khandgaah, Mir Ali Turk, and Lurbak Shaheed were from amongst the princes. Syedana Khateeruddin Abdaal, the nephew (sister's son) of Hazrat Pir Dastagir Ghousul Aazam Shah Abdul Quadir Jilani, also joined in this *jihad*. Thus this small group of people formed an army and silently passed through the great part of India. This army entered India from the north west and reached the Karmasaang river near Buxar bordering the Kingdom of Maner. When this army crossed the river, they were faced with the *Raja's* army, and a pitched battle ensued. The *Raja's* army was defeated and was pushed back upto the gate of the *Raja's* fortress. Here the *Raja* put up his last resistance, and a fierce battle was fought. The fortress of *Raja* came under the control of the Muslims after the greater part of *Raja's* army had been destroyed. Thus this region which had been looming in the darkness of infidelity glowed with the beaming light of Islam which eventually spread throughout the nooks and corners of Bihar province. It was Rajab 27 ,576 Hijri when Maner fell to Imam Taj Faquih (Rah A) who, in obedience to the call given by the Prophet (SAW) ,had carried out the *jihad*. The fortress of *Raja* was demolished, yet the reminiscences of the past can still be seen there. After completing the Maner mission, Imam Taj Faquih (Rah A) stayed there for some time, but then returned to Baitul Maqdis after assigning the control of Maner to his sons.

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The battle of Maner was not a local battle, for we find many of the Imam's companions laid to rest in places far away from Maner Sharif. For example, Shah Burhan Shaheed's tomb is in Kumhraar, south of Patna, and Chandan Shaheed's tomb is on a hill in Sahsaraam which is known as *Chandan Shaheed's Choti*..

Matiul Imam in his dissertation, recounts the accounts given in the respective books by Syed Shah Farzand Ali Maneri (Rah A) and Syed Muradullah Maneri, as reproduced above, and then presents historical evidence regarding the conquest of Bihar. In the following is reproduced his version in this respect[3]:

> It is a fact that the Muslims captured Bihar at the end of the sixth century Hijri (12th century AD). This event has been described by Abu Nasr Minhajuddin Usman son of Sirajuddin Al Jauzjani in his famous book *'Tabaquat-e-Nasiri'*. *Tabaquat-e-Nasiri* is the best source book on the history of that period. Minhaj Siraj writes: "Muhammad Bakhtiar Khilji came from Ghaur a land of hot climate. He was of strong build, quite active and clever, heroic, brave, fearless, and competent. He left his tribal home and came to Ghazni to the court of Sultan Moezuddin, where he was considered unfit for service in the army. ... After some time, he came to Malik Hesamuddin Ughulbek in Oudh. ... Brave and fearless as he was, his area of activity was centered on Bihar and Maner, where he carried out his raids and collected booty. When he succeeded in organizing his own army, and in collecting war machineries - horses and arms - he became famous for his chivalry and war booty. This attracted the members of the Khilji clan from different parts of India to gather around him.

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When Sultan Qutbuddin heard of him, he called him and honoured him with favours. This further helped him and gave him strength. He moved towards Bihar with his army, leaving the area in ruins. For two years, he carried out his raids in this area until he gathered sufficient strength to besiege Bihar fortress.

Authentic reporters say that he came to the fort with two hundred armoured men mounted on horse-backs, and then suddenly invaded the fortress. Two clever brothers from Farghana, namely Nizamuddin and Samsamuddin were in the service of Muhammad Bakhtiar Khilji. In the year 641 Hijri/1243 AD, I heard Samsamuddin reporting personally to me as follows in Lukhnowti:

> When they reached the fortress wall, they started the raid: these two brothers were the heroes of this army. Mohammad Bakhtiar Khilji, by his sheer strength and chivalry, pulled down the fortress gate and conquered the fortress. Large booty came in their possession. The inhabitants of this fortress were largely Brahmins, who used to shave their heads; all of them lost their lives. They found a large number of books there.They called the available people there to find out what was contained in these books, but there was no knowledgeable person who could help. The people in the fortress had all laid down their lives, and there was not a single survivor. On enquiry, they came to know that the fortress city was, in fact, an educational institution, and that the word 'Bihar' meant educational institution in the Hindi language. Large booty came in his possession. He then

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presented himself in the court of Sultan Qutbuddin where he was honoured with felicitations and favour."

In the light of these accounts, Matiul Imam concludes[4] that Bihar was conquered between 593 to 595 Hijri corresponding to 1197-1199 A.D. Now let us see what is given in *Seerat-us-Sharaf* about Imam Taj Faquih (Rah A)[5]:

Maulana Mohammad Taj Faquih (Rah A), who is the founder member of Makhdoom's family in India, came to India from Quds Khalil, a locality of Bait-ul-Maqdis, and settled down in Maner. This township (i.e. Maner) is situated about sixty miles to the west of Bihar Sharif. Historical records say that this twonship was built during the reign of Feroz Rai, the king of India, who was a contemporary of Mano Chehra, the king of Iran. During those days, Maner was the capital of the Hindu rulers.

This much is true, and there is nothing to argue against this. As to what prompted him (Imam Taj Faquih) to undertake the long journey (to Maner), there is little known for sure, for the Maulana, from worldly point of view, was not of that great stature and renown that his life and achievements could find a place in the historical records alongwith the accounts of kings and elite. Therefore, it is almost impossible to get any trustworthy material in this respect. The narrations by different narrators are conflicting and are not at all trustworthy, for they have all been written down many years after the Maulana.Makhdoom's ancestors, though were distinguished in certain ways, yet were not of the stature that they would attract a group of admirers around them who would have the urge to write

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about their lives and achievements. Indeed, when our Makhdoom rose to great heights of renown, the people felt interested in collecting information about his ancestor's life and works, and the narratives, made available by people here and there, were recorded without scrutiny. In my opinion , it would be futile to reproduce them as such and use them for including in this biography. Suffice it to say that there is a couplet which reckons the year of the conquest of Maner by the Muslims as 576 Hijri. The couplet is:

یافت چوں بر راجۂ منیر ظفر　　دادامام ازدیں جہانے رانوی

ہست منقول از بزرگان سلف　　سال آں دین محمد شد قوی
(۵۷۶ھ)

Translation: When he got victory over the *Raja* of Manyar, the Imam proclaimed the good tidings of Islam to the world. It is reported by the elders of the past: That year the *Deen* of Muhammad (SAW) gained strength.

Maulana Muhammad Taj Faquih (Rah A) was instrumental, to a large extent, in the propagation of Islam in Maner and its suburbs. There was hardly a home where the *azaan* (call for prayer) was not heard. Because of the Maulana, a respectable and strong group of Muslims emerged there. But the Maulana had lived there only for a short period during which his wife passed away. Although his sons were with him to share his grief, he could not resist the nostalgia for his homeland. He, therefore, returned to Quds Khalil leaving behind his sons in Maner. Back home, he married his first wife's sister. He had a son, Shah Abdul Aziz, from this marriage. The

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Maulana spent the rest of his life in Quds Khalil. After the Maulana's passing away, Shah Abdul Aziz came to Maner to join his brothers, and settled down there. The author of the book *Manaqib-ul-Asfia* is his grandson.

If we look at the above versions carefully, we find that, apart from minor variations of details,there are some major issues that cannot be ignored. These issues are : (i) Has there been any role of Imam Taj Faquih (Rah A) in the conquest of Maner? (ii) Are the conquests of Maner and of Bihar interconnected events, or were these carried out by different people at different times? (iii) What is the correct version in respect of the coming of Shah Abdul Aziz, Imam Taj Faquih's (Rah A) third son, to Maner?

Critical Review: The author of *Seerat-us-Sharaf* has rejected outright any role of Imam Taj Faquih (Rah A) in the conquest of Maner; also, Matiul Imam, in his dissertation, expresses his reservations in this respect, because of the absence of any worthwhile historical references, and is sceptical about the trustworthiness of the popular versions.

In this context, one will have to keep in mind some of the accepted facts about which there are no two opinions. Everybody agrees that Imam Taj Faquih (Rah A) did come to Maner, and that he was accompanied by at least two of his sons, Shaikh Israel and Shaikh Ismail (Rah A). During that time, the political scenario of this region was somewhat as follows: there existed no central government; the region was split into small territories ruled by *Rajas*; Buddhism and Brahminism were at loggerheads with each other to gain the supreme control over the people, the Brahmins trying to exterminate the Buddhists. The region comprising present day Bihar, Bengal, Assam and Orissa , then known as Guar -Bangala, was divided at least in four parts, each under

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different rulers. These rulers were often fighting with each other to get control over the others. Maner and Bihar were separately governed; Maner's *Raja* had no control over Bihar.

All agree that during the days when Imam Taj Faquih (Rah A) was in Maner, the Muslims there had been living in peace, that the Muslim homes were comfortably settled and were serving as missionary centres of Islam. The question is: where was the *Raja* of Maner those days? We find that not only Momin Aarif (Rah A) but all Muslims were living there comfortably. This means hat Maner had been taken over by the Muslims, and that it was under the control of the Muslims, otherwise Imam Taj Faquih (Rah A) could not have left behind his sons there. The fact that Imam Taj Faquih returned to Quds Khalil does suggest that he had come there for a specified purpose, and so, after accomplishing his mission he returned to his home: had he come there simply as a Muslim missionary, he would have stayed back following the tradition of most Muslim *Sufia*. Historical evidence suggests that Bihar was taken over by Bakhtiar Khilji around 593-595 Hijri. During this period, the family of Imam Taj Faquih (Rah A) had already settled in Maner, and, in fact, was the ruler of Maner. Imam Taj Faquih (Rah A) himself had already left Maner for his home in Quds Khalil. The conquest of Maner did not take place at the hands of Bakhtiar Khilji, and so it is quite understandable that many years later Makhdoom Yahya (Reh. A) handed over the control of Maner to Ikhtiaruddin Khilji son of Bakhtiar Khilji and spared himself from the responsibilities of state management so that he could devote to prayers and spiritual attainments.

The contention of the author of *Seerat-us-Sharaf* that Imam Taj Faquih (Rah A) was not of the stature that he could lead the conquest of Maner (even though he is quite eloquent about his missionary work in Maner) is rather contentious. Who would comprehend the vision of the man of vision! Perhaps Imam Taj Faquih (Rah A), in addition to his

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proficiency in Islamic knowledge, had been gifted with the qualities of a warrior and of statecraft. Besides, if Providence has it so ordained, the necessary tools and resources get provided from the unseen. Thus we find that, along with the common people, the elite of the society, the chiefs, and princes join in the caravan of Imam Taj Faquih (Rah A). If we do not accept all these, the history of the conquest of Maner and the settlement of the Muslims there shall remain obscure and incomplete. Therefore, in view of the preponderant evidence, it must be said that Imam Taj Faquih (Rah A) was the one who conquered Maner.

As mentioned earlier, Bihar was conquered by Bakhtiar Khilji, and the conquest of Maner took place some eighteen years earlier. The fact that there is no mention of Maner in the records of his conquests also suggests that the two conquests were not part of the same series of conquests, and Maner was conquered before the conquest of Bihar.

The reluctance of the author of *Seerat-us-Sharaf* in accepting the verbal and family versions does not carry much weight. Even if one were to concede that the family of Makhdoom-e-Jahan achieved prominence after Makhdoom-e-Jahan attained great heights of prominence, there are sufficient evidence to show that the accomplishments of Imam Taj Faquih (Rah A) must have been well-known in his family. Makhdoom-e-Jahan was twenty-nine years of age when his father, Makhdoom Yahya (Rah A), passed away. Makhdoom Yahya (Rah A) had four sons, and he himself had fully grown up in the life time of his father, Shaikh Israel.

Shaikh Israel and Shaikh Ismail had accompanied their father, Imam Taj Faquih (Rah A), on his *jihad* mission to Maner (according to some version, Makhdoom Yahya (Rah A) was already born then, and he too was carried along in the caravan). Thus it appears that the two sons of Imam Taj

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Faquih (Rah A) were fully grown up, and had personally witnessed the *jihad* operation of Imam Taj Faquih (Rah A). As the descendants of Shaikh Israel and Shaikh Ismail increased with time, and further because of the close kinship of this family with that of Qazi Shahabuddin Pir Jagjot (Rah A), the family of Imam Taj Faquih (Rah A) rose to great prominence. Thus we see that even during the days of Makhdoom-e-Jahan there were people available who had personally witnessed, or heard from direct witnesses, the *jihad* operation of Imam Taj Faquih (Rah A) . Apart from this, it is hard to believe that the glorious achievements of one's ancestors should have become obliterated from the memories of the family members so soon. Thus authentic version of the event must have been current in the Makhdoom-e-Jahan's family; and, indeed later, the disciples, and followers, and admirers of Makhdoom-e-Jahan must have passed on the accounts of this event through generations, which became part of history. Thus the accounts of the conquests of Maner at the hands of Imam Taj Faquih (Rah A), as given in the accounts of *Waseela-i-Sharaf wa Zareea-i-Daulat*, and *Aasaar Maner*, as reproduced above, are trustworthy accounts and minor variations in details are not important, for such variations often occur even in recorded histories.

The coming of Shaikh Abdul Aziz to Maner will be discussed later. The author of *Tarikh-e-Silsila-i-Firdausia* has stated that Imam Taj Faquih stayed in Maner for six years prior to getting engaged in the battle of Maner[6]. This is not understandable, for the Imam was accompanied with a large number of people. In view of the known intolerance of the *Raja* of Maner for the Muslims, it is simply impossible that he would have allowed them on his soil for such a long time: even if the Imam's men had tried to evade battle for these long years, it simply could not be avoided under the circumstances. Most probably the Imam stayed in Maner for six years after the conquest of Maner.

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CHAPTER 3
MAKHDOOM-E-JAHAN'S ANCESTRY

Imam Taj Faquih (Rah A), the great grandfather of Makhdoom-e-Jahan, was the first amongst his ancestors to come to India, and having successfully accomplished his mission of getting the control over Maner, subduing the Maner *Raja*, he returned to his home in Quds Khalil leaving behind his sons in Maner. Thus Makhdoom-e- Jehan's ancestors settled down in Maner. Makhdoom-e-Jehan's ancestry can be traced back to Hashim and Muttalib, the ancestors of the Prophet (SAW). Amongst the available versions of the geneological tree of Makhdoom-e-Jahan is the one documented by Maulana Aamoon (Rah A), who claimed that it was dictated to him by Makhdoom-e-Jahan himself. Maulana Aamoon (Rah A) had the privilege of living in the company of Makhdoom-e-Jahan since he was twelve years old. His father, Ibrahim, was the disciple of Makhdoom - e - Jahan. The family tree recorded by Maulana Aamoon (Rah A) appears to be the most authentic. However, there are two versions of this family tree available, one in the Makhdoom-e-Jahan's *Khanquah* in Bihar Sharif, and the other in the *Balkhi Khanquah*, Patna. The two versions differ slightly. A number of other documents containing the family tree of Makhdoom-e-Jahan are also available in different places such

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as the *khanquahs* of Maner, Islampur, etc. Matiul Imam in his dissertation has made use of six such documents and has presented them in tabular form for comparative studies[1]. The details of these six versions of the Makhdoom-e-Jahan family tree are given hereunder:

1.*Tahqiquat-ul-Ma'ani*, version I: This is based on Maulana Aamoon's version as available in the *khanquah* of Makhdoom-e-Jahan, and has been reproduced from the book *Tarikh-e-Silsila-i-Firdausia*

2.*Tahqiquat-ul-Ma'ani*, Version II: This has been reproduced from the hand-written script of the discourses of Maulana Aamoon, as available in *khanquah-e-Balkhia*, Patna.

3.*Matalib-ul-Talib (Sharh-e-Aadab-ul Murideen)*. This is based on the hand-written script as available in *Khanqueh-e-Balkhia*, Patna. The script is dated 1158 Hijri.

4.*Waseela-e-Sharaf wa Zareea-i-Daulat*, by Syed Shah Farzand Ali Maneri; the script is dated Patna 1313 Hijri.

5.*Seerat-us-Sharaf*, by Syed Zameeruddin Ahmad, published in 1901 AD at Patna.

6.*Aasaar-e-Maner*, by Syed Shah Murad-ul-Lah Maneri, published in 1367 Hijri at Patna.

The family tree as recorded in the discourse of Mulana Aamoon, and available in the *khanquah* of Makhdoom-e-Jahan, Bihar Sharif, is as follows:

Makhdoom Sharafuddin son of Makhdoom Yahya son of Shah Israel son of Imam Taj Faquih son of Imam Abu Bakar, son of Imam Abu Fath son of Imam Abul Qasim son of Imam Abus Saaem son of Imam Abu Dahr son of Imam Abul Lais, son of Imam Abu Sahma son of Imam Abu Deen son of Imam Abu Masood, son of Imam Abu Zar son of Zubair son of Abdul Muttalib son of Hashim.In the table (see next page) are given the notable differences that are found in the six different versions (as given in Matiul Imam's dissertation): *Table inserted on next page.*

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FAMILY TREE-Notable Difference

	Version No.1	Version No.2	Version No.3	Version No.4	Version No.5	Version No.6
1	*Makhdoom Sharafuddin*	*Shah Sharafuddin*	*Shaikh Sharafuddin*	*Makhdoom Sharafuddin*	*Makhdoom Sharafuddin Ahmad*	--
8	*Imam Abu Saim*	*Imam Abu Sayaam*	*Imam Abu Sayaam*	*Ab-us-Saim*	*Abi-as-Sayem*	*Abu Sayem*
11	*Imam Abu Sahmah*	*Imam Abu Shahmah*	*Imam Abu Shahmah*	*Abu Surma*	*Abi Sahmah*	*Abu Surma (Abu Sahma)*
12	*Imam Abu Deen*	*Imam Abu Deen*	*Imam Abu Deen*	*Abu Deen*	*Abi-al-Deen*	*Abu Deen*
13	*Imam Abu Masood*	*Imam Abu Masood*	*Imam Abu Masood*	*Abu Masood*	*Abi Saeed*	*Abu Masood*
14	*Imam Abu Zar*	*Imam Abu Zarda'a*	*Imam Abu Darda'a*	*Abu Zar*	*Abi Zar*	*Abu Zar*
15	*Zubair*	-	-	*Zubair*	*Zubair-al-Makkani*	*Zubair*
16	*Abdul Muttalib*	*Abdul Muttalib*	*Abdul Muttalib*	*Abdul Muttalib*	*Abi Sa'ab*	*Abdul Muttalib*
17	*Hashim*	*Hashim*	*Hashim*	*Hashim*	*Abdul Muttalib*	*Hashim*
18.	-	-	-	-	*Hashim*	-

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If we look at this table carefully, we would find that there are only very minor differences in the names appearing above the fourteenth step of the table and as such are of little significance. The nature of these differences are such as (i) Abu has been written for Abi, (ii) the titles have either been omitted or are written with some variations, e.g. Imam and Maulana, Shaikh and Makhdoom have been used interchangeably. Indeed, there are some significant differences in the names appearing at step eleven and thirteen, e.g. Abu Sahma is mentioned as Abu Shahma or Abu Surmah in some versions, and Abu Masood is mentioned as Saeed in one version. Albeit, the differences in names appearing at step fourteen and further down are quite significant; these are given below:

1. At step fourteen, Abu Zar appears as Abu Darda in some version, including the one available at *Khanquah-e-Balkhi*, Patna. As Zubair son of Hashim had no son named Abu Darda, some biographers have contended that Makhdoom-e-Jahan was not a Hashemite, but was an Ansari. But this certainly is erroneous, for there is a consensus that Makhdoom-e-Jahan was Muttalabi and Hashmi; even those versions which mentioned the name of Abu Darda (versions 2 and 3) in place of Abu Zar culminate in Hashim at the apex of the family tree and miss the name between Abu Darda and Abdul Muttalib.

2. The biographers have discussed at length the contentious point whether Zubair son of Abdul Muttalib had any son by the name of Abu Darda. In this context, the dissertation of Matiul Imam provides a detailed discussion based on historical references. This has also been discussed in the marginal notes of *Waseela-i-Sharaf* wa *Zareea-i-Daulat*[2], which is reproduced hereunder:

> Abu Zar: He was the son of Hazrat Zubair, the uncle of our Prophet, Hazrat Muhammad Mustafa (SAW). *Mabroo* has written in *Kaamil* that his name was Abdullah and Abu Zar was his filial name.

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His life sketch has been given in *Asadul Ghaba fi Ahwaal-is-Sahaaba* authored by ibn Aseer Jawzi. Ibn Saad has written about him in category V of *sahaaba* and has described him as exceedingly brave and chivalrous. In *Asadul Ghaba*, it is stated that the Prophet (SAW) called him *ibn amœ* and *habeebœ* (son of my uncle, and my friend)--*qeel innahu kaana yaqool ibn abœ*. It is stated in *Asaaba* that when he presented himself before the Prophet (SAW) on the Day of Conquest of Mecca, the Prophet (SAW) made him sit by his side and invested him with a robe of honour. He was nearly thirty years of age when the Prophet (SAW) passed away. He was martyred in the battle of Ajnadeen during the caliphate of Hazrat Abu Bakr (RA) in the thirteenth Hijri.

Matiul Imam in his dissertation has discussed this issue in the light of the historical evidence and has concluded by making reference to the book *Tazkira-i-Sadiqua*, authored by Abdur Rahim Zubair-al-Hashimi (Publication: Allahabad, 1345 Hijri/1927 AD, pages 17-18), and has reproduced an excerpt from this book[3] which may be considered to be the essence of this study, with which Matiul Imam is also in agreement. Hereunder is given the relevant excerpt from this book:

> I have gone through some fifty different versionsof the family tree (of Makhdoom-e-Jahan), and all of them end up in Abdullah son of Zubair son of Abdul Muttalib at the apex of the family tree. Moeenuddin Jhusi, the historian of the Tughlaque period, has written with great diligence the family trees of those Arab tribes who came to India during that period. This also contains the account of the descendants of Zubair son of Abdul Muttalib who came to India during that period.

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This book is available in Khuda Bux Library,Patna. But Abu Mohammad son of Muslim son of Qutaiba, in his book *Al-Ma'rif* (page 38, published in Egypt) states that Abdullah son of Al-Zubair son of Abdul Muttalib witnessed the emergence of Islam and did embrace Islam, but he had no child. However, he did not substantiate his statement with proper evidence. As the accepted principle is that positive evidence supercedes the negative evidence, there is little room for any scepticism.

(a) It is possible that Abdullah son of Zubair, because of his retiring to solitude and his migration to non-Arab lands, was not accessible to genealogists. Ibn Qutaiba states, in his preface to his book on page 2: "I have seen many respectable persons who were unaware of their family trees, and have also come across many a people of respectable ancestry who had little knowledge of their ancestors. And, even amongst the *Quraish*, I found people who were unaware how they were related to the Prophet (SAW) or the companions of the Prophet (SAW)."

Indeed, the disarray in the Arab tribes, their mixing with non-Arabs and the remoteness of their residences from their land of origin (Arab land), had resulted in this great change in them that they had completely become oblivious of the interest in preserving their genealogy what had, for centuries,been their secondary nature.

(b) Sometimes it so happens that the essential structure of the family tree is correct, but there arises confusion in the different branches of the tree which criss-cross. For example ,a person may be a Siddiqui (descendant of the first caliph, Abu Bakr Siddique (RA)) and a descendant of Abdur Rehman son of Abu Bakr (RA) but would rather

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say that he is the descendant of Mohammad son of Abu Bakr (RA). Similarly there may be a person who is *Ansari*, and a *Khazraji* but popularly considered to be *Osi*. In such situations, no one would deny their respective ancestry to be Siddiqui and *Ansari*.

(c) Sometimes there is a coincidence of name, for example, Abdullah son of Zubair son of Abdul Muttallib and Abdullah son of Haris son of Abdul Muttalib are the grandsons of Abdul Muttalib. The genealogists, agree, in fact are unanimous, that the progenies of Abdullah son of Haris son of Abdul Muttalib do exist, and Qutaiba, in his book *Al-Ma'arif*, states that they had settled down in Syria, and in view of their being small in number they were called *al - Moza*. On the other hand, the later genealogists say that the progenies of Abdullah son of Zubair were settled in Khalil (Syria). Thus it is quite possible that the later genealogists may have mixed up the two branches of the progenies of Abdul Muttalib and may have mistaken the *Haris* lineage for *Zubairi* lineage, for the fact remains that all genealogists and historians are unanimous about Makhdoom Yahya to be the descendant of Abdul Muttalib. This appears to be the most plausible explanation. Allah knows best.

Matiul Imam in his dissertation states: "Unless there emerges some other evidence contrary to the above facts, I also consider the conclusion reached by the author of *Tazkira-i-Sadiqua* to be true".

In support of the conclusion reached by the author of *Tazkira-i-Sadiqua*, it may be further stated that Zubair being the eldest son of Abdul Muttalib succeeded his father after his demise as the Chief of Banu Hashim and continued in office until his own demise (he was in office for thirteen years). He

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was then succeeded by Abu Talib. It is quite possible that the progenies of Haris son of Abdul Muttalib became known as the progenies of their elder uncle -- in earlier times, it was not an unusual practice, for example, Makhdoom Hussain Nausha-i-Tauhid became known as the son of Maulana Muzaffar, his eldest uncle.

(3) In the fifth version, there occurs the name of Abi Saab between Zubair Al-Makki and Abdul Muttalib. According to *Waseela-e-Sharaf wa Zareea-i-Daulat*[4], this was the filial name of Zubair, but it is not supported by historical evidence. It appears that the appendage of al-Makki to Zubair's name is just to distinguish him from others having the same name. Thus it is quite likely that the name Abi Saab crept in because of some misunderstanding.

To conclude, the family tree of Makhdoom-e-Jahan as given in the discourses of Maulana Aamoon, and as available in the *khanquah* of Makhdoom-e-Jahan, Bihar Sharif, is the one most reliable, and that Makhdoom-e-Jahan is Hashmi and Muttalibi. The maternal family tree of Makhdoom-e-Jahan shows his ancestry to descend from the Prophet (SAW), the lineage passing through Imam Husain son of Ameerul Momineen Sayedna Ali (RA) son of Abi Talib. His maternal grandfather, Qazi Syed Shahabuddin Pir Jagjot (Reh A), was a descendant of Imam Husain, and his family lineage, as given by Syed Shah Najmuddin Firdausi in his book *Heyat-e-Sabaat*, is as follows:

> Makhdoom Shaikh Sharafuddin son of Bibi Razia daughter of Syed Shahabuddin Pir Jagjot (Rah A) (his Shrine is at Je,thlee) son of Sultan Syed Shah Mohammad son of Syed Shah Ahmad son of Syed Shah Naasiruddin son of Syed Yousuf son of Syed Hasan son of Syed Qasim son of Syed Musa son of Syed Hamza son of Syed Dawood son of Syed Ruknuddin son of Syed Qutbudddin son of Syed Ishaque son of Syed Ismail son of Syed Imam Jaffar Sadiq son of Imam Muhammad Baqar son of

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Imam Zainul Abedeen son of Syed-us-Shuhada Imam Husain (RA) son of Ali ibn Abu Talib (RA).

The Descendants of Imam Taj Faquih (Rah A): Imam Taj Faquih (Rah A) had three sons, Makhdoom Israel, Makhddom Ismail, and Makhdoom Abdul Aziz. Makhdoom Israel and Makhdoom Ismail had come to Maner with his father, Imam Taj Faquih (Rah A). All historians agree on this, but there are a lot of conflicting versions in respect of Makhdoom Abdul Aziz. Again, all agree that Imam Taj Faquih (Rah A) returned to Baitul Maqdis after the conquest of Maner. Albeit, there are varying versions in respect of:
(i) When did Imam Taj Faquih return ? (ii) Who accompanied him on his return journey ? (iii) Where did he return to? There are also varying versions in respect of Abdul Aziz, for example (i) Who was his mother? (ii) When did he come to Maner? (iii)Where was he born? (iv) Where did he breathe his last? All these questions need to be examined critically. Matiul Imam in his dissertation has collected detailed materials in this respect, the summary of which is given below[6]:

1.Reference *Aasar-e-Sharaf*: Imam Taj Faquih (Rah A), having spent some time in Maner (where he did not feel at home because of its strange environment), left alone for his homeland after the death of his wife. Back home, he married the sister of his first wife of whom was born a son, Abdul Aziz. After the passing away of his father, Abdul Aziz came to Maner, with the permission of his mother, to join his brothers.

2.Reference *Kanz-ul-Ansaab* : It is said that he (Imam Taj Faquih) went to holy Makkah leaving behind his two sons, Shaikh Israel and Shaikh Ismail in Maner. There he married the sister of his first wife, of whom was

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born a son, Abdul Aziz. After the demise of his father, Abdul Aziz, in response to his father's will, came to India to join his brothers there. He settled down in Maner, and lived with his elder brother, Shaikh Israel. His second brother, Shaikh Ismail, had settled down in Tirhut, on the other side of the Ganges, in accordance with the arrangement that had been made by the Imam himself.

3.Reference *Waseela-e-Sharaf wa Zareea-i-Daulat*: Imam Taj Faquih (Rah A) had come to Maner accompanied by his three sons. After the conquest of Maner, he went to Madina Munawwara leaving behind his three sons. At the time of his departure, he had divided the conquered territories among his sons, giving the control of the southern part to Shaikh Israel and of the north (i.e. Tirhut) to Shaikh Ismail, and had left Shaikh Abdul Aziz to the care of Shaikh Israel. Also, he had advised all of them to work for spreading the message of Islam.

4.Reference *Seerat-us-Sharaf*: It was not very long since Imam Taj Faquih (Rah A) had been in Maner that his wife passed away. He was so much grieved by this that he soon left for Bait-ul-Maqdis leaving behind his sons in Maner. There he married his first wife's sister, of whom was born Abdul Aziz. Imam Taj Faquih (Rah A) passed away in Bait-ul-Maqdis; after his (Imam Taj Faquih's) demise, Abdul Aziz came over to Maner to join his brothers, and settled down in Maner.

5.Reference marginal note of *Manaquib-ul-Asfia* authored by Makhdoom Shoaib (this book is available with Hakim Syed Qasimuddin Balkhi): This marginal note is not

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given in other copies of *Manaquib-e-Asfia*. However, according to this marginal note, Imam Taj Faquih (Rah A) took back Abdul Aziz with him to Bail-ul-Maqdis. There he (Imam) got him married; of this marriage were born two sons, namely Shah Jalaluddin and Shah Sulaiman. These two brothers, after the demise of their father and grandfather, came over to Maner to join their uncle, Shaikh Israel.

6.Reference *Tarikh-e-Silsila-i-Firdausia*: Imam Taj Faquih had three sons, Shaikh Israel, Shaikh Ismail, and Shaikh Abdul Aziz. Because of the death of his wife in Maner, the Imam went back to his homeland, Bait-ul-Maqdis, leaving behind his sons in Maner. He married his first wife's sister in Bait-ul-Maqdis, and spent the rest of his days there where he breathed his last.

In view of these conflicting versions, it is difficult to sort out the correct version, yet perhaps it is possible to get to the plausible version. It is certain that Imam Taj Faquih (Rah A) returned to Bait-ul-Maqdis sometime after the conquest of Maner and after the death of his wife. That he left behind in Maner at least two of his sons, Shaikh Israel and Shaikh Ismail, is also known almost for sure. The exact year of his return journey is not known. It must have happened before the conquest of Bihar by the Khiljis, for it was Makhdoom Yahya (Rah A) who passed on the rule of Maner to the Khiljis (Ikhtiaruddin Khilji). The different versions as to where he went can, indeed, be reconciled. This much can be said for sure that he must have first gone to Madina Munawara to pay homage to the Prophet (SAW) in gratitude for having been called upon to serve the cause of Islam by subduing the *Raja* of Maner -- the mission that he accomplished; and his visit to *Khana-i-Kaaba* must have been of similar nature. After having paid homage to these holy places, he must have gone to his

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home in Bait-ul-Maqdis. As to the versions about Abdul Aziz, one would have normally relied upon the version of *Manaquib-ul-Asfia* for this is the oldest reference book available. However, as the marginal note of Manaquibul Asfia is not given in the other copies of this book, one would not feel comfortable with the idea of accepting this version blindly. Even otherwise, there are varying versions on other issues as well in different copies of *Manaquib-e-Asfia*. Such being the situation, we need to look into other evidence to establish a plausible account.Let us examine the following historical facts:

Year of Conquest of Maner	576 Hijri
Year of Conquest of Bihar	About 593 Hijri
Hazrat Pir Shahabuddin Pir Jagjot	Born 570Hijri Died 666 Hijri
Hazrat Najmuddin Kubra	Died 610 Hijri
Hazrat Makhdoom Yahya	Born 572 Hijri (perhaps 582 Hijri?) Died 690 Hijri
Hazrat Makhdoom Shoaib	Born 12th Rabi-us-sani 688 Hijri Died 12th Rabi-us-sani 824 Hijri

Makhdoom Yahya (Rah A) son of Shaikh Israel is the first cousin of Sulaiman son of Abdul Aziz. These two cousins were married to the first and the third daughter of Shahabduddin Pir Jagjot (Rah A). The age difference between these two sisters would be hardly ten to twelve years by a reasonable estimate. If it is accepted that Abdul Aziz was born of the second wife of Imam Taj Faquih (Rah A) after he

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returned to Bait-ul-Maqdis, then Abdul Aziz would be younger to his nephew, Makhdoom Yahya, by about 10-12 years. This would mean that the two sisters (daughters of Pir Jagjot), whose age difference would be about 10 to 12 years, would be married to two first cousins whose age difference would be around thirty years. Not that this is impossible, but it does seem very unlikely. On the other hand, if it is considered that Abdul Aziz had accompanied his father on his *jihad* mission to Maner, then indeed Abdul Aziz would be older than Makhdoom Yahya (Rah A) in age, and the age difference between Makhdoom Yahya (Rah A) and Shah Sulaiman would be compatible with the age difference between the two daughters of Pir Jogjot (Rah A) for the solemnization of marriage between the two cousins respectively. Then again Makhdoom Shoaib (Rah A) son of Shah Jalal son of Abdul Aziz is the second cousin of Makhdoom-e-Jehan and is younger to Makhdoom-e-Jahan by about twenty years. This is possible only if Abdul Aziz is older than Makhdoom Yahya (Rah A). These evidence support the view that the marginal note on one of the available copies of *Manaquib-ul-Asfia* is most probably the most reliable. This would also mean that the three brothers Shaikh Israel, Shaikh Ismail, and Shaikh Abdul Aziz were born of the same mother. As the marginal note says that Abdul Aziz had accompanied his father, Imam Taj Faquih (Rah A), on his return journey to Bait-ul-Maqdis where Imam Taj Faquih (Rah A) breathed his last, it is understandable that the people misconstrued that Abdul Aziz was born of the second wife of Imam Taj Faquih (Rah A).

In short, it is most likely that Abdul Aziz had come alongwith his father, together with his other two brothers, to Maner, and returned to Bait-ul-Maqdis with his father, where he spent the rest of his days, got married there, of which were born two sons who on attaining adulthood came over to Maner to join their uncle, Shaikh Israel.

Descendants of Shaikh Israel: The family tree of Shaikh

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Israel[7] is given on the next page.
The details of the progeny of Shaikh Israel are given in the family tree. No further details need be given, yet a brief account of some of those who have left a mark on history is given below:

Table inserted on next page.

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Shaikh Israel

Shaikh Yahya, married to Bibi Razia d/o Syed Shahabuddin Pir Jagjot

Shaikh Muzaffer — No progeny

Shaikh Jaliluddin (or Shaikh Khaliluddin)

Ruquiyya, married to Shah Shamsuddin Mashhadi

Shah Khatoon

Mah Khatoon alias Bibi Jamal

Shaikh Sharafuddin Ahmad Yahya , married to Bahu Badaam

Shaikh Zakiuddin

Bibi Barika, married to Syed Waheeduddin Mashhadi

Zahra, married to Qamaruddin s/o Shamsuddin Marzandrani

Shaikh Khaliluddin (or Shaikh Jaliluddin

Shah Ashrafuddin Maneri

Shah Munawwaruddin

Fatima , married to Shah Ashrafuddin Maneri s/o Shah Khaliluddin

Shaikh Habibuddin

No progeny

Maah Khatoon married to Shamsuddin Mazand Rani

Maulana Zainuddin

Shah Qamaruddin

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Makhdoom Yahya (Rah A) [9]**:** He is the father of Makhdoom-e-Jahan. It is reported that he was born in 572 Hijri (this is rather doubtful) and he passed away on Shabaan 11, 690 Hijri. He received his religious education from Maulana Ruknuddin Murghilani (Rah A) who is reported to have accompanied Imam Taj Faquih (Rah A) in his journey to Maner. Perhaps he is also the spiritual mentor of Makhdoom Yahya (Rah A). Makhdoom Yahya (Rah A) had great reverence for one Maulana Taquiuddin Arabi, a spiritual disciple of Shaikh Ahmad Damishqui (Rah A) who lived in Mahsoon. Makhdoom Yahya (Rah A) quite often travelled from Maner to Mahsoon to visit him. Some details of these visits have been given earlier. MakhdoomYahya (Rah A) was a great *Sufi* (saint); he was married to Bibi Razia, the eldest daughter of Pir Jagjot (Rah A). Bibi Razia herself was a pious lady. It was Makhdoom Yahya (Rah A) who handed over the reign of Maner to the Khiljis and spared himself for devotional prayers. His shrine is in Maner, which is known as *Barhee Dargah*. People visit this place to pay their homage.

Makhdoom-e-Jahan is the second son of Makhdoom Yahya (Rah A). As this book is primarily intended to give an account of the life and teachings of Makhdoom-e-Jahan, there is no need for giving a short sketch of his life here. Albeit, the biographers have given varying versions in respect of the names of the two brothers of Makhdoom-e-Jahan; it would be desirable to dwell on this at some length. Makhdoom-e-Jahan had two brothers junior to him, one of them, Makhdoom Jaliluddin (or Khaliluddin) was his disciple and lived in the service of Makhdoom-e-Jahan. He and his two sons were laid to rest in the premises of the shrine of Makhdoom-e-Jahan. Makhdoom-e-Jahan also had a sister Maah Khatoon. Her two sons, Qamaruddin and Zainuddin, attended the educational sessions held by Makhdoom-e-Jahan as is evident from the records of the discourses of Makhdoom-e-Jahan. The youngest brother of Makhdoom - e

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-Jahan had no issue. He had migrated to Bengal where he spent the rest of his life. His shrine is in Sakdah (in Bardwaan district). Makhdoom Zakiuddin, the son of Makhdoom-e-Jahan, was also laid to rest by his side.

Makhdoom Jaliluddin/Makhdoom Khaliluddin: As given in the family tree above, Makhdoom Jaliluddin's name appears as the eldest son of Makhdoom Yahya (Rah A). *Tarikh-e-Silsila-i-Firdausia, Seerat-us-Sharaf,* the dissertation of Matiul Imam are all in agreement with this statement, and mention the name of Makhdoom Khaliluddin as the younger brother of Makhdoom-e-Jahan. In the records of the discourses of Makhdoom-e-Jahan, Makhdoom Jaliluddin is reported to be the younger brother of Makhdoom-e-Jahan. The author of *Waseela-i-Sharaf wa Zareea-i-Daulat* has dwelt at some length on this aspect. An excerpt (translation) from this is given below[10]:

> It is generally reported that the name of the elder brother of Makhdoom-e-Jahan was Makhdoom Jaliluddin who had accompanied Makhdoom-e-Jahan on his journey to Delhi in search of the *peer/shaikh* (spiritual mentor), and the two brothers became the *mureed* (spiritual disciple) of Khwaja Najeebuddin Firdausi. It is further reported that Makhdoom-e-Jahan had two more brothers, junior to him, namely Makhdoom Khaliluddin and Makhdoom Habibuddin who were both *mureed* (spiritual disciples) of Makhdoom-e-Jahan. However, from the records of Makhdoom-e-Jahan's discourses and *Waseeat-Nama* (parting words) it becomes evident that Makhdoom Jaliluddin was junior to Makhdoom-e-Jahan and

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remained in the company of Makhdoom - e - Jahan in Bihar Sharif and was the *mureed* (spiritual disciple) of Makhdoom-e-Jahan. Thus the elder brother, as mentioned in *Manaquib-ul-Asfia (Manaquib-ul-Asfia* does not give the name) who accompanied Makhdoom-e-Jahan in his journey to Delhi in search of the spiritual mentor does, in fact, refer to Makhdoom Khaliluddin, who also became the spiritual disciple of Khwaja Najeebuddin Firdausi. He lived in Maner, and breathed his last much earlier than Makhdoom-e-Jahan's ascendancy to *Sajjada* (formal seat of the spiritual teacher) in Bihar Sharif. The confusion in the two names could be attributed to the similarities in the first letter of the two names, namely *Jeem* or *Kha*, which only differ in the placement of the dots. Allah knows best.

The contention of the author of *Waseela-i-Sharaf wa-Zareea-i-Daulat* that because of the similarity in the script form of the alphabets *Jeem* and *Kha*, differing only in the placement of the dots, may have led to the confusion in the two names, does carry weight. But it may equally be said that the same kind of error might have crept in the writings of the Makhdoom-e-Jahan's discourses and *Waseeat Nama*. Thus it is difficult to settle this issue. In this situation, one can, therefore, depend on popular evidence. As the shrine of the younger brother of Makhdoom-e-Jahan still exists in the premises of Makhdoom-e-Jahan's shrine, we can depend upon the version of the keepers of that place. In the latest edition of *Manaquib-ul-Asfia* (published: 2002 AD), published by *Maktaba-e-Sharaf, Bait-us- Sharaf, Khanquah-e-Moazzam, Bihar Sharif*, under the heading *'Iman Agar Ba Gor Bari Sad Karamat Ast'*, it is very clearly stated:[11] "The brother, Makhdoom Jaliluddin (the alphabet *Jeem* very clearly occurs there), Qazi

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Zahid and other friends started reciting *La haul wa La Qooweta Illa Bill Lah*". As this is a publication of *Khanquah-e-Moazzam*, it can be considered to be the authentic version. Therefore, the contention of the author of *Waseela-i-Sharaf wa Zareea-i-Daulat* seems to be quite plausible. Thus the most dependable version is that Makhdoom Khaliluddin was the eldest brother of Makhdoom-e-Jahan and Makhdoom Jaliluddin was younger to Makhdoom-e-Jahan. On other counts as well, this seems to be the most plausible version: Hazrat Makhdoom Daulat Maneri is the descendant of Makhdoom Khaliluddin, according to *Waseela-i-Sharaf wa Zareea-i-Daulat*, and one of the sons of Shaikh Khaliluddin, namely Ashrafuddin was married to Fatima, daughter of Makhdoom-e-Jahan. This marriage suggests that Khaliluddin was older than Makhdoom-e-Jahan, otherwise the age difference of the two would not be compatible for this marriage, for this would mean that Ashrafuddin would be younger to Fatima which is not consistent with the general practice of the society for establishing conjugal relationship.

The elder brother of Makhdoom-e-Jahan was the *mureed* (spiritual disciple) of his father, and took his father's seat on his death. He breathed his last in Maner and was laid to rest there. To reconcile this version with the popular version that he had accompanied Makhdoom-e-Jahan on his journey to Delhi in search of the spiritual mentor, and he too became the *mureed* of Khwaja Najeebuddin, it seems probable that he was the *mureed* of his father but may have also benefited from Khwaja Najeebuddin Firdausi (Rah A).

The progeny of Shaikh Ismail : The family tree of Shaikh Ismail[12] is given on the next page.

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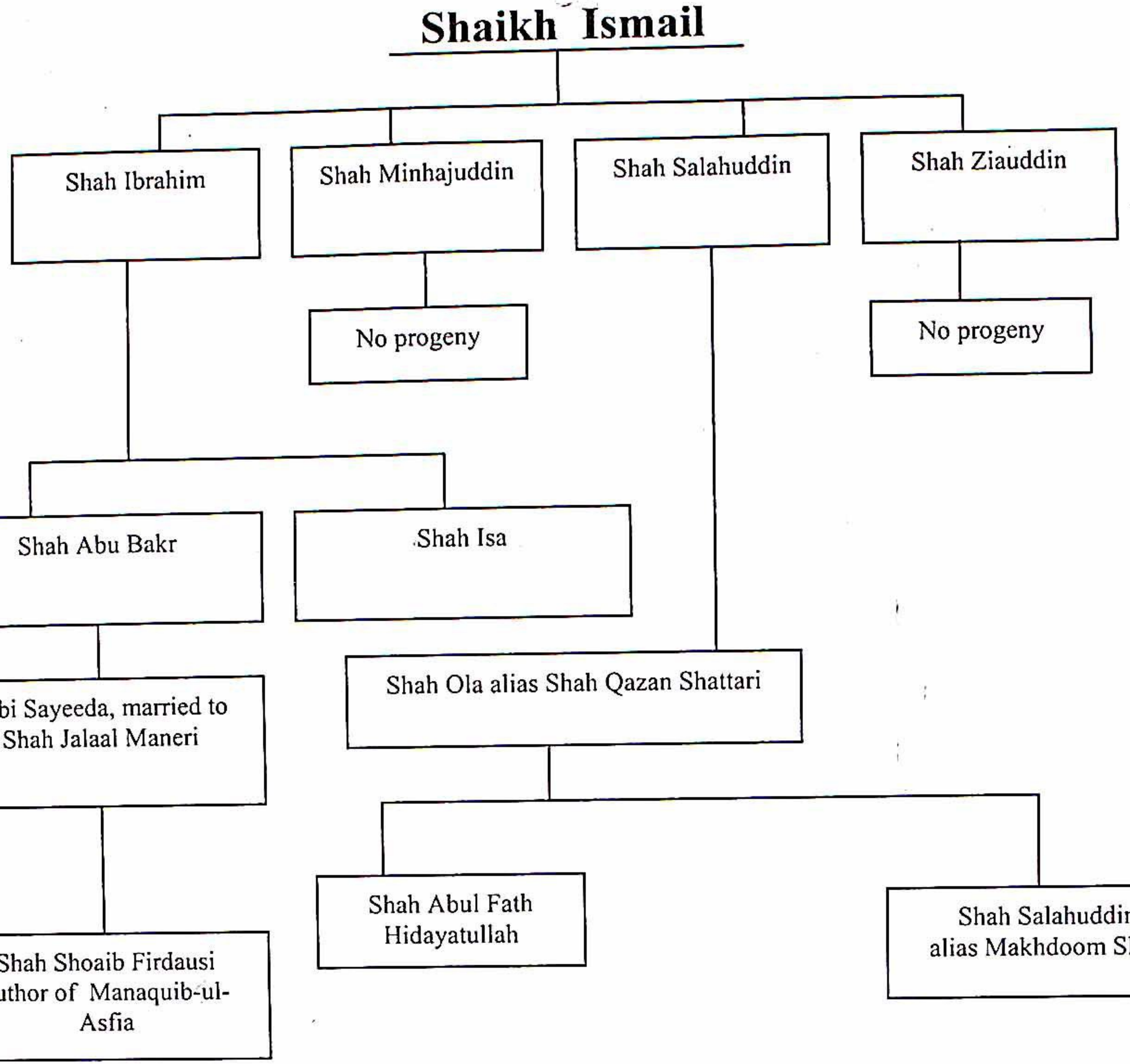
Shaikh Ismail
Shah Ibrahim
Shah Minhajuddin
Shah Salahuddin
Shah Ziauddin
No progeny
No progeny
Shah Abu Bakr
Shah Isa
Bibi Sayeeda, married to Shah Jalaal Maneri
Shah Ola alias Shah Qazan Shattari
Shah Shoaib Firdausi author of Manaquib-ul-Asfia
Shah Abul Fath Hidayatullah
Shah Salahuddin alias Makhdoom Shah

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Among the sons of Shaikh Ismail, only two had progenies, and in the lineage of both these sons there were outstanding personalities. Shah Ibrahim's grand-daughter, Bibi Sayeeda, was married to Shah Jalal of whom was born Shah Shoaib Firdausi (Rah A). Makhdoom Shah Shoaib Firdausi (Rah A) was the spiritual disciple of Makhdoom-e-Jahan. Spiritual ecstasy had overpowered him, and he spent many years in meditation in the jungle. He was still in the jungle when Makhdoom-e-Jahan passed away. It is said that Makhdoom-e-Jahan had left behind some of his personal belongings for presentation to Makhdoom Shoaib (Rah A). During the time when Makhdoom Husain *Nausha-i-Taubid* had succeeded the *sajjadagi* (the spiritual chair) of Makhdoom-e-Jahan, he left the jungle and appeared among the people. Makhdoom Husain (Rah A) sent his son, Makhdoom Hasan (Rah A), to meet Makhdoom Shoaib (Rah A) and to present the said relics of Makhdoom-e-Jahan to him. When Makhdoom Hasan (Rah A) met Makhdoom Shoaib (Rah A), he told him about the assignment that he had been given, and that was to present the relics to him. Makhdoom Shoaib (Rah A) insisted that he should first be admitted as his (i.e. Makhdoom Hasan's) spiritual disciple before he would accept the relics. It was very trying time for Makhdoom Hasan (Rah A), but in view of the insistence of Makhdoom Shoaib (Rah A) on his condition, Makhdoom Hasan (Rah A), taking the cue from the popular saying 'obeying the command of an elder takes precedence over paying respects to him' , finally agreed to Makhdoom Shaoib's (Rah A) condition. Thus we see that in the lineage of *Shajra-e-Shoaibia Firdausia* there are three steps between Makhdoom-e-Jahan (RahA) and Makhdoom Shoaib (Rah A) as detailed below:

Makhdoom Shoaib (Rah A)

Makhdoom Shaikh Hasan
Balkhi (Rah A)

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Makhdoom Shaikh Husain
Moez Balkhi(Rah A)

Makhdoom Maulana
Muzaffar Balkhi (Rah A)

Makhdoom-e-Jahan
Shaikh Sharafudin Ahmad Yahya Maneri (Rah A)

Makhdoom Shah Salahuddin's son, Makhdoom Shah Ola alias Shah Qazan Shattari (Rah A) , also rose to prominence, and his son, Shah Abul Fath Hadyatullah Sarmast (Rah A), is also considered as a great name in *Silsila-i-Aalia Firdausia (Shattariya Rukniyah)*. The life sketch of both these persons can be seen in the footnotes of *Waseela-i-Sharaf wa Zareea-i-Daulat* at page 70[13]. Shah Hadyatullah (Rah A), after completing his formal education, requested his father (Shah Qazan (Rah A)) to educate him in Islamic spiritualism. The father asked him to observe *Tai* fasting (in *Tai* fasting, one simply takes a glass of water , and perhaps a few cloves, to complete the day's fasting, and then begins the next day's fasting straightaway). The son asked about the number of days he should fast. The father asked about his age, and told him to fast for fourteen days as he was of fourteen years age. At the age of eighteen, he had accomplished the training as a spiritual disciple and was accordingly invested with *khilafat*. He was a great *Sufi* (Muslim saint).

Descendants of Shaikh Abdul Aziz: The family tree of Shaikh Abdul Aziz[14] is given on the next page.

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Shaikh Abdul Aziz

Shah Sulaiman alias Langer Zameen, married to Bibi Hadiya alias Bibi Kamal d/o Syed Shahabuddin Pir Jagjot

Shah Jalal Maneri, married to Bibi Sayeeda, d/o Makhdoom Shah Abu Bakr.

Shah Attaullah

Bibi Kamal, married to Shah Hesamuddin

Makhdoom Shah Shoaib Firdausi (author of Manaquibul Asfia)

Bibi Daulat

Shah Gharibullah Dhokar Posh

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A brief introduction to Makhdoom Shoaib has already been given in the preceding pages. The shrines of Hazrat Sulaiman Langer Zameen (Rah A) and of Bibi Kamal (Rah A) are in Kaako where people flock to pay their homage: Shah Gharibullah Dhokar Posh (Rah A) (Some call him Dhakkarh Posh) is a great *Sufi* of the Suharwardy order.

The Descendants of Syed Shahabuddin Pir Jagjot (Rah A):[15] He is the maternal grandfather of Makhdoom-e-Jahan. He was born in the year 570 Hijri. He came from Kashgar, his homeland. He was the disciple and *khalifa* of Hazrat Shahabuddin Suharwardy (Rah A). According to some versions, he also benefited spiritually from the company of Shaikh Najmuddin Kubra (Rah A). This is quite possible, for Shaikh Najmuddin Kubra (Rah A) passed away in the year 610 Hijri. The family tree of Pir Jagjot (Rah A) is given on the next page.

The house of Pir Jagjot (Rah A) was unique -- his daughters, his sons-in-law, and grandchildren were all accomplished *Sufis* (mystics). His ancestry has already been given earlier. He passed away on the 21st morning of Zi-quad, 666 Hijri. His shrine is on the bank of the Ganges at Jewthlee (which is at a distance of eight miles from Patna). His grave is earthen, yet it has had survived the floods of the river Ganges by the grace of Allah (SWT).

The details of the descendants of Bibi Razia have been given earlier. Bibi Habiba was the mother of Makhdoom Ahmad Chirmposh(Rah A), who was older than Makhdoom-e-Jahan by four years. He was a *Sufi* of the Suharwardia order. He was an awe-inspiring *Sufi.* Maulana Muzaffer Shams Balkhi's father, Shamsuddin Balkhi (Rah A), and his two brothers were the disciples of Makhdoom Ahmad Chirmposh (Rah A). He was endowed with divinely-given miracles. His shrine is in Ambayr, Bihar Sharif, where people flock to pay their homage. The benevolences of his *khanquah* are still manifest and have been benefiting people. The account of the

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Hazrat Shahabuddin Pir Jagjot

- Bibi Razia w/o Makhdoom Yahya Maneri
- Bibi Habiba w/o Makhdoom Syed Musa Hamdani
  - Makhdoom Ahmad Chirmposh (Ambeer)
- Bibi Hadiya alias Bibi Kamal w/o Hazrat Sulaiman Langer Zameen S/o Abdul Aziz
  - Makhdoom Ataullah
  - Bibi Kamal
- Bibi Jamal w/o Shaikh Hameeduddin s/o Makhdoom Adam Sufi, Pakki Dargah
  - Makhddom Tayemullah Sufeed Baaz
- Khaliluddin
- Makhdoom-e-Jahan Shaikh Sharfuddin
- Jaliluddin
- Habibuddin
- Maah Khatoon

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progenies of Bibi Hadiya has already been given earlier; her grandson, Gharibullah Hussain Dhakkar Posh was a great *Sufi* of the Suharwardia order.

Bibi Jamal was married to Shaikh Hameeduddin(Rah A) who was the son of Makhdoom Adam Sufi (Rah A), the disciple and *khalifa* of Baba Fariduddin Mas'ood Shakar Ganj (Rah A). The shrines of these two saints are also in Jewthlee, close to the shrine of Pir Jagjot (Rah A). There are also a few other graves in the vicinity of these shrines and this whole place is bounded by masonry boundary walls. These shrines are made of masonary, and are therefore, known as *Pakki Dargah.* These shrines are also close to the river Ganges, but at a distance from its bank. A recent visitor to these shrines reported painfully that these are not being properly maintained these days -- not as they were a few decades earlier when he had first visited this place.

Makhdoom Tayyemullah Sufeed Baaz (Rah A) was the son of Bibi Jamal, whose shrine is at Bejooban adjacent to *Barhee Dargaah,*Bihar Sharif.

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1.Matiul Imam's Dissertation, Mehr Neemrose, May-June issue (1972), p. 5.
2.*Waseela-i-Sharaf wa Zareea-i-Daulat*, p. 69.
3.Matiul Imam's Dissertation, Mehr Neemrose, May-June issue(1972), p. 11.
4. *Waseela-i-Sharaf wa Zareea-i-Daulat*, p. 70.
5. *Tarikh-e-Silsilae-i-Firdausia*, p. 138.
6.Matiul Imam's Dissertation, Mehr Neemrose, July-August issue (1972), pp. 18-20.
7.Ibid. p. 21.
8.*Waseela-i-Sharaf wa Zareea-i-Daulat*, p. 11.
9. Matiul Imam's Dissertation, Mehr Nimrose, July-August issue (1972), p. 25.
10.*Waseela-i-Sharaf wa Zareea-i-Daulat*, p. 21
11.*Manaquib-ul-Asfia*, p. 291.

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12.Matiul Imam's Dissertation, Mehr Neemrose, July-August issue (1972), p. 33.
13.*Waseela-i-Sharaf wa Zareea-i-Daulat*, p. 70.
14.Matiul Imam's Dissertation, Mehr Neemrose, July-August issue (1972), p. 35.
15.*Waseela-i-Sharaf wa Zareea-i-Daulat*, p.13.

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CHAPTER 4
EDUCATION AND STAY AT SONARGAON

Early Education: Makhdoom-e-Jehan had his early education at home. Following the traditional curriculum of the time, he was taught Masadir and Miftahul Lughat[1]. This was not a very satisfactory education: Makhdoom-e-Jahan himself says [2] (as is recorded in *Ma'adun-ul-Ma'ani*-- a compilation of Makhdoom-e-Jahan's discourses): "In my childhood, I was made to memorise a few books. Thus from Masadir and Miftahul Lughat and a few other books, I was made to memorise verses which I was frequently asked to reproduce orally. I wish I was instead made to memorise the holy Quran". It is not known who taught him with these books.

Higher Education[3]: It seems that the arrangement for his higher education was God-ordained. Shaikh Sharafuddin Abu Tawwama (Rah A) was an outstanding scholar of his time. He not only was an authority in religious and mundane learning, but also was equally proficient in some occult sciences, such as Heimia, Seimia, and Chemia(alchemy). He came from Bukhara. During the reign of Ghyasuddin Bulban, he became a highly popular and respected person in Dehli. Some historians have reported that the Sultan got afraid of the popularity of Shaikh Sharafuddin Tawwama (Rah A),

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which, he thought, might eclipse his regal authority over the people. So the Sultan ordered him to go to Sonargoan. This version, however, is hard to believe: Ghyasuddin Bulban was a very intelligent and competent ruler, endowed with true passion for the religion. He also got one of his daughters married to Baba Fariduddin Ganj Shakar (Rah A). He used to sit in the company of religious scholars and mystics, and was himself a highly religious and pious person, performing regular religious rites. Thus it would be unfair to associate him with bad feelings towards Shaikh Abu Tawwama (Rah A). Furthermore, every wise person would like to be vigilant about his enemies, how then could he send Shaikh Abu Tawwam (Rah A) to Sonargaon, which was at the farthest end of his ruled territory! Historical records do show that there did arise a revolt in Bengal against Ghyasuddin Bulban's rule, but there is no mention of any involvement of Shaikh Sharafuddin Abu Tawwama (Rah A) in this revolt.

However, Shaikh Sharafuddin Abu Tawwama (Rah A) proceeded to Sonargaon. Most probably he, on his own or at the instance of somebody, wanted to set up a missionary centre at the outskirts of the then Muslim territory. On his way to Sonargaon, he passed through Maner. In Maner, he was enthusiastically greeted and hosted by Shaikh Yahya (Rah A) . He stayed there for a few days. This provided an opportunity to Makhdoom-e-Jahan to see Abu Tawwama (Rah A) closely; Abu Tawwama (Rah A) too could see the genius of Makhdoom-e-Jahan. Makhdoom-e-Jahan (Rah A), with the permission of his father, accompanied Shaikh Sharafuddin Abu Tawwama (Rah A) to Sonargaon for higher education under his tutorship. Shaikh Sharafuddin Abu Tawwama (Rah A) set up an educational centre and a *khanquah* (place for spiritual education) in Sonargaon in the year 668 Hijri[4].

It may be noted that Sonargaon was in those days an important city. It was the capital city of the region and a commercial centre. It was also well-known as a cultural and educational centre. In 610 Hijri, Sultan Ghyasuddin Anwar,

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the successor of Bakhtiar Khilji, had conquered this city and amalgamated it in West Bengal. The coming of Sharafuddin Abu Tawaama (Rah A) in Sonargaon was essentially for the purpose of spreading the message of Islam and to establish an educational centre, which was very ably accomplished by Shaikh Abu Tawwama (Rah A).

As has been reported, the *khanquah* and *madrasah* (educational centre) were established in the year 668 Hijri. This, however, seems to be controvertial. Firstly, this would mean that Makhdoom-e-Jahan was seven years old when he came to Sonargaon. This is unlikely, for it is difficult to believe that at such an early age Makhdoom-e-Jahan (Rah A) had the maturity to appreciate the erudition of Shaikh Abu Tawwama (Rah A). Secondly, it is also difficult to believe that his early education at Maner could have progressed that much within two to three years (assuming that he would have started his education at the age of four to five years, as was the practice of those days). Thus, as is also reported in other versions, he most probably was eighteen years old when he came to Sonargaon. Thus most probably the *khanquah* and *madarsah* were established in the year 678 Hijri in Sonargaon by Shaikh Abu Tawwama (Rah A). This year would coincide with about the mid-year of Sultan Ghayasuddin Bulban's rule; by this time, the Sultan had established himself as a strong and popular ruler of Delhi. It is most likely, therefore, that the Sultan sent Shaikh Abu Tawwama (Rah A) , in that period, to Sonargaon for the purpose of establishing a strong missionary centre, for Sonargaon was in those days the capital of Bangala and a cultural, educational, and commercial centre, and thus an important city at the farthest end of Delhi rule.

Abu Tawwama and Makhdoom-e-Jahan: Shaikh Abu Tawwama (Rah A) took extra pains to impart knowledge to Makhdoom-e-Jahan. In Makhdoom-e-Jahan (Rah A), the Shaikh found an extraordinary student, outstandingly bright and so devoted to studies that he would hardly spare time even for taking meals. He did not like to go to the common

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student's mess for his meals, for this would waste his precious time. Thus he often missed his meals. When the Shaikh came to know of it, he made separate arrangements for his meals.

When Makhdoom-e-Jahan (Rah A) completed his education to the satisfaction of the Shaikh, the Shaikh wanted him to learn the mundane occult knowledge of Heimia, Seimia, and Chemia. Makhdoom-e-Jahan, however, declined, and said that the Islamic education was good enough for him. Under the tutorship of Shaikh Abu Tawwama (Rah A), he not only studied the holy Quran, *Hadith, Fiqh* (Islamic Jurisprudence), etc. but also the books on *Tasawwuf* (Islamic mysticism). After he had completed his education here, he got the news of the sad demise of his father, Makhdoom Yahya (Rah A). It is so reported that Makhdoom-e-Jahan was so intensely devoted to his studies that he did not even open up the letters he received from home. He used to put them aside, and would not read them for the fear that they might contain some news that might be disturbing and thus distracting from his studies. It so appears that after having completed his studies, he started looking at the letters received from home. It was a coincidence perhaps that one of the letters containing the news of the sad demise of his father had arrived in time. He urgently left for his home, and carried alongwith him his little son, Shaikh Zakiuddin. This was the year 690 Hijri, the year of the demise of Makhdoom Yahya (Rah A).

Makhdoom-e-Jahan (Rah A) is very eloquent about the erudition of his mentor Shaikh Abu Tawwama (Rah A). He says[5]: "Maulana Sharafuddin Abu Tawwama (Rah A) was such a great scholar that throughout India he was considered an authority on Islamic knowledge; nobody equalled him ... Maulana Sharafuddin Tawwama (Rah A) was so well-known amongst the Muslim scholars of India that nobody had any doubt about his erudition. He used to put on silken turban, and silken fastening band for his trousers. He has written down quite useful materials which should guide other *ulama*. While teaching his students, if he faced some difficulties, he would put his silken turban on his shoulder while reflecting

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on the issue, and would keep holding it until the difficulty got sorted out; he would then leave the turban and explain the difficulty.

Besides the knowledge of *Shariah* and *Tariquah* he was proficient in *Heimia*, *Seimia*, and *Keimia* as well. He was also a poet, and his poem entitled "*Ba-naam-e-Haq*" is quite famous. His brother, Hafiz Ruknuddin (Seerat-us-Sharaf and others mention him by the name Zainuddin), had also accompanied him on his journey to Sonargaon; he was not only a *hafiz* (a person who has memorized the holy Quran) but was also gifted with melodious voice. Sultan Altamish, who had appointed *imams* (who lead the prayers) in different mosques and mandated them (and no one else) to lead the prayers in their respective mosques, would make the exception if Hafiz Rukunuddin accompanied him: in the presence of Hafiz Ruknuddin, the Sultan would want none but he to lead the prayer. Makhdoom-e-Jahan narrates that Hafiz Ruknuddin would take the liberty of lighter mood with his brother, Shaikh Abu Tawamma (Rah A). Some times, when the Shaikh, during his discourses, would refer to some Quranic verse but could not recollect the *surah* in which it occurred, he would ask his brother Ruknuddin to help. Hafiz Ruknuddin would, in his lighter mood, take some time to respond (pretending as though he was trying to recollect). To break the suspense, Shaikh Abu Tawwama (Rah A) would say to Hafiz Ruknuddin, "We have had enough, please don't delay any more and tell us". The poem *'Ba-naam-e-Haq'* is in the Persian language. It was completed on the 15th Jamadi - ul - Awwal 693 Hijri; it contains one hundred and eighty couplets spread out in ten chapters. This poem also tells us that he hailed from Bukhara; a popular couplet from his poem is as follows:

روز اوّل کہ جاں گداز بود اولیں پرسش نماز بود

Translation: On the day of judgement -- the heart-rendering day -- the first question asked would be about *salaat* (prayers).

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Makhdoom-e-Jahan (Rah A) spent about twelve years in Sonargaon. This appears to be the most plausible version. Thus Makhdoom-e-Jahan completed his education at Sonargaon when he was twenty-nine years of age, when he also left for Maner.

Marriage and Children: In respect of the marriage of Makhdoom-e-Jahan, a distracting account has crept in some version and has been adopted without scrutiny by some authors. Strangely enough, this account has been reproduced from a copy of *Manaquib-ul-Asfia*. As *Manaquib-ul-Asfia* is reported to be the foremost reference work on Makhdoom-e-Jahan (for Makhdoom Shoaib is the cousin of Makhdoom-e-Jahan, and is younger to Makhdoom-e-Jahan by twenty years and has seen a very long period of Makhdoom-e-Jahan's life). Thus this version cannot be just shrugged away. It is, therefore, necessary to critically review the historical background of *Manaquib-ul-Asfia* itself. In this context, the latest edition of *Manaquib-ul-Asfia*, translated in Urdu by Al-Haaj Maulana Dr. Muhammad Ali Arshad Sharafi, published by Maktab-i-Sharaf , Bait-us-Sharaf, Khanquah-e-Moazzam, Bihar Sharif (published 2000 AD), has appeared as a useful addition on this subject. This book contains an introductory article by Professor Syed Shamimuddin Ahmad Mun'mee under the title *'Manaquib-ul-Asfia Haasil-e-Mutal'a'* which is an informative research work[6] . Some excerpts (translation) from this article are reproduced below:

The Persian version of *Manaquib-ul-Asfia* was first published by Matb'a Noorul Aafaaq, Calcutta, but its text has still to be compared with the present day available hand-written copies. According to one report, the oldest hand-written copy of the book is available in the library of Khanquah-e-Balkhia, Raae Pura. Fatooha, Patna; this is dated 1148 Hijri. All the

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other available copies of the book are of later dates. The first Urdu translation of *Manaqib-ul Asfia* was undertaken by Maulana Syed Shah Abu Saleh Mohammad Yunus Shoaibi Firdausi, and was published in the year 1384 Hijri, in two volumes, by Maktabai Dar-ur-Reshaad, Mahanandpur, Deep Nagar, Dist. Patna (presently known as Nalanda). This edition of the book is also not available now.

The differences in texts of the different hand-written copies of *Manaquib-ul-Asfia* can be gauged from *Maktoobaat-e-Sadi*, published in 1378 Hijri, by Matba-i-Alvi, Lucknow at the instance of Maulana Muhammad Akram. In this edition of *Maktoobaat-e-Sadi*, the life sketch of Makhdoom-e-Jahan, as given in *Manaquib-ul-Asfia*, has also been included to serve as an introduction to the life of Makhdoom-e-Jahan for the benefit of the general readers. In this excerpt from *Manaquib-ul-Asfia*, there appears a marginal note against the textual matter that pertains to the educational and conjugal aspects of Makhdoom-e-Jahan's life. The translation of the actual textual matter is as follows:

'When Makhdoom-e-Jahan (Rah A) was still busy with his education at Sonargaon, he got afflicted with a disease which, as the medical practioners of the time suggested, could only be treated by conjugal life. Therefore, he kept a *kaneez* (slave girl) for his treatment, from whom was born a son'.

The marginal note reads as follows: (Translation) "Many a copies of *Manaquib-ul-Asfia* have it so stated that the Makhdoom (i.e. Abu Tawwama) had a

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kaneez(slave girl) whom he married to Makhdoom-e-Jahan, from whom was born a son who was named Zakiuddin. In some copies of *Manaquib-ul-Asfia*, it is so stated that when Makhdoom-e-Jahan completed his education under the tutorship of his mentor Shaikh Abu Tawwama (Rah A), Shaikh Abu Tawwama indicated his desire to marry his daughter to Makhdoom-e-Jahan, but Makhdoom-e-Jahan, overwhelmed as he was with seeking further accomplishments in the formal and spiritual knowledge, declined the offer until it so happened that he got afflicted with a disease for the treatment of which the medical practitioners of the time suggested to him to have a conjugal life. Thereupon he married the daughter of his mentor, of whom was born a son named Zakiuddin whom he left to the care of his mother'

Another discrepancy between the published and the hand-written copies of *Manaquib-ul-Asfia* that one can spot out even by a cursory reading is related to the narration of the event that took place with Shaikh Iz Kakwi and Shaikh Ahmad Bihari (its details are given in the original article). Further facts about *Manaquib-ul-Asfia* are also worthy of note:

1.The author has nowhere mentioned his name. The author has nowhere claimed to have seen Makhdoom-e-Jahan; in fact, he draws on the versions of others for portraying the life sketch of Makhdoom -e- Jehan.

2.The author has nowhere claimed to have seen Maulana Muzzaffar Balkhi (Rah A), and has

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drawn on the same sources as in the case of Makhdoom-e-Jahan for portraying his life sketch.

3.Even though it is true that the writing of Manaquib-ul-Asfia was, indeed, initiated during the life time of Makhdoom Husain Nausha-i-Tauhid, the events related to Makhdoom Husain (RahA) are also narrated from accounts of others.

4.The author is a contemporary of Makhdoom Hasan Daayem Jashn Balkhi.

5.The well-known book *'Mirat-ul-Asraar'* containing the accounts of *Sufia* (Muslim mystics) was written when the copy of *Manaquib-ul-Asfia* was already available, but its author, Shaikh Abdur Rehman, does not seem to be aware of *Manaquib-ul-Asfia*.

6.The writing work on *Manaquib-ul-Asfia* continued much after the death of Makhdoom Hussain Nausha - i - Tauhid (died 844 Hijri).

7.*Moonis-ul-Quloob*, the *Malfoozaat*-e-Shaikh Ahmad Langar Darya (died 844 Hijri) is an important work, and even though *Manquib-ul Asfia* was already available during that period, it contains no mention of *Manaquib-ul-Asfia*; perhaps at that time it was not popularly known.

In view of the above, even though *Manaquib-ul-Asfia* is a worthwhile work, the differing versions in the available copies of this book make it necessary to accept its version with an open mind, and, if need be, look at it critically.

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Another book which is also reliable as an old book of reference is *Lataef - e - Ashrafi*, authored by Haji Nizamuddin Gharib Yemeni (Rah A), a spiritual disciple and *khalifa* of Makhdoom Ashraf Jahangir Samnani (Rah A).

Now it would be pertinent to refer to the different versions contained in the different books on the life of Makhdoom - e - Jahan in respect of his marriage.

The dissertation of Matiul Imam contains the text and the marginal note as given in *Maktobaat-e-Sadi*, published in Lucknow. This is the same as reproduced above from the introductory note by Professor Syed Shah Shamimuddin given in the latest published edition of *Manaqub-ul-Asfia*.
Matiul Imam writes further[7]:

> It does not contain any reference to the copy of *Manaqub-ul-Asfia*, dated 1143 Hijri. Most likely the story related to the marriage of Makhdoom-e-Jahan is just a later addition and most of the recent authors are of the view that the wife of Makhdoom-e-Jahan was not a *kaneez* (slave girl) but was, indeed, the daughter of his mentor Shaikh Abu Tawwama (Rah A).

The dissertation of Matiul Imam also contains the text of a letter written to him by Hakim Syed Shah Taqui Hasan, *Sahib-e-Sajjada*, Khanquah-e-Balkhia. It says[8]: "Makhdoom-e-Jahan had two wives, one was a *kaneez*, and the other was the daughter of his mentor, Maulana Sharafuddin Tawwama (Rah A), named Bahoo Badaam. From the first wife was born a son named Shaikh Zakiuddin who passed away while he was still young (did not reach adulthood). Of Bahoo Badaam were born two daughters, Fatima and Zahra; they were laid to rest by the side of their mother in Maner.
In *Waseela-i-Sharaf wa Zareea-i-Daulat*, it is so stated[9]:

> "When he was still studying at Sonargaon, he

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became diseased, and for its treatment the medical practitioners suggested to him to get married. He kept a *jaariya* (slave girl), of whom was born a son. He gave this son to the care of his mother, and requested her to allow him to go anywhere he wanted, and to forget about him as though he was no more"

In *Tarikh-e-Silsala-e-Firdausia*, it is stated[10]:

> "Allama Abu Tawwama (Rah A) was not only the gem of a man, but was also like an accomplished jeweller. He had learnt all about his disciple, and could see what he was destined to become. He became so fond of him that he wanted to have him as his son-in-law. Makhdoom-e-Jahan first tried to be evasive, but he could not resist the mentor's wish very long and eventually got married to the daughter of his mentor"

The recent edition of *Manaqib-ul-Asfia*, translated by Maulana Doctor Mohammad Ali Arshad Sharafi, has it so stated[11] (the author of this work says that he consulted a number of different copies of *Manaqib-ul- Asfia*, but has not made it clear as to which of the copies he has depended upon to quote from in his book; neither does he say that his version is based on his conclusions based on the critical assessment of different copies of the book he consulted):

> "When he (Makhdoom-e-Jahan) was still studying at Sonargaon, he got afflicted with a disease, for the treatment of which the medical practioners of the time suggested that he should get married. Thus he got married. A son was born, whom he gave to the care of his mother, and said to her that she may take this

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son in place of him, and allow him to go anywhere he wanted and forget about him as though he was no more"

The author of *Seerat-us-Sharaf* has been very critical about these narratives, and has stated as follows[12]:

"Some narrators who take pleasure in narrating unfounded stories have said that Maulana Sharafuddin Tawwama had got the Makhdoom married to a *kaneez* . But most people are agreed on the fact that the Maulana had his own daughter married to Makhdoom. And this appears to be the most plausible account, for the Maulana had gone to Sonargaon for a purpose and that was to serve the Divine cause. In such places, the difficulties one faces in developing relationships, particularly for getting conjugal partners for one's daughter, is all too evident. In Bangala of that time, the plight of the Muslims was not that good as can be seen from historical records: it was difficult to find respectable families there.

The Maulana had spent some days in Maner while coming to Sonargaon, and had thus personally seen the background of Makhdoom's family. On top of it, the Makhdoom was quite talented, and it must have been his pleasure to have him as his son-in-law. It is just not understandable, therefore, that the Maulana would have married his *kaneez*, rather than his daughter, to Makhdoom. Even otherwise, if we were to concede that the Makhdoom accepted a *kaneez*, rather than a free lady, for his wife, there is nothing derogatory for the progenies from such marriage. We see such examples even in the sons

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of Ismail, and the descendants of the Prophet (SAW). Our scholars consider Hajira also to be a *kanæez*, although this is not corroborated by the Torah. That Shah Bano was taken prisoner in a *jihad* is also well accepted. Besides, in the light of *Hanafi Fiqh*, if a free Muslim marries a slave girl, who is in his custody, she becomes free. Indeed in the given situation, the assumption is that the *kaneez* was in the possession of Maulana Abu Tawwama (Reh A). If such a *kanæez* is assumed to be given to Makhdoom, it will be an undesirable (*Makrooh*) act, and the son born of such bondage would be the possession of the original master (i.e. the Maulana, in this case), and one would wonder how could the Makhdoom take this son to Maner! Thus the fact is that the Makhdoom was, indeed, married to the daughter of Maulana Abu Tawwama. From this marriage, the Makhdoom had three children, one of them was the son, Shah Zakiuddin, who survived, the other two were daughters who passed away in Sonargaon while they were still infants and were laid to rest in Sonargaon and their graves exist by the side of their mother in Bangala."

The critical assessment of *Seerat-us-Sharaf* is quite proper. The different copies of *Manaquib-ul-Asfia* do have differing versions and as such *Manaquib-ul Asfia's* versions cannot be accepted without critical examination. As the other versions about the marriage of Makhdoom-e-Jahan do say that he was married to the daughter of Sharafuddin Abu Tawwama (Rah A), this appears to be the most reliable version. The version related to the *kaneez* mentions the disease afflicting the Makhdoom, and gives the impression that he accepted the *kanæez* as a short- term measure for his treatment. It is sad that such stories be concocted in respect of the house of such a great scholar, and also about such an illustrious personality. Obviously, if the wedlock was

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necessitated because of the disease, the best course was to get engaged in lasting conjugal life in accordance with Shariah, and for this purpose there could not have been any better choice other than to get married to the daughter of his mentor. Besides, better sense would have also demanded that the strong bond of affection that had developed between the mentor and the student be further strengthened. It is, indeed, sad that much is not known about the family life of Shaikh Sharafuddin Abu Tawwama (Rah A), and this has also led people of bad tastes to indulge in fabricating stories. Even if there is some substance in the story related to *kaneez* one may visualize quite a few other possibilities: it could be that the *kaneez* belonged to a respectable family and was adopted by Maulana Abu Tawwama (Rah A) or could be the progeny of a *kaneez* in the possession of Maulana Abu Tawwama (who had become a free lady then) and this progeny, a child of Abu Tawwama (Rah A), still had its identity known by her mother. All these are simply conjectures; the really trustworthy version is that the Makhdoom was married to the daughter of Maulana Abu Tawwama (Rah A).

The biographers have also left unaccounted an important aspect of Makhdoom's life, which has also created a lot of confusion. All are unanimous in saying that the Makhdoom left for Maner on getting the news of the sad demise of his father, and that he also brought his son, Zakiuddin, with him. The question that still seems unanswered is: Where are his wife and children ? It is just possible that the Makhdoom left in a hurry, taking his son along with him -- perhaps the son was of the age when he did not feel particularly perturbed at getting separated from his mother, and also perhaps he was very fond of his father.

However, Makhdoom-e-Jahan, soon after reaching Maner, left for Delhi in search of a spiritual mentor. Thereafter, he disappears in the jungles for working for his spiritual attainments. Thus he remains cut off from his wife

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and children. His stay in the jungles extends over thirty years, and according to another version over forty years. There is little account available as to where the wife and children of the Makhdoom are during this period. The matter gets further confounded by conflicting reports about the family members. Some say that Makhdoom Zakiuddin passed away when he was still a child. Some say that Makhdoom - e - Jahan had two other children who expired while they were still infants, and their graves are by the side of their mother in Bengal. Family traditions say that the wife's grave is in Maner, and her two daughters are also laid to rest by the side of their mother.

It appeals to reason that after Makhdoom - e - Jahan's return to Maner from Sonargaon, his wife, along with her two daughters, also came over to Maner sometimes later, and lived with her mother-in-law. Makhdoom Zakiuddin (Rah A) had already come to Maner. Maulana Abu Tawwama (Rah A) also had breathed his last in 700 Hijri. Most likely, the wife of Makhdoom-e-Jahan (Rah A) did not see Makhdoom-e-Jahan (Rah A) thereafter, for she breathed her last before the return of the Makhdoom from the jungle. Indeed, his (Makhdoom's) mother survived to see Makhdoom-e-Jahan (Rah A) settled in Bihar Sharif as the *sajjada* (one who heads the *khanquah*) of the *khanquah* that had been established by the decree of Sultan Muhammad Tughlaque. Makhdoom's son, Makhdoom Zakiuddin (Rah A), too attended the sittings held by Makhdoom-e-Jahan for teaching his disciples and admirers. It also appears plausible that the Makhdoom's mother took care of her grand-daughters, and the family elders perhaps got them married, as can be seen from the family tree of Shaikh Israel (Rah A). It also appears that all the three children of Makhdoom-e-Jahan (Rah A) were born in Sonargaon while the Makhdoom was still a student there, having no independent establishment of his own. This further substantiates the fact that he was married to the daughter of Maulana Abu Tawwama (Rah A) (obviously a person who was still living under the guardianship of some one else could

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not afford to take care of a *kaneez*). The family tree of Makhdoom-e-Jahan is given on the next page.

Makhdoom Zakiuddin, after completing his education (formal and spiritual), settled down in Bengal. He was married to the daughter of Syed Husain, of whom was born a daughter named Baarka. Bibi Baarka was married to Syed Waheeduddin Chilla Kash (Rah A), the son of Khwaja Najibuddin's sister. Makhdoom Zakiuddin passed away in Bengal, and sometimes later his wife also passed away. Their graves are in Shakar Dih, a suburb of District Birbhoom. This place is now known as Makhdoom Nagar. Bibi Baarka was still a baby when her father passed away. She was then brought to Maner where she lived under the care of the mother of Makhdoom-e-Jahan. She was brought up well and was married to Syed Wahiduddin Chilla Kash (Rah A) whose genealogy is given hereunder:

Wahiduddin son of Allauddin son of Syed Sulaiman son of Syed Sultan son of Syed Hasan son of Syed Abbas son of Syed Musa son of Imam Askari son of Imam Taqui son of Imam Naqui son of Imam Ali Raza son of Imam Musa Kazim son of Imam Jaffer Sadiq, son of Imam Muhammad Baqir son of Imam Zainul Abedeen son of Imam Hussain (RA), son of Syedena Ali ibn Abi Talib (RA).

Syed Wahiduddin (Rah A) had his formal and spiritual education under Makhdoom-e-Jahan (Rah A), and then he settled down in Sonahra. Makhdoom-e-Jahan (Reh.A.) often went to Sonahra to visit his granddaughter. Sultan Firoz Tuhglaque had got a *khanquah* built there. After Wahiduddin (Rah A), his son, Syed Alimuddin (Rah A), took his chair and became the *sajjada* of khanquah in Sonahra. Makhdoom-e-Jahan (Rah A) had great affection for him, and once he asked Maulana Muzaffer (Rah A) to pray for him.

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Makhdoom Alimuddin's (Rah A) last abode is by the side of his mother Bibi Baarka in Sonahra, but his father, Makhdoom Wahiduddin (Rah A), is laid to rest in Badrabad, his place of worship, which is some five miles away from Sonahra. As already given earlier, Makhdoom Zakiuddin attended the instructional sittings held by Makhdoom-e-Jahan: in quite a few place in *Ma'adan-ul-Ma'ani* (a collection of the account of the discourses of Makhdoom-e-Jahan), he is referred to as the son of Makhdoom (e.g. it finds mention, in the accounts of the sittings 12, 16, 25, 34). According to Zain Badr Arabi, *Ma'adan-ul-Ma'ani* is the first volume of another collection of Makhdoom's discourses, namely *Khan - e - pur - Na'amat: Khan - e - pur - Na'amat* contains the accounts of the discourses of Makhdoom-e-Jahan given in the sittings held from 15 Sha'aban 749 Hijri to the end of Shawwaal 751 Hijri. Thus *Ma'adan-ul-Ma'ani* must be dated prior to 749 Hijri (the book itself does not mention the date). Although it is not known for sure when Makhdoom Zakiuddin passed away, most probably it was before 749 Hijri: this would mean that he passed away while Makhdoom-e-Jahan was still alive. As given earlier, he had settled down in Makhdoom Nagar after completing his education. This is the place where his uncle Shaikh Habibuddin had settled down. Both the uncle and the nephew are laid to rest there.

In the beginning, the Balkhis succeeded Makhdoom-e-Jahan as the *sajjada* of Makhdoom's khanquah in Bihar Sharif. A few generations later, the caretakers of Makhdoom's *khanquah* brought one, Alimuddin alias Shah Bheekh, having his ancestry belonging to the family of Makhdoom-e-Jahan, and got him to take over the *sajjadgi* of the Makhdoom's *khanquah* in Bihar Sharif. There are differences in the different versions of the ancestral linkage of Makhdoom Alimuddin (Rah A) with Makhdoom-e-Jahan. The dissertation of Matiul Imam mentions three versions, and considers the one given in *Kanz-ul-Ansaab* as more reliable, which is given in the next page.

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Sheikh Sharafuddin Ahmad Yahya Maneri

(Bibi Baday Badaam d/o Shaikh Sharafuddin Abu Tawwama)

- Makhdoom Zakiuddin, Married to d/o Syed Husain
  - Bibi Baarka w/o Syed Wahiduddin Chilla Kash
    - Bibi Zahra w/o Syed Shahabuddin Alvi Tusi
      - Syed Zainuddin
      - Bibi Hafiza w/o Syed Abdu Mohammad Piyaray
        - Syed Masihuddin
          - No Progeny
        - Syed Fasihuddin
          - No Progeny
        - Syed Imamuddin
        - Syed Alimuddin alias Shah Bheekh
    - Abdullah alias Syed Sajjad Akbar , married to Bibi Makhdooma d/o Syed Mubarak s/o Syed Sikandar Ali
      - Syed Abu Mohammad Piyaray
- Bibi Zahra, married to Qamaruddin s/o Shamsuddin Mazandarani
- Bibi Fatima, married to Shah Ashrafuddin Maneri s/o Shah Khaliluddin

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A family tree in verses, as given in the book of Shah Lutf Ali Maneri, gives some details of the family of Makhdoom-e-Jahan[15].

This is as follows (only translation is given here) :

Shaikh Sharafuddin,
Sharaf - ul - Mulk, Sharaf -ul-
Alameen

The perfect *Wali*, and the one
held in affection by the Prophet
(SAW);

Shaikh Yahya (Rah A) is the
father, and Zakiuddin is the son,

Taj Faquih is the grandfather --
one who slew the infidels.

Booaa is his mother, Baday
Badaam is his wife,

Sharaf Tawwama is his teacher
and father-in-law,

Shah Najeebuddin Firdausi is
his *peer* (spiritual teacher),

Muzaffer was his deputy who
occupied his chair,

Fatima and Zehra are the
daughters of Makhdoom - e -
Jahan,

Shaikh Ashraf and Mir
Qamaruddin are his sons - in -
law,Hazrat Choolhai was his

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favourite servant;

We offer Fateha on all of them
-- this is a very pleasant job.

References:

1. *Tarikh-e-Silsila-e-Firdausia*, p.140.
2. *Ma'adan-ul-Ma'ani*, p. 61.
3. Matiul Imam's Dissertation, Mehr - e -Neemrose, September October 1973 issue , p. 25 - 39, Also see *Tarikh - e - Silsila - i - Firdausia*, p.140.
4. *Tarikh - e - Silsila - i - Firdausia*,p.141.
5. *Waseela - e - Sharaf wa Zareea - i - Daulat*, p.14.
6. *Manaquib - ul - Asfia*, pp.29-32.
7. Matiul Imam's Dissertation, Mehr - e - Neemrose, September-October 1972 issue, p. 42.
8. Ibid. July-August 1972 issue , p. 22.
9 *Waseela-e-Sharaf wa Zareea-i-Daulat* p .17.
10. *Tarikh-e- Silsila-e-Firdausia*, p.143
11. *Manaquib-ul-Asfia*, p.265
12. *Seerat-us-Sharaf*, p 50.
13. Matiul Imam's Dissertation, Mahr-e-Neemrose, July-August 1972 issue , p.21.
14. Matiul Imam's Dissertation, Mehr-e-Neemrose, September-October 1974 issue, p.24.
15. *Waseela-i-Sharaf wa Zaria-e-Daulat*, p.14.

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CHAPTER 5
SEARCH OF A SPIRITUAL MENTOR AND MYSTIC PATH

Journey to Delhi: In Sonargaon, Makhdoom-e-Jahan had completed, to his satisfaction, his formal education in *Tafseer, Hadith, Fiqh, Mantiq* (logic) etc. After his return to Maner, he was overwhelmed with the urge for spiritual attainments. He had already studied the books on *Tasawwuf* (Islamic mysticism) but he now wanted to take it up practically. In search of a spiritual mentor, he decided to travel to Delhi. There Sultan-ul-Mashaikh Hazrat Nizamuddin Aulia (Rah A) was a great spiritual leader. Even otherwise, Delhi was known as a great centre for the leadership in politics, education, and spiritualism. The biographers generally seem to suggest that, in going to Delhi, Makhdoom-e-Jahan had no particular personality in view to visit. It is generally written that he gave his son to the care of his mother and sought her permission to go in search for Truth (i.e. spiritual guidance). As the mother herself was a great mystic, she permitted him to go. In this journey his elder brother, Shaikh Khaliluddin (some name him Jaliluddin, as already discussed earlier) accompanied him. In Delhi, he visited quite a few *mashaikh* (spiritual leaders), but was little impressed, and was disappointed to the extent that he said," if this is *shaikhi* (spiritual leadership), I too am a *shaikh* (spiritual leader)" He then went to Sultan-ul-Mashaikh Hazrat Nizamuddin Aulia (Rah A). There he participated in

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the academic discussions. Sultan-ul-Mashaikh was impressed. Makhdoom-e-Jahan requested him to admit him as his *mureed* (spiritual disciple). Sultan-ul-Mashaikh (Rah A) said that he was *seemurgh* (a coveted bird) but was not destined to fall in his trap. He told Makhdoom-e-Jahan that he was not destined to become one of his disciples. Makhdoom-e-Jahan got extremely dejected. He said to himself that Sultan-ul-Mashaikh (Rah A) did not accept him, where else he should go. The elder brother consoled him, and said to him, "Let us go to Khwaja Najeebuddin Firdausi". Even though Makhdoom-e-Jahan was quite depressed, he agreed to go. On the way, he also visited Sharafuddin Bu Ali Qalandar Pani Pati (Rah A) who was *majzoob-ul-haal* (a person overpowered with spiritual ecstasy). Makhdoom-e-Jahan was quite impressed by him, but as he was *majzoo-ul-haal* he could not become a spiritual mentor. Then Makhdoom-e-Jahan set out for visiting Khwaja Najeebuddin Firdausi (Rah A). As he got closer and closer to Khwaja Najeebuddin's (Rah A) place, his heart got more and more filled with awe: Makhdoom-e-Jahan realized that he had found what he had been looking for.

Bait (Getting admitted as a spiritual disciple): When he reached the house of Khwaja Najeebuddin Firdausi (Rah A), he met the Khwaja who said: "With beetle leaf in your hand, in your turban, and in your mouth, you claim that you too are a Shaikh! (It may be noted here that Sultan-ul-Mashaikh had given him the beetle leaves while bidding him farewell from his house)". Makhdoom-e-Jahan's heart was already filled with awe and consternation, he now felt sorry for himself. Khwaja Najeebuddin Firdausi (Rah A) said that he had been waiting for him for the last twelve years. Makhdoom-e-Jahan requested him to admit him as his *mureed* (spiritual disciple), and the Khwaja took his *bait* (covenant to become the disciple). His elder brother too became Khwaja's *mureed*, according to some versions. The Khwaja gave Makhdoom-e-Jahan some instructions, and handed over to him the *khilafat nama* (permission to carry forward his

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teachings) that he had written some twelve years back on the instruction of the Prophet (SAW). Thereupon, Makhdoom-e-Jahan said that he still had not been trained. The Khwaja said that his training was destined to be done by the Prophet (SAW), and that he should not worry. The Khwaja then bade him and his brother farewell, and instructed them very particularly not to return if they heard any untoward news on the way. Makhdoom-e-Jahan was still within the limits of Delhi that he heard of the demise of Khwaja Najeebuddin (Rah A). Complying with the parting instructions of the Khwaja, he carried on his journey.

The above account is more or less in line with the versions given by several biographers. However, there are certain details which need elaboration. It is hard to believe that Makhdoom-e-Jahan had no particular person in view when he decided to travel to Delhi. The fact that he was extremely dejected when Nizamuddin Aulia (Rah A) declined to admit him as his disciple does indicate that he wanted to be the disciple of Nizamuddin Aulia (Rah A) (how could it be that he had no specific objective in coming to Delhi!). It is also difficult to believe, as some versions say, that he visited Bu Ali Qalander (Rah A) after leaving Sultan-ul-Mashaikh who had asked him to go to Khwaja Najeebuddin Firdausi (Rah A). It is quite likely that he had visited Bu Ali Qalandar (Rah A) prior to visiting Sultan-ul-Mashaikh or, if he did visit Bu Ali Qalander (Rah A) after visiting Sultan-ul-Mashaikh (Rah A) it must have been a courtesy visit. In view of these facts, a more plausible account of the journey of Makhdoom-e-Jahan seems to be as follows:

Makhdoom-e-Jahan undertook the journey to Delhi with the purpose of becoming a *mureed* of Sultan-ul-Mashaikh. As Sultan-ul-Mashaikh lived in a village Ghyaspur at the outskirts of Delhi, Makhdoom-e-Jahan visited the different *mashaikh* of Delhi on his way. Maybe, he also visited Bu Ali Qalander (Rah A) prior to visiting Sultan-ul-Mashaikh. However, if he did visit Bu Ali Qalander (Rah A) after visiting Shaikh-ul-Mashaikh, as most of the biographers say, it could

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very well have been that Sultan-ul-Mashaikh did not mention to him about Khwaja Najeebuddin Firdausi (Rah A) (even though he might have known this through his spiritual vision) in order that Makhdoom-e-Jahan's search for a spiritual mentor stayed profound in his heart. Thus Makhdoom - e - Jahan's depression at not being admitted by Sultan - ul - Mashaikh as his *mureed*, and his subsequent visit to Bu Ali Qalander (Rah A) would make sense. And, at last, his visit to Khwaja Najeebuddin Firdausi (Rah A), on the suggestion of his elder brother, appeals to reason. It would be pertinent here to quote from *Lataaef-e-Ashrafi*[1] as well:

After completing the formal education, Shaikh Sharafuddin went to Delhi to visit Sultan-ul-Mashaikh, and requested him to admit him for spiritual guidance. Sultan-ul-Mashaikh sought Divine guidance in this matter and then said, "Brother Sharafuddin, your training in spiritualism is destined to be accomplished under the guidance of brother Khwaja Najeebuddin Firdausi (Rah A), and so you should go there; he is waiting for you". When Makhdoom-e-Jahan was taking leave of Sultan-ul-Mashaikh to go to Khwaja Najeebuddin (Rah A), Sultan-ul-Mashaikh said, "Don't go empty-handed from the *faquir's* (saint's) house; from this order (of sufism) you are blessed with *safaaee* (cleanliness of heart) and *sama'a* (the ecstacy of spiritual songs).

As said earlier, *Lataaef-e-Ashrafi* is also an old reference book, and is no less important than *Manaquib-ul-Asfia*, excepting that the latter is the work of one from the family of Makhdoom-e-Jahan. However, this book is silent about the visit of Makhdoom-e-Jahan to other *mashaikhs* of Delhi and to Bu Ali Qalander (Rah A). Thus, it also does not give the complete account; the account given in the foregoing pages, therefore, can be taken as the most plausible account of Makhdoom-e-Jahan's visit to Delhi.

Meditative Travels in the Jungles: On the return journey from Delhi, Makhdoom-e-Jehan's heart was overwhelmed with a feeling of grievous emotions, which overpowered him ever-increasingly as days passed. Makhdoom-e-Jahan has

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himself described his inner feeling at the time of his being admitted as the disciple of Khwaja Najeebuddin Firdause (Rah A) and thereafter, as follows[2]:

> When I got admitted as the *mureed* (spiritual disciple) of Khwaja Najeebuddin Firdausi (Rah A), I got overwhelmed with a feeling of *huzn* (grievous emotions) which became more and more intense with the passage of time.

When Makhdoom-e-Jahan reached the jungles of Bihiya (District Shahababad, Arrah, Bihar),he was overwhelmed with ecstatic trance at hearing the voice of a peacock, and fled into the jungle and disappeared. His elder brother tried his best to find him, but failed. He, therefore, continued his journey to Maner taking Makhdoom's luggage with him, and told his mother all about what had happened. The mother listened calmly, and showed great fortitude at this God-ordained happening. Little is known about Makhdoom-e-Jahan's life in the Bihiya jungles. In *Tarikh-e-Silsila-i-Firdausia*, an event of this period is so narrated[3] :

In the dead darkness of the night one day it was raining heavily with thunder and lightening. At that time, Makhdoom -e-Jahan's mother remembered her son (i.e. Makhdoom - e - Jahan) and started crying at the thought of the plight of her son in the jungle. All of a sudden, Makhdoom - e - Jahan appeared in the courtyard of the house. Seeing him there, the mother cried out in joy, and asked her son to come under the roof. Makhdoom-e-Jahan said, "I have come here just in response to your remembering me, but you may come to me and see it for yourself that, when Allah is kind, nothing can harm. By Allah's grace, you can see that I am not drenched even though I am standing in the rain; and so wherever I may happen to be, in the jungles or the mountains, I shall remain safe by the grace of Allah. So please don't get worried about me.

Thereafter he stayed in Maner for some days, and then

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went to the jungles in Rajgir. Thus he spent some thirty years in the jungles of Bihiyia and Rajgir. No one knows what he did in the jungles. Nothing is known about the rigours of the devotional prayers which he passed through there. It is so stated that some one saw him in the Bihyia jungles leaning against a tree, quite still and lost in deep meditative thoughts to the extent that the ants were freely moving, in and out, through his throat[4]. He had become quite lean and weak. This event is stated in some details in *Waseela-i-Sharaf wa Zareea-i-Daulat*[5]:

> The landlord of Jagdishpur passed through that place in one of those days. Seeing Makhdoom -e-Jahan in that state, he wondered whether he was alive. He went close by and putting his fingers at the nostrils, he made sure that he was alive. He then carried him to his home and took care of him. When he (Makhdoom-e-Jahan) regained his consciousness, the landlord requested him to stay with him, but he did not concede, and again took to the jungle. The landlord also accompanied him; Makhdoom-e-Jahan every now and then requested the landlord to go back, but he kept on following him until they reached Sarodha. At this point, Makhdoom-e-Jahan insisted that he (the landlord) should go back, and the landlord went back. At this place, there stands a memento in recognition of the forty days of devotional prayers that Makhdoom-e-Jahan spent there. These days, there is no jungle in this place. Close by, there is a place, known by the name of Dumraon, where a concourse is held every year. On this occasion, on 25th Aasin (name of a month of the Hindu calendar), prayers are held, since the days of Raja Hanskari, for the departed soul of Makhdoom-e-Jahan. During the days he spent in the jungles, there has been the general belief that Makhdoom - e - Jahan did neither eat

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> nor drink nor felt the call of nature but Makhdoom-e-Jahan himself corrected this perception, and said that occasionally he ate the leaves and fruits available in the jungles.

After a very long time, people spotted him in the Rajgir Jungles. When Nizamuddin Moolee, a disciple and *khalifa* of Nizamuddin Aulia (Rah A) heard of it, he went to visit him; thereafter Nizamuddin Moolee and others began visiting him frequently in the Rajgir jungles. When Makhdoom-e-Jahan found people frequently coming to the jungle, he said to them that this jungle was the abode of wild animals and it was not safe for them to visit him in the jungle. He, therefore, proposed that he would himself come to Bihar Sharif on Fridays. Thus he started going to Bihar Sharif every Friday. He would meet his admirer's there, and then go back to the jungle. Some times he would also stay for one or two days in Bihar Sharif. When this arrangement continued for some time, Nizamuddin Moolee proposed toMajd-ul-Mulk that he had in his possession some money, perfectly lawfully earned, with which he would like to build a resting place for Makhdoom-e-Jahan so that he could stay there on his Friday visits. Thus a rest house was built where Makhdoom-e-Jahan used to rest. After the rest house was built the event was celebrated by hosting the general people, and at this occasion Nizamuddin Moolee and his companions requested Makhdoom-e-Jahan to be seated as a *sajjada* (the seat for a spiritual leader) for the guidance of people. He conceded this request, and told them "My brothers, your company has, at last, drawn me to be seated in what is an idolatrous seat (what may be distracting to one's devotion to Allah; indeed, it does not distract the accomplished *Sufis*).

Founding of Khanquah: Sultan Mohammad Tughlaque had become the Head of the state and governed from Delhi in the year 725 Hijri. He was quite learned, pious, just and benevolent to his subjects, and was admirer of *ulama* (learned people) and *mashaikh* (spiritual leaders). When he learned that

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a Muslim mystic had appeared in Bihar after spending long years in the jungles, he instructed Majd-ul-Mulk to build a *khanquah* for him and allotted some areas of Rajgir for the *khanquah*, and also sent a Bulgarian carpet for offering prayers. He also made it clear in very strong words that if Makhdoom-e-Jahan declined to accept the gifts, he should force him to accept, otherwise he would be taken to task.. Makhdoom-e-Jahan did not feel happy in accepting them, but in view of the Sultan's strong instruction to Majd-ul-Mulk threatening his position, Makhdoom-e-Jahan accepted the offer. Thus the *khanquah* was built. Nizamuddin Moolee and others had already made Makhdoom-e-Jahan to occupy the seat of spiritual leadership; now this *khanquah* became the centre of guidance in Islamic knowledge and spiritualism[6].)

Makhdoom-e-Jahan spent twelve years in the jungles of Bihiya, and thereafter a still longer period in Rajgir jungles. Thus he spent a total of thirty years in the jungles. According to other versions, this period is reckoned as forty years. Let us examine the evidence in retrospect: Makhdoom-e-Jahan was admitted as a disciple of Khwaja Najeebuddin Firdausi (Rah A) in the year 691 Hijri. This is also the year when he first went to the jungles; Muhammad Tughlaque's rule extends from 725 Hijri to 752 Hijri. Assuming that Makhdoom-e-Jahan's *khanquah* was established in the earlier years of Muhammad Tughlaque's rule, the period in the jungles works out to 35 years. Matiul Imam in his dissertation says[7] that the *khanquah* was built in the year 738 Hijri. It appears that the total period of Makhdoom-e-Jahan's time spent in the jungles, completely cut off from people, was thirty years. But perhaps a decade elapsed since Nizamuddin Moolee and others first established contact with Makhdoom-e-Jahan, and Makhdoom-e-Jahan started coming to Bihar Sharif until he finally settled down there. Thus the total period Makhdoom-e-Jahan spent in the jungles, including the interim period when he began visiting Bihar Sharif until he finally settled down in Bihar Sharif, works out to about forty years.

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Shaikh Abdul Haq Mohaddis Dehlavi, in his book *Akhbarul-Akhyaar*, has erred in two matters, first he says that Khwaja Nizamuddin Aulia (Rah A) had passed away when Makhdoom-e-Jahan (Rah A) came to Delhi and so the two did not meet, secondly he names Agra instead of Bihiya as the place where Makhdoom-e-Jahan (Rah A) disappeared into the jungles. Abul Fazal also, in his book *Akber Naama*, says that when Makhdoom-e-Jahan (Rah A) came to Delhi in search of a spiritual leader, Mahboob - e - Ilahi Nizamuddin Aulia (Rah A) had already passed away. The author of *Seerat-us-Sharaf* has dealt with this matter quite convincingly[8] The author of *Lataaef-e-Ashrafi* and even *Farishta* have mentioned about the meeting of Makhdoom-e-Jahan (Rah A) with Nizamuddin Aulia for getting admitted as his spiritual disciple. These are more reliable sources, for both of them belonged to much earlier period than either Abdul Haque Dehlavi or Abul Fazal. In fact, the author of *Lataaef-e-Ashrafi*, Haji Nizamuddin Ghareeb Yemeni, was the disciple of Syed Shah Ashraf Jahangir Samnani, who was a junior contemporary of Makhdoom-e-Jahan and his admirer too. It is also a fact that Makhdoom-e-Jahan (Rah A) himself speaks of his meeting with Ziauddin Sanami (Rah A), who was a contemporary of Nizamuddin Aulia (Rah A) and who breathed his last while Nizamuddin Aulia (Rah A) was still alive. This proves beyond doubt that Nizamuddin Aulia (Rah A) was alive when Makhdoom-e-Jahan visited Delhi in search of a spiritual mentor. Most likely Shaikh Abdul Haque Mohaddis Dehlavi (Rah A) got this visit mixed up with the second visit of Makhdoom-e-Jahan (Rah A) to Delhi when, indeed, Nizamuddin Aulia (Rah A) had already passed away. This second journey to Delhi Makhdoom-e-Jahan had undertaken during the time of Firoze Tughlaque after the demise of Muhammad Tughlaque, for the purpose of returning the allotment letter of the property of Rajgir given to Makhdoom's *Khanquah*. Also, Shaikh Abdul Haque (Rah A) perhaps mixed up Aarrah with Agra; the Bihiya jungles were in Aarrah (in Bihar) which is miles away from Agra.

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Makhdoom-e-Jahan spent a long period of time in the jungles of Rajgir. Even after he settled down in Bihar Sharif, he used to go to the Rajgir jungles. Thus there are quite a few memento of Makhdoom-e-Jahan's association with Rajgir, and these are places of attraction for visitors. It would, therefore, be proper to give some account of this place, and also the places reminiscent of Makhdoom-e-Jahan's association, the places of attraction for general visitors, and for Makhdoom's admirers and spiritual disciples.

Rajgir is located at a distance of some fourteen miles from Bihar Sharif and sixty miles from Patna. This is a historical place[9]. The hilly jungles and the greeneries that existed in earlier days are no longer there. The hills are nowhere higher than a thousand feet. These hills are made up of large rocks, and there are thick bushes here. This place has had been the abode of pious people of different religions. Historically, in the days of Bim Bisyaar's rule (546 B.C.) and his son, Ajaat Shatroo (occupied the throne in 496 B.C.), Rajgir was named "Raj Geeri" which meant the capital city. During this very period, Buddha used to visit and stay in Rajgir, Bim Bisyaar had given him a bamboo jungle near the town; the earnings from this jungle went to him, and he stayed in this place for a long period. The same king patronized the followers of Mahawir, who gave a new orientation the Jainism faith. It is said that when Buddha expired, his ashes were buried there by Ajaat Shatroo, and the first congregation of the followers of Buddha was held in Rajgir. When the Muslims came to Bihar, the Brahmins had gained ascendancy over others, and there were few Buddhist left there. The Brahmins were idolaters. Makhdoom-e-Jahan has given some account of these people; this can be seen in chapter 33 of *Ma'adan-ul-Ma'ani*.

Perhaps the attractions for Makhdoom-e-Jahan in Rajgir may have been for the reason given in the verse:

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AN EXTERIOR VIEW OF THE MAIN GATE OF MAKHDOOM -E- JAHAN'S PRAYER PLACE IN RAJGIR (BIHAR SHARIF, INDIA)

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حسن بے پروا کو اپنی بےنقابی کے لئے
ہوں اگر شہروں سے بن پیارے تو شہر اچھے کہ بن

Translation: If the Beauty prefers jungles, rather than cities, to unveil itself, are not jungles better than cities!

The descriptions about Rajgir, as given by historians, do suggest that the natural beauty of the place must have made it a place of attraction. Syed Shah Amin Ahmad Firdausi, in his poem *Gul-e-Firdaus*, has given a very picturesque description of the place[10]: only a few couplets are given hereunder:

راجگیر آن کہ بفرحت دل کشمیر بود — کش بہ فتراک دل خلق چوں نخچیر بود
زآب حیواں لطافت خضرش شوئیدست — جاے سبزہ ہمہ جا مہر گیا روئیدست
نکہت تازہ ریاحینش نیا ید بہ بیان — ہر گیاہش بہ شمیم است بہ از عنبر وباں

Translation : Rajgir is as pleasant and refreshing as Kashmir; one's heart becomes captivated by the beauty of the place.
It appears as though Khizr has washed it with the elixir of niceties;
In place of ordinary grass, there grow mehregiah (special grass)
One cannot describe the fragrance of freshly flowering *Raihan*. The fragrance of every greenery is better than that of *Amber* or *Baan*.

In Rajgir, the reminiscences of Makhdoom-e-Jahan (Rah A) are, even today, places of attraction for visitors. Some details, as given by *Seerat-us-Sharaf*[11], are as follows:

At the foot of the hill, there is the cubicle of Makhdoom-e-Jahan which is worth seeing. It,

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looks as though this is the work of Nature. Large rocks are standing on the four sides, interlocked with each other, serving as walls. On top of them there hangs a long projecting rock to serve as the roof. In the interlocking rocks serving as walls, there is an opening that serves as the door. The hanging rock is so big and strong and is so placed that it is well nigh impossible to be the workmanship of a human being. Seven hundred years have passed, and it is standing there without any external support. In 1154 Hijri, some four hundred years later, a small room emerged close to the door of the cubicle, and Nature has made an opening in it on the eastern side which allows the sunlight to enter the cubicle which makes it lighted. The walls of the cubicle are not high enough to allow one to offer prayers standing. Adjacent to this place, close by at some height, there is a flat surface, on the front side of which people have now built a wall, and thus this place serves as a mosque where three to four persons can pray in congregation.

Makhdoom-e-Jahan (Rah A) used to spend most of his night in this place in prayers. The floor of this place is made of the rocks, and is free of any vegetative growth, and remains quite clean throughout the year. From there, one can have a very clear view of the jungle. On the downside of the Makhdoom-e-Jahan's (Rah A) cubicle, there is another cubicle which is named as the cubicle of Maulana Muzaffer, the disciple and *Khalifa* of Makhdoom-e-Jahan. From near the foot of the cubicle, there flows a spring, the water from which collects in a reservoir, which is named "Makhdoom Kund.

During his stay in Rajgir, Makhdoom-e-Jahan (Rah A) occasionally came across Hindu hermits called "*jogis*". Once a

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jogi asked Makhdoom-e-Jahan (Rah A) "Who is a *Sidha*(perfect devotee-- *Mard-e-Kamil*)?" Makhdoom-e-Jahan answered, "If he would ask the mountain to turn into gold, it would so happen." No sooner had the Makhdoom uttered these words than the mountain turned into gold; Makhdoom-e-Jahan (Rah A) then told the mountain to return back to its original state, for he was just making a statement[12] (and not really asking the mountain to be so). There are also a few other incidences of that period, which speak of the Makhdoom's miracles, which would be described later. It is, however, unusual, but true, that the miracles exhibited by Makhdoom-e-Jahan are mentioned as something which Makhdoom-e-Jahan did not particularly like to be associated with, except what happened at the spur of the moment which he could not help .This is the height of his greatness.

Khilafat Nama : The *Khilafat Nama* entitled *Waseeat Nama* (the will) that Khwaja Najeebuddin (Rah A) had given to Makhdoom-e-Jahan (Rah A) contained instructions for very rigorous practices; amongst these instructions, emphasis was laid on minimal food intake. It seems God-ordained that soon after his getting admitted as the spiritual disciple of Khwaja Najeebuddin (Rah A), his jungle life began. Here he had very little to eat; occasionally he would eat the leaves or fruits available in the jungle, and that's all. Hereunder is given the English translation of the *Khilafat Nama*[13] given by Khawaja Najeebuddin Firdausi (Rah A) to him.

> My dear, one learns it after a great deal of in-depth thinking that, after one's continuing efforts to subdue one's ego, the other important thing is to understand that it is a great fault to delve into worldly matters. The human desire is the outcome of one's worldly actions - his/her talks and actions. It is in the nature of a man that he eats, sleeps, converses and mixes with people, listens to and sees others, but all these should be restricted to the

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minimal requirements. If one exceeds the minimal limits, then he/she gets distanced from Allah (SWT). Therefore one should always be watchful as to how much of his ego still remains untamed. He should work at it until he has completely subdued one's ego by the grace of Allah. Even if an iota of ego remains, the barrier remains. Until one overcomes this barrier, it is improper to undertake anything else, for it would be the work of Satan unless one gets over one's ego. The exercises in culturing one's self should be such that they completely curb one's ego, and one becomes extremely pious and freed of human failings. It is not proper to live without *wudhu* (ablution), be it mid-night, cold winter, or cold water. After *wudhu*, perform two *rak'at salaat*(formal form of prayers), and never miss to do it. Eating food and drinking water helps to sustain only three things: life, mind, and physical strength. One should avoid eating so long as life and mental faculties are not endangered. One should eat reasonable quantity of whatever one gets, be it dry bread, plain or boiled rice or plain hotchpotch, caring little for curry, cooked vegetable, etc. Similarly, one should avoid drinking water as long as it does not adversely affect his life and mind -- in such cases, he may just drink water to the extent that it keeps one's throat wet and takes care of the thirst. But one should not eat and drink for helping him to keep his physical strength; one should not care if he is getting weaker in physical strength. Only experience would determine how long one's life and mind would sustain without food intake. Based on this experience, one should regulate oneself.

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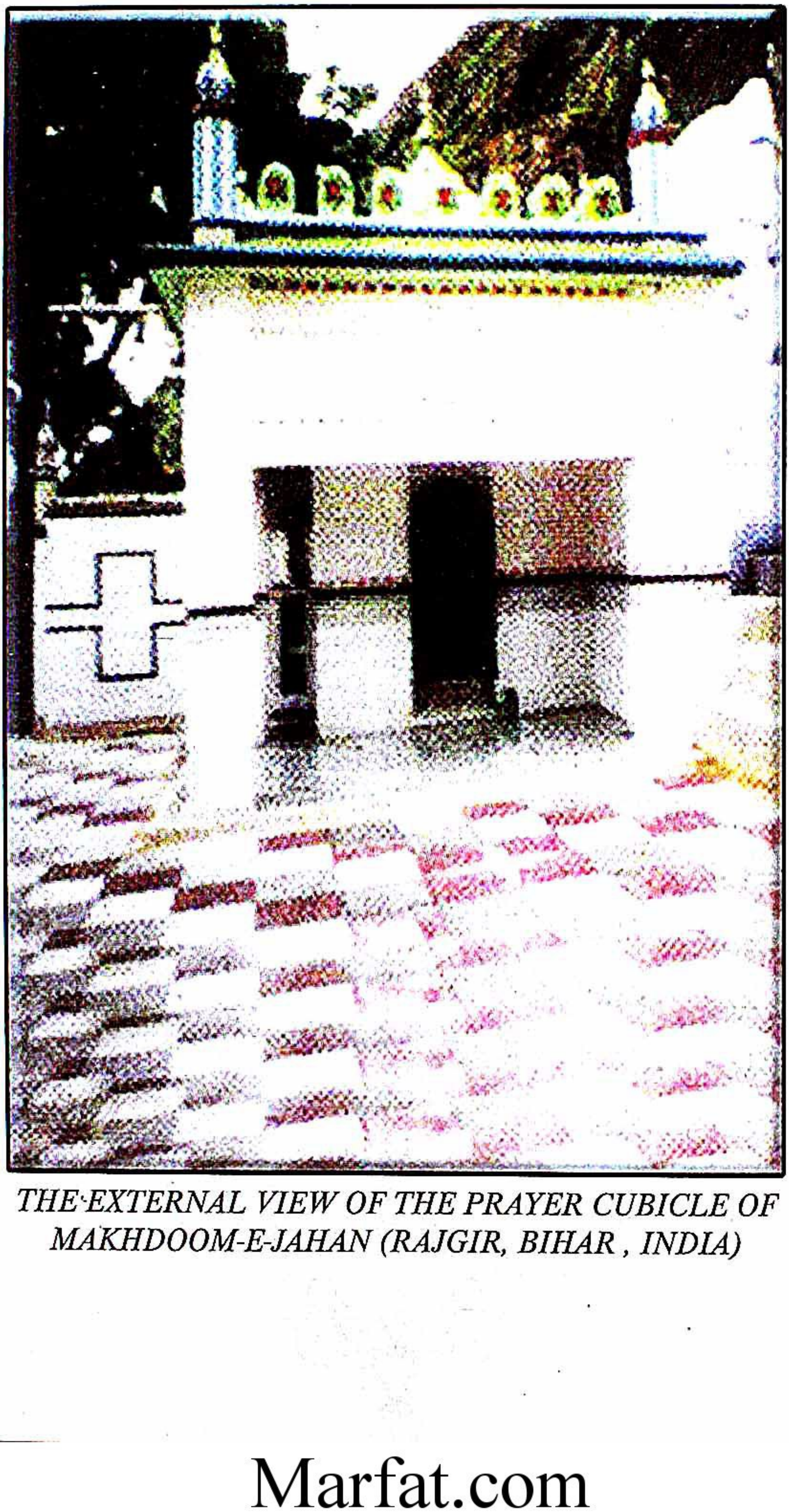

THE EXTERNAL VIEW OF THE PRAYER CUBICLE OF MAKHDOOM-E-JAHAN (RAJGIR, BIHAR , INDIA)

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One should also avoid sleeping, be it night or day, and try to get over it by engaging oneself in the recitation of the holy Quran or studying books. This can be made possible if one spends the night standing or sitting-- by avoiding lying down. One should also not indulge in talking to people; one can indeed respond to other's questions.However, if the questioner is an *aalim* (scholarly person),his question should not be responded to. In fact, one should not enter into academic discussions, for there are pitfalls in this. Indeed, if the matter is not academic, one may respond briefly and say what may be essential to say -- and that too if it becomes necessary. But one should not initiate talking. One should avoid mixing with people and should sit in a solitary corner, and whatever may be present there one should leave them undisturbed in their own places. One should not leave one's corner for his own errand, and should not allow others to sit by his side. One should always have one's eyes looking down and should not see on the sides. One should not try to overhear others, neither should one indulge in other things knowingly or otherwise. If one hears something which he does not understand, one should not care to find it out. When in need, one should take dry bread and water; one should not eat a thing simply because it is available, for this would mean that one is the captive of one's egoistic self. One should attend to nature's call in the noon; if he does not feel the call because of less intake of food, it is so much the better. He may make it a habit to go to the bathroom only once, and not more, even if he feels the urge or feels doubtful about his *wudhu* (ablution). One should use not

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more than one blanket, but in winter one can put on full-sleeve clothing on top of the dervish clothing, but not more than that, be it day or night. One should not express displeasure at, nor object to, others coming and going, and talking, and walking. One should not make others feel that he disapproves something, even under difficult conditions. He must never complain and must not let others know about his inner state until he accomplishes *moquaam-e-wahdat* and *haal* and *Zauq*. During *sama'* (dervish song), one should control oneself; he should keep still and let not tears flow from his eyes unless he gets overpowered with ecstasy. But in *sama'* there are pitfalls if one does not control himself and is carried away by ecstasy. So it is better not to give expression to one's ecstatic state. Whatever distress betakes one's heart, he must keep it to himself. This is that prized state that one attains after extremely hard devotional exercises: you make your efforts, Allah will bless you. Those who strive hard for years, they find the way, and even if they are not blessed with the prized state of high attainments they are nevertheless awarded for their efforts.

کارنازک بتان رعنا نیست

سنگ زیرین آسیا بودن"

If we look at the life of Makhdoom-e-Jahan, we would see how meticulously he followed the above instructions. With Allah's blessings, he went through the rigours following the instructions during the long years of his jungle life, and thereafter he followed them quite faithfully.

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Shajra-i-Bait: (lineage of succession of spiritual mentors): The *shajra-i-bait* of Makhdoom-e-Jahan is given below[14].
Makhdoom-e-Jahan instructed his disciples to memorize the *shajra-i-bait* and to recite it after every compulsory prayers. He says that if one is faced with some problems, he should first offer two *raka'at salaat*, recite the *shajra*, and, seeking the intercession of the *peers* of the *shajra*, pray to Allah for getting relieved of the problem. Allah (SWT) will bless him and fulfill his needs. Makhdoom-e-Jahan had himself dictated the *shajra-i-bait* which is given below:

In the name of Allah the most merciful and benevolent

Ilahi ba-hurmat-e-Khwaja Najeebuddin. Firdausi(Rah A)
Ilahi ba-hurmat-e-Khwaja Ruknuddin Firdausi (RahA)
Ilahi ba-hurmat-e-Khwaja Badruddin Samarquandi (Rah A)
Ilahi ba-hurmat-e-Khwaja Saifuddin Bakherzi (Rah A)
Ilahi ba-hurmat-e-Khwaja Najmuddin Kubra (Rah A)
Ilahi ba-hurmat-e-Khwaja Ziauddin Abu Najeeb Suharwardy
Ilahi ba-hurmat-e-Khwaja Wajhuddin Abu Hafas (Rah A)
Ilahi ba-hurmat-e-Khwaja Muhammad Abdullah Al-Ma'roof ba Armeiya
Ilahi ba-hurmat-e-Khwaja Ahmad Siah Dainuri (Rah A)
Ilahi ba-hurmat-e-Khwaja Murshad Ali Dainuri (Rah A)
Ilahi ba-hurmat-e-Khwaja Abul Qasim Junaid Baghdadi (Rah A)
Ilahi ba- hurmat -e- Khwaja Sirri Siqti(Reh A)
Ilahi ba-hurmat-e-Khwaja Ma'roof Karkhi (Reh A)

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Ilahi ba-hurmat-e-Imam Ali Raza(R A)
Ilahi ba-hurmat-e-Imam Musa Kazim(R A)
Ilahi ba-hurmat-e-Imam Jaafar Sadiq (RA)
Ilahi ba-hurmat-e-Imam Muhammad Baquar (R A)
Ilahi ba-hurmat-e-Imam Zainul Abedeen(RA)
Ilahi ba-hurmat-e-Amirul Momineen Husain(R A)

Ilahi ba-hurmat-e-Amirul Momineen Ali ibn Abi Talib (R A)
Ilahi ba-hurmat-e-Syed-ul-Mursaleen-wa-Khatamun Nabiyeen Muhammad Bin Abdullah Bin Abdul Muttalib Al-Qureshi (SAW)

In respect of the names given in the above *shajra*, there occur some differences of pronunciation in some names: in *Manaquib-ul-Asfia, Ameiya* is written as *Amooba* rhyming with *Alooba*. In the latest edition of *Manaquib-ul-Asfia*, Wajhuddin abu Hafas is written as Wajeehuddin Abu Hafas..

Khwaja Najeebuddin Firdausi[15]: He is the spiritual mentor of Makhdoom-e-Jahan. Not much is known about his life. The *Waseeat-Nama*, i.e. the *Khilafat Nama*, given by him to Makhdoom-e-Jahan, written at the instance of the Prophet (SAW), must have also been his own life style: this explains his keeping away from the people. Even though his piety was well known to people, he refrained from letting the number of his disciples grow. Thus we see that, apart from Makhdoom-e-Jahan, there appears only one person who also became his spiritual disciple-- he is Maulana Aalam Andasmi. (*Tarikh-e-Silsila-i-Firdausia* names him as Abdhani), the compiler of *Fatawa-i-Taataar Khani*. He was half brother of *Khwaja Rukmuddin Firdausi* (Rah A) who was also his spiritual mentor. His father was named *Shaikh Imaduddin Firdausi* (Rah A) and his mother was the daughter of *Syed Ameer Khurd* (Rah A) who was herself a great mystic. It is she who had predicted about *Khwaja Nizamuddin Aulia* (Rah A) that he

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would become a great name in Delhi and that his piety and leadership in mysticism will be widely acclaimed[16].

The author of *Manaquib-ul-Asfia* has eulogized him very eloquently in such words *Sarchashma-e-mujradan. Sarwar-e-mufredaan,Marja-i-ahl-e-safa, Sarchashm-e-ahl-e-safa.* He preferred to live a life of little renown, and was an example of what has been said about Allah's *wali* (friend), i.e. 'My *walis* live under the cover of My Robe(i.e. unnoticed by others)'. Among his contemporaries, there were many exalted mystics who all held him in high esteem for his spiritual exaltation. In spite of this fact, he still managed to keep himself unnoticed from the eyes of the public. This speaks of his greatness and this in itself is a miracle. He passed away in the year 691 Hijri at the age of one hundred and twenty one years.

Silsila-i-Firdausia: Origin of this Name[17]: There are two versions about the origin of this name. One is that Shaikh Najmuddin Kubra (Rah A) and Shaikh Allauddin Toosi (Rah A) were kin: both were leading very pious life, yet they had no satisfactory success in their pursuit of spiritualism. So they together went to Khwaja Ziauddin Abu Najeeb Suharwardy (Rah A) and told him about their despair in their pursuit of spiritualism, and asked him if he could help them. Ziauddin Abu Najeeb (Rah A) said that he too was in the same state. He proposed to them: "Let us go to Khwaja Wajihuddin Abu Hafas (Rah A)". They went to Khwaja Wajihuddin Abu Hafas (Rah A), and became his *mureed* (spiritual disciple). After admitting them as his disciple, Khawaja Wajeehuddin Abu Hafas gave his *khilafat* (authorization to admit others for learning the ways of spiritualism, following the footsteps of one's mentor) to Ziauddin Abu Najeeb Suharwardy(Rah A) and Allauddin Toosi (Rah A), and asked them to go to their respective places and carry out the missionary work, and entrusted Khwaja Najmuddin Kubra (Rah A) to Ziauddin Abu Najeeb Suharwardy (Rah A) for his further spiritual training. After some months, Ziauddin Abu Najeeb (Rah A) gave his *khilafat* to Najmuddin Kubra (Rah A) and said to

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him[18] that he (i.e. Najmuddin Kubra) was '*mashaikh-e-Firdaus*; thus the spiritual order which has its lineage passing down from Shaikh Najmuddin Kubra is known as *Silsila-i-Firdausia*. A closely related version is also given in *Akhbaar-ul-Akhyaar*. According to another version, as narrated in *Akhbar-ul-Akhyar*, the place where Khawaja Ruknuddin Firdausi used to live was known as Firdaus, and this explains the adjunct 'Firdausi' (i.e. belonging to Firdaus) in the name of Khwaja Ruknuddin, and so the lineage of mystic order originating in Khwaja Ruknuddin Firdausi (Rah A) became known as Silsila-i-Firdausia. According to *Tarikh-e-Silsila-i-Firdausia*, Badaruddin Samarquandi adored his disciple Ruknuddin Firdausi with the title of Firdausi: Syed Shah Amin Ahmad Firdausi has narrated this version [19] in his poem *'Gul-e-Firdaus'*:

اگر ایں فضل نہ بودے بحق رکن الدین　　سہروردی ہمہ را کندہ شدے نقش و نگیں
نجمی و کبروی و اہل ضیامی گفتند　　یا کہ شطار طریق ایں ہمہ رامی گفتند
گشت از فضل خداوند چو او فردوسی　　گشتم از یمن طفیلش من و تو فردوسی

As for the origin of the names of different *Sufi* orders, it appears that they have adopted their names either from the name of some elders in the order, such as, *Quadria, Mujaddidya*, etc. or from the names of the place of origin (of residences) of their elders, such as *Chishtia, Suharwardia*, etc., or are simply symbolic of something appealing. Perhaps *Firdausia* belongs to the third category. Nevertheless, the *Firdausi* order is a branch of *Suharwardy* order and has assumed a separate identity originating from Najmuddin Kubra (Rah A).

Mashrab-e-Silsila-i-Firdausia (ways of Silsila-i-Firdausia): Every way of *sufistic* teaching has its own distinctive characteristics; the students get adapted in these characteristics which thus become their distinctive way of life (their thinking, behaviour, and action). All *Sufi* orders lead the

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way to the Truth, i.e. the pleasure and love of Allah, but each order approaches this goal differently, which becomes its distinguishing feature. The guiding principles of the teaching of the Firdausia order have been given by the author of *Manaqub-ul-Asfia* in the Introduction to the book, as also by Najmuddin Kubra (Rah A), the distinguished leader of this order, in a pamphlet entitled '*Risala*' which gives the gist of the teachings of this order. Let us first present some excerpts rendered in English from *Manaqub-ul-Asfia*[20]:

> The behaviour, precepts, and methodology of the disciples of the illustrious mystics of *Silsila-i-Firdausia* differ from those of other orders, and stand out quite distinctively. The attainments of those who get associated with any one of these mystics are of very high order: who would raise questions about their behaviour and belief!
>
> ذرہ بود بخورشید رسید قطرہ بود بدریا پیوست
>
> Translation: (He was like) the speck of dirt which reached the sun; or like the drop of water which merged into the sea.
>
> Even those who simply formally get associated with any of these mystics get blessed. Do you know what is meant by 'belief'? In the dictionary, 'belief' means a thing that gets seated in one's heart because of love. Amongst the *Sufis*, the love for their *peers* (spiritual mentors) means that this gets entrenched in the heart of the *mureed* (disciple). This is to say that the *mureed's* heart always looks towards his *peer*; this is a very special Divine favour with which only the fortunate few are blessed. Whosoever gets this 'belief' right, he is the blessed one, and is crowned with success. Whosoever falters in

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this 'belief' loses everything. The Prophet (SAW), in praise of such belief, has said: "The unparalleled exaltation that Abu Bakr has is not because of his exceptional indulgence in prayers and fasting but because of his exceptional love and endearing towards me". Thus the ultimate aim of the striver in search of Truth, the gist of the quest of the *mureed*, the centre of eternal reward, the quintessence of everlasting blessings, are just this belief. The height of its attainments knows no limits. A study of the way of life of the followers of these *siddiques* (staunch believers), and whatever is being written about them, will help appreciate the high attainments they got due to this belief, even at the lowest level. Those who are the leaders of this *silsila* (order) consider their *peers* (mentor) as the viceroy of Allah, and a stand-in for the Prophet (SAW). And the respect that they pay to the Prophet (SAW), they consider it also befitting for the *peer* (spiritual mentor). In matters of *Shariah*(Islamic jurisprudence) also, they look towards their *peers*, and consider them as their succour (seeking Allah's forgiveness) in the life Hereafter. They have nothing to do with Imam Abu Hanifa or Imam Shafa'i for their guidance. It is said that in all matters, be it related to belief or jurisprudence, the *mureed* should have no say of his own; he should rather put himself entirely at the disposal of his *peer*. --- Now the question is: if the *mureed* has to follow the jurisprudence followed by his *peer* what will the *peer* be following? The answer is that the *peer* is much above what an ordinary person can think about; his ways cannot be comprehended by ordinary minds, for his ways are not ordinary,

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for Allah says: "I become his eyes with which he sees; I become his ears with which he hears." In short, these matters belong to a different world altogether. This can be comprehended only by those who have an in-depth study of this subject. To the common people, it may be explained as follows: one's *peer* is also the *mureed* of his *peer* and this lineage of *peer-mureed* continues until it gets to the head of this lineage, i.e. our prophet Muhammad (SAW). It is wrong to believe that the *peers* follow one of the four codes of jurisprudence (Hanafi, Maliki, Shafa'i, and Humbalee). When the *peers* attain the state when they get blessed with enlightenment, they donot follow any of them. This has been the way followed by the earliest stalwarts of Islam (may Allah bless them!). It is so stated in *Qoot-ul-Quloob* that the earliest elders of Islam did not consider it right to follow any other scholar if one were blessed with Divine knowledge and firm belief, but indeed they should be careful in respect of auxiliary issues. For this reason, they would appear sometimes to be following Imam Abu Hanifa, and sometimes Imam Shafa'i.

Now let us give some excerpts (rendered in English) from *Risala,* the pamphlet written by Shaikh Najmuddin Kubra (Rah A). This is taken from *Tarikh-e-Silsila-i-Firdausia*[21]:

The ways leading to Allah can be classified in three categories. The first pertains to the way of those who observe *salaat*, fasting ,*hajj*(pilgrimage of *Ka'ba*), recitation of the Quran, and who partake in *jihad* (holy war), i.e. those who follow formal devotional exercises. This is the way of

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the *akhyars*. Following this way, some people attain their goals after a long time. The second way pertains to those who strive hard and take up rigorous exercises, and take great pains in culturing in themselves commendable ethos, in taming down their egoistic self, in purifying their souls and making them resplendent, and in setting right their inner self. This is the way of *abraars*; and, compared to the first category, a good number of these people attain their goals, but not many belong to this category. To quote an example, reference can be made to a story about ibn Mansoor (Rah A). Ibn Mansoor asked Ibrahim Khwaas (Rah A) about the stage of his spiritual attainments, to which he replied that he had been practising the way of *tawakkul* (trust in Allah) for the last thirty years. Ibn Mansoor (Rah A) said that if he would spend such a long time in culturing his inner self, when he would attain the higher stage of spiritualism, and would completely surrender himself to Allah. The third way pertains to those whose goal is to get close to Allah (SWT). These are the people the majority of whom attain their goals at the end. This is the preferable way, and is based on 'denying oneself the pleasure of life as though one is dead'. The Prophet (SAW) has said, "Die before the actual death takes place". This third way is based on ten principles:

1) First is seeking forgiveness: This is to say that one should make a conscious effort to detach himself from everything else and submit himself to Allah, just as he submits himself to Allah when death overpowers him unawares. Addressing the souls, Allah says: "O soul, turn towards your Lord". Seeking forgiveness means

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that one should get out of the sin, that is the status-consciousness of this world and the Hereafter, which is the obstruction in the way to Allah (SWT).

2) The second is abstinence: This means that one should get detached from worldly wealth, position, and desires -- be they big or small -- just as one gets detached from these things at the time of death. The essence of abstinence is that one detaches himself from this world as well as the Hereafter. The Prophet's (SAW) says: "This world is denied to those who care for the Hereafter, and the Hereafter is denied to those who care for this world".

3) The third is the trust (reposed in Allah): This means that one should have complete faith in Allah and renounce all means (worldly belongings and means of earning) just as these things get renounced at the time of death. Those who have faith in Allah (SWT) find Allah all-caring.

4) The fourth is contentment: This means that one should get rid of all demeaning pleasures of the self and the animal instinct, just as one gets rid of them at the time of death. One should confine oneself to the barest needs and avoid extravagance in respect of food and clothing.

5) The fifth is seclusion: This means that one should cut off oneself from the people, just as he gets cut off from them at the time of death. And he should put himself completely at the disposal of his *murshid* (mentor) -- his guide in the way of Allah -- just as a dead body is placed at the disposal of the person who gives it the bath. The *murshid* cleans up, with the

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holy water of *vilayet*, of all the filth that sullies him due to his estrangement from Allah, and because of his earthly self. The essence of seclusion is that, sitting in a secluded corner, one should insulate his senses from worldly things, for the soul gets into trouble through his five senses, and as the *nafs* (egoistic self) gets stronger, it pushes down the soul into the depth of gloom and becomes its over-lord. Therefore, if the senses are kept under control, the *nafs* (the egoistic self) comes under control.

6) The sixth is perseverance in *zikr*(remembrance of Allah): This means that one should all the time remember Allah, and forget the rest. Allah says:"Remember Allah, and forget the rest, just as one forgets every thing at the time of death". The quotation "*faz karooni az kirkum*" implies that the rememberer (virtually) gets turned into the one remembered. The rememberer gets lost in his remembrance (of Allah), and becomes the viceroy of the one being remembered. Thus if you look for the rememberer, you will get to the one remembered, and if you look for the one remembered you will get to the rememberer. To put it briefly, it is like this: if you see him, it would seem as though you have seen me and vice versa.

7) The seventh way is that one should get completely focused on Allah, and get completely detached from every distraction, just as it happens at the time of death. There should be no objective, no aim, nothing coveted except Allah. Even if one is promised the lofty status of the prophets, he should pay no heed to them, and never get distracted from Allah even for a moment. Khwaja Junaid

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Baghdadi (Rah A) says that, for Allah's friends, the loss due to a moment's distraction from Allah can be much greater than the benefits of a thousand years of his living completely focused on Allah.

8) The eighth way is forbearance: This implies that, through intense devotional exercises, one should completely get out of one's worldly desires, just as it happens at the time of death, and should suppress all desires and remain steadfast in it so that his heart becomes clean and his soul gets purified and enlightened.

9) The ninth way is *moraquiba* (meditation): This means that one should concentrate one's mind and heart on receiving Allah's blessings and remain fully absorbed in the thought of seeing Allah. He should get intensely involved in it. He should seek Allah's help and guidance until he gets crowned with Allah's blessings. If Allah opens up His door of blessings, no one can close this, and if He closes the door of punishment no one can open it. Allah says that whosoever has done good deeds, He would multiply these good deeds. This is Allah's favours, with which He blesses whom-so-ever He desires.

10) The tenth way is 'Subservience to Allah's will': This means that one should set aside one's own desires, and submit himself to Allah's will and be content with one's fate and should not complain, just as it happens at the time of death. A mystic has so said: " I have left my affairs in the Hands of Allah, it is upto Him whether He keeps me alive or dead". Those who get rid of the darkness of their selves and become virtually dead are blessed with another

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life illuminated with Allah's blessings. Allah (SWT) says: "I gave life and light to the person who was dead, with the help of which he started walking amidst the people".

If we look at the life of Makhdoom-e-Jahan, let alone whatever happened during his life in the jungles, his way of life, even after he assumed *masnad-e-sajjadgi* (the chair of spiritual mentor), was very much in accordance with the motto: Die before you are actually dead.

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SHIEKH NAJAMUDDIN AHMAD KUBRA'S TOMB
DARKAHNA YOURGANJ (TURKHAMANISTAN)

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CHAPTER 6
THE CHAIR OF TEACHING AND GUIDANCE

Masnad-e-Sajjadgi (Seat of spiritual guidance): As has already been mentioned earlier, Nizamuddin Moolee and his companions had persuaded Makhdoom-e-Jahan to assume the formal chair of the school of spiritual teaching and guidance. Also, Sultan Mohammad Tughlaque had established a *khanquah* (the place where a spiritual guide carries out his missionary work) and allotted some landed property for sustaining the establishment of the *khanquah*. When Makhdoom-e-Jahan assumed the formal chair of a spiritual guide and mentor, people were attracted towards him and the number of his admirers and disciples swelled constantly with time. This is also a great test, for only the very accomplished ones lead a life consistent with the motto 'Die before you are actually dead', even though they may be surrounded by admirers.

When Makhdoom-e-Jahan settled down in Bihar Sharif, his family members also left Maner Sharif and joined him in Bihar Sharif. His mother was still alive, and she too came over to him. As far as Makhdoom-e-Jahan was concerned, he had chosen for himself to lead a life of hunger and deprivation. For his mother, he had made arrangements

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for taking care of her daily needs, and had deputed Hazrat Choolhai to look after her. It is so narrated that one day some relative came to see Makhdoom's mother[1] . She made arrangements to give him a treat with bread and cooked chicken. In order to cook the food, the oven was ignited which produced smoke. Makhdoom-e-Jahan saw the rising smoke and enquired about it. Coming to know the reason, he came to his mother and very humbly reminded her of the request he had made to her not to cook the food at home. Makhdoom-e-Jahan had earmarked some amount for the daily needs of his mother, which Hazrat Choolhai used for bringing something for her daily consumption. This was all that she lived on. Makhdoom-e-Jahan called his mother Mamoon, while she was generally known as Booaa. The mother saw the concern of Makhdoom-e-Jahan : she gave the food under preparation -- partially cooked as it was -- to her relative guest and asked him to get it cooked somewhere else. The difficulty with the illustrious spiritual leaders is that their lives are above board, and the people at large look not only towards them but also towards their family members, and view critically as to how much their deeds accord with their words.

The life of Makhdoom-e-Jahan was a shining example of the perfect emulation of Prophet's (SAW) *sunnah* (way of life). He had settled down in the town, abandoning his jungle life only to serve the people. However, he would still go to the jungles occasionally. He kept himself hungry by choice. Once someone offered him *falooda* (a form of sweet dish); he held it in his hand, smelled it, and then put it back[2]. It remained there for some time and then he offered it to somebody. He then looked towards Qazi Zahid and said to him that there was nothing wrong in eating it, but that he feared that it might become an impediment in the way of his spiritual attainments. Because of his self-imposed hunger for himself, he had become quite frail. It is reported that once, while he was having his hair shaved by a barber, the shaving blade made a cut, but it did not bleed, rather a slight fluid

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oozed out. Such was the physical state of Makhdoom-e-Jahan. His most adored disciple, Makhdoom Maulana Muzaffer (Rah A), was no better. Once he (Maulana Muzaffer) was standing with his arm stretched out and rested against a wall: his armpit was exposed; Makhdoom-e-Jahan was close by looking at him, and he (Makhdoom-e-Jahan) drew the attention of others present there to the physical state of Maulana Muzzaffer who was reduced virtually to a skeleton. All this was due to the teachings of Khwaja Najeebuddin (Rah A) which were contained in *'Waseeat Nama'*.

It is stated that when the *khanquah* was established on the instructions of Mohammad Shah Tughlaque, and Makhdoom-e-Jahan was made to occupy the *Bulghari mussallah* (prayer carpet) presented by the Sultan, Majd-ul-Mulk arrangd a big feast; a sitting of *sama'* (dervish song) was held on the occasion, and the *qawwals* (the singers of devotional songs) were singing the following verse[3]

گفتم کہ اے خورشید حشر آخر بریں سو تابشی

گفتا کہ خسرو باش تا صبح قیامت بردمد

A *derish* (a mystic vowed to poverty and piety) who was present on the occasion went inside the Makhdoom-e-Jahan's worship cubicle. Makhdoom-e-Jahan told him that this position befitted him (the dervish) but his difficulty was that he had to abide by the command of the Muslim ruler.To this, the dervish responded by saying that he (Makhdoom-e-Jahan) was not known by *khanquah* and *mussalah*; he was rather known by his devotion to Allah, and that he himself had come to him because of him (Makhdoom-e-Jahan) and his inner power. He further said that his blessed presence in this place would help spread and strengthen Islam. On hearing this, Makhdoom-e-Jahan said, "whatever is uttered by a dervish comes true".

We can see in retrospect how right was the dervish's prediction. From this *khanquah*, many seekers of Truth

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attained the enlightenment of Allah's closeness, many of those who had gone astray found the right path, many needy and troubled people were provided succour and relief, many people in authority received constant guidance. The light from this minaret of enlightenment spread far and wide. Truth seekers came from Bukhara and Hamadaan. Maulana Muzaffer Balkhi who had been brought up in regal pomp and luxury gave these up and assumed a dervish life, and when he became heart-broken on being reprimanded, the affectionate mentor (Makhdoom-e-Jahan) adored him as follows:

تن مظفر جاں شرف الدین، جاں مظفر تن شرف الدین

شرف الدین مظفر، مظفر شرف الدین

Translation: Muzaffer is the body, and Sharafuddin is his life;Muzaffer is the life ,and Sharafuddin is his body; (the two are like one soul and two bodies) Sharafuddin Muzaffer, Muzaffer Sharafuddin.

Serving People: *Tariquat* (the way of Islamic spiritualism) places great importance on serving people. A couplet says:

طریقت بجز خدمت خلق نیست به تسبیح وسجادہ ودلق نیست

Translation: *Tariquat* is nothing but serving people ; it is not (identified by) rosary, prayer mat, or dervish rags.

Many needy and troubled-heart people would come to Makhdoom-e-Jahan for succour. They were all entertained and helped. In many cases, miracles were invoked to provide succour but as Makhdoom-e-Jahan abstained from showing miracles, such needy persons were referred to Miraan Jalaal

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Diwana[4]. To the diseased persons, he would provide medical remedies (which have been handed down in the form of *doha* (verse in folk language)). He also would pray for them. In older times these remedies were quite common in Bihar homes as home remedies and were used quite successfully. These *dohas* are not extant now; the author of *Seerat-us-Sharaf* tried to find out these *dohas*, but could only get a few of them[5]. These dohas are in the style of Amir Khusro's: some *dohas* also contained mystic thoughts.

Makhdoom-e-Jahan not only helped the needy persons himself but also persuaded the resourceful people, in authority or those who were well-off, to help the poor and the needy. In this context, it would be relevant to reproduce some excerpts from one of his letters, entitled 'Helping the people and comforting God's creatures'. This letter is addressed to Malik Farah; it reads as follows[6]:

> Translation: *Ad-dunya mazrat-ul-akhera* (the world is the tillage of the world Hereafter). You should act on this *hadith* as soon as possible. This means that you should consider it an important responsibility to comfort people by all possible means, namely by your hand, tongue, pen, paper, money, and materials. Everybody knows that this world is a place of troubles, trials and tribulations. If one were to recount them, one could write volumes and yet would cover only an iota of this. Yet there is one good thing about this world: this paves the way for a better Hereafter. Someone asked an accomplished *Sufi*, "How many ways are there which lead towards Allah?" He replied, "Every little thing in this world shows the way to Allah, but the closest and the most fruitful way is to comfort people's hearts. I followed this

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way, and I advise my disciples to follow this way".

O brother, this is also the injunction of *Shariah*: "one who fulfils just one need of his fellow Muslim, Allah fulfils his seventy needs". The Prophet (SAW) has said: " A person who provides clothing to a Muslim, Allah will provide him thousand attires on the day of judgment, and will fulfil his thousand needs; He will reward him with a year's prayers, and will forgive his sins even if they number more than the number of stars. He will bless every hair of his body with Divine light, and will spare him from the dread of the grave, and will let him off from hell fire; also, he will cross over the *Pull Saraat* (the bridge everyone will have to cross on the day of judgment) fearlessly, and will be kept safe from the hardships of the day of judgement". These are no ordinary favours; these favours have not been promised even for the observance of obligatory prayers, fasting and optional prayers.

It is so narrated about an accomplished *Sufi* that when someone praised the king of the time, and said that he spent his nights in prayers and devoted his time in performing prayers, the *Sufi* said that the king had been misled. He has been doing the work of others. The person asked him how he would say that. The *Sufi* replied that the mystic path for a king was that he should spend his wealth for feeding the hungry, and for clothing, with varieties of attires, the people having nothing to cover up. He should console the troubled hearts, and

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fulfil the requirements of the needy. He further said that it was for the *foqaraa* (dervish) to commit themselves exclusively to prayers (i.e. *salaat*), optional prayers, keeping awake at nights performing devotional prayers, and that everybody should work according to the requirements of his status and responsibilities.

O brother, it is much better that you cheer up a broken heart or get a wretched person settled, rather than spend the whole night in prayers. Perhaps you do not know that all broken things lose their value except the broken heart.

In another letter (letter no. 92), addressed jointly to his relatives and friends, Makhdoom-e-Jahan wrote introducing a person to them and persuaded them to support him. Hereunder is an excerpt from that letter[7]:

> Translation : My dear ones and friends, my *salaam* (greetings) and *doa* (good wishes) to you. Please note that the bearer of this letter, Khwaja Haji, a pilgrim of the holy places, the *Haramain Sharifain* (Makkah and Madina), has a family. He has inadequate means of income, and is therefore mentally disturbed and is facing great hardships. For this reason, he has decided to go to you people. (I would request that) whom - so - ever he goes to may kindly treat him well, just as he has had been treating the needy persons with courtesy and favours, and that he should try to provide relief to him to the best of his capabilities. Thus he may earn the munificence of the Hereafter.

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In yet another letter, Makhdoom-e-Jahan wrote to the Sultan of the time, Feroze Shah Tughlaque, persuading him to help one, Khwaja Abid Zafarabadi[8]. This letter was written on the request of Khawaja Abid Zafarabadi, who had lost his property because of excesses committed against him. Makhdoom-e-Jahan, in his letter, narrated in detail the *hadith* (Prophet's (SAW) tradition) concerning a Christian whose valuables had been usurped by Abu Jahl, and the Prophet (SAW) personally went to Abu Jahl to get the valuables returned to the person concerned, and he (SAW) did not leave until Abu Jahl paid in full to the aggrieved Christian. Narrating other similar *ahadith* of persuasive nature pleading for the relief to be provided to aggrieved persons, he concluded his letter as follows:

> All praise be to Allah Who has blessed your revered self with the great attribute of providing shelter and refuge to the aggrieved and lowly persons. The people have been getting justice and fair play at your hands, and you have been blessed with the attribute which the Prophet (SAW) has so much stressed upon: the Prophet (SAW) has said that an hour's justice is better (in virtue) than sixty years spent in prayers. May you be blessed with the munificene of the Hereafter!

From what has been written above, it is not difficult to see how much concerned Makhdoom-e-Jahan felt about the needy, heart-broken, down-trodden, and aggrieved persons.

Embracing Islam: Many people embraced Islam at the hands of Makhdoom-e-Jahan. Some instances are given below:

In *Burhan-ul-Atqia*, a book written eulogizing the illustrious mystics, there is narrated an event related to an eighty years old *jogi* (a Hindu hermit) who came to

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Makhdoom-e-Jahan and embraced Islam. Makhdoom-e-Jahan felt quite happy and said that, by the grace of Allah, a stranger (to the way of Allah) got blessed (with Islam). Those present there asked him (Makhdoom-e-Jahan) how he would have been rated if he had died right thereafter. Makhdoom-e-Jahan said that he would have passed away completely purified, i.e. free of all sins.

Once a handsome *jogi* (Hindu Hermit) came to Bihar Sharif[9]. He met some of the disciples of Makhdoom-e-Jahan. The disciples were taken by surprise at the charming look of the unbeliever. The *jogi* sensed their feelings and asked them if they had any mentor. They replied in the affirmative. The *jogi* asked if they could bring their mentor to him. They said that their mentor did not go to meet others. Therefore, the *jogi* requested them to take him to their mentor. They took him to Makhdoom-e-Jahan. At the very first glimpse of Makhdoom-e-Jahan, the *jogi* ran away saying that he (Makhdoom-e-Jahan) is the embodiment of *Kartar* (the Hindu's word for God), and that if he went close to him he would get burnt. The Makhdoom's disciples narrated the event to Makhdoom-e-Jahan. Makhdoom-e-Jahan told them to bring the *jogi* to him. This time when the *jogi* was taken to him (Makhdoom-e-Jahan), he said that he could now go close to him. He went close to Makhdoom-e-Jahan, sat in his company for a while, and then requested him to admit him into Islam. Makhdoom-e-Jahan admitted him into Islam, and kept him in his company for three days and then allowed him to go. He then left for somewhere. The people around Makhdoom-e-Jahan asked him how it was that he allowed the *jogi* to leave only after three days. Makhdoom-e-Jahan told them that he had already accomplished his training excepting that he was an unbeliever. After embracing Islam, within three days of his stay in this company, he got cleaned up of the blemish of his infidelity.

The event of Hazrat Choolhai's embracing Islam has been narrated as follows[10]. During the days when Makhdoom-e-Jahan was in the jungles, he once happened to

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be in a place where Hazrat Choolhai, a milkman, was herding his cows. Makhdoom-e-Jahan, pointing towards a particular calf, asked him to milk that calf. Hazrat Choolhai said that the calf was still too young. Makhdoom-e-Jahan insisted that he should milk. Hazrat Choolhai angrily started milking. Miraculously, the calf gave milk; the whole pot got filled up with milk. This miracle changed the life of Hazrat Choolhai. He left his cows there, abandoned his home, and spent his days in prayers and became a *wali* (Allah's friend - a mystic). When Makhdoom-e-Jahan settled down in Bihar Sharif, he too joined him and placed himself at his service. Hazrat Farzand Ali Maneri, the author of *Waseela-i-Sharaf wa Zareea-i-Daulat*, says that he had seen those cows. They lived in Bihiya jungles much like the deer and were scared of people. The *Raja* of the place had ordered that no one should try to captivate them.

The *Raja*, who had seen Makhdoom-e-Jahan in Bihiya jungles in the state of trance and had brought him to his home and served him, became such a great admirer of Makhdoom-e-Jahan that (even though it is not certain that he had embraced Islam) in his family it has had been a tradition that, on the occasion of the annual concourse held in Dumraon, *fateha* (prayers for departed soul) is offered for the soul of Makhdoom-e-Jahan on behalf of the *Raja's* family. This was the tradition followed until recently and, may be, it is still the practice.

The disciples: Some say that Makhdoom-e-Jahan's disciples numbered about a hundred thousand. There does not exist any record of this, but this much is certain that his disciples came not only from Bihar Sharif but from far and near: not only from different parts of India but also from abroad, such as Bukhara, Hamadan, etc. A brief account of some of the disciples is given below:

To begin with, it may be noted that whenever someone came to become his (Makhdoom-e-Jahan's) *mureed* (disciple), he would first want him to shave his head, have a

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bath, and put on clean clothes. Then he would admit him as his disciple (i.e. take his *bait)*[11], and give him a *taquia* (small cap). It is stated in *Rahat-ul-Quloob* that when a person came from Bukhara to become his disciple, Makhdoom-e-Jahan admitted him as his disciple and gave him *taquia*[12]. According to *Ganj-e-la-ufni*, it is reported on the authority of Hazrat Zain Badr Arabi that this person from Bukhara, called Bukhari, was the first disciple of Makhdoom-e-Jahan. He stayed with Makhdoom-e-Jahan for thirty years, lived in abject poverty, and breathed his last in that very state.

Zain Badr Arabi was an alcoholic in his young days. Once he came to his mother[13] and wanted some money. The mother said very curtly, "Have you brought something that I give you from?" He felt slighted and went to Makhdoom-e-Jahan's *Khanquah*. Makhdoom-e-Jahan was then sitting on the prayer cloth.

He called him and lifted a corner of the prayer cloth and asked him to take from it two handful, and not more. He saw a treasure under the prayer cloth and took two handful from it and went straight to his mother. As the mother saw him, she said: "Woe to you my wretched lad, you went to such a holy divine and returned with what distracts people from Allah (i.e. money)". He then came out of his home, spent the whole amount in merry-making, and then became repentant and went to Makhdoom-e-Jahan. He became the disciple of Makhdoom-e-Jahan, and turned out to be such a devoted follower that he became the paramount compiler of the discourses given by Makhdoom-e-Jahan. These compilations have been valuable compendia for people interested in *Sufisim* (Islamic mysticism).

The way (Makhdoom Maulana Muzaffer Balkhi became Makhdoom-e-Jahan's disciple is quite interesting[14]. Maulana Muzaffer Balkhi's father and brother were already the disciples of Makhdoom Ahmad Chirmposh (Rah A). The father lived in constant attendance of Makhdoom Ahmad Chirmposh (Rah A), and wanted his eldest son, Maulana Muzaffer, also to become the disciple of Makhdoom Ahmad

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Chirmposh (Rah A). Maulana Muzaffer (Rah A) was a scholar of Islamic learning and wanted his would-be spiritual mentor to be quite proficient in Islamic learning as well. He went to Makhdoom-e-Jahan and raised a few scholarly questions before him. Makhdoom-e-Jahan answered them, but Maulana Muzaffer did not find them convincing and kept on interjecting, rather insolently, repeatedly saying *'la no -sallam* (i.e. does not make sense)'. The Maulana was proud of his formal Islamic education, while Makhdoom-e-Jahan was a calm sea of illuminated knowledge. At last, Maulana Muzaffer (Rah A) got convinced, and got himself admitted as the disciple of Makhdoom-e-Jahan. Makhdoom-e-Jahan's method to train his disciple is also worth noting. Makhdoom-e-Jahan asked Maulana Muzaffer (Rah A) to go and study afresh, for, as he said, he had so far got his education for the sake of wordly gains. Maulana Muzaffer (Rah A) went to study again. Thereafter, Makhdoom-e-Jahan made him to pass through the most trying rigours of spiritual training and, as a result, Maulana Muzaffer (Rah A) became the most illustrious disciple of Makhdoom-e-Jahan and became his first spiritual successor.

Maulana Aamoon (Rah A) and his father, Ibrahim, also got admitted as the *mureed*(spiritual disciples) of Makhdoom-e-Jahan; Maulana Aamoon (Rah A), in fact, became the disciple when he was just twelve years old.

Majd-ul-Mulk was also one of the earliest disciples of Makhdoom - e - Jahan. Hazrat Shamsuddin, the Administrator of Chausa, was also Makhdoom-e-Jahan's disciple: *Maktoobat-e-Sadi* was written at his request, which is one of the most trustworthy and useful book on *Tasawwuf*(Islamic mysticisms).

Methodology of Teaching: In a pamphlet entitled '*Risala der Hidayat-e-Hall'*, Makhdoom-e-Jahan has outlined some directives for getting trained (in *Tasawwuf*). Some excerpts from this are given below[15]:

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Translation: It must be noted that when a person takes the bold step to get trained in the way of Islamic spiritualism, he first seeks Allah's forgiveness. He refrains from what have been forbidden (*haram*), and considers himself as though he is dead and he gets detached from worldly affairs, except to the extent that may be necessary. In other words, he eats only as much as may be necessary. This is to say that he eats only as much as may be necessary to keep him alive and to perform the religious duties. He should not fill his stomach more than half-full. He should neither keep himself hungry nor eat to his full. As for his dress, it should suffice what protects him from heat and cold. It should not matter whether the clothings are new or old. One should not be bothered whether one's bed is torn or in shape; indeed, it should not be soft and cushy. He should be content with whatever comes to him from the unseen and should not feel saddened. He should remain patient, contented, and thankful to Providence. After this, one should remain steadfast in performing *wudhu* (ablution) regularly. He should not remain without *wudhu* even for a moment, be it in winter with cold water, so much so that he should neither eat nor drink without *wudhu*; in fact, he should consider it forbidden to be without *wudhu*. After performing *wudhu*, one should always offer *salaat tahceat-ul-wudhu*, no matter if he has to perform *wudhu* ten times in a day. All the time, whether he is alone or in company, he should keep absorbed in *zikr-e-Ilahi* (remembering Allah). In

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company, the *zikr* should be done quietly, but in seclusion the *zikr* should be done audibly. He should be so much absorbed in *zikr* that from the mouth it should trickle down into the heart so that the heart gets overwhelmed with the *zikr* . Thus even when the mouth remains quiet, the heart should be alive with the *zikr*.

Hazrat Makhdoom-e-Jahan adopted two ways for imparting his teachings, that is oral and written[16]. As far as his oral method was concerned, he would hold discourse sessions after prayers, particularly *Fajr, Zuhr, or Ishaa prayers*: his disciples and admirers would gather in these sessions; some book related to formal Islamic learning or to *Tasawwuf* would be read out as a text- book, and Makhdoom-e-Jahan would elaborate upon the text either on his own or on the queries of the people present. In *Ma'adan-ul-Ma'ani*, one finds mention of such sessions in which Makhdoom-e-Jahan's son is reported to be reading the book *Siraj-ul-Aarifeen* (e.g. see chapter 12, 16, 25, 34). This shows that some books were taught like textbooks. In these sessions, the participants would ask questions related to *Shariat and Tariquat* and Makhdoom-e-Jahan would answer them. During these question-answer sessions, other matters would also sometimes come up for elaboration, which Makhdoom-e-Jahan would discuss at great length. These sessions were very much like a school class-room, where the participants would put questions to Makhdoom-e-Jahan, and Makhdoom-e-Jahan would answer just like a school teacher, sometimes the question-answer session would get very prolonged because the discussions would generate auxiliary questions one after the other. The proceedings of these sessions have been recorded and compiled as Makhdoom-e-Jahan's *malfoozaat* (discourses). Most of these discourses have been compiled by Hazrat Zain Badr Arabi (Rah A). In respect of these compilations, Zain Badr Arabi (Rah A) reports that he used to

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record the proceedings of the discourse sessions held by Makhdoom-e-Jahan and present them to Makhdoom-e-Jahan for editing. Makhdoom-e-Jahan would edit them where necessary and would sometimes also make some additions. Hazrat Badr Arabi (Rah A) also says that, in these discourse sessions, the disciples and admirers of Makhdoom-e-Jahan used to put various questions pertaining to themselves in matters of *Shariat, Tariquat, Haquiquat, and Ma'arafat,* and Makhdoom-e-Jahan would answer them in great detail and in such an appealing manner that the questioner would get fully satisfied.

While Makhdoom-e-Jahan would hold sessions for collectively educating his followers, he would also give lessons to individuals in exclusive sessions. For example, if someone would come to become his disciple, Makhdoom - e - Jahan would admit him as his disciple and teach him some *wird-o-wazaef* (prayers to be done as regular rituals) and would also give special instructions in order to correct the personal weaknesses of the individuals. For example, Maulana Muzaffer was advised to acquire religious knowledge afresh for the reason that his earlier education was meant for wordly gains. Thereafter, Maulana Muzzafer was deputed to look after the poor mystics living in the *Khanquah*. The idea behind this was that the Maulana should give up all sense of pride that might have been left in him because of his regal background. Such instructions were individual- specific. For example, he wanted Maulana Muzaffer to dress up in ragged clothes, but, on the other hand, when Maulana Naseeruddin one day turned up dressed in poor man's clothes, he was reprimanded. The persuasive way in which he counselled a *Malikzada* (the son of a ruler or a person of authority) is given in detail in *Ma'adan-ul Ma'ani*[17]. The *Malikzada* narrated his conversation with his *peer/shaikh* (spiritual mentor) who, he said, had asked him to keep away from everything once he chose to travel on the path that led to the Truth (i.e. the way to get close to Allah), and that he willingly accepted it, for his inner self was naturally inclined towards it. Makhdoom - e -

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Jahan said that, indeed, abandoning everything in the way of Allah was quite praiseworthy provided one remained steadfast in it. But, being the son of a *Malik*, he must have been used to sitting in the company of his friends and so if he again indulged in their company what good it would be to keep away from everything temporarily. Makhdoom-e-Jahan said that there were many who said that they had taken up a life of self control and piety, and had been keeping away from worldy things but they often failed the tests of the time in the long run: the *nafs* (untamed self) was very illusive. The *Malikzada* said that he had no wordly desires; Makhdoom-e-Jahan said that that was an illusion of the untamed self and one was always deceited by such illusions. Shaikh Moezuddin, who was perhaps present on the occasion, asked whether distracting illusions of the deceitful *nafs* are present at all stages of spiritual developments. Makhdoom-e-Jahan said that unless the *nafs* gets subdued, it deceives at all stages of spiritual developments. The knowledgeable persons are always on the alert against the deceits of the *nafs*, no matter how much it may have been subdued.

Some of those who regularly participated in the discourse sessions of Makhdoom-e-Jahan were[18] : Maulana Nizamuddin Moolee, Qazi Zahid, Zainuddin, Majdul Mulk, Zain Badr Arabi, Qazi Shamsuddin, Maulana Burhanuddin Muzaffer Shams Balkhi, Maulana Shah Aamoon, Shaikh Husain Balkhi, Shaikh Moezuddin, Qazi Ashrafuddin. Qazi Minhajuddin, Qazi Shah (son of Maulana Jalaluddin Damishqui), Malik Muhammad Ewaz (Mutasarrif Bihar), Tajuddin (son of Malik Muhammad Mutasarrif's brother), Khwaja Shamsuddin Parwana Navees, Khwaja Karimuddin Ewaz, Malik Nasiruddin Qalamghani, Maulana Nasiruddin Jaunpuri, Maulana Qamaruddin and Maulana Najmuddin (sons of Makhdoom's sister), Maulana Nizamuddin (Makhdoom's cousin), Khawaja Khizr (Deputy Majdul Mulk), Mian Shamsuddin (Keeper of the *Khanquah*).

Some of the books, which it was a regular feature to

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take up for teaching/study in these discourse sessions, were as follows[19]:

Tafseer-e-Zahidi, Awarif-ul-Ma'arif (by Hazrat Shahabuddin Suharwardy), *Aadab-ul-Murideen* (by Hazrat Ziauddin Abu Najeeb Suharwardy), *Zubdat-ul-Hakayeq* (by Hazrat Ain-ul-Quzzaat), *Muzaiyyeb* (by Shaikh-us-Shuyookh), *Mulakhkhas (Epitome) Ahya-ul-Uloom* (Hazrat Imam Ghazali), *Masnawi-e-Maulana Room* (by Hazrat Maulana Jalauddin Roomi), *Sharh-e-Ta'arruf, Lawame'* (Hazrat Qazi Hamiduddin Nagori), *Siraj-ul-Arifin* (by Sultan-ul-Mashaikh).

Wird-o-Wazaef (routine recitals and prayers): Makhdoom-e-Jahan has written three booklets containing the *wird-o-wazaef* (the routine recitals and prayers), namely *Auraad-e-Kalan, Aurrad-e-Ausat, Aurad-e-khurd.* Besides, the books containing his letters and discourses also contain a number of *wird-o-wazaef*. An abridged version of Makhdoom-e-Jahan's booklets on *wird-o-wazaef* was compiled and published by Hazrat Syed Shah Wasi Ahmad alias Shah Baraati(Rah A) of *Khanquah Moazzam,* Bihar Sharif. This book was written in Persian, which was translated in Urdu by his younger brother Hafiz Syed Muhammad Shafi(Rah A), which was first published in the year 1355 Hijri. During the last few decades, various editions of the book have been appearing, some containing appendices as well.

In one of the letters addressed to his disciple Janab Shamsuddin, Makhdoom-e-Jahan has written down for him the daily schedule for routine recitals and prayers. Although one may refer to read *Auraad-e-Sharafi* for the details of the *wird-o-wazaef* , yet to be fully benefited by their spiritual aura, one has to take care of many other related matters. This letter deals with these aspects. Thus this letter is important and needs mention. This letter appears in *Maktoobat-e-Sadi* as letter no. 28. Some excerpts (its translation) from this letter are given below[20]:

It must be noted that after having the faith (Imaan) firmed up, and having sought true repentance, the *mureed* (disciple) must make sure that he never remains without

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wadhu (ablution). No matter if it is night time, cold winter, and freezing water, one must not miss to perform *wadhu*. After *wadhu* he should also offer the special *wadhu* prayer - *Taheeat-ul-Wadhu* (two *rakaats)*, and must not miss this. He should offer his five-times prayers in congregation. He should keep himself in waiting for the next prayer after offering the due prayer of the time, for it has been said that 'Those who stay in waiting for the *Salaat* (prayer) are considered to be offering *Salaat*'. After every prayer, he should complete, with great devotion, his *wird-o-wazaef* that he may have taken up as his routine either on his own or on the instructions of his spiritual *peer/shaikh* (mentor). Behold ! in the late hours of nights well before it is dawn one should get up, go to the bath, take shower if necessary, perform *wadhu* and offer two *raka'at* of special *wadhu* prayer (i.e. *Taheeat-ul-wadhu*), and then recite the following hundred times:

استغفر اللہ من الذنوب کلھا صغیرھا وکبیرھا سرھا وجھرھا۔ اللھم اغفرلی برحمتک

(Translation: I seek Allah's forgiveness for my sins, small and big, apparent and unseen. O Allah bless me with your forgiveness).

After dawn one should perform two raka'at of *Sunnat-e-Fajr*; recite Surah Kafiroon in the first rakat (after *surah Fatiha*) and *Surah Ikhlas* in the second raka'at (after *surah Fatiha*). This is in accordance with the Prophet's (SAW) way. Afterwards one should recite the following:

اللھم انی اسئلک رحمۃ من عندک تھدی بھا قلبی

(Translation: O Allah, I seek your beneficence which shall lead me on the right path).

It is stated in *Qoot-ul-Quloob* that the

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Prophet (SAW) used to recite it regularly. Thereafter one should recite the following:

استغفر الله الذى لا اله الا هوالحى القيوم اللهم انى اسئلك التوبه

(**Translation:** I seek forgiveness from Allah Who is the One and the only to be worshipped, Who is living and eternal. O Allah, I seek your forgiveness.

Thereafter one should offer the *farz* (compulsory) *Fajr* (morning) prayer with devotion and in congregation. After offering the *farz Fajr prayer* one should recite the prayers given in *Qoot-ul-Quloob*. One should take up for one's routine recitals and prayers only as much as one can do regularly. All the time one should seek Allah's forgiveness and never forget to seek Allah's forgiveness: one should seek forgiveness for the days spent in fun and frivolities. One should avoid being loquacious; one should talk very little. Indeed, one can talk about the commands (with respect to Dos and Don'ts) of Allah (SWT) and His Prophet (SAW). Also, one can pray for the welfare and reformation of the Muslims, or what may benefit the Muslims, or what may be educative for the uneducated, for such talks come under *zikr* (i.e. remembrance of Allah). While sitting, one should try his best to face the *Qibla* (the direction of the *Khana-i-Kaaba*). If it may be possible, one may visit a *wali* or a *peer/shaikh* or an *aalim-e-rabbani* (pious religious scholar), for this is more rewarding than one's getting engaged in prayers in seclusion. However, if one cannot find such company, he should better engage in *zikr* (remembrance of Allah) either at home or in the mosque. Furthermore, when the sun rises and attains some height, one should offer two *raka'at salaat-e-Ishraque*. It is desirable that one stays on after the *Fajr* prayer waiting for the sunrise, and then offers *sala'at-e-Ishraque*. After the sun attains greater heights in the sky, one should offer *salaat-e-Chaasht* following the traditions of the Prophet (SAW); indeed, one should commit himself to praying as many *raka'at* as one may be able to perform with regularity. After having done all

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these, he should engage himself in the service of fellow Muslims, such as for visiting patients, or for offering the funeral prayers, or for helping the Muslims in their efforts to seek piety. If there are no occasions to do all these, one may engage in *salaat* (prayers) or recitation of the holy Quran, or in *zikr* (remembrance of Allah). And if he can't afford to do these either, he should work for earning the livelihood. In case he has no such needs, he should better lie down and go to sleep. Thereafter, when it is *Zuhr* time he should get up, do the necessary washing and *wadhu* and then offer the *salaat-e-Zuhr* (afternoon prayers): four *raka'at sunnah, four raka'at farz, and two raka'at sunnah.* After the *sala'at-e-Zuhr*, he should keep waiting for the *sala'at-e-Asr* time. During this period he should try to have his heart and mind clear of any distraction from devotion to Allah (SWT) -- this is also considered as *zikr* (remembrance of Allah). The *farz salaat*(compulsory prayers) should be offered in the mosque, and the *nafil salaat* (optional prayers) at home. At *Asr* time, four *raka'at farz salaat* should be offered; thereafter again one should keep himself occupied in *zikr and fikr*(comtemplation) until the sun sets and it is *Maghrib prayer* time. To keep oneself free from worldly involvements and to keep occupied in prayers (*zikr, fikr or tasbeehaat*) during this period is like getting up in late night and getting occupied in prayers until the sunrise. The *mureed* (disciple) should always take stock of himself for the life already past and for the days spent. Thereafter he should offer the *Maghrib prayers: three raka'at farz, two raka'at sunnah, and twenty raka'at* (or as much as can be conveniently done) *salaat-ul-Awwabeen.* Praise for those who spend the period between *Maghrib and Ishaa* in remembrance of Allah. When it is *Isha* time, one should offer four *raka'at sunnah, four raka'at farz, and two raka'at sunnah.* He should put off *salaat-e-Witr* for late night, if he is sure that he would get up to offer *Witr* prayer. In case he is not sure, he should better offer *Witr* prayer at *Isha* time alongwith *Isha* prayers. If one can do all that have been given above, he will be considered as one who is consciously observant, and will not

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be considered unworthy, rather he will be considered as dutiful. After *Isha* prayer, one should recite those *surahs*(chapters) from the holy Quran which have been mentioned in *Qoot-ul-Quloob*. If one does not know their names, or if one does not remember them, one may recite *surah Ikhlas* two hundred and fifty times (this works out to 1000 *ayat* (verses)). Thereafter one should go to sleep with his body in the state of cleanliness (i.e. *wudhu*) and his heart and tongue alive with the remembrance of Allah. One must not sleep until he feels overpowered with sleep. Nevertheless, one should get up at late night much before dawn. Late night is ideal for seeking Allah's forgiveness. This is considered the best time. If the *mureed* (disciple) offers *Tahajjud prayers* (late night optional prayers), it is so much the better, for this prayer gives the benefits of (i) seeking Allah's forgiveness, and (ii) recitation of the holy Quran. If one follows the above discipline of devotional practices and remains steadfast, it is earnestly hoped that the path of spiritual attainments *(Rah-e-Tariquat)* will open up before him. The *mureed* (disciple) should follow the path of *Tariquat* in keeping with the path of *Shariat* (Islamic jurisprudence); and if one finds someone claiming to follow the path of *Tariquat* while he disregards the path of *Shariat* one should be sure that he will get nowhere. He has fallen in the abyss of Allah's disfavour and he will hardly get out of it. This is the way of *mulhids* (those who have gone astray): these are the people who consider it proper to follow the way of *Tariquat* disregarding *Shariat*, and they think that when one gets the vision of the Truth, one does not have to obey the *Shariat*. May Allah's curse befall those who have such belief! Behold! if one's within is not consistent with one's without, it speaks of *nefaque* (dichotomy): they show off to be pious, while at heart they are worldly and hypocrites. If one's within is proper but his without is against the *Shariat*, this tantamounts to outrageous blasphemy. A person who follows *Shariat* but his inner self is devoid of *Tariquat* is a loser and a sufferer. Similarly, it is wishful thinking that one can culture one's within without reforming one's outward

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deeds. Thus the inner and outer self of a person are interconnected and cannot be separated. *La illaha Il-lul Lah* is the *Haquiquat* (the Truth) and *Muhammadur - Rasool - ul - Lah* is *Shariat*. One has to believe in both parts of *Kalma Tayyeba* in order to be a *Momin* (true believer). O brother, the essence of whatever has been said is that one should keep moving on the path of *Tariquat*, always consciously working to set one's *neeat* (intention) properly oriented and the heart devoted to the Truth (i.e.Allah). One should keep one's morale high: one's way of life should be praiseworthy and crystal clear, his nature should be sparklingly beautiful. He should sit in the company of the blessed and pious people in order to develop his behaviour. He should have the firm belief that the success in spiritual attainments depends on one's commitment and hard work. The essence of one's commitment is that whatever his *peer* (spiritual mentor) says should not be disregarded, for blessed are those who follow their spiritual mentor. The essence of hard work is that one should always work against the *nafs* (i.e. the dictates of his untamed self), for the root cause of all troubles is this very *nafs*, i.e. *nafs-e-ammara* (the evil self). Also, one should carry out the *farz* (compulsory) commands of Allah the way they have been commanded to be followed, and one should give up following one's own way of life. The worship should be done not as a ritual but with conscious devotion to Allah (SWT). One should keep one's heart clear of worldly desires and be on the guard to see that his inner and outer senses are safe. One should reduce his intake of food and drinks, and should curtail his sleeping hours. All these should be taken as part of one's hard work (in the way of *Tariquat*). While one is still striving in the way of *Tariquat*, he should never be looking for his attainments, neither should he be bothered as to why he has not been endowed with miracles, or why the difficulties in his way don't get resolved. Never should he be bothered to look up to himself taking pleasure in this or that attainment. He should always look towards his spiritual mentor and get his mind clear of distracting thoughts. When the disciple remains

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steadfast in making efforts in the way of spiritualism and stands firm and fully committed, it is hoped that eventually he will get close to Allah (SWT) and attain the spiritual heights from where there is no fear of fall. Now let me tell you something that will infuse in you great hopes and will relieve you of your despair. The person who strives in the way of Allah (SWT) should keep up his efforts to the best of his ability, no matter whether he may have committed wrongs and had been involved in sinful acts. Let these not dishearten him, for one hardly knows the secret of Providence. These are the body's external organs which get involved in sins and transgression, while the heart is the seat of faith and trust in Allah (SWT). In the eyes of Allah (SWT), it is the heart which matters and is valued, while the body has little value (Allah does not look at your face or deeds. He sees your heart and intentions).

Khulafa (authorized deputies): Shaikh-ul-Islam Shaikh Husain Moez Balkhi is reported to have said that the disciples of Makhdoom-e-Jahan numbered over a hundred thousand, forty amongst them were *Waasil ba Haque* (attained closeness to Allah), of these forty, three were *mard* (lost in Allah's love), namely Shaikh Muzaffer Balkhi, Malikzada Fazlullah, and Maulana Nizamuddin Daroon-e-Hisaari. And among these three, Shaikh Muzaffer Balkhi was blessed with the overpowering love of Allah (SWT), while the other two had been blessed with just the warmth of Allah's (SWT) love. Some say[21] that there were three hundred disciples who were *Wasil ba Haque*. It is strange to note that the name of Maulana Naseeruddin Jaunpuri is not included in the above version, although Makhdoom-e-Jahan himself is reported to have said that ' Muzaffer is my life, indeed my beloved, and Maulana Naseeruddin is also like him; both of them have been blessed with all the qualities that are required for *khilafat* (serving as my authorized deputy) and leadership'[22].

The names of many of the disciples of Makhdoom-e-Jahan occur in his letters and compiled

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discourses (*malfoozaat*). Many of them may also have been Makhdoom-e-Jahan's *khalifa*, but the names of those who served in propagating the *Silsila-e-Firdausia* and whose names appear in the different branches of *Silsila-e-Firdausia* (the lineage of *khilafat*) are[23]: (i) Maulana Muzaffer Shams Balkhi, (ii) Husain Nausha-i-Tauhid Balkhi, (iii) Maulana Aamoon, (iv)Shah Shoaib (v) Syed Aleemuddin Gaysoo Draaz Danishmand Naishapuri, (vi) Shaikh Shamsuddin Mahmood Khizr Badayuni, and (vii) Naseeruddin Samnani.

After the passing away of Makhdoom-e-Jahan, the *sajjadgi* (the chair of spiritual leadership) of Makhdoom-e-Jahan's *khanquah* at Bihar Sharif was occupied by his dearest disciple, Maulana Muzaffer Shams Balkhi, who was succeeded for another five generations by his family's (Balkhi) descendants. After about one hundred and thirty years the *sajjadgi* went to the descendants of Makhdoom-e-Jahan. Makhdoom Shah Aleemuddin popularly known as Shah Bheekh was the first to occupy this chair in this lineage. The *Balkhi sajjadaa* at that time was Makhdoom Shaikh Hafiz Darwaish Balkhi, who very graciously welcomed Makhdoom Bheekh to occpy the Makhdoom-e-Jahan's *sajjadgi*. Thus there emerged two lineages of Makhdoom-e-Jahan's *sajjadgi*, the descendants of Makhdoom-e-Jahan occupied the *sajjadagi* of *Khanquah-e-Moazzum*, Bihar Sharif, while the Balkhis established the Makhdoom-e-Jahan's *sajjadagi* in different places, among which the *Khanquah* at Fatuha (now shifted to Patna after Bihar riots) is the most important.

Hazrat Makhdoom Bheekh was the son of Makhdoom Imamuddin (his ancestry is given in Chapter 4 under the family tree of Shaikh Zakiuddin). He was the disciple of Shah Baseeruddin Shami who was the disciple of Shah Sadaruddin Raza who himself was the disciple of Shaikh Naseeruddin Samnani, the disciple and *khalifa* of Makhdoom-e-Jahan. The descendants of Makhdoom Bheekh have been occupying the *sajjadagi* of Makhdoom-e-Jahan in *Khanquah-e-Moazzam* to this day. The present *sajjada* is Syed Shah Saifuddin and the

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lineage of this chair of *Sajjadgi* is as follows[24]:

(1) Shah Aleemuddin alias Shah Mohammad Bheekh, (2) Shah Jalal Firdausi, (3) Shah Ikhwand Firdausi, (4) Shah Mohammad Firdausi, (5) Shah Ahmad Firdausi, (6) Diwan Shah Ali Firdausi, (7) Shah Abdus Salam Firdausi, (8) Shah Zakiuddin Firdausi, (9) Shah Wajeehuddin Firdausi, (10) Shah Mohammad Buzurg Firdausi, (11) Shah Ali Firdausi, (12) Shah Allauddin Firdausi, (13) Shah Badiuddin Firdausi, (14) Shah Aleemudin Darwaish Firdausi, (15) Shah Waliullah Firdausi, (16) Shah Ameeruddin Firdausi, (17) Shah Amin Ahmad Firdausi, (18) Shah Ziauddin Mohammad Hayat Firdausi son of Syed Shah Burhanuddin Firdausi (who passed away while his father Shah Amin Ahmad Firdausi was still alive), (19) Shah Mohammad Sajjad Firdausi, (20) Shah Mohammad Amjaad Firdausi, (21) Shah Saifuddin Firdausi.

Even though the *sajjadgi* continued in the above lineage of Makhdoom-e-Jahan's descendants, the *silsila-e-bait* (the lineage of mentor-disciple relationship) did not continue in the lineage of family successors. Syed Shah Amin Ahmad *Firdausi* at the behest of his father, Syed Shah Amiruddin Firdausi, got admitted as the *mureed* (disciple) of Syed Shah Jamal Ali Balkhi, the *sajjada nasheen* of Makhddom Shoaib (Rah A). Thus the *shajra-e-bait* (the lineage of mentor-disciple relationship chain) follows the lineage of succession of Shah Jamal Ali Balkhi. Albeit, Shah Amin Ahmad, known as Janab Huzoor, also used to admit some of his disciples in the *shajra-e-bait* that he had been given by his father, Syed Shah Ameeruddin -- this *shajra-e-bait* is the lineage of succession passing down from Makhdoom-e-Jahan through Makhdoom Shah Abul Ola Qazan. Even though all the *sajjada nasheen* try to benefit from as much sources of spiritual fountains as

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possible, and thus are authorized to admit disciples in the different *shajra-e-bait*, normally they pick on a selected few for the furtherance of their teaching of *Tariquat*.The different *shajra-e-bait* in which Janab-e-Hazoor had the *ijazat*(authorization) have been compiled in verse form by Janab-e-Huzoor, and have been published in two booklets, namely *Shajara-e-Tayyebaat*, and *Silsilat-ul-Laalee*.

The Balkhi *Sajjada*, Hafiz Darwaish Balkhi and his successors stayed in Bihar Sharif for some time, even after Makhdoom Bheekh and his successors occupied the *sajjadgi* of Makhdoom-e-Jahan's *Khanquah*. Later they spread out in other places but the main stream of the Balkhi *sajjadagi* settled down in Fatuha, from where it shifted to Patna after Bihar riots in 1946; the present *sajjada nasheen* is Janab Syed Shah Aleemuddin Balkhi, and this lineage of succession is as follows[25]

(1) Makhdoom Jeevan Balkhi, (2) Makhdoom Fareed Balkhi, (3) Syed Diwaan Shah Daulat Balkhi, (4) Syed Shah Noor Mohammad Balkhi, (5) Syed Shah Aleemuddin Balkhi, the first, (6) Syed Shah Saifuddin Balkhi, (7) Syed Shah Burhanuddin Balkhi, (8) Syed Shah Ghulam Moez Balkhi, (9) Syed Shah Mohammad Taqui Balkhi, (10) Syed Shah Aleemuddin Balkhi, (11) Syed Shah Ghulam Muzaffer Balkhi, (12) Syed Shah Ghulam Sharafuddin Balkhi, (13) Syed Shah Taqui Hasan Balkhi, (14) Syed Shah Aleemuddin Balkhi.

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3.Matiul Imam's Dissertation, *Mehr-e-Neemrose*, Jan-Feb 1974 issue, p. 31

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5.Ibid. p. 326.
6.*Maktoobat-e-do Sadi*, translation by Naeem Nadvi, letter no. 72, p. 344.
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9.*Manaqub-ul-Asfia*, p. 276.
10.*Waseela-i-Sharaf wa Zareea-i-Daulat*, p. 52.
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12.Matiul Imam's Dissertation, *Mehr-e-Neemrose*, March 1973 issue p.25.
13. *Manaqub-ul-Asfia*, p. 281.
14.Ibid. p. 294.
15.Matiul Imam's Dissertation, *Mehr-e-Neemrose*, July- Aug 1973 issue, pp. 19-20.
16.Ibid. p. 21.
17.*Tarikh-e- Silsila-e-Firdausia*, p. 169.
18.Matiul Imam's Dissertation, *Mehr-e-Neemrose*, April-May 1973 issue, p. 26.
19.*Tarikh-e-Silsila-i-Firdausia*, p. 154.
20.*Maktoobat-e-Sadi*, Letter no. 28, p. 315.
21.*Manaqub-ul-Asfia*, p. 277.
22.*Tarikh-e- Silsila-i-Firdausia*, p. 180.
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25.*Matiul Imam's* Dissertation, *Mehr-e-Neemrose*, March-April 1975 issue, p. 9.

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CHAPTER 7
THE CONTEMPORARIES OF MAKHDOOM-E-JAHAN

Contemporaries: Among the contemporaries of Makhdoom-e-Jahan, the following need special mention [1]: (1) Hazrat Naseeruddin Mahmood Chiragh Dehlavi, (2) Hazrat Akhee Siraj, Pandwa Sharif, (3) Syed Jalaluddin Bukhari; (4) Syed Ali Hamadani Kashmir, (5) Shah Rajo Qetaal Uch, (6) Sulman Saojee Sayoos, (7) Shaikh Safi Al-Mooswee Jar Shahaaan Safiveeya Iran Aarad Beil, (8) Alla-ud-Daula Samnani, khanquah Sakaka Samnaan, (9) Shah Oohad-ud-deen Isphahani, (10) Imam Yafa'ee Makkah, (11) Syed Ameer Kalaal, Syria, (12) Khwaja Bahauddin Naqshaband, Bukhara, (13) Syed Ahmad Chirmposh, Ambyr Bihar Sharif (14) Syed Ruknuddin, Multan, (15) Syed Alla-ul-Haque, Pandwa.

All the above are well known *Aulia Allah* (mystics), and their accounts are available in published books; one can see, for example, *Akhbarul Akhyaar* by Shaikh Abdul Haque, Muhaddis Dehlavi. Here, however, we shall attempt to give a brief account of some of them, particularly the ones who had had some kind of communication or association with Makhdoom-e-Jahan. Also, at least three of Makhdoom - e - Jahan's disciples and *khulafa* (authorized spiritual deputies) deserve mention because of their special relationship with Makhdoom-e-Jahan.

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Hazrat Jalaluddin Bukhari[2] : His name is Syed Jalaluddin and he is popularly known as Jahaaniyan Jahangasht. There are various versions as to why he became popularly known as Jahaaniyan Jahangasht. The author of *Sair-ul-Arifeen* says that once, on an *Eed* day, he visited the shrines of Bahauddin Zakariya Multani, Shaikh Sadaruddin, and Shaikh Ruknuddin, and there he went into meditation and asked for *Eed* gifts. In response to this request, he was given the title of Jahaaniyan Jahaangasht. In *Ganj-e- Arshadi*, it is stated that when Makhdoom-e-Jahan met Makhdoom-e-Jahaaniyan Jahangasht, Makhdoom-e-Jahaaniyan said to Makhdoom-e-Jahan that he was Makhdoom-e-Jahan. Thereupon Makhdoom-e-Jahan said that he was Makhdoom-e-Jahaaniyan. According to *Akhbar - ul - Akhyar*, he became popularly known as Makhdoom-e-Jahaaniyan Jahangasht because of his extensive travels. The grandfather of Makhdoom-e-Jahaaniyan, Jalaluddin Surkh Bukhari, was the *mureed and khalifa* of Hazrat Bahauddin Zakariya Multani. His father's name was Syed Ahmad Kabeer who was the descendant of Syedina Ali Ibn-e-Abi Talib (RA) and Khatoon-e-Jannat Hazrat Bibi Fatima Zehra (RA), and his branch of the family tree passes through Hazrat Imam Taqui. Makhdoom-e-Jahaaniyan Jahangasht was born at Uch in the year 707 Hijri. He received his education under the tutorship of Qazi Allama Bahauddin, Maulana Mujad-al-deen, Shaikh-e-Makkah Abdullah Yafa'ee, and Shaikh-e-Madina Abdullah Matri. In *Tasawwuf*, he received his early education from his father; he became the *mureed* (disciple) of Hazrat Shaikh Abul Fath Ruknuddin, the grandson of Hazrat Bahauddin Zakariya Multani. He also received his *khilafat* from Hazrat Naseeruddin Chiragh Dehlavi. Sultan Mohammad Tughlaque appointed him as Shaikh-ul-Islam and entrusted the *Khanquah-e-Mohammadi* of Sewsaan and its suburbs to him.

Makhdoom-e-Jahaaniyan had great love and respect for Makhdoom-e-Jahan. An important incident took place at that time: Shaikh Iz Kakwi and Ahmad Bihari (apparently the two had gone to Delhi) , in their trance of ecstasy, uttered

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shattahyat (utterance of ecstasy, which on the face of it appeared objectionable). They were put to death by the Delhi ruler at the instance of the *ulama* of Delhi. When Makhdoom-e-Jahan heard about it, he felt sorry and said that if such great people get executed one would wonder how the city would escape ruins. When the Delhi ruler heard of Makhdoom-e-Jahan's reaction, he called the *ulama* of Delhi and told them of Makhdoom-e-Jahan's reaction. The *ulama* proposed that Makhdoom-e-Jahan be summoned to Delhi so that they could discuss the matter with him. The summon was issued but in the meantime Makhdoom-e-Jahaaniyan Jahangasht sent his servant with some *tabarrukaat* (presents) to the Sultan. The Sultan was a great admirer of Makhdoom-e-Jahaaniyan ; Makhdoom-e-Jahaaniyan used to offer *fateha* every month for the departed souls of his spiritual ancestors, and from the food materials earmarked for presentations on this occasions, i.e. *tabarrukaat* (benediction), he used to regularly send some to the Sultan, who received it very enthusiastically. The Sultan asked the servant as to why the Makhdoom sent the presents rather belatedly this time. The servant said that he was busy studying the letters of Makhdoom-e-Jehan and did not entertain any one at that time, and so he forgot to offer *fateha* in time causing this delay. The Sultan now felt sorry at having summoned Makhdoom-e-Jahan, and immediately dispatched another letter cancelling the earlier summon and apologising for the summon sent. On receiving the summon which had already been issued to him, Makhdoom-e-Jahan asked his admirers not to worry, for, as he said, the cancellation letter of this summon has already been issued because of Makhdoom-e-Jahaaniyan. Makhdoom-e-Jahaaniyan used to say that he very often studied the letters of Makhdoom-e-Jahan, and still had difficulties in comprehending quite a few passages.

Makhdoom-e-Jahaaniyan passed away in 785 Hijri and was laid to rest in Uch, Multan. People visit his shrine to pay homage and to benefit from his spiritualism.

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Hazrat Naseeruddin Chiragh Dehli[3]**:** He is the most illustrious disciple and *khalifa* of Hazrat Sultan-ul-Mashaikh, Nizamuddin Aulia (Rah A). After the passing away of Sultan-ul-Mashaikh, he took his place. Chiragh Dehli was his title. His grandfather, Shaikh Abdul Latif Yezdee, came to Lahore from Khorasan. His father Shaikh Mahmood Yahya was born here. After he grew up he went to Awadh where Naseeruddin was born. For this reason, his name has the appendage Odhi. He received his education from Qazi Muhiyuddin Kashani and Maulana Iftikharuddin Gilani. At the age of twenty-five years, he began to take stock of his *nafs* -- the initial step in the way of spiritualism *(Tasawwuf)*.He spent eight years in the jungles in the company of a *wali*. While in the jungles, he punctually offered his *salaat* (prayers). At the age of forty-five years, he became the disciple of Hazrat Nizamuddin Aulia. He had great love for Hazrat Nizamuddin Aulia. One day a disciple of Hazrat Bahauddin Zakariya Multani, Khwaja Mohammad Gaazrooni had come to the *Khanquah* of Hazrat Nizamuddin Aulia. He woke up for the *Tahajjud* prayers (late night prayers), went to the bath room for performing *wudhu* (ablution) and left behind his clothings. When he came out from the bath, he found his clothings missing. He made a lot of hue and cry. Hazrat Naseeruddin Mahmood came to him and tried to calm him down, for he felt that this must have been disturbing Hazrat Nizamuddin Aulia in his prayers. He offered his own clothing to Khwaja. In the morning, Mahboob-e-Illahi learnt of what had happened in the night; he called Naseeruddin Mahmood in his room upstairs and offered him his own clothing and blessed him and prayed for him.

He passed away on Friday, the 8th of Ramadhan-ul-Mubarak in the year 757 Hijri and was laid to rest in Dehli. Among his writings, two of his *malfoozaat*(collections of his discourses), namely *Khairul Majalis*, and *Miftah - ul - Aashiqueen*, are well-known.

Hazrat Naseeruddin Mahmood has lauded the letters of Makhdoom-e-Jahan in lofty words; and once, in his moments

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of meditation, he said, "Allah be praised! Sharafuddin Maneri has made apparent my long-time weaknesses in belief".

Makhdoom Ahmad Chirmposh : He is the grandson (from the mother side) of Hazrat Shahabuddin Pir Jagjot, and the cousin (again from the mother side) of Makhdoom-e-Jahan. His father's name was Musa Hamadani, who was a descendant of Imam Husain (RA). He was born in the year 657 Hijri and is thus older than Makhdoom-e-Jahan by four years. He had his early education at home according to the usual curriculum common in those days. After his formal education(of *Shariah)*, he felt drawn to *Suhurwadia* order of *Tasawwuf*(Islamic spiritualism). His maternal grandfather was also the spiritual leader of *Suhurwardy* order, but he had passed away in the year 666 Hijri. In respect of his quest for spiritual mentor, it is so reported that he and Shaikh Husain Mahsawi went to Hazrat Shaikh Sulaiman Mahsawi. Both of them had very little clothings to cover them up. Hazrat Shaikh Sulaiman gave them some money to buy clothing for themselves. When the two came out from Hazrat Sulaiman's place, they consulted each other as to what they could buy with the given money. Both agreed that the amount was insufficient to buy the clothing for both of them. So Shaikh Husain purchased *Dhakkar* (coarse cloth/rag) and Shaikh Ahmad covered himself up with leather. Thus dressed up, they went to Shaikh Sulaiman again; the Shaikh commended them and said that was enough for them.

Shaikh Ahmad is popularly known as *Chirmposh* (one who wears leather as garment). The reason for this, as given in a hand-written manuscript of Syed Shah Zafar Ahmad, is as follows. The following is an excerpt (English translation), from the original manuscript, provided by Syed Shah Hussain Ahmad Suharwardy, the grandson of Syed Shah Zafar Ahmad. He is settled in Karachi and is the direct descendant of Shaikh Ahmad Chirmposh (Rah A) and has been serving his ancestoral *Sufi* order very admirably.

> Hazrat Makhdoom (i.e. Makhdoom Ahmad Chirmposh) who was endowed with angelic

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miraculous power turned up in Siwan. Here, one Hazrat Hasan Piyare was waiting for him since long. Now that the Makhdoom was there , he took it as a gift from Providence and got himself admitted as Makhdoom's disciple and presented to him gold and jewellery. The Makhdoom said that he had nothing to do with all these and that he should keep them himself. Indeed, he said, he would like to have the skin of the lamb slaughtered in place of Hazrat Ismail (AS) which was in his possession. Obviously, he could not afford to disregard the *murshid's* (spiritual mentor) request. He promptly presented it to him. The Makhdoom split it up and hung it around his neck. Immediately thereafter, he came out of *jazb* (trance of spiritual ecstasy), and became a *salik* (a conscious seeker of Allah). This was the reason why he was called *Chirmposh* (one who wears leather clothing).

The spiritual mentor of Hazrat Shaikh Ahmad Chirmposh was Allauddin Alaul Haque Suharwardy who was the disciple and *khalifa* of Hazrat Sulaiman Mahsawi. Sulaiman Mahsawi was the disciple and *khalifa* of Hazrat Maulana Shaikh Taquiuddin Mahsawi Suharwardy, who was the disciple and *khalifa* of Khwaja Ahmad Dimishqui, the disciple and *khalifa* of Shaikh - -us - Shuyukh Shahabuddin Suharwardy (Rah A).

Makhdoom Shaikh Ahmad Chirmposh (Rah A) travelled very extensively for carrying out the message of Islam. Many miracles are reported relating to him. Sultan Firoz Shah Tughlaque also paid a visit to him. He was also a poet; his poetic collection *(Dewaan)* was available with Syed Shah Zafar Ahmad, the *Sajjada Nasheen* of the *khanquah* of Shaikh Ahmad Chirmposh (Rah A).He had also written a pamphlet on *Tauhid* (the belief of Allah's unity). A copy of

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this pamphlet was available with Syed Shah Taqui Hasan Balkhi, the *Sajjada* of *Khanquah* Balkhia Fatuha (settled in Patna after Bihar riots).

A well-known event reported about Shaikh Ahmad Chirmposh (Rah A) is that once a person came to Makhdoom-e-Jahan, and said, "I have heard that a Shaikh could put life in the dead: here are a few dead flies in my hand, could you make them alive?" Makhdoom-e-Jahan (Rah A), who avoided showing miracles, said that he was a helpless person and had no such powers, and that Makhdoom Ahmad Chirmposh (Rah A) could do it. The person went to Makhdoom Ahmad Chirmposh (Rah A). Makhdoom Ahmad Chirmposh (Rah A) first declined and said that Makhdoom-e-Jahan could do it. But then he was overtaken by his *jalaal* (the slate reflective of Divine awe) mood; he asked the flies to fly away, and the flies flew away. The person still did not learn the lesson, and asked the Makhdoom to show how the Shaikh could cause death. The Makhdoom said that he would witness that on his way back. While he was still on his way back home, he died. When Makhdoom-e-Jahan (Rah A) learned of it, he was extremely grieved, and he joined the funeral of the person. When Makhdoom Ahmad Chirmposh (Rah A) learned that Makhdoom-e-Jahan was attending the funeral of that person, he also joined.

Makhdoom Ahmad Chirmposh (Rah A) passed away on Tuesday the 27th Safar 776 Hijri. The annual *urs* (commemorative gathering for a spiritual leader) is held on 26th Safar. He was laid to rest in Ambayr, Bihar Sharif. People visit his shrine to pay homage and to benefit from his spiritualism.

Hereunder are given a few couplets (verses) from one of his poems together with their English translation:

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چو خودرا جملہ در بازی بقا اندر بقایابی

شوی زندہ باد دائم چو ازخودروبگردانی

بکویش جان ودل بازی پس انگہ دررسی آنجا

وگرنہ تو کجا دانی کمال عشق سبحانی

Translation: If you get out of your self, you become eternal; when you turn your face from yourself, you get eternal life in His (Allah's) company.
Put your heart and soul in the way of the beloved so that you may reach there.
For you do not know how lofty is the love of Allah.

Makhdoom Maulana Muzaffer Shams Balkhi[5]: He is the dearest disciple of Makhdoom-e-Jahan (Rah A). He became the first successor of Makhdoom-e-Jahan's *Khanquah*. It is he whom, in his great affection, Makhdoom-e-Jahan (Rah A) eulogized in the following words:

Sharafuddin is the body and Muzaffer is the soul. Sharafuddin is the soul and Muzaffer is the body: Muzaffer Sharafuddin, Sharafuddin Muzaffer.

His father Sultan Syed Shamsuddin (Rah A) was the ruler of Balkh and was the descendant of Hazrat Ibrahim ibn Adham. During the time of Tughlaque dynasty, he occupied an important position in his regal administration. But something happened to him that made him dejected and he abandoned worldly life. During those days, Makhdoom Ahmad Chirmposh had become known as a great Muslim saint (*Sufi*) in Bihar Sharif. He came over to Bihar Sharif and became the disciple of Makhdoom Ahmad Chirmposh (Rah

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A), and got himself fully absorbed in practising the rigours of Islamic spiritualism. When his wife and children, who had been still living in Delhi, came to know of it, they also came over to Bihar Sharif. The two younger brothers of Maulana Muzaffer (Rah A), namely Shaikh Moez and Shaikh Qamaruddin also became the *mureed* (disciple) of Makhdoom Ahmad Chirmposh. But Maulana Muzaffer, who had erudition in Islamic theology and was an *aalim* (religious scholar), was looking for an accomplished *aalim* as his spiritual mentor. He was inclined towards Makhdoom-e-Jahan (Rah A) and his father also gave his consent. He, therefore, went to Makhdoom-e-Jahan, and raised some academically intriguing questions. Makhdoom-e-Jahan (Rah A) responded with his usual composure. Maulana Muzaffer had an air of erudition; he interjected him oft and on saying 'this does not make sense'. Makhdoom-e-Jahan went on with his persuasive explanation until finally Maulana Muzaffer was fully satisfied and convinced, and he became the *mureed* (disciple) of Makhddom-e-Jahan. Thus he started his journey in Islamic spiritualism under Makhdoom-e-Jahan. Makhdoom-e-Jahan said to him that the knowledge that he had acquired so far had been oriented to worldly gains, and so he should go back and study afresh. He went to Delhi to study Islamic theology again. During this period, he was offered to serve there as a teacher. One day he was overtaken by some inner passions; he left the *madrasah* (the academy) and came back to Bihar and placed himself at the service of Makhdoom-e-Jahan. Makhdoom-e-Jahan deputed him to serve the *foquara* (the dervish who had abandoned worldly life to seek Allah's pleasure) living in the *khanquah*. Thus he quelled the ego of his princely background. Makhdoom-e-Jahan (Rah A) made him pass through the rigours of spiritual training through which he had passed himself. When he was deputed to serve the *foqura*, he used to recite the following verse:

خوشم بدولت خواری وملک تنہائی کہ التفات کسے رابروزگارم نیست

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Translation: Cheers! I am happy with the treasure of disgrace and the kingdom of solitude;
That there is none who would be concerned with how I spend my day.

He did not consider it proper to gather worldly belongings. Very often, he would invite people to take away his belongings. On such occasions, he would often forget to take care of Makhdoom Husain Nausha-e-Tauhid, his dearest nephew and adopted son, who lived with him. Once he gave the bag of Makhdoom Nausha-e-Tauhid to a beggar. On another occasion when a beggar came to him, he had nothing to offer and he gave him the copy of *Muslim Shareef* (the famous book of *hadith* containing the Prophet's (SAW) traditions) which he had borrowed from Makhdoom Husain Nausha-e-Tauhid for study. When Makhddom Husain learnt about this, he got it back from the beggar at a high price.

Makhdoom Maulana Muzaffer (Rah A) was instinctively endowed with bearings reflective of Divine awe *(jalaal)*. Even though Makhdoom-e-Jahan (Rah A) had strictly forbidden him from the display of miracles, in some compulsive moments, he would display miracles, for which he would be reprimanded by Makhdoom-e-Jahan. One day it so happened that Shaikh Minhajuddin (Rah A), who had performed several *Hajj*(pilgrimage to Makkah), talked rather critically about Makhdoom-e-Jahan's not performing *Hajj*. This hurt the feelings of Maulana Muzaffer (Rah A), and he became emotional; in this emotional moment, he said to Maulana Minhajuddin, "Will you please stop harping on your *Hajj*: look into the sleeve of the servant of Sharafuddin". When the Maulana looked into it, he got the glimpse of *Khana-i-Kaaba*, and the Maulana was stunned. When Makhdoom-e-Jahan (Rah A) heard of it, he became quite angry with Maulana Muzaffer (Rah A) and said to him, "The more you will show miracles, the more you will become

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distanced from Allah (He who has endowed you with miracles)."

Once he was in Makkah. He needed guidance for solving his (spiritual) difficulties. He tried to seek Makhdoom's guidance in meditation, but to no avail. A few days thus passed. One night he had the vision of the Prophet (SAW) who said to him: "Muzaffer, this is the land of the Prophets; Sharafuddin, in his respect for this place, would not show up here; if you have any difficulty tell it to me, or, if you must say it to Sharafuddin, go somewhere away from this place to invoke his response". Following the way of *Tariquat*, Maulana Muzaffer (Rah A) went outside Makkah, and invoked his Shaikh's (i.e. Makhdoom-e-Jahan's) guidance and had his difficulties resolved. In *Tariquat* it is important to be always respectful: the *mureed* (the disciple) must always seek his Shaikh's intercession in whatever he seeks (from Allah).

He was also a poet. The collections of his letters (about two hundred letters) -- written in the style of Makhdoom-e-Jahan -- have also been compiled, but are yet not published. The collection of his Persian verses -- *Deewane-e-Farsi* -- is also available. He passed away in Ramadhan, 788 Hijri in Aden, and was laid to rest there . The location of his grave is not known for sure these days; perhaps it is inside some fenced enclosure.

He used to write letters to Makhdoom-e-Jahan for guidance to which Makhdoom-e-Jahan responded, which Maulana Muzaffer kept safe with himself making sure that no one else sees them. As these letters had been written exclusively for the guidance of Maulana Muzaffer for steering him through the oft beguiling experiences in his spiritual journey, these were very personal letters, and so Maulana Muzaffer had instructed his admirers and associates to bury these letters alongwith him after his death. And so all these letters were buried with him, However, after his burial, people spotted some twenty-eight letters which went unnoticed and so escaped burial. Who could dare open up the grave to bury these letters also! People felt it was God-ordained, and so

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these letters were made public, and are available for study: their Urdu translation has already been published and the book is entitled *Maktoobaat-e-Bist-o-Hasht"*.

From his poetic work, hereunder are given a few verses written in eulogy of his Shaikh, Makhdoom-e-Jahan (Rah A):

آں قدسی کہ نور جمال وجلال داشت درلا تمام بوددرالا کمال داشت
قطب زماں کہ بدشرف الحق دریں جہاں درآسماں بہ جمع ملائک جمال داشت
او در فنا بہ حد نہایت رسیدہ بود ملک بقائے ایزد باقی نوال داشت

Translation: The holy person was radiant with (Divine) beauty and majestic awe.
He had negated himself in response to the word *La* (not) of *Kalma*, and rose to high pedestal in response to *illa* (except).
Sharaful Haque was the *Qutub* in this world, In the heavens, his beauty radiated in angel's gathering.
He had negated his self to the extreme And had been blessed in the eternity of Allah's Existence.

Makhdoom Shoaib (Rah A)[6]: He was the son of Jalaal Maneri (Rah A), the son of Abdul Aziz bin Imam Taj Faquih (Rah A). He was born in the year 688 Hijri. On the basis of Arabic numerology, his date of birth can be worked out from 'Shah Shoaib' written in Arabic alphabets. While he was still a child, his father passed away, so he was brought up in his maternal home. His mother, Sayeda, was the daughter of Shaikh Abu Bakr bin Makhdoom Ibrahim bin Ismail bin Imam Taj Faquih (Rah A). His father was laid to rest in Maner and his grave faces the grave of Makhdoom Yahya (Rah A). As he grew up, he was overpowered with the love of

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Allah, and he went to the jungles in the vicinity of Dinapur, Patna. He was the disciple of Makhdoom-e-Jahan. He spent long years in the jungles; travelling through the jungles, he turned up in Moorang (Nepal). It is so reported that when the *Raja* of the place heard of him, he called him in his court. There he (Makhdoom Shoaib (Rah.A)) had a debate with the *jogis* (hermits) of the court, about the ways of spiritual exercises. The *jogis* asked whether he could control his breath for forty days. Makhdoom Shoaib (Rah.A) said: "Even our children (i.e. beginners) can do it; let us go for twelve years" . The *jogi* was not prepared for it, but the *Raja* arranged for this competition. A well was dug, and two shelves were made in the well wall facing each other. The *jogi* was made to occupy one shelf and Makhdoom Shaoib (Rah A) was made to occupy the other shelf; the top of the well was then sealed. The well was opened up after twelve years; the *jogi* was found dead and his body had decayed, but Makhdoom Shoaib (Rah A) was alive; indeed he was frail and weak. Makhdoom Shoaib (Rah A) was taken out. He was properly taken care of, and he soon recovered and became quite healthy. The *Raja* and many others embraced Islam. Even though such narratives are given little credence these days, it is, however, reported that the reminiscence of the well still exists, and, on some occasion, *fateha* (prayer for departed soul) for the Makhdoom is offered in this place.

Makhdoom Shoaib (Rah A) had settled down in Shaikhpura. Makhdoom-e-Janan used to go to visit him in Shaikhpura. However, it is known for certain that at the time of the demise of Makhdoom-e-Jahan, Makhdoom Shoaib (Rah A) was not present; perhaps he was still in the jungles engaged in his travels of the mystic path. Makhdoom-e-Jahan (Rah A)had willed some of his personal belongings, namely his attire, head gear, belt, and scissor, to be presented to Makhdoom Shoaib (Rah A) whenever he would turn up. Makhdoom Maulana Muzaffer (Rah A), while he was leaving for Aden, passed these relics on to Makhddom Husain Nausha-e-Tauhid (Rah A) with the instruction that they

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should be passed on to Makhdoom Shoaib (Rah A) as soon as possible. These relics of Makhdoom-e-Jahan (Rah A) remained with Makhdoom Nausha-e-Tauhid (Rah A) for quite a long time. One night he had the vision that these be presented to Makhdoom Shoaib (Rah A) at the earliest; perhaps he had then come out of the jungles. Makhdoom Husain Nausha-i-Tauhid (Rah A) deputed his son, Makhdoom Hasan Daayem Jashn (Rah A) , to go to Makhdoom Shoaib (Rah A) and present to him the Makhdoom-e-Jahan's relics. Perhaps they met each other on the way. Makhdoom Hasan (Rah A) told him about his assignment. Makhdoom Shoaib (Rah A) asked him to first admit him as his *mureed* (disciple) before he could accept the relics. Makhdoom Hasan (Rah A) beseeched that he should be excused from this responsibility, but on the persistent insistence of Makhdoom Shoaib (Rah A) he finally conceded, in deference to what he considered was the command of his elder. He admitted him as his *mureed* , and passed on the relics of Makhdoom-e-Jahan to him. This event seems unusual: only Makhdoom Shoaib (Rah A) knew its inner significance. Nevertheless, it is a fact that the *silsila-i-bait* (mentor disciple lineage) of *Shoaibi-a-Firdausia* has three names between Makhdoom Shoaib (Rah A) and Makhdoom-e-Jahan, as given below:

Makhdoom Shoaib (Rah A)

Makhdoom Hasan Dayam Jashn Balkhi (Rah A)

Makhdoom Husain Nauhsa-e-Tauhid Balkhi (Rah A)

Makhdoom Maulana Muzzafer Balkhi (Rah A)

Makhdoom-e-Jahan (Rah A)

Manaquib-ul-Asfia, a book containing the life sketch of the illustrious mystics of *silsila-e-Firdausia*, is reported to have

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been authored by Makhdoom Shoaib (Rah A): Dr. Shamimuddin Ahmad Mun'mi has researched into the time period and authorship of the book. The article based on this research has been published in the introductory pages of the recent edition of the book published by *Maktaba-i-Sharaf, Khanquah-e-Moazzam*, Bihar Sharif, and is entitled *Manaqub-ul-Asfia Haasil-e-Mutala'a*. Some excerpts from this article have already be reproduced in the foregoing pages of this book. Makhdoom Shoaib (Rah A) breathed his last at *Asr* (afternoon prayer time) time on 12th *Rabi-ul-Aakhir* 824 Hijri. But in the papers containing his family tree the year of his demise is reported to be 802 Hijri. According to *Tarikh - e - Silsila - i - Firdausia*, Makhdoom Shoaib (Rah A) was married to a lady belonging to some Faruqui family living in Tora. He had four sons, Shaikh Bahauddin (Rah A), Shaikh Mansoor (Rah A), Shaikh Muzaffer (Rah A), and Shaikh Shamsuddin (Rah A). His shrine is in Shaikhpura, which is frequented by the people for paying homage.

According to Professor Dr. Shamimuddin Mun'imi, the year of the completion of the manuscript of *Manaqub-ul-Asfia* is reckoned to be 844 Hijri. Thus even if the year of demise of Makhdoom Shoaib (Rah A) is conceded to be 824 Hijri, it seems obvious that the manuscript of the book was completed at least twenty years after the demise of Makhdoom Shoaib (Rah A). It thus transpires that perhaps Makhdoom Shoaib (Rah A) undertook the work on this book in the late years of his age, in the lite time of Makhdoom Husain Nausha-e-Tauhid (Rah A), but the work was incomplete when he breathed his last. And so perhaps this work was taken up for completion by some very close admirer of Makhdoom Shoaib (Rah A) and the work was completed in the year 844 Hijri. This may be the reason why in the original manuscript the name of the author does not appear.

Makhdoom Husain Nausha-i-Tauhid Balkhi: Makhdoom Husain Moez Shams Balkhi, titled Nausha-e-Tauhid, was the

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son of Moez Shams Balkhi (Rah A) and the nephew and virtually the son of Maulana Muzaffer Balkhi (Rah A). He was the second succeeding *khalifa* of Makhdoom-e-Jahan's *Khanquah*. He received his training both under Makhdoom-e-Jahan and Maulana Muzaffer Balkhi (Rah A): in fact, he had the privilege of getting educated under the direct guidance of Makhdoom-e-Jahan for forty years. He was born in Zaferabad. On his birth, Makhdoom-e-Jahan (Rah A) congratulated Maulana Muzaffer by saying that he had a son. Maulana was first taken aback; Makhdoom-e-Jahan (Rah A) then said that a son was born to his brother, Moez Shams Balkhi, but this son would be known as his (Maulana's) son. Makhdoom-e-Jahan (Rah A) got a small cap made out of his handkerchief and sent this alongwith his clothes to Zaferabad with the instruction to make the baby's clothing with it. The cap was put on the baby's head on the sixth day following his birth, which he always used throughout his life. This cap looked too small otherwise, but would fit admirably well when he would put it on as his headgear. Maulana Muzaffer made great efforts in tutoring him. Maulana's ways of imparting training was, indeed, very appealing. In order to get him accustomed to offering *Tahajjud* (late night prayers) prayers as a routine, the Maulana would first prepare *sureed* (a sweet-dish preparation) for him and then wake him up and ask him to offer the *Tahajjud* prayers first and then eat the *sureed*.

Once when he was still a small child; while Maulana Muzaffer (Rah A) was helping Makhdoom-e-Jahan (Rah A) in performing *wadhu* (ablution), he was playing nearby and crawled on to Makhdoom-e-Jahan's *mussalla* (prayer cloth), and putting on Makhdoom-e-Jahan's headgear, he started offering prayer. Maulana felt perturbed, and with his gestures tried to tell him to keep away. Makhdoom-e-Jahan (Rah A) smiled and asked the Maulana not to worry for, he said, he would one day occupy this seat.

Once, when he was in Makkah, he composed a *Darood Sharif* . The same night, the Prophet (SAW) showed up in

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MAKHDOOM HUSAIN NAUSHA-I-TAUHEED BALKHI'S TOMB (BIHAR SHARIF, INDIA)

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vision to Maulana Muzaffer and told him that his nephew had sent him (SAW) a nice gift, the like of which nobody had sent to him yet. He (SAW) further said that he (SAW) had one Husain dear to him so far, but now he had two Husains dear to him. Maulana Muzaffer memorized the *Darood* right then and then went to the room of Makhdoom Husain (Rah A) and told him about the vision he had. Makhdoom Husain (Rah A) affirmed that he had composed the *Darood* that very day, which was as follows:

اللّٰھم صلے علیٰ محمد وعلی آل محمد عدد خلقک ورضاء نفسک وزنۃ عرشک ومداد کلماتک

This *Darood* was very much hailed in the circle of the mystics, and particularly those living in Makkah learnt about it and memorized it.

If somebody came to him for becoming his *mureed* , he would sometimes put him to a test: he would give him breads to eat with very little curry, and would give him very limited water to perform *wudhu*. If the person passed these tests, he would accept him as his disciple.

Once he tested his two sons, Makhdoom Sulaiman and Makhdoom Hasan Dayem Jashn, in an interesting say. He sent a jar full of *Gul Shaker* (some sweet preparation) to each of his two sons. Makhddom Sulaiman received it very respectfully, and put it safely with respect, but Makhdoom Hasan Dayem Jashn (Rah A) received it and placed it on the floor and asked the people present to come and eat, and soon it was all consumed. When Makhdoom Husain (Rah A) learnt about how his two sons performed, he praised Makhdoom Hasan Dayem Jashn and said that in this path (the path of *Tariquat*) one should be large-hearted, and felt sorry for Makhdoom Sulaiman who stored rather than consumed the stuff sent to him. He further said that the *silsila-i-bait* (mentor- disciple lineage) of Makhdoom Hasan will have much wider following.

Makhdoom Husain (Rah A) was married to two ladies. One of the wives came from Khairi Bazidpur: Makhdoom

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Sulaiman and Makhddom Saifuddin were from this wife. The other wife was his first cousin, the daughter of Shah Qamaruddin Balkhi; of her was born Shaikh Hasan Dayem Jashn Balkhi (Rah A). The *silsila-i-bait* coming down through Makhdoom Hasan Dayem Jashn (Rah A) attracted much wider following, and the *silsila* coming down through his other two sons remained confined in the family, and later even these two merged into the *silsila* coming down through Makhdoom Hasan (Rah A).

In generosity, he followed Maulana Muzaffer (Rah A): he would not let go any beggar empty handed from his door. In this respect, he would make no distinction between the rich or poor, Muslim or non-Muslim.

He loved teaching as a hobby. His devotion to provide guidance to people in the way of Allah can be gauged from the fact that, as mentioned by Makhdoom Ahmad Langer Darya, about 30-40 *Sufis* and *foquara* (dervish) were to be seen all the time in the *Khanquah*, with *wadhu*, absorbed in meditation and in the remembrance of Allah -- some of them would also be keeping the *Tai* fasting (fasting kept consecutively for days, breaking each day's fast simply by taking a few cloves and some water).

The following is the list of the books authored by him :

1. Hazraat-e-Khams, 2. Risala-i-Qaza-o-Qadr, 3. Risala-e-Tauhid-e-khas 4. Risala-i-Tauhid-e-Akhkhas-ul-Khawaas, 5. Risala-i-Zikr wajood-e-Awwal Bidayat-e-Aan wa Biyaan-e-Ma'arifat-e-Aalam wa Nihayat -e- Aan, 6. Risala der Biyaan Hasht Cheez Zaa- o - Jihat - o - Nafs - o - sifat - o - Asmaa - o - Af'aalu wa Surat-e-Jamia wa Surat-e-mutaffariqua bar Sabeel-e-Tawzeeh-o-Tashreeh bar Istlaah-e-Mowahidan, 7. Awraad-e-Dah Faslee; 8. Gang-e-La Ukhfaa; 9. Maktoob-e-Hussain; 10. Ijazat Nama ba Naam-e-Maulana Shaikh Hasan;

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11. Diwaan-e- Farsi.

He had the privilege of spending forty years under the direct guidance of Makhdoom-e-Jahan (Rah A). His attachment to and fondness for Makhdoom-e-Jahan (Rah A) can be appreciated from one of his letters, wherein he makes reference to Mansoor (Rah A) and Ba Yazeed Bistiami (Rah A) and then speaks of Makhdoom-e-Jahan as follows [8]: "I see it so clearly that the stature of Makhdoom is highly adorable: it looks as though a beloved has been made to occupy a regal chair, and the love and beauty has been showered on him, but in order to uphold the dignity and sanctity of this high pedestal of adoration, he himself stooped low and spoke of himself as the lowest servant, the lowest of the lowly, and to belong to the category of non-believers such as the Jews and fire-worshipper; and he would say that he still had not even the glimpse of being a Muslim, and that he had still not come out of the blemishes of infidelity (strangeness to Allah)".

In his letter no. 96, writing on the 'Responsibilities under *Shariah*, and as the bread winner of the family', he writes[9]: "Listen, there are people whom you owe your responsibilities. So long as a man is in his senses and is bodily fit, it is obligatory, as enjoined by Allah and his Prophet (SAW), that he should take care of the worldly needs of his wife and children. If he fails to earn livelihood for them, then, on the day of judgment, he would be considered as a defaulter and a sinner in the judgment of Allah and His Prophet (SAW).

In his letter no. 98, writing on 'Being worldly', he says[10] :"In simple words, 'being worldly' refers to what keeps one away from Allah and His Prophet (SAW) and what brings him no good on the day of judgment. Whosoever thinks otherwise is at fault" Further on, he says: "If it was wrong to own a landed property, our Makhdoom-e-Jahan would not have retained the landed property, given by the ruler of the time, for fifteen years. May Allah forbid! who would say that he did it because he did not have trust in Allah, or was afraid

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of the people, and so, after the fear was removed, he returned the property!"

He was also a poet; hereunder are given a few verses from his poem written in eulogy of Makhdoom-e-Jahan (Rah A) :

مقتدائے دین پیرم منیری ایں سخن بامن بگفت از سروری
اے بردار گر بخواہی اصل کار ایں سخن رادر دل خود پاسدار
ایں ریاضت نیست کایں رنجے بری کم بگوئی، کم بخسپی، کم خوری
بچگان و طفل و ہم بیوہ زناں ایں ریاضت می کنند از آب وناں
ہرچہ آن فضلت دہد قربت دہد و زخیال غیر حق فرقت دہد
پاسبان دل شو اندر کل حال تانیا بد ہیچ دزد آنجا مجال

Translation: The leader of the *Deen*, my mentor from Manyar, said to me these words by way of advice from an elder,O brother, if you really are interested in the Real work, Remember these words, and preserve them in your heart.The hard work in the way of Allah does not involve putting oneself in trouble such as talking less, sleeping less, and eating less.
The infants, children, and widows,They too do such hard work -- keep control over food and water.
The more you become revered, the more you get close to Allah,
And the more you get detached from all thoughts other than Allah's
Take care of your heart in all circumstances, so that no thief ever enters into it.

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1. *Tarikh-e-silsila-i-Firdausia*, p. 244, also see *Seerat-us-Sharaf*, p. 167.
2. *Waseela-i-sharaf wa Zareea-i-Daulat*, p. 32.
3. Ibid. p. 44.
4. Ibid. p. 28.
5. *Tarikh-e-Silsila-i-Firdausi*, p. 245.
6. *Waseela-i-Sharaf wa Zareea-i-Daulat*, p. 38.
7. *Tarikh-e-Silsila-i-Firdausia*, p. 283.
8. Ibid. p. 297.
9. Maktoobat-e-Husain, letter no. 96, p. 389.
10. Ibid. letter no. 98, p. 397.

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CHAPTER 8
THE WRITTEN MANUSCRIPTS OF MAKHDOOM'S TEACHINGS

In his life time, a large number of people directly benefited from the discourse sessions and the teachings of Makhdoom-e-Jahan. The important thing, however, is that he left behind a large number of reading materials covering his teachings for the generations to follow. These written materials can be grouped in three categories: (1) books, (2) compilations of discourses and (3) letters. It is reported that his written works numbered some seventeen hundred, and that some of his works were included in the Islamic curriculum of the Muslim countries and were taught as textbooks. However, his extant works are as follows[1] :

Letters: (1) Maktoobat-e-Sadi; (2) Maktoobat-e-do-Sadi, (3) Maktoobat-e-Bist-o-Hasht, (4) Fawaid-e-Rukni.

Discourses: 1) Ma'adan-ul-Ma'ani; (2) Mukhkhul-Ma'ani, (3) Rahat-ul-Quloob; (4) Khaan-e-Pur Na'amat (5) Kanz-ul Ma'ani; (6) Maghz-ul-Ma'ani, (7) Ganj-e-LaUfni; (8) Moonis-ul-Murideen; (9) Tuhfa-i-Ghaibi; (10) Malfooz-us-Safar, (11) Baraat-ul-Muhaqqiqeen.

Books : 1) Sharh-e-Aadab-ul-Murideen; (2) Aqaid-e-Sharafi; (3) Irshaad-us-Salikeen; (4) Irshaad-ut-Talibeen; (5) Ajwaba-i-Kakwia; (6) Auraad-e-Khurd; (7)Auraad-e-Ausat; (8)

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Aruaad-e-Kalaan; (9) Fawaid-ul-Murideen; (10)Ajwaba-e-Zahidia; (11) Risala-i-Isharaat; (12) Risala-i-Makkiyah.

Shah Najmuddin (Rah A), in his book *Hiyaat-e-Sabaat*, reports the number of different manuscripts authored by Makhdoom-e- Jahan as thirty-five but Dr. Matiul Imam, and the author of *Tarikh-e-Silsila-i-Firdausia*, both working independently, report the figure to be twenty-six or twenty-seven. Comparing the lists provided in Dr. Matiul Imam's Dissertation and that of *Tarikh-e-Silsila-i-Firdausia*, one finds that there are some differences in the names given in the two lists. The names given above have been taken from *Tarikh-e-Silsila-i-Firdausia*. Looking more critically at the two lists, one also finds that some differences have occurred because of typographical errors, for example *Baraat-ul-Muhaqqiqeen* should perhaps be read as *Mirat-ul-Muhaqqiqeen*. Also perhaps, some names refer to the same manuscript, for example *Kanz-ul-Ma'ani*, *Bahr-ul-Ma'ani* and *Fawayed-e-Ghaibi* are equivalent names. As also, *Tohfa-i-Ghaibi* is known as *Ganj-e-la-Ukhfae*. Similarly, there are differences in the names of the different pamphlets: some small pamphlets comprising a couple of pages have been compiled together, for example *Ajwaba-i-Kalan* is the collection of three smaller pamphlets, namely *Ajwaba-i-Zahidia*, *Ajwaba-i-Asala*, *Ajwaba -i- Maneri*, and *Risala der Tasawwuf*. Perhaps Shah Najmuddin (Rah A) has reckoned each of the pamphlets separately, and as such has come up with the higher figure, for example, he considers *Ganj-e-La Ufni* different from *Tuhfa-i-Ghaibi*. These differences are possibly due to the fact that many of these manuscripts have still not been published and are not available all in one place. There is, therefore, a need to undertake research on the available manuscripts and get them all printed. Under the present circumstances, we have depended on *Tarikh-e-Silsila-i-Firdausia* for presenting the list of manuscripts and for the brief introduction about them.

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Letters[2]:

Maktoobat-e-Sadi: This is a collection of one hundred letters written at the request of Qazi Shamsuddin, the Administrator of Chausa. Qazi Shamsuddin (Rah A) was a disciple of Makhdoom-e-Jahan (Rah A) and, much as he wanted to regularly attend the discourse sessions of Makhdoom-e-Jahan (Rah A), he was unable to do so because of his administrative responsibilities. He, therefore, requested Makhdoom-e-Jahan (Rah A) to write for him (and at his level of comprehension) something for his guidance so that he could make up for what he would be missing by not attending the discourse sessions of Makhdoom-e-Jahan (Rah A). Makhdoom-e-Jahan agreed to his request and wrote down for him what essentially was a book on *Tasawwuf*, written in the form of letters addressed to Qazi Shamsuddin (Rah A). Zain Badr Arabi (Rah A) used to make a copy of these letters. These letters became quite popular, and, in the life time of Makhdoom-e-Jahan (Rah A), its copies spread far and wide. These letters were written in the year 747 Hijri. These letters serve essentially as a textbook on *Tasawwuf* , and are useful both for the beginners and seniors striving in the way of *Tasawwuf*. It is the same Qazi Shamsuddin about whom Makhdoom-e-Jahan (Rah A) had said in the last hours of his life:

> "Qazi Shamsuddin is like my son; I have sometimes referred to him as my son, sometimes as brother. It has been because of him that my knowledge of the dervish ways came to light, and it has been because of him that I had to write down and speak out, or else who would do it!"

These letters attracted a wide readership from day one and have been transmitted through generations to this day with such authenticity that no one has reported any discrepancies in the manuscripts available.

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Maktoobat-e-do-Sadi: This is a compilation of some two hundred letters written by Makhdoom-e-Jahan, edited by Zain Badr Aarabi some twenty years after *Maktoobat-e-Sadi*, in the year 769 Hijri. Sabahuddin Abdu-ur-Rahman, the author of *Bazm-e-Sufia*, has reported to have seen a hand-written copy of this collection in the Khuda Bux Khan Library, Patna; the compiler's name is Muhammad bin Muhammad bin Isa al-Balkhi al-Mad'u ba Ashraf bin Rukn. Kutub Khana-i-Islami, Lahore had published a book by the name "*Maktoobat-e-seh-Sadi* -- a combined volume of *Maktooba-e-Sadi and Maktoobat-e-do-Sadi*. However, this book contained only one hundred and fifty-three letters of *Maktoobat-e-do-Sadi*: these (153 letters) have been translated into Urdu by Prof. Syed Naeem Nadvi and have been published by Madina Publishing Company, Karachi. Lately the Urdu translation of the full contents of *Makhtoobat-e-do-Sadi* comprising two hundred and eight letters have also come to light. These have been translated by Syed Shah Qasimuddin Balkhi and Syed Shah Saifuddin Firdausi, the present *Sajjada Nasheen* of *Khanquah Moazzam*, and have been pulished by *Khanquah-e-Moazzam*, Bihar Sharif. The printing and presentation of this book have been done quite exquisitely.

These letters are different from those appearing in *Maktoobat-e-Sadi*. These were written to different people mostly as rejoinders; some have been written by the Makhdoom on his own, which include the letters sent to rulers and elite for their guidance in following the right path. A few letters were written to illustrious mystics of the time in great humility. Most of the letters have, however, been written to his disciples, associates, and admirers.

There is another collection of letters, comprising one hundred and twenty-five letters, available in the India House Library, as reported by Sabahuddin Abd-ur-Rehman, the author of *Bazm-e-Sufia*. Perhaps little attention has been given to that yet, and so little is known about them.

Maktooba-e-Bist-o-Hasht: This is a collection of

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twenty-eight letters addressed to Makhdoom Maulana Muzaffer Shams Balkhi (Rah A). When Makhdoom Maulana Muzaffer Shams Balkhi (Rah A)was in Aden, he communicated with Makhdoom-e-Jahan through letters wherein he sought the guidance of Makhdoom-e-Jahan on his spiritual experiences through which he passed. Makhdoom-e-Jahan's (Rah A) letters, written in response to these letters, were very personal and pertained to the very personal experiences of Maulana Muzaffer (Rah A). As such, Maulana covetedly guarded those letters, lest others see them. He had advised that these letters be buried with him in his grave on his demise. When Maulana Muzaffer (Rah A) passed away, the packet containing these letters were, indeed, buried with Maulana Muzaffer (Rah A). After the burial, however, people discovered another packet of twenty-eight letters that had somehow escaped notice and thus escaped burial alongwith other letters. Who could then dare dig up the grave to bury these letters as well! It transpired to the people that perhaps it was God-ordained, and Providence intended to make them available for the benefit of the people. Thus these twenty-eight letters were made public; it is reported that the letters actually buried numbered about two hundred.

Fawaed-e-Rukni : This is a small pamphlet written at the request of Haji Ruknuddin (Rah A) who was planning to go for *Hajj* (pilgrimage). According to Zain Badr Arabi (Rah A) , Haji Ruknuddin had requested Makhdoom-e-Jahan to write down for him some useful extracts from the *Maktoobat* which might serve as his companion guide during his travels. These were written down for him in the form of letters. This actually is a pamphlet, but as these have been written in the form of letters, so this work has been included under the category of letters. This was written in 769 Hijri, and contains twenty-nine chapters -- these chapters have been titled as *Fawaed.*

This work was first translated into Urdu by Hafiz Syed Shah Shafi,son of Syed Shah Amin Ahmad Firdausi (Rah A)

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which was serialized in the journal *al-Amin*, but this did not get published as a separate book. Lately, its Urdu translation has been published by Bazm-e-Firdausia Trust, Karachi -- this translation was undertaken by Dr Mohammad Ali Arshad Sharafi. Hafiz Mohammad Shafi (Rah A) has been very eloquent about this book. He says that the charming eloquence, deep meaning, presentation, and the subtleties of this book are such that the men of vision can benefit from it, and those who seek closeness to Allah may be blessed with Allah's closeness.

Malfoozaat[3]:

Ma'dan-ul-Ma'ani: This book has sixty-three chapters. It has been compiled by Maulana Zain Badr Arabi (Rah A), who says that he used to record the proceedings of each session and then present them to Makhdoom-e-Jahan for needed corrections so that errors, if any, get corrected. Makhdoom-e-Jahan (Rah A) not only used to edit them but also made additions where needed. Going through this book, one finds that Makhdoom-e-Jahan (Rah A) referred to quite a number of important books in elaborating the issues under study or discussion. Some of the important books that he refered to were: *(i) Hidayah, (ii) Tazkirat-ul-Aulia, (iii) Waseeat-e-Shaikh-us-Shuyookh, (iv) Mulakhkhas Ahya-ul-Uloom, (v) Rooh-ul-Arwaah, (vi) Lawamae', (vii) Maktoobat-e-Aimul-Quzzaat, (viii) Kalemaat-e-Qudsiya, (ix) Malfoozat-e-Nizamuddin Aulia, (x) Targheb-us-Salaat, (xi) Gharaeb-e-Tafaseer, (xii)Kashf-ul-Mahjoob, (xiii) Kanzat-ul-Ulama, (xiv) Siraj-ul-Aarifeen, (xv) Qoot-ul-Quloob, (xvi) Awaarif, (xvii) Lissan Fiqh Ab-ul-Lais, (xviii) Kan-z-ul-Masaael, (xix) Sharh-e-Ta'arruf, (xx) Siraj-ul-Aalamin, (xxi)Riyahain, (xxii) Tafseer-e-Zahidi, (xxiii) Zubdat-ul-Ain-ul-Quzzaat, (xxiv) Kitab-e-Ilahiyaat-e-Arastoo.*

(2) **Khan-e-Pur Na'amat:** This book has also been compliled by Zain Badr Arabi (Rah A). In fact, it may be considered as the second volume of *Ma'adan-ul-Ma'ani*. It

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contains the accounts of the discourse sessions held during the period 15th Sha'aban749 Hijri to the end of Shawwaal 751 Hijri. It deals with some auxiliary issues of *Tasawwuf* and some issues of *Fiqh* and *Shariah*. The Urdu translation of this book has been published.

(3) **Rahat-ul-Quloob:** This book has also been compiled by Zain Badr Arabi. It contains the accounts of ten discourse sessions of Makhdoom-e-Jahan (Rah A). It deals with such subjects as *Raza, Haq, Mabda Ma'ad,* the respect to be observed while reciting the holy Quran, the day of *Aashura,* the *haram/halal* issue related to lime made of burnt shale. It also contains a pamphlet entitled '*Wafaat-Nama*' which gives an account of the last hours of Makhdoom-e-Jahan. This also has been recorded by Zain Badr Arabi, which he got checked up for any error in consultation with Makhdoom's followers present on the occasion. It has also been published alongwith *Rahat-ul-Quloob*

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(4) **Mukhkhul-Ma'ani:** This book too has been compiled by Zain Badr Arabi. It contains the accounts of fifty-three discourse sessions of Makhdoom-e-Jahan (Rah A). According to the author of *Bazm-e-Sufia,* this work had been compiled by Shaikh Shahabuddin Emaad, and the number of discourse sessions covered is reported to be fifty-one. The fact, however, is that Shaikh Shahabuddin Emaad is the compiler of *Maghz-ul-Ma'ani* and not *Mukhkh-ul-Ma'ani* ; perhaps the author of *Bazm-e-Sufia* has erred because of some semblance in the two names. The error in the number of sessions covered in the book must be attributed to the author of *Bazm-e-Sufia.* This book deals with subjects such as the reasons for the names of the months and days; the reason for the name of *Lailat-ur-Raghaeb;* the importance of fasting in the month of Rajab ; the commentary on *Kunt-o-lahu Sarre'na;* the issue related to the eternity or otherwise of the world, the eternity of matter, the freedom of action or compulsion; the interpretation of dreams; the purification of self; the kinds of

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knowledge. This book has been published.

(5) Moonis-ul-Murideen: This book has also been published (it was translated into Urdu by Syed Shah Qasimuddin Sharafi-ul-Firdausi which was published in 1383 Hijri). It gives the account of twenty-one discourse sessions and covers the sessions held from Sha'aban 21st to Muharram 21st, 775 Hijri. It has been compiled by Salah Mukhlis Dawood Khan. It deals with the kinds of dream, the definitions of *Sajjada* and *Saheb-e-Sajjada* , the definition of *Zahid* (one who leads a pious life), *Hiya*(respectfully shy behaviour) and its merits, Adam's error of judgment about the wheat plant, *Shab-e-baraat* (the 15th night of the month of Sha'aban), its significance and the rites to be observed, the story of Musa (AS) and Khizr (Peace be on him), the condemnation of *nafs-e-ammara* (the evil self),the rites to be observed on the first Thursday of Rajab; observance of the *Lailat-ur-Raghayeb* prayers in congregation, the Prophet's (SAW) tradition in respect of emulating other peoples, the predictions about *Dajjaal* and *Isa* (Jesus (AS)), the meaning of *Shariat*, *Tariquat*, and *Haqiquat*, the entity of the soul, the difference between *Qiyamat and Hashr.*

(6) Ganj-e-la-Ufni: This book contains the accounts of the discourse sessions held during the period beginning Saturday, the first Rabiul-Awwal 760 Hijri to Saturday the 26th Zil-Hijj 760 Hijri . In this book, the day, date, month, and year of each discourse session have been mentioned. According to Abdul Wasay Zia Jaalwi, this book is the same as *Tohfai-Ghaibi*, but Shah Najmuddin considers the two as two separate books. In this book, one finds *Masnawi and Ghazal* also, interspersed appropriately. It also contains the accounts of a conversation held between Imam Yusuf and Imam Muhammad. In one place, Makhdoom-e-Jahan speaks very highly of Imam Azam Abu Hanifa (Rah A) and thanks Providence that he is the follower of Imam Azam. The other subjects discussed in the book include: (i) *Shab-e-Qadr* and the

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wisdom in keeping it a secret, (ii) *Sakraat-e-Maut* (the tribulations at the time of death) and *talqueen* (the persuasive words uttered on such occasions), and Imam Shafa'i's verdict that *Sakraat-e-Maut* does not happen to the Muslims by way of torment, (iii) the superiority of Hazrat Abu Bakr (RA) over all Momineen, (iv) the classification of *Ahadith* (Prophet's (SAW) traditions) and their definitions, (v) the difference in the usage of *Akhbirna* and *Hadithna*, (v) the number of *Aulia-Allah* is always 356. It also contains the answer to a query from Sultan Firoz Shah whether it is possible to have the *Tajalli* (vision) of Allah (SWT) in this world as claimed by *Aulia-Allah* (the Muslim mystics). Makhdoom-e-Jahan said that it indeed was possible, albeit one would see Allah (SWT) with his two eyes only in the Hereafter, while in this world one can see Allah with his heart's eyes -- this kind of vision is termed as *Tajalli*.

(7) **Fawayed-e-Ghaibi :** This book contains the accounts of thirty-two discourse sessions held between the beginning of Sha'aban 757 Hijri to Safar 757 Hijri (should be 758 Hijri). In respect of this book also, there are differing opinions. Abdul Wasay Jalwee says that *Fawayed-e-Ghaibi* is also known as *Bahr-ul-Ma'ani*, while *Kanz-ul-Ma'ani* is also known as *Bahr-ul-Ma'ani*. Quite a number of subjects have been discussed in this book such as the status of man; the helplessness in comprehending the Prime Truth; complaining against Time is meaningless. Some other topics also covered in this book include: the Beautiful names of Allah (SWT); the wisdom associated with matter/materials; the kinds of obligations towards Allah's servants; the definitions of *Shahid* and *Mashhood*; the importance of knowledge; the rites of *Hajj*; the significance of *wooquoof-e-Arafaat*; the kinds of *Tawaaf*, and the obligatory rites of *Hajj*, etc.

(8) **Maghz-ul- Ma'ani:** This book has been composed and compiled by Shaikh Shahabuddin Emad. This is not an original book; it is based on selected materials from the different books of Makhdoom's *malfoozaat*. Great care has

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been taken to copy the texts faithfully, yet, on occasions, the author did put things in his own words, where necessary, assuring, however, that the meaning did not get changed. This book contains twenty-nine *Azkaar*, some of which are : on *Zikr-e-Zaat-o-Sifaat* (on Allah's Self and His Attributes); on the permissibility or otherwise of *Sama'* (spiritual song sessions); on *Moraqba* (meditation); on *Taffakkur* (contemplation; deep thinking on creation); on prayers; on *Zahir-o-Baatin* (the outside and the inside); on profound love; on the interpretation of *Zulf-o-Khaal* (long hairs and mole) ; on *Hall-o-Moquaam-o-Waqt*; on soul, etc.

Authored Books[4]

(1) **Sharh-e-Aadaabul-Murideen:** This book is the commentary on Shaikh Ziauddin Suharwardy's (Rah A) book *Adaab-ul-Murideen*. The original work was written in Arabic, and Makhdoom-e-Jahan's commentary is in Persian. It is reported that Shaikh Ziauddin Suharwardy (Rah A) had predicted that one of his spiritual progeny would write the commentary on this book. It fell to the lot of Makhdoom-e-Jahan (Rah A) to write this commentary. The pattern followed in this work is like this: first the original Arabic text is reproduced, then its meaning is given which is followed by explanatory note on what needs elaboration. In places where there occurred some academic perplexity, Makhdoom-e-Jahan (Rah A), in deference to the Shaikh, would provide their appropriate interpretation. The book has been published but is incomplete. Its Urdu translation has been undertaken by Syed Shah Qasimuddin Sharafi.

(2) *Irshaad-ut-Talibeen* It is a short, sixteen-page, pamphlet. It contains various instructions for the guidance of seekers of Allah (SWT). It has been published. The author of *Bazm-e-Sufia* says that its copy is available in India House Library, but it is named *Burhan-ul-Aarifeen*

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(3)Irshaad-us-Salikeen: This is a four-page pamphlet dealing with the Unity of God. It has also been published. In this pamphlet, Makhdoom-e-Jahan states that all that exist in this universe are nothing but the manifestation of the same *Noor* (light). When this *Noor* came down from the domain of *Lahoot* to the domain of *Jabroot*, it appeared as soul, and when it came down from the domain of *Jabaroot* to the domain of *Malakoot*, it appeared as *Qalb*, and when it came down from the domain of *Malakoot to Nasoot* it appeared as the body. Similarly, when this *Noor* came down to the domain of relatively denser medium, it appeared as fire; when the fire became denser it turned into air; when the air became denser it turned into water; when water became denser it turned into earth. Thus the man and the four elements are the different manifestations of one and the same thing.

(4) Risaala-i-Makkiya wa Zikr Firdausia: It is a seven-page pamphlet, yet unpublished. Therein are described the kinds of *Zikr*, and the ways to do them.

(5)Fawaed-ul-Murideen: It is also a short pamphlet, and has been published. It deals with : the blessing of *Kalma-e-Tayyeba*; the blessings of congregational prayers; the blessings of some Quranic verses; graveyard; *Munkir Nakeer* (the angels that come to the dead person immediately after his/her burial); paradise and hell; Doomsday; belief in Allah; the obligations towards parents, neighbours, wife /husband.

(6) Lataef-ul-Ma'ani: The author of *Tarikh-e-Silsila-i-Firdausia* did not see this book himself, but on the authority of the author of *Bazm-e-Sufia*, he states that it is a summary of *Ma'adan-ul-Ma'ani*.

(7) Risala-e-Isharaat : It is an unpublished pamphlet. It contains a total of thirty-nine *Isharaat* (hints),

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written by Makhdoom-e-Jahan (Rah A) to Shaikh Mohammad Shahbaaz alias Gorakh, Shaikh Laama', Shaikh Mirdad, Shaikh Hadi-al-Lah, etc. In these *Isharaat* suggestive hints have been given towards some spiritual issues from philosophical standpoint. For example, there is no beginning and no end of the world; the wave stands for the river and the river stands for the wave; there are only a few people who have the understanding of their own person; self-consciousness leads to God-consciousness.

(8) **Risala Ajwaba:** It is also unpublished; it is a collection of the letters that Makhdoom-e-Jahan had written in response to the queries from his friends, relatives, and disciples. These queries are of varied nature: for example: Who are *Mardaan-e-Ghaib* and what is their number? What path leads to Allah? What are the foundational bases of Muslims? What is meant by *But-o-Zannar* in the parlance of those who follow the mystic ways? Will the vision of Allah be simply by the grace of Allah or as rewards for good deeds? What is the ultimate reach of the knowledge about Allah (SWT)?

(9) **Aquaed-e-Sharafi- wa -Auraad-e-Kalan, Ausat wa khurd:** All these are related to *Auraad-o-Wazaef* (suggested routine for the regular observance of prayers , recitations, etc.). Now-a-days, *Auraad-e-Sharafi*, which is based on the different books of this kind, has become the single reference book containing the relevant essentials in this regard.

REFERENCE:

1.*Tarikh-e-Silsila-i-Firdausia*, p. 184.
2.Ibid. pp. 186-190.
3.Ibid. pp. 211-220.
4.Ibid. pp. 234-237.

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CHAPTER 9
STYLE OF WRITING, AND OBSERVATIONS THEREON

Style of writing: The main focus in all the writings of Makhdoom-e-Jahan has been to provide guidance to people, and so no particular efforts seem to have been made by him to use rhetorical language. The language used is simple, yet not prosaic. Makhdoom-e-Jahan (Rah A) has dealt, scholarly and comprehensively, with almost all subjects current in his time, namely *Tafseer, Hadith, Fiqh, Ilm-e-Kalaam*, philosophy, *Tasawwuf*, but the language used in all cases has been so simple that even though seven hundred years have passed since his demise, the interest in his writing has not only been alive throughout these years but has had been increasing.

It does not, however, mean that these writings are devoid of literary qualities. Writing in the preface of the book comprising the last sixty letters of *Maktoobat-e-Sadi*, translated into Urdu by Shah Mohammad Ilyas (Rah A), Syed Mohammad Naeem Nadvi Firdausi-ul-Quadri (Rah A) has been very eloquent about Makhdoom's writings. He says[1]:

> Makhdoom-e-Jahan's letters are fine examples of exemplary piece of literature: they have all the elements of fine piece of

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> literature, such as unassuming language; proper use of idioms; commonly understandable language; exemplification, and use of similes -- all used appropriately to add to the beauty of the expression. The sentences are simple, yet are fine examples of good literary writings, as though these are works of art beautifully placed on paper. Furthermore, the Persian verses, used very appropriately, have further added to the beauty of the expression. These letters have been written with unassuming simplicity, with the only purpose of getting people closer to Allah.

It would be appropriate to compare Makhdoom-e-Jahan's writings with some of the very notable authors of his somewhat contemporary period. Khwaja Naseeruddin Toosi's (596 Hijri to 672 Hijri) work, *Akhlaque-e-Nasiri*, for example, is a well-known book dealing with 'culturing the behavior of individuals and societies' -- and is thus comparable in the essentials of the subject matter dealt with in Makhdoom-e-Jahan's writings. This book contains difficult words and is replete with Arabic words and phrases. Similarly, in the wirings of Allauddin bin Ata Mallick Juwaine, such as his book '*Tarikh-e-Jahan Kusha*' written in 658 Hijri , one finds abundance ol Arabic words, usage of equivalent phrases, and rhyming phrases/sentences. Comparing them with the writings of Makhdoom-e-Jahan, the contrast is all too evident; Makhdoom-e-Jahan's writing are written in simple language, are easily understandable, and are written with great clarity; the Persian language used is so simple that even those who have rather workable knowledge of the language can not only understand his writings but can also benefit from them.

Makhdoom-e-Jahan (Rah A) quotes Persian verses very often and quite aptly in his letters as well as in his *malfoozaat* (books on his discourse sessions). One wonders

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how he could remember verses appropriate to the situations quite spontaneously. It may be that, in his early education at home, as Makhdoom-e-Jahan (Rah A) himself recounts, he was made to memorize lots of verses. Nonetheless, it also appears that he himself had a great interest in poetry, for he cited very extensively from *Masnawi-e-Maulana Room*, which shows that when he became the spiritual leader his interest in *Masnawi* grew stronger. In those days, the scholarly circles of India had very little knowledge about *Masnawi* and the work of Imam Mohammad Ghazali, Ahmad Ghazali, Ain-ul-Quzzaat, Fariduddin Attar, and even if they had, they were unable to present and explain them to others[2]. Makhdoom-e-Jahan 's (Rah A) interest in these works must have developed in the late years of his higher education; quite possibly he had access to these works at Sonargaon as the pupil of Shaikh Sharafuddin Abu Tawwama (Rah A), who had come to India from Bukhara, and so must have been aware and appreciative of these works.

As poetry is a good medium to express one's thoughts effectively, Makhdoom-e-Jahan (Rah A) used verses very extensively in his writings and sermons. Syed Mohammad Naeem Nadvi has touched upon this subject quite nicely; an excerpt (its translation) from this is given below[3]:

> In literature, poetry occupies an important place: it is a fact that no other branch of literature moves the heart as much as poetry. Furthermore, it is the best medium for the expression of symbolism. As Makhdoom-e-Jahan's (Rah A) mission was to impart the knowledge of *Shariat and Tariquat*, he made use of verses for this purpose quite effectively. It is generally believed that Makhdoom-e-Jahan (Rah A) was not a poet, but the fact that his *dohas* (Hindi verse of two lines) are well known proves that his poetic instinct was well

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developed. Besides, many of the Persian verses that he has quoted in his writings and sermons are not found in the poetic collections of well-known Persian poets. It is, therefore, quite likely that they may, in fact, have been Makhdoom-e-Jahan's own compositions. Wherever he has quoted verses, he has generally mentioned the name of the poet/poetic collection. In places where instead of quoting the source, he says "some crazy person has said so", this "crazy person" is Makhdoom-e-Jahan (Rah A) himself. In one place he has used his pen name as well, for example;

شرف زنار و تسبیحت یکے شد تو خواہی خواجہ شو خواہی غلامے

Translation : O Sharaf, the cross thread (worn by the Hindus) or rosary (used by the Muslims) are the same; it is up to you whether you would like to be the *Khwaja* (that is you are interested in self-aggrandizement) or the slave (that is the modest follower of a spiritual mentor).

Makhdoom-e-Jahan's poetical compositions: Although one may not be sure, it is quite likely that the verses attributed to some 'crazy person' or some 'love-sick person', or some 'lost person', or some 'pitiable person', are, in fact, Makhdoom-e-Jahan's compositions. A few such compositions are given below -- these have been taken from *Maktoobat-e-Sadi* of Makhdoom-e-Jahan:

معشوق جو پادشا است فرمانش رواست بر کردہ او چون و چرا زہرہ کراست
گر بپذیرد خوئے پسندیدہ اوست ور برگردد ز بخت شوریدہ ماست
(مکتوب ۵۳)

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Translation: The beloved is the king;
he has the right to command;
Who has the courage to question him?
If he favours, it is his charming
behaviour
If he ignores, it is due to our misfortune.

نومید مشو دلا تو امروز از انکہ فردا نظرش بہ حکم خود خواہد بود

(مکتوب ۹)

Translation : Don't lose hope, O heart, today, for Tomorrow He will turn towards you by His Own orders.

چوں می کشی رہا کن تا پائے تو ببوسم بارے بہ سینہ من ایں آرزو نہ ماند

(مکتوب ۸۵)

Translation: If you kill me, release my chains so that I may kiss your feet; I wish my passion for this does not remain unfulfilled.

Opinions of Intellectuals and Mystics: Before we present an account of the opinions of intellectuals and mystics on the available written works of Makhdoom-e-Jahan (Rah A), it would be proper to present a general review of the written contributions of Makhdoom-e-Jahn (Rah A) (his letters, books, and accounts of his discourses). Naeem Nadvi, in his preface to *Maktoobat-e-Sadi*, Volume II, which was published by him, writes[4], under the heading 'the literary and academic status of Makhdoom-e-Jahan's letters':

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The erudition and scholarshipof Makhdoom - e - Jahan (Rah A) are acknowledged both by *Ulama* (religious scholars) as well as *Sufia* (Muslim mystics). Both agree that Makhdoom-e-Jahan's writings have never over- stepped the bounds of *Shariat*. The methodology he used for putting across his expositions of the issues under study is not only easily understandable but also very convincing. His ways are unassuming. He bears in mind the intellectual level of his audience; if the addressee is a beginner, he would say things in a simple and straight-forward way, but if the addressee is highly intellectual, his expositions are highly scholarly, so much so that even the very accomplished intellectuals would find it hard to properly comprehend. The letters written to Maulana Shamsuddin show that the addressee has limited knowledge but the letters written to Maulana Muzaffer (Rah A) are in places hard to comprehend by common people.

Even prior to Makhdoom-e-Jahan (Rah A), there was the tradition of writing letters and recording the proceedings of the discourse sessions of notable mystics. However, this tradition was not very common and the *malfoozaat* generally contained anecdotes and narrations, and were devoid of academic materials. As such, the educated readership had reservations about them -- in the exposition of a point, the discussions were based largely on narratives rather than on logic. The *malfoozaat* of Makhdoom-e-Jahan (Rah A), however, used a different approach altogether: therein the expositions were

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based on scholarship and philosophical arguments which appealed to people of all shades of opinion.

Some excerpts (their translation) from the commentaries made by some people of erudition and also belonging to the world of spiritualism are as follows[5]:

1. Syed Jalaluddin Bukhari (Rah A) writes: "The letters of Shaikh Sharafuddin are such that I have still not been able to comprehend some passages of it."
2. Naseeruddin Chiragh Dehlavi (Rah A) writes: "The letters of Shaikh Sharafuddin made me aware of my long-time *kufr*(disbelief) -- that is the shortcomings of my belief.
3. Abdullah Shattaar (Rah A) says: "I am a devotee of no one in particular; all illustrious mystics are one. Indeed, I am the devotee of Sultan-ul-Mohaqqiqeen Hazrat Shaikh Sharaful Haq-wad-deen and Hazrat Khwaja Fariduddin Attar, for not many have reached the high attainments that these two have reached, and no one else has made the expositions of the Truth and subtleties of the way of *Dæn* as they have done."
4. Makhdoom Ahmad Langeı Darya (Rah A) says: "All praise to Allah! Everybody knows that he was the most accomplished *Sufi*, but never did he utter a word about the ecstatic warmth of his heart and inner self. One simply marvels at his control over the burning warmth of his inner self, so much so that when he once uttered something in ecstasy he put excuses for his utterance."
5. Shaikh Abdul Haque Mohaddis

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Dehlavi (Rah A) says: "The writings of Makhdoom are of very high standard; amongst his writings, *Maktoobat* are quite famous".

6. Abul Fazal eulogizes him as follows: "Sharafuddin Maneri discovered the water which he was looking for to quell his thirst: this water, however, was such that its search increased the thirst, and drinking it increased the thirst still more".

7. Shah Muhammad Ghaus Gwalliari (Rah A) says: "If one does not have a spiritual mentor, he should study the letters of Makhdoom-e-Jahan (Rah A): this would make him conscious of the devilish distractions and the allurements of egoistic self."

8. Maulana Manazir Ahsan Gilani says: "The world is aware of Allah's favours on Makhdoom-e-Jahan in blessing him with the superior greatness in religious matters and scholarship. I for one, however, feel that, in prose writing, Makhdoom-e-Jahan (Rah A) would be remembered next to Sa'adi Shirazi both in Iran and India. One does not find anything comparable to Makhdoom-e-Jahan's letters in the Persian literature."

9. Syed Zameeruddin writes in his book *Sirat-us-Sharaf*: "If you look at the subject dealt with in his letters you will realize that the whole purpose of these letters has been to draw men closer to Allah".

10. Khaleeque Ahmad Nizamee, the staff member of the Department of History, Muslim University, Aligarh says: "Shaikh Sharafuddin Ahmad Yahya Maneri has been

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instrumental in promoting *Silsil-i-Firdausia* in India. His letters are great treasurers of the world of *Tasawwuf* (mysticism)".

11. Moinuddin Dardayee in his book "*Tarikh-e-Silsila-i-Firdausia* writes: "All the writings and *malfoozaat* of Makhdoom-e-Jahan (Rah A)are important and a great guide. The *Maktoobat* amongst them are particularly important, popular, and beneficial".

12. Syed Sabahuddin, the author of *Bazm-e-Sufia* says: "*Maktoobat-e-Sadi* contains concise, yet scholarly, discussions on all aspects of *Tasawwuf*".

13. Maulana Ghulam Sarwar Lahori, in his book *Khazinat-ul-Asfia* says[6]: "Hazrat Makhdoom is amongst the famous illustrious Muslim spiritual- leaders of India. In respect of abstinence and hard exercise in the spiritual way, sincerity and devotional prayers, piety and words of guidance, he occupies a unique position and his writings are of very high standard".

14. Maulana Abul Hasan Nadvi, in his book '*Da'wat wa Azeemat*', says[7] : "His distinctive greatness and the clue to his high stature and high attainments lie in his ingrained qualities of super courage and high spirits, which are reflected in every sentence of his letters".

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References:

1. *Maktoobat-e-Sadi*, Part II, translated by Shah Ilyas, p. 284.
2. *Manaquib-ul-Asfia*, p.259.
3. *Maktoobat-e-Sadi*, Part II, translated by Shah Ilyas, p.285.
4. Ibid. p. 282.
5. Ibid. pp 279-282.
6. Matiul Imam's Dissertation, Mehr-e-Neemrose, May-June 1976 issue,p. 8.
7. Ibid. p. 9.

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CHAPTER-10
THE GEM OF A MAN

Physical features: Not much is known about the physical appearance of Makhdoom-e-Jahan (Rah A). According to the author of *Moonis-ul-Quloob*, he was fair-complexioned, and of average height[1]. He was frail and, in pursuance of the instructions of his spiritual mentor, he kept his food intake to the minimum -- just enough to survive. It is reported that once, while he was having his hair cut, the razor of the hair dresser made a cut, but not a trace of blood oozed out[2].

He spent his whole life this way but his physical state never became the excuse for relaxation in the observance of *Shariah* rites. During his days in the jungle, he sometimes ate fruit or leaves, as he himself mentioned. According to *Seerat-us Sharaf*, he used to take just one meal in the whole day, and the meal would mostly comprise dry bread and water. From the *malfoozaat*[3], one gathers that if somebody presented him something to be eaten he used to give it to those present and would also eat a little bit from it. If some of his disciples or admirers invited him, he would go to his home and would dine with the other guests. But as a rule, he would keep himself hungry.

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Not much is known about his dress either. Albeit, his relics available in the *Khanquah* show[4] that he used *tahmad* (a piece of cloth used to cover the lower part of the body), *Mirzai kurta* (a kind of shirt), *chaadar* (a sheet of cloth to cover the body), and turban. They are of sandal-wood colour; we can thus infer that his dress used to be of sandal-wood colour. It appears that he did not use robes which were the distinctive dress of *Ulama and Shuyookh* (spiritual leaders) of those days.

Infancy: He was a born *wali* (those who are close to Allah), as is evident from the good tidings given by Maulana Taquiuddin Arabi to Makhdoom Yahya about the birth of Makhdoom-e-Jahan, as also from the event related to Khwaja Khizr as already narrated earlier. The author of *Manaquib-ul-Asfia* has described him as a born *wali* and also *mahfooz*[5] (one who, by the grace of Allah, is guarded against committing sins). Even though much is not known about his childhood, there are enough pointers to suggest that his childhood, as well as his youth, were spotless. But no miracle is reported about him during this period, unlike other born *walis*. He was very particular about the compliance of *Shariah*, for this is the most distinctive feature of those who are the leaders of *Deen* (Islamic religion). Perhaps Providence had so ordained that he should serve as a model for people to emulate.

Passion for Learning: His passion for acquiring knowledge came to prominence while he was in Sonargaon. He did not like to waste a single moment: he avoided going to the general mess where meals were served to the resident students, for the simple reason that much time was thus wasted. Thus he often missed his meals. When his mentor, Abu Tawwama (Rah A), learnt of it, he made separate arrangements for his meals[6]. His mentor, Shaikh Sharafuddin Abu Tawwama (Rah A), occupied the pinnacle of knowledge, and he was the most accomplished in all branches of knowledge. He had come

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from Bukhara; as such he had complete knowledge of and command over all the text-books and research works current in the then centres of the Muslim world. It must be noted that in those days published books were not available (for printing press had not been invented); as such it depended on the personal urge and efforts as to how one got access to books. It appears that prior to Makhdoom-e-Jahan (Rah A), the access to the books of *Tafseer* (commentary on the Quran), *Hadith* (Prophet's (SAW) tradition), *Fiqh* (Islamic jurisprudence) and *Tasawwuf* (Islamic mysticism) was very limited in India, and the learned circles of India had either limited knowledge of the works of Imam Mohammad Ghazali, Ahmad Ghazali, Ain-ul-Quzzaat, Maulana Roomi, Hakim Sinai, Fariduddin Attar, and the books on the elements of *Tafseer* and *Hadith* or, in case they had the knowledge, they were unable to comprehend them and, therefore, they often were critical about them[7]. Most likely, Makhdoom-e-Jahan (Rah A) had access to these books in the institution of his teacher, Abu Tawwama (Rah A), where he developed profound interest in them and his mentor too put his utmost to develop him as his best pupil. This is why Makhdoom-e-Jahan (Rah A), in his writings and discourses; makes reference to these books, very extensively and spontaneously.

Striving in the way of Allah: The first step in this direction was his journey to Delhi. While he had still not become a disciple, he met on his way quite a few mystics and in disappointment said, "If this is *Shaikhy* (being a Shaikh) , I too am a *Shaikh*". This sentence tells that he already had the spiritual enlightenment; his inner self was enlightened and he had the proper appreciation of people of *Tariquah* (the mystic path). Even though some people have been critical of such utterance, the fact, however, is that this speaks of the compelling passion of a beginner, for one can see that when he rose to the pinnacle of mystical attainments he appeared like a calm ocean. However, when he began his journey on

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the way of spiritual attainments, he took to jungles. In the 30-40 years of his jungle life, no one knows what experience he went through and what spiritual developments he had had. He himself said that if a stone would have put in the kind of hard work he put in the path of his spiritual development, it would have melted down, but Sharafuddin attained nothing. Someone asked him to narrate some event wherein he got high ecstatic pleasure: He narrated an event of his jungle days. He said that one day he was in need of taking obligatory bath, it was a very cold night, the water was icy cold, it occurred to him that he should perform *tayyamum* (allowed alternative to performing *wadhu*/ bath, by rubbing dust on face and hand) as is allowed by *Shariah* in such cases, but then he thought that his pretentious self was seeking refuge in *Shariah* and so he dived into a pond. He became unconscious, and after the sun-rise when he recovered his senses, he had missed the Morning Prayer (*Fajr* prayer) but he was blessed with great ecstatic delight.

Spiritual Leadership: When people in Bihar Sharif made him to be seated as the spiritual guide and leader, the spiritual pleasure of his jungle life often urged him to take some time off and spend some days and months in the Rajgir jungles. However, his missionary work as a spiritual guide had already begun and so he could not now take leave of his responsibilities. The number of admirers and disciples was now swelling. By the decree of Sultan Muhammad Tughlaque, the *Khanquah* had also been established and a *jaagir* (estate) had also been allocated to this *Khanquah*. However, it is worth noting -- and this speaks of the great sagacity of Makhdoom-e-Jahan as well -- that when Majdul Mulk, a disciple of Makhdoom-e-Jahan (who had already established the resting place for his mentor in association with Maulana Nizamuddin Moolee) was asked by the Sultan to build the *Khanquah* for Makhdoom-e-Jahan and to request Makhdoom-e-Jahan to take the charge of the *Khanquah* and the allocated *jaagir* alongwith it, Makhdoom-e-Jahan realizing

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the precarious situation Majdul Mulk was in, agreed to accept them. Makhdoom-e-Jahan was aware of the piety of the Sultan and his well intentioned efforts in associating the *Ulama and Sufia* (spiritual leaders) in the management of the state, for which he did not hesitate even in withdrawing the *Sufia* from their *Khanquahs* and entrusting them with the office of *qaza* (justice) -- sometimes he would implement this forcibly. Majdul Mulk, in communicating the order of the Sultan, did indicate that, in case Makhdoom-e-Jahan refused, he had orders to get it forcibly implemented, which would put Majdul Mulk in an awkward position, for he was also the disciple of Makhdoom-e-Jahan (Rah A). Makhdoom-e-Jahan (Rah A), therefore, accepted the request indeed unwillingly. On such occasions, some people seize the opportunity for creating a fuss in order to get popularity. Makhdoom-e-Jahan (Rah A), however, is aware of the Sultan's good intentions -- also he does not want his disciple to be in hot waters -- and as there is nothing conflicting with the *Shariah*, he accepts the Sultan's decree. However, fifteen years later, he makes special journey to Delhi[8] and meets Sultan Feroze Shah Tughlaque, and returns the decree papers. Low-thinking courtiers of the Sultan try to create misgivings in Sultan's mind suggesting that Makhdoom was coming to get more favours from the Sultan, but their heads hang in shame when Makhdoom-e-Jahan (Rah A) actually returns the decree papers related to the *jaagir*. Feroze Shah Tughlaque very reluctantly accepted Makhdoom-e-Jahan's request, but then presented him some money and beseeched him to at least accept this much from him. Makhdoom-e-Jahan (Rah A) accepted his request, but no sooner had he stepped out of Sultan's Court than he gave out the money to the people right there. The life style of Makhdoom-e-Jahan (Rah A) remained much the same after the return of the *jaagir*.

An important point to understand here is that the responsibility of a leader is not simply that he should lead a virtuous life himself but that his family members also must not be wanting in this respect. Makhdoom-e-Jahan (Rah A)

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took care of this aspect as well. This is very well illustrated by an event related to his mother. Makhdoom-e-Jahan (Rah A) had fixed some amount for the daily needs of his mother and Hazrat Choolhai had been deputed to serve her. Once some relation of Makhdoom's mother came to visit her; in order to entertain him, she arranged for a chicken and in order to cook it fire was ignited. Makhdoom-e-Jahan (Rah A) saw the rising smoke coming from his home. He enquired about it from Hazrat Choolhai; he went to his mother and in all humility he expressed his agony to his mother and reminded her of the promise she had made not to cook food at home. The mother appreciated the concern of Makhdoom-e-Jahan (Rah A) and gave the half-cooked food to her relation and asked him to get it cooked somewhere else.

Kindness towards Relations: Makhdoom-e-Jahan (Rah A) remained ever conscious of his obligations towards his relations. After he settled down in Bihar Sharif, his family members came over there. His mother stayed with him and he deputed Hazrat Choolhai to attend to her. His younger brother, Makhdoom Jaliluddin, all the time remained in his attendance. His son, Makhdoom Zakiuddin, used to attend his discourse sessions. After completing his training, he went to Shakerdih in Bengal where his younger uncle, Makhdoom Habibuddin (also a disciple of Makhdoom-e-Jahan (Rah A)) had settled down. Bibi Baarka, the daughter of Makhdoom Zakiuddin, who was married to Makhdoom Waheeduddin Chilla- kash, lived with her husband in Sonahra. Makhdoom-e-Jahan (Rah A) used to visit his granddaughter in Sonahra[9]. Bibi Baarka's son, Makhdoom Alimuddin, also lived in Sonahra, and, after the demise of his father, occupied the father's seat. Makhdoom-e-Jahan loved his great grandson (Makhdoom Alimuddin) very much, and used to visit him also, and once he asked Makhdoom Maulana Muzaffer Balkhi (Rah A) to pray for him. Makhdoom Shoaib (Rah A) had settled down in Shaikhpura and Makhdoom-e-Jahan (Rah A) used to go to visit him in Shaikhpura. Makhdoom-e-Jahan's

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(Rah A) nephews (the sons of his sister) also used to attend Makhdoom-e-Jahan's (Rah A) discourse sessions.

Serving as a Mentor: The prime quality sought in a mentor is that he should be most affectionate and caring, and that he should be devoted to the service of others. Makhdoom-e-Jahan (Rah A) was gifted with both these qualities. As for his affection, the interest of everybody -- no matter what religion he belonged to, whether he was rich or poor, whether he was his disciple or not, whether he was good or bad -- was dear to his heart. Everybody came to him --some would be suffering from some disease, some would have some worldly needs, some would be caring for the Hereafter, some would like to come to the fold of Islam -- and he was all the time available to serve them all. He would write prescriptions for the diseased persons; some such prescriptions were written in the style of *doha* (Hindi verse of two lines). For some of the needy, he would pray to Allah (SWT); if need be, he would also invoke miracles but because he was very reluctant to display miracles such persons were generally referred to Miran Jalal Diwana[10]. The love and affection that *Aulia Allah* (those who are close to Allah) have for the humanity at large are unimaginable; Makhdoom-e-Jahan (Rah A) writes[11] :

> Now look at the greatness of these *Aulia Allah*: you will find that it has no bounds. Believe me, the dirt of their feet serves as the choicest vision-enhancer (*Kuhul-ul-Jawahir*, the traditional eye-remedy made of pearl), and their sayings give life to the dead heart just as the rain, in the spring season, gives life to dead earth and turns the dry plants into a blooming garden. Whatever they say enlivens the lifeless hearts; whatever comes from God-conscious people is bound to move one's heart. If on the one hand their words enliven one's heart, their actions and attributes help

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resolve people's trouble and difficulties. They are the chosen people amongst the Prophet's (SAW) Ummah; they are the great devotee of the Prophet (SAW). Their love and affection enlightens every place and embraces everybody. They would not eat themselves but will feed others; they will not put on good dress but would provide dress to the needy; they would patiently hear the harsh words of others; they would bear the tyranny inflicted upon them but, rather than taking revenge, they would stand in support of them; they would be kind to those who would be unkind to them; they would wish well to those who would call them names. Do you know why they behave so selflessly? The only reason why they behave this way is that Providence has provided them complete protection from bad behaviour and sinful acts. The prophets (peace be on them) are *masoom* (those whom Allah has so ordained that they cannot commit sins), and the *Aulia Allah* are *mahfooz* (those who may falter, yet are protected from committing sins). These are the people from whose heart blows the breeze of Providence's blessings which freshen up the mind and heart of people. Their love and affection can be compared to the light coming out from the sun which benefits everybody, friends and foes alike. In humility, they are like the earth, which is trampled down by everybody but it does not complain. They cannot think of taking revenge from any body. They would be prepared to be the bread-winner of the whole world but for themselves they would depend on no body. They are generous like a river, which provides water to friends and foes alike. Listen, if the attributes described above are not to be seen in the person following the *Tariquat* way, be sure that he has not

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taken even the first step in this way.

If we give it a thought, we would be convinced that whatever Makhdoom-e-Jahan (Rah A) has been narrating in the foregoing are, in fact, the description of his own self. In respect of service to humanity, it would be pertinent to exemplify a particular aspect of it. Makhdoom-e-Jahan (Rah A) had good relations with a number of elite and people in authority[12]. One sees, for example, in the letters and *malfoozaat* (accounts of discourse sessions) of Makhdoom-e-Jahan (Rah A) frequent mention of the names of Majdul Mulk Maqta-i-Bihar; Qazi Zahid; Qazi Shamsuddin ; Razi-ul-Mulk; Sultan Mohammad; Dawar Mallik, son-in-law of Sultan Mohammad; Malik-ul-Umara; Malik Farah; Shahzada Mubarak; Qazi Moinuddin, Governor of Bihar; Maulana Sadaruddin, Deputy Qazi Sonargaon. However, these relations had no personal motives; the prime objective was to help the common people who often had some needs to be fulfilled by such people of authority, and for them Makhdoom-e-Jahan (Rah A) used to write to them persuading them very admirably to help the poor and needy. This was also the way followed by many illustrious *Sufia*. For example, Makhdoom Bahauddin Zakariya Multani, Ruknuddin Multani used to write such letter to *sultans* and people of authority. Even a Prophet is reported to have acted this way. The author of *Ahyaul Uloom* narrates the story of a Prophet[13] who used to hold the stirrup of the king's horse. People were surprised at it: the Prophet said that the purpose of holding the stirrup of the king's horse was that he should draw the kings affection towards himself so that, whenever required, he should be able to get the needy's job done. As already mentioned earlier, Makhdoom-e-Jahan (Rah A) wrote a letter to Sultan Feroze Shah Tughlaque in order to seek redress for the losses to Khwaja Abid Zaferabadi. Many of the rulers and men of authority were Makhdoom-e-Jahan's (Rah A) disciples, so he wrote such letters to them to persuade them to follow the virtuous path. For example, in a

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letter addressed to Malik Al Mufarrah, he persuades him to provide comfort to people: he regards this as very important, for, as he says, even though this world is full of troubles and miseries, the great thing about this world is that it helps to earn reward in the Hereafter[14].

Heart-winner and straight-forward: Makhdoom-e-Jahan was very conscious that he should not hurt anybody's feelings. Sometimes it would happen that while he was fasting (optional fasting) some one would invite him to lunch with him: he would break the fast and accept his invitation. On such occasions, he would say that the compensation for breaking the fast is provided for in *Shariat* but there is no compensation for breaking one's heart. However, he minced no words in speaking out the truth[15]. Qazi Sadaruddin was a respectable mystic, and Makhdoom-e-Jahan (Rah A) respected him so much that he once wrote to his disciple, Qazi Shamsuddin, the Governor of Chausa, to sit in the company of Qazi Sadaruddin and consider his company worthwhile. But when Qazi Sadaruddin accepted the office of a judge, Makhdoom-e-Jahan (Rah A) wrote to him: "Having learnt from a dear one that you have been keeping fine, I felt very much relieved, but when I learnt that you have accepted the office of Deputy Qazi, I felt disdain for it. My brother, at this stage at the age of fifty to sixty years, it is no occasion to be involved in serving as a Qazi or in teaching or entering into controversial discussions. Set on fire all these, set aside the pen and paper, destroy the pen and empty the ink-pot, and take stock of your deeds, for you are capable of coming out of the darkness and follow the right path".

Compliance with Sunnah: He was highly committed to compliance with *Sunnah* and was deeply devoted to it. In this respect, he exemplified the very earliest Muslims. He stressed upon it in his writings and speeches; a lot of his writings are available in this respect. He considered *Shariah* and compliance with *Sunnah* as the foundation of *Tariquah* and

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would not tolerate even a slight deviation from it. It was due to his strict compliance with *Sunnah* that he was gifted with high ethics and morality and, in all aspects of personal and social life, he appeared as the minaret of ethics and morality. He was extremely humble and considered himself to be the lowest of the low. He considered it to be the sign of *vilayet* (saintliness). Apparently such statements appear pretentious, particularly to say that *Aulia Allah* (Allah's chosen people) think that they are the lowliest people, but they certainly mean it.

Not only that he himself meticulously followed the *Sunnah* (the traditions of the Prophet (SAW)), but that he enjoined his disciples and persuaded them to comply with *Sunnah*. In *Tohfa-i-Ghaibi*, he says[16]: "Following the words of the Prophet (SAW) is *Shariat*; to follow his practices is *Tariquat*; to follow his spiritual state is *Haquiquat*. Therefore, whosoever perfects himself in all these three qualifies for the blessings promised by Allah (SWT) in the holy Quran, and that is: if you want that Allah (SWT) loves you, follow the Prophet (SAW), Allah (SWT) will love you". He strictly and persistently followed the *Sunnah*: even in the last hours of his life, he would allow no relaxation in this respect. It is reported that during those hours when he was performing *wudhu*(ablution), he missed to wash his face, and on being reminded of it by Shaikh Fariduddin, he performed the *wudhu* afresh. His whole life was so much *Sunnah*- compliant that he had become the living symbol of the Prophet's (SAW) way of life -- the manners, morality and ethics. If we judge his behaviour from the different aspects of high ethics, he appears to be gifted with all these qualities, be it munificence, affection, modesty, and face-saving for wrong doers. Also, he was unconcerned with other's praise or criticism of him and was completely free of lust and selfishness.

An event exemplifies his modesty[17]. He sent a pair of shoes to Syed Jalal Bukhari, meaning thereby that he considered himself no better than his (Jalal Bukhari's) shoes. Now look at the greatness of great people. Syed Jalal Bukhari

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(Rah A), in return, sent Makhdoom-e-Jahan (Rah A) his turban, meaning thereby that he regarded Makhdoom-e-Jahan (Rah A) worthy of being carried on top of his head.

He was very particular in avoiding embarrassment to others[18]. Once somebody who used to take wine stepped forward to lead a congregational prayer. The people present there objected to it and said that it was improper for an alcoholic to lead the prayer. Makhdoom-e-Jahan (Rah A) interjected and said that he must not have been a habitual drinker. The people said that he indeed was a habitual drinker; Makhdoom-e-Jahan (Rah A) said that he must have been abstaining in the month of Ramadhan. This he said for his face-saving, and then joined the prayer led by that person. The way Makhdoom-e-Jahan (Rah A) tried to avoid embarrassment to the person may not appeal to *Ulama-e-Zahir* (those *ulama* who stress upon the performance of religious rites as a ritual but care little for the spirit of these rites), but the attitude of such people who are not aware of the requirements of wisdom in missionary work often causes bewilderment to people.

He had kind thoughts for everybody. And so if he found anything wrong in the writings of others, he used to correct them[19] so that wrong statements do not get attributed to that person. It is reported that someone named Shaikh Nizamuddin Aulia, quoting from the Malfoozaat - e - Nizamuddin, said that once, while Prophet (SAW) was turning round the ring in his finger, he became oblivious of Allah. Hearing this, Makhdoom-e-Jahan (Rah A) promptly said that such a great mystic cannot say this, for Prophets (SAW) cannot commit such wrongs, surely this must be the error of the copier.

He was highly generous, he would give away[20], whatever he received, immediately to the people present. The contents of the purse presented to him by Sultan Feroze Shah was distributed by him amongst the people as soon as he stepped out of the Sultan's court. Once somebody presented him some needles of gold: most of them he

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distributed amongst the people present there and threw one of the needles in the courtyard for Qazi Zahid.

He cared little whether people praised him or were critical of him. As for the praise, he felt extremely disgusted by it. In quite a few of his letters, he has expressed his disliking at people lauding him with high titles, which he thought he did not deserve. Look at his modesty: in one of his letters, in response to a letter from Dawood Malik, the son-in-law of Sultan Mohammad Tughlaque, he said[21]: "You have addressed me with the title *Malik-ul-Mashaikh, Qutbul Aulia*, and have presented yourself as my devotee. I pity myself; my state is such that I have not gone beyond my present state of wretchedness, disgrace, lowliness, idol-worship, infidel practices. Pity for me that people do not know about my hypocrisy, and as such have good opinion about me".

He was also unconcerned about the criticism about him; in fact, he enjoyed people criticizing him. In *Moonis-ul-Quloob*, it has been reported that Shaikh Minhajuddin often criticized him for not performing *Hajj*[22]. Makhdoom-e-Jahan (Rah A) used to give excuses allowable under *Shariah*. Shaikh Minhajuddin had himself performed seven times *Hajj*. Once he again raised this question in the presence of Makhdoom Maulana Muzaffer (Rah A). Maulana Muzaffer (Rah A) became overpowered with *jalaal* (the awe inspiring Divine attribute), and said, "See *Kaba* in the sleeve of the servant of Sharafuddin". When Shaikh Minhaj did see, he saw *Khana-i-Kaaba* clearly in the sleeve of Maulana Muzaffer. However, when Makhdoom-e-Jahan (Rah A)learnt about it, he felt so unhappy about it that he stopped talking to Maulana Muzaffer for three days. He told Maulana Muzaffer that if he had not been there, he (Maulna Muzzafer) would have met with the same fate as Mansoor Hallaj.

He took pleasure in somebody's being critical of him, for the reason that it hurt the egoistic self..During his jungle days, it so happened[23] that he found a herdsman herding the

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cows; he started staring affectionately at a calf. Just then a sorceress passed by; she quietly did some enchantment on the calf who fell down and was in deep agony. The herdsman thought it was Makhdoom's doing, so he hit him with his rod. Makhdoom-e-Jahan (Rah A) asked him whether he would spare him if the calf survived. The herdsman agreed. Makhdoom-e-Jahan (Rah A) did not want to disclose his identity; he went to the sorceress, and told her that she was responsible for what had happened to the calf and so she should undo what she had done; otherwise, both of them would be in trouble. The sorceress agreed, the calf recovered, and Makhdoom-e-Jahan (Rah A) was spared by the herdsman. The herdsman remained in the dark about Makhdoom-e-Jahan (Rah A). Nevertheless, Makhdoom-e-Jahan (Rah A) felt greatly pleased at the insulting treatment meted out to him. Once an elite's son invited him to his home. There he invited him to take meal with him; Makhdoom-e-Jahan (Rah A) joined him. While they were taking the meal together, the servant of the elite's son came, and saw a dervish sitting with his master. He could not reconcile himself with this situation and looked at Makhdoom-e-Jahan (Rah A) hatefully. Makhdoom-e-Jahan (Rah A) enjoyed being looked down upon.

Makhdoom-e-Jahan (Rah A) used to accept presents, following the traditions of the Prophet (SAW). In *malfoozaat*, there are mentioned instances of Malik Mufarrah and others sending him presents[24]. In respect of the presents, Makhdoom-e-Jahan (Rah A) says: "There is nothing wrong in accepting the present from dervish or relatives, for such has been the practice of the illustrious mystics. Albeit, if he suspects some trouble, he may decline".

He followed his daily routine very strictly[25]. He had timings for his spiritual exercises, educational activities, attending to people's needs, taking meals, relaxation and rest, etc.

Perseverance and Humility : In the pursuit of the way to

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Allah (SWT) he never lost heart; he showed unyielding courage and perseverance, and he persuaded his disciples also not to lose heart. In his letters, one can see many instances in this regard. He was all humility and used to say that Sharafuddin has attained nothing. In a letter addressed to Shaikh Maghrabi, his humility is amply exemplified. Some excerpts (its translation) from it is presented below[26]:

> To Shaikh Maghrabi (Rah A), greetings from Sharaf Maneri who is ashamed of his wrong-doings and his faults, and yet is alive. This wretched person often wished to go out of India to sit in the company of Muslims and to benefit from serving the dervishes. Perhaps this way I might become a proper *Musalman*. But unfortunately I could not make it. Allah (SẆT) knows better the present state I am in. I do not know what will happen in the future. My affectionate (brother), I am in a strange situation. There are some who call me Shaikh and become my disciple. Some address me as *Malik-ul-Mashaikh*, others call me *Qutub-ul-Aulia*, while the fact is that I have not yet had the glimpse of *Musalmani* (i.e. being a Muslim), and have not yet been able to get rid of the distracting ways --the non-believer's way of the egoistic self. Now what else can I do except taking refuge in the company of friends, sit under their feet, and request them very humbly that they may kindly favour me with something from the Divine favours and blessings they have had. Also, I would request them to find some moments from their precious time in the company of Allah (SWT) to pray for me, and, in fact, pray persistently until they

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get me the blessings and favours of Allah (SWT).

Role as a Teacher : His discourse sessions were very educative and people benefited from them greatly. These sessions were held regularly. These discourses have been compiled and are available as *malfoozaat*. Besides, he received letters from people seeking answers to academic issues. He answered these letters routinely. The collections of these letters are available, such as, *Ajwaba Kalan, Ajwaba Khurd, Ajwaba Zahidia*, etc. Makhdoom-e-Jahan (Rah A) did not like to enter into any controversy, but he did answer questions through letters. Shaikh Iz Kakwi and Ahmad Bihari were perfectly accomplished mystics; they used to consult Makhdoom-e-Jahan (Rah A) for resolving their difficulties in understanding *Tauhid-e-Khas* (selective man's concept of the Unity of Allah), and the issues related to *Ishque* (profound love of Allah). Makhdoom-e-Jahan (Rah A) held them dear to him, and was aware of their spiritual state. Once they went to Delhi. In moments of their spiritual ecstasy, they started uttering *Shathyaat* (words repugnant to the norms of *Shariah*). The *ulama* of Delhi pronounced the judgment that they should be put to death; the judgment was executed. When Makhdoom-e-Jahan (Rah A) learnt of this, he was very much grieved, and said[27]:"Where such people are killed, one wonders how the place would escape ruination". The details of this event have already been given in earlier pages.

In respect of Mansoor Hallaaj, Makhdoom-e-Jahan (Rah A) said: "I am surprised how was it that, despite the presence of illustrious mystics in those days, nothing was done to save him. If I were there, I would have changed his state to the state of *Tazweej* and would have saved him from being put to death[28]."

It is worth noting that Makhdoom-e-Jahan (Rah A) very categorically praised Iz Kakwi, Ahmad Bihari, Mansoor Hallaaj, which was clearly against the opinion of *ulama-i-zahir* (the religious scholars who are not trained in spiritual Islam),

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yet there arose for him no occasion for public debate: Makhdoom-e-Jahan (Rah A) used to advise his disciples also to avoid such debates. Once Maulana Muzaffer wrote a pamphlet and showed it to Makhdoom-e-Jahan (Rah A). Makhdoom-e-Jahan (Rah A) reprimanded him, tore the pamphlet, and said, "Who would understand what you have written[29]?" One feels surprised how Makhdoom-e-Jahan (Rah A) escaped entering into public debate while the fact is that he used to write to Iz Kakwi and Ahmad Bihari which certainly were above the comprehension of common men. Perhaps he had an extraordinary control over his pen, and that he had the command to write on difficult topics in a way that was comprehensible to common people, and yet not controversial: he was very careful in his writings.

Introducing Ain-ul-Quzzaat: Makhdoom-e-Jahan (Rah A) is the first person in India who drew upon the writings of Ainul Quzzaat, Imam Ahmad Ghazali, Imam Mohammad Ghazali, Ibn-e-Arabi, Khwaja Fariduddin Attar, Shaikh Iraqui, Maulana Jalaluddin Room, etc. for creating awareness about *Tauhid-e-Khaas*, and *Ilm-e-Haquiquat* (the knowledge of Truth)[30]. Prior to Makhdoom-e-Jahan (Rah A), people were either unaware of these illustrious mystics, or in case they were aware, they had little appreciation for their writings, and so were even critical of them. In *Siraj-ul-Aarifeen*, the *malfooz* of Shaikh Nizamuddin, Ainul-Quzzaat has been described as the baby Qazi of Hamadan. On the contrary, Makhdoom-e-Jahan (Rah A) has praised him very much: sometimes he refers to him as *Aashique-e-Faani* Ain-ul-Quzzaat Hamadani, sometimes as *'mast-e-alast-e- yezdani* Quazi Ain-ul-Quzzaat Hamadani'. In chapter 20 of Ma'adan-ul-Ma'ani, Makhdoom-e-Jahan (Rah A) says[31]: "Although most people have written on *Ilm-e-Ma'rafat* (knowledge about Allah), but whatever Ain-ul-Quzzaat has written on the Elements of the Principles of *Deen* (religion) -- their laws and requirements -- only very few have written. His writings/sayings solve the problematical issues, but for a

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comprehension of his writings, one has to be knowledgeable in the principles and laws of the mystics -- just the knowledge of the principles of the *Deen* is not enough to expatiate on his writings/sayings. Makhdoom-e-Jahan (Rah A) has very extensively quoted from his writings to help understand the ways of the *Sufia* (mystics). This way he has been able to expatiate on the basic principals and the subsidiary issues of *Tasawwuf* (Islamic mysticism).

Miracles: The greatest miracle of Makhdoom-e-Jahan (Rah A) was that he abhorred it, and tried his best to avoid invoking it. As invoking *karamat* (miracle) by *Aulia-Allah* is, in fact, the manifestation of the *mojeza* (miracles of Prophets) of the Prophet (SAW), the purpose of *karamat* is the same as that of *mojeza*, namely demonstrative proof of the truthfulness of the *Deen*, persuasive attractions towards the *Deen*, and to provide succour to the needy and aggrieved persons. Whenever Makhdoom-e-Jahan (Rah A) invoked miracles intentionally, it had been for the above reasons. The events, narrated in the foregoing pages, about Janab Choolhai's accepting Islam, and about the hermit's seeing Makhdoom-e-Jahan (Rah A) in the guise of *kartar* (Hindu hermit's concept of God) had been for providing demonstrative proof for the truthfulness of the *Deen*: both of them embraced Islam. The event related to a *jogi* (hermit) who asked what characterized a *sidha*, and Makhdoom-e-Jahan's (Rah A) reply -- this event has also been reported earlier -- is an instance related to providing the persuasive attractions towards the *Deen*. And when it was required of him to provide succour to the needy, he referred the needy persons to Miran-Jalal Diwana. However, sometimes Makhdoom-e-Jahan (Rah A), quite unintentionally, also displayed miracles. It would be pertinent to recount here a few examples of such demonstration of miracles.

Qazi Shamsuddin Damishqui was a dervish and an intelligent person. He often visited Makhdoom-e-Jahan (Rah A). Once Makhdoom-e-Jahan (Rah A) had been in deep meditation in a closed room. Hazrat Choolhai had been

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deputed to sit at the door of the room to ensure that no one entered the room. Qazi Shamsuddin came and entered the room without seeking leave of Hazrat Choolhai, who could not check him. As Makhdoom-e-Jahan (Rah A) was in deep meditation, he did not greet Qazi Shamsuddin as he normally used to do. The Qazi put a question to Makhdoom-e-Jahan (Rah A): he asked when a dervish became *Kamil - ul - Haal* (perfected in spiritual attainments). Makhdoom-e-Jahan (Rah A) replied, 'when he becomes the adoration of the ninety-nine Attributes of Allah'. The Qazi asked, "In reality or virtually"; Makhdoom-e-Jahan (Rah A) replied: "In reality". The Qazi found these words reproachful, and so he went away. In another version, it is so reported that he asked whether a Shaikh kills and gives life in reality or virtually. In response,Makhdoom-e-Jahan (Rah A) said: "A *Sufi* (Muslim mystic) becomes the adoration of the ninety-nine Attributes of Allah in reality, and the *Shaikh* is something still superior". Hearing this, the Qazi went away. When Makhdoom-e-Jahan (Rah A) came out of the room, he asked Janab Choolhai whether somebody had entered the room. Janab Choolhai told about the Qazi's entering the room. Makhdoom-e-Jahan (Rah A) became worried about it, and, on the next visit of the Qazi, apologized to him for what he might have said, saying that he had been suffering from gas trouble, and that, in this disease, one's utterances were not consistent[32].

An iron-clad *Qalander* came to Makhdoom-e-Jahan's (Rah A) place. The people present there asked him why he does not take off his iron dress. He replied: "Is there anyone who dare take it off?" Makhdoom-e-Jahan (Rah A) got absorbed in meditation, and the iron-dress of the Qalandar broke into pieces and fell down[33].

In the early days, Makhdoom-e-Jahan's (Rah A) mother would lock him in a room and would sit by the door of the room. When she would open the door, she would either find him missing or lying dead, with his soul experiencing *Meiraj* (closeness of Allah). His mother would start crying, and then he would stand up and console his

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mother[34].

The way the transformation took place in the life style of Zain Badr Arabi has already been mentioned earlier.

It is reported that a tourist came from Makkah Moazzama. He had a rosary which, he said, he found in *Khana-i-Kabah.* On enquiry from the people there, he was told that the rosary belonged to Shaikh Sharafuddin Maneri who came there every Friday from Bihar. The tourist said that he had taken possession of the rosary so that he might be able to present this rosary personally to Makhdoom-e-Jahan (Rah A)[35].

One day Makhdoom-e-Jahan set off for Rajgir hills in a certain inner mood. Someone came to know of it, and he silently followed him. When Makhdoom-e-Jahan (Rah A) reached the jungle, two tigers came forward and greeted him, and when Makhdoom-e-Jahan (Rah A) reached close to them, they bowed down and put their heads on Makhdoom's feet. Makhdoom-e-Jahan (Rah A) took little notice of them and went up the hills. Witnessing this, the person following the Makhdoom stopped for a while but then took courage and moved forward. When he reached near the tigers, invoking the name of Shaikh Sharafuddin, he asked the tigers to make way for him. The two tigers moved out of the way, and he also climbed up the hills following the Makhdoom. When Makhdoom-e-Jahan (Rah A) saw him, he asked how he managed to escape the tigers. He said he invoked Makhdoom's name to get his way and the tigers made the way. The Makhdoom said: "Who am I that they should make way for you in my name: it must be the rod in your hand, which perhaps frightened them, and caused them to move out of your way". Thereafter, Makhdoom-e-Jahan (Rah A) asked him to stay in that place, while he would go to meet his friend. He made him sit on a rock. He recited *Ayat-ul-kursi* (Al-Quran, II: 255) and went into the air. When three-fourth of the night passed, he came down from the air. Then it was dawn. He offered *Fajr's sunnah*; thereafter people of the unseen world came and offered the *Fajr* prayer led by

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Makhdoom-e-Jahan (Rah A). Then they kissed Makhdoom's hand and went away[36].

It is reported[37] that Feroze Shah Tughlaque suffered from leprosy. He tried medications and invoking prayers but got no relief. He was quite upset. Knowing that Makhdoom Shaikh Sharafuddin was an accomplished *wali*, he felt that he should go to him and request him to pray for his recovery. With this conviction, he proceeded to Bihar Sharif. At the time when he came close to Bihar Sharif, Makhdoom-e-Jahan (Rah A) was absorbed in his prayers. People informed him that the Sultan was coming to him. The Makhdoom said, "Let him come". After his prayers, he went to visit the shrine of his mother; there he stayed in a cubicle for some time. When the Sultan came to the *Khanquah*, Maulana Muzaffar was present. He greeted the Sultan and said to the *Khanquah* people that the Sultan was their guest, and so he should be entertained and asked the people to bring whatever food was available. At that time, there were bread and some meat of fowls available; the Maulana presented them to the Sultan with his own hands. When the Sultan saw the bread and the fowl's meat, it occurred to him that he was being served with what had been forbidden to him in view of his disease. He felt that here also there was no hope for his recovery. Thus he felt reluctant to eat. Maulana Muzaffer's inner vision sensed the Sultan's reluctance; his *jalaal* (awe-inspiring state) overtook him; addressing the fowls, he said that the Sultan was a sceptic, he will not eat, so fly away. The fowls flew away. The Maulana then came to Makhdoom-e-Jahan (Rah A); Makhdoom-e-Jahan (Rah A) angrily told him that he had shown the miracle so that the Sultan would become his devotee. The Maulana quivered to see the anger of Makhdoom-e-Jahan (Rah A), and hid himself in the drain of the roof. It so happened that it rained very heavily then, and water collected on the roof. Makhdoom-e-Jahan (Rah A) went on the roof and tried to clear up the choked drain with a rod. The rod hit the Maulana who started bleeding. Makhdoom-e-Jahan (Rah A) found Maulana Muzaffer hiding

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there, he asked him to come out, and with great affection embraced him and uttered the following:

"تن مظفر جاں شرف الدین، جاں مظفر تن شرف الدین
شرف الدین مظفر، مظفر شرف الدین"

These words have since then become an elixir. Then Makhdoom-e-Jahan (Rah A) sent bread and meat to the Sultan himself. The Sultan received them respectfully and ate them and became fully recovered from the disease. Since then the affectionately uttered words of Makhdoom-e-Jahan (Rah A) have become like *Ism-e-Aazam* (Allah's Attributes which are highly effective for the fulfilment of one's need).

Great Humility: Once a number of *Mashaikh* (illustrious mystics) were gathered in a place, and each one was expressing what his coveted desire was. When it was Makhdoom-e-Jahan's (Rah A) turn to speak, he said[38] that his real desire was that 'his name gets obliterated from this world as well as from the other world'. It would be worthwhile to reproduce here his supplication to Allah: it is worth noting how humbly a servant is addressing his master, the Lord. And what a loving way it is to invoke Allah's Pleasure and Blessing !

Makhdoom-e-Jahan's (Rah A) Supplication to Allah[39]:

اِلٰهِیْ اَنْتَ رَبِّیْ وَ قَوِیْ وَ اَنَا عَا جِزٌ اِلٰهِیْ اَنْتَ مَا لِکِیْ وَ اَنَا مَمْلُوْکٌ

O Allah, You are my sustainer; You are powerful and I am helpless. O Allah, You are my Master, and I am Your servant.

O Allah, I am the most helpless amongst those who are helpless. O Allah, I am the most illiterate and ignorant amongst the illiterates and ignorants. O Allah, I do not know how to invoke Your favours. O Allah, You know my helplessness. O Allah, You know my needs. O Allah, I am helpless and have no means, nor any interceder: I disdain

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everything excepting You. O Allah, I, who is weak and miserable, frail and driven from pillar to post, a sinner and insensible, and a wrong-doer, a follower of Satan, a teacher of the school of sinners, insensible and bewildered, a hapless person who has been kicked out from every door, a sinner and an ill-doer, a lowly person doing no good deeds, one who does not keep promise and is an opportunist, a hypocrite, an imposter dervish, an ill-doer and a sinner, a wretched pretender of Islam, beseech You that, in Your infinite Blessing and Affection, You may please free me from the captivity of *Nafs-e-Ammara* (lowly self) and bless me with the urge to seek Your Forgiveness in all earnestness, for I dread to think of being produced before You for justice. O Allah, bless me with the guidance to worship You, for without Your guidance, it is impossible to worship You. O Allah, bless me with *Ma'arafat*, for without *Ma'arafat* one cannot have knowledge about You. O Allah, I spent my whole life in a way which was against Your will, and I knew not: I seek your Forgiveness, and I disdain them all.

O You who heals the broken heart, O You who provides relief to the downtrodden, O You who listens to those who call You in difficulties, O You who provides succour to the hapless, O You who forgives the repenting sinners, O You whose benevolence made me a hardened sinner, O You whose kindness made me careless and daring, please forgive my impertinence and carelessness, and adorn me in the robe of *Ma'arafat*. O Allah, in the name of the prayers of the angels, in the name of piety of the worshippers and God-fearing people; O Allah, in the name of Your chosen people; O Allah, in the name of those who stand in attendance to Your throne; O Allah, in the name of Your martyrs; O Allah, in the name of the tears flowing out of repentant sinners; O Allah, in the name of those sinners who sought Your Forgiveness; O Allah, in the name of Your Majesty and Grandeur; O Allah, in the name of Your Greatness and Perfection, kindly fulfill the needs and

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requirements of myself and all Muslims, and strengthen our *Iman* (belief in Islam) in this world and the Hereafter. O Allah, when I am laid to rest in the small and dark cubicle of my grave, let my *Iman* serve as the shining light in the grave.

There is no god except Allah (SWT). There is none to be worshipped except Allah. There is no one as dearest as Allah. There is none to be sought for except Allah. There is none to be cherished as Allah. There is none really present except Allah. There is none to be worshipped except Allah, and Mohammad (SAW) is His prophet. I testify that Mohammad (SAW) is His servant and prophet. O Allah, the most Gracious and Merciful, kindly shower Your Blessings on the best of the creation, i.e. on Prophet Mohammad (SAW) and his progenies and companions.

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THE LAST RESTING PLACE OF
MAKHDOOM-E-JAHAN SHAIKH SHARAFUDDIN
AHMAD YAHYA MANERI (BIHAR SHARIF, INDIA)

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CHAPTER 11
THE LAST HOURS

The last hours of Makhdoom-e-Jahan (Rah A) had come. Those who were close, the disciples and the admirers, were all highly perturbed. But even in those hours, he consoled them all, and said, "If I am treated with favours, I shall take care of you all". Those who were present there in those hours had a profound recollection of every moment of those hours. Zain Badr Arabi had noted down the whole account of this occasion soon after the passing away of Makhdoom-e-Jahan (Rah A), and had also shown this account to the people who had been there in order to recheck with them this account. Not many illustrious mystics are known whose accounts of their last hours have been recorded in such details. This account of Zain Badr Arabi is popularly known as *'Wafat Nama'*. The full text of this account is given below: this is taken from *Ma'adan-ul-Ma'ani*[1], which itself has been taken from Maulana Abul Hasan Nadvi's book *'Daawat-wa-Azeemat'* Vol.3(Maulana has rendered in Urdu the original Persian text).

"It was Wednesday, the 5th of Shawwal 782 Hijri. I visited him; after *Fajr* prayer, he was sitting resting against a pillow, in the new room constructed by Malik-ul-Sharq Nizamuddin Khwaja Malik. His younger brother and the main person in attendance, Shaikh Jaliluddin, and a few others,

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friends and attendants, who had for the last few nights been spending sleepless nights attending to Makhdoom-e-Jahan (Rah A), had been present there. Among them were Qazi Shamsuddin, Maulana Shahabuddin (the nephew of Khwaja Meena), Maulana Ibrahim, Maulana Aamoon, Qazi Mian, Hilal, Atique and others. Makhdoom-e-Jahan (Rah A) started reciting

لاحول ولاقوۃ الا باللہ العلی العظیم۔

La haula wala qoowata illa bil La hil Alee-il-Azeem (translation: It is simply by Allah's (SWT) grace that one can keep away from committing sins, and be prompted to doing good deeds) and asked the people present to recite it as well. He then smiled and said (expressing his amazement), "*Subhan Allah* (Allah is holy), that cursed creature -- Satan -- wants to distract me from the belief of *Tauhid* (Being and Unity of Allah). By Allah's grace, who would give him an ear!" He again recited

لاحول ولاقوۃ الا باللہ العلی العظیم۔

Lah haul wala qoowata illa bil Lah il Alee-il- Azeem and asked others present also to recite. Afterwards, he got busy with his routine *wird-o-wazaef* (routine recitals and prayers) which he continued until *chasht* (late breakfast time) time. A little later, he busied himself in reciting Allah's eulogy (i.e. *hamd-o-sana*): he recited

الحمد للہ الحمد للہ

Alhamd-o-lil Lah Alhamd-o-lil Lah (praise be to Allah, praise be to Allah) rather audibly. He said Allah has been very kind --

المنۃ للہ المنۃ للہ

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Al-minnato lil Lah, Al-minnato lil Lah (Allah is kind) -- he repeated these several times with visible expression of his inner feeling of happiness and delight. And he went on repeating

الحمد للہ الحمد للہ المنۃ للہ المنۃ للہ۔

Al-hamdo-lil Lah Al-hamdolil Lah Al-minnato-lil- Llah Al-minnato-lil Lah.

Later on, he came out of the room and sat in the courtyard reclining against a pillow. A little later, he extended his hands as though he wanted to shake hands. He held the hands of Qazi Shamsuddin, and held them for quite a while. He then released his hands. This was the beginning of bidding farewell to his attendants. Then he held the hands of Qazi Zahid, and, holding it close to his chest, he said: 'We are the same, we are the same.' He then said: 'Nay, we are the same *diwana* (overwhelmed by Allah's love); we are the same *diwana*'. Then he was overtaken by a special sense of humility and he said, 'Nay, we are the dirt sticking to the foot-wear of those who are *diwanay'*. Thereafter, he turned towards everybody and kissed their hands and beards, and enjoined them all to always repose hope in Allah's Forgiveness and Blessings, and then recited audibly

لاتقنطو من رحمۃ اللہ ان اللہ یغفر الذنوب جمیعا۔

La taqnatoo mir Rahma-til Lah. Innal Laha-yeghferuz zunuba jameiya (Never give up hope in Allah's mercy: verily Allah (SWT) will forgive all your sins). Then he recited the following verse:

خدایا رحمت دریائے عام است از انجا قطرے بر ما تمام است

(Translation: O Allah, Your blessings are like a flowing river for the benefit of everybody; A

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drop from it is all we need).

Then he turned towards the people present there and said: "Tomorrow if you are asked what you have brought, say *'La taqnatu mir rahmat il Lah'*: if I am asked, I would say the same. Then he started reciting *Kalma-i-Shahadat* audibly:

اشھد ان لا الہ الا اللہ وحدہ لاشریک لہ واشھد وان محمدً عبدہ ورسولہ۔

Ashhado al la ilaha illul Lah wahdahu la sharika lahu wa ashhado anna Mohammadan abduhu wa rasooluhu (translation: I bear witness that there is none to be worshipped except Allah, and He is one and has no partner, Mohammad is His servant and Prophet). He also recited :

رضیت باللہ ربا وبالاسلام دینا وبمحمد صلی اللہ علیہ وسلم نبیا وبالقران اماما وبالکعبۃ قبلہ وبالمومنین اخوانا وبالجنۃ ثوابا وبالنار عذابا

Razita billah Rabbaun wa bil Islame dinaun wa ba Muhammadin sullah-o-alaihay wa sallam nabiaun wa bil Qurane imamaun wa bil Kabate qiblataun wa bil mumina ikhwanaun wa bil jannata sawabaun wa bin naare azaaba (Translation : I believe that Allah is my sustainer, Islam is my *Deen*, Muhammad (SAW) is my Prophet, Quran is my leader, Ka'aba is my *Qibla*, the *Momins* are my brethren, paradise is the reward from Allah, and hell is the punishment from Allah).

Then he turned towards Maulana Taquiuddin Odhi, and, extending his hands towards him, he said: "May You be blessed in the Hereafter!" He treated him with great affection and kindness. Then he called `Aamoon`; at that moment, Maulana Aamoon was in the room; hearing the call for him, he rushed to Makhdoom-e-Jahan, who held his hands and rubbed them against his face and then said:"You have served me well, rest assured, I will never forsake you; we shall live together; if you are asked what you have brought, say

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لاتقنطو من رحمتہ اللہ ان اللہ یغفر الذنوب جمیعا۔

La taqnatoo mir rahmat-il-lah innal Laha yeghferuz zunuba jameiya; if I am asked I would say the same. Tell the friends not to be despondent: if I get blessed with Allah`s favours, I shall not forsake any one" Then he turned towards Hilal and Atique and said: "You kept me happy and served me very well ; just as I have been happy with you, you too will always remain happy." He patted Mian Hilal on the back three times and said: "You will always have your wish fulfilled." At that moment, both legs of Makhdoom-e-Jahan were in the lap of Mian Hilal, and he was showing great kindness towards him.

During this time, Maulana Shahabudddin Nagori turned up. Makhdoom-e-Jahan kissed his face, beard and turban several times; he was sighing and reciting

الحمدللہ الحمدللہ

Alhamdo lil Lah, Allahmdo lil Lah (All praise be to Allah). Then he lowered down his hands, and started reciting *darood* (formal way for praying for the Prophet (SAW)). Maulana Shahbuddin was also looking at Makhdoom-e-Jahan, and was reciting *darood*. Then he mentioned the name of Maulana Shahabuddin, the nephew (sister`s son) of Khwaja Moin and said: "He served me immensely; he remained close to me; he benefited from my company; may he be blessed!" At that moment, Maulana Shahabuddin mentioned the names of Maulana Muzaffer and Maulana Nasiruddin Jawnpuri, and asked him what he had to say about them. Makhdoom-e-Jahan was visibly delighted and, with his fingers pointing towards his chest, said smilingly: "Muzaffer is my life, and my beloved; Maulana Nasiruddin is also like him; they both are gifted with the attributes that are necessary for leadership and *khilafat*; whatever I said to them was meant to

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save them from the tribulations of the people (It could not be ascertained as to what incident it referred to)".

At this occasion, Maulana Shahabuddin presented ...* and requested Makhdoom-e-Jahan to kindly accept them. The Makhdoom said: "I accept him. What to say of this, I accept your entire family." Thereafter, Makhdoom-e-Jahan presented him a cap. He requested the Makhdoom to readmit him as his disciple, which the Makhdoom did.

In the mean time, Qazi Mina had come; Mian Hilal introduced him and said: "He is Qazi Mina". Makhdoom-e-Jahan said: "Qazi Mina, Qazi Mina". Qazi Mina responded that he was present, and then kissed the Makhdoom`s hands. The Makhdoom held his hands and rubbed them against his face and beard and said: "May Allah bless you! May you remain steadfast in your *Iman* (belief in Islam) in this world, as also at the time of passing away!" He also expressed his affection by saying 'Mina belongs to me'. Meanwhile Maulana Ibrahim had turned up; Makhdoom-e-Jahan rubbed his right hand on his beard, and said, "You have served me well, and stood by me fully. You will live in honour." Maulana Ibrahim asked whether** Makhdoom-e-Jahan was pleased with him. The Makhdoom responded: "I am pleased with everybody. You should also remain pleased with me: whatever there is, it is from my side." Then came Qazi Nooruddin, brother of Qazi Shamsuddin. The Makhdoom held his hands, and in great affection, he kissed his face, beard, and hands several times. While he was all the time sighing, he said: "You have remained in my company for quite a long time, and have served me a lot. Allah willing, we shall live together". Then came Maulana Nizamuddin: the Makhdoom said that this poor man had left his home, and settled down in our place.

Notes:

**The Text here was not clear.*

***Both the published and hand-written copies contain a phrase which possibly means "this morning today".*

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Having said this, he took off his cap and gave it to him and prayed for his successful Hereafter. He also prayed that Allah may help him accomplish his objective. Then he turned towards everybody, bade them farewell, and advised them to take care of their belief and *Deen*, and remain committed to them. Thereafter, Zain Badr Arabi, the author of this account, kissed the hands of Makhdoom-e-Jahan and rubbed them on his eyes, head, and body. Makhdoom-e-Jahan asked who he was. He replied that it was his humble servant, and requested him that he may kindly be readmitted as his disciple. Makhdoom-e-Jahan said: "I accept you, your family members, and all relations. Remain composed, if I am honoured with Allah`s blessing, I would not forsake anybody."

I (Badr Arabi) said: "After all you are Makhdoom; is there good tiding for Makhdoom's servants as well in the Hereafter?" Makhdoom-e-Jahan said: "One would very much hope so". Qazi Shamsuddin came and sat by the side of Makhdoom-e-Jahan. Maulana Shahabuddin, Hilal, and Atique asked: "What would you say about Qazi Shamsuddin ?" Makhdoom-e-Jahan said: "What shall I say about Qazi Shamsuddin ! He is like my son, and I have also addressed him as brother in my letters. He has been authorized to speak about what *derishy* (*Derish*`s principles and practices) is. It has been because of him that I wrote and spoke so much; otherwise who would have written!"

Thereafter Shaikh Khaliluddin (Shaikh Jaliluddin?), the brother and the main person in attendance, who was sitting by his side, held his hands. Makhdoom-e-Jahan looked at him and said: "Khalil, don`t worry; the *ulama* and dervish will not forsake you. Malik Nizamuddin Khwaja Malik will come, convey to him my greetings and well wishes, and apologise to him on my behalf, and say to him that I have been happy with him and that he should also be happy". He further said: "So long as Malik Nizamuddin is there, he will not forsake you".

Shaikh Khaliluddin was visibly perturbed; he had tears in his eyes. When Makhdoom-e-Jahan looked at him and

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found him heart-broken, he consoled him very affectionately and said: "Rest assured, and keep yourself composed". He then asked, "Who is he?" Hilal said: "He is Maulana Mahmood Sufi". Makhdoom-e-Jahan very sorrowfully said: "I am worried about this poor man. He is lonely and forlorn". He then prayed that Allah may bless him in the Hereafter. Then came Qazi Khan Khalil. Makhdoom-e-Jahan said: "The poor Qazi is my old friend. He spent quite a bit of his time in my company. May Allah reward him, and bless him in the Hereafter! His sons are also my friends. May all be blessed in the Hereafter, and may they be spared from Hell fire!"

Then came Khwaja Moezuddin; Makhdoom-e-Jahan prayed for him and said: "May Allah (SWT) bless him in the Hereafter!" Then came Maulana Fazlullah, Makhdoom-e-Jahan said: "May Allah bless you in the Hereafter!" Fatuha, the chef, then came and held his feet. The Makhdoom said: "Poor Fatuha, whatever he was, he was after all mine". He prayed for him also that Allah (SWT) may bless him in the Hereafter. Then Maulana Shahabuddin presented himself. Hilal introduced him, and said that he was the brother of Haji Ruknudddin. Makhdoom-e-Jahan said: "May Allah bless you in the Hereafter! Take care of your *Iman* (the belief in Islam) and always repose hope in Allah (SWT) and recite

لاتقنطو من رحمتہ اللہ ان اللہ یغفر الذنوب جمیعا۔

`La taqnatu mir rahmat-il Lah innal Laha yeghferuz zunuba jameiya".

After some time, close to the time of *Zuhr* prayers, came Syed Zahiruddin together with his cousin (from the father side). Makhdoom-e-Jahan held Syed Zahiruddin in his arms and very affectionately said: "This is the *Aaqbat* (the successful ending for the life in the Hereafter) that I talked about". Then he held him in his arms three times, and recited for the last time *La taqnatu mir rahmat-il Lah innal Laha*

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yeghferuz zumuba jarreiya`, and advised those present to repose great hope in the blessings and forgiveness of Allah. He then went to his room, and sat and talked with Syed Zaheeruddin for some time. Thereafter, Sultan Shah, *Pargana daar Rajgir,* came along with his son, and presented an oil for the relief of gases. The Makhdoom said that Maulana Nizamuddin too had brought this. He declined to take it, and then presented them with drinks and betel. Then Munawwar, the brother of Khalil, said that he wanted to be admitted as his disciple. The Makhdoom asked him to get close, and then extended his hands, and admitted him as his disciple. Then he asked for the scissors, and he cut his hair, and put a cap on his head. Then the Makhdoom asked him to offer two *raka'at salaa*t. In similar fashion, his son also became the disciple, and he was also asked to follow what his father was instructed to do.

In the mean time, Qazi Alam Ahmad Mufti, the brother of Maulana Nizamuddin Mufti, who was one of the very devoted disciples of Makhdoom-e-Jahan came, and very respectfully sat down facing Makhdoom-e-Jahan. At the same time, Amir Shahabuddin, the brother of Malik Hisamuddin, came with his son, and sat down. When the Makhdoom saw the boy, he asked him if he could recite *Panj ayah* (the last five verses of *Surah Fath).* Those who were present said that the boy was too young. Syed Zaheeruddin Mufti's son was also present. As Mian Hilal felt that the Makhdoom desired to listen the recitations of some verses from the holy Quran, he called the boy and asked him to recite the five verses. When Syed Zaheeruddin felt that the Makhdoom desires to listen the recitations from the holy Quran, he directed his son to do the recitation. The boy came forward, and sat down with respectful composure, and started reciting the last *ruku* (paragraph)of *Surah Fath: Muhammad-ur-Rasool-ul-lah wal lazeena*... ... .

Makhdoom-e-Jahan, who had been resting, recling against the pillow, sat down with his traditional respectful composure (i.e. sitting on his two legs lying flat facing backwards) and then listened to the recitation very attentively.

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When the boy reached '*Ley yaghiza bihimul kuffaar*', h became awe-stricken and could not continue further. On th prompting of the Makhdoom, he continued further. After h finished, Makhdoom-e-Jahan praised him and said, "H recites very well but gets awe-stricken". The Makhdoon narrated the story of a dervish who sometimes felt the urg for hearing the recitation of the holy Quran, and sometime he had little urge for it.

Afterwards, he directed Qazi Alam to serve drinks an betel-leaf, and wanted himself to be excused. He tried to tak off his clothes and asked for water for performing *wudhu*. H pulled up the sleeve, and asked for his *miswaak* (tooth brush) recited *'bismillah'* audibly, and then started performing the *wudhu*. He recited the prayers specified for the different stages of the *wudhu*. He washed his hands up to the elbow but forgo to wash the face. Shaikh Fariduddin reminded him of this omission. The Makhdoom started afresh, and recited all the specified prayers for the different stages of the *wudhu* very carefully. Mufti Syed Zahiruddin, and all others present admired the great care taken in performing the *wudhu* under such conditions. Qazi Zahid tried to help in washing the feet the Makhdoom asked him to stay back and completed the *wudhu* by himself. After performing the *wudhu*, he asked for the comb and combed his beard. Then he asked for the *mosalla* (prayer cloth) and offered two *raka'at salaat*. As he was exhausted, he rested for a while. Shaikh Jaliluddin suggested that he should go inside the room, for it was getting cold. He stood up, put on his shoes, and started moving towards the room with one of his hands on the shoulder of Maulana Zahid and the other on the shoulder of Maulana Shahabuddin. In the room, he lied down on the skin of a tiger. Mian Munawwar requested him to get him admitted as his disciple. He extended his hands towards him, admitted him as his disciple, cut a little hair from the two sides of his head, put a cap on his head, and asked him to offer two *raka'at salaat*. He was the last person admitted as Makhdoom's disciple. At this occasion, a lady also turned up with her two

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sons and sought the blessings of the Makhdoom. After *Asr* prayer, and close to *Maghrib* time, the Makhdoom's attendants requested him to take rest on the bed. He went to the bed and took rest.

After *Maghrib* prayer, Shaikh Jaliluddin, Qazi Shamsuddin, Maulana Shahabuddin, Qazi Nooruddin, Hilal and Atique, and other friends and attendants who had been attending the Makhdoom, sat by the side of his bed. After some time, the Makhdoom started reciting *Bismillah* audibly. After reciting '*Bismillah*' several times, he recited

لا الہ الا انت سبحانک انی کنت من الظالمین

'*La ilaha anta subhanaka inni kunto minaz zalimeen*'.

Then he repeatedly recited

بسم اللہ الرحمٰن الرحیم

'*Bismillah hir Rahman nir Raheem*' quite audibly. Then he recited

Kalma-e-Shahadat, i.e.

اشھد ان لا الہ الا اللہ وحدہ لاشریک لہ واشھد ان محمدا عبدہ ورسولہ

'*Ashhado al lailaha illul Lah wahdaahu la sharika lahu wa ashhado anna Muhammadan abduhu wa rasooluhu*'. Then he recited '*La haul wala qoowata illa bil Lah-il ali-il-azeem*'. Then for some time he continued reciting *Kalma-e-Shahadat*. Then he recited

بسم اللہ الرحمٰن الرحیم۔ بسم اللہ الرحمٰن الرحیم۔ لا الہ الا اللہ محمد رسول اللہ۔:

'*Bismillahir Rahman nir Raheem, Bismillahir Rahman nir Rahim, Lailaha illul Lah Muhammad-ur rasool-ul Lah*' several times. After this, he repeated

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محمد محمد محمد صل علی محمد وعلیٰ آل محمد الخ

'Muhammad, Muhammad, Muhammad sulle ala Muhammad wa ala aale Muhammad... ... .' with the bottom of his heart, and ostensible ecstasy. Then he recited the verse

ربنا انزل علینا مائدۃ من السماء تا آخر، رضیت باللہ ربا وبالاسلام دیناً وبمحمد صلی اللہ علیہ وسلم نبیاء

'Rabbana anzil alaina maaedatun min -as- samaae ... ... upto the end of the *ayat* ; then he recited *'Razeeta bil Lahe Rab baun wa bil Islam-e-dinaun wa be Muhammadin sullulaho alaihe wasulum nabeeya'*. Thereafter he recited *Kalma-e-Tayyeba* three times, then he raised his hands towards the heaven, and with the profound devotion with which one prays to Allah recited the following:

اللّٰھم اصلح امۃ محمدؐ اللّٰھم ارحم امۃ محمدؐ اللّٰھم اغفر لامۃ
محمدؐ اللّٰھم تجاوز عن امۃ محمدؐ اللّٰھم اغث امۃ محمدؐ اللّٰھم انصر من نصر دین محمدؐ اللّٰھم فرج عن امۃ محمدؐ
فرجا عاجلا اللّٰھم اخذل من خذل دین محمدؐ برحمتک یا ارحم الرحمین۔

'Allahumma asleh ummate Muhammad,
'Allahumma arham ummate Muhammad,
'Allahumma ighfir le ummate Muhammad,
'Allahumma tajawaz an ummate Muhammad,
'Allahumma aghis ummate Muhammad,
'Allahummansur min nasare deena Muhammad,
'Allahumma farrij an ummate Muhammad, farajan aajelan,
Allahumakhzul min khazale deen Muhammad bi rahmateka ya arhamar Rahimeen'.

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Translation : O Allah, reform the followers of Muhammad j(SAW); O Allah , have mercy on the followers of Muhammad (SAW); O Allah , forgive the followers of Muhammad (SAW); O Allah, pardon the followers of Muhammad (SAW);O Allah respond to the call (for help) of the followers of Muhammad (SAW)

O Allah, help triumph the Deen of Muhammad (SAW)

O Allah, grant happiness to the followers of Muhammad (SAW)

O Allah, disgrace those who disgrace the Deen of Muhammad (SAW), by the grace of Your beneficance , O beneficent and merciful.

Having recited these, his voice stopped; at this moment, he was reciting* *'Lakhaufun alaihim wa la hum yahzanoon, La ilaha illul Lah'*(Translation: For them there is no fear and no grief. There is none to be worshipped except Allah). After this, he recited one time *Bismillah hir Rahman nir Raheem'*, and then breathed his last. This happened on Thursday night, the 6th of *Shawwal* 782 Hijri at *Isha* prayer time. The following day, on Thursday, at *Chaasht* (late breakfast) time, his burial took place".

Zain Badr Arabi, in this account, has not given the details of *namaz-e-janaza* (the funeral prayer). In *Lataef-e-Ashrafi*, authored by Haji Gharib Yemani, the disciple of Syed Ashraf Jahangir Samnani, it is so stated that Syed Ashraf Jahangir Samnani was on his way to Bengal when he passed through Bihar[2] where he found the coffin of Makhdoom-e-Jahan waiting for the funeral prayer. In

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compliance with the will of the Makhdoom, the people there asked Syed Ashraf Jahangir Samnani to lead the funeral prayer, which he did . Matiul Imam, in his Ph.D dissertation, has shown his reservation about this account , for the reason that this is not mentioned in '*Wafat Nama*' of Zain Badr Arabi. Matiul Imam's reservation appear to be unfounded, for the '*Wafat Nama*' is silent on the issue as to who led the funeral prayer: the '*Wafat Nama*' is restricted to the accounts upto the last moments of Makhdoom-e-Jahan, and does not touch upon the events that followed thereafter, such as who led the funeral prayer, where he was laid to rest, etc.

Based upon the popular version, the events that followed after the passing away of the Makhdoom can be summarized as follows:

Makhdoom-e-Jahan had already prophesied that his funeral prayer shall be led by a *Syedzada* (descendant of the Prophet (SAW)) who would have abandoned his regal throne, and one who would be *Hafiz Qirat-e-Sab'a*[3] (one who memorizes Quran and is well versed in all the seven authorized ways of recitation). In fact, Syed Ashraf Jahangir Samnani (Rah A) had set off for Bihar Sharif (Bihar Sharif did not fall on the usual route to Bengal, so he must have purposely come to Bihar Sharif) for the purpose of getting admitted as the disciple of Makhdoom-e-Jahan. Makhdoom-e-Jahan had already made it known, and had earmarked some of his relics to be handed over to him, and had instructed the people there to inform Syed Ashraf Jahangir Samnani (Rah A) that he was destined to be the disciple of Shah Alaul Haque (Rah A) in Pandwa. He had furthermore instructed them to present him with his relics and to request him to lead his funeral prayer. It did happen as the Makhdoom had willed, and Syed Ashraf Jahangir Samnani (Rah A), who was dressed in green clothes, led the funeral prayer.

As for the selection of his burial place, it is so stated that the Makhdoom was present at the burial time of Makhdoom Ahmad Chirmposh (Rah A). When the grave for

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the burial of Makhdoom Ahmad Chirmposh (Rah A) was dug, there were found some fingers. Therefore, Makhdoom-e-Jahan decided that the burial place for him should be away from the inhabited area. The Makhdoom, while returning from the funeral of Makhdoom Ahmad Chirmposh, rested for some time in the place where his shrine is[4]. His mother was laid to rest in this place before Makhdoom-e-Jahan.

Makhdoom-e-Jahan breathed his last on Thursday night, Shawwal 6, 782 Hijri, and his burial took place in the morning of 6th of Shawwal. His grave is earthen. The annual *urs* (commemorative gathering for the departed soul) of Makhdoom-e-Jahan is held in Bihar Sharif from 5th of Shawwal to 19th of Shawwal with proper devotion and dignity. Its details have been given by Mohammad Moinuddin Dardayi[5] in his book '*Tarikh-e-Silsila-e-Firdausia*' which is based on the accounts given in '*Hiyat-e-Sabaat*', authored by Syed Shah Najmuddin Firdausi. The Balkhis celebrate it on the 6th Shawwal.

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Part II

Academic Issues and the Right Path:

In the meetings held by Makhdoom-e-Jahan, he discussed wide-ranging topics. The attendees in these meetings were both, the beginners as well as learned people and accomplished mystics. Therefore, while there were held instructional sessions on academic issues such as Islamic philosophy, metaphysics, and the intriguing issues of *Tafseer* (commentary on the Quran) and knowledge, the social issues of daily life also came under discussion. These discussions were not simply academic, but were focused on the reformation of the beliefs and practices of the people. Makhdoom-e-Jahan's (Rah A) contributions in this respect, as available in his writings and discourses (letters, authored books, *malfoozaat*, etc.) are so extensive and varied that it is not easy to present a summarized version of them, and so, for the seekers of knowledge, there can be no choice excepting referring to the original literatures left behind by Makhdoom-e-Jahan. All that is being attempted, in the pages that follow, is to give an introductory outline of these works, so that the seekers of knowledge may develop an enhanced interest in these works, and this introduction may serve as a guide to this study.

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CHAPTER-12
METAPHYSICS

Greek Philosophy: The western intellectuals, and others following in their footsteps, have traced the history of man's search for Truth to the period of superstitions. One would have expected, however, that at least the followers of revealed religions should have traced it back to Prophet Adam (AS), and then should have dealt with the historical developments of the righteous people and the people gone astray. Nevertheless, the knowledge that was generated by the Greek philosophers continued enchanting human minds for centuries, and the sayings of these philosophers in respect of the search for Truth were respected as the words of wisdom. It is true though that the central focus of the pursuit of knowledge by these philosophers was the search for Truth, for which they invented the principles of logic, and the test of one's erudition was how, using these principles alone, he could discover the Truth. This methodology was considered so sacrosanct that it was not considered intellectual to use the practical evidence of the world in this pursuit. In this whole effort, one thing was taken for granted, and that was the belief that the Truth did exist, and had to be accepted a priori, and required no proof. Then the principles of logic required

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that, to develop the train of arguments, one had to begin with some basic assumptions which were considered self-evident truths. These academic exercises, however, did not lead to the Truth; indeed the Being and the Attributes of God became a subject for discussions leading to all kinds of wild thoughts. When the Muslim world got introduced to this subject, distracting concepts and belief, etc. started to make inroads in the basic Islamic beliefs. The pious *ulama* of the time then founded a new subject - *Ilme-Kalaam* - to counteract the diabolical concepts flourishing under the Greek philosophy. In the new subject of *Ilm-e-Kalaam*, its own set of technical terms were devised, and the metaphysical issues that had been of current interest then were treated under *Ilm-e-Kalaam* more convincingly and effectively so that the whole edifice of diabolical concepts and beliefs generated by Greek philosophy fell flat, and the pristine Islamic concepts and beliefs were once again restored in the Muslim society. Makhdoom-e-Jahan (Rah A) used *Ilm-e-Kalaam* itself to answer the questions on Islamic beliefs raised from the standpoint of *Ilme Kalaam*. On the subject of metaphysics, some of the teachings of Makhdoom-e-Jahan (Rah A) are presented here which counteract the diabolical beliefs.

Allah's (SWT) Existence: The rational arguments in support of the existence of Allah (SWT), as provided by Makhdoom-e-Jahan (Rah A), are based on the observational evidence of this world. He said that every little thing of this world speaks of the following [1]:

1. Its very existence speaks out that it was non-existent, and that it had no say in bringing itself to existence, for something which is non-existent cannot do anything. Thus surely there must be somebody who created it. If you ponder on it, this provides an argument for the existence of Allah (SWT).
2. It also establishes the fact that the being that exists is the one who is One and Solitary

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Being having no partner. None but He is the Lord , for if there were two Gods, then there would have been great catastrophes and troubles, for the two would not necessarily agree with each other: while one would want to create the world, the other would say that he did not agree. This would create an impasse. As we see that the world exists, and is holding on, and that there is no disorder in its functioning, it becomes evident that it is ruled by one Lord*.

3. One will also have to admit that this Being is All-knowing, for if He was not All-knowing, He could not create things so splendidly. Creation cannot be done without prior knowledge

4. One will also have to believe that the All-knowing must also be powerful and authoritative, for one who does not have power cannot create. One who is powerless cannot create a thing. Thus it is evident that every little thing that exists speaks out that Allah (SWT) (SWT) exists, is One and the Only, is All - knowing, and Powerful.

After having given the logical argument for the existence of Allah (SWT), Makhdoom-e-Jahan (Rah A) said that the mystics have this knowledge based on personal observation. They observe many such things which are difficult to describe and put in writing. The mystics say, "Wherever I see, I see You (Allah (SWT))." The arguments provided by Makhdoom-e-Jahan (Rah A) is based on the premise that this world is much as it appears -- there is no illusion about it, as some philosophers think.

**If one were to say that the two gods are in agreement, so there is no turmoil, one will have to admit that the two gods are identical, and thus are the same.*

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Unity of Allah (SWT): Expatiating on the Unity of Allah (SWT), Makhdoom-e-Jahan (Rah A) said[2]: "When we say Allah (SWT) is one, this is not based on counting numbers (i.e. one amongst many), we rather mean that He is the One and the Only (i.e. unique, which is a statement of fact). This is why in Friday sermons, one finds the statement "Allah (SWT) is one not on the basis of counting, for when we count something, the number 'one' appears at the top end, and the word '*Qadeem*' means something which is endless -- just as it has no beginning it must have no end." At this point, Makhdoom-e-Jahan (Rah A) dispelled one confusion which has a basis in *Ilm-e-Kalaam*, and that is that *Jauhar* is defined as something which cannot be split into parts, as such it must also in reality be one. Makhdoom-e-Jahan said[3] : "It is true that one feels puzzled by the thought that the *Jauhar* should in reality be also one, for it cannot be divided into parts. But when one sees that it has diverse properties and attributes, such as movement, rest, boundary, direction, we find it composed of various attributes, which means that it is *Hadis* (the thing created) and not *Quadeem*. Thus it becomes obvious that although '*Jauhar*' apparently appears indivisible, yet in reality it is divisible in respect of its attributes. As against this, Allah (SWT) is indivisible, and one cannot have even the slightest thought that it can be divisible. Therefore, excepting for Allah (SWT), who is *Wajib-ul-wujood*, nothing can be one in reality". The real 'One' is He (Allah (SWT) Almighty).

Thanvia's Belief[4]: The *Thanvias* believe in two gods: god of good called *Yazdan* and god of evil, called *Ahraman*. Makhdoom-e-Jahan (Rah A) said: "By *Yezdan*, they mean Allah (SWT), for Allah (SWT) is benevolent and merciful and whatever he does is good, and by *Ahraman* they mean *Satan*. The basis of this belief is their misconception which makes them believe that good can come out only from one who is good, and all the bad come out of one who is bad; therefore,

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they think that Allah (SWT) who is All-wise cannot do anything bad; doing something that is bad and evil is a heinous act, and so it is necessary to believe in the existence of the god of evil. In short, according to them the creator of good cannot be the creator of evil things, and the creator of evil things cannot be the creator of good things. Refuting this belief, Makhdoom-e-Jahan (Rah A) says: "The creator of bad and harmful things can be questioned only if in their creation there is no underlying wisdom. We see that in the creation of things, good or bad, there are a very large number of underlying factors of wisdom, for example, in the creation of heaven and hell the underlying wisdom is reward and punishment: one who has not had the pleasure of enjoying bounties would have no feeling for the harshness of punishments. Elaborating further, he narrated a story. There was a pious person belonging to the faith of *Sunnah-wal-Jamaah*, in whose neighborhood there lived a person belonging to the faith of *Thamiah*. One day a savant of the *Thamia* faith went to the pious Muslim and engaged him in academic discussions on the knowledge and perception about God, with the purpose of winning him over to accept his faith. The savant put a barrage of questions to him; the pious Muslim tried to answer, but as he was not a learned person, eventually he gave in. A mystic lady learnt about this and was very perturbed to learn that the savant succeeded in misleading a Muslim. The lady thought out a plan: she assumed the appearance of the people of the *Thamia* faith, prepared an artificial scorpion made of wax, covered it up in a piece of paper, kept it under her sleeve, and went to the savant; she called him out and said that a woman of his faith had come to him who is perplexed in some issue of the faith, and wanted the savant to sort it out or else she will dissociate herself from the faith. The savant heard it and hurried to her, and asked what the question was. The lady showed him the scorpion, and asked him who created it. The savant answered: "*Ahraman* created it". The lady asked who put the poison in its sting. The savant said, "*Ahraman* did it". The lady asked

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whether *Yezdan* was aware of the poison put in its sting. Thus she tied the savant in knots, for if the savant said that *Yezdan* did not know, *Yazdan* would be deemed to be ignorant, and if he would say that *Yezdan* had the knowledge, then the question would arise as to why he did not transform the bad into good. The savant got the enlightenment; he gave up his faith and embraced Islam. Concluding this story, Makhdoom-e-Jahan (Rah A) also drew attention to yet another moral of the story, and that was: compared to a man who is pious, but not knowledgeable, a mystic lady is many times better, for a person who is not knowledgeable, there is always the danger that he might get misled.

The Self and Attributes of Allah (SWT)[5] : In respect of the Being and Attributes of Allah (SWT), Makhdoom-e-Jahan (Rah A) said: "By *ma'arafat'* (the knowledge) of Allah's (SWT) Being, one refers to the Existence and Unity of Allah (SWT), which should be understood in the perspective that the Being of Allah (SWT) is not like other beings; this means that He is not *Jauhar* (quintessence; elementary particle). He is not a physical entity, is not extensible, and is neither limited nor infinite. He is neither localised in space, nor in time, nor in direction. Whatever occurs in one's mind is not He. Allah (SWT) is beyond comprehension; He is not what the mind can conceive, in fact, He is the creator of mind's conception, and He is not what the mind would conceive.

Explaining the term *Jauhar*, Makhdoom-e-Jahan (Rah A) said: "Allah's (SWT) Self is not *Jauhar*, for *Jauhar* has been defined in two ways; first that the elements which combine to make a compound are known as *Jauhar*, *Jauhar* itself is not composed of other things, albeit *Jauhar* combines to make a compound, secondly that whatever exists on its own is *Jauhar*. From the standpoint of the first definition, Allah's (SWT) Self is not a component of a compound, for Allah's (SWT) magnificence is beyond any blemish. From the standpoint of the second definition, Allah (SWT) may be considered as *Jauhar*, for Allah (SWT) exists by Himself. However, one must

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not consider Him as *Jauhar* for, while literally it is not wrong, yet it is sinful to say so, for the reason that it is not included in the Attributive names of Allah (SWT) as given in the Quran and *Ahadith*: who would dare give Him a new name other than given in the Quran and *Ahadith!* For example, if we call Allah (SWT) by the attributive name 'physician', it is literally correct, but it is wrong because this is not included in the Attributive names of Allah (SWT).

Qazi Shamsuddin said: "Abu Bakr Siddique (RA) has used the word '*Tabib*' for Allah (SWT). How did he err!" Makhdoom-e-Jahan (Rah A) said: "Only Prophets are *masoom* (innocent; protected against committing sins), all the others are liable to commit mistakes. Albeit, if one utters such words in the state of ecstasy, it is excusable, for under such conditions one does not have control over oneself. This might have been the case with Siddique-e-Akbar (RA)". Elaborating on the Attributes of Allah (SWT), Makhdoom-e-Jahan (Rah A) said: "The Attributes of Allah (SWT) are neither *ain* (entity by itself) nor *ghair* (other than self). The relationships of the different Attributes with each other are also of the same nature, that is they are also of the same nature that is they are also neither *ain* nor *ghair*. For example, let us take the two Attributes of Allah (SWT), namely Knowledge, and Power: the Attribute of Knowledge is not the *ain* of *Qudrat* (Power) nor is *ghair of Qudrat* , meaning thereby that Knowledge is not a distinct entity by itself, standing detached from Power, nor is it separate from the Attribute of Power, and vice versa. Similarly, we ought to know that just as the *Zaat* (Self) of Allah (SWT) is *Quadeem* (having no beginning and no end), so also are His Attributes. And all Attributes exist because of His Self -- they do not exist by themselves nor are separate from His Self.

The explanation given by Makhdoom-e-Jahan (Rah A) about the *ma'arfat* (knowledge) of Allah's (SWT) Self and His Attributes are, as Makhdoom-e-Jahan (Rah A) himself made clear, called *ma'arfat-e-ilmi* and these represent the common Muslim's level of understanding. However, the Muslim

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mystics (*Sufia*) are blessed with the *ma'arfat-e-yaquini'* , and have been favoured with still higher level of *ma'arfat*, i.e. *ma'arfat-e-zaati*. They have been favoured with such high attainments because of sitting in the company of their spiritual mentor -- *Peeran-e-Tariquat* -- and by the blessings of Allah (SWT). The mystics who are at the level of *ma'arfat-e-zaati* talk from their level: their terminologies are different, and if these terminologies are mixed up with the terminologies of *ma'arfat-e-ilmi*, this would create confusion and turmoil.

Elaborating on the terminologies of *nafs, and zaat*, Makhdoom-e-Jahan said: "*Nafs* stands for absolute existence, and there are a few other terms which also stand for existence, namely *ain, shaye, wajood, zaat, nafs*." Makhdoom-e-Jahan (Rah A) tried to explain it with an example. He had in his hand a red-coloured flower. He pointed towards it and said that we could call this a red-coloured flower as *ain-e-gul, zaat-e-gul, wajood-e-gul*, etc. and all would mean the same thing, i.e. the entity of the red-coloured flower. These words also find mention in the holy Quran and *Ahadith* and, there too, these words mean the Self of Allah (SWT), the Attributes being separate from the Self. On a question whether the Attributes can be considered separate from the Self, Makhdoom-e-Jahan (Rah A) answered in the affirmative and said that the followers of *Sunnat-wal-Jama'ah* consider all the Attributes separate from the Self. Mutalazites believe otherwise: they say that the Self and the Attributes are not separated from one another, i.e. Allah's (SWT) Self itself is All-Knowing, is All-Powerful and so on. Their belief is based on the argument that if we consider Self as separate from the Attributes, then we shall have to agree that both the Self and the Attributes are *quadeem*, and *quadeem* does not allow multiplicity, for only Allah (SWT) is *Quadeem*.Thus if Self and Attributes are considered as an integrated entity, the fallacy of allowing multiplicity in *quadeem* would be removed. Makhdoom-e-Jahan (Rah A) removed this *dilemma*, and said:

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"Indeed, if Attributes are considered separate from Self, the fallacy of multiplicity in things *quadeem* would arise, but if we consider the Attributes existing because of the Self, the fallacy would be removed. In other words, only if the Attributes and Self are considered to exist by themselves the fallacy would arise, but as the Attributes of Allah (SWT) co-exist with the Self of Allah (SWT), the question of multiplicity does not arise.

What is the reality about Attributes? Makhdoom-e-Jahan (Rah A) said that, in this respect also, the Mutallazite's belief is at fault: they donot consider the Attributes of Allah (SWT) as real; they say that when we say that Allah (SWT) is *Aalim* (i.e.All-knowing), we mean that He is not ignorant, and similarly, when we say that Allah (SWT) is Powerful, we mean that He is not weak, and so on. Explaining the point of view of *Sunnah wal Jama'ah* in this respect, Makhdoom-e-Jahan (Rah A) says that we believe that the Attributes of Allah (SWT) are real, that is to say that all the Attributes of Allah (SWT) coexist with the Self of Allah (SWT), and we donot believe in the existence of the anti of the Attributes in Allah (SWT). No one else's but Allah's (SWT) Attributes are real. The attributes of everybody else except Allah's (SWT) are virtual: these attributes are not personal but have been imparted. Whatever attributes one has, these have been bestowed upon him by Allah (SWT), and one has no other attribute except what he has been blessed with.

Mutashabehaat of Quranic Words[6]: In the holy Quran and *Ahadith*, we find such words as hand, face, hearing (or ear), seeing (or eyes) attributed to Allah (SWT) (for example, Allah's (SWT) hand). The question is: how should we comprehend them? Makhdoom-e-Jahan (Rah A) says that the *ulama-e-zahir* (learned men who see the world through their outward vision, and not through inner vision) try to give interpretation for these words, but *Ahl-e-Tahquique* (the seekers of Truth) do not do so. For example, *ulama-e-zahir*

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interpret *wajh* (face) to mean the self, *yed* (hand) to stand for power. However, *Ahl-e-Tahquique* say that Allah (SWT) has not used any word without a purpose. Therefore, if we interpret *wajh* to mean self, then the use of *wajh* would be considered redundant. Makhdoom-e-Jahan (Rah A), therefore, says that these words should be considered true as they stand literally, but in the understanding of their meaning we should make sure that they are consistent with the magnificence of Allah (SWT) and no correspondence with the organs of His creation is implied. The advantage in this approach would be that it would rule out any analogy with His creation and at the same time it would be consistent with the proper belief about the Self and Attributes of Allah (SWT). As against this, if we accept the interpretation of *ulama-e-zahir*, this would entail one of the following two possibilities: either that the interpretation is correct or is wrong. Therefore, the opinion of *Ahl-e-Tahquique* (seekers of Truth) is preferable, for this rules out the possibility of fallacious interpretations.

Makhdoom-e-Jahan (Rah A) elaborated this point with an example[7]. He says: "In the context of the creation of Adam (AS), the phrase *khalaqto be yedai* (I created him with my Hand) has been used. If *yed* (hand) is interpreted to mean Power then the creation of Adam would be of no particular significance, for He created Satan also with his Power. Thus the creation of Adam would not appear to be different from the creation of Satan. Moreover, the entire universe has been created by His power: what then would be the significance of the word *yed* (hand)? Indeed, the meaning of *yed* has to be consistent with the magnificence of Allah (SWT). Thus the creation of Adam (AS) with His Hand speaks of the greatness of Adam (AS)". At this point Makhdoom-e-Jahan (Rah A) raised a question: "If someone were to say that the acquisition of *ma'arfat* (Knowledge) of Allah's (SWT) Self and His Attributes is obligatory, how is it then that *Ahl-e-Tahquique* (seekers of Truth) did not acquire this knowledge, for they were the most qualified to do so?"

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Is *Ma'arfat* of Allah's (SWT) Self and Attributes Obligatory? : In this context, Makhdoom-e-Jahan (Rah A) says[8]: "*Ahl-e-Tahquique* say that we are not obliged to know the details of Allah's (SWT) Self and His Attributes. The authenticity of one's *Iman* (belief) also does not depend on it. If we do not get to the knowledge of *mutashabihaat* (intriguing verses), it does in no way affect our *Iman*: all that is necessary is that we should broadly affirm our belief in Allah (SWT), His glorious Attributes, His revealed Books, and His Prophets. One of the advantages of *Iman-e-Mujmal* (Synoptic affirmation of belief) is that it takes care of our possible ignorance about those things in the Quran which are beyond our comprehension. The majority of Muslim jurists, scholars of Prophet's (SAW) traditions, and the Muslim mystics (*Sufia*) are all agreed on what has been said in the foregoing. However, the *Mutakalamin* (Muslim philosophers) hold the view that it is not allowed to us to remain ignorant. They say that if we ponder on (the message of Quran), we can know all that is contained in the Quran. Allah (SWT) has said in the Quran to reflect on the Quran. Had there been anything in the Quran which is incomprehensible, we would not have been instructed to ponder on it. In this context, the Makhdoom quotes the verse meaning 'this guides those who are God-fearing'; this implies that there must be something beyond comprehension (at least for those who are not God-fearing). He further says: "the Quran itself speaks about the *mutashabihaat* (intriguing verses) -- the verses the interpretations of which are known to Allah (SWT) and to no one else. In view of this, one has to keep quiet, for there is little room left for discussions and discourses: after all, even the arguments of the Muslim philosophers are not available in the books".

Makhdoom-e-Jahan (Rah A) further said: "The sayings of the *Sufia* stand to reason : they say that the things we are obliged to do fall in two categories, in the first category fall the things the wisdom of which may become evident to us,

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for example, prayers, fasting, *Zakat* (compulsory alms) -- prayer (*Salaat*) develops humility, supplication, and obedience; *Zakat* solves the problems of the needy; fasting tames the lowly self. And in the second category fall the things the wisdom of which may not be evident to us, such as *Hajj* (pilgrimage). The *Hajj's* rituals are exceptional; we act on them simply in obedience (otherwise they are not comprehensible). We, therefore, see that the religious rituals are of two categories, and so it is quite possible that the meaning of the scriptures may be of two types, and indeed they are so".

In short, we are not obliged to fully understand and comprehend the Self and Attributes of Allah (SWT): indeed, we have to affirm our faith as given in *Iman-e-Mujmal* and *Iman-e-Mufassal*, i.e. the synoptic affirmations of the belief as given in *Iman-e-Mujmal*, and the detailed affirmation of the belief what are detailed out in *Iman-e-Mufassal*.

Is Iman of a Blind Follower Acceptable[9]: Makhdoom-e-Jahan (Rah A) was asked:"Is the *Iman* of one who is simply a blind-follower acceptable?" Makhdoom-e-Jahan (Rah A) said, "The *Iman* of those who affirm it as a blind-follower is acceptable: this is the verdict of *Sunnah wal Jama'ah*, albeit, there are others who think otherwise". Makhdoom-e-Jahan (Rah A) further said that *Iman* is of two categories, one is the *Iman* of those who simply follow someone blindly, the other is of those whose belief is based on reasoning. Both categories of *Iman* are right, indeed they differ in status. Makhdoom-e-Jahan (Rah A) said that, in the opinion of *Ahl-e-Mukashifa* (people having illuminated heart), there is little difference between the two, for both of them are liable to go astray: the blind-follower can, under the influence of distracting thoughts, forsake his belief; similarly the logician intellectual can, under the influence of overriding logic, give up his belief. As against this, the *Ahl-e-Mukashifa* witness things, and so they do not falter in their beliefs. Albeit, it must be said that, for a blind-follower, it is not enough to utter the *Kalma* (the affirmative statement about

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Allah (SWT) and the Prophet Muhammad (SAW)): he must have faith in its truthfulness as well. In the fifth discourse session of Makhdoom-e-Jahan (Rah A), reported in *Rahat-ul-Quloob*, it is stated as hereunder:

> According to the *Ahle-sunnat-wal-Jama'ah* a blind- follower, who also affirms his belief, is a *Momin*. However, according to *Mutazila and Ashariya*, he is not a *Momin*, unless he is capable of arguing out convincingly all issues of belief so that he can dispel all wavering thoughts in this regard. According to *Karamiya*, one who simply utters *'la ilaha illal Lah Muhammad-ur-rasool-ul-Lah'*, even though he may have no knowledge of Allah (SWT), and may not appreciate the being of the Creator from the experiences and knowledge of His creation, and may not even believe in the *Kalma*, is a *Momin*. This is also a form of blind following. This is why the jurist of *Ahl-e-sunnah wal Jama'ah* are of the opinion that the mere utterance (of *Kalma*) by somebody does not prove that he is a *Momin*. In other words, a blind-follower is not a Muslim unless he affirms it from the core of his heart. For example, if someone utters the *Kalma (la ilaha illul Lah .....)* emulating somebody uttering it, but on being asked as to what he said, he would simply say that he heard somebody saying so, and so he also uttered it , without bothering to know what it meant, such a person does not come under the category of a blind-follower *Momin* . However, if he says that he, indeed, uttered the *Kalma*, on hearing somebody to start with, but he is quite convinced of its truthfulness and that he has full faith in it, he surely comes under

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the category of a blind-follower *Momin*".

Makhdoom-e-Jahan (Rah A) further said that a *Momin* is obliged to try to have the knowledge of Allah (SWT) which means that he should know that Allah (SWT) is the Creator of everything, and that He is the Being which is *Wajib-ul-wujood* (i.e. one who exists by Himself), is Unique, and has no partner.

Creation of the universe: Somebody asked Makhdoom-e-Jahan (Rah A) whether the action and injunctions of Allah (SWT) are consequential of something. Makhdoom-e-Jahan said[10] that this issue pertains to *Ilm-e-Kalaam* (Muslim philosophy), and that the *ulama* are divided on the issue of the actions of Allah (SWT), and there are recorded long discussions in this regard. Makhdoom-e-Jahan (Rah A), after giving a brief review of this issue, quoted Ain-ul-Quzzaat's view as given in his book *Zabda*, which is presented hereunder:

Maybe, it occurs to you as to why Allah (SWT) created His creation. Did He have any personal motive? Let this be made clear that it is preposterous to think that Allah (SWT) had any motive in His act of creation. It is also impossible that He created it without any purpose; it is also untenable that he did it as a matter of habit or routine for He has no such attributes. Believe it, most *Ulama* are puzzled over this matter. This question had also occurred in the mind of prophet Dawood (AS) and he asked Allah (SWT) why He created His creation. Allah (SWT) said, "I was a hidden treasure, and I loved to become known". Thus the purpose of creation lies in the statement 'I was a hidden treasure, and wanted to become known'. However, only the mystics (*Sufia*) have the proper comprehension of this

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statement: with this prelude, it may be stated that one should know that to create is the attribute of the Being who is *Wajib-ul-wajood*, and it is inherent in this Attribute that things be created. Just as it is impossible for a *Wajib-ul-wajood* not to be *quadeem*, it is equally impossible for a *Wajib-ul-wajood* not to create things. Thus, if one who believes in the Being of *Wajib-ul-wajood* asks why He should be a Creator, the answer is that the question itself is as irrational as asking why a *Wajib-ul-wajood* be *quadeem*: this means that if He is not *quadeem*, He will not be *wajib*, similarly if He is not a Creator He will not be *wajib*. Thus everybody has to accept His Being; and if we agree that He exists we must also know that to create is inherent in His Attribute, i.e. creation is His *sifat-e-zarooriat-ul-wajood*. Allah (SWT) knows best.

As to the beginning of creation, a tradition of the Prophet (SAW) says:" Allah (SWT) created my *Noor* (light) first, and He created the rest of His creation with my *Noor*[12] (light)." This has been further elaborated as follows: The origin of all creation has been the human soul, and the origin of human soul has been the soul of Prophet Muhammad (SAW)[13]. In another tradition of the Prophet (SAW), it is reported '*my Noor* (i.e. the Prophets'(SAW) light) was created by His (Allah's (SWT)) *Noor*'. Elaborating upon this tradition, Makhdoom-e-Jahan (Rah A) says: "One faces two difficulties in comprehending this tradition. Firstly, as Allah's (SWT) *Noor is quadeem* it can neither be amenable to analysis nor can it be split into parts, but the *hadith* (tradition) apparently indicates that it can be split into parts: this, indeed, is impossible, for Allah's (SWT) *Noor* cannot be split into parts. The other difficulty is that if Prophet Muhammad's (SAW) *Noor* is Allah (SWT)'s *Noor* then it must also be *quadeem*". Makhdoom-e-Jahan (Rah A) resolves these difficulties as follows. He says that the *Noor* of Muhammad (SAW) does not

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have its origin in Allah's (SWT) *Noor* as an apportioned part of Allah's (SWT) *Noor*, it rather is its beneficence. The emergence of something from something else does not necessarily mean the apportionment of the donor. This can be understood with reference to the image seen in a mirror: the image of an object formed in the mirror is not the part of the body of the object. As for the second difficulty that the Prophet Muhammad's (SAW) *Noor* should also be *quadeem*, if this *Noor* is from Allah's (SWT) *Noor*; in this respect, it is so stated in *Ma'adun-al-Ma'ani*:

> You must understand that the creation of Prophet Muhammad (SAW) from Allah's (SWT) *Noor* is a suggestive indication about what the mankind really is:
> it speaks of the state of the reality about mankind, and says that it has been created, and as such is not *quadeem*, but in another sense it is not the result of creation. It is *mohdis* in the sense that it did not exist, and, with Allah's (SWT) will, it came into existence. Thus it is both, *mohdis* for it was created, and *non-mohadid* for it does not have the attributes of the things created, for example it is neither joined nor separated, is neither external nor internal, is neither influencing nor limited.

Makhdoom-e-Jahan (Rah A) further said that Allah (SWT) created two worlds, namely *Aalam-e-khalq* and *Aalam-e-amr*. Those which belong to *Aalam-e-khalq* are bounded and undergo changes, while those which belong to *Aalam-e-amr* are unchanging and unbounded, such as, the soul. Thus if you find that some erudites describe the attributes of soul in a way that tantamounts to identifying it as something not-created, then their statements would be interpreted to mean that because the soul is neither susceptible to change

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nor limited, it is an entity that has not been created. This does not mean that it is not *mohdis*, nor does it mean that it has not been created by Allah (SWT). Further on, Makhdoom-e-Jahan (Rah A) said that Ain-ul-Quzzaat has written somewhere that there were quite a large number of different creations of Allah (SWT) but it was only Adam (AS) who was given the special status of being honoured by the angels who lay prostrate before him. What was special about Adam (AS), why the angels were made to lie prostrate before him, all tell us about the high position held by him, about his personality and about what in fact he is. Then he recited a couplet:

جملہ ملوک اہل دیں جملہ ملائکہ امیں
سجدہ کناں کہ اے صنم بہر خدائے رحمتی

Translation: All the illustrious people of the *Deen*, and all angels lie prostrate and say O beloved thou art Allah's (SWT) blessings.

Creation of Heavens, Paradise, etc.: In reply to a question whether the creation of the skies/heavens preceded other creations, Makhdoom-e-Jahan (Rah A)[14] said: "This is what is reported; thereafter were created the paradise, hell and other things". In response to another question, 'whether this very world is hell and heaven', Makhdoom-e-Jahan (Rah A) said: "The world is the world that we see today, but the hell and heaven are the worlds of the Hereafter." To a question 'what *dunya* (world) is' , Makhdoom-e-Jahan (Rah A) said that, in this respect, there have been innumerable statements of learned persons, but the truth of the matter was that there were four things the reality of which were unknown, namely *dunya* (world), *qualb* (heart), *rooh* (soul), and *nafs* (self).

Where is the paradise? Responding to this question, Makhdoom-e-Jahan (Rah A) said: "It is under the *Arsh*(Allah's (SWT) throne) -- *Arsh* is the *roof* of the

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paradise". Referring to the Quranic *ayah*, namely 'Everything will come to an end except Allah (SWT)' and another *ayah* 'Eternal is the Being Who is the Sustainer -- Great and Glorious and Benefient', he was asked why is it that the hell and heaven would not come to an end while these are also things other than Allah (SWT). Responding to this question, Makhdoom-e-Jahan (Rah A) said: "There are a few things which will have no end, by the decree of Allah (SWT), as has been mentioned in the *ayah* 'when the *soor* (horn) of the Doomsday for the coming of Doomsday will be blown, then everything in the skies and the earth will be overtaken by consternation and death except those whom Allah (SWT) would spare'. The commentators of the Quran have detailed out the list of the exceptions that come under this *ayah*, and these are paradise, hell , soul, *arsh*, *kursi* (chair), *lauh* (writing board), *qualam* (pen). The *ayah 'kullay shaiun halikun illa wajh'* has been so interpreted that even though everything including paradise, hell, etc. is otherwise liable to meet death yet they would survive by Allah's (SWT) decree in accordance with the exceptions proclaimed in the *ayah*, just as all the things that are liable to die have been surviving today by Allah's (SWT) decree".

The Reality about Man: An important issue under discussion has been as to what is the truth or reality about man, soul, *nafs*(self) and *qualb* (heart). All discussions in this respect are focused on their attributes, and not on what they, in fact, are. To have the knowledge about these things, one needs to have different intellect and nature, and these pertain to the domain of *mukashifa* (revelation). Makhdoom-e-Jahan (Rah A) was asked to comment on the discussion among some students who, elaborating on "Everything else, other than Allah (SWT), is *Aalam*," divided *Aalam* (the created world) in three categories, namely *Jauhar* (elements), *jism*(body) and *arz* (space), and the question they raised was as to which category the soul belonged. Makhdoom-e-Jahan (Rah A)[19] said:

What good it is to discuss such things? 'Soul' is

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a difficult subject to discuss. One should discuss things that one can comprehend. What good it is to discuss things the nature of which is incomprehensible? If someone considers the soul as a *Jauhar* (element) or as a *jism* (body), this is his business, for nothing authentic has been said in this respect. Indeed, people have tried to develop some arguments in this respect. For example, interpreting a Prophet's(SAW) tradition which says 'Allah (SWT) accepts *tauba* (seeking forgiveness)even upto the moments that his life, i.e. soul, reaches his throat', people argue that the implied movement of the soul speaks of its being a *Jauhar or jism*, for if it were not a *Jauhar or jism* it would not move from one place to the other. Similarly, there have been others who have put other arguments. But the fact remains that the Prophet (SAW) has said nothing about the nature and reality of the soul except the Quranic *ayah* 'say, the soul is the command of our Lord, the Sustainer.' Similarly whatever the *Sufia*(mystics) have said about the soul, they pertain to its glorious greatness rather than about its nature. Therefore, *Ahl - e - sunnah - wal - Jama'ah* believe that, indeed, Allah (SWT) has told us about an entity called 'soul' but has said nothing about its nature and properties. So we believe that soul does, indeed, exist, but there is no need to ponder on its nature and properties. In respect of the reality about the man, Makhdoom-e-Jahan (Rah A) said[17] : "No one could get the truth about the man, and whosoever has written about it has only touched upon the attributes of man and not on what it really is. In this respect, all that can be said is that the man passes from one attribute to another, and every attribute manifests itself

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in innumerable and amazingly novel ways. When a man reflects upon his own self as to what this creation, made of clay, really is -- and if there is something beyond it what relationship this has with this earthly creation -- one is just lost in bewilderment. If he thinks that everything is from Allah (SWT), he will be censured for infidelity, and this will mean that he has no freedom of action. On the other hand, if he thinks that he is nothing but an earthly creature, he again will be censured for infidelity, as this will mean that he is a helpless creature. And if the truth about man gets revealed to somebody, he would be lost to himself, and there would be neither bewilderment nor anything else". Here the Makhdoom quoted the following couplet

آنچہ من دیدم نیارم گفت باز

زیں عجائب تر نیفتد ہیچ راز

Translation: What I saw I cannot speak out.Still stranger it is that the secret does not become unveiled.

The Makhdoom further said that so long as the moth circles round the candle lamp, it is unaware of the truth about the candle, and when it enters into the candle's flame it gets lost, and the truth about the candle continues to remain a secret. Speaking about the soul, *nafs*, and *qualb* (the heart), Makhdoom-e-Jahan (Rah A) said[18] : "The heart is the centre of activity of the soul. All commands of Do's and Don'ts are generated in this lump of flesh known as *qualb* (heart), and from there they spread out to the different parts of the body. In between the soul and *nafs*, there is *qualb-e-munqalib* (the

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heart that changes its state): whichever -- soul or *nafs* -- gets the upper hand, the heart switches over to that side. If the soul gets the upper hand, the heart switches over to the soul side, and vice versa. This is why the heart is known as the ever-reversing heart". Thereafter Makhdoom-e-Jahan (Rah A) said: "This has also been said that *nafs* is an abstract entity in the heart like the soul, and the heart is an abstract entity in the body like the soul". Elaborating the difference between *surat* (physical being) and *ma'ani* (abstract being), Makhdoom-e-Jahan (Rah A) said that whatever could be perceived with the help of the senses belonged to the world of *surat* (i.e. physical being), and whatever could be appreciated with the help of mind belonged to the world of *ma'ani* (abstract being); thus *nafs*, soul and heart all belonged to the world of *ma'ani*. Imam Fakhruddin Razi, expressing his views on *nafs*, says[19]: "Literally (as given in the dictionary) it has a number of meanings. One of the meanings is 'body', for example, the holy Quran says: 'All *nafs* (bodies) will meet death'. Another meaning is 'blood', for example, one says that the *nafs* (blood) of this animal is flowing. Yet another meaning is 'soul', for example the Quran says, 'O *nafs* (i.e. soul), at peace and contended, return to the Lord, the Sustainer'. It also means 'life', for example, the Quran says, 'Allah (SWT) draws out the *nafs* (life) at the time of death'. This also stands for the self of an entity, for example, the Quran says: 'in fact, they deceive no one but *anfusahum*(themselves) ; in another verse it says: 'but you put *anfusakum* (yourself) at loss'.

In reply to a question how it is that the word '*zaat*' is also used for soul even though it is neither *Jauhar nor jism*, Makhdoom-e-Jahan (Rah A) said[20], "Here '*zaat*' means being, and not *Jauhar or jism*. There are other words also used for 'being', for example, *ain, shaye, wajood, zaat, nafs*, etc."

In reply to the question whether, after death, the relationship (of love and knowledge) between the body and the soul would exist, Makhdoom-e-Jahan (Rah A) said[21]:

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"Yes, it would exist, but this is the attribute of the soul, not of the body, for love and knowledge are the attributes of the soul. In this world, whatever love and understanding exist between the people today are based on the commitment made on the Day of Covenant when Allah (SWT) took out the progenies of Adam (A.S.) from his back in the form of yellow *barrian* (perhaps means 'ants'), and asked them: 'Am I not your Lord, the Sustainer?', and all replied in the affirmative. At that time the souls met each other, and whomsoever they met, and the way they met, is the way they meet or would meet in this world". Makhdoom-e-Jahan (Rah A) was asked: "In what respects the heart of a *Momin* is said to be the *Arsh* (throne) of Allah (SWT)?" Makhdoom-e-Jahan (Rah A) replied[22]: "The injunctions of Allah (SWT) are first received in the heart of a *Momin* from where they get manifested in other parts of the body, just as everything first shapes up in *Arsh* (Allah's (SWT) throne) and from there it gets manifested in the angels and the universe. Because of this analogy, the *Momin*'s heart is called *Arsh*. Another possible reason may be that the *Momin*'s heart is vast and is the seat of Allah's (SWT) *ma'arfat* (knowledge) and is thus comparable to *Arsh*. Just as, in the whole universe, there is no creation as vast and lofty as the *Arsh*, the *Momin*'s heart is also vast and lofty. This view is supported by a similar tradition of the Prophet (SAW) which says: Neither the heaven nor the earth could withstand the trust of Allah's *ma'arfat* (Knowledge); it was the *Momin*'s heart which accepted the trust of Allah's *ma'arfat* (knowledge).' In respect of *Arsh*, the Quran says: 'Allah (SWT) the Beneficent had His Majesty established on the throne (i.e. *Arsh*)'. Just as none but *Arsh* could hold the *baar-e-istawa*, the heart of the *Momin* withstood the trust of Allah's (SWT) *ma'arfat* (knowledge); thus, in this respect, the heart of the *Momin* and *Arsh* are comparable. Here one is faced with a paradox: just as Allah's (SWT) injunctions emanate from the *Momin's* heart and get manifested in other parts of the body, the injunctions emanating from an infidel's heart get manifested in his body, what then is special about

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the *Momin*'s heart? To this question, Makhdoom-e-Jahan (Rah A) responded as follows: "The heart of an infidel is virtual and not real, for this heart is devoid of its objective. Thus only the *Momin* has the perfect (the obedient and faithful) heart, and Allah's (SWT) injunctions manifest only in the real heart -- which is the *Momin*'s heart. For we see that even the animals have hearts, but they are not real (i.e. faithful and obedient) hearts: the Quranic *ayah* says: 'They are like the animals, and have gone astray' ".

The Gathering Place on Doomsday: The gathering place on the Doomsday will be this very earth, but its attribute will have been changed: while the people will be going through the test for crossing the *pull-saraat* (the thread-like sharp-edged bridge), the character of this earth will be changed to silver. When the people will be brought back to life again, and the judgment would have been pronounced -- the blessed ones having gone to paradise and the condemned ones to hell -- this earth will also be put to death. In reply to a question whether it is possible in this world to put somebody to life after death (the intriguing issue in this respect is that one would have to admit the possibility of three deaths to a person), Makhdoom-e-Jahan (Rah A) said that, indeed, it is known for a fact that there have been instances when a dead person had been put to life, for example, Prophet Uzair (AS) did remain dead for hundred years and then was put to life again[23]. But this death was not *ajali* (i.e. proper death), but was an *iztarari* (perturbation) death. Only when one has *ajali* death, he cannot come to life.

Seeing Allah (SWT) : Can one see Allah (SWT) with his two eyes in this world? Discussing the views of Bibi Ayesha (RA), Hazrat Abbas (RA), and other companions of the Prophet (SAW) in respect of the *Mairaj* (Ascension) of the Prophet (SAW) , Makhdoom-e-Jahan (Rah A) concludes that it is impossible to see Allah (SWT) with the physical eyes in this world[24]. Makhdoom-e-Jahan (Rah A) says that the

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common view of the people in general, and men of erudition and learning, has been that at the time of the Ascension of the Prophet (SAW) he did not see Allah (SWT) with his two eyes, and that it is impossible for any person to see Allah (SWT) with his two eyes in this world. This is established by the Prophet's (SAW) tradition as reported by Bibi Ayesha (RA): she said, "Who-so-ever says that he saw Allah (SWT)with his eyes is wrong". The majority of *Ahl-e-sunnat-wal-Jama'ah* hold the view in agreement with Bibi Ayesha (RA). Albeit, some of the companions of the Prophet (SAW), for example Ibn Abbas (RA), Asma (RA), Anas (RA), are of the opinion that the Prophet (SAW) saw Allah (SWT) with his physical eyes at the time of his Ascension. Those who hold this opinion also say that there have been three great persons each one of whom had been gifted by something special and unique, for example, Prophet Moses (AS) talked to Allah (SWT); Prophet Ibrahim (AS) was blessed with *Khullat (*closeness; friendship), and Prophet Muhammad (SAW) had the sight of Allah (SWT). Makhdoom-e-Jahan (Rah A) said that, notwithstanding the widely held view of *Ahle-sunnat-wal-Jama'ah* that it is impossible to see Allah (SWT) with one's eyes in this world, we must not dub someone who holds the other view as an infidel or as one gone astray. All that one can say about them is that they are at fault, for, in any case, there have been three companions of the Prophet (SAW) who held this view. Indeed, people will be blessed with the sighting of Allah (SWT) in the paradise, and this will be Allah's (SWT) great blessing.

Concluding Remarks: Whatever has been given in the foregoing have had been the subject of discussion of *Ilm-e-Kalaam*, and in the academic sessions held by Makhdoom-e-Jahan (Rah A), these subjects came under discussion. The way in which Makhdoom-e-Jahan (Rah A) treated these subjects in depth speaks of Makhdoom's erudition. In presenting these academic discussions here, one

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of the purposes has been to partly satisfy the academic urge of the academic people, but the overriding consideration has been to present the Islamic thoughts in their proper perspectives, so that if one is haunted by some distracting thoughts he may be able to clear them up. Makhdoom-e-Jahan (Rah A) says: "In this regard, the truth of the matter is that whatever the philosophers have said in their books are of three kinds. One are those which are in conformity with the Quran and *Sunnah*; these must be accepted, and must not be rejected. The second are those which are repugnant to the Quran and *Sunnah*; these must be rejected outright. The third are those which are neither in conformity with nor in violation of the Quran and *Sunnah*; it is immaterial whether one accepts them or rejects them. Thus the things which the philosophers have written should neither be accepted blindly, nor rejected outright.

Imam Razi, concluding his expositions on soul and body, says[26]: "Thus when one delves into the nature and attributes of the heavenly and earthly bodies, he follows a certain methodology. But if he were to speak and write on understanding the Lord, the Sustainer, one needs to develop a different nature, attitude, and frame of mind; this frame of mind must be different from the one used for the study of things which are physical". Makhdoom-e-Jahan (Rah A) adds[27] to it as follows: "Thus it becomes obvious that, for the knowledge about the soul, one needs to have a different mind and nature, for this knowledge can be had only in the world of *mukashifa* (revelation or vision)". Only the friends of Allah (SWT), the *walis*, are gifted with *mukashifa*. This is why there are reported in books innumerable instances when many difficult academic issues were resolved and made simple by these people. The famous story about Shaikh Najmuddin Kubra and Imam Razi is an example: the Shaikh easily resolved the difficult academic questions that Imam Razi had thought were intriguing.

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References:

1. *Ma'adan-ul-Ma'ani*, p.10.
2. Ibid. p 11.
3. Ibid. p. 12.
4. Ibid. p. 12.
5. Ibid. pp. 29-34.
6. Ibid. p. 35.
7. Ibid. p. 36.
8. Ibid. p. 36.
9. Ibid. p. 19.
10. *Maktoobat-e-doSadi*, translated byQasimuddin Ahmad, p. 342.
11. Ibid. p. 344.
12. *Noor-e-Mobin*, p. 39.
13. *Khwan-e-pur Na'amat*, p. 174.
14. *Ma'adan-ul-Ma'ani*, p 77.
15. Ibid. p. 547.
16. Ibid. p. 362.
17. Ibid. p. 361.
18. Ibid. p. 364.
19. Ibid. p. 366.
20. Ibid. p. 366.
21. Ibid. p. 367.
22. Ibid. p. 368.
23. Ibid. p. 543.
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25. Ibid. p. 367.
26. Ibid. p. 364.
27. Ibid. p. 364.

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CHAPTER 13
IMAN, ISLAM, AND SHARIAH

Unity of Allah (SWT): The foundational basis of *Iman* (belief) is the belief in the Unity of Allah. By the grace of Allah, when one is blessed with the Divine guidance to follow the right path, he has an unwavering belief in the Unity of Allah. This belief, however, becomes ingrained in one's heart, and purified of all distracting thoughts only when the belief is founded on the teachings of the Prophet (SAW). And the subservience and allegiance to the teachings of the Prophet is what is *Deen*[1] . It must have been appreciated from the foregoing academic discussions based on philosophy -- Greek or Muslim -- that the acid-test of one's belief is based on the teachings of Quran and *Sunnah*.

فلسفی کو بحث کے اندر خدا ملتا نہیں

ڈور کو سلجھا رہا ہے پر سرا ملتا نہیں

Translation: The philosopher does not get to God through his philosophic discussions.
He tries to untangle the tangled rope, but does not find the ends of the rope.

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Makhdoom-e-Jahan (Rah A) has described four levels of *Tauhid*[2] (Unity of Allah). The first is that one may utter *la ilaha illul Lah*, but at heart he does not believe in it: this is the state of the *munafiqeen* (hypocrites), and such belief will be of no avail on the Day of Judgment. The second level has two sub-levels. The people belonging to the first sub-level pronounce *la ilaha illul Lah* orally and also firmly believe that Allah is one and has no partner: this belief he has adopted following the belief of his Muslim parents, and he is firm and unwavering in this belief. The common Muslims come under this category. Under the second sub-level come the *mutakallimin* (the Muslim logicians and philosophers): they too pronounce *la illaha illul lah* orally and firmly believe in it, and they also have developed arguments in support of it. The *Tauhid* of those who belong to either of the sub-levels absolves them from the blemish of the stark belief of 'associating partners to Allah', and thus they become worthy of the good tidings of the blessed Hereafter, ensuring entrance into the paradise and deliverance from hell. At the third level come the *aarifin* (mystics): these are the *Momins* who belive in the Unity of Allah, and have strived hard under the guidance of their spiritual mentor, and have attained a level of spirituality which has given enlightenment to their heart, in the light of which they clearly see that the Prime Mover is none but Allah.

At the fourth level, the *salik* (the follower of the path of mysticism), through deep and extensive involvement in prayers and remembrance of Allah, gets elevated to the position from where he sometimes sees nothing but Allah. *Tajalliat-e-sifati* (the resplendence of Allah's Attributes) manifests itself so strongly in his heart that he can see nothing else but Allah: this state is known as *fina-fit-Tauhid*. At level four, the *salik* passes through different states: some are blessed with the state of *fina-fit-Tauhid* for a few moments in a week, yet others may be blessed with it for a few seconds every day. A still higher state of *fina fit-Tauhid* is *fana-anil-fana* .

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This state also belongs to the fourth level: in this state, the *salik* may be so absorbed in meditation that he gets lost to himself, and he is not aware that he is lost, and cannot even differentiate between *jamali* (love-inspiring), and *jalali* (awe-inspiring) resplendence.

Repentance and Seeking Forgiveness: The belief in the Unity of Allah is the essential condition of *Iman* , and for this to become firmly established, one has to continually seek Allah's forgiveness. The Quran says: "O *Momin*, all of you should seek Allah's forgiveness, so that you are blessed with *falah* (success)". Makhdoom-e-Jahan (Rah A) in the very second letter of *Maktoobat-e-Sadi*, has discussed in detail the importance of seeking Allah's forgiveness[3] .Makhdoom-e-Jahan (Rah A) refers to the above quoted Quranic *ayah*, and says that this *ayah* was revealed for the benefit of the Prophet's (SAW) companions. They were all submissive; they vehemently abhorred *kufr* (infidelity), and covetedly guarded their *Iman*; they had shunned all acts of sins and were profoundly devoted to offering prayers and in submission to Allah. Despite all these, how was it that seeking forgiveness was commended to them for their benefit? An illustrious mystic provided the answer: "Seeking forgiveness all the time is obligatory for all, low or high. But its nature changes with the changing situation: the infidel has to seek forgiveness for his *kufr* (disbelief in Allah), and has to become a believer; the sinners have to seek forgiveness for their sins and become devoted to Allah's obedience; the favoured people have to continually raise their performance from good to better; those who are already in the way (of seeking spiritual attainments) must not stay in one place, but should adopt the way of a *salik* (a traveller on the path that leads to Allah)". We see that the Prophet (SAW) himself used to seek Allah's forgiveness seventy times every day (or hundred times according to some version). The reason was that every moment his attainments were raised to newer heights: as the next stage of attainment was better than the earlier one, he sought forgiveness from his earlier position to attain still higher attainments. This

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explains the saying 'what is good for the *abraar* (the illustrious mystics) is unworthy for the *moqarribin* (those who attain Allah's closeness)'. *Tauba* literally means 'to return back', and so this 'return' depends on the existing state of a person. The purpose of *tauba* for a common man is that Allah may forgive his sins that he has committed; committing sins tantamounts to disobedience of Allah for which he is liable to be punished. The *tauba* of the chosen people is an expression of one's realization that his acts of obedience have not been commensurate with the great blessing of Allah that he had been favoured with. The *tauba* of the pick of the chosen people is for the purpose of self-admonishment for the thoughts that may come to him about his independence of action and, in fact, about his existence.

An important thing to remember about *tauba*(repentance) is that one must not think that after repentance he will become fully guarded against the recommitting of the sin and that he will not commit the same sin again. Indeed, the intention must be clear that he would not recommit the sin, but if, because of the human failings, he commits the sin again he must not be dejected, rather he should solemnly seek repentance again. Not to speak of the common people, even the illustrious mystics may recommit the sin after repentance. Makhdoom-e-Jahan (Rah A) narrated the story of a mystic who committed the sin after repentance; he became quite ashamed, and it occurred to him that if he now repented he would be liable to unimaginable wrath of Allah. While he was still pondering on it, he heard an angel's voice saying: "Allah wants you to know that when you showed your obedience to Him, He rewarded you; when you forsook Him, he spared you and gave you a chance. Now if you want to turn to Him again, He would make peace with you and grace you".

Now the question is: how do we judge obedience against sin? The answer is simple: we judge it in the light of the Prophet's (SAW) teachings, for Islam is complete submission to the teachings of the Prophet (SAW). Then the

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question is what are the sources for knowing and learning about the *Dæn*, i.e. how one would know about the *Shariah* (the Islamic jurisprudence). According to the *Sunnah-wal-Jamaah*, there are four resources for the knowledge of the *Dæn*, they are: the Holy Quran, the Prophet's *Sunnah* (traditions), *Ijma'* (consensus), and *Qeyas* (interpretation in the light of the first three). In fact, there are only two resources, namely the Quran and the *Sunnah*, the basis of *Ijma* and *Qeyas* are also provided by the Quran and the *Sunnah*. Now the question is: how should we benefit from the Quran and *Sunnah*? Some of Makhdoom-e-Jahan's (Rah A) teachings in this respect are given below.

The Quran: With regard to Allah's Self and His Attributes, it has been said: "He speaks with His singular eternal speech which coexists with His Self: this is neither letter nor sound but has meaning". The Prophet (SAW) said that Allah's Words are not His creation: Makhdoom-e-Jahan (Rah A) quotes the saying of Shaikh-us-Shuyukh, which says: 'Turn towards the Quran in all matters of Allah's injunctions'. And then, elaborating upon it, he says that in all issues you turn to the Quran for their answers; if you don't get the answer there, turn to *Sunnah* of the Prophet (SAW); if you don't find it even there, then as advised, turn to *Ijma*; and if you don't find it there, then take recourse to making the interpretation, provided you are qualified enough to do so.

Not everybody can make commentaries on the Quran. Makhdoom-e-Jahan (Rah A) says[6] that one is qualified to do this provided he is proficient in Arabic diction as was in vogue at the time of its revelation, as also the background of its revelation. It is reported that the Caliph Umar ibn Khattab (RA) once saw a person with a copy of the Quran in his hand; this contained commentaries of every *ayah* written by its side. Hazrat Umar (RA) took a pair of scissors and cut out the commentary part. The Prophet (SAW) has said that whosoever would give his personal opinion in interpreting the Quran would be building his abode in the hell. This is

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why the Prophet's (SAW) companions avoided making commentaries on the Quran, and advised people to go to those companions of the Prophet(SAW) who were regarded as highly qualified to make commentaries on the Quran, such as ibn Abbas(RA). In answer to a question, Makhdoom-e-Jahan (Rah A) said that the Quran has been compiled in conformity with *Lauh-e-Mahfooz*[7], and not following the order in which it was revealed. Whenever the Prophet (SAW) received a *wahee* (revelation), he got it dictated according to the order written in *Lauh-e-Mahfooz*, and the Prophet's (SAW) companions memorized it according to this order.

Makhdoom-e-Jahan (Rah A) was very fond of *Tafseer-e-Zahidi* and used to say that it contained all the essential things about the *Deen*[8]: all necessary things have been given in it quite concisely, avoiding lengthy narratives which become boring to the reader. Makhdoom-e-Jahan (Rah A) once asked for *Tafseer-e-Kabeer* for study. After going through Vol. 1 of this *Tafseer*, he said that this contained lot of discussions within discussions, thus protracting the write-up which becomes difficult to remember. He said that Qazi Badruddin Yahya, a well known learned person and a mystic and the disciple and *khalifa* (authorized person to carry on the work of the Shaikh) of Khwaja Nizamuddin Aulia -- who had a number of *Tafseer* in Arabic in his possession, yet he mostly referred to *Tafseer-e-Zahidi* -- used to say that the charm and pleasure he got in this *Tafseer* (i.e. *Tafseer-e-Zahidi*) was matched by no other *Tafseer*.

About *Tafseer-e-Zahidi*, Makhdoom-e-Jahan (Rah A) narrates the story that speaks for its authenticity. Imam Zahid, after having authored his *Tafseer*, asked his students to put it into the river Tigris. His students felt worried that such a nice piece of work of their teacher would be thus lost, and so they did not put it in the river. When Imam Zahid asked them whether they complied with his instructions, they answered in the affirmative. Imam Zahid asked "What did they see?" The students had no answer. Imam Zahid asked them to do it

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then. Thereupon they took it to the river and threw it into the river: they saw that the water retreated from there, and a box emerged into which the book got safely sealed, and then the water returned back to its normal state. The next day the Imam sent them to bring back the book. They went to the place, and found the book lying on the banks of the river; they brought back the book, and presented it to the Imam. The book was in four volumes. The corrections made into this book by Khizr (AS) were incorporated in the book (Imam Zahid had requested Khizr (AS) to make the necessary corrections in the book). Makhdoom-e-Jahan (Rah A) said that the charm and popularity of this book owe to this fact. Describing the good features of this book, Makhdoom-e-Jahan (Rah A) says that in this book many of the erroneous statements occurring in other *Tafseer* books have been corrected. The way Imam Zahid would put the need for such corrections is like this: "The *Tafseer* of this *ayah* is difficult. Different people have written different things. Wherever there have occurred errors in these writings, from the point of view of *Shariah*, they have been spelt out, identified, and appropriately corrected." Innumerable errors of this kind have been pointed out, one of these errors, for example, is related to the divorce of Bibi Zainab (RA) by Zaid (RA). In this context, some people have written that the Prophet (SAW) (Allah may forbid) wanted Zaid (RA) to divorce Bibi Zainab so that he could take her for his wife, but apparently he advised him (i.e. Zaid (RA)) not to divorce. Imam Zahid has strongly said against it, and condemned it as false, for this would be a libel against the Prophet (SAW) which cannot be true. Similarly some people have written that the Prophet Sulaiman (AS) had, for forty days, been suffering from the downfall of his kingdom for the reason that his wife had brought some idol from somewhere and worshipped it for forty days. Imam Zahid says that it is wrong, for to have an infidel as wife is forbidden even to a common Muslim, how come then it should be allowed to a Prophet!

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How to benefit from the Quran : Elaborating upon a sentence mentioned in the will (advice) of Shaikh-us-Shuyukh Shahabuddin Suharwardy (RA) , Makhdoom-e-Jahan (Rah A) said [9] : "*Zahiran* (visibly) means 'to recite orally;' *naziran* means' to read from the book'; *sirran wa alayetun* means 'to read sometimes quietly and sometimes audibly '; *bil fahm* means to read with proper understanding of the meaning'; *tadabbur* means 'if one's heart is moved while reciting an *ayah*, for example, if the *ayah* speaks of good tidings and gives a feeling of ecstasy, or if the *ayah* inspires awe, in either case one should recite the *ayah* repeatedly'. Responding to a question whether one should recite the Quran if he has neither *fahm* (understanding), nor *tadabbur*, nor a pensive mood, Makhdoom-e-Jahan (Rah A) said that, indeed, he should recite, for this way at least his tongue would be busy in a pious deed, which itself is beneficial.

Makhdoom-e-Jahan (Rah A) referred to a story about Imam Ahmad Hambul in respect of whether one should recite the Quran with or without the understanding of its meaning. It is said that one night Imam Ahmad Humbal (Rah A) had a vision of Allah (SWT), and he asked Him what good work is preferable in order to seek His closeness. Allah said, "My words". The Imam asked whether one should recite the Quran with an understanding of its meaning or without it. Allah (SWT) said: "Either way". It is also reported from Hazrat Ali (RA) that when one offers one's *Salaat* and recites the Quran in standing position, he is rewarded hundred times more, whereas if he recites in the sitting position he is rewarded fifty times more; if one recites the Quran with *wadhu*, he is rewarded ten times more.

Makhdoom-e-Jahan (Rah A) said that one must observe the decorum for the recitation of the Quran: if someone is offering his *Salaat*, then the person reciting the Quran on his side must recite in low voice so that there is no disturbance to the person offering the *Salaat*. If the pages of the Quran become sullied, they should be buried in a clean ground (or drowned in deep water of a tank, river, sea, etc.)

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Also, if one gives a copy of the Quran to somebody, he should receive it with both hands.

Prophet's (SAW) Sunnah: Next to the Quran comes the *Sunnah* of the Prophet (SAW): this is the second resource of the *Deen*. The knowledge about the *Sunnah* is obtained through the *Ahadith* (the traditions) of the Prophet (SAW), and now the *Ahadith* stand for *Sunnah*. The Quran is *wahi jali* (manifestly open revelation) revealed to the Prophet (SAW) through the angel Jibrail (AS), while *Ahadith* are *wahi khafi* (not manifestly open revelation) which were revealed to the Prophet without angel Jibrail (Gabriel)(AS) serving as an intermediary[11]. But the obvious source of *Ahadith* have been the Prophet's (SAW) companions, who provided the information about the Prophet's sayings, actions, and *taqreer* (i.e. the silent approval of things and actions done in his knowledge which he did not disapprove). These *Ahadith* were propagated through the chain of narrators: these were put in ~~writ~~ing, beginning during the second and third *Hijri* which continued, attaining great excellence, in the third and fourth *Hijri*. Makhdoom-e-Jahan (Rah A) said that the subject of *Hadith* is difficult. All that is contained in the Quran are also available in the *Hadith*, and so unless one is proficient in all of them he will not be able to properly narrate even a single *Hadith*. Indeed, the meaning of a *Hadith* can be described only by those who have command over the meaning and interpretation of the Quran. If one comes across a *Hadith*, he should judge it against the Quran: if he finds correspondence between the two he should accept it, and if one finds it in contradiction with the Quran, he must reject it. Thus if one is not knowledgeable in the meaning of the Quran, it would not be possible for him to judge a *Hadith* against the Quran[11].Depending upon the chain of narrators of *Ahadith*, Makhdoom-e-Jahan (Rah A) has categorized the *Ahadith* into three groups: *Mutawatir, Mashhoor, and Ahaad*(Makhdoom-e-Jahan's (Rah A) classification is perhaps for the purpose of jurisprudential interpretation, otherwise in

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books on the 'Principles of *Hadith*', these have been categorised in four groups, namely, *Mutawatir, Mashoor, Aziz, and Gharib* -- the last three come under the broad classification of *Ahaad*). Makhdoom-e-Jahan (Rah A) defines *Mutawatir* as those *Ahadith* which have been reported from the Prophet (SAW) by a group of people, and the people in the next succeeding groups report them from the people of the first group, the people in the next group coming from different settlements and towns, such *Ahadith* are considered as trustworthy as the Quran, and so one must have complete faith and belief in their authenticity: if someone denies its authenticity he would be liable to be considered as an infidel. *Mashhoor Ahadith* are also very much like the *Matawatir Ahadith*, but with the difference that the earliest group of narrators comprises a single person, but indeed the next succeeding groups include a large number of narrators similar to the *Mutawatir Ahadith*. However, as these *Ahadith* are narrated by a single person in the earliest group of narrators (and are thus inferior to *Mutawatir Ahadith*), these do not provide the basis of belief, and as such those who may not trust them cannot be condemned as infidel.

Fiqh (Jurisprudence): In all matters of *Deen*, the real resource for jurisprudence are the Quran and *Sunnah*, and then *Ijma* (consensus in the *Ummah*). If, in any matter, one does not get direct guidance from these resources, one will have to take recourse to interpretation. Not everybody, however, is qualified to do the interpretation. Makhdoom-e-Jahan (Rah A) has lamented on the audacity of those people, in his days, who have little knowledge yet try to do the interpretation[12].Someone asked Makhdoom-e-Jahan (Rah A) about an individual who had given his *fatwa* (jurisprudential verdict) that it was *haram* (disallowed) to put on a silken headgear. Makhdoom-e-Jahan (Rah A) said:

> Who would trust these people? In the first instance, do they understand the traditions

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so that one may have trust in them? Indeed, only the erudites, knowledgeable in the *Deen*, are qualified to serve as leaders and guides in matters of the *Deen*, and they are the ones who can be trusted and relied upon; not everybody can be relied upon. Now-a-days, those who have just studied *Hidaya* and *Buzuree* have become *mufti* (jurists) and write *fatwa* (jurisprudential verdicts). If someone were to ask them about some issues of belief and *ma'arfat*(knowledge about Allah), they would find themselves at a loss. Neither do they know the *Deen*, nor are they gifted with the wisdom; who then would rely upon them!

Makhdoom-e-Jahan (Rah A) was asked whether a *fatwa* can change with time; Makhdoom-e-Jahan (Rah A) replied in the affirmative[13]. He said:

> In matters where *Ijtehad*, in the earliest period of the Muslims, became hard to follow by the following second and third generations, they were changed in these periods. This is what is meant by the saying 'with the change of time, *fatwa* changes'. Speaking on the erudition of his mentor, Sharafuddin Abu Tawwama (Rah A), Makhdoom-e-Jahan (Rah A) said that while teaching his students, if he felt intrigued by some questions, he would put his turban on his shoulder, hold its end in his hand and go into deep thoughts until he got the answer. Then he would start teaching again. Those who are knowledgeable in the *Deen*, and are conversant with the knowledge of the Quran and *Hadith*, know where a particular

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Hadith occurs and where it should be applied. These days if you ask the jurists about the *Hadith* they would not be able to answer. The fact remains that one should be fully conversant with the Quran and *Hadith* before he should write *fatwa*, for the true *fatwa* is what is derived from the Quran and *Hadith*.

Makhdoom-e-Jahan (Rah A) was quite accomplished in the knowledge of the *Deen*,and had the status of a *mujtahid* (competent to give jurisprudential verdict) but, in practice, he was a follower of Imam Abu Hanifa (Rah A). In jurisprudential matters, Makhdoom-e-Jahan's (Rah A) approach was to adopt the convenient way[14]. Albeit, many mystics adopt the difficult way in order to tame down their low self[15]. In matters where there are differences in opinion amongst the different stalwart jurists, Makhdoom-e-Jahan's (Rah A) advice is to follow the course, particularly in matters of prayers, that would take care of all the *fiqh* (law). For example, if some law says that only one-fourth of the head needs to be wiped while the other requires the *masah* (wiping) of the whole head, one should wipe the whole head: this would take care of both the *fiqh*. (Indeed, this may be possible in matters of prayer, but would create difficulties in matters of social laws). Makhdoom-e-Jahan (Rah A) says that a *mujtahid* should not follow other *mujtahid*; albeit, in certain situations, the *mujtahids* have made exceptions.

Shariah : The Divine injunction for the ordering of the life of individuals and societies are called *Shariah*. To affirm them from the core of one's heart and to pronounce it orally is called *Iman*. The Prophet's (SAW) call to people to follow the revelations is called *dawah*, and to submit to the *dawah* is called Islam[18]. In the foregoing have been given the guiding principles of how to know about the Islamic laws (*Shariah*); it is also required of a Muslim to implement these

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laws on one's own self and to propagate them for the guidance of others.

The stalwart jurists have made great contributions in compiling the *Shariah* laws. These are a great resource of knowing the *Shariah*: these tell us about Allah's injunctions about the Do's and Don'ts.Makhdoom-e-Jahan (Rah A) followed the *Shariah* meticulously, and preached others to do the same. In matter of the *Deen*, he was very particular about following the *Sunnah*. He considered it obligatory for the seekers of spiritualism to follow *Shariah* and *Sunnah*. In this context, the teachings of Makhdoom-e-Jahan (Rah A) would be discussed under four headings: (i) Belief in the Unity of Allah, and the difference between *shirk-e-jali* (manifestly obvious shirk i.e. associating partner to Allah) and *shirk-e-khafi* (implied shirk) (ii) Obedience, and the pitfalls of perceptions of both the commoners and spiritualists in this respect, (iii) Following *Sunnah*, (iv) Ways of preaching the message of Islam.

Shirk-e-Jali and Shirk-e-Khafi: These days people interpret Quran in their own way. They are very generous in pronouncing *shirk*, and thus create confusion amongst the common man in respect of belief. These people have little knowledge about the difference between *shirk-e-jali* (obvious *shirk*) and *shirk-e-khafi* (implied *shirk)*. The truth of the matter is that they themselves have many attributes that can be characterized as *shirk-e-khafi*, but they are unaware of them. Yet they would be harsh on others for the same kind of *shirk-e-khafi*. Makhdoom-e-Jahan (Rah A) has written in some detail to clear up this confusion; he says[19]:

> In a meeting, the topic of *shirk-e-khafi* came up (for discussion). Maulana Adam Hafiz was present in the meeting. He recited the last *ayah of Surah Kahaf*. Having heard the recitation, Makhdoom-e-Jahan (Rah A) was visibly moved. Maulana Adam asked the

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meaning of the last *ayah of Sura Kahaf*. Makhdoom-e-Jahan (Rah A) said: "The idolatry of the Quraish is well-known; they used to keep idols in *Khana-i-Kaba* and used to say that they believed in Allah and worshipped Him, however, these idols also fulfilled their needs and that they worshipped them for they were Allah's partners. This *ayah* was revealed in this context. Although this *ayah* was revealed in this context, the jurists interpret it to condemn both *shirk - e - jali* and *shirk-e-khafi*, *shirk-e-jali* because of the obvious meaning of the words, and *shirk-e-khafi* because of the implied meaning of the words. Then Makhdoom-e-Jahan (Rah A) said that there are two kinds of *shirk*, *shirk-e-jali* and*shirk-e-khafi*, *shirk-e-jali* is manifestly referred to in this *ayah* which speaks about the non-believers; this is to say that worshipping anything other than Allah is *shirk-e-jali*. *Shirk-e-khafi* is to become forgetful about Allah, and to get afraid of others, or to look towards others (for any kind of help). This is the point of view of *ahl-e-Tariquat* (i.e. the mystics), otherwise there is hardly any one whose speech and action is free of the blemish of *shirk-e-khafi*. This is why the *Sufia* reprimand themselves when they come across such *ayah*: the reason is obvious, the vision of Allah (SWT) has been made conditional on two things, namely pious action, and getting completely free of *shirk*.We cannot get rid of the implications of *shirk-e-khafi*. Indeed, the Prophets cannot, by nature, commit sin. But as far as we are concerned, even our good

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deeds are rarely free of pretence and conceit. Besides, if we consider ourselves worth something, it is nothing but vain pride: it is nothing but loud claim. We consider ourselves to be doing good deeds, but are unaware of the blemish in our deeds. The Quran says: *wa hum yuhsenoona innahum yuhsenona sun'a* (And they think that they have been doing good deeds.) A group of people has been claiming to be Muslim, yet another is claiming to be *Momin*, but none of them know what the truth is. To think about oneself that one is also worth something, and that he has been doing good deeds, is nothing but self-conceit. The truth will manifest itself: *fa kashafna anka ghataaka fa basaroka la yaum-e-hadid.* The Makhdoom recited the verse:

خواجہ پندارد کہ دارم حاصلے

حاصلِ خواجہ بجز پندار نیست

Translation: Khwaja thinks that he too is worth something. The truth is that he is worth nothing; he simply suffers from self-conceit.

Makhdoom-e-Jahan (Rah A) said that there is hardly anyone who is free from *shirk-e-khafi.* At this point, Hafiz Adam said: "Maybe the rest of the world is involved in *shirk-e-khafi*, but the Makhdoom is surely free of this blemish". The Makhdoom smiled, and said: "Avoiding *shirk-e-khafi* is a formidable task, may Allah save me from *shirk-e-jali*! The rigours of hard work through which the great *Sufia* have passed have been essentially to come out of the abyss of *shirk-e-khafi.* And if they found themselves still wanting in

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getting freed of *shirk-e-khafi* despite their hard work, they have adopted the appearance of a non-Muslim so that people may no longer have good thoughts about them: if one finds the remnants of *shirk* in himself, he would rather get it known so that he may not have the blemish of hypocrisy".

In letter no. 44 of *Maktoobat-e-Sadi* it is stated:

> If anybody gets afraid of somebody, or reposes hope in somebody, other than Allah, he cannot, in reality, be blamed for committing *shirk*, although in respect of fear and hope he will appear to be a *mushrik*. This also can be extended to other attributes. One must understand that if one attributes his spiritual attainments to his prayers, it tantamounts to attributing something other than Allah for getting close to Allah: this is also *shirk*. In short, one should not take pride in his *Iman* unless he inculcates the qualities as described in the maxim: Everything is from Allah, with Allah, for Allah, towards Allah (SWT).

In short, *Shirk-e-khafi* does not nullify *Iman*, albeit it is a drag on attaining the perfect *Iman*. And these matters are of concern to the illustrious mystics, and are of little consequence to the common people. If a commoner does not ask for food when he is hungry, or seek cure of the disease if he is ill endangering his life, he would be considered to be a sinner. This world of 'cause and effect' has been created for us. Indeed, one should always consider the wordly means as blessings of Allah (SWT), not the benefactors by themselves.

The Misconceptions of the Commoner and Illustrious people: In respect of obedience and performing the religious rites and rituals, some commoners, as well as some illustrious

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mystics, are sometimes led to the mistaken belief that they don't need to carry them out. Amongst the common people, there are some who believe that Allah (SWT) is not concerned with our prayers: He does not need our good deeds. Good or bad deeds make no difference to Him, so why should one unnecessarily put himself to the hardships of prayers and fasting. Makhdoom-e-Jahan (Rah A) has very strongly reacted against such thoughts[20]. He says that such thoughts are based on the mistaken belief that Allah (SWT) (may Allah forgive us!) gets some personal benefits out of our prayers and obedience. This is a mistaken and outrageous belief, for Allah (SWT) has no personal interest of advantage from our good deeds; this is out and out for the benefit of our own selves, for this tames down our low self, and is a nice way -- the way that has the promise of invoking the favours of Allah -- for expressing our gratitude to Allah (SWT), otherwise how could one express his gratefulness to Him for the innumerable favours He (SWT) has blessed us with. If one thinks that because Allah is beneficent and merciful so there is no need to get involved in worship and in performing the religious rites, it is yet another faulty thinking, for, while Allah is Beneficent and Merciful, He also has the attributes of Wrath, Authority and Power, and an attitude of 'I couldn't care less'. Allah has created this world where the general rule is: 'Adopt the means for meeting your needs'. Thus just as food is required for the hungry, medicine for the sick, and so on, so also there are provided the means for attaining the beneficence of the *Deen*. Just imagine, how odd it is that after professing to be a faithful, one should commit theft, speak lies, indulge in bad things, and yet think that Allah (SWT) being beneficent and merciful would forgive the sin! This is a mistaken thinking and is wrong.

Similarly some of the mystics also get trapped into this kind of Satanic distractions. Makhdoom-e-Jahan (Rah A) says[21] that, amongst the mystics, there can also be a person who has strived hard in following the mystic path and has tamed down the low-self; he has kept himself in isolation for

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a long period of time, and his heart is all the time busy in remembering Allah, and is free of all distractions; he is blessed with vision, is gifted with miracles, and can tell about the unseen; if he looks at the sick, he gets cured; if he looks at the enemy, he gets killed. Despite all these attainments, he gets trapped into the Satanic contrivances: he thinks that the purpose of hard devotional exercises has been accomplished, and so there is little need for them, and thus abandons prayers and devotional exercises. Makhdoom-e-Jahan (Rah A) exposes the flaws of such conceited minds and says: "The purpose of devotional worship is not simply what the mystic achieves, but that there are much more additional benefits and wisdom that are associated with it, amongst them being the bliss that one does not, even for a moment, become oblivious of obedience to Allah". Otherwise, one may become proud of oneself very much like the Satan who had the audacity to defy the Lord and to decline to be prostrate before Adam (AS). In the story of the Satan, there is a moral, and that is: no matter how close one gets to Allah, one must not relax in performing devotional prayers, and obedience to Allah (SWT). And, as the elders amongst the mystics have said: "Following the *Shariah* is also seeking Allah (SWT), and one must not be forgetful about one's duty to Allah (SWT)".

Following the Sunnah: Makhdoom-e-Jahan (Rah A) writes in one of his letters[22] as follows:

> O brother, the illustrious mystics have always followed the ways of *Sunnah wal Jama'ah*. For example, in matters of extraneous forms of prayers, such as *taharat* (cleanliness), *Salaat* (Prayers), fasting, *Hajj*, etc. they follow the formal ways of *Shariah* rigorously, so that they donot get trapped into distracting suggestions of *Satan* and *nafs* : it is said that whosoever is overtaken by Satanic distracting thoughts, (he falls down

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deep in Hell) from where he has no escape.

گر درے خواہی کی بکشاید ترا

وآنچہ جوئی روئے بنماید ترا

از در پیغمبر آخر زماں

ہمچو حلقہ سر مگرداں یک زمان

Translation: If you want that the gate gets opened for you,
And whatever you are looking for shows up before you;
To the doorstep of the last Prophet (Muhammad SAW),
Get tied up firmly, and not for a moment get freed from there.

It is reported that Amir-ul-Momineen Hazrat Umar (RA) had performed *wudhu* using the pot of the Jews, even though it was known that the use of wine had been permissible to them, and their pots/utensils must have been used for containing this. Despite this, Umar (RA) used these pots without bothering whether the pot was used for containing the wine or not. Similarly, there had been some companions of the Prophet (SAW) who always walked bare-footed and offered their *Salaat* in this state, paying no heed to any suspecting thoughts that their feet might have been sullied by unclean things. In short, if there were no visible signs of uncleanliness they followed the *Shariah* laws on its face value.

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There are many such instances quoted about the companions of the Prophet (SAW), the companions of the companions, the earliest Muslims and the Muslims of the earlier and later periods.

Makhdoom-e-Jahan (Rah A) says that the crux of the whole thing is cleaning one's heart of all tarnishes, and to clean oneself of all vices, that is to say that one has to take care of the *Shariah* laws in all actions which are visible to others, and to be always on the guard to keep one's inner self (i.e. heart) clean.

Makhdoom-e-Jahan (Rah A) was so particular about *Sharaih* that he kept his eyes even on little details. Under the heading of "*Wafat Nama*", we already have seen how he performed afresh his *wadhu*. He has also given the details about the way *wadhu* should be performed and has identified the kind of lapses one commits in this respect[23]:

> So one should try to keep his heart focused while performing the *wadhu*, and pay no attention to others: there is a saying that *wadhu* cuts off from others and helps union with Allah (SWT), for he is favoured with special moments in the presence of Allah (SWT). Now-a-days, we find that, while one is performing *wadhu*, he is also talking to others: he does not take care of what is important. I am bewildered to see some people performing *wadhu* incorrectly: in washing the hand, one should pour water on the fingers from where it should be allowed to flow down to the elbow--the Makhdoom physically demonstrated it while he was explaining it orally. These days, he said, people do just the reverse: they pour water on the elbow and allow it to flow down to the fingers -- this is forbidden.

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There are also those who ask others for help in performing the *wudhu*: someone else pours water, and the person performs the *wudhu* -- this is also wrong, for this is asking for help in performing *wudhu*. Indeed, there is nothing wrong, if one, on his own accord, helps somebody in performing *wudhu* with the intention of seeking Allah's pleasure. Thereafter, Makhdoom-e-Jahan (Rah A) repeatedly said that the closeness to Allah (SWT) that one gets in *Salaat* (prayers) is a sequel to the closeness one seeks in performing *wudhu*.

Preaching Allah's (SWT) Commandments:

Makhdoom-e-Jahan (Rah A) has dwelt at length, in his discourses, on the ways of preaching the *Shariah* laws, and how to inculcate in the people the urge to follow these laws. In chapter 49 and 50 of *Ma'adan-ul-Ma'ani*, one gets detailed guidance in respect of 'Giving sermons', and in preaching the Do's and Don'ts' of *Shariah*[24].

Giving sermon is one of the familiar ways of preaching the *Deen*: in sermons, the preacher tries to give words of advice to the people, and to persuade them to get drawn towards Allah (SWT). The Prophet (SAW) has characterized the gathering organized for the remembrance of Allah (SWT) as the garden of paradise. Quoting the Quranic verse: 'Call people towards the way to the Lord, the Sustainer, with wisdom and pleasant sermons', the Makhdoom explains the intent and purpose of this verse which are that the people be persuaded towards obedience of Allah (SWT), and be dissuaded from disobeying Allah's commandments -- and this has to be done with wisdom. For a sermon to be pleasantly appealing and effective, the preacher has himself to be observant -- his deeds must be in harmony with his words -- and there should be no contradiction in his words and deeds. And the preacher

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should communicate knowledge and goodness; he should be pleasant and soft-spoken, and must neither be harsh, nor derogatory, nor wrathful, nor ashamed and repentant, for in calling towards Allah (SWT) the preacher acts as a viceregent of the Prophet (SAW).

As for the subject matter of the sermon, Makhdoom-e-Jahan (Rah A) has referred to a saying of Amir-ul-Momineen Ali (RA) who said[25]: "The *aalim* (learned person) is one who must not make people a pessimist -- one who has lost all hopes in Allah's mercy -- nor should he make people intrepid of Allah's mysterious working. It has been said that the preacher must talk of both, Allah's mercy and His anger, appropriate to the occasion, just as a proper physician prescribes medicines according to the need and requirement, unlike the unqualified medical practitioner who thinks that all medicines would work for the patient in all situations".

Makhdoom-e-Jahan (Rah A) mentioned about Imam Thori (Rah A) who was asked as to when a person becomes qualified for giving sermon in a gathering of people. He said[26]: "When the understanding of a thing gets divinely revealed to him, then he can possibly make people understand and appreciate it, otherwise the speech of the preacher will create problems in the town: the preacher's words spoken with proper understanding would be well-placed, and if some problems would crop up he would be able to properly address them to the satisfaction of the audience. However, if the words are spoken with little understanding of their meanings, these would fall flat on the people, and if any problem crops up, the preacher would not be able to resolve it, and this would be highly damaging to him and also to the audience".

When a preacher is fully gifted with the necessary requirements and qualities of preaching, his words become effective. Makhdoom-e-Jahan (Rah A) exemplified it with the story of a preacher; he said[27]: "One day a preacher was giving a sermon; the audience were visibly moved and were crying. A

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harlot, who was passing by, asked why the people were crying. People said that a preacher was preaching and the audience had been crying in repentance for their sins. The woman laughed and said that she would just enter there and would make the people laugh. As soon as she peeped into the gathering place, she was profoundly moved. She said to the preacher that she was a great sinner -- her sins were greater than the earth and the heavens; she asked if she sought Allah's forgiveness would He forgive her? The preacher consoled her, and said: "After all, she was not a greater sinner than Saubaan". She was Saubaan herself. As she heard the preacher's words, she became heart-broken; she immediately, right there, sought Allah's forgiveness, and she took off the gold-embroidered dress she had on, and gave it to the poor people there, and then, for forty years, she spent in her home in seclusion, and was never again to be found in the market place".

Makhdoom-e-Jahan (Rah A) was asked in what way an *aalim*(learned person) should do the preaching if he saw people acting against the *Shariah*. Makhdoom-e-Jahan (Rah A) replied[28] :"React against the evil with force; if you can't do that, try to restrain them orally; and if you can't do this either, detest it in your heart -- and this is the lowest level of *Iman* -- and this detestation is also conditioned by two things, first that you should detest the evil from the core of your heart, and secondly that you should manifest this detestation by your deeds. There have been some who say that the use of force is the prerogative of the *Ameer-e-Shar'a* (the Head of the state), the use of tongue is the responsibility of the *ulama*, and to detest at heart is the job of the common people". Perhaps, in the present-day situation, this latter way would be preferable.

Makhdoom-e-Jahan (Rah A) said[29] that the *aalim*(leaned person in Islamic knowledge) must set an example first himself and then preach, so that he may not be held accountable for violating the Quranic verse: 'Don't say what you do not do yourself'. However, Makhdoom-e-Jahan

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(Rah A) has also mentioned the two different opinions in this respect: one is that it is obligatory for one to first abide himself by what he says before he preaches to others, yet there are others who do not consider it obligatory -- they consider this optional. Makhdoom-e-Jahan (Rah A) says that one must not make it binding on a person to become *masoom* (one who does not commit sin) before he preaches to others, for even the Prophet's (SAW) companions did not come up to this standard (for only the Prophets are *masoom*). The Makhdoom, at this point, quoted a tradition reported by Anas (RA). He said[30] that he (Anas (RA)) asked the Prophet (SAW) whether the people should avoid preaching the Do's of Islam unless they act on them themselves, and the Don't's of Islam until they have refrained from them themselves. The Prophet (SAW) answered: "You should tell others to do good even if you may not have abided by it fully yourselves, and restrain people from doing wrong even if you yourself may not have refrained from it fully." There is a similar tradition quoted by Saeed bin Jubair (RA) who is reported to have said that to forbid a person from preaching the Do's and Don't's of the *Deen* unless one is completely saved from committing sins is not tenable, for there is hardly anyone who comes up to this standard. Indeed, it is necessary that the preacher must have been trained in self-discipline (i.e. in being God-conscious), for if people come to know of his sins, his sermon will fall flat on people. Beyond this, there is no further qualifying requirement for a preacher: such a preacher will not be held accountable under the *ayah* 'don't tell others what you don't do yourself': albeit he will be held responsible if he tells lies.

A preacher must preach with wisdom: it requires that one should have a proper appreciation of the situation, and must understand the mood of the audience before he should preach. The style of preaching should be affectionate, and the preacher must have no personal gains in mind. The preacher must not be a sinner, and must not have done something regretful, and must not be a trouble-maker. These aspects are

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further elaborated upon in the following[31]:

> Makhdoom-e-Jahan (Rah A) said that Faquih Abul Lais, in his *Bustan*, has described quite a few ways to preach good deeds. He says that if one is convinced that the occasion is appropriate for preaching the Do's of the *Deen*, it becomes obligatory for him to preach, and inadmissible not to preach. On the other hand, if he thinks that the people would not lend him ears -- and would rather call him bad names -- it would be preferable not to preach. And if one fears that the people may even kill him if he tried to preach, which will be unbearable for him, then again it would be preferable not to preach. If, however, the situation is in between the above two extremes (i.e. neither the people will accept, nor violently oppose), then he may avoid preaching, but he should be ever willing to do the preaching of the Do's and Don'ts of the *Deen*.

Makhdoom-e-Jahan (Rah A) said[32] that a preacher should be very little involved in worldly things, should have lust for nothing, and must not cajole. To exemplify this, Makhdoom-e-Jahan (Rah A) narrated a story of a pious man. The pious man had a cat. In his neighborhood, there lived a butcher who used to bring daily some waste meat for the cat. One day the pious man found the butcher involved in some forbidden acts. He (the pious man) came to his home, turned out the cat from the house, and then admonished the butcher for his deeds which were in violation of the *Shariah*. The butcher reacted and said that he would not bring the food for the cat. The pious man told him that he had already turned out the cat from his home, and that he never had any expectation from him , and that was why he had come to

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admonish him.

Makhdoom-e-Jahan (Rah A) narrated a story about Hazrat Umar (RA)[33]: an alcoholic was brought to him for punishment under Islamic law; he called him (Umar RA) names. Hazrat Umar (RA) felt offended, but he postponed the execution of the punishment: he said that if he ordered whipping the alcoholic this order might get tarnished with his anger. There is yet another story, also related to Hazrat Umar (RA)[34]: He got the news about a person who indulged in bad deeds behind closed doors of his house. He (Hazrat Umar (RA)) came to his house to enforce the Don't of the *Deen*. He found the house locked. He scaled the walls and entered the house. The occupant of the house said that if he had done something against the *Shariah* law, the *Amirul Momineen* (Chief of the Muslims) also violated the *Shariah* law. *Amirul Momineen* asked how was that! He answered: "First you spied while the law is 'Don't spy', secondly you scaled the walls to enter the house while the law is 'Enter the house through the door'; thirdly you entered my house without permission when the law is 'O believers, except for your homes, don't enter other's home without prior permission'. *Amirul Momineen*, having heard him, returned advising him to seek Allah's forgiveness.

A preacher must have an affectionate heart. Once a preacher was admonishing Caliph Mamoon in harsh language. Caliph Mamoon asked him to be soft-spoken, for, as he said, "Allah (SWT) sent amongst the people, who were worse than we are, the most illustrious personality to whom Allah (SAW) said[35] : 'Talk to them in soft language'". Quoting from *Tazkirat-ul-Aulia*. Makhdoom-e-Jahan (Rah A) narrated the story of an illustrious mystic[36]. A person became the disciple of a mystic. Thereafter he was given to sinful life. The mystic came to know of it from somebody. One day when the mystic was going somewhere alongwith his other disciples, he saw the said disciple and followed him. The disciple tried to escape but entered a blind lane, and, finding no way to

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escape, he ashamedly put his face against a wall. The mystic got closer to him and said, "O son, I have heard that you are given to sinful life; listen, if you must do it, why do it in the knowledge of others. Come to my house and do it there". The disciple was greatly ashamed, and became repentant, and led a pious life thereafter.

Related to Do's and Don'ts of the *Deen*, there is the issue of *haraam* (prohibited) and *halaal* (allowed) food. Makhdoom-e-Jahan (Rah A) has identified four levels of abstinence in respect of food[37]:

1. First is the level of *Wara'a -e-Adl*: This involves abstinence from what have been pronounced *haraam* (forbidden) by the Muslim Jurists.
2. Second is the level of *Wara'a-e-Sulaha*: This involves abstinence from those food that lead to *haraam*, even though they are otherwise allowed by the Muslim jurists to eat.
3. The third is the level of *Wara'a-e-Muttaqeen*: This involves abstinence from those food which have been pronounced permissible by the Muslim Jurists, and they are manifestly *halaal (*allowed to eat), yet there is a hunch that it might lead to temptation for something forbidden.
4. The fourth level is *Wara'a-i-Siddiqeen*: This involves abstinence from food which are taken not for the sake of Allah, even though they are neither *haraam*, nor are tempting towards things that are *haraam*.

In respect of *halaal and haraam*, there is a related issue of *hila-e-shar'ai* (finding excuses in *Shariah* laws). Makhdoom-e-Jahan (Rah A) does not approve, for the people following the mystics path, to seek conveniences for oneself through excuses in *Shariah* laws. An interesting *hila-e-shara'i*, which is of relevance even today, is related to

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Zakat (compulsory alms). For *Zakat* to be due, it is required that the capital to be assessed for *Zakat* must have been in the possession of the *Zakat* assessee for the whole year. There are some who, after eleven months of the assessment period, sell out the property or valuable to their wives for very meagre amount. Thus *Zakat* does not become due on the property/valuables for that assessment period. After the assessment date, the husband repurchases the property/valuables, paying to the wife the purchase price plus some profit. They do this year after year. Makhdoom-e-Jahan (Rah A) does not approve such *hila-i-shara'i*, and says what good it is to find excuses in such matters which have to be done for the sake of Allah. Indeed, if one is in dire need and is helpless, or if one fears that he would be trapped in something which is *haraam*, he might possibly resort to making one or two excuses. For those who follow the mystic path, this is not only undesirable but is also disallowed.

The basic cause for taking refuge in *hila-i-shara'i* is lack of faith.The faith is the strength of *Iman*, that is to say the strength of *Iman* and weakness of *Iman* are commensurate respectively with the strength and weakness of faith. This faith has three levels: *Ilm-ul-Yaquin*, *Haq-ul-Yaqeen*, *Ain-ul-yaqeen*. *Ilm-ul-Yaqueen* is also called *Yaqueen-e-Khabari* (the faith based on information), *Haq-ul-Yaqeen* is also known as *Yaqeen-e-Istadlali* (the faith based on reasoning), and *Ainul Yaqeen* is also known as *Yaqueen-e-Ayani* (faith based on vision). The basis of *Ain-ul-Yaqueen* is that, if one gets the vision of something, there remains little doubt about it, and one has complete faith and confidence in it. The illustrious mystics, i.e. *Aulia Allah*, are blessed with *Ain-ul-Yaqueen*. The *Khabari* and *Istadlali Yaqueen* always suffer from uncertainty.
The beauty of the mystics way is that one gets blessed with *Ain-ul-Yaqueen*, thus he adopts the *Shariah* laws according to their true spirit and thus does not have to take refuge in *hila-i-shara'i*.

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CHAPTER 14
WAY OF LIFE

Introduction : A man/woman is a social creature and lives in a society; he/she spends his/her life amongst the people. Be it his/her domestic life, or outdoor life (the social and business life), he/she has to come in contact with other people, coreligionist or people of different faiths. In a society, the way a person interacts with others is called the social ethics. The life of Allah's Prophet (SAW) has set the standard of high morality and lofty ethics, and the believers (the Muslims) are required to abide by this standard. Makhdoom-e-Jahan (Rah A), in letter no. 59 of *Maktoobat-e-Sadi*, writing under the heading 'Lofty ethics', gives a brief account of the Prophet's (SAW) lofty ethics; an excerpt (its translation) from it is presented below[1]:

> The essence of good ethics lies in carrying out the injunctions of Allah (SWT), and following the ways of the Prophet (SAW): for his way of life, his behavior and deeds, were all delectable. Therefore, whosoever is his follower, it is incumbent upon him/her to follow him (i.e. the Prophet (SAW)). Thus it is necessary that one must behave

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nicely with others, relatives and non-relatives alike; one must not be unkind to others, so that the mutual regard for each other is maintained. Neither should one misbehave with others, in order that the pleasant relationship is retained. One should always be smiling, and should talk less. One should be the first to salute others, for the Prophet (SAW) used to salute his companions no matter how many times in a day he would meet them. One should be generous with whatever one has, for never in the life of the Prophet (SAW) there was a day when at the end of the day there was saved a *diram/dinar* in his possession. If perchance there was saved something, he would not retire to his room until he gave it to somebody. Never should one speak a lie, or call names, or speak against somebody in his absence. One should refrain from indulging in extravagance, or extra formality in one's own functions, for good ethics requires simplicity and informal approach. Never should one be untruthful in one's attitudes, deeds, and words; and in pursuance of *Shariah* one should be very sparing in his talk, food intake, sleep, and dress, and should always keep one's spirit high. One should not be a miser, nor should have temptations for anything. One should avoid suspecting others, and keep one's mind free of damaging thoughts, and must, under all circumstances, try to emulate the Prophet's (SAW) way of life. One should avoid bad behavior; in fact, one should not indulge in bad behaviour which may have semblance of Satanic behaviour, and never

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should he/she indulge in bad behaviour and lowly talks like those of Satan. The Prophet (SAW) is reported to have advised us to get closer to those who might like to distance themselves from us, and to forgive those who might be cruel to us. Allah's (SWT) instructions to the Prophet (SAW) had been to preach to people with wisdom in soft and pleasant language. When Musa (AS) was sent, along with Haroon (AS), to Pharoah to preach, they were advised to talk to him in soft language. Anas (RA) reports that he spent ten years in the service of the Prophet (SAW), but never was he reprimanded for anything: he says that whenever he did good work he (the Prophet (SAW) would bless him, and if something wrong happened at his hands he (SAW) would say: 'Allah's will had it so designed'. The Prophet (SAW) looked after his horses, and fed them himself, he used to stitch his clothes himself, and used to help his servants in doing their jobs; he used to repair his shoes himself; he used to clean the floor with the broom and would light the lamp himself. If he asked somebody to do something which he failed to do because of ignorance, he would not like people to reprimand him with unkind words. Never did the Prophet (SAW) use bad words, or taunting words. He always had a smiling face, and he would be the first to greet with salutation if a Muslim approached him. He would sit amongst his companions informally, allowing no distinctive position for himself, so much so that the stranger found it difficult to spot him out. He respected his

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companions, and would not address them with their first names; he would rather call them with their filial appellation. In case someone had no filial appellation, he would assign him one such name. If anyone, from amongst his companions or even others, would call him, he would promptly respond. If he happened to pass through the gathering of children, he would salute them. He would always try to cover up the sins or the wrongs of the Muslims. Once, for example, he said to a thief, "Did you steal? Say NO' ". He would always take care of the rights of the children, and the slaves, as enjoined by the *Shariah*. In his missionary work for preaching the *Deen*, he patiently tolerated the harsh words and even violence of the addressees. He would never let go a beggar without offering him something: if he did not have something available to give, he would say, "Allah willing, I shall give you." He would never show resentment in matters that concerned him personally, and in the propagation of Allah's *Deen*, he made unrelenting efforts, and worked undauntedly and without relaxation. He would help his friends who would be in trouble or be sick; if he did not see them he would go to see them at their homes. If any of his servants fell ill, he would perform their jobs on their behalf. He would do the shopping for others; he would accept the invitations and gifts from free people, as well as, the slaves, no matter if it was merely a draught of milk. He would accept food, provided it was not prohibited (even hare's meat) and eat it. Never would he find fault

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with food. He would put on whatever dress -- provided it was not forbidden -- was available; thus he used to put on blanket sometimes, and sometimes Yemeni *chadar* (sheet covering), *Khaddar* (raw clothes) ,or white clothes. He would travel on whatever transport was available: sometimes he rode on horses, sometimes on camel, or donkey; yet sometimes he would travel on foot, and sometimes even bare-footed. He travelled sometimes, without *chadar* (sheet covering), and even without turban or cap -- all depended on the situation. He used to lie down on the mat without any mattress. Whosoever, be he a free man or a slave (man or woman), called him for help, he always made himself available. If someone would come to him while he was praying, he would cut it short and attend to him first and then attend to his prayers again. Whosoever would come to him, he would receive him with great courtesy, and would spread his *chadar* (sheet covering) to make him seated. He would give him his pillow, and if, in deference, he (the guest) would decline the offer, he would insist on him to accept. He would become a ride for his grandsons, Imam Hasan (RA) and Imam Husain (RA). They would ride on his back and would say 'O my horse, come this way, go this way', and he would obey them. All these have been reported by Abu Saeed Khizri (RA), and can be seen in the books of Prophet's (SAW) traditions, i.e. *Ahadith*. These are just a few examples of the Prophet's (SAW) lofty ethics, and much more are reported in the books of

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traditions."

These are the examples of ethical practices that have been adopted by those who have been practising the mystic way. Under all conditions, these people consider it obligatory to follow the standard of the Prophet's (SAW) *Sunnah*. Some aspects of Makhdoom-e-Jahan's adherence to the Prophet's (SAW) *Sunnah* have been highlighted earlier under the heading 'The Gem of a Man' which speak of the great devotion of Makhdoom-e-Jahan to the Prophet's (SAW) *Sunnah*. We shall, herein, try to highlight further aspects of Makhdoom-e-Jahan's everyday social life. This would include even those aspects which, as time passes, get into the way of life of a community through social interactions with people of other faiths and culture, which are, nevertheless, evaluated on the basis of *Abahat* (Acceptability), on the acceptability of which the *ulama* (learned persons of Islam) give their verdict after proper assessment of their good and bad aspects. With the passage of time and mixing with other people, all aspects of social life become susceptible to new influences -- food, dress, house structure, transportation means, employment, business, industry, etc. all get influenced. Similarly, when mixing takes place with people of different faith and culture, then those of the other faith who embrace Islam bring with them their cultural background, and the *ulama* do not reject them outright, but accept them to the extent that they do not violate the principles of Islam. For this reason, many of the social practices in vogue at the time of Makhdoom-e-Jahan were brought to the notice of Makhdoom-e-Jahan (Rah A) to seek his verdict in respect of their acceptability or otherwise.Makhdoom-e-Jahan (Rah A) used to give his opinion on these issues. It would, therefore, be of interest to give a brief account of Makhdoom-e-Jahan's (Rah A) words and deeds so that one could see the Makhdoom's approach in providing guidance to people on such issues.

Azan at the Time of Child's Birth: Someone asked him

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about the basis of calling *azan* in the ears of the new born child. Makhdoom-e-Jahan (Rah A) said that it was a *Sunnah*[2], and the proper way to do this was to say *takbeer* in one ear and *azan* in the other ear (*azan* in the right ear, and *aquamah*, i.e. *takbeer*, in the left ear) so that the devils and the *jinns* do not frighten the child. It is reported that the infants cry because the devils frighten them. Makhdoom-e-Jahan (Rah A) said that the number of devils, that is Satanic *jinns*, is enormous, and if the angels do not provide protection against them, they would kill everybody in a day. It is, therefore, reported that there are ninety-nine angels posted at different parts of the human body for their protection.

Maktab of Children[3]: In a discourse session held by the Makhdoom, Qazi Ashrafuddin came with his nephew (the son of his sister), and said that today was his *Maktab* (formal beginning of the education) day, and that he very much wanted that this may kindly be solemnized by the Makhdoom. Makhdoom-e-Jahan (Rah A) willingly agreed, and wrote down the first four letters of Arabic script namely *alif, ba, ta, saa*. Then he performed the initiation of the child in education; he first recited *bismillah hir Rahman nir Rahim* (in the name of Allah the most beneficent and most merciful) which the child repeated following him. Then the Makhdoom taught the four letters he had written down: he first read out each letter and the child repeated. After this, Makhdoom-e-Jahan (Rah A) said *Al-hamdo lilLah* (All praise be to Allah), and then prayed that Allah (SWT) may bless the child and that he becomes an *aalim* (learned person). Thereafter, Makhdoom-e-Jahan (Rah A) said: "These letters cause one to attain great stature", To celebrate the occasion, Qazi Ashrafuddin had also brought some sweets, which were served. Makhdoom-e-Jahan (Rah A) took one piece of *kaak* (a kind of snack), and some sweets, and started feeding the child saying that what the child could have done himself he is doing for him. Then he said that when a child recited *bismillah* three people were blessed with Allah's forgiveness, namely

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the father, the mother and the teacher.

The Rituals of Marriage Ceremony: It was asked o Makhdoom-e-Jahan (Rah A) whether the present-day rituals of marriage ceremony, i.e. the gathering of men and women were also in vogue in the days of the Prophet (SAW) and his companions. Makhdoom-e-Jahan (Rah A) said[4]: "All these were in vogue even in those days, but not the way we find them today. People would gather on the occasion, and whatever was available was served to them; people would meet each other and stay there for some time and then disperse. However, it was not done as extravagantly as it is done these days. The reason was that, in those days, people were all the time concerned with the thoughts of the Hereafter. If a son was born to them, they were not overjoyed at it, they were all the time overtaken by the thoughts of death, grave, and the day of judgment. Even the ladies of those days were concerned with the thoughts of the Hereafter. These days people are not as concerned about the thoughts of the Hereafter, and so they indulge in extravagant rituals of the wedding.

Taking Care of Worldly Responsibilities: Makhdoom-e-Jahan (Rah A) does not advise that one should abandon worldly life. We see that *Maktoobat-e-Sadi* was written for the guidance of Qazi Shamsuddin, the ruler of *Chausa*, so that he could all the time make himself available to attend to his official duties. In one of his letters, Makhdoom-e-Jahan (Rah A) has narrated the story of a mystic[5], which highlights the importance of attending to other's needs:

> Once somebody said to a saint that the king of this place spends the night in prayers, and spends the days in offering optional prayers. The saint said that the king had lost his way, and had been doing what was other's job. For the king, the proper way to

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get to Allah (SWT) was that he should spend his wealth, and other blessed possessions he might have, for the purpose of feeding the hungry, to provide clothings to the naked people, to bring comfort to the people in distress, to fulfill the requirements of the needy, and so on. To indulge in optional prayers and devotional exercises in late nights are the jobs of a dervish. Everybody should do his job. In short, one should not forsake the world, rather he should fulfill his worldly responsibility to the best of his ability for earning the pleasure of Allah (SWT).

Serving People[6]: Somebody said to Makhdoom-e-Jahan that Khwaja Mamman Multani was very active these days in serving people, and getting their jobs done. Makhdoom-e-Jahan (Rah A) said that it was very good work and a great thing; it outweighs hundred *raka'at of Salaat* and fasting. It is a great thing to fulfill the needs of the Muslims, and to serve the people at large. This is also the *Sunnah* of the Prophet (SAW). At this point, Makhdoom-e-Jahan (Rah A) narrated his own story. He said, "Once, when I was living in the old room, there happened to be a ruler of this place who mistreated the people. People would often come to me to get their jobs done, and to intercede on their behalf. I used to write recommendary letters for them without exception; and as days passed, the number of such persons swelled. I often felt tired of it because of human limitations. Shaikhzada Chishti (May he be blessed!) was here those days, and he was present here on the day when there gathered a large crowd. When he saw that I got tired of this work, he advised me to show patience and, in this respect, he narrated a story related to Khwaja Maudood-e-Haque Chishti (Rah A): Once, said he, a man came to the Khwaja who had some needs stuck up with some other person; and he wanted the Khwaja to

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accompany him to the person so that he may get his work done. The Khwaja immediately responded positively and got ready to accompany him: he picked up his prayer cloth and accompanied him; other companions also joined him. It was a long journey, and at the end of the day he reached the concerned person, and pleaded with him for the needy person. But he did not listen. The Khwaja told him (the needy person) that he did what he could, and the result depended on Allah's (SWT) Will. The needy person reconciled with the situation, and said: "Let us now return". After they returned, people tried to plead with the diehard person, making particular reference to the Khwaja's taking personal pains in coming to him specially for interceding on behalf of the needy person, and yet he paid no heed to him. The man got convinced, and said that if the Khwaja would come again he would agree. The needy person came to know of this; he again came to the Khwaja and said that if he kindly took the pains again in accompanying him to the person, his work would be done. The Khwaja agreed and accompanied the needy person to the concerned person, and the need was fulfilled. The disciples of the Khwaja said to the Khwaja that he unnecessarily took pains to go personally; they said that had he written a letter, the work would have been done. The Khwaja said that the needy person did not ask him to write the letter: he rather wanted him to accompany him, so he went alongwith him". Having narrated this story, Makhdoom-e-Jahan (Rah A) concluded that helping out the people in need is a great service.

Educating the Common People in the Norms of Ethics: The norm of a society is largely determined by the life pattern of the general, the common, and middle class people, who are little concerned with the hair-splitting issues of high learning. For the convenience of these people, Makhdoom-e-Jahan (Rah A) tried to present the essentials of the social teachings of the *Deen* in simple language, in order that the public at large got educated in ethics and morality, so that the society at

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large got properly cultured and became symbolic of Islamic society.*Fawayed-ul-Murideen* contains a large collection of Makhdoom-e-Jahan's (Rah A) discourses based on these teachings. Some extracts from this book, with particular reference to *Huqooq-ul-Ibad* (the rights and priviledges of the people) are presented below:

Children's Obligation to Parents[7]**:** Mothers have greater rights than fathers, and it is obligatory to give special attention to mother's rights. The Prophet (SAW) has said that heaven lies under the feet of mothers. It is a great thing to seek the pleasure of parents. The Prophet (SAW) said: "There is the promise of paradise for those with whom their parents are pleased, even if they have been sinners. And if the parents are unhappy with their children they are liable to be condemned to hell. If the parents are surviving, and the son attends to him in the morning, there are the good tidings for him that he will be allowed to enter *Jannah* (paradise), and Allah will bless him". The children must never feel tired of serving their parents, even if the parents are non-Muslims; indeed, they should pray that the parents embrace Islam. One should not abuse other's parents: this tantamounts to abusing one's own parents, for the others may react and call his parents names. The obligations to one's parents include: offering their funeral prayers if they are Muslims; praying for their departed souls; fulfilling their commitments, and wills; taking care of the rights of their relatives; visiting their friends. If one does all these, he may have the vision of his parents. Some of the *tabayeen* (companion of the Prophet's (SAW) companions) have said that if one prays five times a day for his parents, this takes care of his obligations to his parents.

If someone's parents have passed away while they were unhappy with him, the best way to redress this failing, and to earn their favours, is to become pious, to keep close to the parent's relatives, to keep good relations with their friends, and to pray for them and give alms on their behalf.

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Parent's Obligations to Children[8]: The fathers too have obligations to their sons, and that include (i) when they are born they may be assigned a good-meaning name, (ii) the holy Quran should be taught to them so that they become knowledgeable in the essentials of *Shariah* laws, and (iii) when they become adults, they should be married.

A person came to caliph Umar Farooque (RA) and complained against his son, who, he said, disobeyed him. The *Amirul-Momirin* Farooque (RA) turned towards the son and asked him to be God-conscious in respect of disobedience to father, for one has a great obligation towards one's father. The son asked: "O *Amirul Momirin*, does a father also have some obligation towards his son?" The *Amirul Momirin* said, "Yes, the father also has obligations: first that he must not marry a lowly woman, secondly he must not rebuke his children in front of others, thirdly he should assign a good name to him, fourthly he must arrange for the teaching of holy Quran to him." The son said: "O *Amir-ul-Momirin*, my mother is a Hindustani who was bought for four *dinars*, my name is Joal (ugly, quarrelsome), and I was not taught even a verse of the Quran". The *Amirul Momirin* then turned towards the father and said: "You did the wrong in the first instance".

The parents who mistreat their children in childhood get paid back in the same coin, i.e. their children mistreat them when they grow up. When the child begins to talk, he should be taught *Kalma tayyeba*, repeating it seven times. Then he should be taught

فتعال الله الملك الحق المبين لا اله الاهو رب العرش الكريم

(fata'alul Lahul malikul haq-ul-mobin la ilaha illul Lah huwa rabb-ul-arsh-il-karim). Then he should be made to memorize *Ayat-ul-kursi*, then the last verses of *Surah Hashr*. When the child attains the age when he can differentiate between the right and the left hands, then he should be instructed to use the right hand for good work. At the age of seven, a child should be encouraged to offer the five time prayers; at the age

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of ten, he should be reprimanded if he misses the prayers, and be provided with separate beds for sleeping. All children should be treated equally: the fruits, and gifts be shared between them with no preference, and all children should feel the same warmth in the fondness of their parents. Whatever things one may bring home, fruit or food items, these may first be given to the girls. One must always wish well for their children, and seek Allah's (SWT) blessing for them. It is reported in the traditions of the Prophet (SAW) that one's prayers for his children is just like the Prophet's prayers for his *ummah* (Prophets followers). It is reported in the traditions of the Prophet (SAW) that Allah (SWT) showers His blessings on those who care for their children. It is reported about an illustrious mystic that he did not order his children for anything simply because he thought that, if the children failed to abide by his order, they would be committing a sin and would be condemned to hell, which he never wanted.

The Obligations to the Relatives[9]**:** It is a great sin to break relationship with one's relations, for such a person, and even those who sit in his company, get deprived of Allah's (SWT) blessings. It is obligatory to maintain love and good relations with one's relations -- these relations include those whom one cannot marry according to *Shariah* laws. It is reported in the traditions of the Prophet (SAW) that one must always maintain good relations with one's relatives, even if it be simply through salutations. It is also reported in the tradition of the Prophet (SAW) that good relations with one's relatives increases the longevity of one's life. It is reported that, on the day of *Arfa* (the day before Eid-ul-Azha), the companions of the Prophet (SAW) had been sitting in the Prophet's (SAW) company: the Prophet said that those who cut off their relationship with their relatives will not be rewarded this night. Hearing this, a companion got up and went outside; when he returned after sometime, the Prophet (SAW) asked him where he had gone. The companion said, "My aunt (mother's sister) was angry with me. Hearing you, I went to

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her and patched up our differences; the aunt got pleased and she prayed for me, and I prayed for her." The Prophet (SAW) said that he did the right thing.

The people belonging to the company in which lives the person who has cut off his relations with his relatives do not enjoy the blessings of Allah (SWT). A person is not deprived of sustenance until he commits the sin, namely, that he does not go to relations, does not help them financially, and cuts himself off from them. Hasan (RA) is reported to have said that the Prophet (SAW) said: "No steps moved by a person (for any good work) can excel in earning Allah's favours except the ones moved for carrying out his obligations for visiting his relations".

Obligations towards Neighbours[10]**:** The Prophet (SAW) said that there are three categories of neighbours, first the non-Muslim neighbour who has one right, second the Muslim neighbour who has two rights, and third the Muslim neighbour who is also a relative who has three rights. The neighbouring houses for whom one has the obligations extends upto forty houses in one's neighbourhood; this is why some illustrious mystics have made sacrifices for the forty neighbouring houses on their right side, and have helped with food the forty neighbours on their left side.

Khwaja Hasan Basri (Rah A) has said that the obligations to a neighbour include: providing loans if asked for; providing help when called for; visiting them when they are ill; assisting them when they become weak and ask for help; offering condolences if something untoward happens to them; greeting them on their happy occasions; participating in the funeral rites if someone passes away; taking care of the family in their absence; sending cooked food to them; and taking care that one does not cause anything which might grieve and hurt them.

Abu Zar Ghaffari (RA) said that the Prophet (SAW) taught him three things: if you cook any curry put some extra water in it and share it with your neighbour -- and, if the

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neighbour is needy, do this as an obligatory duty; obey the king/ruler, even if he has some faults; and attend the funeral prayer, if he is a Muslim, and feel aggrieved if he was a good person, and have nice thoughts for him so that Allah (SWT) may bless him with His forgiveness.

Abu Huraira (RA) has reported that the Prophet (SAW) has said that if somebody would cause his neighbour to feel aggrieved for no fault of his, Allah (SWT) would deprive him of the sweet smell of the paradise, and would condemn him to hell.

Allah (SWT) will ask how one behaved with his neighbour. The right of the neighbour includes: if he raises the walls of his home, no impediment be created, and if he asks for little things, such as water and utensils, these must not be denied.

Wives' Obligations to Husbands[11]**:** It is reported in *Ahadith* (traditions of the Prophet (SAW)) that for a woman who offers her five-times-a-day prayers, fasts in the month of Ramadhan, keeps away from evil desires, is obedient to her husband, there is the good tidings that she may enter paradise through any door she desires. It is reported in *Ahadith* that if it were permissible to lie prostrate before anyone else except Allah (SWT), the wives would have been instructed to lie prostrate before their husbands. In respect of the obligations that wives have to their husbands, the Prophet (SAW) said: "The obligations the wives owe to their husbands are that they should not keep away from them even if they be seated on the camel's back; they should not keep optional fasting without the permission of their husbands, neither should they go outdoors without the husband's permission" . The Prophet (SAW) said that the husband's right over the wife is like his right over them (Muslims); whosoever betrays the right of the husband, she betrays the right of Allah (SWT). The wives ought not remind their husbands of their favours in allowing them (husbands) to use their (wives) money, nor should they ask for divorce. In adverse situations, when hunger, poverty,

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and miseries may have befallen these families, the wives must not put on a distressed look, and must not mutter about the distresses being faced; they must not be casual in respect of providing service to their husbands; they must express their love and affection; they must do the make-up for the sake of their husbands; they must not visit their parents' and relations' homes without the permission of their husbands.

Husbands' Obligations to Wives[12]: The Husbands also have obligations to their wives: they must share their food with them; provide them the clothing of the quality they prefer for themselves; must not rebuke them, nor should beat them; when they are well off, they should benefit their wives as well; and always advise them to do good deeds. Ayesha (RA) said that when the Prophet (SAW) was at home, it seemed as if he was just one of them. For the pleasure of Ayesha (RA), he would step down to her level and provide enjoyment to her. Once he set a competition with her in racing: once she won, and then he won. Then he said to her, "We are levelled in this competition: you won one time and I won the other time". What a great example has been set by the Prophet (SAW) for the Muslim men!

In a *Hadith* of the Prophet (SAW), it is so reported that the Prophet (SAW) said: "Jibrail (AS) cautioned me about the rights of women so much so that I felt that divorce would be prohibited". The Prophet (SAW) said: "O Ayesha, whosoever amongst men does not pay due respect to the rights and privileges of women, it surely is true that on the Day of Judgment, Allah (SWT) would withhold the blessings of *Jannah* (paradise) from him. O Ayesha, whosoever has two wives, and does not treat them equally with justice in respect of money, food, clothing, sharing of nights, and if he treats them preferentially, he is cursed by Allah (SWT), His angels, and all men and women".

Privileges of Slaves and Servants[13]: The Prophet (SAW) is reported to have said in his sermon: "O people, fear Allah,

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and take care of the slaves and needy persons; feed them with whatever you eat, provide them the clothing that you prefer for yourself, don't burden them with work load which is beyond their physical capacity, for they have been born the same way as you have been born".

Once Amirul Mominin Uthman (RA) twisted the ear of his slave. He then regretted , and asked the slave to twist his ears. The slave declined to do it, but he kept on insisting until the slave twisted his ears.

It is reported that Abu Zar Ghaffari (RA) one day slapped his slave on the face. The slave came to the Prophet (SAW). The Prophet (SAW) admonished Abu Zar Ghaffari (RA) and advised him not to slap on the face of a person who offers his prayers. The Prophet (SAW) further advised: "Feed them (i.e. the slaves) with the same food that you eat, provide them the same kind of clothing as you use yourself, and if you are unhappy with him, sell him". "Abu Bakr Siddique (RA) reports from the Prophet (SAW) that those who give trouble to their subordinates (needy person, or a weak person, or a slave), and do not treat them well, will not go to paradise".

It is reported that a person asked the Prophet (SAW) as to how many times he should seek Allah's forgiveness for the wrongs he has done to his subordinates and helpless people, the Prophet (SAW) said: 'Seventy times every day".

Muslim Brotherhood[14]: Makhdoom-e-Jahan (Rah A) has expatiated on this aspect with reference to the examples seen in the lives of Prophet's (SAW) companions. Makhdoom-e-Jahan (Rah A) says that when they met each other they would ask about each other's welfare, and by welfare they would mean their performance in the obedience to Allah (SWT). If they would ask, "Are you well?" they would mean 'Are you steadfast in the *Deen*'. In short, they were interested in nothing else but the *Deen*. They were also gifted with a novel way of making sacrifice. It is narrated about two companions of the Prophet that, when they met

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one another, one of them met with a smiling face while the other remained grim. In order to explain his grim behaviour, he made reference to a *Hadith* of the Prophet (SAW) wherein it is stated that 'when two Muslims meet each other, they are blessed with a hundred blessings, ninety goes to the one who greets with greater pleasantries and smiling face, and ten goes to the other'; and, in the light of this *Hadith* he wanted his brother companion to be blessed with the total blessings. Similar to this, there is another story of a Prophet's (SAW) companion who fell ill, and his friends did not come to visit him for some days. On enquiry, he found that they had borrowed money from him and had not paid back, and so were reluctant to visit him. The Prophet's (SAW) companion said, "Hell with the money that keeps a friend away from his friend." Then he announced that he had written off all the loans.

The companions of the Prophet (SAW) also avoided back-biting. Jabir (RA) reports that once the companions of the Prophet (SAW) were sitting in the company of the Prophet when the stinking smell of a dead body was felt. The Prophet (SAW) said that that was the smell of those who did back-biting. It is said that, in the days of the Prophet's (SAW) companions, back-biting showed up as the stinking smell of a dead body. Albeit, later on when the society got more used to back-biting, this phenomenon ceased to show up.

Good Behaviour: In the teachings of the Makhdoom-e-Jahan (Rah A) and in his life style, good behaviour occupied a prominent place. Simple abstinence from the pleasure of life, per se, was not his life style. Even though he preferred to remain hungry, it did not mean that there were no provisions for entertaining the disciples, and his admirers. From the study of the collections of his *malfoozaat*, it becomes evident that, every day after *Maghrib* prayers, meals were served[15]. Similarly, after *Eed* prayers as well, people were entertained. He also used to accept invitations from people.

He considered the cultural rituals -- not forbidden

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under *Shariah* laws -- as nothing objectionable, and in his teachings and life style no untoward importance was given to simple abstinence per se. In this context, Makhdoom-e-Jahan (Rah A) referred to the book '*Qoot-ul-quloob*' (this book was written in the period not very long after the Prophet (SAW), and is a trustworthy book) wherein it is written: "In our times some rituals have become current[16] which are called Islamic rituals". Makhdoom-e-Jahan (Rah A) was asked about *saindoor* (red-pigment powder) which the ladies used: the question asked was whether the use of *saindoor* was allowed, and whether this did not become questionable under the Prophet's (SAW) tradition which says: He who copies people of other faith becomes one of them. Makhdoom-e-Jahan (Rah A) said that if it was forbidden it must have been mentioned in the book '*Kanz-ul-Masael*'. Qazi Ashrafuddin added that the *ulama* have researched into this very extensively, and did not find any evidence suggesting that the use of *saindoor* was specified as a religious ritual of the non-believers. At this point, Makhdoom-e-Jahan (Rah A) spelt out a maxim that 'if one acts upon something which is specified as a religious act of a non-believer, it will become condemnable under the Prophet's (SAW) warning against copying people of other faith, otherwise not'. He elaborated it further, and said that the non-believers eat, drink, sleep, etc, but our eating, drinking, sleeping, etc. are not condemnable. Albeit, *abeerbazi* (a Hindu ritual) is condemnable, for this is their religious ritual.

Makhdoom-e-Jahan (Rah A) justified the exchange of humour amongst the dervish, and said that this has been the *Sunnah* of the Prophet (SAW) and the traditions of the Prophet's (SAW) companions. It is reported[17] that, in the presence of the Prophet (SAW), *Ummul Momnin* Ayesha (RA) and Sauda bint Rabiya (RA) were sitting facing each other. There was melon kept in a tray in front of them. Hazrat Ayesha (RA) asked Hazrat Sauda (RA) to eat the melon, but Sauda (RA) declined. Ayesha (RA) repeatedly requested Sauda (RA) to eat, but she kept on declining. Ayesha (RA) again

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asked her to eat otherwise, she said, she would rub it on her face, and she, indeed, rubbed it on her face. The Prophet (SAW) laughed at seeing this happening; he asked Sauda (RA) to take the melon and rub on Ayesha's (RA) face. Sauda (RA) acted likewise. On this, the Prophet (SAW) laughed still more. Just at that time, Abu Bakr Siddique (RA) came; the Prophet (SAW) asked them to hurry up and wash their faces. Ayesha (RA) says that the fear gripped her which she felt for days after -- the fear was due to Abu Bakr Siddique (RA)[18]. Abu Bakr bin Abdullah reports that the Prophet's (SAW) companion used to hurl the peel of the melons on each other.

Once Abbas (RA) asked Umar (RA) to take a dive in the water and see who could hold his breath for a longer time.

In short, the Prophet's (SAW) companions did enjoy humour amongst each other, and the mystics, in following this tradition, exchanged humour amongst themselves (however, they did not taunt or jeer) but avoided being excessive. Therefore, it is given in *Awarif*[19] that Saeed bin Aas advised his son to live within bounds in being humorous, for excessive humour destroys one's goodness; taking unrestrained freedom in this respect only adds to follies and evils. However, to deny it completely displeases those who are affectionately disposed, and bewilders those who are loving. Therefore, one should neither deny humour completely nor should use it excessively. Makhdoom-e-Jahan (Rah A) says that the mystics have said that one should not banter with everybody; indeed, it is acceptable to banter with those who are familiarly known, and those who are affectionately disposed and whose character and behaviour are well-known.

Interpretation of Dreams: Everybody dreams, and wants to know its significance to his life. It is stated in *Hadith* that true dream (i.e. the dream which actually comes true) is one-sixth of Prophet-hood. However, the interpretation of dreams is not every body's job. Ibn Seereen (RA) was particularly gifted with the ability to interpret dreams, and Makhdoom-e-Jahan

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(Rah A) was the Ibn-e-Seereen of his time. People would come to him to seek interpretation of the dreams they would have seen: many such accounts are available in his *malfoozaat*. In *Ma'adun-ul-Ma'ani*; there is a chapter devoted to the interpretation of dreams. It is not possible here to narrate the different accounts in respect of the interpretation given about the dreams the people narrated to the Makhdoom for interpretation. Indeed, we would give herein some account of the guidelines given by Makhdoom-e-Jahan (Rah A) (i) for narrating one's dream for interpretations, and (ii) on the principles for the interpretations of dreams.

One should not narrate one's dream before everybody; he should rather tell it to a pious and God-fearing person. If one has a nasty dream, he should spit three times on his left side and then recite.

سبحان الله والحمدلله ولا اله الا الله والله اكبر

(Subhan-al-Lahay wal hamdo lil Lahe wa laiLaha illulLah wal Labo Akbar): this would save him from the ill-effects of the dream. One must not narrate the nasty dream to others. It is said that the interpretation given for the dream becomes true[9], and so if the interpretation given is good, good will actually happen. This is why it is advised that one must not tell his dream to everybody, and, if he does, the listener must give a good interpretation.

If one sees the same dream another time, it does not necessarily have the same interpretation. A woman once saw in a dream that a roof beam of her home fell down and got broken. She came to the Prophet (SAW) and narrated the dream. He (SAW) asked if she had narrated the dream to someone else on her way. She answered in the negative. The Prophet (SAW) asked whether some of her dear ones has been away. She said that her husband had gone on a journey. The Prophet (SAW) said that he would return safely. Later on, the woman saw the same dream. She again set off for seeking its interpretation from the Prophet (SAW). On the way, she met Siddique-Akbar (RA) who asked her where she

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was going. She narrated her dream to him and said that she was going to the Prophet (SAW) to seek its interpretation. Siddique Akbar (RA) said: "Why need you go to the Prophet (SAW), the interpretation of the dream is that your husband would die". The woman said to herself 'how was it that the two dreams were identical but the interpretation would be different!' She thought she better go to the Prophet (SAW). The Prophet (SAW) asked her whether she had narrated this dream to someone else on her way. The woman said that she did. The Prophet (SAW) asked her what the interpretation was given. The woman said that the interpretation given was that her husband would die. The Prophet (SAW) said that the interpretation given (first) comes true.

If two people of different status see the same dream, the interpretation is not the same. A few instances have been reported about Ibn-e-Sereen to whom some one having seen a dream sent somebody else to get the interpretation of his dream forbidding him from disclosing his name (i.e. the name of the person who had seen the dream). Ibn Seereen (Rah A) immediately responded, and said that it could not be his dream (i.e. the dream of the intermediary man); if someone had indeed seen this dream it must be that particular illustrious mystic -- he only could see such a dream.

Makhdoom-e-Jahan (Rah A) has also described some principles for the interpretation of dreams. One of the principles is 'to interpret by the action of the dream narrator'; this involves watching carefully the movement of the hands of the dreamer/dream-narrator while he is narrating the dream: if the movement is on the right side or towards the sky, the interpretation is good; if however the movement is towards the left or downwards, the interpretation is bad. Such interpretations depend on the movement of the dreamer.

The other principle is related to the interpreter himself. For example 'Interpretation based on interpreter's hearing': the interpreter must concentrate on his ear's hearing, while the dreamer narrates the dream; if he hears something which is considered as good tidings such as *Azaan* (the call

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for prayer), or recitation of the holy Quran, or the talk about Allah, Prophets and *A ulia A llah* (the illustrious mystics), it should be interpreted as good; and if the sound heard is not considered a welcome sound, such as calling bad names, or crying, the interpretation will not be good. In the same way, there is also the 'Interpretation on the basis of seeing'. For example, if, while the dreamer is narrating the dream, the interpreter sees something good or pleasant, such as a beautiful or good looking person, the interpretation is good and if he sees something bad, the interpretation is bad.

Unexplained Relationship Between Things and Events[21]**:** In daily life, one talks about or experiences something for which he can find no plausible explanation. In a society, many people get this kind of experience. Makhdoom-e-Jahan (Rah A) has talked about these things,and has advised that such things must not be rejected outright: in many cases some relationship -- not the logical explanation -- between two things may be observed. Makhdoom-e-Jahan (Rah A) gives some such examples: it is said that the use of broken comb brings miseries; or the common use of comb between two persons creates dissention between them; or the burning of the peelings of onions and garlic, or sitting on door-steps, cause miseries. Makhdoom-e-Jahan (Rah A) says that in earlier days he did not give any importance to these things but, later on, he saw some literature containing these things. In this respect, the Makhdoom's advice is that one must not reject such things which are in vogue in the Muslim society, neither should he forbid others in this respect, for it is quite likely that these have a basis somewhere. Makhdoom-e-Jahan (Rah A) says[22]: "Therefore, I myself saw something in Muslim homes which appeared *makrooh* (not proper) to me in the first instance, but later on I found these things given in literatures. For example, it is a popular belief amongst women that the peelings of onion and garlic must not be burnt in homes. In earlier days, I used to wonder what could be the basis of this belief, but later on I found it

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mentioned in literature under the chapter 'Those things that cause poverty and misery'. Similarly, I had heard that one must not sit on door-steps, for this also causes poverty. I wondered how was it, but later I found it mentioned in the same chapter. Again, I used to hear at home and elsewhere that one must not broom at night for this also brings poverty: I found this also mentioned in the same chapter.

Related to these matters is the issue of magic and sorcery. In sorcery, one uses certain kinds of words and methodology which produce cognizable effects. The Prophet (SAW) was afflicted with sorcery. In order to dispel its effects, the *Quranic surah, surah Falaq wa sura Naas*, were revealed. And as has been reported in the traditions, the doll used for the enchantment had seven knots and seven needles pricked into it. It was when these knots were untied and the needles taken out, and the *moazatain* (*sura Falaq and sura Naas*) recited, that the effect of sorcery were completely dispelled. It is worth noting that while the Quranic verses were recited, the knots and the needles also had to be removed, to ensure full recovery - simply recitation was not deemed to be enough.

Likewise, there are a number of practices that do have effects, but the reasons are unknown. Two such incantations are given below:

First Incantation : Makhdoom-e-Jahan (Rah A) says[23], "The manifestations of Allah's power and authority bewilder all learned and wise men. Thus it is reported in literature that if one takes two baked clay pots (unused ones) and writes on them the following, and then gives them to an expectant lady and asks her to hold them and see at them with her two eyes and then put it under her feet and press it, the child would be easily delivered. This incantation

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2	9	4
7	5	3
6	1	8

(Use either the above or its alphabet equivalent according to numeralogy)
is very effective, but no one will be able to know how and why this works".

Another Incantation: Makhdoom-e-Jahan (Rah A) said[24]: "It is reported that if somebody has a snake-bite, one should recite the following Quranic verse

قال القها یا موسی فالقهافاذاهی حیة تسعیٰ ہ قال خذها ولاتخَف
سنعید ها سیرتهاالاولیٰ۔(سورۃطٰہٰ،آیات۱۹تا۲۱)

(Qaala alqaha ya Musa falqaha fa iza hiya honyatin tasqa.Qala Khuzha wa la takhaf sano'edaha seratal oda) (Surah Taha, verse 19-21) then puff on water and give it to the person having the snake-bite for drinking; even if a drop of this water enters into his mouth, he would recover.

The Last Journey : Everyone is faced with the fact that death will take him over someday. It is very scaring to know of what may pass in the grave, and so one must never put it out of his mind.All *ulama* and the spiritual leaders of Islam are unanimous that a really successful person is one who remains steadfast in his *Iman* (belief) when he passes away. We have been instructed to preach *kalma* (the words affirming faith on Allah (SWT) and His Prophet (SAW)) to the person who is on his death-bed, and one should talk about the good tidings promised in the life after death, rather than the difficulties.

Note: An alternative incantation is to write the following Quranic verse on a piece of paper, fold it and then wax it, and then tie it on the left thigh of the expectant lady. This will conveniently cause the delivery of the child. The Quranic verse is Surah Ashquaq, verse 4-5

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Every Muslim is ever-conscious of facing the questions asked by *nakirain* (the angels who would come in the grave to ask questions in respect of the fundamentals of belief and Islam). Makhdoom-e-Jahan (Rah A) says that if the dying person has remained steadfast in his *Iman*, then he has passed the crucial test. Makhdoom-e-Jahan (Rah A) says[25] that the appearance of *malik-ul-maut* (the angel deputed to snatch life) is not scary to the blessed persons: they appear before the blessed person in a way that the dying person feels happy and comfortable. *Ummul Mominin* Ayesha (RA) said to the Prophet (SAW): "Since you have told us about the dread of *munkir-nakir* (the angels who would ask the dead person questions after burial), and the hard-pressing of the grave, I feel uneasy and nothing comforts me". The Prophet (SAW) said: "O Ayesha, the voice of *munkir-nakir* would be felt as though a son had said to his mother that he had been having headache and the mother would very affectionately press his head gently. When *munkir nakir* asks a *Momin* as to who his *Rab* (sustainer) is, who his Prophet is and what his *Dæn* is, and the *Momin* answers them all correctly, he opens the door of the paradise and asks him to see his eternal abode, and then asks him to sleep comfortably just as a bride sleeps with bridal comforts. Indeed, all these tidings are for those who, all the time keep concerned with the *Dæn*, and seek Allah's forgiveness, and are conscious of the Hereafter. This also shows that those who are living, and remember their dear ones who have passed away, are, in fact, conscious of their Hereafter. Therefore, the living ones must pray for their dear ones who have passed away, seek Allah's forgiveness for them, give alms, and make offers of their good deeds to them and pray that Allah may add these up in their (i.e. who are deceased) *nama-e-aamaal* (the account sheets of their good/bad deeds). This not only helps those who pray for the deceased, but earns for them (deceased) Allah's forgiveness and results in elevating their rankings in the Hereafter. Makhdoom-e-Jahan (Rah A) says[26] that the first night for the deceased (after burial) is the most difficult, and so the living relations of the deceased must very

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generously give alms, and offer two *raka'at* prayers. The method to offer this prayer is as follows: in both the *raka'ats*, after *Surah Fateha, Ayat-ul-kursi* (one time), *Surah Takasur* (ten times) and *surah Ikhlas* (ten times) have to be recited. After *salaam*, one should pray to Allah (SWT) that the *sawaab* (rewards) of the prayer be offered to the deceased, and he must also seek Allah's forgiveness for him. The offering of *sawaab* of good deeds done must be made a routine: it is also recommended that *Surah Ikhlas* be recited ten times and then its *sawaab* be offered to the deceased. Also, at the burial time, specific *ayat* of the Quran are recommended to be recited while putting earth on the grave. Also, it is recommended that after burial some specified words

لا اله الا اللّٰه الحليم الكريم سبحان اللّٰه رب
العرش العظيم والحمد اللّٰه رب العالمين

(*La ilaha illul Lahul Haleem-ul-Karim, Subhan-al Lahe Rab-ul-Arshil-Azeem wal Ahmado lil Laha Rab-il-Aalamin*) be recited as a reminder to the deceased to strengthen his confidence in giving the right answers to *nakirain's* questions. Also, the eulogising words for Allah may be recited

سبحان اللّٰه 'الحمد اللّٰه اللّٰه اكبر

(such as *Subhan Allah, alhamdo lillah, Allah-o- Akbar*), and *fateha* may be offered. For further details, consult chapter 55 of *Ma'adan-ul-Ma'ani* and letter no.21 of *Maktoobat-e-Sadi*.

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2. *Ma'adan-ul-Ma'ani*, p 551.
3. Ibid. p 59.
4. *Khawn-e-Pur Na'amat*, p. 69.
5. *Maktoobat-e- do Sadi*, translated by Shah Qasimuddin, p 309.

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6. *Khwan-e-pur-Na'amat*, p. 79
7. *Fawaid-ul-MuriDeen*, p. 82
8. Ibid. p. 86.
9. Ibid. p. 90.
10. Ibid. p. 94.
11. Ibid. p. 97.
12. Ibid. p. 100.
13. Ibid. p.106.
14. *Ma'adun-ul Ma'ani*, p. 449.
15. *Khawun-e-pur Na'mat*, p.84.
16. *Ma'adun-ul-Ma'ani*, p. 449.
17. Ibid. p.452.
18. Ibid. p.453.
19. Ibid. p. 453.
20. Ibid. p. 487.
21. Ibid. p. 511.
22. *Khwan-e-pur Na'amat*, p. 170.
23. *Ma'adan-ul-Ma'ani*, p. 514.
24. *Khwan-e-pur Na'amat*, p. 97.
25. *Ma'adan-ul-Ma'ani*, p. 534.
26. Ibid. p. 526.

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CHAPTER 15
TASAWWUF AND THE MYSTIC WAY

The origin of Tasawwuf: Tasawwuf is the essence of Islam. This is nothing extraneous to Islam. It has its origin in the Quranic verse which means 'Allah is close to those who are Allah-conscious, and who practise *Ihsan*'. According to this *ayah*, *'Ihsan'* is the highest stage of spiritual development. The word *'Ihsan'* has been elaborated upon in a *hadith*, which says: "*Ihsan* means that in one's prayers, one must feel as though he is seeing Allah, and if he is not blessed with the experiences of this vision, he must have the feeling that Allah is seeing him". The knowledge that leads to *Ihsan* is called *Tasawwuf*, and those who follow the path of *Tasawwuf* are called *salik* (follower of the mystic path), and the methodology used in following the mystic path is known as *Tariquat*. The word *Tasawwuf* is sometimes misconstrued as something extraneous to Islam, for this does not appear in the Quran or the *Hadith*. Another reason which leads to this misconception is, indeed, based on the highly questionable behaviour of some of those who profess this. However, just as Islam cannot be held responsible for the undesirable behaviour of the common Muslims, *Tasawwuf* cannot be dismissed as something unacceptable because of the misbehaviour of some of those

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who profess it. A little reflection on the general world of knowledge would show that it is a common practice to coin terms and terminologies for the academic development of a subject. Thus we find that for benefitting from *Ahadith*, the principles of *Ahadith* were developed, and numerous terminologies were enunciated, for example *Hadith mutawatir, mashhoor, aziz, gharib,* etc. Similarly, in Islamic jurisprudence, in addition to *haram* (forbidden), and *halal* (permissible), other terminologies, such as *wajib, mustahab, makrooh-e-tahrimi, makrooh-e-tanzihi,* etc. became in vogue. For imparting Islamic education, the Nizami curriculum was founded. All these were academic work, and so no questions were asked about these terminologies, but, as *Tasawwuf* has been essentially a practical subject, its protoganists have had always been looked at with critical eyes.

Nevertheless, people have tried to explain the basis for adopting the word *Tasawwuf* for this subject. One of the plausible reasons given is that the root of this word is *'soof* which means wool, and so the person putting on woollen attires (blankets) was named as *Sufi*, and as, putting on woollen attires has been the Prophets traditions, so the *Sufia* were considered to follow the traditions of the Prophets. Another plausible reason given is that the *Sufia* put great efforts on cleaning their inner self to attain great heights of spiritual attainments; and as Allah (SWT) says: "Allah has, indeed, raised Adam to the most honourable position". Makhdoom-e-Jahan (Rah A), in one of his letters, has dwelt at length on the origin of *Tasawwuf*, but this does not deal with the etymology of the word *Tasawwuf*, it rather provides the logical grounds in support of its being an Islamic concept, as exemplified by the analogies of the acts and manners of the *Sufia* with the acts and manners of Prophets : some excerpt (its translation only) from this writing of the Makhdoom-e-Jahan (Rah A) is given below[1]:

> Let it be known that the laws and practices of *Tasawwuf* date back to the earliest time of

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human history: this is nothing new, the Prophets and the *Siddiques* (supremely truthful people) have abided by it. The bad practices and the evils of the present age have been responsible for the bad perceptions about the *Sufis*. That people blame them for impiety is because the *Sufis* themselves have not lived upto the norm of *Tasawwuf*; their indulgence in practices contrary to the requirements of *Tasawwuf* has given bad name to it. Otherwise, *Tasawwuf* is the essence of *Deen* and *Iman*. According to the people of *Tariquat* (the methodology for following the mystic way), there are three levels of *Tasawwuf*: (1) Sufi, (ii) *Mutasawwif*, (iii) *Mutashabbeh*. A *Sufi* is one who has completely denied his own self and exists in the presence of Allah. He is completely freed from the desires of the self, and has the expert knowledge of the truth of existence. The *Mutasawwif* is one who strives hard in devotional prayers and exercises so that he attains the standing of a *Sufi* and follows the footsteps of the *Sufis* in order that he becomes one of them. As for the *Mutashabbeh*, they appear to follow the *Sufis* in their behaviour but lack the spirit of the *Sufi's* ways. The rituals of prayers, fasting, routine devotional prayers and exercises, remembrance of Allah, and all other practices he does, are not for earning the favours of Allah, but are meant for earning worldly gains such as positions of authority and the fulfillment of one's desires: these are the people who earn had names even for the good people. Despite all this, it may still be hoped that some of them may end up being one of them (i.e. the *Sufis*) However, if you ponder on the origin of *Tasawwuf*, you would be able to

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trace it back to the days of Adam (AS). He was created out of clay, and was then raised to the position of being singularly chosen and high ranking: he was made His viceroy on earth, and then was made a *Sufi*. Let me explain this by analogies and similies. The *Sufi*, in the earliest phase of his training sits in *arbayeen* (forty days of devotional prayers in isolation). He (Adam) first sat in *arbayeen* between Tayef and Makkah. Allah (SWT) says that He, with His own Hands, fermented for forty days the clay for creating Adam (AS). When this *arbayeen* of Adam - in the state of *Tajreed* (being cut off from others) - was completed, he was infused with the soul by Allah (SWT) , and his heart was enlightened with reason and wisdom. Thus his heart made him eloquent and he started unravelling the secrets (of creation), and spiritual light. When he became aware of the favours he had been blessed with, he became overwhelmed with joy and praised Allah (SWT) in gratitude for His favours. The Prophet (SAW) said, "Whosever devotes forty days exclusively for the remembrance of Allah (SWT), Allah blesses his heart and tongue from which flow the fountains of wisdom". It is also the practice of the *Sufis* that they gather in a particular place and talk about their inner experiences. Thus Kabah was established for such a meeting place for the *Sufi* Adam (AS). Thus *Kabah* is the first *Khanquah* established on the earth. Before this, there did not exist any *khanquah* (monastery), the *khirquah* (dervish dress) and *khanquah* thus had their origin from the days of Adam (AS). Thereafter, Noah (AS) used just one blanket thoughout his life, which was offered to him by Shees (AS) in the first

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meeting between the two. In *Tasawwuf*, the great job of the *shaikh/peer* is to train his disciple, i.e. *mureed*, to attain the standing that qualifies him for decoration with his *khirquah*. Prophet Isa (AS), i.e. Jesus, always put on the woollen cloth. When it was the time of Prophet Muhammad (SAW), he too adopted blanket for his attire (this had also been the tradition of Prophet Ibrahim (AS)), and used Kabah as his *khanquah*. Furthermore he also earmarked a specific corner in the Masjid-e-Nabavi for this purpose. Amongst the Prophet's (SAW) companions those who were particularly devoted to following the mystic way, the Prophet (SAW) sat with them, and communicated with them on the secrets of the mystic way. This particular group of *Sufia* comprised nearly seventy people. It also had been the tradition of the Prophet (SAW) that when he honoured any of his companions, he would give them his covering sheet, or attire, and this particular person would be known as *Sufi*. Thus you can see that *Tasawwuf* and *Tariquat* began with Adam (AS), and reached its climax and perfection in the hands of our Prophet (SAW).

Historical perspective of Tasawwuf: Moinuddin Dardayee, in his *'Tarikh-e-Silsila-i-Firdausia'* has presented a short, yet quite informative background of *Tasawwuf*. Herein are being presented some extracts from this book: this would serve as an introduction to the understanding of the origin and development of this subject [2]:

> The Prophet's (SAW) sermon given on the occasion of his last pilgrimage contained all the

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basic principles of Muslim social and political system. He said:

O people gathered here, please listen and keep in mind that we may not meet again. I am trampling down all the customs of the days of *jahiliya* (ignorance). Just as you hold sanctified this day, this month, and this place, the blood, property and honour of a Muslim must be held sanctified by other Muslims. Allah will ask you to account for all your deeds. Beware, do not get astray after I am no longer amongst you, nor should you kill each other. Just as you have rights over your wives, they too have their rights on you. Be soft to them, treat them with kindness, and be Allah-fearing in taking care of their rights. Treat your slaves nicely: give them to eat what you eat yourselves, provide them the clothings which you prefer for yourselves; if they do some wrong, forgive them or relieve them of their bondage to you: they are also Allah's servants and so they should not be treated harshly.

Neither an Arab is superior to an *Ajami* (non-Arab), nor any non-Arab is superior to an Arab. All of you are the progenies of Adam (AS) and he was created out of clay. You have no right on anything belonging to your brother unless he gives it to you out of his free will. Remember, don't be unjust. I have left behind for you one thing; if you hold it fast, you will never get astray after I am no longer amongst you -- and that thing is the Quran. O ye people, the sincerity in one's deeds, wishing well for the Muslim brethren, and unity in the ranks, are the

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three things which keep the hearts clean.
All revenge for the killings in the past is nullified, and, to start with, I pardon the killing done against my family, namely the killing of the son of Rabia bin Al-Hars. All interests of the past are nullified, and, to start with, I nullify the interest due to my family, that is the interest due to Abbas ibn Abd-ul-Muttalib".

After the Prophet (SAW), the righteous caliphs also followed the guidance given by the Prophet (SAW), and got enlightenment from the lamp lit by their beloved mentor and guide. But afterwards, the seat of caliphate was overtaken by people of princely attitudes, and during the period of *Banu Umayyah* rulers a great transformation in the social and political set-up took place: *baitul maal*, which was meant for the welfare of the people, became the personal properties of *Banu Ummayah's* rulers, and they began spending from it extravagantly for their comforts and luxury. The toil and blood of common Muslims were used for building palatial buildings. Sentinels were posted at the doors of the rulers, and direct access to the rulers was denied to the oppressed people by the guards posted at the palace. The collective life and simplicity of Islamic way of life became the stories of the past. The results of this transformation were very regretful. The piously religious group of the society withdrew themselves from partaking in the affairs of the present set-up, for they thought it would not be serving the cause of the *Deen*. They rather thought it was in the interest of their piety and good deeds that they stayed back from getting

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involved in the then set-up. The result was that, as early as the first century Hijri, the government became deprived of the services of religious, sincere, and illustrious people of the Muslim community. The opportunists and flatterers filled up the *Banu Umayyah's* courts, whose tyrannical and highly objectionable way of governance greatly shocked the common Muslim masses. Those who had witnessed the glorious period of the Prophet (SAW), and the caliphate of his (SAW) righteous caliphs, were extremely grieved to see the tyrannical and regal way of governance. Those who had heard the words of the Prophet (SAW), in his farewell advice to Ma'az bin Jabal, on his assignment as the Governor of Yemen, which said Provide convenience to people, and not difficulties; give good tidings to people, and not bewilderment' were all stunned to learn about the tyrannical acts of the cruel *Banu Umayyah* governors, such as Mughira bin Sha'aba and Hajjaj bin Yousuf. The illustrious persons, such as Khwaja Hasan Basri confined himself to isolation for eleven years. The happenings such as that of Karbala, the siege of Makkah, the event of Harrah, and other shameful and heart-rendering events of the like had created a sense of diffidence and apathy in the people. In this background, there emerged the first generation of *Sufia*; who shunned the world and devoted themselves exclusively to the remembrance of Allah, and were overwhelmed by the fear of Allah.

Generation of Sufia : The downfall in the ethos and spiritualism that had first set in the middle of the first century Hijri, and the take-over of the government by people who

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used despotic and tyrannical method of governance, continued the downhill trend which could neither be halted nor reversed. Therefore, for those to whom the cause of the *Dæn* was dear, there was no way out but to stand up against this situation in order to sustain the spirit of Islam. For this purpose, they first tried to save themselves from this tribulation, and inculcate the spirit of Islam in themselves so that they become the model for emulation by the Muslims at large. If one studies the Muslim history, one would see that the account of the stalwart illustrious luminaries who strived for the reformation of the Muslim society is, in fact, the history of *Tasawwuf*. And this is the history about which the great orientalist Professor H.A.R. Gibbs once so remarked in his address delivered at the University of Oxford[3], that on such occasions -- and there were many such occasions-- when the Muslim culture was threatened to become obliterated, the group of *Sufia* came to its rescue, who with their vision, gave a new life to the ailing Muslim society, humbling all destructive forces.

The author of *Tarikh-e-Silsila-e-Firdausia* has discussed the stage-wise development of *Tasawwuf*, and dealt at length the pertinent aspects of each stage of development. Hereunder is being presented its brief summary extracted from the author's book[4]:

The time period of the first generation of *sufia* can be reckoned to extend from 661 AD to 850 AD. Some of the important names belonging to this generation are Uwais Qarni (Rah A), Hasan Basari (Rah A), Malik Dinar (Rah A), Muhammad Wasa' (Rah A), Habib Ajami (Rah A), Khwaja Fuzail Ibne Ayaz (Rah A), Ibrahim bin Adham (Rah A). Their centres of activity were Kufa and Basra, where the despotic *Umavi* governors had afflicted people with their oppressive rules, and humiliated the humanity with their shameful acts. The distinctive features of the *Sufia* of this period are: fear of Allah, insulating themselves from the rulers, little interest in writing books, isolation from people, and indulgence in remembrance of Allah and devotional prayers.

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They were very much awe-stricken by the fear of Allah: it is reported that once Hasan Basri (Rah A) was one night wailing and weaping; people asked him the reason; he answered that he was afraid that he might do some wrong unintentionally, and he did not know what the punishment would be.

They tried to keep themselves away from the rulers, so much so that they did not even want to see them. And if perchance they happened to meet them, they would very courageously admonish them on their wrong-doings, and would criticize them for their non-Islamic way of governance. It is reported in *Tazkirat-ul-Aulia* that once Khalifa Harun-ur-Rasheed came to the residence of Khwaja Fuzail ibn Ayaz (Rah A) with his vizir, Fazal . Fazal knocked at the door; the Khwaja asked from inside the house who the caller was. The vizir said that the *Amir-ul-Momnin* had come to see him. The Khwaja answered "what business he has with me; I have no concern with him". The vizir said, "One is obliged to obey the *Amir*; so allow us to come in else we would enter under the authority vested in the *Amir*" . The Khwaja said that he would not allow them to enter, but they might enter under their authority. The vizir and Harun-ur-Rasheed entered the house; the Khwaja put off the light. In the darkness, the hand of Harun-ur-Rasheed touched the hand of the Khwaja. The Khwaja said, "How soft is this hand ! I wish it remains safe from hell fire". Harun-ur-Rasheed was visibly moved to hear this. He asked the Khwaja to tell him some words of advice. The Khwaja said, "Your father (i.e. Abbas (Rah A)) was the uncle of the Prophet (SAW), and he once requested him to assign him the governorship of a province, to which the Prophet (SAW) said that he (i.e. Abbas) had been made the *amir* of his own self". Harun-ur-Rasheed said, " Please give me further advice". He said, "This country is like your home, and the people are like your family, so treat well your parents, show kindness to your brothers and sisters, treat the children with love and affection. If an old woman would go to sleep with empty stomach, she would hold you

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responsible on the Day of Judgment".

In short, one finds many such instances of courageous stand for truth, and dauntless expression of what is right before the rulers.

The third characteristic of the *Sufia* of this generation had been that they gave little importance to writing books. This is why there are very few books available of this period.

The fourth characteristic of the *Sufia* of this generation was that they were deeply absorbed in devotional prayers, and did not entertain the gathering of disciples and students around themselves. They were completely disenchanted with this world, and so preferred to sit in seclusion concentrating on devotional prayers: they exemplified the saying "Die before the death takes over".

The second generation of *Sufia* emerged as a reaction to philosophy and artifitially formal articulations. Some important names of this period have been : Khwaja Bayazid Bistami (Rah A), Zunnoon Misri (Rah A), Khwaja Junaid Baghdadi (Rah A). The Abbasi caliphs, particularly Mamun-ur-Rasheed had developed great interest in Greek Philosopny; in fact, it had become his love. Thus the books on philosophy and science were collected from all around the world, and were rendered into Arabic. The Darul Hikmat of Harun-ur Rahid played the leading role in this respect. Mamun-ur Rashid was fond of these books, and was particularly fascinated by the writings of Aristotle. Thus under the patronage of the Government itself a very large number of the books on Greek philosophy and Science were translated into Arabic: even individuals, influenced by the general academic climate of the time, translated such books. All these resulted in a great upsurge of interest in logic and philosophy , so much so that the human mind started raising questions about Islamic beliefs and practices. With logic and philosophy, artificial articulation of expression also had its sway. To quote Maulana Abul Kalam Azad, "When one becomes distanced from nature, and artificial articulation becomes the favoured way of expression, then one does not

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like to see things in their natural simplicity-- they just can't associate simplicity with beauty and greatness. Whenever they want to speak of the greatness of something, they put it in intricate expression using artificial articulation and exaggeration". This philosophical and artificial approach influenced all aspects of life: Allah's Self and His Attributes, the Quran, hell, heaven, miracles, ascension of the Prophet (SAW) all became subjects of discussion, and new interpretations were given to the Quranic verses. In this period of tribulation, excepting the *Sufia*, only few could remain steadfast in their pristine Islamic beliefs. The *Sufia* faced the onslaught of this tribulation, and they not only remained steadfast in the foundational concepts of Islam and their practices, as passed on to them by the earlier stalwarts of *Deen* , but, in order to counteract the distracting thoughts and precepts, they introduced and widely propagated the concept of Profound Love for Allah (SWT);

سپاہ تازہ برانگیزم از ولائت عشق
کہ در حرم خطرے از بغاوت خرد است

Translation: A new army I raised from the kingdom of love, for the Haram is endangered by the revolt of the intellect.

This generation of *Sufia* counteracted the logic/philosophy and artificial articulation with 'Love', for this was its appropriate answer.

سفالم را مئے او جام جم کرد
درون قطرہ ام پوشیدہ یم کرد
خرد اندر سرم بت خانہ ریخت
خلیل عشق دیرم را حرم کرد

Translation: His wine (of love) made my earthen cup the cup of Jaam; Within my drop,

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He put in the sea; My mind (intellect) produced idols in my head, Khalil's Ardent Love (for Allah) transformed the house of idols into Haram.

The second characteristic of this period was that the mental disarray created by philosophy and science were put in order with the power of the heart. In this respect, Ma'aroof Karkhi (Rah A) stressed upon *Istaghraque* (deep mediatation). Sirri Siqti (Rah A) stressed upon the belief of the Unity of Allah, and Zunnoon Misri (Rah A) dealt with *'Hall wa Muqaam'* in his writings in order to quell this tribulation.

The third generation of *Sufia* emerged in the tenth century A.D. -- the period when great expansion took place in the occupied territories under the Muslim control -- when new issues cropped up which needed to be addressed through interpretative provisions of Islamic jurisprudence. In this respect, Imam Abu Hanifa (Rah A),Imam Malik (Rah A), Imam Sha'afi (Rah A) and Imam Ahmad Humbal (Rah A) made great efforts to compile the Islamic jurisprudence with great wisdom and erudition that they were blessed with about the *Deen*. Thus four schools of Islamic jurisprudence were founded, which found wide acceptance in the *Ummah*, and a consensus about their acceptability was developed in the *Ummah*. Even though this work was done with utmost sincerity, but this also led to many leeway in the interpretation allowing unwanted relaxation from the law, and both the rich and the poor availed of this leeway of interpretation, contrary to the spirit of Islam that mostly suited the designs of their self. Maulana Abul Kalam Azad has given a true picture of this situation. He writes: "The deterrence based on giving credence to Quran and Sunnah had long been done with, and the basis of jurisprudence was now founded on pure whim; wild guess and conjecture soared high, with the result that the Islamic law, which had come to establish the rule of justice and truth, became a source of deceit, and a tool of oppression, loot, and usurpation. And what could be worse,

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evil was spreading in the name of Allah! Many an adultery were sanctified as lawful marriage under the prevarication of *Shariah*; many a usurpation, cruelty, fraudulent earning of livelihood were given sanction under *Shariah*; many a pilgrimage were performed which had no sanction in *Shariah*; many due *Zakat* (compulsory alms) were never paid; many an alcoholic and adulterer were acquitted".

These prevarications of *Shariah laws* resulted in such distortions of the religion that one felt that this tribulation would wipe out the sanctity of the religion and the spirit of Islam. Just then the comity of *Sufia* came to the forefront and actively strove to root out this tribulation. Some of the prominent names of this third generation of *Sufia* are: Shaikh Abu Saeed ibn Al Arabi (d.952 AD), Shaikh Abu Muhammad al-Khuldi(d.959 AD), Shaikh Abu Nasr as-Siraj (d.988 AD), Shaikh Abu Talib Makki (d.996 AD), Shaikh Abu Bakr (d.1000 AD), Shaikh Abu Abdur Rahman Aslami (d.1021 AD). The principal characteristics of the *Sufia* of this period were: purification of heart; reformation of inner self; and taking practical steps for the guidance of people.

در کنز و ہدایہ نہ تواں دید خدارا

آئینہ دل بیں کہ کتابے بہ ازیں نیست

Translation: You would not find Allah in *Kanz* and *Hadayah* (the books on Islamic jurisprudence), See inside the mirror of the heart, for there is no book better than this one.

These *Sufia* wrote books on the life and teachings of the *Sufia* of the earlier generation: Shaikh Abu Saeed ibn al-Arabi's book '*Tabaquat*,' Shaikh Abu Muhammad al-Khuldi's book '*Hikayat ul Aulia*', Abu Abdur Rahman Aslami's book '*Tabquat-us-Sufeen*' are some of the important books of this time. These *Sufia* established that there existed perfect harmony between *Shariah* and *Tariquat*, and proved that they

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are complementary to each other. Shaikh Abu Talib Makki's (Rah A) book '*Qoot-ul-Quloob*', and Shaikh Abu Bakr's (Rah A) book *'Al-ta'arif la mazhab ahle Tasawwuf* are important books written in this period, which contain detailed argumentation in support of the compatibility of *Shariah* and *Tariquat*. Two notable things that appeared in this period are: first *Tasawwuf* became an established academic subject, and its terms and terminologies were developed, and secondly the names of the different groups and lineage of *Sufia* became common knowledge . Syed Ali Hajveri (Rah A) has identified some eleven groups of *Sufia* in his book '*Kashf-ul-Mahjoob*', two of which, namely *Halooli* and *Hallaji* were considered condemned because of their belief in incarnation. The remaining nine became identified by the names of their founders, and were distinguished from each other on the basis of the characteristic temperament and fervour of their founders. For example, *Taifooria*, which was founded by Khwaja ba Yazid Bistami (Rah A), is characterized by fervour and intoxication by Divine love, and they preferred *sukr* (over powered with Allah's love) over *sahw* (tranquility). Nooria, founded by Shaikh Abul Hasan Bin Noori (Rah A), gave preference to *Tasawwuf* over *faqr* (being dervish), and company over isolation. Likewise, there were other groups, such as *Qaisaria, Mahasibiya, Tastariya, Hikmiya, Kharazia, Khafiftia, Saiyyariya,* which were respectively founded by Shaikh Hamdoom Qasaar, (Rah A), Shaikh Harith Bin Asad Mahasbi (Rah A), Shaikh Sahl bin Abdullah Tastari (Rah A), Abi Abdullah bin Ali Al Hakim Al-Tirmizi, Shaikh Abu Saeed Kharazi (Rah A), Shaikh Abu Abdullah Muhammad bin Khafif (Rah A), Shaikh Abul Abbas Sayyari (Rah A). Some of the terms which became current in this period are:*Sahw, Sukr, Faqr, Muquam, Haal, Vilayet, Fina, Huzoor, Ghaibat, Jama', Tafriq.*

After the tenth century, *Tasawwuf* assumed the role of a movement. By then, this had developed into a full-fledged subject; there were books now available on this subject, technical terms had been developed, and groupings of *Sufia* had also become manifest. This grouping must not be

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confused as contending groups: all of them had the same objectives, but, indeed, their methodology of teaching somewhat differed in respect of the order and preferences for the spiritual exercise that had to be followed. In short, in the tenth century AD, *Tasawwuf* became an established subject having both the academic as well as practical contents. The next three hundred years were spent in strengthening the foundations of this subject, and thus it became a self-contained subject, complete by itself, and became an important component of the religious life of a Muslim.

Some of the *Sufi* luminaries of the eleventh century who contributed books on the subject are : Shaikh Abu Naeem Ahmad bin Abdullah bin Ishaque Isbahanee who authored the book *'Hulyat-ul-Aulia'* which contained the biography of a few thousands of *Aulia*; Shaikh Abul Qasim Qushairi (d.1072 AD) who authored a few books, amongst which *'Risala-i-Qushairiya'* is very important, which contains all the terms which had come in vogue until then, and in it stress was given to making it clear that *Tasawwuf* was just another name for *Shariah* and *Sunnah*; Shaikh Syed Ali Hajveri's book *'Kashf-ul-Mahjoob'* is an important book on *Tasawwuf*, and the elders of this subject have recommended this book for study specially to those who have no *murshid* (spiritual mentor). The four works of Shaikh Abdullah Ansari Harvi (d. 1088 AD) namely 1. *'Manzil-us-Sayereen*,2. *Tabaquat-us-Sufia*, 3. *Kitab-e-Jama'ul Kalam*, 4. *Munajat* are very popular amongst the *Sufia*. The hymns and quatrain of Shaikh Abu Saeed Abil Khair (d. 1049) are also very popular amongst the *Sufia*. As the poetry makes great impression on the audience/listener, these poetic works became quite helpful in the propagation of *Tasawwuf*.

Amongst the *Sufi* luminaries of the twelfth century, Imam Ghazali (d. 1111 AD), Shaikh Abdul Quadir Jilani (d. 1166 AD) , Shaikh Ziauddin Abu Najib Suharwardy, Shaikh Muhiyuddin ibn Arabi (d. 1240 AD), Shaikh Shahabuddin Suhurwardy (d. 1234 AD), Najmuddin Kubra Firdausi (d. 618 Hijri) deserve special mention. They tremendously served

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Tasawwuf with their authorship, sermons, and teachings. Imam Ghazali's *'Ahyaul Uloom'* is a monumental work, which he authored for the reformation of the society after adopting the *Tasawwuf* way after having travelled widely, and undergoing through the rigours of spiritual exercises. This book reviews the works done until then, and then builds upon it. As he had spent a good part of his early years in the pursuit of philosophy, he also made an exposition on the limitations and unrewarding nature of this subject. He extended further the terminologies of *Tasawwuf* recorded by Imam Qushairi, and now this subject, which had so far been a practical discipline, became a proper subject of study.

Shaikh Abdul Quadir Jilani (Rah A) raised the stature of practice of *Shaikhy* (mentorship) to much loftier heights, and he used the gatherings where he gave his discourses as an instrument for the revival of the Islamic faith in the *Millat* (Muslim society) : in these gatherings, countless people embraced Islam, and many a Muslim heart, of weak faith, were rekindled with chaste and firm faith. Amongst his books, *'Ghuniyat-ut-Talibeen'* and *'Alfuyuzat-ur-Rabbania'* are well known. Besides these, there are also two collections of his sermons and discourses, namely *'Futuh-ul-Ghaib'*, and *'Fath-e-Rabbani'*. Shaikh Shahabuddin Suhurwardy's book *'Awarif-ul-Ma'arif* is a popular book: this contains the basic belief and principles of *Tasawwuf*, as also the organizations of *Khanquah's* set-up: this also contains the meanings of the terminologies used in *Tasawwuf*. The importance of this book is evident from the fact that this is regularly taught in many *khanquahs*.

Shaikh Ziauddin Abu Najib Suharwardy (Rah A) was a teacher of both *Shariah* and *Tariquat*. His book *'Aadab-ul-Muri-deen'* is an important work: this has been translated into Persian by Makhdoom-e-Jahan (Rah A) and is known as *'Sharh-e-Aadab-ul-Murideen'*, which has also been translated into Urdu.

Shaikh Muhiyuddin ibn Arabi is reported to have authored a large number of books but only two, namely

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'Fusus-ul-Hekam' and *'Futuhat-e-Makkiya'* are extant and well-known.

Shaikh Najmuddin Kubra's (Rah A) books/pamphlets namely *'Risala'* and *'Tabsira'* are well-known: Some excerpts from *'Risala'* have already been given in earlier pages.

Apart from the books written in prose, the books of poetry on *Tasawwuf* also came up in the twelfth century A.D. The great poets of this period have been : Hakim Sinai, Nizami Ganjavi and Khwaja Fariduddin Attar.

Hakim Sinai was the disciple of Shaikh Abu Yousuf Hamdani (Rah A). His seven *mathnawi* (a form of poetry) are known, but only one, namely *'Hadiqua'*, is extant. It contains eleven thousand couplets, arranged under ten chapters; amongst other things, it explains the different *'muquammat'* (stages) of *Tasawwuf* . To quote Maulana Shibli Naumani, Hakim Sinai laid the foundation of ethical poetry.

Khwaja Fariduddin Attar (Rah A) gave further refinement to this, and he also wrote his poems on *Tasawwuf* in the different forms of poetry, namely *'qasayed'*, quatrain, *'ghazal'*. Maulana Roomi was his great admirer. He is reported to have authored thirty books, and his couplets number about a hundred thousand. The Khwaja was the disciple of Shaikh Sana'an, and had received his *'Khirqua-i-Faqr'* (the robe of dervish) from Mujaddduddin Baghdadi. The Khwaja has written forcefully on *'Wahdat-ul-wajood'* (unity of existence).

Nizami Ganjvi though a court poet, he too served very much the cause of *Tasawwuf*: he wrote quite a few *'mathnawi'* on the subject of good manners, and *Tasawwuf*. *'Makhzanul Asrar'* is fully devoted to poems on good ethics and morality. In short, all these poetry works made important contributions to the cause of *Tasawwuf*.

The thirteenth century AD saw great upheavals in the Muslim society. The 'Tartar's invasion and rampage had shaken the foundations of the Muslim rule and the society, and the Muslims were overtaken by an overcast of gloom,

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dismay, and hopelessness. In this period of gloom, it was *Tasawwuf* again that gave new hope and life to the Muslim society; the *Sufia* of this period tried to restructure the Muslim society on three principles, namely, 1. Trust in Allah (SWT), 2. Preference of collective life over individual life, 3. Commitment to the revival of moral and ethical values.

The notable *Sufia* of the thirteenth century are: Saifuddin Bakharzi (Rah A), Badaruddin Samarquandi (Rah A), Shaikh Raziuddin Ali Lala (Rah A), Baba Kamal Junaid (Rah A), Khwaja Moinuddin Chishti (Rah A). Amongst the *Sufi* poets of this period, the prominent few are: Iraqui (Rah A), Shaikh Saadi(Rah A), Maulana Roomi (Rah A). Shaikh Iraqui (Rah A) was the disciple of Bahayuiddin Zakariya Multani (Rah A). He was most of the time seen indulgent in his poetry; his companion disciples once complained to their mentor, Shaikh Bahayuddin Zakariya (Rah A), that Iraqui, rather than performing the devotional exercises, was most of the time seen absorbed in his poetic work, and they read out a *ghazal* (form of poetry) of Iraqui, the last couplet of which read as follows:

چوں خود کردند راز خویشتن فاش عراقی را چرا بدنام کردند

Translation:
As He Himself lifted the veil from
His secrets, why should Iraqui be
blamed for this ?

Hearing this, the Shaikh said: "He reached the sought for destination". He called Iraqui, and asked him a few questions, then he adorned him with his *khiraqa* (robe) , and married his daughter to him. After the demise of his mentor, Iraqui set on travels and reached Qaunia, and here he regularly attended the discourse sessions of Shaikh Sadaruddin. In the end, he went to Syria, and passed away in the year 1289 AD in Damascus, and was laid to rest by the

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side of Shaikh Muhiyuddin Arabi. He had also composed a *mathnawi* entitled '*Ushshaque nama*' which is not available now. His famous book is *"Lam'at"*, which is in prose and is a unique book on ethics and *Tasawwuf*. Maulana Jami has written a commentary on this book, which is entitled *"Ash'at-ul-Lam'at"*. One of his quatrains, depicting love and ecstasy is as follows:

مراجز عشق تو جانے نمی بینم نمی بینم　　دلم راجز تو جانانے نمی بینم نمی بینم
عراقی رابدرگاہت رہے بنما کہ درعالم　　چواوسرگشتہ حیرانے نمی بینم نمی بینم

Translation: Excepting your love I see nothing in my life,
For in my heart I see no beloved excepting You;
Show to Iraqui the way to Yourself,
for in this world,
I see no one as wonder-struck and bewildered as he is.

Ohadi's famous poem *Jam-e-Jum'* became so popular that, according to Daulat Shah, four hundred copies of it were made within a month of its composition. It is said that the collection of his compositions, i.e. his *Diwan*, comprising seven thousand couplets was also available. A couplet from this is given below:

خاک ساراں جہاں رابہ حقارت منگر　　تو چہ دانی کہ دریں گرد سوارے باشد

Translation : Don't despise the humble people. Who knows that in the humble dirt there is hidden a horseman.

Shaikh Sa'adi's *Pand Nama*, *'Gulistan'*, and *'Bostan'* are popularly known in the world of literature. There seems to have been three phases in his life, namely education,

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travelling, and devotional prayers. For his spiritual trai ing, he became the disciple of Shaikh Shahabuddin Suharwardy (Rah A), and he had his worldly education under Abul Farah ibn Jauzi (Rah A). To quote Allama Shibli Naumani, there is no one comparable to him in poetic compositions on the subject of ethics and morality: one of his couplets is

ہر کس از دست غیر نالہ کند　　سعدی از دست خویشتن فریاد

Translation : Everybody complains of the wrong done by others, Sa'adi blames his own hands.

Maulana Roomi was a great religious scholar in his earlier days, but became completely transformed (to a *Sufi*) as a result of an admonishment from Shams Tabrez (Rah A). He had his training under the illustrious mystics such as Muhiyuddin ibn Arabi (Rah A), Maulana Sadaruddin Qaunvi (Rah A), Shaikh Shahabuddin Suhurwardy (Rah A). He strived hard in quest of spiritual attainments. *'Mathnawi'* is his well-known work, about which it is said:

مثنوی مولوی معنوی　　ہست قرآں در زبان پہلوی

Translation: The 'Mathnawi' of Maulana Room is as though the Quran is written in Persian.

In short, while on the one hand, the barbarism and havoc of the Mongols had shaken up the Muslims in the thirteenth century, the *Sufi* poets and other illustrious mystics of the time worked for setting in order the mental and spiritual disarray of the Muslim society, and, with their thoughts and actions, they provided the leadership for reorganizing the thoughts and actions of the general Muslims,

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and thus reorganized and restructured them on sound footing. Thus a new life was infused in the *Ummah* (Muslim community). In this period, the systems of spiritual order that became popular in India numbered fourteen, the names of which have been given by Abul Fazl in his *'Aain-e-Akbari'*. However, according to Prof. Khaleeque Ahmad the ones which really made an impact in India numbered only six, namely *Chishtiya, Suhurwardia, Quadria, Shattaria, Naqshbandia,* and *Firdausia*. Makhdoom-e-Jahan (Rah A) is a very notable mystic of the *Firdausia* order. He lived during the seventh and eighth century Hijri. His active period as a spiritual guide, teacher, and reformer extends over eighth century Hijri, i.e. fourteenth century A.D. As given above, *Tasawwuf* as a discipline had been fully established by the thirteenth century A.D.; thereafter it was consolidated. Makhdoom-e-Jahan (Rah A) came in the period when *Tasawwuf*, as a discipline of religious knowledge, had reached its zenith. Therefore, Makhdoom-e-Jahan's (Rah A) work as a spiritual guide and teacher was focused on the academic and practical teachings and training of *Tasawwuf*. Hereunder, we would give some account of his teachings about *rah-e-sulook* (the mystic way).

Urge for Rah-e-Sulook: The righteously disposed nature of a *Momin* is ever-seeking the way to Allah (SWT). Looking back at the history of *Tasawwuf*, one finds that as early as the first century Hijri, the caliphate succumbed to kingship, and the ruler adopted despotic methods of governance. In this period of tribulation, the righteously disposed nature of the people sought the way to Allah (SWT); and the mystic luminaries of that period, for example Hasan Basri (Rah A), introduced the concept of the fear of Allah (SWT) to keep oneself safe from the tribulations of the time. Thereafter, when the four schools of jurisprudence tried to guide the *Ummah* on ever-increasingly new issues, through the interpretive provisions of the *fiqh*, the revolting nature of the base self of people started trampling down the spirit of the religion through prevarication (this has been very aptly

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been described by Maulana Abul Kalam Azad, as given in the foregoing pages). When intellectualism, under the influence of Greek philosophy, started questioning even the very foundations of Islamic belief, this very righteously disposed nature of the people came to its rescue, and tried to counteract it by inculcating the profound love for Allah (SWT). When the Tartar's invasion crushed the Muslim states, and then put into disarray the whole fabric of the Muslim society to the extent that one wondered if, at all, it will ever be able to recover from this ruination, it was again the righteously disposed nature of the Muslims which took shelter under the benevolent protection of the *Sufia*, who enlightened their inner self with such lofty ideals as 'faith on Allah' (SWT), 'collective life' and culturing their behaviour with the ethos sanctioned by Allah (SWT)'. What this 'righteously disposed nature' is. This is the God-gifted natural disposition of every person, which instinctively tries to keep him away from vices, and urges him to seek the righteous path. When it gets overpowered by *Nafs-e-ammara* (base self), then this very person becomes the follower of Satan. The tribulations through which the Muslim society passed, as briefly narrated above, were often the result of the machinations of the Muslims themselves, who were, in many cases, also apparently faithful followers of *Shariah*, including the *ulama-e-soo* (the *ulama* sacrificing the spirit of Islam for worldly gains). But their crooked thinking gave rise to such tribulations that it brought nothing but shame to the society. But the people at large felt disgusted with this situation, and sought the righteous path to Allah (SWT). Under such circumstances, there emerged the *Sufia*, who provided the guidance to Truth-seekers in all periods of time, and kept the spirit of Islam alive through their academic, intellectual, and practical efforts. What else could better speak for the truthfulness of *Tasawwuf*. Every righteously disposed *Momin* has been the seeker of the way to Allah (SWT). Makhdoom-e-Jahan (Rah A) has very nicely tried to satisfy the needs of such seekers of the way to Allah (SWT) through

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his teachings. He has, in his letters and *malfoozaat*, dealt extensively on this aspect which even today stand as a beacon light to the seekers of the way to Allah (SWT).

Shariah and Tariquat : When, by the grace of Allah (SWT), a person becomes a Muslim, and consciously recites and accepts the *Kalma Tayyaba* (the basic covenant of faith), it becomes incumbent upon him to have full faith in the Unity of God, and then he must fully follow the traditions of the Prophet (SAW). Be it the matter of faith or its practice, one gets proper guidance from one and the only source i.e. the Prophet's (SAW) teachings (even the Quran - its words and the meaning - was made available to us through him (SAW)). Whoever gives credence to his intellect over the Prophet's (SAW) teachings would be doing this at the cost of his *Iman*. The Prophet's (SAW) teachings in respect of Do's and Don'ts, faith and practice, social behaviour, etc. is called *Shariah*. To accept them without reservation is Islam, and to remain steadfast in practicing them is *Deen*. Therefore, it is incumbent on all Muslims, men and women, to abide by the *Shariah*. There are two aspects of this *Shariah*, one is related to the formal practices, and the other is related to the spirit of the formal practices. The second aspect is inclusive of the first; therefore *Shariah* comprises both the external form and the internal spirit of Islam, yet the distinction is made: the externally visible form of *Shariah* is known as *Shariah*, while the internal aspect, i.e. the spirit of *Shariah*, is known as *Tariquat*. This distinction between *Shariat* and *Tariquat* is also perhaps for the benefit of the common Muslims, for those who are unmindful of the spirit of *Shariah*, and yet are devoted to the formal practices of the *Shariah*, may not lose hope and may equally feel deserving of the good tidings of paradise. Makhdoom-e-Jahan has expatiated on *Shariah* and *Tariquat* as follows:

> It has been the practice of all Prophets that they first called the people to believe in the Unity of Allah (SWT). In this respect, all Prophets are one:

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they all made the same call to the people -- towards the same *Deen* and towards the same Lord. They unanimously gave the same message to their respective *ummah* (people who are the addressees of the Prophets), and the message has been: Allah is One and Unique; fear Allah and obey (worship) Him. The Divine message given by all the Prophets, beginning with Adam (AS) to Prophet Muhammad Mustafa (SAW) , has been the same, for they all preached according to the revelations they received. The words and the attendant meaning of revelations came to them through the angel Jibrail (AS), and they all accepted it from the bottom of their hearts. Their hearing kept enjoying it, and their minds derived enlightenment from it. All Prophets are unanimous about the message that had to be carried to the people. Indeed, there were differences in the language, their wordings and presentation, and in jurisprudence - *arkan-e-shariat.* After the belief in *Tauhid* (Unity of Allah (SWT), the Prophets preached the ways to serve and worship Allah (SWT). As the Prophets are like the physicians --physicians for the care of the body and soul of human beings -- they devise, in the light of Divine revelations the code of life appropriate to their respective period. Thus whatever Divine messages the Prophets received, and to which they submitted, are known as *dawat-e-wahi* (revelation for guidance of people); those who listen and follow are known as *ummah;* and the laws for the conduct of life in all its details are known as *Shariah*, To abide by them is obedience, to surrender to all the commands of Allah (SWT) is known as Islam, to stand steadfast in observing them is known as *Deen.* It should by now have become clear that *Shariah* is a way of

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Deen which has been preached by the Prophets. In the dictionary *shara'* stands for highway. Allah (SWT) has created the way of *Shariah* so wide that many ways branch out from it. A tradition of the Prophet (SAW) says that his *Ummah* will be divided into seventy three factions, seventy two of which will have gone astray while one will be righteous, deserving salvation. This faction is that of *Sunnah wal jama'ah*, which can be grouped into three categories: the *Sufia*, *Muhaddisin* (Scholars of Prophet's (SAW) traditions), the Islamic jurists. The way of *Tariquat* emerges from the way of *Shariah*. Now the difference between *Shariah* and *Tariquat* is elaborated upon, which will make things clear to you. *Shariah* deals with *Tauhid*, *Taharat*, *Namaz*, *Siyam*, *Hajj*, *Jihad*, *Zakat*, and other matters of conduct. *Tariquat* emphasises on the essence of all these, and wants us to get to the essence of all these commandments. It suggests that all deeds must be reflective of a clean heart: one's conduct should not be tarnished with the murky self, such as hypocrisy, sensual pleasure of self, tyranny and oppression, *Shirk* (associating partners to Allah (SWT)), and *Kufr* (disbelief in Allah), etc. Let us put it in another way. All matters which are concerned with the outward manifestation of formal performance of (cleanliness), and conduct, etc. are known as *Shariah*, and what are concerned with the purification of the heart and the inner self belong to *Tariquat*. For example, the cleaning of the clothes so that they may be acceptable for use in offering prayers is an act of *Shariah*, while to clean the heart of the blemishes of the self is an act of *Tariquat*; to perform *wudhu* for offering the prayer is *Shariah*, while to be *wudhu*- conscious all the time (i.e. not to be without *wudhu*) is an act of

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Tariquat; to face the *Qibla* while offering one's, *salaat* (prayer) is an act of *Shariah*, while to have one's heart and mind focused towards Allah is an act of *Tariquat*. In short, to take care of all matters of the *Deen* which involve the external sensory organs of the body is an act of *Shariah*, while, to take care of all matters of *Deen*, which are concerned with the heart and the soul is an act of *Tariquat*. Listen ! in *Shariah*, if one has a proper excuse it is acceptable: for example, if one has a proper excuse, he can take recourse to *Tayyamum* instead of performing *wudhu* or taking bath; during travels one can miss his fasting if he likes, and so on. But *Tariquat* says that only the weak avail of the provisions of excuse. Therefore, the people of *Tariquat* are courageous and highly motivated people, and show great determination in their work: they do not avail of the provisions of excuses or *mobah* (acceptable). In fact, they are very careful even in using the things that are *halal* (lawful to use). They have no temptations for any thing. In *Shariah*, one is allowed to follow the easier and comfortable way, but, in *Tariquat*, there are restraints on comfort and ease, and particularly extra caution is taken against *nafs-e-ammara* (the defiant self). Can't you see that if a disciple avails the provisions of *mubahat* (just acceptable), his self gets emboldened, and as time passes, he is likely to regard the *mushtabahat* (what is suspected to be disallowed) under *mobahat*; he will not stop just here, later on he may even indulge in *mahramat* (things forbidden), and he may eventually end up in ruinning his *Deen*.

From the above, one would think that *Tariquat* is not obligatory and *Shariah* gives no particular guidance in this respect. Makhdoom-e-Jahan dispels such thinking, and says that *Shariah* does guide people to take up *Tariquat*.

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Makhdoom-e-Jahan says[6] :

"You must know that *Tariquat* is not baseless; in fact, there is a great basis for it. A tradition of the Prophet (SAW) says that a *Momin*, through his optional prayers, gets so close to Allah that He graces him with great favours and makes him His friend, and the *Momin* comes out of his self so clean that he hears through Allah's Ears, sees through Allah's Eyes, does everything through Allah's Hand, speaks through Allah's Mouth, and so on. You ought to understand that the indulgence in optional prayers is not something ordinary. Such a person gets favoured with Allah's blessings, and Allah (SWT) looks after him and helps him surmount all his difficulties. He becomes the focus of attention amongst the people, who would come to him for help in times of needs. The dust from his steps becomes the eye-remedy, and the dust flying out from the foot-steps of his ride becomes the perfume for the travellers of the way to Allah (SWT).

The people of *Tariquat* try to get the closeness to Allah through *nawafil* (i.e. optional prayers), and through this way they are graced with such a blessed life that, as Makhdoom-e-Jahan puts it[7] "Their words give life to dead souls. These are the chosen people of *Rahmat-al-lil-aalameen* (i.e.the Prophet (SAW)) and have profound love for him. Their love and kindness graces the world; they will starve but would feed others; they would not put on good dresses but would provide clothings to the needy; they will listen harsh words against themselves, but would take them easy; they would be tortured, but rather than seeking revenge, they would stand for them; they would respond to ill-treatment with affection; they would respond to vilification with good wishes. The reason why they are so selfless is that Allah (SWT) has graced them with 'safety against sins,' indeed, only the Prophets are innocent (completely protected against

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committing sins). The attributes described above are the hallmark of the people of *Tariquat*: and if they are not gifted with these attributes, rest assured that they have not taken even one step in the way of *Tariquat*".

It must also be known that the people of *Tariquat* can be categorized under two groups[8], namely *salik*, and *majzoob*. *Majzoob* are those who have attained high level of spiritualism, but are so engrossed in their state of ecstasy that they are not even conscious of the path through which they have travelled. Thus they are unable to guide others, and to act as spiritual guides. As against this, the *salik* passes through the mystic way with great enthusiasm, slowly and consciously, and is thus fully acquainted with the different milestones of the way: he is aware of everything, be it good or evil, peace or trouble. While on the way, he sometimes gets astray so that he may be able to see the difference between the right and the wrong path. After having gone through all these, he accomplishes the position when he becomes qualified for acting as the spiritual guide. Now we must know how to begin the mystic journey, i.e. how to become a *salik*, and what its requirements are.

Search for a Shaikh (mentor) : After being blessed with *Iman*, it is necessary to seek Allah's forgiveness. The essence of seeking Allah's forgiveness is that the *salik* (the seeker of the way of Allah) cultures in himself good behaviour and ethics, thus making the great transformation in his behaviour from bad ethics to highly commendable ethics and morality. This transformation is known as *gardish* in the parlance of the *Sufia*. The greater is the extent of *tauba*(seeking Allah's forgiveness), the more shining would be his *Iman*. After *tauba*, a beginner *salik* must look for a *shaikh* (mentor) who may be aware of the ups and downs of the path; he may be *Saheb-e-Haal wa Maquam*, and may have experienced the wrath of awe-inspiring attribute of Allah (SWT), as well as the blissful manifestations of the lovable beauty of Allah (SWT). He should be such a great ameliorater of human distress that he must have the knowledge of all the internal diseases of a

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mureed (disciple) and their treatment.

Makhdoom-e-Jahan (Rah A) has explained in great details the justification for the search of a *shaikh or peer* (mentor); he writes[9]:

> Now listen: Quran says, "keep company with the *sadiqs* (the truthful)". The first to occupy, this position (i.e. of *sadiqs)*, are the Prophets (peace be on them). Next to them come their caliphs, i.e. the *mashaikhs* (illustrious mystics), for the Prophet's (SAW) traditions say: The *ulama* (learned Islamic scholars) are the heirs of the Prophets: a Prophet's tradition says: "The *Ulama* of my *Ummah* are like the Prophets of the Sons of Israel". The Prophet (SAW) further said: "The *shaikh* in his community is like the Prophet in his *Ummah*. Thus just as the *Ummah*, in the search of right path, cannot do without the Prophet, so also a community cannot do without a *shaikh* in search of the way to Allah (SWT). This is why the *mashaikh* (the plural of *shaikh*) say: "One who does not have a *shaikh* has no *Deen*". It is a fact that, in the first instance, the *hidayet* (the enlightenment to the right path) is infused in one's heart purely by the blessings of Allah (SWT) -- neither Prophets nor *shaikhs* have any role in this respect. It is just Allah's wisdom which determines whom He would bless, for Allah (SWT) gives guidance to whosoever He likes. However, once the seed of *Iman* has been sowed in one's heart, it needs the nurturing of the Prophets for its growth and development, for Prophets are the deputies and caliphs of Allah (SWT). Allah (SWT) says: "Verily you show the right path". After the Prophets, the *shaikhs* take over, for they are the deputies and caliphs of the Prophets-- "And those whom I

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created guide their *Ummah* towards the righteous path".

Besides arguing from the stand-point of Quran and *Sunnah* justifying the role of a *shaikh*, Makhdoom-e-Jahan (Rah A) has also put forward logical arguments in its favour. One such argument is that, in the path of *Tariquat*, one is likely to slip and land into wilderness: many a philosophers, atheists, *mulaheda*, *motezella*, *Abahati*, and people devoted to self pleasure started to take up the travel on this path, without the help and guidance of accomplished *shaikhs*, depending on their own intellect and wisdom, and soon they got astray and found themselves entangled in the thorns of the way, from which they could not disentangle themselves, and in the end got deprived of their faith and *Deen*. Another argument given is that the traveller of this path is often faced with troubles, and many a testing situations, and he gets disheartened and humbled. If he does not have a guiding *shaikh*, he becomes heart-broken. Indeed, if he has a mentor, the *shaikh*, he is guided through and appropriately encouraged to get safely through this path. Another very important argument is that the *salik* passes through such phases when his soul leaves his body, and gets lost in the Divine light and gets overpowered with ecstasy and utters *shathiyat*, such as *subhani wa anal Haque* (I am the holy, and I am the Truth), and feels that he has reached the zenith of accomplishment. This is the state where one's mind and wisdom fail, and only the accomplished guide and mentor -- the *shaikh-e-kamil*-- helps to keep him steadfast in holding on to his *Iman* and perfect belief in *Tauhid-e-Khalis* (i.e. Unity of Allah (SWT) par excellence). Another important argument is that in the beginning of *suluk* (following the path of mysticism), the *salik* sees the bewildering sights of the unseen world, hears frightening news, and the Satanic, human, and Divine manifestations manifest themselves in changing forms and colours. Here again the *shaikh's* guidance and help come to the rescue of the *mureed* (the disciple), assuring progressive development of his mystic achievements.

Thus far we have discussed the requirement for

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having one's mentor. However, there are two other matters o importance that need to be addressed , namely (i) The nature and extent of the disciple's urge for seeking the mystic path and (ii) The essential characteristics of a *shaikh.*

Devotion of the Disciple: The devotion to do a thing speaks of one's inclination towards it, which focuses his thoughts towards it, and motivates him to do it. This devotion is praiseworthy provided the objective is good. The real devotion is that which has Allah (SWT) as one's objective, and this requires that Allah (SWT) alone, and nothing else, should be the objective, and one should look toward nobody else other than Allah (SWT). The devotion to seek Allah (SWT) is by no means an ordinary thing: it requires that one should not have the slightest distraction towards anything else, and should be completely free from all blemish of *shirk* (associating partner). It is not so easy to do; human beings have their failings, for they live in the thick of many worldly affairs. Therefore, there are many who have no devotion at all; there are others who have the devotion but cannot do justice to the devotion for they cannot insulate themselves from other distractions. There are still others who, after having had their devotion right, find that their objective is difficult to achieve, and so give up their pursuit. The most difficult part, however, is that the person having the devotion cannot easily get rid of his pride and vanity: no sooner than he becomes a disciple, he desires that people call him *wali*, *ghaus*, or *qutub*. The truth of the mater is that a proper disciple is one whose urge is pure and uncontaminated with all impurities; he should neither have worldly desires, nor any wish for any ranking in the next world: it should be pure and simple devotion to Allah (SWT), and nothing else. Makhdoom-e-Jahan says[10]:

Now listen, *Iradat* (devotion) in *Tariquat* is comparable to *niat* (intention) in *Shariah*. Just as in *Shariah*, the devotional prayers have no value if

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the intention is not set right, so also in *Tariquat* all deeds are valueless if the devotion is not proper. You ought to know that there are three kinds of devotion:

1. **Iradat-e-dunya:** This is one's being completely given to worldly affairs. This devotion is disastrous, and a killer disease. If the beginner disciple is overpowered with this devotion, he can do no good deeds, nor can he do anything of the *Deen*. He will spend the whole life in seeking the world, and, on the Day of Judgment, will be deprived of eternal peace and tranquility,

2. **Iradat-e-akhrat:** This involves in one's shunning the world, in view of his ardent desire for attaining elevated position in the next world, and becoming eternally blessed. This desire should be so strong in him that he puts in great efforts in undertaking rigorous spiritual exercises, and he devotes his whole life to it so that he gets his objective in the Hereafter. The pious devotees belong to this category. This is named *rahbat-wa-raghbat*. May Allah (SWT) bless us! *Iradat-e-Akhrat* is a great thing.

From the above, one can conclude that those who are unconcerned with the next world are the *mureedan-e-dunya* (disciple of the this world), and the pious seekers of good are *mureedan-e-Uqba* (disciple of the next world)

3. **Iradat-e-Haque:** When one's insight opens up and he becomes a visionary, he clearly sees that everything that has come to existence as an act of creation is destined to die and is, therefore, lowly and to strive for getting the lowly things can bring nothing but disrespect. In short, the *mureed-e-Haque* (one who is devoted to Allah (SWT)) gives up the world, and does not care even for the next world, he rather considers

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everything other than his objective as distraction and impediment in the way. The *mureed* (disciple) should, therefore, muster courage and, with manly determination, begin his journey on the way of the *Deen*, and have a benevolent mentor as his guide so that he (mentor) may all the time be helping him in his journey on the way of *Tariquat*, and keep him aware of the dangers of the various milestones of the way. The advantage of this approach is that, at no stage, he will get lost. To tell the truth, there is nothing more important for a disciple than to find a benevolent mentor, for without a mentor nothing can be done

Competence of a Shaikh[11]: A competent *shaikh* must meet five requirements: (1) He must be highly placed in the servitude of Allah (SWT),2. He must have got rid of all lowly human attributes, 3. He must be so benevolent and kind to human beings that he must regard them as his own offspring, 4. His heart must have been cleaned up of all mental, hearing-based, and sensory-based knowledge, and 5. He must have the enlightenment about Allah's Self, His Attributes, and His working, i.e. he must have Divine enlightenment about the unseen world. All these five attributes have their origin in the Quranic verse

فوجَدا عبد أمن عبادنا أتيناه رحمته من عندنا وعلمناه من لدنا علما

*'Fawa jadan abdan min abadena, aatani rahmatan min indena wa allamnaho min la dunna ilma'.**

The question is how would the disciple be able to find such a *shaikh*, for the beginner disciple is neither competent to make a judgment amongst the different illustrious mystics, nor is he allowed to become the follower of any and every claimant of being a *shaikh*. What then can be done? The succinct answer is that when a beginner disciple earnestly takes his initial steps on the way leading to Allah (SWT), and,

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with Allah's blessings, he is freed of all temptations, worldly desires, and indulgences in the lax pleasure of self, and becomes fully focused on the devotion to Allah, then as Allah (SWT) says: لنهدينهم سبلنا *'lanahdeannahum subulana'*, the path of righteousness opens up before him, and, with Allah's blessings, he gets an illustrious *shaikh* (mentor). Indeed, the *shaikh* should be a *salik*, and not *majzoob*.

One may, however, feel that it would be well-nigh impossible to get such a *shaikh* these days. Makhdoom - e - Jahan (Rah A), however, says that there is no reason to be despondent. He says that, in all periods of time, there have been, and will be, such illustrious people, who, having followed the traditions of the Prophet (SAW) whole-heartedly, would have reached the zenith of attainments with their self lost in the resplendence of Allah's Attributes of *jamal* (benevolence, beauty) and *jalal* (awe-inspiring attributes). These are the people whose attainments are appropriately described in a tradition of the Prophet (SAW), which says: "When I make him My friend, then I become his ears, eyes, hands, tongue etc.," If they look with love, and determination, they can turn an indifferent person into a friend, a sinner into an obedient servant who is blessed with closeness to Allah (SWT). The illustrious mystics say that there is no place where there does not live some illustrious mystic; every common man of the place lives under the benevolent cover of these mystics. A tradition of the Prophet (SAW) says: "There always would live 365 *walis* in our *Ummah*, whose presence in the community is blessed by Allah (SWT), Who makes them the instruments for the sustenance of the world, and for the peace, tranquility and comfortable living of the people". People asked the Prophet (SAW) how would one recognize them. The Prophet (SAW) said: "They are the people who have shunned the world, and are ever-conscious of the next world, and stay contended with Allah's (SWT) will and whatever has been destined by Him".

Stage-wise Development of Mureed (Disciple)[12]: The first stage of a disciple is that he should firmly follow the

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Shariah. When the disciple moves forward, after he has become fully observant of the commands of the *Shariah*, the way to *Tariquat* opens up before him. The disciple needs to resolve with courage for moving up from the level of *Shariah* to that of *Tariquat*, for *Tariquat* is the work of the heart. When he fulfills all the requirements of *Tariquat*, he must further take courage. The courageous resolve of a disciple is rewarded with Allah's (SWT) favours, the blinding obstructions in his heart are removed, and he begins to see the *Haqiquat* (secrets of the Truth) which is the lofty objective of all seekers of Truth. *Shariah, Tariquat* and *Haquiquat* are so interrelated with each other that they cannot be separated from one another. The *mashaikh-e-Tariquat* (the mentor of the knowledge of *Tariquat)* have identified four stages in the development of the disciples, and until the disciple passes through all these stages he cannot get to his cherished goal[13]. The first stage is *Aalam-e-Nasoot* (this world), the second is *Aalam-e-Malakoot* (the world of the angels), the third is *Aalam-e-Jabroot* (the world of souls,), the fourth is *Aalam-e-Lahoot* (Allah's Self). Makhdoom-e-Jahan has elaborated upon it further and said, "*Nasoot* is the world of animals, where one uses one's five senses, namely, hearing, seeing, smelling, tasting and touching. When the disciple, through hard and rigorous spiritual exercises, subdues them so much so that they are used strictly according to *Shariah*, he reaches the world of *Malakoot*, when, like the angels, he becomes protected against committing sins, and spends most of his time in devotional prayers and in eulogizing Allah (SWT) just as the angels do. And after he further progresses, and gets so engrossed in prayers that he becomes oblivious of himself and his prayers (i.e. he does not feel his own existence between his prayers and Allah (SWT)), and his person becomes an embodiment of the ecstasy of prayers, he gets into the world of *Jabroot* which is the world of the souls; and none but a few can know what the soul really is. At this stage, profound love, elation and ecstasy, excitement and enthusiasm become the hallmark of one's devotional prayers. When the disciple gets lost in such

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devotional prayers, he enters the world of *Lahoot* -- this is the highest stage of spiritual development, for it has been said 'Indeed, the ultimate reach of your goal is Allah (SWT); *Aalam-e-Lahoot* is also known as *Aalam-e-Lamakan.* This is the world, where one becomes expressionless.

To be True to Devotion - The Requirement: The first requirement for a *murəed* (disciple) is to have an accomplished mentor. Then the disciple must have the highest admiration for his mentor, and must be perfectly responsive to the mentor's instructions; indeed, the disciple must behave like a dead body in the hands of the person who gives bath to the dead body. While the mentor is alive, the disciple cannot go to anyone else without the mentor's permission. He must follow fully the instructions of his mentor, and must report to the mentor whatever happens to him. He must follow the traditions of the Prophet (SAW) meticulously, and abide by the *shariat.* To see that one's deeds are set on the right path, Makhdoom-e-Jahan (Rah A) has stressed on two things *'Intention'* and *'Taharat* (cleanliness).' In respect of 'Intention' Makhdoom-e-Jahan says[14]:

> The worth of the actions and deeds of a disciple is gauged by the truthfulness and sincerity of his intentions. The intention is as important for one's deeds, as the life is to the body, and the sight is for the eyes. Obviously the body without soul, or the eyes without sight, have no value. So also is the case with the actions and deeds of the disciple. If the intention is not proper, the actions are nothing but rituals... . Do you know where does appear the bud of the truthfulness of intention? It grows on the branch of sincerity. Just as rays come from the sun, and the light from the fire, the intention, freed from worldly involvements, is called, in the parlance of the *Sufia*, the ascetic sincerity; when it becomes freed of the thoughts of the next world, it is named the mystic sincerity. The elderly mystics say that the

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level of one's personal knowledge, and the level of his *ma'arfat* (Divine knowledge), determine the level of the truthfulness of one's intentions..... A disciple must always try to give up his involvement in the habitual rituals so that his intentions are set right. His works and deeds will become freed from rituals and habits only when he puts himself in the service of a mentor: whatever the disciple does, he must do it under the instructions of his mentor. If he follows this, then even though his deeds may have some blemish of hypocrisy and habit, the end result will be *ikhlas* (sincerity). In short, whatever has been said in the foregoing cannot be achieved without putting oneself under the tutorship of a mentor. Now that such company is hardly available, what should one do? The accomplished *Sufia* have said that if one cannot find the company of a mentor, he should read every day at least something from their writings or the writings about their lives.

In respect of *Taharat* (cleanliness), Makhdoom-e-Jahan (Rah A) says[15]:

Remember, the importance of a man in this world and the Hereafter depends upon t*aharat*(cleanliness) : it is the cleanliness which leads the way to all attainments and all blessings. However, the practice of the people of *Tariquat* is that they make sure that their body, clothing, and meals are *halaal* (in conformity with *Shariah*). Besides, five senses must also be clean of all sins and all acts which are not in conformity with the *Shariah*. The heart, i.e. the inner self of a person, must be clean of all bad attributes, such as niggardliness, jealousy, malice, and other bad habits. To be brief, the cleanliness is of three

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kinds, the first pertains to body, clothing, and food intake: if this cleanliness is attained the disciple is considered to have taken one step on the way of the *Deen*. The second is the cleanliness of the five senses: when these are kept safe from sins, the disciple is considered to have taken two steps on the way of the *Deen*. The third is the cleanliness of the heart (i.e. the within of the self); when it gets cleaned of all bad attributes, the disciple is considered to have taken three steps on the way of the *Deen*. At this stage, one gets to the essence of 'Seeking forgiveness', and the disciple at this stage, does, indeed, become penitent. In the parlance of *Tasawwuf* , this is known as *Gardish*. What an exaltation the disciple now has! At this stage, the sun of *Iman* now shines on the heart of the disciple, and Islam manifests its beauty, and the disciple gets entry into the court of *ma'arafat*. But, indeed, if the disciple has not attained the cleanliness as spelt out above, all his deeds will be considered as matters of routine and ritual or blind following of one's parents, even if he may have been spending all nights in prayers and all days in fasting and leading a life of abstinence. Islam, i.e. the real *Iman*, has a unique splendour. At this point, one may raise the question: Are the hundreds of thousands of people who claim to be Muslims, but are not upto the mark in matters of cleanliness, non-Muslims? The answer is 'No'-- Never should one utter such words; according to outworldly and formal *Shariah*, they are all Muslims -- this indeed is also the verdict of the faith. Indeed, when one talks about the excellence of the path, one has to be above board: the rules of this world are different, for this is the world of the within. Just as the knowledge is of two types: God-gifted, or

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Acquired, so also the cleanliness is attained in two ways: (1) firstly the heart gets naturally inclined towards getting the body and the five senses clean; this is called *Fazl-e-Mahaz* or *Kafayet*, and only the chosen few are gifted with such favours, (ii) secondly, one begins with the cleanliness of the body and clothings as a prerequisite for devotion in prayers and devotional exercises until his heart reaches the stage when it enjoys the resplendence of Allah (SWT). One must remember that mere knowledge and reading books do not help: one has to do good deeds, and undergo through the rigours of devotional prayers, and mystic exercises. My dear brother, it is incumbent upon you to ensure perseverance in *taharat* (cleanliness), and, depending upon your convenience, you must make it a habit to redo *wadhu* (ablution) afresh at least two to three times in a day: after sun-rise, after *Asr* prayers, then after *Isha* prayers. And on Friday nights, you must keep awake: after *Isha* prayers, perform *wadhu* and offer two *raka'at* prayers and then offer *salat-ut-tasbih*. Then again redo *wadhu*, offer prayers: and this way you redo *wadhu* some 10-15 times; and it would be great if you could make it twenty times or as much as you can. After every *wadhu*, offer two *raka'at* prayer (ot *tahiat-ul-wadhu*) and recite pertinent verses given in the relevant book. When the night is about to end, take bath. One must consider the routine given above as important; this is no ordinary routine. Allah (SWT) willing, if you act on it, Allah (SWT) will bless you with cleanliness of all sorts, and will clean you of all the filth of your outer and inner self.

The disciple has also been advised to contemplate and meditate. The Prophet (SAW) has said that an hour spent in

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contemplating on the creation is better than sixty years spent in prayers. One must ponder on Allah's creation, and not on Allah's Being. Whosoever ponders on Allah's Being is likely to become a non-believer, Makhdoom-e-Jehan (Rah A) says[16]:

> One should ponder on the things created by Allah(SWT) so that he may be able to see the changing phases of the created things, their presence and persistence, the changes taking place in them, their appearance and disappearance. He should be able to see the changing phases of things. This leads to the beginning of the recognition of Allah (SWT). Thereafter the seeker of Allah's (SWT) path should spend some time in contemplation, after doing his routine devotional prayers, obligatory and optional. He should ponder on the creation of the world, and Allah's wisdom in His creation. While he ponders on the creation of the world, he should also ponder on his self, his body and soul: he should look through the development of his self, beginning from his birth to his present stage, and also his way of life.... What people attain through prayers over a long period of time he attains in very little time through proper contemplation of the creation. If one were to reckon the number of ways of contemplation, he would find them to be countless. There are countless ways of contemplation and the rewards are also varied. There are a number of stories about the mystics' ways of contemplation. After the demise of Abu Zar (RA), some person of Basra went to his mother and asked her how he used to pray. She replied that most of the time during day and night, he would be sitting in a corner of the house engrossed in contemplation. Ibn Abbas (RA) said that two *raka'at* of *salaat* offered with proper contemplation is better than spending the whole

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night in prayers but with little devotion.

Search for Truth, and Love : Makhdoom-e-Jahan (Rah A) persuades the *salik* (seeker of the way to Allah (SWT)) to keep his morale high, and stresses on inculcating the spirit of the profound love of Allah. He says[17] that for a *salik* there is nothing more obligatory than to seek Allah (SWT): all the time and in all situations, he must seek Allah (SWT). This is a great thing. The first milestone of the travel on the way to Allah(SWT) is submissiveness and humility: the illustrious mystics have said that submissiveness is the messenger of Allah (SWT) put at the disposal of Allah's servants. Makhdoom-e-Jahan says:

> When the spirit of submission is infused in the heart of the *talib* (seeker), he begins to turn towards Allah (SWT). The beginner *talib* begins to love the spirit of submissiveness. After some time is spent in submissiveness, this spirit turns into courage. The mentors of the mystic way are all agreed that the love of Allah (SWT) is found nowhere else except in the house of the disciple's courage. After spending some time in courageously pursuing this path, the courage turns into an urge. This urge puts him on the highway of *la ilaha illul Lah* (there is no one to be worshipped except Allah (SWT)). And from the majestic seat of Allah (SWT), the announcement is being continuously made: 'Those who seek Me do find Me'. And the Divine proclamation says: "O ye, high and low, paradise and hell, *arsh* and *kursi*, get out of the way of My seekers: these are the people who have set on the path that leads to Me, and they have no objective in view excepting Me". If You get blessed with such a state, you will find that your being does not exist: this is the stage which is the *mairaj* (zenith) of the Momin.

In another place Makhdoom-e-Jahan (Rah A) says[18]:

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"All *mashaikh* (illustrious mystics) are agreed that when the seeker of the way to Allah (SWT) gets through the highly rocky stages of the road, and gets adorned with all good attributes, and sees none but Allah (SWT), then his attainments become beyond comprehension, even his way of life becomes incomprehensible -- and he lives under the direct protection of Allah (SWT) as has been said *'Aulia*yee *tahta qabayee* (My *Aulia* live under the cover of My Robe)' These are the accounts of those whose hearts glow with the warmth of Allah's love, and not the stories of those who live in the world of their own selves. This is the path followed by courageous people, and is not a playboy's game: Get away, Get away, Love (Allah's) is beyond you".

Makhdoom-e-Jahan says[19]:"After the doomsday, all *Shariah* will be annulled, but two things will remain in vogue: Love of Allah (SWT), and the praise and eulogy for Allah (SWT)".

Shariah and Haquiquat[20]: Makhdoom-e-Jahan said: "The first part of *kalma-e-tayyeba*, i.e. *la ilaha illu Lah*, is *Haquiquat* (truth) while the second part, i.e. *Muhammad-ur-Rasoolullah*, is *Shariah*. The *Haqiquat* (Truth) never changes; beginning from Adam (AS) to Prophet Muhammad (SAW) all gave the same message, albeit there had been changes in the *Shariah*. Indeed, the two parts of the *kalma*, taken together, complete the *Iman*. If someone believes just in the first part of the *kalma*, and some other person believes just in the second part, both would be termed disbelievers". Thus *Shariat* and *Tariquat* are complementary. There have been some *ulama-e-zahir* (*ulama* concerned with the exotericism of Islam) who have said that *Shariah* is truly *Haquiquat* and *Haquiquat* is truly *Shariah*. This indeed is wrong. The great disadvantage of this belief is that one gets deprived of the development of one's inner self. Makhdoom-e-Jahan says:

> Listen, there are three components of the knowledge of *Haquiquat*, namely (1) the

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knowledge of Allah's Self that He is One and the Only (the belief of Allah's Unity), and that He is Unique, and there is no one like Him, (ii) the knowledge of Allah's Attributes, together with the knowledge of His commandments, (iii) the knowledge of Allah's working and His wisdom. Similarly, the knowledge of *Shariah* has three components, namely Quran; Prophet's (SAW) tradition (*sunnah*); *ijma*, (i.e. consensus of the *ummah*). Now I would say, without any reservation that to claim to be a *ahl-e-haquiquat* (one of those who have attained the truth) without abiding by the *Shariah* is heresy. And to claim to be *Shariat*-abiding, having no knowledge of *Haquiquat* is hypocrisy. In fact, both are interrelated and complementary. That is why the *Aulia-Allah* (the *Sufi* saints) are unique people: they have the knowledge of *Shariat*, are sincerely and truthfully devoted to prayers and mystic exercises, manifesting radiant beauty of selfless deeds. Progressively, these pious deeds make them the treasure of *Ilm-e-warasat*, which is called the *Ilm-e-Haquiquat* (knowledge of the Truth). It is this knowledge of the *Haqiquat* (Truth) that makes their deeds, words, works, affairs so different that the *ulama-e-zahir* (religious scholars having formal, not spiritual, knowledge of the *Deen)* feel bewildered, and they speak out that these are against what are recorded in the books. Listen, Allah (SWT) would never want that, after having blessed His friends (i.e. *Aulia-Allah*) with *Moquam-e-Sirri*, they should fall down into the distractions of wrong visions and revelation.

Knowledge of Allah (SWT): It is incumbent on the *salik* (the traveller on the path of mysticism) that he must not stay contended at any one stage of his travel, for his objective should be to attain the highest position of closeness to Allah

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(SWT), and it is Allah's (SWT) love which sustains him on his travel. Now the question is how to get to know Allah (SWT). If one cannot recognize Him, how would he love Him ? And if one could not love Him, how would he sustain his journey and reach the position of excellence in the closeness to Allah (SWT)?This is why it has been said that the knowledge of Allah (SWT) is the essence of the *Momin's* soul, and the knowledge of the Creator is attained through the knowledge about the things created, and the knowledge of Allah (SWT) provides the sustenance and deliverance (from the difficulties of the Hereafter) to the *Aarif* (the person having the knowledge of Allah (SWT)). Makhdoom-e-Jahan says[21]:

> "And the essence of *ma'arafat* is getting to know Allah as He is (i.e. as He is in His Self and Attributes), free of all blemish of wrongs, mistakes or change of state. The *Aarif's* comprehension about Allah (SWT) should be in conformity with Allah's own description about His Self and Attributes as given in the holy Quran. However, there are two views about the attainments of excellence in the knowledge of Allah (SWT). Some *mutakallamin* (Muslim philosophers) say that one should know Allah (SWT) as He knows Himself; if he can't know all aspects of Him, he may try to know some and leave others. As Allah's Self is indivisible, so all seekers of Allah's knowledge are equally placed in respect of Allah's knowledge, and everybody knows Allah (SWT) as He knows Himself. These are the people who claim to have the highest knowledge of Allah (SWT). Some intellectuals, Muslim philosophers and the *Sufia* believe that no one can have the complete knowledge of Allah, and that everybody knows Him only as much as He has said about Himself -- they do not depend upon their intellect in this respect -- and they believe only as much as is necessary for their

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salvation, and do not claim excellence in the knowledge of Allah (SWT). As Siddique Akbar said: "To confess one's helplessness in having the knowledge of Allah is itself a comprehension about Him". It is Allah's (SWT) Love which provides the ride (to the *salik)* in the journey on the road leading to the knowledge of Allah (SWT). The more accomplished one becomes in this Love, the more freed he becomes from his own self, and he gets so engrossed in the Resplendence of Allah (SWT) that he cannot see anything except the Love and the Beloved. Some identify this state as *Wahdat-ul-wajood* (there exists only one Being), and some call this *Wajood-e-Shuhudi* (Everything bears witness to His Being), but the real picture is presented in the following quatrain:

گفتم کہ کرائی توبدیں زیبائی گفتا خودرا کہ خودمنم یکتائی
ہم عاشق وہم عشقم وہم معشوق ہم آئینہ ہم جمال ہم بینائی

Translation : I asked, "For whom have you appeared with such charming beauty".

He said, "For myself, for I am unique,
I am the lover, the love, and the beloved,
I am the mirror, the beauty, and the sight".

Aulia Allah : Now it would be desirable to talk about those who set on the mystic path, and had a successful journey. These are known as *Aulia Allah*. Ibrahim Adham (Rah A) asked one of his disciples whether he would like to become a *Wali Allah*. The disciple said, "Yes". Then he said, "Then don't have any longing for this world and the Hereafter. And

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detach yourself from all concerns about yourself for the sake of becoming Allah's friend. Keep yourself focused on Allah. The moment you succeed in doing all these, you will become Allah's *wali*[22]".

Generally, every person with *Iman* (i.e. common believers) is blessed with common level *vilayet*. Any person who embraced Islam is a *wali*, but this is common-level *vilayet*. The believers are of three categories[23]: the first are the common Muslims who are adherents of Islam, but they fail to observe the laws of *Shariah*, the second are those who comply with the Do's and Don'ts of *Shariah*, and the third are the chosen people, who not only comply with *Shariah's* laws but are also detached from the desires of their ownselves. These are commonly known as *Aulia Allah*. Indeed, the first and the second category of Muslims are also blessed with a certain level of *vilayet*, but they are much lower in ranking as compared to the third category, and amongst the first two, the second category is ranked above the first.

In praise of *Aulia Allah*, Makhdoom-e-Jahan (Rah A) says[24]: " Now listen, Allah (SWT) has ever maintained the testimony to His Prophets, and this testimony is manifested through *Aulia Allah*. The *Aulia Allah* have been made the rulers of this world: it is through their propitiation that it rains, the plants grow, and the Muslims get victory over the infidels. Listen, amongst these *walis*, there are four thousand who remain completely unknown, so much so that they do not recognize each other and, in fact, are even unaware of their own blessed state. The Providence keeps their state as a secret: neither is it known to themselves nor to others. This has been reported in the traditions of the Prophet (SAW), and has also been mentioned by the illustrious mystics. Besides them, there are three hundred walis, who have the assignments to manage the affairs of this world - they are known as *Akhyaar*; then there are forty known as *Abdaal*, seven known as *Abraar*, five known as *Najeba*, three known as *Noquaba*, and one known as *Qutub*. These are the ones who know each other; and, in running the world affairs, they

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depend on each other. This is reported in *ahadith*, and there is consensus on this amongst the *Ahl-e-Sunnah*".

Allah's favours in Mystic Path: In the mystic path, the *salik* is favoured with enthralling experiences: amongst these experiences, Makhdoom-e-Jahan (Rah A) has particularly mentioned, in some detail, three, namely *Anwaar* (Light), *Kashf* (Revelation) and *Tajalliaat* (Resplendence).

Anwaar (Light)[25]:When the heart's mirror becomes clean, the rust of the human nature gets removed and the dark blemishes of human attributes are removed then this very heart becomes capable of experiencing the illuminations of the light of the unseen world. In the beginning, this light appears like the lightening or intense light or clean light. The more clean the heart's mirror becomes, the more attractive this light becomes. Later on, this very light, which appeared as a flash of lightening, would come to stay like a lamp or a torch. Thereafter, the heavenly lights appear. In the beginning, this heavenly light appears as stars, small or big, then this appears as the moon and then as the sun. You must know that the light appearing at the very beginning --like the lightening or intense light or clean light -- is often due to the blessings of *wadhu* and *sala'at* (prayers). It is reported that once a disciple of Shaikh Abu Saeed Abul Khair (Rah A), after having performed the *wadhu*, entered into the room where he saw a light. As he saw the light, he exclaimed in excitement and thought as though he saw Allah (SWT). His *Shaikh* understood the disciple's reason for excitement, and promptly admonished him and said, "O my inexperienced boy, the light you saw was due to your *wadhu*. Allah (SWT) is great, and you are too low to have His vision". There is a lesson in this story: if the guidance of one's *shaikh* is not available to him, he would meet with his end. However, the light that appears as a lamp or torch is the light of the mentor's *vilayet* (sainthood) and his beneficence or from the beneficence of the Prophet (SAW): it means that the heart of the disciple is being lit up

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like a lamp or torch because of the beneficence of either the *shaikh* or the Prophet (SAW). If you see the light appearing as *chandelier*, it should also be attributed to come from the beneficence of the *shaikh* or the Prophet (SAW). If the light appears as heavenly bodies, such as stars, moon, or the sun, this is caused by the light of the soul which flashes on the heart depending upon the degree of cleanliness of the heart..... It also happens sometimes that the reflection of the light of Allah's Attributes shows up, as mentioned in a tradition which says: "Whosoever gets closer to Me by a foot I get closer to him by a yard." .....One might ask how one would know that the light he saw was the reflection of Allah's Attributes. The answer has been provided by the illustrious mystics: they say that when one sees the light of Allah's Attributes, the same light speaks for itself and makes itself known. ... In short, when Allah's Light reflects on the soul's light, then its vision gets accompanied with fervour and passion, and this light appears, unobstructed by any veil, on the soul and the heart, and is free from all physical feelings, i.e. it appears colourless, and is free of all feelings of heart, body, similitude and anti state. In this state, the *salik* will be blessed with dignity and *tamkanat* (sustained attainments). In this state, nothing rises, nothing sets, there is no right, no left, no high, no low, no space, no time, no nearness, no distance, no day, no night, no *arsh*, no *farsh* (earth), no world, and no Hereafter.

Kashf (revelation)[26]: The removal of veils is known as *kashf*. The person blessed with *kashf* gets to know what he did not know before. Makhdoom-e-Jahan (Rah A) says:

> When a true disciple, urged by his spirit of devotion, comes out of the abyss of his self -- his habits and desires-- and reaches the high position of *Shariah*, and then sets on the course of *Tariquat*, and observes its rules and regulations with complete devotion, and places himself under the care of a *shaikh* (mentor), he is progressively

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blessed with newer visions as the veils of each stage of the eighty thousand veils of the mystic path gets removed. He sees every stage of spiritual development. He first gets an insight into the world of intellect: the more the veils get removed, the world of reasons and philosophy opens up before him, and he gets to know the secrets of the world of logic and philosophy. This is known as *Kashf-e-Nazari*. When he makes further progress, he gets *Mukashifaat-e-Dili* which is known as *Kahsf-e-Shahudi*: in this stage, one sees different kinds of light. Then comes the stage of *Kashf-e-Sirri*, which is known as *Kashf-e-Ilhaami*: in this stage, the *salik* gets to know the secrets of the creation and the wisdom of the existence of everything. Thereafter comes the stage of *Mukashifaat-e-Ruhi*, which is known as *Kashf-e-Ruhani*: in this stage, one sees the hell and the heaven, and the angels with whom he can converse. And finally when the soul gets completely clean, and all physical blemishes get removed, the *Aalam-e-La Matanahi* (the Infinite world) appears. Here the *salik* sees the bounds of the beginning and the end of creation, and the curtain of space and time lift up. Thus when the curtains of space and time of this earth lift up, and the space and time of the Hereafter gets revealed, all curtains of directions get removed.

Tajalli (Resplendence) [27]**:** Makhdoom-e-Jahan (Rah A) says that *Tajalli*, in fact, is related to the manifestation of Allah's Self and His Attributes. However, the soul also has *Tajalli*. Many *salik* cannot differentiate between the two *Tajallis*, and they mistake the *tajalli* of the soul for the *tajalli* of Allah (SWT) and develop a feeling of elation and pride. If the *shaikh (*the mentor) is not there to guide him, the *salik* would find it hard to get over this problem. One becomes deserving

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of being blessed with the *tajalli* of Allah's Attributes only when his heart attains a very high level of cleanliness and has no room for the thoughts of anything other than Allah (SWT): at this stage, the heart of the *salik* qualifies for being blessed with the *tajalli* of Allah's Self and His Attributes. But it is not necessary that whosoever qualifies for it must also be blessed with it, for this entirely depends on Allah's Graciousness. The soul's *tajalli* manifests itself when the *salik's* heart attains high order of cleanliness -- at this stage, the light of the soul appears as *tajalli*, and at this point all the human attributes of the *salik* disappear completely. Elaborating on the difference between soul's *tajali* and Allah's *tajalli*, Makhdoom-e-Jahan (Rah A) says: "The first thing is that one is always conscious that the *tajalli-e-Roohi* will not be lasting; this by itself has no power to destroy others, even though when it appears the human attributes disappear completely, yet do not die out fully. On the other hand, the *tajalli* of Allah's Self and His Attributes are free of these shortcomings, for its characteristics are that it overpowers the *nafs* (self) and destroys all base attributes. The other thing is that when the soul's *tajalli* appears, the heart will also sense some darkness, and it will not be completely free of dubious thoughts, and one would not have the full pleasure of *ma'arafat* (knowledge of Allah (SWT)). Allah's *tajalli* is completely different. Also, the soul's *tajalli* gives a feeling of pride, and enhances the feeling of self-aggrandizement; it adversely affects one's devotion, and lessens awe and humility. Allah's *tajjali* is completely different: 'One's existence turns into non-existence, and one's devotion increases'. In short, man is the mirror of Allah's Self and His Attributes. When the man's heart becomes as clean as the mirror, Allah (SWT) manifests His *tajalli* with whatever Attributes He likes: if the *tajjali* is associated with the Attribute of life (i.e. *Al-Hye*), one would be blessed with perpetual life like Khizr (AS) and Ilyas (AS) ; if the *tajalli* is associated with the Attribute of His words (i.e. *Mutakallim*), one would be blessed with Musa's words/speech. And the person who is blessed with the Attribute of causing

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death (i.e. *Al-Mumeet)* then the person can cause death if he so desires. The analogy can be extended to other Attributes". Makhdoom-e-Jahan (Rah A) says that there are very subtle differences between *mushaheda* (seeing), *mukashifa* (revelation), and *tajalli* (resplendence); it is difficult to understand it without insight knowledge and careful thinking. Expatiating on the difference between *tajalli* and *Istetaar* (secrecy), Makhdoom-e-Jahan (Rah A) says that the literal meaning of t*ajalli* is 'to become open' and *istetaar* means 'to be hidden'. If the physical eye of the *salik* remains self-indulgent, the vision of the unseen world would remain hidden - this is *istetaar*. If, however, the *salik* forsakes his human self, and thus looks at things through the Divine vision, and considers everything belonging to Him, he gets the vision of the unseen world this is known as *tajalli*.

Sama'[28] (Music for the mystics): The religious scholars have discussed the jurisprudential aspect of *Sama'*. An illustrious mystic has said that *sama'* is *mustahab* (desirable) for *ahl-e-haquiquat wa ma'arafat* (accomplished mystics), lawful for *ahl-e-wara'* (pious people), and makrooh (undesirable) for those who are indulgent in lowly self and are lascivious. When the Prophet (SAW) was asked about poetry written in eulogy of some one, the Prophet (SAW) said: "It is a form of speech, it is good if it is good and is bad if it is bad". Elaborating this, it has been said that if it deals with sermons, the beneficence of Allah (SWT), the stories of pious people or things of this sort:, it is *mustahab*, irrespective of whether this is in prose or poetry. On the other hand, if it speaks ill of others, or are words of heresy, it is *haram* (unlawful). And such poetry which contains narratives about cities, places, sites, past time and past people, is *mubah* (permissible). And such poetry which speaks of the beloved - the details of her physical beauty which are liked by common people -- is *makrooh* (undesirable). In short, the poetic composition, and enjoying listening to it, is permissible: if it induces people to be drawn towards good deeds, it is *mustahab*, and if it induces

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people to be drawn towards vices, it is *makrooh* (in certain cases, it may even be *haraam*). And if it induces people to be drawn neither towards piety nor vices, it is *mubah*. Therefore, for proper *sama'*, three conditions have been proposed to be observed, namely venue, timing, and company. If these conditions are fulfilled properly, the poetry itself, and listening to it, will both be *mustahasan* (commendable). These conditions have been further spelt out as follows: the venue should either be the *khanquah* (monastery) of the *mashaikh* (Muslim saints) or some clean, spacious, and illuminated place; as for the company, it should be the gathering of the dervish, or properly cultured people having had the privilege of sitting in the company of *mashaikh*, and having gone through the rigours of mystical exercises; and as for the timing, it should be free time, free from any routine commitments. However, the question is why the *mashaikh* have special disposition towards sama'. Makhdoom-e-Jahan says[29]: "Be it known that the heart and the mind are the treasury of Allah's secrets, and are the mines of the jewels of knowledge. These secrets and the knowledge are infused in one's heart just as the fire is hidden in the iron and the stone, and the sama' forces out the hidden fire from inside the heart just as fire comes out of the iron and the stone. Thus *sama'* only brings out what is hidden inside the heart just as the pitcher gives out just what is contained in it. Thus, one should know that the heart which is filled with the love of Allah and is eagerly looking forward to witnessing Allah (SWT) would find that *sama'* increases its passion, for Allah's love which is already present in one's heart blazes the fire hidden in the heart. And thus through revelations and Allah's favours, one would witness such manifestations of one's state which cannot be described in words-- this state is known as *wajd* in the parlance of *Sufia*. In this situation, *sama'* not only becomes *halaal* (permissible) but also *mustahab* (desirable) and, in fact, obligatory. This is a step, though taken in the playful world, yet when it reaches the hearing of an accomplished *salik*, it becomes dignified, for the *salik's* human nature has gone

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through a transformation and so what reaches it also gets transformed. This is why the leaders of the mystic way have said that when these people listen to poetic compositions on wine, intoxication, etc. they give a different meaning to them, for example, to them, the word *wisaal* (union) means the vision of Allah (SWT), *firaq* (separation) means the veil obstructing the vision of Allah (SWT), *dhashm* (eyes) means benevolent dispositions, and the blessing of Allah (SWT).

Makhdoom-e-Jahan has given further examples of such equivalences used by *ahl-e-wajd* (those who have *wajd*) for example, *zulf* (hair) means closeness to Allah (SWT) or the figures of Divinity or the darkness of infidelity, the radiant face means the light of the belief, *kufr* (infidelity) means hiding one's self and attributes, *irtidaad* means turning away from one's self, *sharab-o-masti* (wine and intoxication) means that if one's *Deen* does not become rightly disposed simply through knowledge and discussions, it is necessary to have fervid heart. When they hear poetic compositions on pubs, such as the following:

ہرکو بخرابات نہ شد بے دین است

زیرا کہ خرابات اصول دین است

Translation: One who has not been to a pub is without *Deen*, For the wine is the basis of *Deen*.

they interpret it to mean that unless the human attributes are not quelled, the attributes that are hidden in the real self of the people do not manifest themselves. It also happens that the same verse is interpreted in different ways by different people, depending upon their states and levels of attainments. In respect of the norms to be followed in *sama'*, Makhdoom-e-Jahan (Rah A) says:

> Unless it is necessary, one should not have *sama'*; one must not make it a habit, for this may result in losing respect for it. When one is moving, he

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must not expect others to follow him; and if someone does follow him, he must not be forbidden to do so. If someone is in the state of *tawajjud* (ecstasy state), he must not be disturbed; also, he must not be distracted from the trance of the verse which is responsible for his *wajd*(ecstasy), for this would cause trouble and would be inauspicious. If the *qawwaal* (performer of the *sama'* music) is singing melodiously, he must not be praised while he is performing. And if he does not sing well and makes mistakes in reciting the verses, he must not be prompted and asked to recite correctly, instead the listener must himself concentrate on the correct verse and must not look towards the *qawwal* with disdain. If one finds a group in ecstasy during sama', and he himself has no such feeling, he should very consciously watch the group's ecstasy with respectful humility so that he also gets the share of blessing of the group. If you yourself are not qualified to attend *sama'*, you put yourself under the guidance of someone who is qualified to attend *sama'*. The other norm is that everybody in the audience must lower down his head, and must not look at each other; they should not talk to each other, nor should they take water, nor should they see on their sides, nor should they move their legs, nor nod their heads. In short, they should sit composed just as they sit in *quadah* (sitting position) in the *salaat* (prayers); they should keep their hearts quite attentive towards Allah (SWT) so that, with the blessings of *sama'*, they get the Divine secrets dawn upon their heart from the unseen world. If someone stands up in ecstasy, the others should follow him, and also stand up; and if his cap or turban falls down, it should be picked up and kept safely.

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Although all these are *bid'at* (new ways), and are not to be found in the days of the Prophet's (SAW) companions, yet are not to be rejected outright, for all *bid'ats* are not forbidden. Many *bid'ats* are also good; as Imam Shafi (Rah A) says, "*Travih* (late night after-*Isha* prayers in Ramadhan) congregation was instituted by *Amirul Momineen* Hazrat Umar (RA), which is a good *bid'at*".

Tajrid wa Tafrid[30]**:** In the foregoing pages, we talked about the obligatory requirement and the levels of attainments of *suluk* (the mystic path). Now it is necessary that the disciple understands the pre-conditions for setting on the journey of *suluk*. Makhdoom-e-Jahan (Rah A) says:

> Listen, the first thing that may appear as the lively bazaar of the seekers of the mystic path, and the joyful *Nauroze* (New year of Iranians) of the truthful disciple, is *Tajrid* and *Tafrid*. What does *Tajrid* mean? It means that whatever one gets today he forsakes it completely the same day.
>
> *Tafrid* means that one should have no worry for tomorrow... ... The other thing is related to the solitude confinement of one's inner and outer state. The outward solitude is that one isolates oneself from the rest of the world, and forsaking everything, he presents the look of a picture, bewildered and silent, and ultimately dies at His doorsteps. The inward solitude means that one's heart and mind become completely freed from the thoughts of everything other than Allah (SWT), and quite clean of all blemishes of this and the other world. The third thing is that one should belong to the One and the Only: if one talks he should talk about Him; and only He should occupy his mind all the time, so much so that it should be considered absolute *Haram* to talk about others and to be concerned about something else. The fourth thing is that one

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makes it a habit to talk less, to eat less and to sleep less, for these are the things which help and strengthen the rebellious self. Talking too much distracts one from remembering Allah (SWT); too much sleep leaves little time for meditation; too much eating creates dullness and interruption in one's essential work. One should always be *wudhu*-conscious, for the external cleanliness helps attain internal cleanliness... These things are easily said, but are difficult to practise, for the path of *Tariquat* is not covered by physical means -- legs and hands; it comes under the working domain of the heart and the soul. Obviously, the heart and the soul obey no one, but indeed they belong to those who are truly men of courage and profoundly intoxicated with the love of Allah (SWT). Knowledge and *ma'arfat* are the gateway to the path of *suluk* (mystic way); whosoever does not enter it through this gateway would find himself stranded in the vast expanse of the desert, and the killer whirlwind of the this desert would take away both his life and belief. Because of the importance of this subject, Makhdoom-e-Jahan (Rah A) has explained it in yet another way. He says[31]: "It must be known that the accomplishments in *Tajrid* and *Tafrid* are the pre-conditions for setting on this path (i.e. the path of *Tariquat*). To keep away from the people and to shun this world is known as *Tajrid*, and to shun one's ownself is *Tafrid*. In this state one has no worries; nothing to care about, and has no association with people. His determination would have carried him to great heights, past the two worlds and the *arsh*, and he would have accomplished his objective. Even though he might have the authority of the two worlds vested in him, yet he finds no satisfaction, and no

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pleasure, if he is not blessed with the vision of his friend, the Lord; and if he has the vision of the Lord, he would care less whether or not he has been blessed with any favours of the worlds".

Good Tidings of La Taqnatu mir RahmatilLah: He is the Lord, the Creator and the Sustainer, so even if we lay down our lives in His way, we shall still be failing in expressing our gratitude to Him for His beneficence. When Junaid Baghdadi (Rah A) asked what sin he had committed, he was told that his very being was the greatest sin. This being the situation, what hope do we sinners have! Makhdoom-e-Jahan (Rah A), however, dismisses all feelings of despondency. He says[32]: "O brother, wherever you are, don't be despondent, for Allah's working is absolutely sacred, and has nothing to do with the obedience of the pious people and, has no concern with the sins of the sinners. He is the Lord, and does whatever He likes; he is dictated by no cause-and-effect relationship."
In another letter, Makhdoom-e-Jahan (Rah A) says[33]:

Good gracious! In the realm of the Beloved, even the lover's being is considered to be a sin -- this is the end of the matter! O brother, death is lurking around. Whatever part of the life is available is a boon; one must avail oneself of this. Who knows when one would die? So never be unmindful about seeking Allah's forgiveness. An old man came to an illustrious mystic and said that his sins had no bounds, and that he wanted to seek Allah's forgiveness. The mystic said, "O old man, you missed the chance; you have come very late, you should have come when you were young". The old man had spent some time in the company of saints and had heard about the blessings of seeking Allah's forgiveness. He, therefore, said: "My reverend person, I think I have come in good time. If a person seeks forgiveness before death, he is blessed -- and he still is not late." So

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O my brother, no matter how much sin you may have committed, seek Allah's forgiveness, and see what good tidings await you. You must know that you are no worse than the magicians of Pharoah's court, you are not as filthy as the dog of *Ashaab-e-Kahaf* (the people of the cave), nor are you as lifeless as the rocks of the Mount Sinai, nor as valueless as *Chob-e-Hamana* (the wooden log in *Masjid-e-Nabawi*, which started crying when the Prophet (SAW) discontinued reclining on it while giving sermons). What business one has to question the prerogative of a person who brings a black slave from Habsh (Abyssinia) and names him *Kafoor* (camphor), the white? Remember, when the angels spoke against the rebellious nature of men, Allah silenced them and said: "You might have been justified to say so, if I had sent them to your doorstep for help, or if I had sold them out to you. If it would ever happen, you would be within your right not to entertain them. Perhaps you are afraid that their sins will exceed my beneficence, or that their blemishes would stain My holiness. These earthly beings are graced with honour in My kingdom. When I have already accepted them with grace, the sins and other blemishes can do no harm to them.

سراسر ماہمہ عیبم بدیدی و خریدی تو

زہے کالائے پرعیب وزہے لطف خریداری

Translation : I am full of defects, yet
You saw me and bought me,
Cheers to the sullied goods, and
cheers to the buyer's pleasure .

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30. Ibid. letter no. 61, p. 394.
31. Ibid. letter no. 62, p. 397.
32. *Maktoobat-e-do Sadi*, trans. by Naeem Nadvi p. 307
33. *Maktoobat-e-Sadi*, letter no. 2, p. 166.

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APPENDIX

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Appendix :1

LETTER NO.1:
ON TAUHID(UNITY OF GOD)

My dear brother Shamsuddin, May you be blessed in both the worlds! One should know that, according to the illustrious mystics of Islam, there are, in short, four levels of *Tauhid* in the light of *Shariah*, *Tariquat*, *Haquiquat*, and *Ma'arafat*. And the people belonging to each level are endowed with different attributes.

The First Level: To the first level of Tauhid belong the group of people who utter the words *'La ilaha illul Lah'*, but at heart have no faith in *Tauhid* and *Risalat*. These are known as hypocrites in the parlance of *Shariah*. This *Tauhhid* will be of no avail at the time of death or in the Hereafter. This will be an awful burden, and a disgrace in the Hereafter. May Allah (SWT) forgive us!

The Second Level: This level has two branches. To the first branch belong the group of people who utter the words *'La ilaha illul Lah'*, and , in keeping with the beliefs of their parents, they too believe that Allah is one and that He has no partner-- although they inherit this belief from their parents, yet they too have a firm belief in it. This group actually represents the common Muslims. To the second branch belong the group of people who utter the words *'La*

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ilaha illul Lah' and have the right belief (in Allah (SWT) and His prophet (SAW). Besides, they have also worked out a very large number of supporting arguments to substantiate this belief. These people are known as *mutakallamin* (Muslim logician/philosophers) - i.e. *Ulama-e-Zahir* (learned scholars of Islamic *Shariah*).

The *Tauhid* of the general Muslims and that of the *mutakallamin* absolves them of any blemish of *shirk-e- jali* (outright *shirk*, i.e. demonstratively associating partners with Allah), and thus qualifies them for the salvation in the Hereafter. The awards awaiting them are: (i) Rescue from the hell-fire, (ii) Entrance into the paradise. Albeit, this *Tauhid* does not promise the vision of Allah (SWT). This is why the followers of *Tariquat* consider it necessary to rise above this level of *Tauhid*, for this amounts to being content with a lower attainment - as the saying says, the *Deen* of the old women.

The Third Level: The *Momin* having firm belief in *Tauhid*, under the guidance of his *peer/shaikh* (mentor), is devoted to prayer and hard exercises of the spiritual way. Gradually he progresses in his attainments, and is now blessed with a special enlightenment, which tells him that the Prime Mover is just one (i.e. Allah (SWT) -- the rest of the universe is just like a puppet, having no control over anything. Such a *muwahhid* (the believer in *Tauhid*) attributes nothing to others, for he sees that whatever happens the Prime Mover is He (Allah (SWT) and He alone.

درین نوع ہم شرک پوشیدہ است کہ زیدم بیازرد وعمرم بکشت

Translation: If one says that Zaid put me in trouble and Umar killed. This too smacks of *shirk*

Now let me explain the difference between the *Tauhid*

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of the common people, that of the *mutakallamin*, and of the *aarif* (having spiritual vision) by an example.

Example: Let us think of a big businessman who breaks his journey and stays in an inn. People learn of it, and flock towards him to see his goods and to visit him. Somebody asks someone (say, for example, Zaid) if he has any news about the businessman. Zaid says: "Indeed, he is here, for I have learnt about it from reliable sources" -- this is the example of the *Tauhid* of the general Muslims.

Another person asks someone else (say, Umar) if he knows about the businessman. Umar says: "O, indeed, this is true, for I have been coming past the place, and have seen his servants, his horses, his luggage; so there is no doubt that he is here. Indeed, I have not met him personally"-- this is the example of the *Tauhid* of *mutakallamin*.

Yet another person asks someone else (say, Khalid) if he has any news about the businessman staying in the inn. Khalid says: "Yes, indeed, I am just coming after having met him. I had a good audience with him" --this is *Tauhid-e-aarifin*.

Now look at the three examples, Zaid believed on other's words; Umar inferred from the available evidence; Khalid believed on his personal visit to the businessman. The difference between the three is all too evident. The *Tariquat* people consider the *Tauhid* where one has no vision as lifeless -- the body of the *Tauhid* having no life. The vision and belief are two different things: the belief binds one to certain things without any reason, but vision makes everything clear. Thus vision is real, and the reasoning comes nowhere close to vision.

پائے استدلالیان چوبین بود　　پائے چوبین سخت بے تمکین بود

Translation: the legs of logicians are
made of wood,
And the wood is not long-lasting.

The Fourth Level: With extensive and intensive indulgence in

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prayers, and devotional practices of spiritual exercises, a *salik* continuously makes progress in his attainments, and then there comes a time when be cannot see anything in the universe except Allah (SWT). The t*ajalli* (resplendence) of Allah's Attributes shines on his heart with such dazzling intensity that he cannot see anything else, just as the dust particles cannot be seen in the extensive sunshine--not that the dust particles lose their existence in the sunshine, but that they simply become invisible. Indeed, when the sun rays enter the room or the verandah through the skylight, the dust particles show up quite clearly, but they disappear if one comes out in the open courtyard. Similarly, one neither becomes God nor becomes non-existent - becoming non-existent is different from being invisible.

پیشِ توحیدِ او نہ کہنہ نہ نوست　　ہمہ ہیچ اند ہیچ اوست کہ ادست

کہ بود ماز ما جدا ماندہ　　من و تورفتہ و خدا ماندہ

Translation : As far as *Tauhid* is concerned, the old or new have no significance. He is as He has been. You and I will all disappear, and Allah will exist.

Let us take another example. Let us assume that the world is a mirror. In this mirror, the *salik* sometimes sees only Allah (SWT); and in the vision of Allah (SWT), he falls in a trance and he cannot see the mirror. Let us give a still simpler example. You stand in front of a mirror and get absorbed in the vision of your beauty. You will find that you have lost the awareness that you have been looking into the mirror. When this happens, would you say that the mirror has become non-existent, or that the mirror itself got transformed into your beauty? No, neither of these is true: there is a world of difference between being non-existent and being invisible. Whosoever visions the resplendent sun of Allah's light, he will surely not be able to see anything else. The vision of the

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Providence in nature is similar to this. The *Sufi* calls this state as *'Al-fana fi-al-Tauhid'* (getting lost in *Tauhid*):

گوید آنکس درین مقام فضول که تجلّی نہ داند از حُلول

Translation: At this stage, he talks silly, for he cannot differentiate between *tajalli* and *hulool* (the entering of something into another thing in such a way that one cannot be distinguished from the other).

In this state, if the *salik* utters *shathiyaat* (words smacking of blasphemy), this would be considered as his immaturity. Undoubtedly there is *tajalli* of Allah (SWT), and it does resplend, but He does not enter into anything. Many a *salik* have erred in this stage. To get through this dreadful forest safely is impossible unless one is blessed by Providence, and is guided by the *peer/shaikh*. The *peer/shaikh* must be accomplished, visionary, aware of the ups and downs of the path, and must have experienced the majestic awe and the loving beauty of Allah (SWT): such a *peer/shaikh* can get his disciple out of this dreadful whirlpool. There is an anecdote about Khwaja Ibrahim Khwas (Rah A) who is considered to be the king of *tawakkul* (Trust in Allah (SWT)). Once Mansoor Hallaj (Rah A)saw him wandering in the dreadful jungle without any provisions for the journey. He asked: "What are you doing here?" Ibrahim Khwas (Rah A) said: "I am testing my firmness in my 'Trust on Allah (SWT)". As in the eyes of the people of *Tauhid*, *tawakkul* is a lower stage, Mansoor (Rah A), in his sympathetic disposition towards Ibrahim (Rah A), became outraged, and encouraged him to rise above the state of *tawakkul*, and said: "If you spend your life in your state of *tawakkul*, when would you reach the zenith of *Tauhid*?" This illustrates the importance of a trusted friend and a benevolent *peer/shaikh* in one's journey

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through the path of *Tauhid*. Anyway, at level four, the *saliks* have varied states: some are gripped in the trance of *fana* (non-existence) once for an hour or so in a week, some are in this state for one to two hours everyday, yet there are some who are in this state for most part of the day.

Above *fana fi-al-Tauhid*, there is a state named *fana anil fana*. This state also comes under level four, for this is the perfect state of *fana fi-al-Tauhid*. This is why it is not categorised separately as level five. In this state, the *salik* is so engrossed in contemplation that he even becomes oblivious of his state of *fana* he loses all consciousness about it, so much so that he cannot differentiate between the *jalali* (awe-inspiring) and *jamali* (loving beauty) *tajalli* of Allah. Everything disappears just in a moment, for all his consciousness gets obliterated. The people of *Tariquat* consider this kind of consciousness as a sign of *tafraqua* (opposite of *Tauhid*). The states of *ainul-jama'* and *jam'a-ul-jama'* are attained only when the *salik* gets himself, and the whole creation, lost in the great ocean of the manifestations of Allah's *Noor* (light), and even loses consciousness that he is lost.

تو درو گم شو کہ توحید این بود　　گم شدن گم کن کہ تفرید این بود

Translation: you get lost in Him, for this is *Tauhid;* obliterate all feelings that you are lost, for this is *Tafrid*.

Having reached this state of *Tafrid*, the truth about *wahdat-ul-wajood* (there is only One that exists) manifests itself, and the *salik* gets engrossed in it, and then the *tajjali* of Allah's Self overpowers everything: in this state, you will lose all sense of names and rituals, existence and non-existence, words and symbols, heaven and earth, views and traditions. The Quranic verses that say that 'Everything will come to an end' and 'Everything is destined to die except Allah (SWT) become manifest in this state. Such utterances as *anal Haque"*

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(I am the Truth),and *subhani ma aazam-a-shani* (I am holy, and my splendour is great) show up their splendour nowhere else. *Tauhid*, absolutely free from all blemish of *shirk*, manifests nowhere except in this kingdom.

خیالِ کژ مپز اینجا و بشناس هر آن کو در خدا گم شد خدا نیست

Translation: Don't have wild thoughts in this place, and remember whosoever gets lost in Allah (SWT) does not become Allah (SWT).

Tauhid-e-Wajoodi (the Unity of Existence), be it at the level of one's knowledge or at the level of manifestation, at the primary level or at the highest level, the identities of Allah (SWT) and His Creation 'the human beings' exist as separate entities: a servant is a servant, and the Lord is the Lord. Therefore, such utterances as *anal-Haque*, etc. are blasphemous even in the eyes of *ahl-e-Tariquat* unless they reflect the *sidqu-e-haal* (honestly truthful state). Indeed, if it reflects the *sidq-e-haal*, it speaks of *Kamaal-e-Iman* (belief in Allah (SWT) par excellence).

رَوا باشد اَنَا اللہ از درختے چرا نبود رَوا از نیک بختے

Translation: If we believe someone's hearing *anal-Haque* coming from a tree, why can't this happen to come from someone who is blessed.

Anyway, we have already emphasized, in the example given above about the 'mirror and the image', that neither is it true that the two become one and the same, nor is it true that one enters into the other and becomes indistinguishable. To elaborate further the difference between the four levels of *Tauhid*, let us take the analogy of a nut. The nut consists of two outer coverings, the kernel, and the oil:

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(i) The Tauhid of the *munafique* (the hypocrite) is like the outer shell of the nut: this is of no use.

(ii) The *Tauhid* of the common Muslims and that of the *mutakallamin* (logician/philosopher) is like the skin covering of the nuts: this is of some use.

(iii) The *Tauhid* of the *aarif* is like the kernel :this is obviously the most useful part of the nut.

(iv) The *Tauhid* of the *muwahhid* is like the oil of the kernel: its usefulness needs no elaboration.

The nut is the name for the whole fruit; the difference in the constituent parts of this fruit is obvious. Likewise *Tauhid* is the general word used for all levels of *Tauhid*, but in respect of usefulness, gradation, and laws and practices, they differ enormously.

O brother, this is not an ordinary letter. You need to ponder in depth on this matter. Read it carefully and get to the essence of it, for this letter provides the basis for comprehending and appreciating the different stations, states, happenings, and revelations in the journey of spiritual developments. Whenever you come across the words of *mashaikhs* (illustrious mystics), or their symbolism, their writings, you must remember the guidance given in this letter so that you may be able to appreciate them easily and do not get trapped into misleading concepts. The poetic compositions of the *mashaikh*, on *Tauhid*, can be rightly understood and appreciated in the light of the principles given in this letter.

O my dear brother, maybe you become envious of the state of *ahl-e-Tauhid* (the accomplished persons in *Tauhid*), and lose heart because of the sense of defeat in your attainments.

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No, my dear, don't lose heart, keep your spirits high. Be as it may, if you are as lowly as the ants, try to develop the heart of Sulaiman (AS), and begin your journey on this path; If you are as small as a mosquito, develop the lion's heart, and take steps in search of the required goal. Are you not aware of what has happened, and what has been happening? Seven hundred thousand years of devotional worship were just dismissed for no value. So don't look at your faults, just imagine how, from water and clay, was born Adam (AS), the exalted servant of Allah (SWT); also how an orphan, living under the care of Abu Talib, became Muhammad (SAW) , the messenger of Allah (SWT); also, remember how in the house of Aazar was born Ibrahim (AS), the dear person of Allah (SWT). Praise be to Allah (SWT)! just marvel at the work of Providence: from *mushrikeen* (those who associate partners to Allah (SWT)) are born *muwahhidin* (the believers in the Unity of Allah (SWT), from infidels are born *Momminin*, from sinners are born the pious persons, from trouble-mongers are born the reformers. Providence does not care about someone's obedience: His benevolence does not care about someone's sins.

It is reported that a *zannaardar* (an infidel) was adoring his *zannar* (the string worn by the Hindus); from the invisible world of Providence, there flashed before him a secret revealing to him the truth about the *zannaar*. He came out of his home, and started running about uttering 'where is Allah?' The secret that had been revealed to him had developed in his heart a burning urge, which kept him uneasy, and in search of truth, he wandered from place to place until he reached Jabal-e-Labnan (the mount of Labnan) in Syria (In this mount there lived *ghaus, qutub, abdaal, autaad*, etc,). There he found six persons standing, with a coffin placed before them. This man asked these people as to what had happened. The people said: "We will let you know the details later, first lead the funeral prayer." All praise be to Allah (SWT)! he stepped forward, and led the prayer. After the funeral prayer, the people there told him that they were seven people, and the funeral was of

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the person who was their *peer/shaikh,* who held the position of *Qutub-e-Aalam.* At the time of his demise, he had instructed them that, after preparing the coffin, they should wait for sometime when a person would turn up who should be requested to lead the funeral prayer, for he would be the person who would occupy the seat of the *Qutub* after him.

With greetings.

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Appendix 2:

LETTER NO: 15
ON UNION WITH (GETTING CLOSE TO) ALLAH (SWT)

My brother Shamsuddin, may you be blessed with the exalted position attained by those who got close to (or had union with) Allah (SWT)! You ought to understand that the union with Allah (SWT) does not imply anything of the kind such as union (joining) of a body with another body, or a *Jauhar* (element) with another *Jauhar* or knowledge of a thing with the thing known, or the mind with the intellect, or a thing with another thing -- Allah (SWT) is far above such things. Indeed, the word *wusool* (union, meeting, getting close) is in vogue in the parlance of *Shariat* (law) and even in the implied sense, and is also in popular usage amongst the illustrious mystics (*mashaikh*). Do you understand what the union with Allah (SWT) means? Listen, the union with Allah (SWT) means that one should cut off oneself, and get distanced, from everything other than Allah (SWT). In other words, the preoccupation of one's *asraar* (inner self) with Allah (SWT) is the union with Allah (SWT). The more distanced one becomes from others, the closer one becomes to Allah (SWT), and the more unconcerned will one be with Allah (SWT), the more distanced he will be from Allah (SWT). The more engrossed one is with Allah (SWT), the closer he would be to Allah (SWT). This is supported by the statement of

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Haarisa (RA), who said: It looks as though I am seeing *Arsh*'. The more Haarisa (RA) was distanced from the world, the closer he became to Allah (SWT). Thus the Prophet (SAW), who had cut himself off from both the worlds, became closest to Allah (SWT). If he (SAW) had anything other than Allah in mind he would have said "I seek refuge in You from such things' He instead said:I take refuge in You from You', which means that he had nothing in mind other than Allah (SWT). Thus becoming distanced from the world, one gets closer to the Hereafter, and by distancing oneself from both the worlds (this world and the Hereafter), one gets closer to Allah (SWT).

Hazrat Abdullah ibn Umar (RA) once, while he was performing *Tawaaf-e-Ka'aba* (going round the *Ka'aba*), could not respond to somebody's *Salam* (salutation) because of his ecstasy. When the complaint was lodged against him, he said that he was engrossed in the vision of Allah (SWT) . It means that while he was physically engaged in performing the act of *Shariah*, his inner self was engrossed in the vision of the Truth which made him unaware of the requirement of *Shariah*: he was so lost in the vision that he had no awareness of the presence of *Ka'aba* nor of the person who saluted him. In his submissive stance in the vision of the Lord of the *Ka'aba*, he could not even see the *Ka'aba* , and he said: I see Allah (SWT) in this house'. The person who had saluted him had no knowledge of the state of Abdullah ibn Umar (RA), and so complained about it to Hazrat Umar (RA), the Caliph. The Caliph was aware of the (spiritual) state of Abdullah ibn Umar (RA) and took no notice of the complaint.And this act of Hazrat Umar (RA) the Caliph gives credence to the statement of Abdullah ibn Umar (RA). The jurists also say: "Somebody's silence on the occasion when one is required to say something is itself a statement". In short, he is the most fortunate and exalted whose focus and ultimate goal is Allah (SWT) (And that thy Lord, He is the goal (Al-Quran, 53:42)). Allah (SWT) is Great: prior to the Day when the progenies of Adam (AS) made the covenant 'Yes, Thou art our Lord, the

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Sustainer' the human material and his spiritual disposition had been prepared by the drippling of the *Noor-e-Khaas* (the special light) -- Allah (SWT) created His creation in the darkness, and then blessed it with the drippling of His *Noor* (light). The man was, on the very Day of creation, made to drink that special wine (of love) the intoxicating effect of which has been ever-lasting: indeed, his life is bound up with it, and the focus of the *Noor* (light) is always directed towards its origin, so it does not look towards this world, for it cannot give up this wine. Someone has rightly said:

عشّاقِ توازالست مست آمدہ اند　　سرمست زبادۂ الست آمدہ اند

مَے می نوشند و پندمی نہ نیو شند　　کایشان زالست مے پرست آمدہ اند

Translation: Your lovers have had been intoxicated since eternity;They have been intoxicated by the wine of the covenant.
They take the wine, and pay no heed to sermons,
For they are given to drinking the wine since eternity.

The daring lovers, gifted with the attributes of the moths, have had been roped in, since the day of *ahd-e-alast* (the day when the covenant 'Yes, Thou art our Lord, the Sustainer' was made), by the captivating attractions of Allah's Majesty. They, therefore, circle, vigorously and enthusiastically, around the tent of Allah's *Jamal* (Grace) and the lamp of Allah's *Jalal* (awe-inspiring attribute), until the Divine words of blessing 'Whosoever moves towards Me by a foot, I move towards him by a yard' manifest themselves, and the profound love, one of the manifestation of the passion for Truth, carries him to the proximity of Allah (SWT). And, with great affection, the Lord says: "O, my servant, how long will you keep circling around My tent with your weak wings?

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These wings will not help you fly in the space where you will find none but I . So with these wings, you make your efforts and be one of 'Those who strive in My Way', and I shall bless you with different wings, illuminated with Divine Light , so that you become one of those to whom Allah (SWT) shows the right way by His Light". Someone has very aptly said:

این راہ دلا بہ قیل وقالت نہ دہند جز بہ درنیستی وصالت نہ دہند

Translation: O heart, one cannot find this path through academic disputations: He cannot have the union with Allah until he effaces himself. So long as you fly with your wings in the air where the birds fly,
You will not be blessed with the wings (graced by Him)

If all the exalted angels and the men and *jinns* get together and try to get a servant (of Allah, i.e. man) blessed with the resplendence of Allah (SWT), they would not be able to do so. But the passion for the Truth can take one to the height of *'an adna* (Then he drew nigh and came down till he was (distant) two bow's length or even nearer, and He revealed unto His slave that which He revealed-- Al-Quran 53:8-10)' Thus one passionate urge (for the Truth) is better than the whole creation taken together. And they who have been freed of the captivity of the self find the way to the kingdom of the Lord by the dominance of this passion (for Truth). Thus just one breath of this is worth every day in the two worlds. Someone has very aptly referred to this state of *Tajrid* (cutting off oneself from the rest of the world).

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صوفیاں دردے دوعہید کند نکبو تان مگس قدید کنند

Translation: The *Sufia* celebrate two *Eeds* in just one breath while spiders prey the flies.

The *Sufi* who has effaced (or negated) his self is blessed with a new life every moment. Then the passion (for Truth)dominates, and even this existence gets negated. And in this trance (of negation), he is made to have a different kind of journey through His World of Majesty(Allah (SWT) effaces whom He wills, and gives life to whom He wills). Thus one undergoes negation and affirmation of his self every moment. This is what is meant by saying that the *Sufia* enjoy two *Eeds* (feasts) , one from the negation and the other from the affirmation of his self. At this stage, it would not be improper if the Truth *seeker* is addressed as 'the Spirit of Allah (SWT)' or 'the Words of Allah (SWT)' --the robes of these titles would be quite befitting his person. O brother, those who are involved in self - aggrandizement would hardly be honoured with these titles. The elderly saints have said: "When that venerable person, Adam (AS), entered the paradise, he looked around and pondered a while, and then it occurred to him that, with the moving legs he has, it would be difficult to keep it captivated, and his head, intoxicated with profound love, would not put on the regal crown. And, as in the standing position, he appeared like the Arabic alphabet *alif*, so in conformity with it, he must stay standing on one leg only. Also, as *alif* signifies the splendour of lone being, he must do away with the dependence on means. Overwhelmed as he was with the profound love, he took the daring step and got out of the heaven. When he had entered the paradise, he was dressed in the robe and had his place amongst the exalted few, but when he became the seeker of the way (of the Truth)

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he did not even have something to cover his body".

دانی چہ بود شرط خرابات نخت　　تاج و کمرہ کلاہ در بازی جست

Translation: Do you know what is the first condition for entering into the wine house; You have to forsake the crown and the belt, and have to abandon the kingship and the throne.

From every particle of Adam's being, there was raised the slogan of love:

دل در غم عشق مبتلا خواہم کرد　　امروز بہ خون دل قضا خواہم کرد

Translation: He will put in your heart the burning desire for love; Today He will demand your life's blood.

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Appendix 3:

LETTER NO.71
On Serving People

Brother Shamsuddin, may you become exalted in the service of *Aulia Allah* (Allah's (SWT) friends -- the illustrious mystics)! Remember, one of the great things a disciple should do is to be at the service of others. There are great many advantages in being at the service of others: some are exclusive advantages, not promised for any other form of religious rites. One of the advantages is that it subdues the revolting self, effaces all sense of pride, inculcates humility, and one becomes cultured and good mannered. It teaches the knowledge of *Sunnah* (the Prophet's way of life) and *Tariquat* (the way that leads to Allah (SWT)); the *nafs* (base self) becomes freed from its dark and burdensome state, and the soul becomes sublime. The inside and outside of a man gets clean and illuminated. All these are exclusive advantages promised to those who serve others. An illustrious mystic was asked: "How many ways are there to get to Allah (SWT)?" The mystic said, "Every little thing of the world of Allah's creation provides the way leading to Allah (SWT), but there is no way shorter and better than that of serving people and comforting them. I followed this very path to get to my goal, and I advise my disciples to follow this path". These very illustrious mystics have said that the devotion of these mystics

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in prayers and performing religious rites has been extraordinary and beyond description, but none of these devotional exercises has been as beneficial and supreme as serving people. Thus we see that a tradition of the Prophet (SAW) says: Someone asked the Prophet (SAW) "Which *Sadaqa* (spending in the way of Allah) is better"? The Prophet (SAW) said, 'To serve people in the way of Allah (SWT), to provide shelter from the sun by putting up a tent, to offer a camel or a boat in the way of Allah (SWT)." In another tradition of the Prophet (SAW), he (SAW) is reported to have said: "To run about for the cause of a widow, and to serve the helpless and poor people, is like serving as a warrior in the way of Allah (SWT) or being like those who fast during day-time and spend the nights in prayers". However, the serving person must fulfill certain conditions. He must be selfless and must have no personal motives, and must act in accordance with the objectives of the community. Be he (the person to be served) a traveller or a resident, one must serve him according to his natural disposition, so that he may have no worries, and he may thus be able to spend his time in the devotional prayers without any distractions. Thus with whatever favours Allah (SWT) would bless him, the person at his service would also be equally blessed. Those who help others in their good deeds are equally rewarded. These *khanquahs*, inns, and *auqaafs* have been established for this very purpose. The other condition is that the serving person must not have the sense of ownership, he should rather think that whatever he has belongs to the people he is serving, so much so that whatever he has -- his self, his possessions, his wishes -- he should spend in their cause; and he must give preference to their needs over his own needs. He should withhold nothing from them except what is prohibited by Allah (SWT). One should respond to whatever requests are made to him. If need be, he must not hesitate to serve as a labour in order to meet their needs. He should behave like their slave. He should be ever-abiding even if they are harsh to him; he should try to have an appreciation for their

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symbolic gestures and secrets. Even if he finds something wrong, he should make amends on his own without waiting for their prompting. Yet another condition is that he should serve people willingly and pleasantly, so that he may become deserving of Allah's (SWT) blessings. He should thank Providence for being able to do the good work; he should keep doing good for the community as far as possible. And if he makes any lapses, he should feel sorry and make amends for it. There are various ways to serve people: the underlying idea is that those who are young must not evade serving others. Shaikh Abul Abbas Qassab (Rah A) has said that if a disciple undertakes to provide one service to others, it would be much more rewarding to him than offering hundred *raka'ats salaat* (formal prayers). These people give greater importance to those who are the more involved in serving others, and the more they have spent their time under their *shaikhs*(spiritual mentors) and the more accomplished they are, and the more involved they are in devotional exercises. They pay little heed to their ancestry and family linkages, excepting indeed the progenies of the Prophet (SAW) and their *shaikhs*, who surely are to be treated with greater respect. There is a saying that 'Ancestry determines one's *Dæn*, and piety his way of life'. Just as it is obligatory for a wealthy person to pay *Zakat* (Compulsory alms) to the poors, and for the *ulama* (religious scholars and leaders) to teach the students and share their knowledge with others, it is incumbent upon a beginner disciple, learning the way of *Tariquat*, to serve and comfort others. He should help fellow Muslims and should be at the service of his elders. Providing service to others is rewarded only if it is done selflessly and without pretence. Thus the disciple who does not serve others, and, on the other hand, expects others to serve him, becomes idle, and becomes loathsome in the eyes of others, who start paying little respect to him. This is very damaging to him, and the prospects for him to attain his goals become very bleak. The Prophet (SAW) very subtly made this fact to be borne in on his (SAW) companions: once a cup of milk was brought to

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him; the Prophet (SAW) stood up to receive it, and served it amongst his poor companions, and at the end took himself what was left over. Those present asked the Prophet (SAW) why he did not begin serving from himself. The Prophet (SAW) said that it was not proper, for the person incharge of serving the drinks must be the last to drink. Amongst the mystics, it is a popular saying that 'Those who serve more get more honoured and become more loveable; people have admiration for them and the loving eyes are turned towards them. The leaders of the people are those who serve them'. Someone asked an elderly Arab, "How did you become the leader?" He said, "I served the people and became their leader." It is said that the coveted position of the Prophet's (SAW) caliphate and the high status that Abu Bakr (RA) was blessed with was due to his ever-readiness in the service of the Prophet (SAW). All mystics have initially passed through this stage, and have put themselves at the service of others very devotedly, and at the end were themselves raised to the position where others cherished to serve them. The benefits of serving people are enormous, and cannot be put into words. Therefore, you too should feel privileged to have this opportunity; and be ever hopeful. O brother, the ways of Allah's (SWT) working is beyond comprehension; *Kan'an*, the son of prophet *Noah* (AS) did not find a place in *Noah's* (AS) ark, but the Satan got the way. It is possible that the king does not get the message, but the sentinel does. Don't you see that while Pharaoh was ignored the old lady in the house received the message. The favours you are blessed with are not because of your deeds, but because of Allah's (SWT) Wisdom. The *ahle Sunnat* believe that the blessings of Allah (SWT) have no limits. None could understand the Wisdom of these blessings: why is this creation made of clay -- the human being -- so much favoured! On the Day of Judgment, every body would be gathered. A voice from the unseen would say: 'Be all dead!' The angels will be asked to gather around the *Arsh* (Seat of Allah (SWT) Majesty), and would be told, ' you have no business with the robe of the paradise, nor are you to

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worry about the chains of the Hell; just look on from a distance and see what I have kept in store for this earthly being. This being so, it is said that if this earthly being -- human being -- was not created nothing would happen; there would be no warmth (of love), no pains, no passion, no depth of feeling. The Paradise, with its bounties, stands in waiting for receiving this being and the sentinel of the Paradise sings the welcome song. You must have heard that this earthly being already existed on the day of creation, when the clay was created and all his would-be requirements were predestined for him: the drink was prepared while the person to drink was not yet born, the crown was made while the head to be crowned was not there, the clean paths and ways were made while there was yet no one to walk, the heart was not made but the envious eyes were created; the sinner was not yet born, but the treasury of His mercy, blessings, and forgiveness were filled up; there was yet not born the obedient servant yet the garden of Paradise was adorned with the blooming spring -- all preparations for showering His mercy and blessings had been made while the clay for the creation of Adam had yet not been fermented.

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Appendix 4:

THE ADVENT OF THE MUSLIMS AND THE ROLE OF SUFIA IN BIHAR

The advent of the Muslims in Bihar can be traced to begin from the coming of a Sufi saint Momin Aarif (Rah A) who hailed from Yemen. Travelling through different countries, he came to Maner (Bihar) which was then ruled by a Hindu Raja. Not much is known about his missionary work, but surely the influence of his presence must have been felt by the local people which perhaps was not liked by the Raja who, therefore, tried to make his life difficult. As already mentioned in the earlier pages of this book, it eventually led to the Jihad Mission of Imam Taj Faquih (Rah.A), a great Islamic scholar and a Sufi, who subdued the Raja and thus established the Muslim rule in Maner in Hijri 576. Thereafter began the period of Muslim conquests. Muhammad Bakhtiar Khilji invaded the fort of Odantpuri, the modern Bihar Sharif, and conquered the fort after facing a stiff resistance put in by the fort people. The Muslims discovered that it was an educational institution of the Brahminism faith, in the defence of which the people belonging to the institution laid down their lives to the last man. They found a large number of books there, but there was no one available in the area who could tell them as to what was contained in those books. It also tells us that perhaps it was considered to be the

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prerogative of the Brahmins only to learn about their faith.

After the conquest of the Odantpuri fort, and later on afte the handing over of the control of the Maner territories b Makhdoom Yahya (Rah A) to the Khilijis, the entire area wa named Bihar by the Muslims, perhaps acknowledging thereb the presence of educational institutions and monasteries (Viharas) that they had found in the area.

In order to trace the historical geography of what was first named Bihar by Muslims, which became the precursor of what later developed into an integrated administrative unit now known as the state of Bihar, we would draw on the book 'Bihar through the Ages' for presenting its very brief account.

In the early Vedic period, there existed a number of small states such as the kingdoms of Karusha, Magadha, Anga, Vaisali. The name Videha or northern Bihar first appears in the Brahmana and Upanisadic literatures, and the names Anga and Magadha occur in the early Vedic literature. The period AD 500-760 is mostly in the dark, and the history from AD 750 to 1200 is still not established on surer grounds. However, the name Magadha, with its capital at Pataliputra (present Patna), had come to prominence during the reign of Asoka (d.323 BC) whose kingdom extended over the greater part of northern India. Asoka got converted to Buddhism and served its cause very enthusiastically and vigorously. Buddhism had an ascendancy in this period, but, after the fall of the Mauriya dynasty, Brahminism took over and Buddhism slowly lost its gound. Much later, sometime during AD500-750, Pataliputra suffered great devastation by a sudden flood of the Son river which in those days joined the Gangas near the city. Thereafter the city lost much of its glory except indeed its importance as a commercial centre. Magadha, nevertheless, seems to have been the key name over a very long period in the geographical history of Bihar. It was the central core of Bihar, consisting of Patna, Gaya,

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Shahabad, parts of Monghyr, and Bhagalpur. In the Moghal period, the Teliagarhi pass, where the Rajmahal hills almost touch the Ganges, formed the boundary between the Moghal provinces of Bihar and Bengal. Kekata formed the southern part of Magadha which extended from 'Carnadra' to Gridhrakuta' near Rajgir - it extended upto Chunar in the west and included the modern district of Gaya and part of Shahabad. Videha - the present Tirhut division - extended from the bank of Gandak to the forest of Champaran. This area covered the modern districts of Muzaffarpur, Darbhanga, Champaran, parts of Bhagalpur, Monghyr and Purnea. In the south, the entire area from Birbhum and Panchet to Ratanpur in Central India and from Rohtas to the frontiers of Orissa was collectively known as Jharkhand, i.e. jungle land. As the area was mostly jungle-clad, it was just ignored for revenue collection. The relationship of Chotanagpur area with Bihar in the Muslim period is not well known, but certain area such as Chai Champa (a pargana of Hazaribagh) and the estate of Panchet were parts of Bihar. In the British period, Chotanagpur was known to be part of Bihar. Bihar, as the province of British India, got separated from Bengal in 1912-it, however, also included Orissa which was later separated from Bihar in 1937 and made a separate province. Until recently, the geographical boundaries of Bihar stood as shown in the attached map, but now with Jharkhand established as a separate state, the state of Bihar has lost the greater part of its southern territories.

The advent of the Muslims in Bihar began around 1200 A.D. Islam is a missionary religion having no formal missionary organization. The Ulama and particularly the Sufia have always played the pivotal role in the spread of Islam: they have always been the first to lead in entering into non-Muslim lands. With the sheer example of their pious living, and loving disposition towards all and sundry, they earned the veneration of the people they came across. This led people to embrace Islam. With the conquest of non-Muslim lands by Muslim

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rulers, the immigration of general Muslims in the conquered lands was indeed facilitated, but this factor by itself did not help promote the spread of Islam, for Islam did not allow forcible conversion. Indeed, the Muslim rulers were themselves great admirers, and even followers of great Sufia of their times, and supported the missionary work of the Sufia by establishing khanquah for them. This way they indirectly promoted the cause of Islam.

Muslims believed in the Unity of God, and had unique concepts and ideals of social life: they were distinguished by their names, religious rites and ceremonies, festivals, food laws, dress, marriages, law of inheritance and divorce, democratic and egalitarian social outlook, etc. So long as the Islamic laws were not in conflict with the social ways of the non-Muslims, Islam did allow accommodating the ways of life of the non-Muslims in the expanded Muslim society with new entrants to the fold of Islam. Thus the new converts to Islam did not feel alienated from others in the Muslim society. The old and the new Muslims stood at equal levels; only the pious amongst them commanded special respect.

The Sufi orders that served in Bihar in the early years belonged to Suharwardia and Chishtia orders. Imam Taj Faquih's (Rah A) earlier generation of progranies settled down in Maner and Tirhut . His grandson Makhdoom Yahya (Rah A) belonged to Suharwardi Sufi order. He established a khanquah in Maner. He was married to the eldest daughter of Makhdoom Shahabuddin Pir Jagjot (a disciple of Shahabuddin Suharwady (Rah A)), who hailed from Kashghar and was settled in Jewthle, a suburb of Patna. There were born many illustrious Sufia in the House of Pir Jagjot, who spread out in different places of Bihar. Two of his grandsons, Shaikh Ahmad Chirmposh (Rah A) and Makhdoom-e-Jahan Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A) carried out their missionary work in Bihar Sharif. Makhdoom Shoaib (Rah A) the cousin and disciple of Makhdoom-e-Jahan settled

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down in Shaikhpura. The grand-daughter of Makhdoom-e-Jahan (Rah A) was married to Makhdoom Wahiduddin Chilla Kash (Rah A) who had settled down in Sonahra. Sultan Firoze Tughlaque established a khanquah for him in Sonahra, which, on the passing away of Makhdoom Wahiduddin Chill kash, was occupied by his son Syed Alimuddin (Rah A) - Makhdoom Wahiduddin Chilla Kash's (Rah A) last resting place is in Badrabad which is five miles away from Sonahra.

Makhdoom-e-Jahan Shaikh Sharafuddin Ahmad Yahya Maneri (Rah A) belonged to the Firdausia Sufi order, which is a branch of Suharwardia order. His contribution to the cause of Islam has been outstanding. For about sixty years, he carried out his missionary work; the number of his disciples is reported to be around a hundred thousand who came not only from different places in Bihar but also from the rest of India and even from outside India such as Bukhara and Hamadan. His extant works on the teachings of Tasawwuf have been regarded as authoritative literatures on Tasawwuf, which found wide readership in the circles of Sufia of all Sufi orders, particularly in the different khanquahs of Bihar. Thus the influence of Makhdoom-e-Jahan's teachings can be seen in almost all khanquahs of Bihar.

Makhdoom-e-Jahan's most illustrious disciple and khalifa, Makhdoom Maulana Muzaffar Shams Balkhi (Rah A) was a great mystic. He was deputed by Makhdoom-e-Jahan to serve in Aden. Makhdoom Husain, the nephew and the adopted son of Maulana Muzaffar Sham Balkhi (Rah A), occupied the Sajjadgi of Makhdoom-e-Jahan's Khanquah. For six generations, the Balkhis occupied the sajjadgi of Makhdoom-e-Jahan's Khanquah. Thereafter they moved out to different places; the khanquh in Fatuha has been the main Balkhi wing of Makhdoom -e-Jahan's Khanquah.

Amongst the earliest Chishtia Sufia of Bihar mention may be

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made of Makhdoom Adam Sufi (Rah A) whose son Hamiduddin (Rah A) was married to the youngest daughter of Pir Jagjot (Rah A) of whom was born Makhdoom Tayemullah Sufeed Baaz (Rah A). Hazrat Nizamuddin Moolee belonged to Chishtia Sufi Order; he was instrumental in persuading Makhdoom-e-Jahan to settle in Bihar Sharif for which purpose he also helped build a resting place for him. The present Chishtia khanquah at Bitho Sharif has its spiritual lineage coming down from Makhdoom Ashraf Jahangir Samnani (Rah A) of Kachaucha Sharif. The khanquahs in Danapur (near Patna) Cantonment area and in Patna city itself belong to Naqshbandia- Abul Ulayia Sufi Order. The originators of these khanquahs have been respectively Shah Sajjad (Rah A) and Makhdoom Mun'am Pak (Rah A). The khanquah in Phulwari Sharif belongs to Quadri Sufi Order; it was founded by Shah Mujibullah (Rah A) some three hundred years ago.

It is well nigh impossible to list the names of all the Sufia and the different khanquahs in Bihar. In fact, there is hardly a place in Bihar where there does not exist the graves of Sufia; indeed not all of them are known to have headed a khanquah as such, but indeed they have all left behind an imprint of their missionary work in the places where they are laid to rest, and even in adjoining areas. To name a few other historically important centres of Sufia in Bihar, mention may be made of Siwan, Sahsaram, Arwal, Amjhar, Gaya, Bhagalpur, Monghyr, Amthooa, etc.

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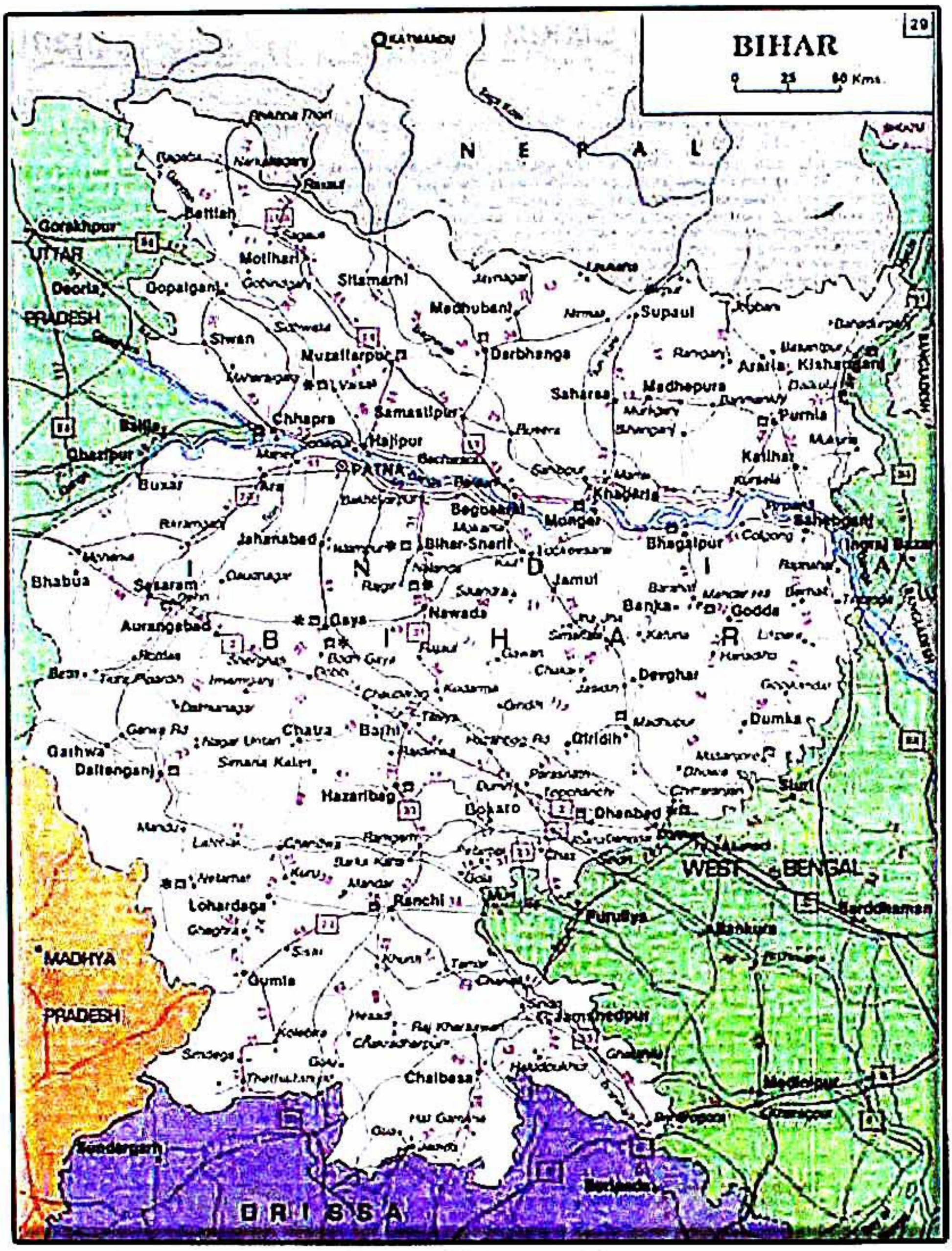

MAP OF BIHAR, INDIA

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THE RECITATION OF THIRTY-THREE AYAATS FOR WARDING OFF TRIBULATIONS

Based on Quranic verses (Ayaat), the illustrious Muslim Mystics (Aulia Allah) have prepared a composition of some selected thirty-three verses, the regular recitation of which is said to provide protection against evil spirits, sorcery, natural disasters and evils. The compositions, with slight variations of detail, is included in the regular recitation (Wazaaef) of Aulia Allah of all the different Sufi Orders.

If the following is given the particular composition that has been in vogue in the Wazaaef of the elders of our Firdousia Order. It is recommended that while reciting this, one should recite Darood Sharif before and after the recitation. It should be recited at least once in the day, preferably twice a day, in the morning and evening.

Also included in the end are the seven Quranic Ayaat about which it is reported on the authority of Syedna Ali (RA) that those who recite them regularly in the morning and evening remain safe even if the heaven and the earth fall apart - the piece of land where the person is, remains intact.

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27 Quranic Verses (ayaats)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿۱﴾ الرَّحْمٰنِ
الرَّحِيْمِ ۙ﴿۲﴾ مٰلِكِ يَوْمِ الدِّيْنِ ؕ﴿۳﴾ اِيَّاكَ نَعْبُدُ
وَاِيَّاكَ نَسْتَعِيْنُ ؕ﴿۴﴾ اِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيْمَ ۙ﴿۵﴾ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿۷﴾

Surah Al- Fateha

الٓمّٓ ﴿۱﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى
لِّلْمُتَّقِيْنَ ۙ﴿۲﴾ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ
يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ﴿۳﴾
وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ
اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ؕ﴿۴﴾
اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۵﴾

Surah Al- Baqarah

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿۱۱۵﴾

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِيْمِ ﴿۱۱۶﴾

وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ
عِنْدَ رَبِّهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ﴿۱۱۷﴾ وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ
وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿۱۱۸﴾

Surah Al- Muminun Last Rukuh

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شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ

وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ

الْحَكِيْمُ ﴿۱۸﴾

Surah Al- Imran Rukuh 2

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ

لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿۱۶۳﴾ اِنَّ فِىْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ

وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِىْ تَجْرِىْ فِى الْبَحْرِ

بِمَا يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ

فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۖ

وَّتَصْرِيْفِ الرِّيٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ

لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى

الْاَرْضِ ؕ وَاِنْ تُبْدُوْا مَا فِىْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ

اللّٰهُ ؕ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلٰى

كُلِّ شَىْءٍ قَدِيْرٌ ﴿۲۸۴﴾ اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ

وَالْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۫

لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۫ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا

غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿۲۸۵﴾ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا

وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَآ

اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا

حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ

لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۪ وَاغْفِرْ لَنَا ۪ وَارْحَمْنَا ۪ اَنْتَ مَوْلٰنَا فَانْصُرْنَا

عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۲۸۶﴾

Surah Baqarah, last Rukuh

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اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ
اَلْحَیُّ الْقَیُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ لَهٗ مَا فِی السَّمٰوٰتِ
وَمَا فِی الْاَرْضِ ؕ مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ یَعْلَمُ
مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ
عِلْمِهٖۤ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَ
لَا یَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِیُّ الْعَظِیْمُ ۝ لَاۤ اِكْرَاهَ فِی
الدِّیْنِ ۚ قَدْ تَّبَیَّنَ الرُّشْدُ مِنَ الْغَیِّ ۚ فَمَنْ یَّكْفُرْ بِالطَّاغُوْتِ
وَیُؤْمِنْۢ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰی ۚ لَا انْفِصَامَ
لَهَا ؕ وَاللّٰهُ سَمِیْعٌ عَلِیْمٌ ۝ اَللّٰهُ وَلِیُّ الَّذِیْنَ اٰمَنُوْا یُخْرِجُهُمْ
مِّنَ الظُّلُمٰتِ اِلَی النُّوْرِ ؕ وَالَّذِیْنَ كَفَرُوْۤا اَوْلِیٰٓـُٔهُمُ الطَّاغُوْتُ
یُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَی الظُّلُمٰتِ ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ
فِیْهَا خٰلِدُوْنَ ۝ ع

Surah Baqarah Rukuh 34

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ
اسْتَوٰی عَلَی الْعَرْشِ ۫ یُغْشِی الَّیْلَ النَّهَارَ یَطْلُبُهٗ حَثِیْثًا ۙ
وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍۭ بِاَمْرِهٖ ؕ اَلَا لَهُ الْخَلْقُ وَ
الْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ۝ اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّ
خُفْیَةً ۚ اِنَّهٗ لَا یُحِبُّ الْمُعْتَدِیْنَ ۝ وَلَا تُفْسِدُوْا فِی الْاَرْضِ
بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ؕ اِنَّ رَحْمَتَ اللّٰهِ
قَرِیْبٌ مِّنَ الْمُحْسِنِیْنَ ۝

Surah Al- Araf Rukuh 8

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ۝۱ مَلِكِ النَّاسِ ۙ۝۲ اِلٰهِ النَّاسِ ۙ۝۳
مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۙ۝۴ الَّذِیْ یُوَسْوِسُ فِیْ
صُدُوْرِ النَّاسِ ۙ۝۵ مِنَ الْجِنَّةِ وَالنَّاسِ ۝۶ ع

Surah Al-Nas

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لَوْ اَنْزَلْنَا

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
اللّٰهِ ؕ وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿۲۱﴾
هُوَ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ
الرَّحْمٰنُ الرَّحِيْمُ ﴿۲۲﴾ هُوَ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ
الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ
سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿۲۳﴾ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ
الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۲۴﴾

Surah Al-Hashr

قُلْ اُوْحِىَ اِلَىَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا
قُرْاٰنًا عَجَبًا ۙ﴿۱﴾ يَّهْدِىْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ وَلَنْ نُّشْرِكَ بِرَبِّنَآ
اَحَدًا ۙ﴿۲﴾ وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ۙ﴿۳﴾

Surah Al-Jinn

وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۙ

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۙ﴿۱﴾ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۙ﴿۲﴾ وَلَآ اَنْتُمْ
عٰبِدُوْنَ مَآ اَعْبُدُ ۚ﴿۳﴾ وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ﴿۴﴾ وَلَآ اَنْتُمْ

Surah Al-Kafiron

عٰبِدُوْنَ مَآ اَعْبُدُ ؕ﴿۵﴾ لَكُمْ دِيْنُكُمْ وَلِىَ دِيْنِ ۧ﴿۶﴾

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ﴿۱﴾ اَللّٰهُ الصَّمَدُ ۚ﴿۲﴾ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ﴿۳﴾
وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۧ﴿۴﴾

Surah Al-Ikhlas

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قُلِ ادْعُوا اللّٰهَ اَوِادْعُوا الرَّحْمٰنَ ؕ اَيًّا مَّا

تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا

تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ﴿۱۱۰﴾ وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ

لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ

لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا ﴿۱۱۱﴾ ع

Surah Bani Israeel
Last Rukuh

وَالصّٰٓفّٰتِ صَفًّا ﴿۱﴾ فَالزّٰجِرٰتِ زَجْرًا ﴿۲﴾ فَالتّٰلِيٰتِ ذِكْرًا ﴿۳﴾ اِنَّ اِلٰهَكُمْ

لَوَاحِدٌ ﴿۴﴾ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿۵﴾

اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ﴿۶﴾ وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ

مَّارِدٍ ﴿۷﴾ لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ

جَانِبٍ ﴿۸﴾ دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ﴿۹﴾ اِلَّا مَنْ خَطِفَ الْخَطْفَةَ

فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ﴿۱۰﴾ فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ

خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ﴿۱۱﴾

Surah As-Saffat
First Rukuh

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ

اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا ؕ

لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ﴿۳۳﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۳۴﴾ يُرْسَلُ

عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ﴿۳۵﴾ فَبِاَيِّ اٰلَآءِ

رَبِّكُمَا تُكَذِّبٰنِ ﴿۳۶﴾

Surah Ar-Rahmant
First Rukuh

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ﴿۱﴾ مِنْ شَرِّ مَا خَلَقَ ﴿۲﴾ وَمِنْ شَرِّ

غَاسِقٍ اِذَا وَقَبَ ﴿۳﴾ وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ﴿۴﴾ وَ

مِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿۵﴾

Surah Al-Falaq

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7 Quranic Verses (ayaats)

بسم الله الرحمن الرحيم

Surah Taubah

قُلْ لَّنْ يُّصِيْبَنَآ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلٰىنَا ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۚ وَاِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ۭ يُصِيْبُ بِهٖ مَنْ يَّشَاۗءُ مِنْ عِبَادِهٖ ۭ

Surah Younus

وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

وَمَا مِنْ دَاۗبَّةٍ فِي الْاَرْضِ اِلَّا عَلَي اللّٰهِ رِزْقُهَا وَيَعْلَمُ

Surah Hud

مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۭ كُلٌّ فِيْ كِتٰبٍ مُّبِيْنٍ ۝

اِنِّىْ تَوَكَّلْتُ عَلَي اللّٰهِ رَبِّيْ وَرَبِّكُمْ ۭ

مَا مِنْ دَاۗبَّةٍ اِلَّا هُوَ اٰخِذٌۢ بِنَاصِيَتِهَا ۭ اِنَّ رَبِّيْ عَلٰي صِرَاطٍ مُّسْتَقِيْمٍ ۝ سورۃ ہود ع ۱

وَكَاَيِّنْ مِّنْ دَاۗبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۡ

Surah Al-Ankabut

اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ

فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ ۙ فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ۭ وَ

Surah Al- Fatir

هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ ۱

وَلَىِٕنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ

اللّٰهُ ۭ قُلْ اَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِيَ

اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖٓ اَوْ اَرَادَنِيْ بِرَحْمَةٍ هَلْ

هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ۭ قُلْ حَسْبِيَ اللّٰهُ ۭ عَلَيْهِ يَتَوَكَّلُ

Surah Az-Zamar

الْمُتَوَكِّلُوْنَ ۝

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Note: The titles (Imam, Maulana, Makhdoom, Syed etc.) appearing in the text have in many cases been retained in making their entries in this Index. These might help distinguish different persons having the same name.

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