



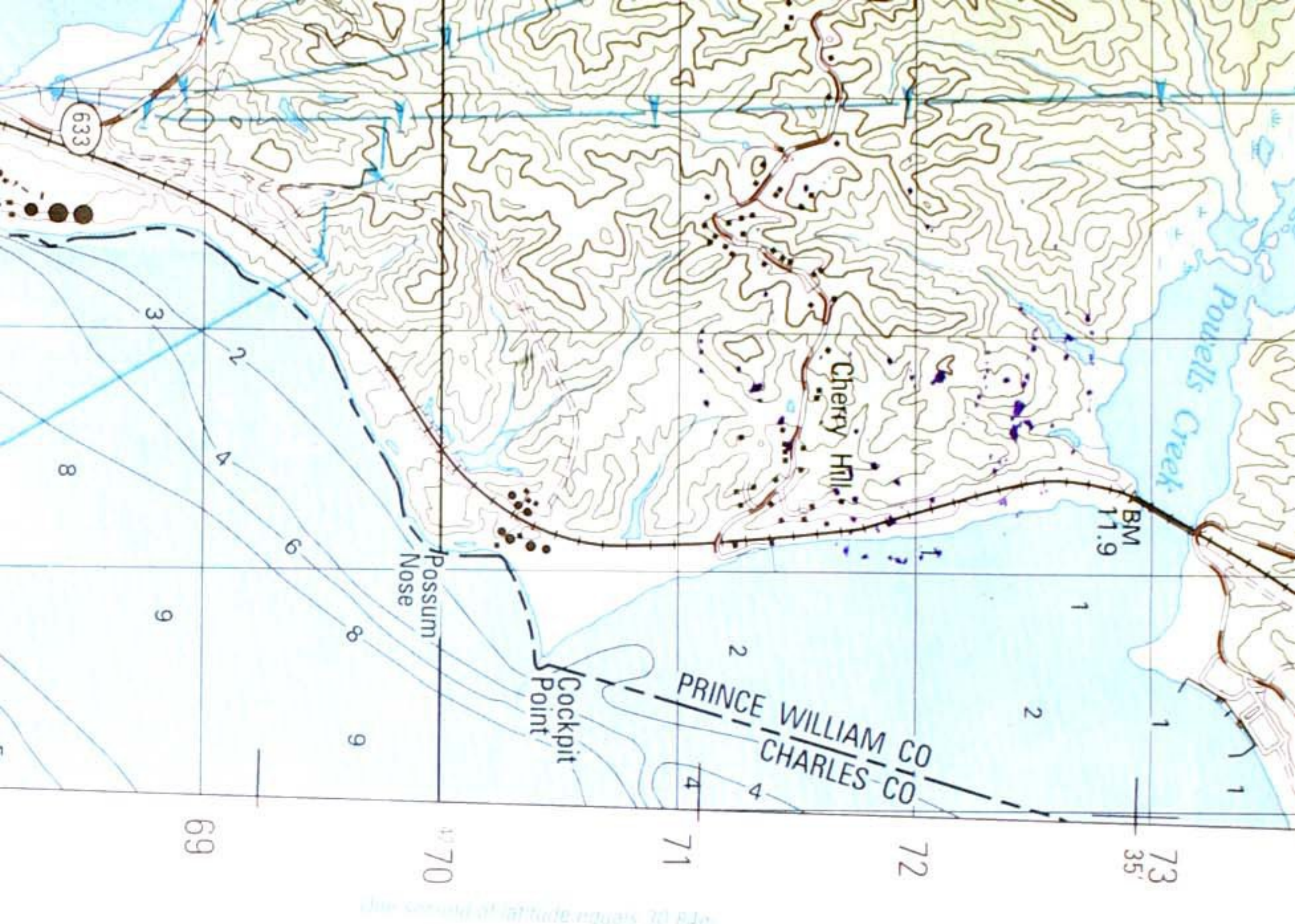
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68

THE Nashahbandis

EDITED BY

SARDAR ALI AHMAD KHAN



WALLARD	815654	14B
MARTIN	885696	9C
ORIOLE	871765	11C
OSPREY	880730	16G
OWL	863779	12B
PARROT	866663	16C
PEACOCK	788734	8
PELICAN	874775	14B
PEREGRINE	808729	16G
PENGUIN	856747	15B
PHEASANT	793762	16E
PIGEON	821778	15C
QUAIL	878764	16A
REDBIRD	834735	16G
ROADRUNNER	789662	11A
ROBIN	798783	9B
ROBIN	881708	UPSHUR
SNIPE	830764	11B
SPARROW	862751	16D
STARLING	908653	16F
STORK	786759	5A
SWAN	797656	15C
TERN	810759	9C
THRUSH	890642	15B
TOUCAN	786767	5C
TURKEY	789715	17A
VULTURE	829779	14B
WOODPECKER	856737	16B
WREN	821720	11A
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THE
NAQSHBANDIS

EDITED BY
SARDAR ALI AHMAD KHAN



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Dedication

This book is reverently dedicated to Hazrat Mian Jamil Ahmad Sharaquri who is one of the most venerated living sufis of the Naqshbandi Mujaddidi order of the day. Mian Sahib's sterling character, selfless devotion, uncommon generosity, traditional hospitality and above all his zest for Tabligh are a source of illumination and inspiration to the Pirs and Murids alike. He is steeped in the tradition of Tassawuf and humanism, which his illustrious Pir Hazrat Sher Muhammad Sahib left him to follow. Mian Jamil Ahmad Sahib has never bartered away his rectitude for wordly gains.

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Hamd

'Without Thee, O Beloved, I cannot rest ;
Thy goodness towards me I cannot reckon.
Tho' every hair on my body becomes a tongue,
A thousandth part of the thanks due to Thee
I cannot tell.'

(Abu Saeed Fazal Ullah bin Abdul Khair
Born 1 Muharram 357 A.H.)

Acknowledgements

The editor wishes to express thanks to Dr. Bashir Ahmed Siddiqui who took great pains in revising the drafts and special thanks are due to the efforts of Sufi Ghulam Sarwar Naqshbandi, Muhammad Ashraf Qudsi to the printers, proof-readers and the publisher but for whose labours the work could not see light of day.

SARDAR ALI AHMAD KHAN

How great is thy generosity, thou sovereign of holy
realms (Bat'ha)

Never has a suppliant turned disappointed from thy
door.

The drop of thy bounty is like a river in spate,
An atom of thy benevolence coruscates like stars.

In liberality there is none like thee

Thy river goes about in search of the thirsty.

The opulent are fed at thy door, such is thy alms-
house,

The saints tread on their foreheads the path leading
to thee.

We humble denizens of the earth how can we
imagine thy eminence ?

Thy flag flutters on the throne of God.

The sky and the earth are thine open table and the
whole world thy guest,

And who is the exalted host, thou and thou alone.

I shall call thou Master for thou are the Master's
beloved,

In fact there is no mine and thine in love.

The eyes would be soothed, the heart fresh and lives
brimful,

Thou true sun of generosity such is thy heart-alluring
light.

Translated by :
SARDAR ALI AHMAD KHAN

نعت از حضرت احمد رضا خان بریلویؒ

وہ کیا جود و کرم ہے شہ بطحا تیرا
نہیں سنتا ہی نہیں مانگنے والا تیرا
دھارے چلتے ہیں عطا کے وہ ہے قطرا تیرا
تارے کھلتے ہیں سخا کے وہ ہے ذرا تیرا
فیض ہے یا شہ تسنیم نرالا تیرا
آپ پیاسوں کے تجسس میں ہے دریا تیرا
اغنیا پلتے ہیں در سے وہ ہے باڑا تیرا
اصفیاً جاتے ہیں سر سے وہ ہے رستا تیرا
فرش والے تیری شوکت کا علو کیا جانیں
خسروا! عرش پہ اڑتا ہے پھریرا تیرا
آسماں خوان و زمیں خوان و زمانہ مہمان
صاحب خانہ لقب کس کا ہے تیرا، تیرا
میں تو مالک ہی کہوں گا کہ ہومالک کے حبیب
یعنی محبوب و محب میں نہیں سیرا تیرا

آنکھیں ٹھنڈی ہوں، جگر تازہ ہو، جانیں سیراب

سچے سورج وہ دل آرا ہے آجالا تیرا

BIMIL-LAAHIR-RAHMAA-NIR-RAHEEM

About Hazrat Mujaddid :

Allama Abdul Hakeem of Sialkot has said : —

To criticise the writings of the great saints against their purpose and aim is sheer ignorance, as the result shall be disastrous. Hence to refute the writings of the learned Shaikh Ahmed is foolish ignorance.

Shaikh Abdul Haq, compiler of Hadith, of Dehli, has said :

My relation with Shaikh Ahmed and my purity of heart is at present at their zenith, there being no intervening concern of humanness or temperament in our relations. I do not know how this has transpired. Praise be to Allah, Converter of hearts and Changers of circumstances.

Shah Waliullah has said :

Allah has treated the Mujaddid in the same way and manner in which he had treated his prophets, in as much as the oppressors and neophytes vexed and annoyed and rigid theologians refuted him, so that his status be exalted by Allah and his good deeds may improve after his demise.

The believer shall love him and the vicious sinner only shall bear enmity towards him.

PREFACE

Religion has been by far the greatest motive force in human life. Not only has it been a source of consolation to people through the ages ; it has been one of the chief promoters of culture and civilisation as well.

Of the religions today, Islam offers real spiritual and moral guidance to mankind because it embraces entire human life and unlike some other systems has not by passed any area or aspect of it.

The element of spiritualism in Islam is known as Tasawuf. It is the channel through which God's Nur has manifested itself and has launched spiritual voyagers of their immortal quests. This it owed chiefly to Tassawuf which was its integral part in the middle ages and counts its adherents in millions in modern times also.

In the following pages the reader will see that it is not a collection of dogmas and vain visionary dreams, it represents moments of supraintellectual insights in the nature of things and the divine government of the universe. This book is a record of such moments of illumination by some of our great sufis through the centuries. Study their lives as given in the book and you will find an unseen current passing through your body ; Something enabling and elevating which raises you above all mundane considerations into a rarefied atmosphere. They are radiating source of light and illumination and spellbind the reader. Notice how a syllable casually uttered by these valis acquires timelessness and as you recall a sentence by them you discover ever fresh beauty and meaning in it. In a Vali's company your ego is banished and all pettiness is forgotten. It may be no more than a brief moment but it haunts you and you are lost in thought. The biographies, anecdotes, precepts and dissertations given here in recreate our spiritual past and bring back vividly what once was.

Alfateh, 8 Garden Town

Lahore

SARDAR ALI AHMED KHAN

Dated 15th November, 1982

The Mighty Continuum

By

Sir Ahmed Husain

There are mysticisms of different sorts and conditions. I am concerned about the Islamic "Tasawwuf", which is an Anglicised word for Tasawwuf. Tasawwuf is "divine sentiment". It has played a great part in the development of Muslim Culture. Sufi-ism is hedged round by an awful verbiage of technicalities and metaphors, whereby it is exceedingly difficult to see the wood for the trees. As Moulana Jalal-ud-Din Rumi says somewhere, the Arif (Seeker of Ultimate Reality) cares little for words and phrases, so far as possible, but we should try our best to look into their meaning and import. Tasawwuf is attitude of mind engendered by a certain conviction as to man's relation with God and Nature.

There are two schools of Tasawwuf. 'One, which we may call "Monistic", identifies God with Nature ; It says :—

" God is Nature and Nature is God ".

The Other, which we may call "Positive" differentiates God from Nature. It says : "God is above Nature which He created".

All religions of the world have their roots in the religious sentiment. Indeed there could have been no religion, if instincts had not evolved such a sentiment. By "sentiment" is meant an object or idea round which the emotions and impulses of certain instincts of man are so organized as to produce a complex of feeling resulting in a particular impulse or attitude. The "religious sentiment" is based on (1) some 'idea' of God—generally the idea of a unique POWER which controls all and is controllable by none ; (2) round the idea the emotions and impulses of such instincts as curiosity, fear, submission, and tenderness are so organized as to produce a feeling of entire dependence on that Power ; and (3) the feeling in its turn energizes an impulse, attitude or preparedness to do something or

Iqbal—before the Mujaddid :

I presented myself at the tomb of Shaikh
Mujaddid :

the dust which is all sunshine under
the sky ;

the starts get dimmed before these atoms
of dust,

as this dust entombs that great
mystic —

who refused to bow before Emperor
Jehangir.

in whose heated breath is the warmth
of Ahrar (Khawaja Nasir-ud-Din Abaid
Ullah Ahrar)

He is the protector of the faith's heritage
in India,

whom Allah cautioned at the right
moment

15
There are two schools of Islamic Mystics (often called Sufis) who interpret Tawhid in two different ways :—

- (i) to believe and hold that God and the World (Men and his Environment) constitute one whole or indivisibly One Existence ;
- (ii) to believe and hold that God is One Infinite and Absolute Being who is above and quite separate from the finite and relative World (the Universe) which He created.

Meaning (i) is that which Ibn-i-Arabi attached to the word Tawhid, and meaning (ii) is that which the Mujaddid Alf-i-Sani Sheikh Ahmed Sirhandi attached to that word.

Ibn-i-Arabi views Reality as "it is", while the Mujaddid views Reality as "It appears". Ibn-i-Arabi was a Unityist Salik and according to him God alone exists and the relation between God and the World (Man and his Environment)—like that of essence and its attributes or of reality and its reflections or emanations—is 'oneness', or unity in the sense that it is impossible for the one to exist without the other.

The Mujaddid was an Apparentist Salik, who started with the idea of Ibn-i-Arabi, the idea of oneness of God and the World but soon found it quite unsatisfactory. According to him, God who created the world (Man and his Environment) could not be identified with his creatures, because, God existed before creating the world and will certainly exist after destroying it.

The modern Saliks, headed by Shah Waliullah of Delhi do not see any but verbal differences between the two doctrines of Tawhid, as aforesaid. They are impressed by the third element or the service character of the religious sentiment, and—since love could not subsist between two beings of different sorts—they conclude that God is one and unique "self-unfolding and self-emanating Process, assuming forms of things". According to them, the relation between God and the World is like that of the soul and body, or like that of time and space—though distinguishable as two yet inseparably one and one whole only. The Existence, call it Universe, Nature, Reality, Truth, God or what you like, is one and one only. It is not a static being or thing but a dynamic, ever-moving

other to propitiate or to be on good terms with that Power. This definition and analysis of the religious sentiment corresponds with the 3 functions of the human mind itself, viz., knowing, feeling and striving. The first element or the knowledge side of the religious sentiment is the idea of God; the second element or the feeling side of the sentiment—the product of the several emotions of instincts—is a peculiar emotion of entire dependence on God; and the third element or the striving side of the sentiment is what is ordinarily called “worship”, i.e., the impulse to make some sacrifice or render some service to God, directly or indirectly. We know that each prayer begins with adoration of God, proceeds to express entire submission to His will, and ends with soliciting guidance in the right paths of service.

The methods and practices called Mysticism are merely attempts “to experience God in oneself”—to know, feel and strive after the World-Soul in one’s own soul or rather in one’s own body-soul. I would state here parenthetically that modern mystics prefer to call “the World”. i.e., Man and his Environment—“the World Process”, because they find “the World” in a continuous process of self-emerging and self-unfolding; and they write “body-soul” in place of “soul” because they, as a rule, do not believe in bodyless soul or soul-less body, just as the men of science do not believe in spaceless time or timeless space; what the latter call “space-time events”, the former call “body-soul individuals”.

The mystics who try to experience God by way of intellect, that is by way of the first element or the idea-side of the religious sentiment are called Arifs. A mystic who tries to experience God by way of ecstasy, i.e., by way of second elements or the feeling-side of the religious sentiment is called Ashiq (lover). Both the Arif and Ashiq wish to experience God for the sake of the experience itself, for the sake of satisfying their intellectual curiosity or for the sake of enjoying the pleasure of ecstasy. But there is yet another class of mystic who are “the salt of the earth”. They try to experience God not only by way of combined intellect and ecstasy—a complex of the first and second element which they call “Intuition”—but also by way of worship, sacrifice or service, the third element or the attitude side of the sentiment, which they call “Love” and they are called the “Saliks”.

The Living Prophet

By

(Sardar Ali Ahmad)

The very utterance of the name of the revered Prophet thrills the heart of a Muslim with love and reverence as if it is an electric touch. His holy personality occupies a highly esteemed position in the mind of the Muslim community which comprises of different races living under different skies on the globe. The Divine Truth (Islam) brought by him is bond of union among all.

His personality the compendium of all virtues, is ever on the watch over us all. A tradition runs that the souls of the prophets are restored to their bodies in the grave. The hallowed Prophet is in a still superior position than this. Hafiz Ibn-i-Qayyim in his *Zadul Maad* writes that the Prophet enjoys the position of an exalted companionship' with Allah while his body rests in the grave. When one wishes a respectful salutation (peace) to him, his soul is sent back to the body for response although there is no cessation from fellowship of Allah.

Hafiz explains it on the analogy of the distant sun that has an intimate relatedness with the plant and animal kingdom on this globe. Its impact is striking. The soul on the other hand is linked to the body with stronger and more perfect ties because it is more ethereal and superior. In this connection Shah Abdul Aziz Muhaddis of Delhi writes that souls are above limitations of space. The whole universe is open to them. The holy souls can observe every thing as an ever-present 'now'. It is like the vision that can see the full starry heavens from the bottom of a well.

Besides, Allah, the spring-well (the benevolent sustainer) of all existence has to the holy prophet endowed with the privilege of disclosing the unspecified phases of His Essence. All illumination earthly or transcendental is reflected from his personality. A tradition says that "But for thee O Muhammad I would not have created this

and never-resting continuum, one Continuum of Movement, manifesting itself in 'two processes, such in an opposite direction to the other — of which the one may be called negative and the other positive. The two processes can be characterised variously as differentiative and integrative, unfolding and folding, creative and destructive and so forth, but none the less are they two processes only and nothing else'. Each process of the Movement - Continuum exhibits immense multiplicity of modes—like waves and bubbles on a perennial river—each of which again has two facets like space-time events or body-soul individuals.

Now, all Tawhid or Unification — whether crude or refined, expressed loosely or strictly— is an 'idea' of God in the mind of man and not God Himself, the Infinite and Absolute. He is far above the comprehension of any idea formed by man who has a finite mind, lives and has his being in the realm of relativity. It is but man's own idea of God which is a dominant character of his Religious sentiment — a mental equipment that serves him as a means or instrument of purifying not only his own soul but also the souls and morals of his fellow men. It becomes an effective instrument, only when the mystic or Salik realizes the idea 'in' himself, in his own individuality, i.e., in what he calls, I or Me. How to realize it in one's I or soul, is the question. Herein comes the mystery of Mysticism. Sufis call the methods and ways of "experiencing God" "realizing the idea of God, Mujahada. This has been described as the procedure for "idealising the real and realizing the ideal". However, no one can describe mystic contemplation exercises etc., satisfactorily in writing or by speech. They have always been 'imparted', straight from heart to heart by adept masters to their accepted pupils.

Allama Iqbal says :—

غلام همت آن خود پرستم - کہ از نور خودی بیند خدا را

["I am slave to the dash and daring of that worshipper of Self who sees God with (or "by means of" or "in") the light of his own self."]



(10)

“I am unaware of the stage (of spiritual journey which I witnessed the night before. All round there were the rapturous whirling dances of those yearning with love. In the spaceless situation Allah was the Principal of the assembly while Muhammad (s.a.w.) was the torch of the congregation.”

In the days of Sultan Nooruddin Zangi, two jews entered the sacred town of Madina and impressed the people deeply with their sham religiosity. They were the agents of the secret plan of the cunning jewery. They believed that if the sacred body of the prophet was removed away from the kingdom, the Muslims would lose their power of conquest and the jews would be able to takeover the control of the Arabian peninsula and Iran. Both of them would dig a tunnel at night and engaged themselves in routine work during the day. The underground passage touched the resting place of the holy tomb. The Zangi was thrice given an indication by the Prophet himself that two hounds were a source of concern to him and they should be put to death. Their faces were also shown to the Zangi who arrested them from their prayer mat while they were reciting on the rosary. The cave was traced from under the prayer mat. The Zangi moved through the cave and could see the foot thumb of the holy body at the other end. He kissed it with all respect and ordered his men to exit. A few minutes later he came out and was seen with tears flowing down his cheeks. The jews were put to death and a lead screen was constructed round the sacred tomb. The fact finds support from the books of history and is an evidence of the living and preserved body of the prophet and the instructions that he issues. There is a well known report of the recent century. A pigeon died in the Hujra (retiringroom) of His Exalted Holiness Muhammad Mustafa (s.e.w.), through intensive spiritual omissions. The prophet was unhappy over it. The attendant was ordered to depute an innocent lad to throw the pigeon out. The mother of the selected lad after giving him a bath sent him in. He saw the prophet in person, was kissed by him and was told to throw the pigeon out but not to mention what he had seen to any one on pain of death. The boy returned home very pleased. The mother insisted on knowing the inside happening. The boy, however, warned the mother about the risk of death. The mother was not convinced. At last the boy leaked the secret out. He died the same night.

universe” and “O Muhammad my creativity would not have been operative without you.” In short, it can be inferred that the total creation and creativity have expressed themselves in the personality of Muhammad (s.a.w.) who is the Perpetual.

The Quran says ‘Indeed Allah and His angels shower blessings on the prophet. O ye who believe ! ask blessings on him and salute him with worthy salutation’ (33 : 56) - This will essentially continue till the Day of judgement.

Al-Quran, the Book Eternal, ordains “whatsoever the messenger gives you take it. And whatsoever he forbiddeth, abstain.” (59 : 7.)

God who is the master Controller of the whole of created reality directs the seekers of truth to have their requirements through His beloved Prophet. He wills it like that beseeching the blessed Prophet (who is kind and merciful) is beseeching Allah. The well-known tradition runs ‘Allah bestows and I distribute) “The arrow of fate is stored in the arsenal of Allah but it operates through the bow of Muhammad” : - Ghalib.

تیر قضا در آئینہ ترکش حق است لیکن کشاد او ز کمان محمد است (غالب)

The Quran categorically projects the Prophet as a model to be idealised and followed by all men in all the ages. The non-discloser of a phenomenon is not a proof of its non-existence. It may be open to a few. This is what applies to the exalted personality of the spiritually radiant Prophet. His camp-followers regularly present themselves to him for a respectful salutation spiritually as well as bodily. This is not the share of every one. Those who experience the beatitude shout out :—

“I who have given away my heart am bewildered at your illuminant excellence. Heavens ! What an exquisite beauty. We are uneasy because of dried lips while you are the elixir of life. We beseech mercy as our thirst is beyond limits”.

Amir Khusro writes :-

نمی دانم چه منزل بود شب جائے کہ من بودم
بہر سو رقص ہسمل بود شب جائے کہ من بودم
خدا خود میر مجلس بود اند دلا مکان خسرو
محمد شمع محفل بود شب جائے کہ من بودم

nature in harmony with the Divine Will, and in bringing the whole order of the world too in harmony with His Will. Religious consciousness is 'yearning' to become something, to get to something, or 'bringabout' something; it is practical consciousness and must needs generate activity.

To the saints of Islam, mysticism is an attempt to have a first hand experience of what the Prophet of Islam is supposed to have experienced. The Muslim sufis believe that our Holy Prophet experienced God and Eternity. A sufi or mystic is out to experience them himself. He adopts certain spiritual exercises (Mujahidah), whereby he in due course comes to apprehend eternal verities and God directly. He has immediate vision of God. The result is Haq-ul-Yaquin the infallible certainty of His existence and His essence. The competence and validity of Kashf-o-Ilham as the faculty cognizant of Divine Being is assumed without question, and it is maintained that Kashf is qualitatively different from reason. It is the direct apprehension of ultimate Reality. Kashf is to be measured by the criterion of the spiritual experience of the Holy Prophet of God Hazrat Muhammad Mustafa Blessings of Allah be upon him; for that was the highest and the truest experience. This gives us a standard, so to say ——— an internal evidence of the truth or otherwise of the findings of a sufi.

There is a common misunderstanding that mysticism and religious experience are the same thing. This error originates in want of method to deal with such subjects. Religious experience consists in direct realization of the nature of relation between Man and God. But because the human consciousness has three aspects, namely, (i) affection (ii) cognition and (iii) conation, so a mystic in whose consciousness the aspect of affection dominates is inclined to hold out that there is relation of love between him and God. This experience of Wilayat is called "Wilayat-i-Isavi" in sufistic terminology. The mystic in whose consciousness cognitive aspect dominates is inclined to hold that there is relation of Maa'refat between him and God, this experience is known as Wilayat-i-Ibrahimi. A sufi in whose consciousness cognitive aspect dominates is inclined to hold that there is relation of I'taat (obdience) between him and God. This is known as Wilayat-i-Musawi. But these are the experiences

Tasawwaf as viewed

By

Dr. Burhan Ahmed Farooqi

(Sirdar Ali Ahmed Khan)

Mysticism and mystic experience are two different things. Mystic experience has 2 aspects - feeling and idea. As feeling it is subjective, the private, and exclusive possession of the mystic, and may not admit of any consideration by those who have not gone through it. But the ideational aspect of it can certainly be judged with justification because it is interpretation—interpretation of the mystic experience to construct and communicate a view of reality. It is this interpretation which is called mysticism.

Man takes different attitudes towards the objects of his experience. These attitudes are called different forms of consciousness. Theoretic consciousness is the attitude which he takes towards the world of objects in order to acquire its knowledge and logic is the science that studies the nature and implications of this consciousness. Religious consciousness is the attitude that man takes towards ultimate reality, philosophy of religion is the branch of knowledge that studies the nature and implication of this consciousness.

The religious consciousness yearns for perfection—perfection which is wanting in man, and which to all appearances cannot be attained by him in this short span of life; nor by his own endeavours, unless the whole system of reality is somehow transformed into a new order. It is for this reason that immortality as well as the existence of Divine Being is postulated by it.

The need of the religious unity has arisen in man from the situation that there are many yearnings in his soul, and the world around him as well as his own nature raises insuperable obstacles in his way to their realization. The help and guidance from the religious unity (i.e., God), require and inspire him to active struggle against these obstacles. The struggle aims at bringing his own

themselves in manifestations or modes which are the world and its subjects. God is manifold as regards His Names, and One as regards His Being.

The world is merely nominal, unreal, imaginary, objectively, non-existent and God alone exists. The world or multiplicity exists only as the modes of unity—as His modes; it has no existence of its own—the essences which are existent nature of things have not got the slightest touch of reality about them.

Allah is Asl or the Thing and the world is His Zill or adumbration. But this adumbration is the appearance of Asl or the Thing; it is asl appearing, manifesting itself. Hence the world is identical with Allah.

The relation between Man and God is that of identity, of immanence of Qurb or nearness.

He created man after His own image, which means that man possesses all the attributes of God. In fact it is His attributes that are manifested in man; they are bodily there in man. That is why it is said “knowledge of self is knowledge of God”.

Abn-i-Arabi further asserts that the purpose of creation is yearning on the part of Allah to know Himself as is reported to in a Tradition of the Holy Prophet, “I was a hidden Treasure; I wished that should be known, so I created the creatures”. The yearning to know himself is the yearning for self-perfection. This perfection consists in expression or realization of His own self through the temporal and eternal qualities that manifest themselves in the world-process; in other words, in actualising all the qualities that were potentially there in Him. This theory of Wahdat-ul-Wajud was rejected by the Mujaddid and he instead advanced his own conception of Tawhid.

“The Mujaddid is of the view that we cannot know God through intuition and mystic experience, hence we have to revert to Revelation and to Ulema-i-Zahir or divines for their conception of Allah is derived direct from Revelation.

Sheikh Ahmad Sirhandi passed through unityism (Wahdat-ul-Wajud) and reached the stage of Zilliyat or adumbration where the error involved in unityism was revealed to him; and after adumbration,

at the stage of beginning. All these experiences ultimately culminate in the consciousness of the relation of 'Abudiat'. This stage is known as Wilayat-i-Muhammadi.

Religious experience in fact is a subjective state and has a spiritually purifying effect on the life of a mystic.

We can understand the nature of mysticism as religious experience only if we are able to answer these questions viz., :—(i) what is the place of religious experience in human psychy, (ii) what is its place in human society, (iii) what is its place in culture, and (iv) what is the method of the reception, manipulation and transmission of religious experience. Again, as the forces of life change and socio-moral values are distorted and social institutions, including the institution of (خانقاه) khanqah are disintegrated, the question arises as to what type of change is necessary in the technique of the reception, manipulation and transmission of religious experience. The great Mujaddid Alf-i-Sani came out to answer this question and to reform mystic experience and its method. In his days, the religious environ was dominated by Shaikh-i-Akbar Mohayyuddin Ibn-i-Arabi's doctrine of Wahatul Wajud. Although the Mujaddid opposed the theory of Shaikh-i-Akbar yet he maintains that the Shaikh was a beloved of God,"

در نظر کشمی از مقبولان نظر می آید

Ibni-Arabi's Conception of Tawhid

Tawhid literally means oneness. In Islamic terminology it denotes the Religious Unity which must be numerically one and unique in the possession of all the attributes of perfection.

Sheikh Mohyuddin Ibn-i-Arabi's view was that Being is one,—it is that which exists. This Being is Allah. Everything else is His manifestation. Hence the work is identical with Allah. The identity of the work and God is conceived on the basis of the identity of His Dhat-o-Sifat or existence and essence—substance and attribute; the world being only a Tajalli or manifestation of His Sifat or attributes. In other words, the creation of the world is a form of emanation. The Being is identical with attributes which express

Reflection on the Mujaddid's description of Divine attributes shows that they are of two kinds, negative and positive. The negative attributes again are of two kinds; firstly those which are meant to deny all imperfections in God's Being, for example, that He has no equal and no rival, no parents and no children; secondly, those which indicate His Beyondness, for example, that He is not body or physical, is neither substance nor attribute, is not space or spatial, is not limited or finite, has neither dimensions nor relations i.e., He is above the application of our categories of thought. Again the positive attributes are also of two kinds. Firstly, relative attributes which are relatively true of Him, for example, Qidam or self-subsistence, Azaliyyat or Eternity, Wajub or Necessity and Uluhiyyat or Worshipability.

We affirm these attributes of Him only because the attributes opposite to them are signs of imperfections, and in comparison with these attributes denote perfection; and not because they adequately describe His nature. Otherwise the Divine essence has nothing to do with necessity and possibility etc. But human thought is confined to the 3 fundamental categories of being, namely, necessity, possibility and impossibility; therefore it is proper to attribute necessity to Him. Secondly, essential attributes which adequately describe His nature and are absolutely true of Him. They form part of His essence, for example, Hayat or Life, Ilm or Knowledge, Qudrat or Power, Iradah or Will, Sam' or Hearing, Basar or Seeing, Kalam or Speech and Takwin or Creation.

As regards the relations between the dhat or being and the sifat or attributes of God on the one hand and between dhat-o-sifat and the world on the other, the Mujaddid maintains that His sifat or attributes are other than and in addition to His dhat or being, and that the world is the Zill or effect of His sifat or attributes.

[*Note*: According to Islamic thinkers being is of 3 kinds: Mumkin, Mumtana and Wajib. Wajib is that of which the non-existence is inconceivable. Mumtana is that of which the existence is inconceivable. Mumkin is that of which neither the existence nor the non-existence is inconceivable. Wajub is the quality of being Wajib and may well be translated as Necessity.]

he attained the stage of Abdiyyat or servitude. As a consequence he realized that God is beyond all such names and attributes as can be comprehended by us. Allah is beyond all modes and relations, beyond all externalization and internalization, beyond all projection and introjection, beyond all realizable and explicable, beyond all mystic intuition and experience; may even beyond all empirical and rational, and beyond all conceivable and imaginable—He the Holy One is beyond the Beyond, again beyond the Beyond. Whatever is known through mystic intuition is merely as a subjective experience, without any objective validity whatsoever. Iman-bil-ghaib (faith in the Unseen) is unavoidable, and it is because of our limitations and Allah's unapproachableness or Beyondness. The Mujaddid maintains that God is Khaliq or Creator of earths and Heavens, mountains and oceans, vegetables and minerals as well as of human beings with all their potentialities. In short He is the Creator of all things, and He has created them out of adam-i-mahd (عدم . محض) or pure nothing. He alone is the bestower of all blessings; the healer of all ills and the provider of all needs. He is the sattar (مستار) or Conniver who overlooks our sins; He is Halim (حليم) or Forbearing who does not take us hastily to account for our wrongs. He deserves all praise and gratitude for His innumerable benefactions. Man does not know even how to value His goodness and greatness. He is the Hadi (هادي) or Guide, who through His Anbiya or Apostles enlightens the ignorant mankind according to their capacity of His existence and essence; and who informs us of what He approves and what He disapproves, and of the useful and the injurious in this world and the Hereafter. He is the Ahad or One, the Wahdahu-la-Sharik who has no equal. He is the only Divine Being; there is no one else who possesses the same sifat or qualities, and He alone deserves ibadat or worship. He encompasses or comprehends everything is everywhere with us, and is nearer to us than our own life-astery. But the nature of His comprehension and co-presence, or nearness (Qurb) is beyond our understanding. Hayat or Life, Ilm or Knowledge, Quadrat or Power, Iradah or Will, Sam-o-Basr or Hearing and Seeing, Kalam or Speech, and Takwin or Creation belong to His Attributes, which are like His being 'bi-chun-o-bi-chingun' i.e., incommensurable and uncomprehensible for us.

sifat-i-wujud. Now opposed to this wujud existence is 'adam-i-mahd
 or pure nothing, opposed to this hayat or life is a form of
 'adam called mawt or death; opposed to this ilm or knowledge
 is a form of 'adam called jihl or ignorance; opposed to this
 qudrat or power is a form of 'adam called 'ijz or powerlessness,
 etc. God casts an in-ikas or zill'—reflection or shadow—of this pure
 wujud or existence of His into its 'adam-i-mutaqabilah or opposed
 nothing. i.e., into pure 'adam or nothing, and there comes to be finite
 existence. He casts a reflection or shadow of this hayat or life of His
 into its 'adam-i-mutaqabilah, namely, into mawt or death, and
 there comes to be finite life. In the same manner He casts a
 reflection or shadow of this 'ilm or knowledge of His into its 'adam-i-
 mutaqabilah, namely, into jihl or ignorance, and finite knowledge
 comes into existence. Thus the existence, the life, the knowledge,
 etc., of the finite being is the result of the mixture of 'adam or noth-
 ing and wujud or existence, etc. The essence of the finite in itself,
 however, is pure 'adam or nothing; the wujud or existence, the hayat
 or life, the 'ilm or knowledge, etc., which are found in it, are pure
 gifts of God. That is how the finite world has actually come to
 be,—has come into being out of nothing, and has acquired actual,
 real existence. So also the various qualities of the world and its
 objects.

In truth God alone has real, actual independent being; and
 the world has an existence beside God only as a gift of God. In
 reality the being of the world is not more than appearance,—appear-
 ance without genuine reality. And yet the appearance is not such as
 depend on our fancy or imagination; it exists independently of us,
 the reality or existence of the world is something like this. Suppose
 there is a stick of wood. One of its ends put into fire and catches
 fire. The other end of the stick is held fast and quickly moved
 round in a circle. This would produce the appearance of a circle of
 fire. Suppose this appearance is somehow perpetuated,—it is made
 to exist by itself. A circle of fire shall have been produced thereby.
 The existence of the world is of the kind of the existence of such a
 circle. Or suppose a juggler by his magic produces the semblance
 of a garden; the garden bears fruit. Forthwith the king who
 is watching the trick, orders the juggler be executed; for the

The problem really is a problem of theology. The attributes are not identical with the being, and that the being of God is perfect by and in itself and does not stand in need of the attributes for its perfection. God is *mawjud*, has existence; but he exists by His own being, by His own self, and not in virtue of the quality of *wajud* or existence which has been added to this being. In the same manner He is *Hayy* or Living by His own being; He is *Alim* or Knowing by His own being; He is *Qadir* or Powerful by His own being; He is *Murid* or Voluntary Agent by His own being; He is *Sami* or Hearing by His own being; He is *Basir* or seeing by His own being; He is *Khaliq* or Creator by His own being. His attributes, namely, existence, life, knowledge, power etc., are all *Ta'yyanat* or determinations or the descents of His being. Indeed the *Mujaddid* would avoid the use of the term *Tanazzul* or *Ta'yyun* because it tends to signify identity. The *Mujaddid* says that *Sifat* are the *Azlat* or effects of the *dhat* or being; and the world is the *Zill* or effect of the *sifat* or attributes. The gradation or order of these *tanazzulat*-*ta'yyunat* or the *azlat* in the system of the *Mujaddid* is that the Perfect Being is the cause of the quality of *Wujud* or existence. Then follows the *sifat-i-hayat* or the quality of life, because life is not conceivable without existence. After the life comes the *Sifat-i-Ilm* or the quality of knowledge; after knowledge *Sifat-i-Qudrat* or the quality of power, and after power *Sifat-i-Iradah* or the quality of Will; after Will the *Sifat-i-Sam'* or the quality of hearing; after hearing the *Sifat-i-Basar* or the quality of seeing; after seeing the *Sifat-i-Kalam* or the quality of speech; and after speech, the *Sifat-i-Takwin* or the quality of creation. The *Sifat-i-Takwin* is the cause of the creation of the world;

The *Mujaddid's* theory of creation is this: God is *Wujud-i-Kamil* or the Perfect Being comprehending all *sifat-i-kamilah* or attributes of perfection in His essence. He is sufficient unto Himself, needing nothing whatsoever besides Himself,—not even 'Adam or nothing as the opposite of His being. He decides to create the world. For the sake of this He creates the *sifat-i-wujud* or the quality of existence in His being; also He creates other *sifat* or qualities, for example the *sifat-i-hayat* or the quality of life, the *sifat-i-ilm* or the quality of knowledge, the *sifat-i-qudrat* or the quality of power, etc., in Himself. These qualities are forms of this

But in spite of sin and disobedience the soul preserves the capacity of overcoming vice. So through purification there begins gradually to arise in it a state of repentance. This is called Nafs-i-lawwamah or the Reproaching Self. Having progressed further, it attains to another stage where it achieves perfect harmony with the Divine Will. To act according to any commandments of commission or omission ceases to be unpleasant to it. This stage of spiritual development is called Nafs-i-mutma'innah or the Beatified Self. This is the zenith of human perfection and the highest end for man ; indeed it is the very purpose of the creation of man —The attainment of nafs-i-mutma'innah or beatified self is called the stage of abdiyyat or servitude. 'Abdiyyat is attained when man becomes absolutely free from bondage to everything other than Allah. Mark that love of God is not the end-in-itself, it is only a means ; it is a means to dissociate oneself from Ma-siwa'llah or things other than Allah and to get to abdiyyat or servitude.

The relation between man and God is according to the Mujaddid that of 'Abd and Ma'bud or the worshipper and the worshipped. 'Abdiyyat or servitude means that man should change his whole life according to the divine will and should obey His commandments of commission and omission simply because they are His commands. There is also another relation between man and God, namely, ma'rifat or cognition. But true ma'rifat or cognition only means that man should realize that he is incapable of knowing God. As Abu Bakr-a's-Siddiq said : العجز عن درك الا دراك ادراك فهو سبحانه من لم يجعل للمخلوق اليه سبيلا الا بالعجز عن معرفته. To realize one's inability to comprehend Him is the true comprehension : Holy is He who has not kept any road to Himself open to His creatures except by way of realizing their incapacity to know Him.

king believed that if the juggler were killed instantaneously the garden will continue to exist as a real garden. The story says that the garden of magic still exists and bears fruit. Now the existence of the world is like the existence of that garden. It is not real in itself ; reality has been somehow bestowed on it ; and it is a very unsubstantial kind of reality.

The Mujaddid insists that there is absolutely no relation between the world and its unique Creator except that the world has been created by Him and is a sign that indicates His hidden attributes. All other assertions, namely, ittihad or union or identity, ihatah or comprehension and ma'yyat or co-existence are due to sukr or the ecstatic condition of mystics. Those who have reached the higher state of sahw or sobriety are free from such so-called ma'arif or cognitions. True, they too came across such cognitions in the course of their mystic journey ; but they have left them behind and they criticise them in the light of Revelation. Indeed, to speak of the relations of ittihad or union, 'ainiyyat or identity, etc., between God and the world is an awful misconception. It is a misconception of this sort. Suppose a highly accomplished man invents an alphabet and certain sounds to display his ingenuity and capacity. Someone comes forward and maintains that the alphabet and the sounds are identical with the inventor.

As to man, the Mujaddid holds that the essence of man is the soul, and that the soul is the creation of God. However, the soul does not belong to 'alam-i-khalq' or the universe of process, to which material things belong ; it belongs to "alam-i-amr' or the universe of instantaneous creation. It is bi-chun-o-bi-chigun or incomparable and inexplicable. It is something unique which cannot be explained by something else ; that is, it cannot be derived from anything else. Now the original inclination of the soul was to seek divine approval. But the soul has been intertwined with the alam-i-khalq—it has been given a body. This has aroused in it certain new tendencies, for example, to sin, to disobey God. This state of things has given rise to the need of purifying the soul and encouraging and strengthening its original inclination. The tendency to disobey God is the fountain-head of all evils and vices. The soul begins to hate virtue and indulge in vice. This state is called Nafs-i-ammarah or the Evil Self

—his inward meditation of God. A sufi may wander into a bazar but so engrossed in “zikr-e-Elahi” should he be that he hears not a single voice. Each voice and conversation should be like “zikr” and his own speech should also echo in his ears like the name of Allah.

5. **Yad-kard** (remembrance) is related to both oral and mental ‘zikr’. The easiest way of performing zikr is as follows. The sufi controls his breath from below the navel, shuts his lips tightly and fastens his tongue to his palate to prevent suffocation. He then unites his spiritual mind with the physical and the zikr begins. It takes the following form. (i) The uttering of la (no) in a way by which the word La is lifted from the navel to the brain; (ii) to say Ilaha (God) when as the right shoulder is jerked sharply, and (iii) il-Allah (but Allah) as if the heart of flesh has been soundly struck. This process produces a spiritual heart which ontologically circulates throughout the body. The negation involved in the word (la) represents the fact that the world is transitory and ephemeral and the affirmation of il’Allah symbolizes and affirms the eternal nature of God. A trainee should be perpetually occupied with this form of zikr for it to achieve a lasting imprint on his heart of the Unity of God.
6. **Baz-gasht** (restraint). Each time one performing zikr utters ‘al-kalimat al-tayyiba, he should add: “Oh God! Thou art my Goal and I seek Thy satisfaction. “This phrase would expel all thoughts, both good and evil from the heart thus purifying zikr.
7. **Nigah dasht** (watchfulness). This helps to prevent the intrusion of evil thoughts during contemplation.
8. **Yad-dasht** (recollection) is a state of intuitive perception involving a permanent awareness of the divine presence.

To the aforesaid 8 popular practices or rules, Shaikh Bahauddin Naqashbandi added three more of spiritual conduct and these eleven principles (or rules) later formed the very core of the Naqashbandi discipline.

The Shaikh of Ghujdwan was succeeded by four prominent khalifas who all hailed from Bukhara. Of the said khalifas Hazrat

The Naqshbandi Silsilah

Edited by

Sardar Ali Ahmed Khan

The Naqshbandi spiritual Order is one of the oldest mystic silsilah in the world of Islam. But it was introduced in a regular and institutional way in the Indo-Pak subcontinent during the Mughal rule. Initially this silsilah was known as Silsilah-i-Khawajgan which had been functioning in a very effective way in Turkistan.

Hazrat Ahmed (d. 1166) is considered to be the earliest known Naqshbandi saint, but the Order gained prominence and popularity under guidance of Hazrat Abdul Khaliq of Ghujdwan. He taught his followers to observe in all strictness the injunctions of Holy Quran and the Sunnah of our Prophet, Sall-Allah-o-Alah-e-wa sallem, and to devote themselves to the study of Islamic jurisprudence and the Traditions. "No association with kings, rulers or their nobles and no occupation of service under government", was his further advice to his disciples. There were eight (8) main rules to be observed by a Sufi ; they are as under :—

1. Hosh dar dam (awareness while breathing). Sufis should not inhale or exhale absent-mindedly ; every breath should be associated with an awareness of the divine presence.
2. Nazar Bar Qadam (watching the steps). While walking, a Sufi should be watchful of his steps, and should not permit his sight to distract him from his goal — awareness of the divine presence.
3. Safar dar watan (journey to one's homeland). This involves a journey from human to angelic attributes. Thus the abandonment of human vices leads to the angelic virtues. The essence of this demand is the purification and polishing of the heart, achieved through unceasing effort during the early stages of mystical training.
4. Khalwat dar anjuman (solitude in assembly) implies that the outward activities of a sufi in the world should not undermine

Khawaja Ubaidullah Ahrar (born in 1404 C.E.) was an illustrious, successor of Bahauddin Naqashband and it was through his efforts that the Naqashbandi Order rose to the zenith of popularity and prestine glory. He followed in the footsteps of his great and revered mentor Khawaja Bahauddin. He took keen interest in contemporary politics. He also high-lighted new horizons in the Tasawwuf. He is said to have claimed that if he were to embark upon enrolling disciples for his silsilah, none of the contemporary Shaikhs would be left with any significant number of disciples.

It was on account of his efforts that the major conflict between Sultan Ahmed and his brother Umer Shaikh Mirza was averted. It was he who advised Umer Shaikh Mirza to name son Babur. Although the Khawaja died when Babur was only seven years old (1491), the *Mughal Chief Babur* continued to draw inspiration from his teachings. It is said that the Khawaja appeared to him in a dream in 1501 and predicted his victory at Samarqand.

Babur remained devoted to the sons of Khawaja Ubaidullah, which went a long way in popularising the Naqshbandi order in India.

Some other Naqashbandi saints also repaired to India during this period. They were (i) Khawaja Abdus Shahid, son of Ubaidullah Ahrar's fifth son (2) Khawaja-i-Khawajgan and another grandson of his, Khawaja Kalan, paid a visit to Babur after his conquest of India and were assigned seats at the right in the feast arranged by Babur in December 1528.

During the period of Humayun, much attention was not paid to the Naqshbandis. However, matters took a favourable turn in the early period of Akbar's reign. A Naqshbandi Sufi, Mirza Sharfuddin who migrated to India in the first year of Akbar's reign, was raised to the office of 5,000 or Panj-Hazari. In the fifth year of Akbar's reign he received the governorship of Ajmer and after some time married Akbar's sister.

Khawaja Abdus Shahid who came from Samarqand in 1560, was granted by Akbar the Pargana of Chamar as a gift. Sultan Khawaja Abdul Aziz, a disciple of Khawaja Abdus Shahid, and popularly

Arif Riwagari (died 657 A.H.) was the Chief link with Muhammad Ibn Bahauddin Naqshband, in the following way :—

Arif Riwagari — Mahmood Anjir Faghawawi (d. 643 A.H.)

Azizan Ali Ramtinee (d. 705 A.H.) — Muhammad Baba alsamasi (d. 740 A.H.) — Syed Amir Kulal Bukhari (d. 772 A.H.) Khawaja Bahauddin Naqashband (d. 791 A.H.)

Khawaja Bahauddin Naqashband was born in 718 A.H. corresponding to 1318 C.E. and he died in 1389 C.E. Under him the Silsilah attained great success and attracted thousands of devotees. Personalities that are truly representative become personification and it rings true in the case of Khawaja Naqashband under whose guidance the Silsilah gained prominence to the extent that the Order itself became famous with the nomenclature of 'Naqshbandi' after the name of Shaikh.

The additional three rules of Sufi discipline given by Khawaja Naqashband were as follows :—

1. Waquf-i-Zamani (temporal pause) which means that a Sufi should subject his self to constant self-examination on the way his time is spent. This leads to a perception of forgetfulness and an insight into a real understanding of the divine presence.
2. Waquf-i-Adadi (numeral pause) is the prevention of thought anarchy through a process of counting the number of times Zikr-i-Ilahi in the heart is repeated. Normally a sufi completes one round of Zikr between three and twenty-one recitations in the one breath ; however, if there is no spiritual change after a second round of 21 Zikrs this implies there has been no real impact. 'Negation' or La' expressed in Zikr should expel all human vices and affirmation (il-Ailah) should result in a perception of the divine presence.
3. Waquf-i-Qalbi (heart's pause)— This has two aspects. One is identical to the annotation of Yad-dasht (recollection), while the second means that while performing Zikr-i-Ilahi, the heart of flesh should in no way be negligent.

Hazrat Khawaja Baqi Billah - a study

By

Sardar Ali Ahmad Khan

The reign of Emperor Akbar is considered by some as the golden period of Muslim theology in the Indo-Pakistan subcontinent. This dictum may be true so far as the number of eminent theologians is concerned, but it is equally undeniable that there was no fresh current of thought in it, the only exception being the Naqshbandi order which stood for re-orientation in religion, but had not made its power felt so far. How it gradually came to the forefront and accomplished this task was the work of Hazrat Baqi Billah, the subject of this brief study. To get a true idea of his heroic role it is well to keep in mind that he not only accomplished this great task, but used all his powers as a preacher and writer to combat the heresy known as Din-e-Ilahi which was a matter of grave concern to Muslims at large.

One would have thought that the theologians, as their duty prescribed, would have come forward to fight Din-e-Ilahi, but such was not the case. Most of them were intent upon saving their own souls and did not think of what they owed to their community. They believed in withdrawing from the world, leaving it to take care of itself. Not so the Naqshbandis whose ideal was to make truth and justice prevail. It was to this effect that Khawaja Abaidullah Ahrar, an outstanding member of the order wrote. "We have been assigned a different duty, namely to save Muslims from cruelty, and to this end cultivate the nobility, win their confidence and use it for the betterment of Muslims".

In his capacity as the leader of this order, Khawaja Muhammad Baqi Billah came forward to arrest the prevailing heresy. He stood well with the court circle and sought its covert assistance in exterminating it. His counsel and writings gave people courage and confidence and they then tried to discredit it. This is not mere idle speculation or wishful thinking; there is strong evidence that his preaching and writings on the subject in the form of letters did much to expose and discredit the heresy.

known as Khawaja Naqashbandi, became very intimate with Akbar and was appointed Amir-i-Haj in 1578-79, He was later appointed Sadr and was given the rank of 1,000. Due to his strong advocacy of Akbar's policy of Suleh-i-Kul, he became the main target of Badauni's adverse criticism—Akbar had such a regard for him that even after his death (1584), he married Prince Danyal to his daughter.

Akbar's reign (1557-1605 C.E.) was mostly marked with denial and heresy and in the later part of his reign a stage reached when the very existence of the Islamic way of life in India faced challenge. Khawaja Baqi Billah and Shaikh Ahmed Sirhindi came to the fore and boldly undertook to accept that challenge and to serve both Muslims and Islam.

is a field for specialists. All we need know is their practical bearing on life, in other words how they enable one to lead a good life in the sight of God and man. Suffice it to say, that according to the former the phenomenal world is unreal, it does not exist, and God is the only reality in this world of shadow. Things are not what they seem, they are a snare of the senses and one obtains true knowledge when this truth has dawned upon him. Obviously in this unrealised phantom world there was no place for action. The discipline needed for arriving at this knowledge was asceticism or withdrawal from the world.

According to Hazrat Baqi Billah, this shrinking from life is both selfish and cowardly. It is selfish because in trying to save himself a person disregards or neglects what as a human being he owes to others, to his family, relatives, friends, and to his country and mankind in general. It is also useless because retirement may lead to negative virtues, but for the cultivation of positive virtues one must be a participant. The best way to conquer temptations or evil is to meet them face to face. Vanquish them and not to run away from them. Hama Az Ust, on the other hand presents a dynamic view by stressing action as the end of life. According to Hazrat Baqi Billah the recluse lives in a world of dreams, whereas to the brave and adventurous the world presents wonderful scope for effort, and the will to conquer and assimilate.

Hazrat Baqi Billah's greatest achievement was to put the Naqshbandi order on a firm footing; it was to exalt the Shariat. By following Shariat he means that in all things the believer should follow the Holy Prophet (P.B.U.H.) and have him as his model. It is well to remember that in this he was not giving something new to his coreligionists only; they had wandered away from the right path and he was redirecting their footsteps to it. Keep this in mind and you will see how well all his teachings fall into place. He is opposed to the ecstasy and madness of the mystics because as viewed by him, all religious injunctions are compatible with reason. Again, because our duty is to model our lives on that of the Prophet, and the worship of pirs, prostration before them or kissing their feet, and tomb-worship are all wrong. His opposition to music may strike some as incompatible with reason and aesthetic. In fact, it stems from his suspicion of ecstasy and madness and the Sufies use of it as a means to spiritual insight. To

However praiseworthy this campaign against Din-e-Elahi may have been, it is arguable that it was at its best a minor achievement. For all the noise that has been made about it, what was Din-e-Ilahi but the vagaries of a potentatē drunk with power and humoured if not humbug by his courtiers. To be effective a movement must be popular, it must have roots in the life of the community. Din-e-Ilahi was a hot-house plant; it withered and died when Akbar was no more and his successor Jahangir declared on oath to support the true sunni faith.

Hazrat Baqi Billah's contacts with the nobility were useful in another way as well, they brought him handsome presents which he used to help the poor and needy. He himself had no share in them. It is recorded that when a noble-man sent him a lac of rupees to meet the expenses of a pilgrimage to the Holy Cities of Makkah and Madina, he returned it explaining that a Haj conducted with money not of his own earning would not be acceptable to God.

As a religious reformer and thinker Hazrat Baqi Billah's great work was to consolidate and popularise the Naqshbandi order. To understand his work it is essential to know that the foremost duty of the believers is to follow the way of life enjoined by the Quran and the Sunnah or the Prophet's ruling on it. In other words he must perform the routine duties prescribed by Islam, the rituals of prayer, fasting, almsgiving etc. Technically, this is called the Shariat or the way, over against this, some of the latter-day Sufies came to believe or were instructed, that moral and spiritual excellence lay not so much in following the Shariat but the Tariqat or the discipline prescribed by one's spiritual guide. The result was that Tariqat came to the forefront and Shariat was neglected or ignored. Hazrat Baqi Billah was all for Shariat, or the orthodox Islamic way. In treating Tariqat as a revolt against Islam he was at one Hazrat Junaid of Baghdad who wrote that it is better to drink wine than to disregard one of the fundamentals of Shariat.

We need not enter into the wire-drawn subtelties of the rival claims of the prevalent schools of Hama Ost (All is He), the one Hazrat Baqi Billah repudiated and Hama az Ost (All is from Him) the one he confirmed to bring out the differences between their outlooks and methods, or establish the superiority of one over the other. This

Raziuddin, generally known as Baqi Billah or Muhammad Baqi Billah was the son of Qazi Abdul Salam and was born in Kabul (Afghanistan) on 12th July, 1564. After his early education at home, he received his training from an eminent scholar named Muhammad Sadiq halvai. Having ardent desire for knowledge, he ranged all over the Muslim world known to him. In Bokhara, he became the pupil of Khawajn Amkangi who held a high place in the dervishes of the Naqshbandi order and who initiated him into the order and directed him to proceed to India where his services were in need. He arrived in Peshawar, spent a year in Lahore and then proceeded to Delhi where he resided in the Ferozepur Kotla Fort. There he stayed for four years, and died in 1603 C. E. Judged by results, the greatest event of his life was the enrolment of Hazrat Mujaddad Alf Sani as his disciple in 1599 C. E.

Hazrat Baqi Billah all this is irrelevant; the way to truth, is the life of the Holy Prophet and the duties enjoined by him and not the transce or exaltation due to music. The Sunnah of our Prophet is sufficient to inspire one without such artificial aids as music.

It might strike some as strange that with so much to his credit so little of Hazrat Baqi Billah's life should have come down to us and his biographers should have been compelled to piece together stray bits about him in theological writings. This paucity of material is easily explained. In the first place his life was one of inward development and there was nothing to catch the eye in it. In the second place, he died at the early age of forty, having spent only the last four years of his life in India. The chief reason, however, is that he was eclipsed by his great pupil, Hazrat Mujaddad Alaf Sani Shaikh Ahmed Sarhandi, and figures in histories as a mere appendage to his illustrious disciple.

All the same, "the tribute paid to him by some of the leading theologians, including the Mujäddad, is of the highest order, and even unique in some respects. Of him Khawaja Mohammad Hashim Kashmi, a disciple of the Majaddad, writes : "Probably his greatest achievement is that in two or three years he firmly established the Naqshbandi order in India, whereas others of the same order stayed and worked for many years and what is their achievement compared with his of two years". Much more noteworthy is the tribute paid to him by his great pupil. He wrote to Baqi Billah's sons : "From head to foot I am drowned in your father's favours. And two or three years of his training elevated me to the exalted position in the Naqshbandi order". I am not sure that a higher tribute could ever be paid or has ever been paid to anyone as the following by the Mujaddad to him : "I am convinced that such training as I received from him has ever been given by anyone after the holy Prophet. I did not enjoy the Prophet's company but I thank God I was not denied the honour of Khawaja Baqi Billah's company".

This sketch would be incomplete without a brief account of Hazrat Baqi Billah's life.

Shaikh Abdul Ahad was a pious man. He was connected with the Chishtia Order through Shaikh Abdul Quddus of Gangoh, while Shaikh Kamal of Kaithal blessed him as a disciple in the Qadiria order. In his adolescence, Shaikh Ahmad was in Chishti and Qadiri traditions and adhered to the tenets of those Orders, until his affiliation (in 1599-1600 C. E.) to the Naqshbandi Silsilah through Hazrat Baqi Billah (Born 1563-64 in Kabul).

Prophecy Comes True

According to a tradition, the Holy Prophet of Islam is stated to have prophesied that a thousand years after him there would be born a namesake of his who would revive Islam. It is well known in this case that Hazrat Mujaddid Alf-i-Sani was born a thousand years after the Prophet towards Akbar's reign and went through the duties of a reviver (Mujaddid) in a most striking manner. Revival in religion does not mean the introductions of innovations or imparting new-fangled ideas into it : it means that when Muslims depart from the right path and are a prey to innovations and heresies, he should guide them in such a way as to refurbish their hearts, reform and purify their faith and actions, so that they have a right idea of following the Prophet's teachings.

Khawaja Baqi Billah's View

Although the Mujaddid was a pupil of Khawaja Baqi Billah, the latter respected him as his Murshid (guide). A saint himself he had come to know that in his rank as a saint the former was above him. In regard to his rank as a Mujaddid he writes : It is well known that there has been a *mujaddid* every hundred years ; but there is a difference between a mujaddid appearing once after a century and the one coming after a thousand years, and as a difference between a hundred years and a thousand years so the difference may even be greater than that, between two such mujaddids, And a mujaddid is one through whom the people living in his age gain in spiritual insight.

Politico-Religious Trends of the Times

Emperor Akbar's reign (1557-1605 C.E.) was mostly marked with denial and heresy. In the beginning he was a Sunni Musalman but under the influence of his tutor Abdul Latif he inculcated very liberal views and became a free thinker. During his reign he was

Mujaddid Alf-i-Sani

By

Sardar Ali Ahmad Khan

Shaikh Ahmad Sirhindi known as Mujaddid-i-Alf-i-Sani (The Renovator of the Second millennium of Islam) passed away hundreds of years ago but even today, at the bare mention of his name the Ulama and Sufis bow their heads in acknowledgement of his piety and his devotion to Islam. Books and pamphlets on his life and teachings keep pouring in all over India and Pakistan, and in the monasteries associated with the Naqshbandi Mujaddidiya Order where the work of guidance and instructions is in full swing.

Time has not dimmed his memory or the reverence in which he has always been held. The name of Shaikh Ahmad Sirhindi will remain ever fresh in our memory. He is one of those unique personalities of which not only the Muslims but even Islam may well feel proud. This is because he undertook to serve both Muslims and Islam. He achieved a dazzling eminence in exoteric scholarship and in esoteric learning and gained such distinction that he rose above the fraternity of his spiritual guide Hazrat Baqi Billah. One of his biographers writes : Unlike the traditional Ulama he did not become the head of a school and waste his time on inane controversies, nor did he withdraw into a monastery. Discarding Maktab and Monastery, he did what the great divines and seers had done before him. He was gifted with a light which even today illumines the hearts of thousands of Muslims. The main object of his teachings (and writings) was to rectify the beliefs of the Muslims in general and to persuade them to follow the Sunnat of the Holy Prophet.

Birth and Family Background

Shaikh Ahmed Badr-al-Din Abul Barakat-al Farooqui was born on 14 Shawwal, 971 A. H. (24th June, 1564) C. E. at Sirhind (East Punjab India), a town which lies midway between Lahore and Delhi. He was a direct descendant, 28th in the line, of Hazrat Umar Ibn al-Khattab the second caliph of Islam. Shaikh Ahmad's father

days of Jahangir's reign Akbar's atheistic innovations still lingered. Hazrat Mujaddid Alf-i-Sani by his teachings and correspondence did his best to exterminate them. Many of the nobles, e. g. Khan-i-Khannan and Khan-i-Jahan and others, when he explained the true faith to them, accepted his views but some persons jealous of him poisoned Jahangir's mind against him, saying that he used words which show that he was even greater than the Prophet's companions. For example, he claims to have attained the eminence of Hazrat Abu Bakr, Hazrat Ali, Hazrat Umar and Hazrat Usman. Influenced by these reports, Jahangir summoned him to his court.

Mujaddid's Audience with the Emperor

The Mujaddid did not perform the Sajda-i-Tazim (prostration of respect to the king) and stood erect with unfolded hands. The Emperor in his famous autobiography "Tuzuk-i-Jahangiri" recorded his impressions of that meeting under the year 1027 Alhijra as under :-

"Shaikh Ahmad was a clever imposter and in order to promote his traits had throughout the country appointed his "cunning salesmen" under the guise of disciples : The Shaikh had an arrogant disposition (towards the Emperor) and that his imposing volume of Maktubaat (Letters) contains heretical thoughts. He was therefore sent to the penitentiary so that he may not incite unrest in public."

The Mujaddid explained to Emperor Jahangir that just as any-one who considers Hazrat Ali to be superior of Hazrat Abu-Bakr ceases to be a sunni, similarly any sufi who claims to be better than a dog, let alone the prophet's companions, ceases to be a Sufi. The Shaikh further elucidated to the Emperor that in meditational trance even if one had risen to station higher than that of a companion of the Holy Prophet it did not imply his superiority, as for example when your Majesty sit in the Imperial court and a humble subject comes to you to present his petition, he rises higher than your grandees, and courtiers of supreme nobility in order to reach your Majesty, but this does not imply or suggest the petitioner's superiority over the amirs and grandees the of royal court, for when the man goes back he is the same humble subject as he was before.

surrounded by Hindu nobles and scholars as also by his Hindu wives who influenced his religious views to a great extent. Faizi and Abul Fazl, two of his courtiers, had wormed themselves into his confidence, they enjoyed his patronage, and adroitly influenced and determined his views. Unique in learning and scholarship, they were selfish, and intent upon worldly gains. Asna-ashrite in their religious views, they did not like that the Sunni Ulama by gaining the emperor's confidence should gain precedence over them. Accordingly, they persuaded the ignorant king to introduce Din-e-Ilahi, (divine monotheism) in the year 1581, investing him with the rank of a prophet, and Abul Fazl becoming his viceregent in this respect. Before his evil influence, Akbar held the Ulama in deep respect as religious leaders. As is well known, Jahangir was born in response to Shaikh Salim Chishti's prayer in whom Akbar had profound faith. He also went on foot from Agra to Ajmer for thanks-giving at Khawaja Muinuddin Chishte's Dargah and to reiterate his faith in him. But after the introduction of Din-e-Ilahi he tried to deform Islam. Like the Hindus, he marked his forehead with the *qashqa*, worshipped the sun, married daughters of the Hindu rajas and kept dogs and pigs as pets. Instigated by Abul Fazl, he asked the Ulama to subscribe to Din-e-Ilahi, and on their refusal they were expelled from the court. All the same, there were some self-seeking ulama who embraced Din-e-Ilahi and issued *fatwas* (decrees) in support of Akbar's anti Islamic activities. They accepted him as the supreme head of religion and grand arbiter in spiritual and religious controversies.

Akbar's only surviving son Prince Saleem rebelled against him in 1601 C. E. and set up a parallel Government at Allahabad. He got the coin struck in his name and had his own name mentioned in the Juma Khutba. It was at the instance of Prince Saleem that Abul Fazl was assassinated in the year 1602 by Raja Bir Sing Bandela. Reconciliation of hearts between the father and the son came about through the affectionate offices of the grand ladies of the imperial harem. Akbar on his death bed beckoned to the nobles and grandees of the court to hail Prince Saleem as the future sovereign. Under the title on Noorud Din Muhammad Jahangir, Salim ascended the throne on 24th of October 1605. The new monarch had promised to protect the tenets of Islam. He professed the Sunni School of Law and observed the dictates of religion with eclat and fervour. However, in the earlier

true source being God alone. To illustrate it, he has given this example : What is reflected in a mirror has no existence of its own. Only the imagination temporarily invests it with the qualities of reality. What is real is the thing reflected in the mirror. Over against this the Mujaddid contends that although the primary cause of existence is God, yet it is out-side His person that transcends it. The world came into existence as a reflection of His qualities ; but it is not an illusion, a figment of the fancy ; it is real, although it is not even remotely connected with His essence. God is transcendent and above partnership. Although He has created the universe, it is not a part of his unique essence ; To explain his viewpoint he takes this example. Although the shadow of a tree is due to the tree, yet it has an existence independent of the tree. Now if someone were to contend that the shadow is the tree he would be wrong. The other person who maintains that the shadow is of the tree, is right.

To my mind the shadow of a thing cannot be identical with it. In fact, it is its mere semblance. To project the one on the other is precluded by the very nature of things and is impossible. This being so the Contingent cannot be identical with the Necessary ; nor would the projection of the Contingent on the Necessary be established. This is because the essence of the Contingent is Inexistence and the reflection of the Divine Being cast on it through the Divine Names and Attributes is but an image and semblance thereof and not identical with it.

It is Inexistence which is Mischief, Defect, and fraught with Evil, whereas all worthy things, such as existence and its auxiliaries are derived from God Almighty, being reflections of the Divine Excellence. God is the Light of the earth and heaven, and everything else is sheer darkness. And no wonder, Inexistence exceeds and excels all sorts of darkness.

Thus according to Shaikh Mohyuddin Ibne Arabi, the universe signifies those names and attributes which have emerged into distinction in the divine theatre of cognition, and got manifested in the mirror of the overt existence. In my view, the universe signifies those non-existences in which the Divine Names and Attributes have been reflected in the state of Divine perception. These non-existences together with all their reflections have appeared in the external region as flashed existences by Divine creation. Hence inherent perversity and innate evil are quite

As the Mujaddid did not go through the formal prostration before the emperor and had a face to face talk with him, the Emperor took umbrage at this, and delivered him to Raja Ani Rai Singh who shut him up in the Gwalior fort where he remained for a year and a half. Influenced by his presence and teachings hundreds of prisoners in the fort forswore their evil ways and became true Muslims. When Shaikh Ahmad was set free, Jahangir oncemore summoned him to his court and invested him with the robe of honour. For quite a long time he remained with Jahangir's army, virtually in detention. He was released and allowed to go to Sirhind when his health had deteriorated. He died a few months later on 10 December 1624 (28 Safar 1034 A.H.).

His Mission in his own Words

The Mujaddid in one of his letters wrote to his son :

O my son, in addition to the work for which I was born, I have been assigned a greater one also. I have not been sent to act as a Pir (a professional spiritual guide) to instruct the disciples and make them perfect. My mission is much different. Those who have an aptitude for it will benefit by it. Compared with it, the work of instruction and spiritual advancement is no more than a wayside accomplishment. The teachings of the prophets bore this very relation to their inner (spiritual) affairs. Although the role of the prophet has come to an end, the perfect servants of the prophets share their perfection by way of inheritance.

The Mujaddid's Philosophy of Shuhud

Although the Mujaddid appears to be deeply influenced by Ibn-e-Arabi, he does not believe in *Wahadat-i-Wujud* (All is God) and subscribed to "*Hama az ous*" (All is from him). He writes that though in the beginning he had the same view as Ibn-i-Arabi, but subsequently the real truth dawned upon him, and although sufis run to extremes in this respect, he had followed a middle course.

The Mujaddid writes that Ibne-Arabi and his followers argue that the universe and every thing in its vastness is the reflection of Allah's Sifat (qualities) and only our imagination has invested this insubstantial world with an appearance of reality. Otherwise it has no existence of its own, as such, and whatever is, is His reflection, the

Miracles

It is not essential for a saint to perform miracles. In fact they do not set much store by them and try to hide them. On the other hand, the prophets were granted the power to perform certain miracles when necessary. For example, Moses while competing with the magicians was ordered to fling his staff on the ground which changing into a snake devoured the snakes of the magicians. The saints sometimes perform miracles without knowing it. For example, an angel in the form and shape of a saint appears and helps someone without the great man having any knowledge of it.

Hazrat Mujaddid Alf-i-Sani sometimes performed such miracles. For example, he once told the congregation that a certain jogi in a certain place was going through a magical action against him, and if he succeeded in completing it he would die. However, if someone should so manage that he failed to complete the magical action then his life could be saved. At this one of his followers set out for the place where the jogi, sitting in a Balakhana was reciting his mantras. Taking his stand beneath the window, the follower shouted that the Shaikh was dead. At this the jogi stopped reciting the mantra, and looking down asked eagerly : Is the Shaikh really dead. At this break in the mantra the magic was dissolved. The jogi fell dead and the life of the Shaikh was saved.

It is also stated that in the month of Ramazan at ten different times; ten persons, one after another, invited the Shaikh to break the fast with them and the Shaikh accepted the invitation of all of them, and ate with them. He himself has written in one of his letters that when some people go to Mecca for Haj then as stated by them, while going round the Kaaba, they see another person engaged in circumambulating the building, although this friend of theirs has no knowledge of it. Here the word 'friend' means the Shaikh himself. But, in fact, the greatest miracle of the Shaikh was this : He extirpated the heresy and denial current in his day, put an end to innovations, and so trained his descendants and followers that they guided and instructed people, and his descendants are still guiding people.

The Mujaddid's views on jurisprudence and Imam Abu Hanifa.

In his renowned Letters, Shaikh Ahmad Sirhindi has expressed his profound faith in the interpretations of Imam Abu Hanifa and he

manifest in the world, whereas all that is good and perfect pertains to God Almighty. The Quranic verse : "Whatever good reaches you is from God, while the evil proceeds from yourself" bears this out.

This inquiry establishes the fact that the world exists in the external part of a shadow only, just as God exists with his Real Being, nay exists Himself in the external. This external life of the world is but a reflection of the exterior aspect of God. Hence the world cannot be identified with God, nor can both be considered to belong to the same order. The shadow of a person cannot be identified with his self.

Faith in the Invisible

As regards faith in the Invisible, the Mujaddid writes : Faith in the invisible is acquired when swiftpaced Fancy ceases to work and nothing pertaining to it gets imprinted upon one's imagination. And this happens when one is in close union with God who is beyond the grasp of fancy and imagination, because the more remote are we from God the more active fancy becomes, and the more does imagination dominate the mind. Pure vision is exclusively the privilege of the prophets and true faith in the Hidden is also their endowment. They endow anyone whom they like with this capacity. The faith in the Invisible which the common folk possess is within the reach of fancy, because they happen to be far away from the transcendental and are within the operation of the field of the Fancy. But for those sacred personages this phenomenon is on the near side where Fancy dare not spread her wings. As long as the world endures and we lead our earthly existence, we can have only an ordinary faith in the Hidden, because the faith of the actual vision would arise when the world Hereafter would cast its reflection on the mundane world and break the spell of the fancy and imagination. Only then will the real faith spring up free from the blemish of make believe and invention.

I am of the view that since the Prophet was blessed with such a clear vision in this very world, we would be well advised in crediting him with that faith in the Hidden which is wholly free from the fabrications of the human mind. The promise of such an ocular vision held out to others on the Day of Judgment was fulfilled for the Prophet on the earth. This is a favour of God who confers it on whom-so-ever He likes. Indeed, God is the possessor of immense graciousness.

On the contrary, the injunctions promulgated, by the Mujtahids after the period of revelation was over, may be right or wrong, For this very reason the injunctions which pertain to the period of revelation should be implicitly believed and followed. They are helpful both to belief and works. The injunctions following the period of revelation may lead to useful actions, but are not a part of Iman.

The Mujaddid's Maktubat (Letters)

On going through the Letters one is overwhelmed by his holiness and finds oneself confronted with a floodtide of spiritualism. The Mujaddid's letters have a prophetic ring and the reader becomes profoundly aware of his mystical union with God.

The Mujaddid was a man of great erudition. His forceful writing with their melody of diction and richness of phrase and content deeply impress the Muslims of Indo-Pakistan subcontinent till today. In his Maktubat he has expounded splendidly the tenets of Islam.

The Maktubat are essays on Muslim religious thought. They are a symbol of the Mujaddid's personality, of the fire, passion and zeal of his great mission and affirm with a revivalist's characteristic force the supremacy of orthodoxy—the orthodoxy of those saintly crusaders who uphold the truth, the Word of Allah and his Prophet against time-serving Mullahs, extravagant mystics and irreligious rulers.

The Maktubat are considered to be an important and unique contribution to the realm of our religious thought. The Mujaddid and his disciples were passionately concerned with the inculcation of right ideas and values among the Muslim masses in order to create balanced minds not liable to be misled.

Some of the Thoughts of Mujaddid Alf-i-Sani

1. There are three things essential in religion, namely, knowledge, good deeds, and sincerity. And sincerity depends on following saintly persons (Aulia Allah) and in the company of dervishes.
2. The best advice for our friends is to avoid undesirable innovations.
3. The man who revives a 'sunnat' that has fallen into obsolescence gets the recompense of a hundred martyrs. Imagine the reward of one who revives a Farz or a Wajib.

maintains that three parts of the Muslim jurisprudence are Abu Hanifa's own formulation, and the fourth he shares with the rest. In our jurisprudence he is the master of the house, the others are his family members. By dint of his piety and abstinence and his strict adherence to the Sunnah, Imam Abu Hanifa had risen so high that most people failed to understand him and were baffled by the depth of his thoughts.

According to Shaikh Ahmad, the Hanafi jurisprudence constituted one half of Islamic Fiqh. Although Imam Muhammad and Qazi Abu Yusuf were Imam Abu Hanifa's pupils, but in jurisprudence they ranked as Imams and their scholarship entitled them to find new paths in analogical deductions. It is a fact, never the less that their Ijtihad is ultimately traceable to some of the lesser known views of their great master Imam Abu Hanifa.

The Question of *Ijtihad*.

The *Mujaddid* holds that the Quran not only comprehends all Islamic injunctions, but also all injunctions of earlier religions. Some of the injunctions of this shari'at are such as may be understood by their wording, references, hints, suggestions and context. In the interpretation of these instructions the learned and the unlearned are alike. The other instructions are such as can only be understood by *ijtihad* and insight. Such interpretations are the work of the *mujtahids* of whom the first is the Prophet himself and then all the *mujtahids* of the Islamic community. But, since these injunctions were revealed to the Prophet, there was no question of being in doubt about their veracity and authenticity, for on account of their being revealed the wrong from the right and the true from the untrue was automatically determined.

Note :

"Abu Hanifa was born in the year A. H. 80. In sifting the traditions Imam Abu Hanifa was more strict than the others, and the tests he applied to them resulted in excluding many traditions which the people generally accepted as genuine. He formulated theories and principles of Islamic jurisprudence and was the first to give prominence to the analogical deduction, modified the theory of law in its application to actual facts and the peculiar circumstances of a precept. It is known as *Istihsan* (preference) in Fiqh. Imam Abu Hanifa also extended the doctrine of *ijma* (consensus of opinion) beyond what many of his contemporary Imams were willing to concede."

Hazrat Shaikh Ahmed Sirhandi was blessed with 7 sons and 2 daughters out of whom only 2 sons and one daughter survived him. Sahibzada Khawaja Muhammad Sadiq, Sahibzada Muhammad Farrukh and Sahibzada Muhammad Isa and Sahibzadi Ummey Kalsoom died of plague in the year 1616 C. E. Sahibzada Mohammad Saeed and Khawaja Muhammad Masoom survived their illustrious father. Both these successors of Mujaddid Alf-i-Sani had quiet and rather retired life mostly at their Khanqah in Sirhand.

Khawaja Muhammad Sadiq ; He was the eldest son of Mujaddid Alf-i-Sani. He was born at Sirhind in the year 1000 A. H., and studied under the guidance of his father. He also completed his spiritual training under affectionate care of Hazrat Shaikh Ahmed Sirhandi. He took his first Bait with Hazrat Baqi Billah and after his demise renewed it with the Mujaddid. He passed away in the year 1024 A. H.

Khawaja Muhammad Saeed : He was born at Sirhand in the year 1005 A. H. He was second son of Hazrat Mujaddid. His elder brother Khawaja Muhammad Sadiq imparted him academic and basic spiritual education. For his higher studies in theology, Hazrat Tahir Bandgi Lahori was responsible. He gained spiritual insight under the special guidance of Hazrat Shaikh Ahmed Sirhandi. He specialized in the traditions of the Holy Prophet, Sall-Allah-o-Alah-e-wa sallem. He passed away in the year 1070 A. H. and lies buried in Rauza Sharif at Sirhand.

Khawaja Muhammad Masoom : He was born at Sirhand on 11 Shawwal 1007 A. H. and was the third son of Hazrat Shaikh Ahmed for whom the Mujaddid had great affection. Right from his childhood he received special training in secular and religious matters from his father. He also studied under his elder brother—*Khawaja Muhammad Sadiq* and Tahir Bandgi the exeget and leading scholar of the day. Khawaja Masoom completed his studies at the age of 16 and memorised the Holy Quran in the short period of 3 months. Khawaja Masoom officiated as teacher and Imam whenever his father was out of Sirhand. The Mujaddid had predicted about Khawaja Masoom's becoming a Qaiyum after him. Sahibzada Muhammad Masoom pledged his Bait to his father and succeeded to the Mujaddid's khilafat in the year 1034 A. H. on his death. Khawaja

4. To return half a rupee to the person from whom it has been wrongfully extorted is better than giving two hundred rupees in alms.
5. One should scrupulously follow religious injunctions in the externals of life and also turn one's attention to inner life because without inner perfection it is difficult to carry out religious injunctions.
6. The scholars (Ulama) confine themselves to issuing decrees (fatwas) but the truly righteous believe in deeds.
7. To purify oneself inwardly is indispensable for outer perfection, and one who devotes himself exclusively to inner perfection and does not care for the externals (duties and religious injunctions) is a heretic and his inner condition gradually declines.
8. The only proof of one's life is to adorn oneself with religious injunctions. This alone is the way to spiritual stability. Guidance lies with God.
9. I pity the temerity of slothful persons who blame others for their own faults. Those people have learnt a few traditions by heart, based their religious view on them, and repudiate all they do not know; and what they cannot prove they deny. Their example is like the insect that lies ensconced in a piece of stone, and to which, that piece is both earth and sky.
10. Besides the Prophet's Companions and their immediate followers and successors, there have been some illustrious Aulia (Saints) in Islam. To this august company also belong Hazrat Shaikh Abdul Qadir of Gilan and Hazrat Shaikh Ahmad Kabir.
11. The stupid and ignorant persons who are unaware of their ignorance and who advance their own pernicious views and repudiate the dictates of the Quran and Sunnah, try in vain to extinguish the Light of God.

higher studies in theology. He took his Bait from Mir Nauman of Burhanpur and later pledged himself at the hands of Mujaddid Alf-i-Sani. Under his guidance he attained perfection in spiritual sciences and was made his Khalifa for preaching Islam in Deccan (South India). He died at Burhanpur. His monumental work "Zabdatul Muqamat" is acknowledged as an authentic and authoritative account of the Naqshbandi saints.

Meer Muhammad Nauman. Born at Badakhshan in the year 977 A. H. Mir Muhammad Nauman completed his education in his native place. The fame of Hazrat Khawaja Baqi Billah as a spiritual guide reached his ear and a strong impulse made him to undertake a journey to Delhi. He quenched his thirst of knowledge by being in constant company with him. After his benefactor's death, he went to Sirhind and completed his spiritual education under the guidance of Hazrat Mujaddid Alf-i-Sani and became one of his eminent Khalifas. He died on 18th Safar 1060 A. H. and was buried at Agra (U.P.) India. Quite a number of Hazrat Mujaddid's letters are addressed to him.

Hazrat Shaikh Tahir Bandgi was one of the eminent disciples of the Mujaddid. He served as tutor of the Mujaddid's sons and was held in great esteem by the Naqshbandi brotherhood. Originally a disciple of Hazrat Shah Sikandar in Qaderia order, he migrated to Sirhand where he pledged his bait in the Naqshbandi - Mujaddidi order. After his perfection in spiritual knowledge and practices, he was sent by the Mujaddid to Lahore where his services for the Silsilah were most needed. His scholarly discourses and writings on Islam and his efforts to ameliorate the morally decadant society there were much appreciated.

Hazrat Tahir Bandgi led a very simple life earning his livelihood as a calligraphist and writer of books. His private library and the Madrassah were famous in Lahore. Through his guidance and coaching scores of Ulema joined the Naqshbandi order and pledged themselves to the propagation of true Islamic values and the reformation of the Society. Hazrat Tahir Bandgi died in 1030 A. H. and lies buried in Miani Sahib Cemetery, Lahore.

Mullah Ahmed Barki: He was born and brought up at Barka, a place, which then lay between Kabul and Qandhar. He received

Masoom's Maktoobat, compiled in 3 volumes, were translated in Urdu by Nasim Ahmed of Amroha.

The Mujaddid deputed his distinguished Khalifas to different cities and towns. Shaikh Badi-ud-Din of Saharanpur was assigned Khilafat of Agra. Shaikh Muhibullah was appointed at Manikpur. Shaikh Tahir Badakhshi took over charge of mission at Jaunpur. For Behlolpur and Bijwara, Haji Khizr Khan Afghan was appointed. Shaikh Nur Mohammad was chosen as Khalifa for Patna. Shaikh Ahmed of Bannur (a place near Sirhand) who got his Khilafat through Haji Khizr Khan Afghan made Lahore his centre for sometime where once he created a great stir during the reign of Emperor Shahjehan. Shaikh Karimuddin was made a Khalifa at his native place, Hasan-Abdal.

Very many trained missionaries were adorned with Khirqa-i-khilafat and were sent to Kabul, Kandhar and Transoxiana. Khawaja Muhammad Sadqi was despatched to Kabul.

EMINENT KHALIFAS OF MUJADDID ALF-I-SANI

Shaikh Badruddin Sirhandi : He was one of the famous Khalifas of Mujaddid Alf-i-Sani and had free access to his company an honour normally reserved for Mujaddid's sons only. Hazratul Quds is his renowned word - a treatise of great importance giving an account of the lives and spiritual attainments and station of the Naqshbandi saints.

Mullah Hamid Bengali : The Mullah whose dates of birth and death are not known, was one of the disciples of Hazrat Mujaddid Alf-i-Sani. He received his training at Sirhind and when he had attained high proficiency in spiritual sciences was invested with Khirqa-i-Khilafat by the Mujaddid and sent to Bengal to propagate Islam and promote the Naqshbandi Silsila. He died in Mangalkot and was buried there.

Shaikh Abdul Haiy : A man of letters, Shaikh Abdul Haiy was a favourite of Hazrat Mujaddid at whose instance he compiled the first volume of Shaikh Ahmed Sirhandi's epistles. He died in the year 1070 (Hijri).

Mullah Muhammad Kashim Kashmi : Migrated to India for

HAZRAT MUJADDID

The Revival Movement of Hazrat Mujaddid was the first great Islamic movement which sprung from this soil and, which, according to Obaidullah Sindhi, secured an international position for the Indo-Pakistan subcontinent in the Muslim world. Its influences were deep and far-reaching, and can be discerned even today. But, in order to grasp its full significance, we must first try to find out the causes that led to the general demoralisation which reached its climax in the days of Akbar.

As has already been mentioned, the Sufi's were the first torch-bearers of Islam in this subcontinent ; then followed the Ulema. In both cases persons of high calibre held the torch originally. But afterwards, as usually happens, degeneration set in. Sufism came to be monopolised by illiterate and ignorant persons, who made it an excuse for breaking away from the discipline of the Shariah and indulging in a life of lust and waywardness. They would laugh at and scorn the Shariah and claim that Tasawwuf was something superior to, and separate from, it. Their main defence was Sheikh Ibn-i-Arabi, known as the Great Sheikh, whose book 'Fatoohat-i-Makkiah' was considered to be the bible of Tasawwuf in those days. It would be interesting to know that the terms like 'Zilli' And 'baroozi' prophethood, which have been frequently made use of by Mirza Ghulam Ahmad Qadiani to his advantage, were first coined and used by Ibn-i-Arabi. These so-called Sufi's would go to the extent of proclaiming that in certain cases wilayat (the divine rank of a Sufi) was superior even to Nabuwwat (Prophethood). Another theory which contributed to their waywardness was Wahdat-ul-wajood (Unity of existence) or 'Hama oost' (Everything is God) which was again advocated by Ibn-i-Arabi.

his early education at his native place and devoted much of his time to meditation and the pursuit of spiritual sciences. Coming across some writings of Shaikh Ahmed Sirhandi, he travelled all the way on foot and reaching Sirhand joined the Mujaddid's disciples. After years of arduous labour in spiritual practices he became a Khalifa and was allowed to function in that capacity in his country. The year of his death, as recorded in histories, is 1026 Alhijra.

“Do good before old age or disability stops you from doing anything and before death takes you away from the sphere of activities. your good works alone will render easy the road to death”.

**(HAZRAT ALI BIN ABU TALIB)
Fourth Caliph of Islam**

According to him, "Haqiqat (the Truth), and Tareeqat (the Path) are the essence of Shariah". "Shariah has three component parts: Knowledge (Ilm), Action ('Amal') and Sincerity of purpose (Ikhlas). Tareeqat and Haqiqat help Shariah to complete its third part (Maktoobat). The result of his endeavour was that Tasawwuf which was pitched against Shariah became its propelling force.

As is commonly known, the cardinal principles of Islam are Tauheed (Monotheism) and 'Risalat' (Prophethood). But in the period of demoralisation everything became God Himself on account of "Hama oost" and 'Wilayat' (sainthood) took precedence over 'Nabuwat' (Prophethood). Hazrat Mujaddid took a firm stand against this attitude and asserted categorically that most of what Ibn-i-Arabi wrote was contradictory to the beliefs of "Ahli-Haqq" (Those who stand for the Truth). The Mujaddid wrote: "I cannot turn to Fatoohat-i-Makkiah (the famous book of Ibn-i-Arabi) forsaking Fatoohat-i-Madani (meaning thereby the sayings of the Holy Prophet)". At least at one place in his Maktoobaat he called the beliefs of the Sheikh (Ibn Arabi) pure heresy.

In order to counteract Wahdat-ul-Wajood (Unity in existence) he expounded the theory of Wahdat-us-Shahud (Unity in Appearance) and claimed that his inner spiritual progress was higher than that of Ibn-i-Arabi. He further asserted that at the stage attained by Ibn-i-Arabi 'Wahdat-ul-Wajood' seemed to be the truth, but if one rises to further heights, as he claimed to have risen, one sees that Shariah is the only truth and that Allah is above and beyond all His Creation (Wara-ul-Wara). Thus he purified the basic idea of Islamic Monotheism from all the adulterations that had crept into it in the garb of Tassawwuf. Secondly, he declared in unequivocal terms that a wali (Saint or Sufi) could ever be equal to a Nabi (Prophet). He even went a step further and declared that in tassawwuf the status of all those, who had the luck to be the Companions of the Holy Prophet for howsoever brief period, was higher than that of a Wali (saint) howsoever highly placed, who had not the chance of sitting at the feet of the Prophet.

As regards Ulema, they were not behind the Sufi's on the downward slope. To quote a few instances, Mullah Abdullah Sultan Suri, who got the title of Makhdoom-ul-Mulk from Humayun and that of Sheikh-ul-Islam from Sher Shah Suri, and lived to see the reign of Akbar, had heaps of gold and silver kept in bogus graves, but would not pay the Islamic annual wealth tax, zakat. He would keep the wealth in his name for six months in a year and then transfer it to his wife for the remaining period and thus dodge zakat collectors, because the payment of zakat is obligatory only on that wealth, which is owned for a full one year or more. Maulana Zakariyya Ajodhani gave a 'fatwa' that sajda (prostration) to the king was permissible. Some of them had even gone to the limit of giving currency to the rumour that Islam was coming to an end after the year 1,000 Hijra. This demoralization among the Ulema sustained Akbar's mischievous design.

Another factor, which was responsible for this situation, was the attitude of some of the Iranian chiefs who had accompanied Humayun in his march back from Iran. Most of them would freely indulge in casting aspersions on the Companions of the Holy Prophet. As they professed to be Muslims, their attitude proved a source of immense injury to Islam.

The Bhagti movement also played its part. Its advocates would glibly propagate that Rama and Rahim (a name for Allah, meaning the Merciful) are one, there is no difference between them, and all religions are alike. The common man would listen reverently to such 'sublime' looking Bhagti preachings amidst the confusion caused by corrupt ulema and misguided Sufi's.

This was the background against which Sheikh Ahmad of Sarhand launched his movement of rehabilitating Islam. In the first instance, he made a categorical declaration that Tasawwuf and Shariah are one and the same thing. "Tareeqat' (the Path) makes it easier to follow the injunctions of Shariah. It changes argumentative belief to experimental one and gives peace of mind," he declared.

MUJADDID ALF-I-SANI

Section I. Need of a Mujaddid.

It is the belief of the Muslims that Islam is the final code of religion as revealed to Muhammad; and that he is the last Prophet (*Khatim-un-Nabi'in*) in the series of one hundred and twenty-four thousand sent by God from time to time before him. Hence, no new religion and no fresh prophet is to be expected to create a *Ummat* (a nation or state). But, in order to overhaul Islam and to restore it to its pristine purity, God will send "*Mujaddids*", it was believed, in the times of spiritual decay and religious crisis. There are many predictions and assurances ascribed to Muhammad himself¹. Nearly in every century after the death of the

¹ There is a very popular tradition: "God will, on the eve of every century, raise a person in this nation (i.e. Islam) who would renew the religion". Vide *Abu Daud*; *Al-Tibrani*; *Al-Hakim*; *Sahaha*. Another tradition: "In every coming age there will be some pious and competent persons who will stand surety and support this religion. They will refute the changes introduced by the extremists and ignorant persons, and the heretical claims and shall safeguard the religion from them". Vide *Al-Baihaqqi*.

Prophet, there were *Mujaddids* and the Muslims do claim them as the regenerators of Islam².

The distinction between the *Mahdi* and a *Mujaddid* is quite obvious. *Mahdi* means 'restorer', 'comforter' or a 'paraclete'; and *Mujaddid* connotes 'regenerator' or the 'renewer'. *Mahdi*, according to the Traditions, will come when Islam will be at its last gasp in the world. He will be the restorer of the glory of the faith. *Tajdid* (revival) is the function of rescuing Islam from the gloom of ignorance which may have wrapped it, that is, to purge out of Islam un-Islamic accretions. To attempt a compromise with other religions or to effect a synthesis of beliefs is not the meaning of *Tajdid*. Therefore, a person who chalks out a programme for the betterment of the Muslim community at the cost of Islamic principles, is not a *Mujaddid*; he may be a social reformer³.

In order to kill the mischievous rumour that Islam was bound to die in 1,000 A.H., he insisted on his being called the Mujaddid of the Second Millennium, and asserted that the revival of Islam during that period was to be accomplished by him.

As regards Hindu machinations, he believed in dealing with them sternly. Some writers call him the "drawn sword" and do not seem to approve of his uncompromising attitude. But they forget that no other method could have wiped out the venom that had been injected into the veins of Islam by Akbar's Din-i-Ilahi and Wahagti movements. One cannot afford to be equivocal at crucial hours. Quaid-i-Azam had also to do the same later on.

Hazrat Mujaddid also made use of the Royal Court of Jehangir. His clash with the Moghul Court in his early days on the issue of Saja (prostration to the king) focussed the attention of the whole country on him, thus preparing the public to pay heed to what he said afterwards. After about two years imprisonment, he was asked to remain with the Royal forces. Apparently, that was a polite way of containing his influence. The Emperor wanted to restrict his activities and keep him under watch. But this opportunity proved a Godsend. He made full use of it and his ideas started permeating imperceptibly in the Royal Army to the horror of the monarch, who eventually allowed him to return to his Khanqah (spiritual centre) at Sarhand. Thus we see that it was the Mujaddid who stood firm like a rock between Islam and its liquidation at the hands of an arrogant king, perverted sufi's and degenerated ulema.

⁴ "*Mujaddid Alf-i-Sani*" means "Regenerator of the second Millennium". The epithet was applied for the first time by Mulla Abdul Hakim Siyalkoti (d. 1067 A.H.), the most illustrious scholar of the day and the *Shaikh-ul-Islam* of India during the reign of Shahjahan. *Zabdat-ul-Maqamat*, text, p. 176. For Mulla Abdul Hakim Siyalkoti see *Badshahnama*, I, Part II, pp. 340, 341; II, 755; *Maasir-ul-Umara*, s.v. Shaikh Ahmad himself expressly claims for himself the dignity of being *Mujaddid Alf-i-Sani*. He further writes to Mir Muhammad Numan: "It should be known that after every century (in the past) there were *Mujaddids*. But the *Mujaddid* of thousand years (*Alf*) stands on a different footing from that of a *Mujaddid* of a century. The difference which is between hundred and thousand holds good in the case of these two types of *Mujaddids* rather more than that". *Maktubat*, II, No. 4, pp. 14, 15. Shaikh Ahmad is also designated as *Imam Rabbani*, i.e., "Leader of the Thousand years" or "The Pious Leader". For various meanings of *Rabbani* see *Akbarnama*, Beveridge, I, 152, 153 note.

⁵ In a letter to his son, Khwaja Muhammad Sadiq (1000-1025 A.H.), he stresses: "It is the time when in the nations (*ummat*) of the past in such dark days, a high-spirited prophet used to be sent to renew the religion. In this nation (i.e. Islam) which is the last of all nations and whose Prophet is the last Messenger, its Ulema have been given the status equal to that of the prophets of *Bani Israil* (surname of Yaqub) and the presence of Ulema has been regarded sufficient. Therefore, in every century a *Mujaddid* is appointed from among the Ulema of this nation to bring *Shari'at* to life. Specially after thousand years, which, as it has happened in the past, is the time for the appearance of a great prophet, similarly at this time a God-knowing pious soul is needed to officiate as the prophets of the past nations". *Maktubat*, I, No. 234, Muslims quote in its support several traditions and foretellings of the eminent saints. Many dreams of his own parents are interpreted as heralding the advent of a great religious leader and identify Shaikh Ahmad as the appointed one⁶.

Section 2. Career of Shaikh Ahmad Sarhindi.

Shaikh Ahmad was born at Sarhind⁷ on Friday, the fourteenth day of Shawwal, 971 A.H. (1563 A.D.) at midnight. His family was known for spiritual greatness and he was a descendant of Umar al-Khattab, the second Khalif of Islam⁸. Shaikh Ahmad himself was proud of his descent⁹. His father Abdul Ahad was a devout saint and an eminent

² The following were the *Mujaddids* of Islam for their respective centuries: Umar bin Abdul Aziz (61-101 A.H.), *Aimma Arb'ah* (the four *Imams*), namely, Imam Abu Hanifah (80-150 A.H.), Imam Malik (95-179 A.H.), Imam Shafi'a (150-204 A.H.), Imam Ahmad bin Hunbal (164-241 A.H.), Ibn Suraij (d. 306 A.H.), Imam Baqillani Muhammad bin Tayyab (d. 403 A.H.) or Imam Asfrayyini Ahmad bin Muhammad (d. 406 A.H.), Imam Ghazzali (450-505 A.H.), Imam Fakhrudin Razi (d. 606 A.H.), Atid Muhammad bin Ali (d. 702 A.H.), Imam Bulqini Sirajuddin (d. 905 A.H.), Jalaluddin al-Suyuti (d. 911 A.H.) and so on the others. Compare Abul Ala Maududi's *Tajdid wa Ahiya-i-Din*. It will be noted that before Shaikh Ahmad Sarhindi no *Mujaddid* was born in India. He is the first *Mujaddid* of Islam in this country.

³ Compare Ibid, pp. 28-34. Dr. Beni Prasad has wrongly accused Shaikh Ahmad Sarhindi that he claimed to be the promised *Mahdi*. Shaikh Sarhindi was a *Mujaddid* and not the *Mahdi* who is to appear in the later years. See *History of Jahangir*, p. 377 note. The *Mujaddid* Sarhindi himself expressly declared about the arrival of the promised *Mahdi* at some future date. See *Zabdat-ul-Maqamat*, text, pp. 190, 238; *Hazrat ul-Quds*, Urdu trans., II, 52, 76, 77, 114; *Maktubat*, I, No. 32. Dr. Beni Prasad further writes: "My inquiries after Shaikh Ahmad's book (i.e. *Maktubat*) have proved futile". It is feared that a history of Jahangir without any reference whatsoever about the *Mujaddid's* influence on Mughal politics, will not be complete. The historian of

With the approach of the second millennium the question of a regenerator of Islam in India greatly agitated the minds of the Muslim community. Islam had undergone a change for the worse in Hindustan since its spread in this country. At this critical time for the orthodox Islam in India was born a renewer of the faith, *Mujaddid Alf-i-Sani* Shaikh Ahmad Sarhindi⁴. The *Mujaddid* himself keenly felt the need of a great Reformer and the mantle of responsibility fell on his own shoulders⁵.

Jahangir has taken notice of Shaikh Ahmad Sarhindi only in a footnote just cited above.

¹⁰ Abul Fazl gives the following account of Shaikh Abdul Quddus Gangohi: "He asserted himself to be a descendant of Abu Hanifah. He was the disciple of Shaykh Muhammad bin Shaykh Arif bin Shaykh Ahmad Abdul Haq. He acquired secular and spiritual learning and became eminent in theology. Many of his mystical sayings are recorded. The Emperor Humayun with the few of the learned, visited him in his cell and an animated controversy took place. He folded up the carpet of his life in A.H. 950 (1543 A.D.). He was buried at Gangoyah". *Ain-i-Akbari*, Jarret, III, 374. Also see Badauni (Haig), III, 5. Gangoh is a town in Saharanpur district (U.P.). It consists of an old and a new quarter, the former founded by the legendary hero Raja Gang and the latter by Shaikh Abdul Quddus who gives his title to the western suburb where his tomb still stands among other sacred shrines. Vide *Imperial Gazetteer*.

¹¹ He is No. 5 among learned men of Class I in *Ain-i-Akbari*. See Blochmann, I, 538; Badauni, text, III, 50; Haig's trans., pp. 82-83. He died in 933 A.H.

¹² *Zabdat-ul-Maqamat*, text, p. 92; *Hazarat-ul-Quds*, II, 7, 8. Shaikh Abdul Ahad died in 1007 A.H.

¹³ *Khilafat*: In mystic terminology it is generally the recognition by a spiritual leader that the disciple has completed the mystic journey and has reached such a high stage of development that he can be authorised to guide others on the way.

¹⁴ *Hazarat-ul-Quds*, II, 7, 8. Dr. Burhan Ahmad Faruqi while giving a brief sketch of the life of the Mujaddid says that he "received *Khilafat* from him (his father) in the *Chishtiah* and *Suhrawardiyah* orders", which is incorrect. See *Mujaddid's Conception of Tawhid*, p. 6.

joined the *Naqshbandiah* order, and soon received its *Khilafat* from Khwaja Muhammad Baqi Billah of Kabul¹⁵, who had introduced this order into Hindustan. Shaikh Ahmad surpassed his master in fame and sanctity and is himself the founder of a new order known as the *Mujaddidiah*, a sub-division of the *Naqshbandiah* order. It is said that Khwaja Baqi Billah was specially directed (by some heavenly message) to go to Hindustan and to initiate there a very great man, that is, Shaikh Ahmad¹⁶, and that he used to sit before the latter as a disciple¹⁷.

The Mujaddid Sarhindi started his mission of rejuvenating Islam

⁶ There is no definite *Hadis* particularly pointing out the Mujaddid Sarhindi, but indirect inference is drawn from the following mentioned in *Jami-ud-dar* and *Jami-ul-Jawameh*: "A man will arise at the beginning of the eleventh century, who will be a great light and whose name will be the same as mine; (he will arise) amidst tyrant kings; thousands of men will enter Paradise through his intercession". "The Prophet said that 'there will be a man in my nation who will be called a 'conjoiner' through whose intercession there will enter Paradise so-and-so, that is, a large number of people". Compare *Hazarat-ul-Quds*, II, 19; *Zabdat-ul-Maqamat*, text, p. 181; *Rauzat-ul-Qayyumiyyah*, Part I, pp. 37, 38. For miraculous events which happened before and after the birth of Shaikh Ahmad and the relevant prophesies compare *Zabdat-ul-Maqamat*, text, p. 127; *Hazarat-ul-Quds*, II, 19 ff.

⁷ Chief town of the *Sarkar* of the same name in *Subah* of Delhi, now in the Patiala State in the Punjab. See *Ain-i-Akbari*, Jarret, II, 281 and note, 295. Also see *Imperial Gazetteer*, XII, 552 (*Sirhind*). Sarhind was made a separate *pargana* after detaching it from *Samana* by the orders of Firuz Shah Tughlaq in 760 A.H. Sarhind has been spelt as *Sahrind*. See *Khulasat-ut-Tawarikh*, text, pp. 34, 35.

⁸ The pedigree reaches to Umar Faruq after 28th degrees. See *Hazarat-ul-Quds*, II, 6, 7. Due to this he is also called Shaikh Ahmad Faruqi. Shaikh Shahabuddin Ali styled as Farrukh Shah Kabuli was Shaikh Ahmad's fifteenth ancestor and the clan was known after the former as *Kabuli*. Therefore, Shaikh Ahmad is also known as Shaikh Ahmad *Kabuli*. Compare *Zabdat-ul-Maqamat*, text, pp. 88, 89.

⁹ Compare *Maktubat*, I, No. 100, p. 122; II, No. 15, p. 29.

mystic. He had received his training in mysticism from Shaikh Abdul Quddus Gangohi Chishti¹⁰. Abdul Ahad, after the death of Shaikh Abdul Quddus, presented himself before Shaikh Ruknuddin¹¹, the son and successor of Shaikh Quddus. Shaikh Ruknuddin conferred upon Shaikh Abdul Ahad the *khirqah* (a patched frock) of the *Qadiriyya* and *Chishtiah* orders¹².

Shaikh Ahmad received his early education at home, and derived the greatest inspiration from his own father. Shaikh Ahmad was initiated in the *Chishtiah* and *Qadiriyya* orders and received the *Khilafat*¹³ of both¹⁴. Shaikh Ahmad after the death of his father visited Delhi and

defend Islam exacted from Jahangir as a price for their support to the *masnad* of Hindustan, was the result of the activities of the Mujaddid Sarhindi²². The Mujaddid was jubilant when the news of the accession of Jahangir was conveyed to him²³.

¹⁹ Ibid, I, No. 65, p. 82.

²⁰ Ibid, II, No. 57, p. 135. The popular maxim of the medieval times was "Like king like subjects" (*An-naso ala din-i-muluk-ehim*). To put in other words it means that the subjects are the imitation or manifestation of their king. See Ibid, I, No. 195, p. 194.

²¹ Shaikh Farid had early distinguished himself in warfare against the Afghans in Orissa and had been promoted to 1,500 during the reign of Akbar. He was also appointed Mir Bakhshi, and had also for some time the *Daftar-i-Tan* in his charge. On Jahangir's accession he was elevated to the office of Mir Bakhshi and to the title of "*Sahib-us-saif wal-qalam*" (Lord of the pen and the sword). Shaikh Farid received the lofty title of Murtaza Khan as a reward for services rendered during the revolt of Khusrau. His rank was increased to 6,000 during the eighth year of Jahangir's reign. For details see Elliot and Dowson, VI, 129, 135, 182; *Ain-i-Akbari*, Blochmann, I, 413-416; *Tuzuk*, I, 13, 20, 69, 239; *Iqbalnama*, text, pp. 54, 55; Khafi Khan, I, 248; *Maasir-ul-Umara*, s.v.

²² Father Du Jarric says: "Accordingly, the leading noble (Shaikh Farid), having been sent by the others as their representative, came to the Prince (Salim) and promised, in all their names, to place the kingdom in his hands provided that he would swear to defend the law of Mahomet," *Akbar and the Jesuits*, p. 204.

²³ Letter to Shaikh Farid Bukhari, *Maktubat*, I, No. 47.

The orthodox heaved a sigh of relief at the death of Akbar. But it was not all! The Mujaddid aimed at an outright conversion of Jahangir to the orthodox Islamic policy in the state as the most effective weapon to safeguard Muslim interests. The movement was carried on still more vigorously. The Mujaddid wrote to Lala Beg²⁴: "If from the very start of the reign (of Jahangir) Islam gets a footing and the Muslims establish their prestige well and good. But if the matter is delayed the task (of restoring Islam and the honour of the Musalmans) will become very difficult for the Muslims"²⁵. After giving blessings to Sadr Jahan²⁶ and expressing his sorrows on the religious breakdown during the reign of Akbar the Mujaddid proceeds: "Now when there has been a change in

and the establishment of a true Islamic state conforming to Islamic ideas and practices in all its activities at the age of forty. He opened a vast correspondence with the nobles and grandees of the Mughal Empire, and with those who were near to the Throne. He also tried to impress upon and influence the eminent men in all parts of the country and abroad as to the necessity of a concentrated effort of rescuing Islam from the clutches of destruction. A perusal of his *Maktubat* makes it clear that he wrote letters to all the prominent nobles of the court of Akbar and Jahangir¹⁸. He despatched to Khan Khanan, Khan-i-Azam, Khan Jahan, Sikandar Khan Lodi, Mahabat Khan, Murtaza Khan, Qilij Khan, Jabbari Khan, Sadr Jahan, Tarbiyat Khan, Islam Khan, Qasim Khan and others letters after letters explaining the sad plight of Islam, the dangers lying ahead in case of in-attention, inviting them to the fold of orthodox Islam, entreating them to shoulder the responsibility and promising them the highest religious bliss. He repeatedly impressed upon them the duty of effecting a revolution in their own circle and influencing the Emperor to make a change of heart. The Mujaddid acted upon the

¹⁵ For details about Khwaja Baqi Billah see *Zabdat-ul-Maqamat*, and *Hazarat-ul-Quds* (Vol. I). He died in 1012 A.H. at the age of about forty years.

¹⁶ *Ibid*, II, 20, 21; *Zabdat-ul-Maqamat*, text, pp. 140, 141.

¹⁷ *Ibid*, p. 153; *Hazarat-ul-Quds*, II, 25.

¹⁸ Specially see *Maktubat*, I, Nos. 23, 25, 43-54, 65-72, 81, 119-121, 191, 194, 195, 198, 209, 214, 228, 231, 238; II, No. 54; III, No. 54.

assumption that "*Shari'at* is beneath the shadow of the sword" (*ash-Shar'a taht us-Saif*)¹⁹. He sincerely believed that "the king is the soul and the rest of the people are just like the body. If the soul is pure, the body is also in a proper order. If any ills attack the soul, the body also yields to that. Thus, to reform the king is to put on the right path all the people together"²⁰. The events preceding the accession of Jahangir, the plot to overthrow him in favour of Khusrau, the leading role played in favour of Salim by Shaikh Farid Bukhari Murtaza Khan²¹,—the single individual to whom Shaikh Ahmad has written the largest number of letters—, require an explanation. It is not unlikely that a promise to

of every Muslim that the Emperor should be informed about the evils of the rites of the unbelievers and they should make efforts to remove them because it is just possible that the Emperor may not know the evils of unbelieving innovations. If you think it opportune, inform some of the Ulema of Islam so that they may come and explain the evils of the unbelievers"²⁷. Another useful method adopted by the Mujaddid was to train and prepare a number of his disciples as agents (*khalifas*) for the work of reform and proselytism. He deputed them to different parts of the country and even beyond Hindustan to preach and propagate the cause of true Islam, and to induce men to follow the example of the Holy Prophet.

²⁷ *Maktubat*, I, No. 195, p. 195.

²⁸ Khan Jahan originally known as Pir Khan, son of Daulat Khan Lodi, was a famous warrior of Akbar's reign. He served successfully under Raja Man Singh, Prince Daniyal, and Prince Salim. In the second year of Jahangir's reign he was given the rank of 3,000 personal and 1,500 horse, the title of Salabat Khan, and the distinction of sonship (*farzandi*). He enjoyed the highest royal favour and wielded a very great influence at the Court. In 1608 he was given the title of Khan Jahan and raised to the rank of 5,000 personal and horse. In the 12th year of Jahangir's reign his rank was raised to 6,000 personal and horse. *Tuzuk*, 87, 89, 128, 129, 139, 161, 296, 299, 372.

²⁹ *Maktubat*, II, No. 67, p. 135.

³⁰ *Ibid*, I, No. 193, p. 194.

In other words, the mission of Islam was carried on in its true spirit, and the systematic work of *tabligh* started for the first time in the history of Islam in India. The Mujaddid deputed Shaikh Badiuddin Saharanpuri to the capital-city of Agra to work for the cause of Orthodox Islam among the Imperialists³¹. The Mujaddid himself paid occasional visits to Agra on the invitation of Shaikh Farid Bukhari and Miran Sadr Jahan³².

The influence of the activities of the Mujaddid Alf-i-Sani was felt in every corner of Hindustan. Jahangir also came to know about him and summoned him to his court. From his account of Shaikh Sarhindi in the *Tuzuk-i-Jahangiri* it appears that the Shaikh was very adversely reported of him³³. But it should be noted that Jahangir was not the first or only person who thought ill of Shaikh Ahmad. Even eminent theologians

the Empire (i.e. the age of Akbar has ended) and the opposition (of Islam) by other religions has been disrupted, it is obligatory on the part of great men of Islam, Ulema and ministers to devote themselves with full energy and attention to promote the laws of the *Shari'at*. In the first

²⁴ Jahangir Quli Khan known as Lala Beg was the son of Nizam, Humayun's Librarian. He entered the service of Akbar who placed him among the attendants of Prince Salim. He was given the title of Baz Bahadur when Jahangir was a Prince. When Salim revolted against his father and reached Allahabad he sent Lala Beg to administer Jaunpur. At the time of his accession Jahangir generously favoured Lala Beg and he was raised to 4,000 and to the governorship of Bihar. See *Iqbalnama*, text, pp. 33, 34; *Tuzuk*, I, 21, 142, 208; *Maasir-ul-Umara*, I, 512-514.

²⁵ *Maktubat*, I, No. 81, p. 106.

²⁶ Jahangir speaks thus in his Memoirs: "I raised Miran Sadr Jahan from the rank of 2,000 to that of 4,000. I knew him in my childhood when I read the "Forty Sayings" with Shaikh Abdunnabi. From those early days till now Miran Sadr Jahan has acted towards me with single-minded loyalty, and I regard him as my preceptor in religious matters (*khalifa*). Whilst I was prince and before my revered father's illness, and during that time, when the ministers (pillars of the State) and the high nobles had become agitated, and each had conceived some idea of gain for himself and wished to become the originator of some act which could only bring ruin on the State, he had not failed in the activity of his service and the devotedness". *Tuzuk*, I, 22, 23. Later on he was raised to 5,000 personal and 1,500 horse. *Ibid*, p. 140.

opportunity the tenets of Islam which had been over-ruled should be established because in delay there is no safety"²⁷. In a letter to Khan Jahan²⁸ he writes: "When the Emperor listens to your words and gives weight to your opinion, you should avail this excellent opportunity. (At the proper time) the message of Islam according to the beliefs of the *Ahl-i-Sunnat wa Jama'at* should be conveyed to him directly or indirectly. When you get time explain the tenets of Islam. You should always watch for suitable occasions when discussions turn round religious matters, to plead the sanctity of Islam, and to condemn other religions"²⁹. Upon Shaikh Farid Bukhari he stresses: "Now when the Emperor has got no sympathy with *Kafirs*, the prevalence of heretical rites, which were introduced in the past, is very loathsome for the Muslims. It is the duty

negative and to elucidate his answer further he cited an example: "If your Majesty summon an ordinary person to serve you and as an honour you speak to him the secrets, surely that person will reach you after crossing the ranks of *panj-hazari* Umara. Afterwards he will return back to his place. This does not mean that the man will become higher in rank than the *panj-hazari* Umara"³⁹. But Jahangir was not satisfied with his answers as he says, and the Shaikh was handed over to Anirai Singh Dalan to be imprisoned in the fort of Gwalior⁴⁰. Shaikh Ahmad's biographer, Shaikh Badruddin Sarhindi, says that Jahangir's ears were already poisoned by Shia backbiters and mischief-makers. When the Mujaddid met all the charges squarely before Jahangir, they induced the latter to order Shaikh Ahmad to perform the ceremonial *Sijdah*. Shaikh Ahmad refused to do it. This neglect of court etiquette fanned the wrath of the Emperor⁴¹. The author of *Rauzat-ul-Qayyumiyyah*, a comparatively later authority, gives more explicit reasons for the

³⁷ For a full refutation of charges against the Mujaddid see *Hazarat-ul-Quds*, II, 87-116; *Zabdat-ul-Maqamat*, text, pp. 249-251.

³⁸ *Safinat-ul-Auliya*, text, pp. 197, 198. Also compare *Hazarat-ul-Quds*, I, 156, 157.

³⁹ *Idid*, pp. 89, 90.

⁴⁰ *Tuzuk*, II, 93.

⁴¹ *Hazarat-ul-Quds*, II, 90, 158, 165, 176.

imprisonment of Shaikh Ahmad. According to him the Persian-ridden court of Jahangir entertained an enmity towards Shaikh Ahmad for his anti-Shia activities. The Prime Minister Asaf Khan, the brother of Nur Jahan and a Shia, warned Jahangir against the rising tides of the orthodox movement which might result in the overthrow of the Empire. The Wazir advised that the visits of the soldiers to the disciples of the Shaikh should be stopped and that he should be imprisoned if not executed. The allegations against the Mujaddid failed when he visited the Court. Asaf Khan then pressed the Emperor to demand the *Sijdah* from the Shaikh as a proof of his loyalty and the consequent refusal of the Mujaddid and his imprisonment⁴². It is true that Shaikh Ahmad

like Shaikh Abdul Haq Muhaddis Dehlavi expressed doubts about the ideas of the Mujaddid³⁴. In fact a general suspicion was entertained against the Mujaddid of the Millennium. The Mujaddid himself knew about it and repeatedly tried to remove the misunderstanding³⁵. The most disputed letter of the Mujaddid—which has been also referred to by Jahangir in the Tuzuk,—was that in which the Mujaddid is alleged to have claimed equality with Abu Bakr, the first Khalif of Islam and that he regarded himself greater than the latter³⁶. The letters of the Mujaddid are full of mystic terminology connected with the training of the inner self (*batin*) and it is not possible for a lay man untrained in Islamic

³¹ *Zabdat-ul-Maqamat*, pp. 346-354; *Hazarat-ul-Quds*, II, 303-310.

³² *Maktubat*, I, Nos. 45, 47, 194.

³³ *Tuzuk*, II, 91-93.

³⁴ See *Infra*.

³⁵ See *Maktubat*, I, No. 192. The Mujaddid once said in reply to this particular charge: "When I do not give preference over the other Khalifas to Hazrat Ali, who was an embodiment of good qualities, how could I regard myself greater than themselves. *Marifat* (a knowledge of God) is forbidden for a man who regards himself better than a *Firingi* what to speak about the great ones of the religion (of Islam)". *Hazarat-ul-Quds*, II, 62.

³⁶ Letter to Khwaja Baqi Billah, the spiritual guide of the Mujaddid. See *Maktubat*, I, No. 11.

mysticism to appreciate and understand them. What he really meant to say was this that he had the honour to view the greatness of the place of Abu Bakr and not that he claimed equality with him or thought himself to be greater than him³⁷. Dara Shukoh in his *Safinat-ul-Auliya* speaks very favourably about Shaikh Ahmad. Dara also refers to this charge against the Mujaddid but he further records that Shaikh Mirak, who had been Prince Khurram's tutor, once went to Sarhind and questioned Shaikh Ahmad. Shaikh Ahmad denied the charge and produced the letter in question. Shaikh Mirak returned quite satisfied on that score³⁸.

In an interview with Jahangir when the Mujaddid Sarhindi was questioned about the above-mentioned allegation he replied in the

no sign of resentment or dislike"⁴⁸. According to *Zabdat-ul-Maqamat* the Mujaddid moved with the royal camp for about three years⁴⁹. Jahangir honoured the Mujaddid by paying him Rs. 2,000 in the 18th year of his reign⁵⁰. The author of *Rauzat-ul-Qayyumiyyah* goes to the extent of declaring that henceforth the Shaikh, for the rest of his life, became the special adviser of the Emperor⁵¹. But this much is certain that Jahangir did receive the benefit of the advice of the Mujaddid Sarhindi on religious matters as is evident from a letter written to the former by the latter⁵². Occasional outbursts of bigotry on the part of Jahangir and anti-Hindu sentiments and policy may ultimately be traced to the influence of the Mujaddid on the fickle-minded Emperor.

The Mujaddid Sarhindi closed his eyes on the morning of Tuesday, the 28th Safar, 1034 A.H. (1624 A.D.) at the age of sixty-three (being the age of the Prophet also). His last words to his sons and disciples were "Hold *Shari'at* tight with your teeth"⁵³. He lies buried at Sarhind which

⁴⁸ *Maktubat*, III, No. 43, p. 76.

⁴⁹ *Zabdat-ul-Maqamat*, text, p. 159. The author accompanied the Shaikh on one of his journeys. Also see *Hazarat-ul-Quds*, II, 79, 80; *Maktubat*, III, No. 83.

⁵⁰ *Tuzuk*, II, 276.

⁵¹ *Rauzat-ul-Qayyumiyyah*, Part, I, pp. 199-209.

⁵² *Maktubat*, III, No. 47.

⁵³ For a graphic account of the death of the Mujaddid see *Hazarat-ul-Quds*, II, 177-181; *Zabdat-ul-Maqamat*, text, pp. 282-300.

attracts thousands of Muslims from all over the world on the occasion of his 'urs (anniversary).

bitterly condemned Shi-ism and regarded Shias worse than idolators⁴³. It will not be presuming too much if some allowance is made for this fact.

The Mujaddid passed his days in prison with complete forbearance as is evident from his own letters written from there⁴⁴. His supporters tried to prevail upon the Emperor to get the Shaikh released but in vain⁴⁵. This further shows that more than one parties were interested in Mujaddid's confinement and release. However, after about a year⁴⁶ he was set free and was given a robe of honour and Rs. 1,000 for expenses. It was left to his choice either to go or to stay with the royal camp⁴⁷. The Mujaddid decided to stay on. It is gathered from Mujaddid's letters that he always longed for the opportunity to come in direct touch with the Emperor and exhorted those who had this privilege to avail themselves of it and bring the Emperor over to the view-point of the Orthodox Islam. The Mujaddid was frequently admitted into the

⁴² *Rauzat-ul-Qayyumiyyah*, Part I, pp. 170-186.

⁴³ See *Infra*.

⁴⁴ See *Maktubat*. III, Nos. 2, 5, 6, 13, 83.

⁴⁵ *Ibid*, No. 15.

⁴⁶ The Mujaddid was imprisoned in the 14th year of Jahangir's reign and was liberated in the 15th year.

⁴⁷ *Tuzuk*, II, 161; *Iqbalnama*, text, p. 273.

Royal presence and he made full use of the opportunity offered to him. In a letter to his sons, Khwaja Muhammad S'aid and Khwaja Muhammad Masum, he writes: "These days the circumstances are favourable. Extraordinary meetings are taking place. By the grace of God I have not evinced any slackness or softness in explaining the religious matters and Islamic principles. What was preached in special companies and privacy, is also stressed here, in these important discussions. If I write the full account of even one of these meetings, it will require a book. Specially this night...the king gave a patient hearing...and praise be to God that he was uniform in his mood and expressed

oraries of the Shaikh Sarhindi⁵⁶. He was a fellow-disciple of the
 Mujaddid and was initiated in the *Naqshbandiah* order by Khwaja
 Muhammad Baqi Billah. He was a prominent and sincere member of
 the spiritual circle of the Khwaja. He has written a discourse (*Risala*) on
 the *Naqshbandiah* order holding it to be the best order for attaining the
 highest spiritual elevation. It is significant that the disciples of these two
 spiritual leaders, themselves fellow *murids* of the same *Pir*, were sharply
 divided into hostile camps. It was all the more unfortunate for the
 tottering structure of Indian Islam that a regular opposition was
 offered to the man who had shouldered the responsibilities of restoring
 Islam to its original spirit. Shaikh Abdul Haq wrote another discourse
 in refutation of the *Maktubat* of the Mujaddid Alf-i-Sani. But the
 nature of the duel between Shaikh Ahmad and Abdul Haq was purely
 religious in character concerning some of the fundamentals of Islam
 itself. It was neither personal nor was there any motive of running down
 one's own rival. Shaikh Abdul Khaliq, the author of *Tazkira-i-Adamia*,
 says: "One day I (Shaikh Abdul Khaliq) paid a visit to Shaikh Abdul
 Haq. The conversation turned round the spiritual greatness (*karamat*)
 of Shaikh Ahmad. Shaikh Abdul Haq declined to give any credit to the
 Mujaddid. I retorted that to foster a feeling of unfriendliness towards
 the pillars of the religion is not desirable; the Quran should be made
 the judge between ourselves. We should perform ablution and open the
 Holy Book. Any verse which comes on the first page (after opening it)
 shall be treated as the *fal* of Shaikh Ahmad". He further goes on that
 the *fal* was in favour of Shaikh Ahmad and Shaikh Abdul Haq no more

⁵⁶ Shaikh Abdul Haq Dehlavi is well known to the students of history
 through his *Tarikh-i-Haqqi*. He was a prolific writer and an eminent
 theologian of his age. Jahangir in his memoirs speaks very highly of him.
 He attained the age of 100 years and is buried in Delhi near the tomb of
 Khwaja Qutbuddin Bakhtiar Kaki of Ush. See *Tarikh-i-Hakki*, Elliot
 and Dowson, VI, 175-178, 366, 483-492; *Tuzuk*, II, 111; *Badshahnama*, I,
 Part, II, pp. 341, 342; Khafi Khan, I, 240, 551; *Tabaqat-i-Akbari*, trans.,
 II, 692.

Section 3. Contemporaries of the Mujaddid.

During the lifetime of his father Shaikh Ahmad visited Agra more than once. The Agra of the days of Akbar was humming with religious activities and the learned of the age formed a galaxy round the throne. Here he came into contact with Abul Fazl and Faizi, the twin pillars of Akbar's court against orthodox Islam. Abul Fazl, it is said, was impressed by the attainments of Shaikh Ahmad and had a deep regard for him. One day, says Mulla Muhammad Hashim Kishmi of Burhanpur, Shaikh Ahmad was present in Abul Fazl's assembly. Abul Fazl praised the philosophers in such hyperbolic terms that it implied an indirect attack on the Ulema of Islam. Shaikh Ahmad could not tolerate this. He submitted that Imam Ghazzali in one of his discourses has shown that the useful sciences like Astrology, Medicine etc. of which the philosophers claim to be the masters, have all in fact been appropriated by them from the sayings and writings of the prophets of the past, and the sciences which are their own creation like Mathematics etc. are of little practical value. On hearing this Abul Fazl got agitated and exclaimed "Ghazzali has uttered nonsense". Shaikh Ahmad felt offended at this remark and left the assembly saying: "If you have an aptitude for the company of the learned restrain your tongue from uttering such discourteous words". Shaikh Ahmad did not go to Abul Fazl's place until he himself sent for him and expressed his regrets⁵⁴. Shaikh Ahmad also paid his visits to Shaikh Faizi and it is said that he helped the latter in writing his *Sawat'i-ul-Ilham*, the undotted commentary of the Quran⁵⁵.

The name of Shaikh Abdu! Haq Muhaddis Dehlavi deserves special mention as by far the most important personage among the contem-

⁵⁴ *Zabdat-ul-Maqamat*, text, pp. 131, 132.

⁵⁵ *Ibid*, p. 132; *Hazarat-ul-Quds*, II, 10, 11.

properly appreciated unless we take into account the religious side of his activities. Like an expert physician he tried to probe deep into the root of the evils which had eclipsed the majesty of Orthodox Islam, and he wanted by all means to effect a cure of the body politic of Islam of his age.

According to the Mujaddid the main channel of mischief were the *Ulema-i-su* or the worldly-minded divines, who had exclusively taken to *Fiqh* or jurisprudence as the whole of religious learning. The Mujaddid holds that "every slackness and irregularity that has taken place in the matters of Shari'at in this age, and every obstruction which has hindered the growth and expansion of Islam, is due to the wickedness of the *Ulema-i-su*; and the result of their incompetence"⁶². In his opinion the Ulema quoted the Quran and the *Hadis*, to use an impious phrase, as the Devil might quote the Scripture. No doubt what they said they pretended to prove on the basis of these authorities; but the trouble arose on account of their wishful interpretation. The Ulema played a learned jugglery with the language of the Quran and the *Hadis* to suit the situation and the requirements of their masters. The Ulema gave a new name to the innovation introduced into Islam, namely, *Bid'at-i-hasna*, that is, though it was an innovation but not sinful. Under this pretence every distorted version of the Quran and the Shari'at or any purposeful interpretation was regarded agreeable and hence admissible. The Mujaddid waged a regular war against this evil, and his *Maktubat* are full of references to it. In one of his letters to Khwaja Mufti Abdur Rahman Kabuli he argues as follows: "They say that *bid'at* (innovations) are of two kinds: good, and bad. . . . This humble Faqir does not find anything good or heavenly in either of these two; and does not feel anything except darkness and filth. The Prophet says, 'Anything new which is introduced in my religion, is condemnable'. When a thing is already reprobated how could it be of any weight? The Prophet has warned us to be at our guard against innovations, because every new

⁶² *Maktubat*, I, No. 33, p. 47. Also see *Ibid*, I, No. 47.

went against him⁵⁷. Shaikh Nurul Haq⁵⁸ added an appendix on the life of Shaikh Ahmad Sarhindi which was omitted by his father, Shaikh Abdul Haq, in his biographical work *Akhbar-ul-Akhiyar*⁵⁹. Shaikh Nurul Haq adds that his father in his later years repented of the opinion which he had held about the Mujaddid. He further quotes a letter of Shaikh Abdul Haq written to Khwaja Hisamuddin stating that he bore no ill-will against Shaikh Ahmad and that he felt attracted towards him⁶⁰. It is true that afterwards they were reconciled and remained on friendly terms for the rest of their lives. During his imprisonment in the fort of Gwalior Shaikh Ahmad wrote a letter to Shaikh Abdul Haq expressing his gratitude for the sympathy and encouragement conveyed to him by the latter⁶¹.

Section 4. Teachings of the Mujaddid.

The place of Shaikh Ahmad as the Mujaddid of Islam cannot be

⁵⁷ Compare *Khazinat-ut-Asfia*, I, 615; *Hazarat-ul-Quds*, II, 142.

⁵⁸ Shaikh Nurul Haq Dehlavi is the author of *Zabdat-ut-Tawarikh*, which is an enlarged edition of his father's history, *Tarikh-i-Haqqi*, and was composed, as the author informs us, in order that, by improving the style, and supplying omissions, he might render it worthy the acceptance of his patron, Shaikh Farid Bukhari Murtaza Khan, with whom he was connected by marriage, and who suggested the undertaking. See *Zabdat-ut-Tawarikh*, Elliot and Dowson, VI, 182; Khafi Khan, I, 551. The Mujaddid has written a very long letter to Shaikh Nurul Haq in answer to some of his queries. See *Maktubat*, III, No. 100.

⁵⁹ The book was presented to Jahangir in the 14th year of his reign. See *Tuzuk* II, 111.

⁶⁰ *Akhbar-ul-Akhiyar*, Mujtabai Press, Delhi, pp. 313 ff. Also compare *Rauzat-ul-Qayyumiyah*, Part I, pp. 211, 212 for the letter of Shaikh Abdul Haq.

⁶¹ *Maktubat*, II, No. 29. Also see *Ibid*, I, No. 115 which is addressed to Shaikh Abdul Haq. Dr. Md. Enamul Haq in an article, 'The Sufi Movement in India', *Indian Culture*, 1935-1936, Vol. II, 17-22, holds that the mission of Shaikh Ahmad was carried on by Shaikh Abdul Haq Dehlavi (d. 1641 A. D.). The statement is misleading. The Mujaddid was succeeded by his third son, Khwaja Muhammad Masum. See *Infra*.

mystics of Islam who expressly and strenuously opposed the Pantheistic conception of *Tawhid* known as *Wahdat-i-Wujud* or *Tawhid-i-Wujudi* (Unity of Being). The Mujaddid stressed that man cannot know God through intuition or mystic experience (*kashf-wa-shuhud*); one should revert to the Revelation and to the teachings of the *Ulema-i-Zahir*, or theologians of official Islam; because, the Ulema derive the knowledge of God direct from the Revelation. The conception of *Tawhid* as advanced by the Mujaddid is as follows: "The Holy existence of God is self-existent. Every other things are His own creation. God is alone in His 'zat' (existence) and 'sifat' (attributes), and actually there is no participant in any of these; it may be *Wujudi* or *non-Wujudi* (existent or non-existent), neither in name nor in resemblance"⁶⁶. Consequently the Mujaddid discusses 'zat' and 'sifat' or the Being and attributes of God in the lines of theologians of official Islam. The Mujaddid Sarhindi veritably gave a fresh line of approach to Islamic mysticism and tried to bring it back to its supposed original fold⁶⁷.

The Shias had become a permanent and prominent fixture in the Muslim society of India. The Persian influence was fast spreading in Hindustan during the ascendancy of Nur Jahan, a Persian lady. The Mujaddid regarded Shi-ism as the worst form of heresy and condemned its followers bitterly. He devoted his full energy to checkmate the expansion of Shia doctrines. He induced Muslims to forget the quarrels among the companions of the Prophet which had accounted for schism in Islam. The Mujaddid wrote a pamphlet "*Radd-i-Rawafiz*" or "Refutation of Shiaism", which received a wide circulation both in India and abroad. He has also discussed these problems in his own *Maktubat* in great detail. The Mujaddid even participated in open discussions with Shia divines and tried to prove the unsoundness of their doctrines⁶⁸.

The Mujaddid preached dynamic hatred against non-Sunnis in

⁶⁶ Ibid, I, No. 266, p. 311.

⁶⁷ See Ibid, I, Nos. 30, 31, 39, 95, 221, 272, 291, 294; II, Nos. I, 31, 44; III, No. 89.

⁶⁸ Compare Ibid, I, Nos. 120, 266; II, Nos. 15, 27, 36, 67, 96.

introduction (in Islam) is *bid'at*, and every *bid'at* is a misguidance. Hence, what is the meaning of excellence in an innovation?"⁶³. The Mujaddid condemned the activities of the unscrupulous *Mullahs* vehemently. He warned the religious divines of Islam against the dangers of the growth of this un-Islamic tendency and the evils of so-called rational interpretation. He exhorted them to interpret the Quran and the *Hadis* as it had been interpreted and understood by the religious heads of the past and in the light of the precedent set by their own actions⁶⁴. When Jahangir ordered Shaikh Farid Bukhari that four pious and learned *Mullahs* should be appointed who should advise him on religious matters, Shaikh Ahmad was over-joyed at the news. But he at once realised the hidden danger. The quarrels and non-agreement of the *Ulema* on certain points of law had been responsible for Akbar's scanty regard for the Shari'at. The Mujaddid apprehended that history might repeat itself to the discomfiture of Islam. He, therefore, wrote to Shaikh Farid that instead of *four* only *one* competent person should be appointed otherwise what had been achieved upto now would be lost⁶⁵.

Tasawwuf (mystic experience, or the direct-knowledge of God) had taken complete possession of the hearts of the Muslim community. Contrary to the Monotheistic, Personal, Transcendent God of Islam, a Pantheistic conception of Deity had been substituted. Hence, most of the liberal Sufis declared that *Tariqat* is something different from Shari'at; *Tariqat* was the substance and Shari'at only its shadow. Consequently non-conformity with the Shari'at, or the path adopted by the Prophet to attain the direct experience of God, did not disqualify them from spiritual communion. Therefore, according to the Mujaddid, the Sufis under the cloak of *Tasawwuf*, had misled people from the path of Shari'at. They regarded themselves almost unfettered by any religious injunctions. Shaikh Ahmad was the first and the greatest among the

⁶³ Ibid, I, No. 186.

⁶⁴ See *Maktubat*, I, Nos. 158, 186, 193, 261, 286; II, No. 23.

⁶⁵ Ibid, I, No. 53, p. 71.

MUJADDID'S MISSION GOES ON

Section 1. Orthodox Restoration and Revival under Shahjahan.

The work of rejuvenating Islam in India started by the Mujaddid f-i-Sani Shaikh Ahmad Sarhindi was continued by his sons and khalifas after his death. His khalifas belonged to different parts of the country. They enrolled disciples and created their own khalifas in turn. We have then given a very long list of the khalifas of *Mujaddidiah* and *Naqshbandiah* orders. But the emergence of Shahjahan as the Emperor of Hindustan proved a windfall to the Orthodox Islam in India. The orthodox welcomed the new Emperor with open arms¹. Shahjahan belonged to the circle of Mujaddid's admirers. When Jahangir summoned the Mujaddid Sarhindi to his court Shahjahan apprehended that some trouble might fall the Mujaddid on account of his non-observance of the court etiquette which was usual with the staunch upholders of the laws of Islam. He, therefore, sent Afzal Khan and Khwaja Abdur Rahman Mufti with some books on *Fiqh* requesting Shaikh Ahmad to perform *Sijdah* before the Emperor as prostration before kings is permissible under Muslim

¹ *Zabdat-ul-Maqamat*, text, pp. 281, 282; *Badshahnama*, text, I, 95.

But the Mujaddid rejected the suggestion as he would not prostrate himself before anyone except God².

With the accession of Shahjahan the prospects of the Orthodox Reform Movement in Indian Islam brightened. Shahjahan is regarded as the *Mujaddid* of his Age³ and without doubt his whole life is an illustration of the fact in question. Shahjahan exerted his utmost to purify Islam and bring it in accord with the Shari'at though he was prudent enough not to risk his throne for the sake of a Muslim's conscience. The tone of administration changed and the Liberalism of the days of Akbar was definitely on the wane. Shahjahan stands midway between

general and against non-Muslims in particular. He had no sympathy for anyone outside the fold of Orthodox Islam and regarded toleration as a tacit compliment⁶⁹. As a pious Sunni the Shaikh Sarhindi believed that strict compliance with the Shari'at was the only staircase leading to Heaven⁷⁰. According to him the *Naqshbandi* order was the right form of Sufi order which is in conformity with the Shari'at⁷¹. To him the love of the world and the attainment of ultimate bliss (*nijat*) were two contradictory things. Hence, in order to attain salvation worldly attachments were to be renounced⁷².

Section 5. An Estimate.

The mission of the Mujaddid Sarhindi, which filled a large space in the religious and political history of the Muslim community of the seventeenth century, was undoubtedly a success. He succeeded in undoing the work of Akbar, and winning over his successors to his own views of Orthodox Islam. No doubt time was needed for a Jahangir to become an Aurangzib by one somersault. The growing orthodoxy of Jahangir is an interesting phenomenon for study. The son and successor of Akbar regards the slaughter of a bullock as a gain to Islam!⁷³. The Shaikh Sarhindi is the father of the Religio-Political Reform Movement of Orthodox Islam in India. He should certainly get credit for effecting a change of outlook of the Muslim Nobility and upper classes in general. Infiltration from the upper strata, and change of heart and policy of Akbar's successors towards non-Sunnis and non-Muslims affected the lower strata of common man.

⁶⁹ Ibid, I, Nos. 54, 80, 163, 165, 193.

⁷⁰ Ibid, I, Nos. 36, 40, 44, 59, 78.

⁷¹ Ibid, I, Nos. 21, 27, 37, 58, 66, 90, 131, 221, 237, 243; II, No. 23.

⁷² Ibid, I, Nos. 72, 73, 116, 138, 189, 197, 206, 215, 232.

⁷³ See *Tuzuk*, II, 223. For the growing orthodoxy of Jahangir see Ibid, I, 171; II, 101, 102, 136, 181, 223, 224, 234.

After his accession Aurangzib expressed a wish to Khwaja Muhammad Masum to undergo the mystical initiation according to the Islamic practices called *suluk*, that is, to pass through a mystic journey. Perhaps the Khwaja could not comply with the request of Aurangzib personally due to his old age and ill-health. He, therefore, sent his own son, Khwaja Muhammad Saifuddin (1049-1096 A.H.), for Aurangzib's spiritual illumination¹². Aurangzib sent a letter to Khwaja

⁸ Specially see *Maktubat-i-Masumia*, Kanpur edition, Nos. 33, 50, 164, 171, 176, 207, 224.

⁹ Ibid, Amritsar edition, Nos. 139, 145 addressed to the ruler of Balkh.

¹⁰ *Rauzat-ul-Qayyumiyah*, Part II, 38, 39.

¹¹ *Maktubat-i-Masumia*, Kanpur edition, No. 64, pp. 113-117; *Rauzat-ul-Qayyumiyah*, Part II, pp. 42, 43. *Jihad*. Lit. "An effort, or a striving". A religious war with those who are unbelievers in the mission of the Prophet. It is an incumbent religious duty, established in the Quran and in the Traditions as a divine institution, and enjoined specially for the purpose of repelling evil from Muslims. Sufi writers say that there are two *Jihads*: *Jihad-i-Akbar*, or "the greater warfare", which is against one's own lust; and *Jihad-i-Asghar*, or "lesser warfare", against infidels. See Hughes, *Dictionary of Islam*, p. 243.

¹² Khwaja Saifuddin was the fifth son of Khwaja Muhammad Masum. For Shaikh Saifuddin's reception at the Mughal court and the details of his stay there see *Rauzat-ul-Qayyumiyah*, Part II, pp. 140-142.

Masum acknowledging his gratitude for this favour and the Khwaja wrote to him: "All praise to God! That the son of this humble Faqir has been accepted in company (by you) and it has resulted in some good. To guide on the right path and to prevent from wrong actions is our business. You have expressed your thanks and good wishes for this. I offered my thanks to God; and I shall pray for you to God even more (in future). What a blessing! that with so much kingly splendour and royal grandeur you have accepted the truth (Sufi-istic *haqiqat*) and the words of a wretched person (as I am) have produced some effect"¹³.

Jahangir and Aurangzib and the orthodox would not sit at rest unless they found an exact counterpart of theirs on the Peacock Throne⁴.

Section 2. Activities of Khwaja Muhammad Masum.

Khwaja Muhammad Masum (1007-1079 A.H.)⁵ was the third son of Shaikh Ahmad Sarhindi and by far the most promising and sensible of all the brothers⁶. From early childhood he showed signs of greatness. Shaikh Ahmad declared Khwaja Muhammad Masum his successor about a year before his death in A.H. 1032⁷. Khwaja Masum continued

² *Hazarat-ul-Quds*, II, 90; *Rauzat-ul-Qayyumiyyah*, Part I, pp. 179, 180.

³ *Amal-i-Saleh*, text, I, 2, 3.

⁴ For the religious policy of Shahjahan compare Sri Ram Sharm's *Religious Policy of the Mughal Emperors*, ch. on Shahjahan.

⁵ Khwaja Muhammad Masum is styled as '*Urut-ul-Wusqa* meaning literally "strong" or "Tight hold". The significance of the term is that he was the pivot of the faith of the believers. According to *Rauzat-ul-Qayyumiyyah* Khwaja Masum was honoured with this lofty title in the second year of his mission through some heavenly message. Part I, pp. 15, 16.

⁶ Shaikh Ahmad had seven sons and three daughters. For details about the offsprings of the Mujaddid see *Zabdat-ul-Maqamat*, text, pp. 300-326; *Hazarat-ul-Quds*, II, 188 ff.

⁷ *Ibid*, II, 235, 236; *Rauzat-ul-Qayyumiyyah*, Part II, pp. 6, 7.

the policy of his father and maintained regular correspondence with men of eminence both in the state and society⁸. He wrote letters even to rulers outside India⁹.

Aurangzib came into contact with Khwaja Muhammad Masum during the period of his Princehood. According to *Rauzat-ul-Qayyumiyyah* the Prince became a disciple of the Khwaja¹⁰. On the eve of his Qandahar expedition Aurangzib wrote to Khwaja Masum to pray for his success. Khwaja Masum wrote him back that the undertaking was auspicious,—a holy war in the path of Allah against the Shia heretics. He further explained to him the merits and significance of *Jihad-i-Asghar* and *Jihad-i-Akbar*¹¹.

the success of Saifuddin in his mission). He desires to see the purification of the soul (of Aurangzib) and (the outward conformity) of his actions (to the laws of Islam). He finds (Aurangzib's) heart full (with religious fervour) as compared with many great religious men (of the age). He hopes that in your contact he (Aurangzib) will attain spiritual communion with God, which is the highest place regarding the nearness to God. It appears easy for him (i. e. for Aurangzib to attain that goal)"¹⁶. Besides these Aurangzib maintained a regular correspondence with Khwaja Masum. He consulted him on important points of Muslim theology and sought his advice¹⁷. Aurangzib occasionally honoured Khwaja Muhammad Masum and Khwaja Muhammad S'aid, the second son of the Mujaddid Sarhindi, with *khil'at* and presents¹⁸. Khwaja Masum was quite satisfied with the policy of Aurangzib and gives expression to his feelings in a letter addressed to the Emperor himself: "(This humble Faqir) offers his respects and expresses his gratitude for the glory of Islam and the stability of the Islamic principles (which has resulted due to the policy of Aurangzib). He always prays to God for long life, prosperity and an all-round success (for Aurangzib), as he (Khwaja Masum) has had a deep attachment and close association with him for a long time past. He spends his time with a group of Faqirs in the remote corners of humility and abstinence. And so this blessing is from the depth of his

¹⁵ Ibid, No. 232, p. 279.

¹⁶ Ibid, No. 220, p. 266.

¹⁷ Compare Ibid, Nos. 122, 127 letters written to Aurangzib.

¹⁸ *Alamgirnama*, text, pp. 293, 595.

heart and he hopes that by God's grace his prayers will be accepted. And that the Sun of (Aurangzib's) rule and glory shall always be shining on the horizon of greatness!"¹⁹

Section 3. Aurangzib as a Reformer.

It is in the sphere of the Orthodox Reform Movement in Indian Islam that Aurangzib's role as reformer of Islam can fully be visualised.

Khwaja Saifuddin regularly informed his father about the spiritual advancement made by Aurangzib. According to his impressions the Emperor made marked progress day by day. In reply to one of the letters of Khwaja Saifuddin, Khwaja Masum sends the following instructions: "All that you have written about the King, the Protector of the Faith, should be carried to the full (i.e. the Emperor should be fully instructed in the orthodox Islamic principles). In the rank of the kings the presence of this tendency—(i.e. a leaning towards the right teachings of Islam and a desire to conform to it)—is one of the wonders of the world"¹⁴. At another place Khwaja Saifuddin writes to Khwaja Masum about the rapid advance made by Aurangzib in purifying his soul, Khwaja Masum writes back: "You have written that due to the favour of Allah there is daily progress in spiritual knowledge and the

According to this authority Khwaja Saifuddin passed the rest of his life at the court of Aurangzib. Shaikh Saifuddin acted as one of the witnesses at the marriage of 'Azam in the 11th year of Aurangzib's reign (1669 A.D.). *Maasir-i-Alamgiri*, Sarkar, p. 49. In the account of the 12th year of the reign of Aurangzib it is stated: "On Thursday, the 3rd June, 1669 (13th Muharram), after one *prahar* of the night, the Emperor by way of the garden of Hayat-Bakhsh, visited the porter's lodge which was assigned for the residence of the saint Shaikh Saifuddin Sarhindi. After an hour spent in talking with the saint and honouring him, he returned to the palace". Ibid, p. 53.

¹³ *Maktubat-i-Masumia*, Amritsar edition, No. 221, p. 268.

¹⁴ Ibid, No. 242, p. 287.

purification of the soul (of Aurangzib). Why should it be not so when the most beloved of God (i.e. Aurangzib) is the head of the religion and of the world? (And we are trying) to impart unto him the full spiritual knowledge"¹⁵. Khwaja Masum was fully conscious about his responsibilities in bringing Aurangzib in complete accord with the *Shari'at* and a complete transformation of his heart in favour of Orthodox Islam. In one of his letters to Khwaja Saifuddin he states: "This Darvesh, according to the customs of the Faqirs, is not free from attention and prayers (for

Section 4. Shah Waliullah Dehlavi and After.

The mission of the Mujaddid Alf-i-Sani, the Religio-Political Reform Movement of the official Islam to establish an ideal Muslim state according to the orthodox notions, was taken up and continued by Shah Waliullah Muhaddis Dehlavi, another Mujaddid of Islam in India²¹. Shah Waliullah was born at Delhi on 14th Shawwal, 1114 A.H. (1703 A.D.) at daybreak. He was named 'Azimuddin, which also yields the date of his birth, though afterwards he came to be known as Waliullah (a deputy of God). He was admitted to school when he was only five years of age. He was circumcised in his seventh year and started keeping the fast of Ramzan and reading of the daily prayers. He finished the reading of the Quran in the same year and was then given instructions in Persian. He mastered the Persian language at the age of ten years. He was married in his fourteen. He was initiated into the *Naqshbandiah* order at the hand of his own father, Shaikh Abdur Rahim²², and devoted his time to practising Sufism. His father conferred the *Khilafat* upon Shah Waliullah when the latter was seventeen and died soon after. Shah Waliullah occupied himself for twelve years in imparting instructions to his disciples. Afterwards he started for Mecca and stayed there for more than a year and during this period he performed the *Hajj* twice in A.H. 1143 and 1144. Shortly after he returned to India and reached Delhi on Friday, 14th Rajab, 1145 A.H. He spent the rest of

²¹ Shah Waliullah declared himself to be the *Qaim-uz-Zaman* (Leader of the time) and *Mujaddid* of his age. *Tafhimat* vide *Tazkira Shah Waliullah*, Al-Furqan, Bareilly, pp. 354, 410, 411; *Shah Waliullah Dehlawi ke Siyasi Maktubat*, p. *nun*.

²² Shah Waliullah claimed to be a descendant of Umar al-Faruq, the second Khalif of Islam, from his paternal side. See his *Imdad fi Maasir-ul-Ajdad*. Shaikh Abdur Rahim was an eminent Shaikh and mystic of his time. It is said that Shaikh Abdur Rahim played a prominent part in the compilation of *Fatwa-i-Alamgiri* during the reign of Aurangzib. Shah Waliullah's grandfather, Shaikh Wajihuddin, held a *mansab* under Aurangzib. See for details *Hayat-i-Wali*, Urdu, pp. 34-66, 113-176.

The Puritan in Aurangzib was not a sudden outburst or an accident but the logical consequence of the long cultivated reactionary tendencies. It will not be an exaggeration to say that Aurangzib's state policy was prompted by the voice of Sarhindi from behind the scene. His dictates and orders were approved and counter-signed by the religious heads of the Sunni sect. All his moral reforms and puritanic regulations were inspired by the sole desire of bringing the state and the life of the Muslim community in strictest accord with the Shari'at.

Aurangzib died satisfied that he devoted his whole life to the cause of true Islam²⁰.

¹⁹ *Maktubat-i-Masumia*, Amritsar edition, No. 6, p. 24.

²⁰ Aurangzib, according to Manucci, said just before he died: "I die happy, for at least the world will be able to say that I have employed every effort to destroy the enemies of the Mahomedan faith". Vol. IV, 398.

the Mughal Empire was complete. The Mughal Crown had become the football of a risky game between the Hindustani and the Turani teams at court, and the Emperor was only a helpless spectator. Shah Waliullah took a keen interest in the politics of his day and gave evidence of great political insight. He concluded that financial breakdown and the oppression of petty tyrants were mainly responsible for political unrest and revolt²⁵. He tried to draw the attention of the ruling chiefs and the Nobility to these evils and exhorted them to rectify the wrong²⁶. But the disease appeared to be incurable. The political supremacy of the Mughal Emperor, according to Shah Waliullah, could not be restored unless thearring factors of political dissension, specially Jats, Sikhs and Marathas, were weeded out from the political field. Shah Waliullah found the Timurids unfit for this task²⁷. He, therefore, pitched his hopes on Ahmad Shah Abdali and Najibuddaula²⁸, the Rohilla chief, as the standard-bearers of the victorious Crescent in India. Shah Waliullah wrote a long letter to Ahmad Shah Abdali giving him a picture of the political

²⁵ Compare *Hujjat-ul-Lah al-Baligha*, chapter *Siyasat-ul-Madina*. Also see *Tazkira Shah Waliullah*, p. 349.

²⁶ *Siyasi Maktubat*, No. 1.

²⁷ *Ibid*, No. 6.

²⁸ Najib Khan (1707-1770) received the lofty title of Najibuddaula and the *panj-hazari* mansab from the Mughal Emperor Ahmad Shah (1748-1754) for his loyal services to the Throne. According to Sir Jadunath Sarkar Najibuddaula "had no equal in that age except Ahmad Shah Abdali". *Fall of the Mughal Empire*, II, 415. Najibuddaula was a religious-minded man and according to Shah Abdul Aziz, the son of Shah Waliullah Dehlavi, he had nine hundred learned men in his company and paid for their maintenance according to their ability. *Alfuzat-i-Azizia*, p. 81. He founded a *madarsa* which afterwards became the centre of Shah Waliullah's political movement. Najibuddaula was a protee of Shah Waliullah and used to consult the latter in embarrassed circumstances. Najibuddaula acted as the officer-in-charge in the vanguard of Ahmad Shah Abdali's forces at the Battle of Panipat (1761). Ahmad Shah Abdali appointed him *Amir-ul-Umara* at the time of the Emperor's departure from Hindustan after his fifth invasion. Compare *Siyasi Maktubat*, pp. 199-203.

his life in India and devoted himself to the cause of Orthodox Islam in this country. He passed from this world on Muharram 29, 1176 A.H. (1763 A.D.) and is buried at Delhi²³.

Shah Waliullah made a searching analysis of the history of Islam and the conditions of the Musalmans of India of his own age. He clearly saw that the whole trouble was due to the disappearance of the institution of *Khilafat* in favour of *Kingship*. People were accustomed to pay their homage blindly to the reigning sovereign disregarding the fact whether he deserved it or not. Secondly, the spirit of *Ijtihad*²⁴ was practically dead among the Muslim community. The differences and ambiguities in Islam remained where they were. Shah Waliullah made an attempt to reach a healthy solution of the complex problems and to reconcile the conflicting opinions in official Islam. He waged a regular war against the prevalent evils and tried to remove the dusty crust of innovation and indifference on the surface of Islam. He wrote numerous books on Traditions, Theology and Mysticism. He is the founder of a school of *Hadis* and *Tafsir* (commentary). He translated the Quran into Persian— itself a bold challenge to the narrow orthodox prejudice. Shah Waliullah tried to mould the life of the Musalmans according to the Islamic conception of a perfect man. But his efforts were no more successful than those of his predecessors. Though Shah Waliullah failed to remodel the Muslim society of his day, with them his writings are still an asset to be read with delight and benefit.

The activities of Shah Waliullah Dehlavi in the political field are particularly noteworthy. Under the later Mughals the disintegration of

²³ Shah Waliullah has written a short autobiography, *Al-juz-i-Latif fi Tarjumat-al-Abd-i-Z'arif*, from which the above account is abstracted. Also compare *Tazkira Shah Waliullah*, pp. 226, 403-406.

²⁴ *Ijtihad*. Lit. "Exertion". The logical deduction on a legal or theological question by a *Mujtahid* or learned and enlightened doctor, as distinguished from *Ijma*, which is the collective opinion of the community in general. This method of attaining to a certain degree of authority in searching into the principles of jurisprudence is sanctioned by the Traditions. For details see Hughes, *Dictionary of Islam*, s.v.

tant political figures and induced them to exert their utmost for the suppression of anti-Islamic forces³². The amount of influence exercised by Shah Waliullah could be gathered from the fact that the Mughal Emperor Ahmad Shah (1748-1754) and the Queen-mother, Nawab Qudsia Begam, the all-powerful authority during the reign of his son, visited the Shah and the Emperor even took his meals with him³³.

Ahmad Shah Abdali had invaded India nine times. His sixth invasion which resulted into the Battle of Panipat (1760-1761) against the Marathas might be taken verily as the Waliullah-sponsored one. Undoubtedly Ahmad Shah Abdali delivered the heaviest blow to the Maratha power and almost two generations of Maratha leaders were liquidated. But the degenerate Mughal Empire could not in any way profit by it. On the other hand the conquerors of Plassey reaped the fruits of the rout of the Marathas at Panipat. The advancing tides of British Imperialism swallowed up all the conflicting factors in the Indian polity and the chances of restoring the Muslim supremacy in India became very remote.

³² Ibid, Nos. 19-26.

³³ Ibid, No. 10.

situation in the country, lamenting the sad plight of the Muslims and guaranteeing Abdali his success²⁹. Then he proceeds: "At this time there is no one except you (among Muslim rulers) who is sagacious and experienced in warfare, who commands power and authority and who could crush the infidel and hostile forces. Surely, it is a duty incumbent upon you to march into Hindustan and shatter the Maratha domination and liberate the Muslims from the clutches of non-Muslims. If the predominance of *kufir* continues at the same pace (as explained above) the Muslim nations will disown Islam and the Muslims will become such that it will not be possible for them to differentiate between Islam and non-Islam. It is also a great calamity; and there is none equal to the task of averting it except you. We appeal you in the name of God to divert your attention to this affair and earn the glory of waging a holy war (*jihad-i-fi sabil-lillah*) and rescue the Muslims from the hands of unbelievers. The undertaking should not resemble the invasion of Nadir Shah (1739) who destroyed the Muslims and left the Marathas and the Jats intact. I fear the day when if the Muslims become still weaker no trace of Islam would remain"³⁰. He further explains to him the merit of fighting against the enemies of Islam and the resultant disgrace on the Day of Judgment in case of neglect.

Shah Waliullah was in close contact with Najibuddaula. The Rohilla chief consulted the Shah in every difficulty. Shah Waliullah used to encourage Najibuddaula with his prevision saying that the former was informed (by some heavenly message) in his dreams that the power of the Marathas, Jats and Sikhs would be ultimately destroyed. He asked Najibuddaula to inform him about the movement of his army against the enemies so that he might devote himself in prayers for the success of the latter against them³¹. Similarly, Shah Waliullah contacted other impor-

²⁹ The letter was written either in 1756 or some time after, that is during the reign of Alamgir Sani (1754-1759) as is evident from its contents.

³⁰ *Siyasi Maktubat*, No. 2.

³¹ Compare *Ibid*, Nos. 3-9.

king who at last dared to found his own Deen-e-Ilahi. He knew that open single-handed opposition would lead to nothing. So he planned a wise attack. During his period of quiescence, he won over the friendship of many court nobles and officials. When Akbar died and Jehangir succeeded him to the throne, the Shaikh launched his campaign by writing letters to these nobles and through them brought true teachings of Islam to the notice of the king. At first the Shaikh met with great opposition. His ill wishers succeeded in inciting Jehangir, who imprisoned him in Gwalior Fort for refusing to prostrate before the king.

The Shaikh continued his correspondence campaign from the prison. At last Jehangir came to realise his mistake, released the Shaikh and asked him to remain for some time with the royal entourage. This helped the Shaikh, who at last succeeded in winning over the king to the side of pure Islam. This was really a mighty task for which he is rightfully called Mujaddid-e-Alf-e-Thani, the title given to him at first by Mulla Abdul Hakim Sialkoti. The Shaikh spent the rest of his life in Sirhind, where he died of typhoid on 28th of Safar, 1034 A.H. aged 63. He was buried by the side of his son, Sh. Muhammad Sadiq, who had died earlier in 1025 A.H.

Shaikh Ahmad Sirhindi left one or two pamphlets also, but his entire fame rests on his Maktubat (letters). These were collected in his lifetime in three volumes. (Daftars). The first, called Durr-ul-Ma'refat (Pearl of Knowledge) contains 313 letters and was compiled by his disciple, Kh. Yar Muhammad Jadid. The second volume was collected in 1019 A.H. by another disciple, Khwaja Abul Hayye, at the instance of Sh. Muhammad Ma'sum, one of the sons of the Shaikh. It contains 99 letters and is entitled, "Noor-e-Khalaiq" (Light for the People). The third volume, entitled "Ma'refatul - Haqaiq" (Knowledge of Realities), was collected by another disciple, Kh. Muhammad Hashim. It contains 124 letters (originally 114, 10 being added later). Thus the total number of letters written by the Mujaddid comes to 536. Of these, 20 were addressed by the Shaikh to his Murshid, two or three to an unnamed lady disciple, one to a Hindu - Sarday Ram, the rest to his friends and disciples, among whom were such court nobles and officers as Khan Azam, Khan Jehan, Khan Mahan, Mirza Darab, Quleej Khan, Khwaja Jehan and Syed Farid. The style of these letters is simple, direct, effective and persuasive. One

Mujaddid's revivalist movement

By

Dr. I. A. Arshed

Shaikh Ahmad of Sirhind (India), commonly known as Mujaddid Alf-e-Thani (Revivalist of the second thousand years of Islam), belonged to a family of ulema. His ancestry goes back to Hazrat Umar, the second Caliph, wherefore he is called Farooqi. His ancestors had migrated from Medina to Kabul, from where they again migrated to India and settled in Sirhind. His father, Shaikh Abdul Ahad, was a great scholar and a qualified sufi in the Chishtia and Qadria Orders. He was a disciple of Sh. Abdul Qudus Gangohi.

Shaikh Ahmad was born in Sirhind on 14th Shawwal, 971 A.H. in the eighth year of the enthronement of the Mughal king Akbar. He received his education in the current subjects from his father, and some local scholars and was initiated in the Chishtia and Qadria Orders. At the tender age of seventeen, he became a full-fledged scholar and a sufi, and began to impart knowledge to others, even in the lifetime of his father.

In his youth, he visited Akbarabad (Agra), where he came into contact with Abul Fazl and Faizi and came to know of the real source of the anti-Islamic leanings of Akbar. One day he had an altercation with Abul Fazl, who tried to compel him to break his fast because the day was declared to be Eid by Akbar. Shaikh Ahmad replied: "The king has no religion, his order has no value." Fearing some ill consequences, his father called him back to Sirhind.

In 1007 A. H. his father died. After this Shaikh Ahmad came to Delhi en route to Haj. Here he met the famous Sufi, Khwaja Baqi Billah, and stayed with him for some two and a half months. During this period he was initiated into the Naqshbandia Order. In all the Shaikh had three occasions to meet his 'murshid' who praised his attainments and deputed him to guide the public in Sirhind.

Some forty years of the life of the Shaikh were spent in the reign of Akbar. He had seen how religious values were trampled by this

Akbar was made the sole source of religious law by a 'fatwa' from the ulema. Opposition to his views was intolerable, Islamic doctrines of life after death, Day of Judgment, angels, miracles, revelation, etc., were openly ridiculed and enjoyed by the king. Reason was made the sole criterion of religious beliefs. Personal attacks were made on the Holy Prophet's (peace be upon him) polygamous marriages. Names containing Ahmad or Muhammad were replaced by "Rehmat". Praise of the Prophet in the Khutba was left out. Prayers, Fasting, Zakat and Haj were discouraged. Gambling and interest-bearing loans were patronised at the court, where wine shops were also placed in charge of girls. Prostitution was organised in a place outside the city, which was humorously named, Shitanpura." The prejudice even spread to Arabic words which were given up in favour of coined Hindi words. Pure Arabic sounds were to be deleted. Akbar was installed as Mehdi-e-Zaman, it being given out on the basis of forged traditions that older Islam has already lived its destined age of 1000 years. All religions were put on equal footing : why to limit Truth to Islam, which was only a recent religion. Cow was made sacred. The king used to worship the sun from a 'jhroka' daily, his loyal subjects prostrating before him in reverence. The sun was declared as "patron of the kings." Fire used to be kept burning day and night in the royal palace. The church gong and the Trinity figures were given solemn reverence. Akbar was worshipped as an autar of God. The Kalimah was replaced with "La Ilaha Illallahu Akbar Khalifa-tullah" (there is no god but God. Akbar is His vice-regent). Akbar believed in the Hindu doctrine of 'Tanasukh' (transmigration of soul), marked his forehead with "kashka" and wore sacred thread from the Brahmins. Not proclaiming to be a prophet, he practically occupied the seat of a deity.

This was the 'Islam' which the Mujaddid was to unmask to show its real face. The task was herculean no doubt. But the Shaikh had an inner feeling of his mission. "I am not created for Piri-Muridi. The purpose behind my creation is not the guidance and training of people (in sufism), it is rather another matter, another task, in comparison with which the guidance and training is just a 'fallen' thing by the roadside".

He made friends with court nobles and through them succeeded in bringing to the notice of Jehangir the true teachings of Islam. He

can feel much psychological insight in them, which is perhaps the key to their success in producing the desired results. "If right in the beginning of (Jehangir's) kingship Islam gains popularity and the lost respect of the Muslims is restored, so much the better—let us see who is fortunate enough to acquire this blessing...the service which you are doing, if you are able to make it a means of reviving the Law of the Holy Prophet, (peace be upon him) you would do a prophetic task..... we poor people, even if we risk our lives, cannot reach the dust of the royal hawks like yourselves." The Maktubat, originally written in Persian, have been translated into other languages also.

Born and grown up in a period of great trials for Islam, Shaikh Ahmad Sirhindi was faced with enormous problems. The greatest of these were the anti-Islamic activities in the court of Akbar, who had founded his own Deen-e-Elahi. Then there were the antagonistic groups of ulema, each trying to grind his own axe by flattering the king, even at the cost of Islamic doctrines. The sufis were entangled in a web of doctrinal complexities, innovating several new doctrines and practices, mostly alien to the pure spirit of Islam. The Rawafiz, who had gained power at the royal court through the Queen and her relatives, were trying to maintain their ascendancy through creating sectarian tension. Shaikh Ahmad spent many years in observing, analysing and contemplating on the situation. Then he planned and planned well. He attacked the problems indirectly and succeeded in turning the tables upon the miscreants. The Shaikh's attack was four-dimensional. Let us follow the course of events with him.

(A) THE ROYAL FRONT : It is not difficult to form a picture of the condition of Islam in the reign of Akbar. Contemporary history and many letters of the Shaikh throw much light on it. To start with, Akbar was a religious man devoted to regular worship and healthy doctrines. Being himself illiterate, he tried to gain knowledge through ulema, scholars, philosophers and sufis, a large number of whom had gathered in his court from far and near. Herein lie the roots of all the trouble. In an attempt to win royal favour, rivalry soon assumed enormous proportions, each group trying to let down others through exaggeration misrepresentation, innovations, etc. The Hindu element, being nearer to Akbar in relation, was most active. True Islam was marked by alien elements. The religious picture was somewhat as under, drawn from contemporary sources.

Muslims. Ignorant men and women used to practise Hindu customs, celebrating the latter's festivals, revering their gods, offering presents at their temples. Fasts were observed in the names of imaginary saints, special rituals were performed on some days like Ashura, Shab-e-Barat, Me'raj, etc. Free thinkers made the people skeptic about Islam. Some thought matter was also non-created like God. Religion was tested on the touchstone of reason. Shaikh Ahmad in his letters removed doubts, clarified the real teachings of Islam which he urged people to follow faithfully. Some ulema had introduced what they called, 'Bida't-e-Hasana' (desirable innovations). The Mujaddid condemned these also, saying, "I don't think any innovation can be good," only pure Islam is to be followed.

(C) THE SUFI FRONT: Like the perverse ulema there were perverse sufis also, whom the Mujaddid thought to be equally harmful. They had introduced un-Islamic doctrines into sufism. The greatest of these was the doctrine of "Hama Oost" (or Wahdatul Wujud (Unity of Existence). The Mujaddid made it clear that the sufis who introduced it in the beginning did not mean actual identity of God with the Universe. What they meant was that the Universe is a "Zil" (emanation) of God, separate from and created by Him, so temporary; lasting existence belonged only to God. So to think that God and the Universe are one in existence is apostasy. This exposition of the doctrine came later to be known as "Hama-az-Oost" or Wahdat-as Shuhood (Unity of observation), as opposed to the older Wahdatul Wujud.

The Mujaddid also clarified the doctrine of "Fana fillah". It does not imply that the "Salik" actually merges into God, as some sufis thought. That would make the belief in the Hereafter superfluous. Actually, it meant that at some point, the "Salik" forgets his own existence and that of the Universe, being totally absorbed in the consciousness of God. The merging (fana) is not physical but psychological only. Again, some sufis thought the goal of religion was cognition of God. This being attained, the sufi no longer needs observance of religious injunctions. The Mujaddid calls this misleading, because actually the nearer a "Salik" gets to God, the more he desires to worship Him.

wrote to them on various occasions : "In such a time when we are weak and defeated, your presence is a blessing. We do not see anyone else except you in this field ... this national Jihad which is available to you this day is the greatest Jihad ... we have shown you the treasure, if our hands do not reach it, yours might reach it ...now that a change has occurred in the Government and the enmity of other religions has faded away, it is incumbent upon the dignitaries Ministers and ulema to devote their full attention to the practice of Islamic injunctions, and at their earliest convenience to restore the pillars of Islam which were pulled down in the past (Akbar's reign) ... now that the king listens to your words and believes in you, it is really a good opportunity to put into his ears the right teachings of Islam openly or as hints, as the occasion demands ... do try to popularise Islam openly or secretly... now that the king's attention from the heretics has been diverted even the slightest trace of heresy will weigh heavily on the hearts of Muslims ... etc." And the right teachings of Islam were detailed to these disciples who brought them to the notice of Jehangir. Impressed, Jehangir, asked one of his nobles, Syed Farid, to select four ulema for him. Syed Farid consulted Shaikh Ahmad who, apprehending mutual rivalry, advised selection of only one scholar. Thus, proceeding slowly but steadily, the Mujaddid wrought a silent revolution at the royal court. Jehangir, once an enemy, made his young son Khurram (Shahjehan), a disciple of the Mujaddid. Shahjehan and Aurangzeb did much towards bringing the revivalistic movement of the Mujaddid to a climax.

(B) THE ULEMA FRONT : The signs of a growing awakening towards true Islam made hypocritical ulema conscious of their dwindling hold on the king. So, they engaged in plotting against Shaikh Ahmad. Some extracts from his letters were twisted and misrepresented to incite the king. A hint was thrown that Shaikh Ahmad is so proud that he will not prostrate before the king. The experiment was tried and the Shaikh said : "None except Allah deserves it." The enraged king put him in prison, but his campaign continued from the prison. The king at last felt sorry, released him and became his devotee. Some glimpses on this front are worth noticing

What these perverse ulema had done in the reign of Akbar has already been shown. Their activities continued in the reign of Jehangir also, but in a garbed way. Innovations were introduced among

(D) THE RAWAFIZ FRONT : The Shia element predominating in the court of Jehangir had introduced some doctrines and practices that hurt the feelings of the Sunnis. The Mujaddid engaged in discussions with the Shia ulema wrote a pamphlet, "Radd-er Rawafiz" and persuaded all to observe moderation, fairness and balance in their views and practices. All the Companions of the Prophet deserve our reverence.

We have shown above that Shaikh Ahmad had a feeling of his mission, which was a reaction against the derogatory attitude of Akbar towards Islam. He decided not to act like a fanatic by revolting openly. Having analysed the problem and the sources of trouble, he planned to lodge an indirect but steady attack on all fronts. He had keen psychological sense. He decided to proceed from the top, not from the bottom like other sufis. "The king is like a soul, other human beings like a body. If the soul is healthy, the body is also sound, if the soul becomes diseased, so does the body. So to try to put the king right is really trying to put the people right." This was his approach.

Sitting in Sirhind, far from the capital, he could lodge his campaign through letters only. He first made friends with court nobles and officers (it is not clear how). Through them he brought to the notice of the king what was right and what was wrong in religion. Having succeeded at the royal court, he used a similar method on other fronts. This also brought him success. He had really performed a momentous task which won him the title of Mujaddid Alf-e-thani.

The idea of a Mujaddid is derived from a saying of the Prophet to the purport that after every hundred years (or so), God will raise someone to purify Islam. Such mujaddids or revivalists have been present in all centuries, some famous, some unknown. Shaikh Ahmad was conscious that he himself was chosen by God to be a Mujaddid for the next thousand years. In a letter to his own son, he writes : "The objective of my creation as I understood it has been achieved. The request of a thousand year has been granted. Praise be to God who made me the unitor of two seas and the peace-maker between the two groups."

He was a follower of Imam Abu Hanifa, always insisting on following the pure and simple Islam to the exclusion of later innovations. He was a true sufi bearing hardships in prison with complete

Some sufis believed in the "Tanasukh" of Hindus. The Mujaddid showed its futility also. Some thought prayer was against the sufi doctrine of Oneness of God because it implied duality of the worshipper and the worshipped. Other sufis indulged in their "Mujahadas and riazats", even to the extent of neglecting congregational prayers. Some expected their disciples to bow before them, indulged in homosexuality on the pretence of the saying, Physical love is a bridge to the spiritual love." The Shariat was discarded in favour of Tariqat, the former being called the rind and the latter the kernel. Hypocrisy was practised as being beneficial to the sufi. Disciples indulged in all sorts of evils, believing their 'murshid' would intercede for them and make them enter the paradise. Even anti-Islamic orders of the 'murshid' were faithfully carried out by the disciple. As Hafiz says : "Smear your prayer-mat with wine if the 'murshid' so orders, because the 'salik' is not unaware of the manners and customs of the Path". Some sufis thought that Islam and heresy are one in the eyes of a "salik", other insisted on purification of the heart to the exclusion of the outward observance of Islamic injunctions. Some raised esoteric knowledge (Ilm-e-Ladunni) above the Shariah. Others tried to make the Prophet identical with God by various verbal niceties.

The Mujaddid laid bare the falsehood of such beliefs and practices, the motive behind them being either to evade Islamic injunctions or to exploit simple-minded disciples. The true Islamic teachings on the subject were brought to light, e.g. "Every virtue or excellence is based on the following of the Sunnah and every perfection is related to practising the Shariah ... unless a 'salik' absorbs himself totally in the Shariah and makes his life confirm to it in all respects he cannot even smell the fragrance of this boon (mysticism) ... the Kashf and Ilham of the mystics are no authority for making a thing lawful or unlawful, such are attainable even by non-Muslims one who desired only the inner purification, leaving out the outward observance of Islamic injunction, is an heretic."

The Mujaddid laments that innovations such as music (sama) and dance have crept even into the Naqshbandia Order (to which he himself belonged) and condemns these as being un-Islamic.

SHAH WALIYULLAH'S VIEW ON WAHDATUL WUJUD AND WAHDATUSH SHUHUD

(*Shah Waliyullah's Letter to Afandi Ismail*)

WAHDATUL WUJUD OR UNITYISM (Oneness of Existence) had been quite a popular subject for belief and expression (both in prose and poetry) among the sufis, until the seventeenth century when Hazrat Ahmad of Ghazni commonly known as the *Mujaddid Alif thani* (i.e., the reviver of the second millenium) came out with the theory of Wahdatush Shuhud (Apparentness) which, he explained, signified the actual state of the Ultimate Reality which in its turn was far beyond the comprehension of the sufis who moved around the stage of wahdatul wujud. In other words, the stage of wahdatush shuhud was far higher than the stage of wahdatul wujud on the path of realisation of the Truth. In his opinion the sufis, a large number of them, lacking the capacity to go farther on the path, remained at a stage where they happened to perceive certain aspects of Ultimate Reality's Attributes and they mistook them for the Reality itself and confused the same with the creation. This was in fact a great blow to sufis professing the doctrine of wahdatul wujud or unityism.

The doctrine of Oneness of Reality had been an article of faith with certain people even before Islam. But in Islam the greatest exponent of it was Shihabuddin Ibnal Arabi who was born at Murcia in Spain in 1165 A.D. and died at Damascus in 1201 A.D. His books *Futuh-at-Makkia* and *Fussul Ham* contain much of the same doctrine. This was taken up by the sufis, particularly the Persian sufis, and a quite a large number of books were written on the subject. The mystics of high spiritual order taking the universe as having been emanated from the Ultimate Reality began their study of the Truth from the "Love and Beauty" manifest in the universe in diverse forms. They believed *majaz* was a bridge towards reality.

Shah Waliyullah was brought up in the atmosphere which was replete with the expression of wahdatul wujud. His father Shah Abdur Rahim (as well as his grandfather Shah Wajihuddin) was an exponent of the same doctrine.

resignation to God's Will. Unfortunately, he was opposed by many ulema of his time including Sh. Abdul Haq Muhaddis Dehlavi, his co-disciple of Kh. Baqi Billah. But there was no enmity between the two. Mutual correspondence removed the differences. Sh. Abdul Haq was won over. He writes: The grievance which had remained in the heart of this poor one against Shaikh Ahmad has now been removed ... it has come to me intuitively that one should not nourish any ill-feeling towards such persons.

The momentous success of Shaikh Ahmad in bringing about a silent revolution at the top can be evaluated by comparing the conditions of Islam under Akbar and Jehangir, and later under Shahjehan and Aurangzeb. His revivalistic movement was carried his tomb en-route to Europe and abroad. All eminent Muslims and Orientalists have paid rich tributes to him, among them Allama Iqbal, who visited his tomb en-route to Europe and said: "Stars feel ashamed of the particles of this dust wherein lies that knower of secret's who could not bow before Jehangir, whose warm breath infuses enthusiasm into free people. He was the guard of the 'wealth' of the nation in India, whom God made aware of the danger (to Islam) well in time."

Al-Hikma

With due praise to the Almighty God, besides whom there is no other God, and with the blessings of Him on the Prophet Muhammad and the progeny of the Prophet and his companions, I beg to acknowledge the receipt of your letter. In this letter you asked me to give my opinion about the doctrine of Wahdatul Wujud (Unityism) propounded by Shaikh Akbar¹ and his followers, and about the Wahdatul Shuhud (Apparentism) of Shaikh Rujaddid of Sarhind,² and if one could be reconciled with the other (May God be pleased with them):

My brothers (May God have mercy upon you all) should know that every era is divided into various periods, and on each period there is a special endowment of divine knowledge. If you look into the early state of Islam (you will see) that there were not any of the religious or philosophic sciences in vogue; nor were there any kind of discussions or controversies over some points. You know it, that according to the need of these periods each science has been revealed to hearts of learned men one after the other. Of all this what has come to our lot is to study the entire knowledge (so far revealed) and while assigning each doctrine or theory a particular place, remove contradictions from them (With the help and kindness of God).

You should bear this in mind that the "knowledge concerning the Truth" as Prophet Khidar has said, "resembles an endless ocean and the relation of the philosophers (Scholastics) to it is that of the needle dipped in it or the group of boys drinking from it, which does not in any way lessen the ocean water. A philosopher studies just one aspect of the truth and nothing besides it, or appreciates just one quality out of the innumerable qualities of the Truth. A man has said:

People try to describe His Attributes in different ways:

Time ends, but not His Attributes.

The philosophers here are divided into several groups. One is of those who explain the nature and significance of every allusion (ishara), judge every theory on its merits and assign proper place to it. The other group is of those who, not being able to comprehend the apparent contradictory statements, and having been lost in the labyrinths of metaphors and similes, feel confused. Their position is similar to a group of blind men trying to know the nature of a tree by

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He had thoroughly studied the works of Ibnal Arabi and believed (as he also experienced) in the truth of the doctrine. Shah Waliyullah's teachers too were of the same faith and believed in the truth of the wahdatul wujud and regarded it as a high stage on the path of Truth. Shah Waliyullah's early writings like *Fuyudul Haramayn*, *Hama't* etc. give an idea about his persuasions. But as his stage in spiritual perfection advanced, he realised the truth of the doctrine propounded by Shaikh Ahmad of Sarhand.

Thus understanding, with the help of perfected spiritual state the (Haqiqatul Haqa'iq) Truth of all Truths or Ultimate Reality, Shah Waliyullah arrived at the conclusion that both the doctrines of wahdatul wujud and wahdatush shuhud were the same in one respect and two in other respects which he has tried to explain in his letter to Shaikh Ismail Afandi son of Abdullah al-Rumi al-Madani.

In the following pages the translation of the letter which is more or less literal, is being presented. No comments or notes have been added to it for obvious reasons. I cannot say that the translation is perfect. In fact, an improvement over it is a possibility, for my resources have been very limited and besides that I am not a sufi of high order myself to explain in a proper manner all the facts mentioned by Shah Waliyullah. Some lapses are quite inevitable.

Besides this, no other manuscript could be found for collation. At some place the significance was not quite clear on account of some slips in the sentences. The copy of the manuscript actually was obtained either from the library of Rampur or of Nadwatul Ulama, Lucknow some ten years ago and it was rendered into Urdu and later on into English by the present writer with the help of limited resources at his disposal. However, the translation though not perfect will give an idea about Shah Waliyullah's approach to the subject and the way he has tried to bring both doctrines together.

Translation

From the humble servant Ahmad Alias Wali Allah, son of Abdul Rahim (May God forgive them and grant the latter the power to do what pleased Him) to Afandi Isma'il son of Abdullah al-Rumi, al-Madani (May God fulfil their desires).

These terms are sued for the ken of reality of things maintaining their original state. The learned men looked into the relation of the Eternal and the Created (Qadim wa Hadith). A group of them realised that the entire universe consisted of accident existing in the same reality. This is, it was like the wax models of man, horse, ass, wherein wax is common which remains the same in all models. The thing is known only by the form it takes up, although without wax the thing has no existence.

The other group realises that the universe is a reflection of the "Names and Attributes" (Asma-o-Sifat) of Nature in the mirrors opposite non-existent (a'dam-i-mutaqabila). The opposite of power (Qudrat) is powerlessness (ijz); but when the reflection of qudrat falls in the mirror of 'ijz, the latter too becomes powerful (gets qudrat). In this way, the other Attributes can be understood. The first is known as Unityism and the second apparentism.

I believe that all the mystics professing these two doctrines are right. Ibn al-Arabi has not said anything against Apparentism; he and his followers have rather referred to it. Leaving aside all metaphors and similes, it means that the contingent reality is weak, and imperfect vis-a-vis the Necessary Reality. That is, the contingent reality in which the existing forms have appeared is non-existent (ma'dum). That is the thing you have asked me to explain.

So you should know (may God have mercy on you) that the first thing which every believer understands which may be called the pith of the Qurān and the Hadith, rather which every rational being knows, is that God Almighty is manifest in particular (juz'i) like the manifestation of other juz'iat (modes or particulars), but He is Eternal, affecting the universe, Creator and Sustainer of it. This is the knowledge which is present in the heart of every man of reason before he takes up his intellectual and spritual practices. That is the actual (basis of) the responsibility which man is entrusted with by the shariat. Shariat entrusts man with the responsibility which he is by nature capable of bearing.⁴

"Nature of man is that with which he is created, and there is no (possibility of a) change in the creation of God". The Prophet (Peace be on him) has said: "Every child is born with the natural faith, but his parents etc." This refers to the same real knowledge the origin of which is the eternal divine light

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touching, and tasting various parts of it. Getting at the leaves, branches, fruits and trunk of it respectively, they began to discuss among themselves the result of their experiences. One of them said the tree was just a smooth thing, the other said it was some-thing like a huge pillar. In the opinion of the third it was soft and elastic; but to the fourth it appeared to be very hard and brittle. The fifth believed, it was sweet taste; but for the sixth it was very bitter. The seventh denied any taste in it. The eighth man said it smelt sweet, but the ninth found just the reverse of it. In this way they contradicted each other, blamed each other for false statements. In the meantime there came to them a man who was distinguished from them for eye-sight, and other qualities like perfect hearing, sense of touch, taste and smell. He told them that the statement of each of them was correct; but each had erred so far as the comprehensive study of the tree was concerned. Then he explained the truth of the statement of each blind man.

Thus the learned men collect in their hearts both esoteric and exoteric knowledge. Their revelations (experiences) are no doubt correct but their followers make mistakes in the Interpretations of them. But these mistakes do not affect the truth of the revelations, and spiritual perfection of the learned sufis. For the interpretation of the theories and assignment of particular places to them are different from the revelations themselves. This is only a part of the investigation and opinion wherein all learned men join the common people.

It should be known that *Wahadatul Wujud* and *Wahdatush Shuhud* ("Unityism" and Apparentism) are two terms used in connection with the "Path of God". One might say that "this sufi has attained this stage of Unityism" means to be lost in that comprehensive truth in such a manner that all the values of distinctions of the Universe which are confirmed by reason and scriptures, may totally disappear. This is the stage where most of the mystics stop until they are helped by God to proceed further.

Apparentism is a term used for bringing together all the contradictory and co-ordinating values. That is to say, certain things are one for one reason and different for another. This stage is higher and more perfect than the former (Unityism). This explanation of the terms is actually borrowed by me from the followers of Shaikh Adam Bannuri.³

In reality, every thing has its special characteristics⁷, and form which are not found in any other thing. For example, the characterisitic of the fire is to burn, and of the water to flow down-ward; Ginger is hot and camphor is cold; prayer in the same way is good and adultery is bad. The man who denies such characteristics denies his own nature. Such a man gets confused in false and wrong assertions.

We have learnt from the Prophet that to violate *firat* (nature) and to ponder over anything against it is prohibited. The mystics thought that prohibition is applicable to reason and human form. That is, they believed, it is prohibited to apply one's reason to thinking that one is a human being. They really think over the ways and methods of reason and about what is existent, but not over and above what is *human*. Next to these characteristics (or qualities) of the nature with which they are born, men pondered over another knowledge (ilm) and that is "the names of things known by reason and perception are common in existence". It is the idea which distinguishes the non-existent things (*ashia'e madum*) from others. For instance, we imagine a triangle and take it as non-existent, and then imagine it again as existent; the first idea (or imagination) would be different from the second, and that what makes the difference (of theirs) which is common to all. It is for these qualities that man, horse, ass, etc. are named differently. That is, these things within their forms possess certain qualities and effects.

Then the philosophers have differed from one another over the reality or truth of this existence, and its relation with the forms or quiddity (*mahiyat*).⁸ It is believed by them that existence is an abstract matter (*amr-i-intiza'i*) which affects the *mahiyat*. God has not made *mahiyat* into *mahiyat* or existent into existent by itself (*mahiyat* or form has been existent by the existence). In my opinion, this theory is correct by itself, though wrong from the view-point of comprehension of the existence as a whole especially for its relation with the existence of Reality. In fact, we understand it as the abstract matter and call "existence" and characterise it with *mahiyat*. To characterise it with "existence" is an effect of the acts or causes of God.

In the opinion of some philosophers (or thinkers) God created a form or quiddity (*mahiyat*) by emanation from Himself, and then some lookers (*nazirin*)

or illumination out of the various eternal divine lights or illumination (Tajalliat) which manifested (or descended in the heart of the Universal Soul⁵ before the determination of time and appearance of the phenomenal world. This descent of the light or illumination was meant to create in human soul an inclination towards (the origin) as the fire (by nature) always rises up and the earth (stone etc.) falls down. A poet has said the right thing:

Thou possessest a magnetic power in thee,
For that reason our hearts are inclined towards thee!

God has named returning (Wusul) of man towards this light (tajalli) after his death as the "vision of God" (liqa Allah), and he called the thing which helps achieve this object and which expands man's heart the "obedience" or worship" (ta'at), and anything which keeps man away from the realisation of that object and contracts his heart is called by Him "ithm" or Sin.⁶ To this very thing the Prophet has referred in the hadith "Soon you will see your Lord without any hindrance as you see the full-moon, provided you do not fail to perform the early morning and after sunset prayers." This is the light which measures (or makes distinction between) good and bad deeds, and it is the same on which the ninety nine (99) Names of God are applied. Indeed this is the thing of which the Prophet informed in the Hadith when he was asked about the "residence" of God before the Creation was brought into existence: "God was in the unconsciousness which was surrounded by a void". The mystics too refer to this in their statement, "Wujud" or Existence became manifest in two forms (1) Necessary Being, which is active, pure and effective; and (2) Contingent Being which is powerless ineffective, impure and inactive. According to Shaikh Ibn al-Arabi, the perceptive (dhauq or revelations) of the Prophets and the saints lead us to think that there is a renewed divine will or intention here. Thus, he who stuck fast to (affirmed) this tajalli (light) and maintained it in its natural state, has followed the path of the knowledge of the prophets and the saints. But on the other hand, one who did not preserve this tajalli (did not affirm this) had erred and gone astray from the knowledge of the prophets and the saints. Such a man indeed is an infidel and faithless (zindiq). Any man who denies such a knowledge put in his heart by nature on which the responsibility is based, is a zindiq. The same is true of the man who denies any other natural knowledge.

that contingent realities are the manifestation of the same wujud (existence). So when the states of the contingent wujud got together and all the hindrances were removed, there came into existence a special nisbat (relation) of known origin, but of unknown details, with that wujud. And for that nisbat the wujud became origin of this reality. Thus it will be known that "the wujud descended in special determination and manifestation". The significance of manifestation (zuhur) is distinction, determination and specification of any kind of effects and the values. In my opinion, this view is supported both by reason and revelation. For instance, when it is said that there is nothing determined except the forms in the battlefield; that is, the killer, the killed, the weapon, the rider, the animal, the spear, sword, bow, etc., etc., all these forms do not deserve these names but for certain characteristics and qualities.

If we look to these qualities without any connection with the forms, no effects will issue from them. The effects will issue from them only when these qualities are connected with the forms. Form indeed, is the container of these qualities; and it had the capacity to bring the ideas of these effects to existence even before the external forms. These shapes are merely non-existent without the forms (bodies). If they are looked at without their bodies, their effect cannot be affirmed. But on the other hand, if looked at with the body, it will become existent. This body is sometimes a sword and at other times a spear for which there are many causes, such as the smith, carpenter, iron, wood, fire, furnace, hammer, saw etc., until a relation between the non-existent sword and spear and the existent wood and iron will be formed—the relation (nisbat) which is of known fundamentals and unknown details. The significance of existence of sword and spear, would be the relation of the non-existent with existence in a way that a proper name could be applied to it. That is, it would be a general entity with the possibility of properties like *cutting* etc., and it will have special qualities of appearing in possible shapes and forms; then it would be known that it has appeared in a definite form which is "sword". This argument, in fact, is correct without any doubt for a wise man, (wadao'ur) which are unimportant for us. If you have understood this much about the entity or body (jism), you can know also the existent (Maujud).

Well, existent means a form characterised by existence, and existence is an abstract quality. We will now discuss this abstract quality which has no

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looked on some of its states, such as the manifestation of the power of effective and active action (fa'ilia wa qabilia). With that power in the heart of the form (mahiyat) there got impressed a thing which was called "existence". I believe this theory too is correct, though wrong from the view-point of the comprehension of the existence as a whole. We see things in the phenomenal world distinguished from each other and called by different names; but still they are the effects of the same cause.

The fact is, there is a certain existence which we call mahiyat (form) which is surrounded by two other existences. One of them is simple existence (Wujud-i-basit) which precedes all special existents (Wujud-at-i-khasa).⁹ The special existents, by the way, are the descents and determinants for the general existence which are the result of relation, of known origin and unknown details, between itself and the form or quiddity (mahiyat) or between the simple existence and the ideal form (surat-i-ilmi). The second existence is the abstract (Wujudi-i-intiza'i)¹⁰ which is unconnected with the special existents. In short, both the groups of philosophers arrived at the right point; but they erred in comprehension of the truth as a whole for that reason their speculations could not satisfy the seekers after the truth. The mystics who believe in unityism say that a manifest thing with apparent effects belongs to any of the two states; the one which needs a connecting agent; and the other which does not need such agent. The former is 'contingent' and the latter "necessary".

I have learnt by my intuition that this agent (*i.e.*, existence) spreads over all the existing things. It is the thing which exists by itself and supplies force or power to other existents. But it is not determined by itself; nor is it connected with any particular or ideal effects. Of course, for this wujud there are cognitive or ideal descents determined with certain effects. The first stage of the descent is to illuminate the self in its entirety, after which it descends towards the cognitive details of the universal state (shan-i-kulli) and thereafter towards the ideal details of it. To these mystics the contingent realities are only the form of this wujud (Existence) differentiated in modes and states. If any one found himself imbued with any of these states, he believed that it was the *shan* (state) of the contingent reality, and when found connected with the other *shan*,¹¹ he knew that it was another contingent reality and you should know

That is exactly what the sufi calls an ideal descent (tanazzul-i-ilmi). By ilm he does not mean impression of forms of things but he means emanation of things at the same time in ideal degrees or stages (marātib) existing with the Necessary (Being) and not by themselves. We explain it by the analogy of a seal and wax. As the seal is impressed on the wax, the former's inscription appears on the letter. The letters on the wax are the result of the active cause (of the seal of which wax is the passive cause), or the combination of both the (active and passive) causes or the impression of one on the other. That is, since the seal was made, there has been a special quality determined for it; so whenever it is impressed on wax or clay, these letters on the seal will come into being. Thus anything that resulted from the impression was determined in reality before it which will last as long as the seal is there. In the same way, anything that exists at any time exists with the Divine Entity as a determination, and for being the characteristics or the necessary Being. This is the thing which is known to the sufis as faidi aqdas (divine grace), and to the philosophers as aql (intellect). The fact is the Intellect surrounds the entire particular existents (maujudat-i-khasa), and a philosopher thinks with the Intellect of heavens (Uqul-i-aflak) about his problems. At this place we will refer to the four bases (for the creation): (1) Divine Entity; (2) Intellect which proceeds from the Divine Entity, (3) Universal soul which too proceeds from the Divine Entity, subject to the emanation of the Intellect; and (4) Hayula (Universal Matter) which proceeds from the same Divine Entity in the same manner subject to the emanation of Universal Soul (Nafs-i-kul).

Maulana Jami (Nuruddin Abdur Rehman)¹⁴ has said: "The entity which accompanies the first descent or emanation is the perfect cause (illat-i-tamah). That is, it is existent which appears only in the second degree. In the same manner, the first descent and the second descent have a third entity as the 'perfect cause'. What is perceived by senses or understood by reason is the thing which has resulted from the unification of matter and soul of that there is a thing which is closer to the soul (nafs) and wherein the characteristics of the nafs have manifested, and also the thing in which the characteristics of Hayula have appeared and Hayula is nothing but determination of forms when the time for these descents arrived. The causes were then arranged for the existence according to the characteristics or capacities, which before their

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material form in the external world like the "teeth of the devil". In fact, it is possible according to reason, but impossible according to the second (wujud). This quality of the existent refers to the value of the real existence which is the origin of the abstract of the former.

It should be known that determination (*thubut*) precedes the existence. These are non-existents which are determined with values and effects before their existence. For instance, when a mathematician thinks of numbers (*a'dād*) he follows the law of nature affirmed in the mind (*nafs*) and knows it by reason. If he attempts to change odds into evens or evens into odds, he does not succeed in it; or if he wants to change the serial order, that too is impossible for him. This is the determination which is there before the physical and ideal existence (*wujud-i-khariji wa dhihmi*). If we intend to judge things by reason or otherwise, the result will be the same as we discussed in the analogy of numbers. The same is true in the case of each genus and species.

We know it for certain that a date-palm possesses such and such qualities, which are different from that of the plant of berries. That is, for each thing there is a form special to it only whether the thing exists or not, which refers to our belief that "if God had not desired he would not have created the Creation".

Thus it is evident that these descents and conditions are determined in reality before the external existence. Whatever exists is determined (before-hand) and what is impossible has not been determined. It is like the creation of the (ideas in) the mind which ends when this creation stops and for which here is no guidance from the reason in its imagination, nor is there any determination. In short, when eternal existence is connected with determination it comes into being. These two things are to be discussed here; *i.e.* determination and existence or the origin of them. We have come to realise that the origin or emanating point of existence is that existence (*wujud*) which is derived from the *Nafs-i-Rahmani* or *Nafs-i-Kul*¹², or you may call it anything else is all the same.

Our descriptions are varied and thy beauty is unique;
And all, however, lead to the same object.

And *Nafs-i-Rahmani* or *Nafs-i-Kul* issue from the Divine Entity (*dhat-i-ahya*)¹³, as for the determination, its emanation is the essential feature of the Divine Entity subject to the universal Intellect (before the external existence),

his book "Miftahul Ghayb" (Key to the unknown) that this existence has issued from the divine entity.

Maulana Jami has said that the difference between the Divine Entity and the first emanation (Sadirul Awwal) is relative (i'tibari). In the comments of the 'am'at (his book) after some questions and answers he says; "the fact is, it is not a grace of the Graceful Entity, though in respect of a relation between the general and comprehensive and the contingent realities. This relation (nisbat) is a relative affair. Thus, an entity which is derived from it would be the relative affair while that which is existent by itself would be a real affair (amur-i-haqiqi).

My belief is that the first course (madhab) is correct, because the distinction between the existents characterised with values and determinations (thubut) is one of the manifest truths. The descent from which these things have been created at the second stage is therefore inevitable (essential), and the name of descent and determination will also be included in it. Otherwise there will not be any difference between the individuals and their species except a relative (i'tibari) difference which will disappear with the disappearance of the 'i'tibar'. In this way, there will not be any difference between the universal and particular leading right up to the Divine Entity.

It cannot be said that the sufis believe that the contingent realities are relative (i'tibari) which are characterised with existence. Because we will say that the sufis believe the "fire is not water and both are different from the air: and man is different from the horse, though existence included them all". Indeed, it is necessary that we should think that the sufis meant by these idafat and i'tibat (relativities) something which does not interfere with this difference which is the origin of varied values. The idea is the same as it is interpreted that multiplicity is only difference of values, and effects. The difference of realities which are the particular existents for their differences in the origin of existence and negation of turning all towards the unique existence extending over all the forms of existents.

Their belief that this is an affirmation (thubut) for the descent and manifestation is not applicable to the stages of the descent. The sufis did not mean by "the universe is the essence or mode of the Truth" negation of the particular exist-

determination subsisted with the Divine Entity. The sufis interpreted this as that "Existence has become manifest". That is they mistook manifest existence for non-manifest (batin) existence. In fact, there is a relation between the existence and the non-manifest existence; it is the relation which is known in principle but not in detail. They said that "the modes could not get the fragrance of existence. They meant that the thing wherefrom the effects issue forth is the existence, which has become manifest on its inner principles. The unityism (wahdatul wujud) is affirmed upto this degree by reason and by revelation (aql wa naql) and the groups of wise men agree upon it. Those who think that all things are one in respect of body or matter (jism) but different in respect of quality (ausaf), mean only this thing. Those who said that the whole universe is determined in the primal matter and the general physical form, also reached near about that. That is they have acknowledged this idea without knowing it. This does not contradict our belief, to which we have referred above; that is the wujud (existence) or anything is its reality. In the same way, it does not contradict "that existence is an absolute quality". Each of these statements has an idea most suitable for it.

At this place another problem is confronted by the believer in unityism for which they cannot find an easy answer. That is, the existence should either be the true reality (Necessary Being) or it should have preceded as its (His) *ibda'* (creation from nothing)¹⁵. It is necessary that we should give here the points of difference, for the statements of both sides are not free from ambiguity (*tasamih*); one thing could be confused with the other. (One sentence has been left out, for its meaning is not clear).

Because we know it for certain, that in the first case the unity is real and multiplicity is relative (*i'tibari*); in the second case multiplicity is real and unity only relative. In the former case, "man" does not get out of the general existence; but in the second state he gets out of it. When we pointed out certain degrees of manifestation of things and their determinations to various forms, which are two in number, the first is the degree which is known as emanation and creation from nothing, and the second is interpreted as relative determination (*ta'ayun-i 'tibari*). Thereafter their views concerning the existence which is derived from the universal forms (*hayakal-i-maujudat*) became different. Shaikh Sadruddin of Qonia has said in the beginning of

For us the huyula has no reality except this that in universal self it may manifest itself in a particular form. This reality by its manifestation has become huyula. When a sufi intends to explain this "mode" it is necessary that he may use such terms which give the doubt of the relative (or distinctive) difference. In fact, this is a true statement which is wrongly interpreted.

The Shaikh-al-Mujaddid has said that the eight attributes are present in the external world, and it is necessary that they should be distinguished from the necessary Being in the external world. For each attribute there is one opposite non-being ('adam mutaqabila). The one for knowledge is ignorance, and for power (qudrat) is powerlessness (ijz). For all these opposite non-beings there is a distinction in the knowledge of God, for which these attributes became the mirror of all the attributes and names and attributes which got impressed in the opposite non-beings. These opposite non-beings are like the matter and these reflections of the qualities, names and attributes are the shapes (suwar) impressed in the matter. According to Ibn al-Arabi, the realities of the contingents are the same names and attributes which are distinguished in the knowledge. But in the opinion of Shaikh-al-Mujaddid, they are the opposite non-beings in which the illuminations (lights) are reflected; and these opposite non-beings and reflections are contained in the knowledge. When God (Creator) creates anything in the external world, he bestows upon it the reflective existence (wujud-i-zilli), and it becomes existent in the external world by that reflective existence.

There is a controversy among the scholars over the nature of this universe. Some believe that it exists outside as the reflective existence (wujud-i-zilli). Others say "it existed in the idea (wahm) from which it has been confirmed (ta'ayyun) by God and thus it has changed from unreality to reality."

In my opinion, the "contingent realities" can be taken in several senses. In one sense the "contingent realities" are the "particular existents". For instance, man has a reality different from the reality of "horse" and "ass". All these realities are determined (confirmed) things in the outside world (external universe). In the same way, you can imagine the rest of the realities. So the contingent realities are things which a rationalist keeps in his mind before putting these names to them. In fact, this theory will not include their view "the existence of the realities of things is affirmed".

tents which came into being in different ranks at various degrees or stages of descent; but they denote the idea of descent and manifestation. For instance, a rationalist says, "Zaid and Umar are one" that is, they are one in respect of species only and not in all respects; or man and horse are one in respect of class (of animals); and "man and lion are one in respect of the quality of mode of Reality" mean that determination of the universe is complete in the Simple Existence, and the simple Existence is maintained by the Premier Reality (God) otherwise it would be a denial of universal distinction. As poet has said:

Each stage of His existence has special characteristics

If you do not understand them separately, you would be an infidel (zindiq)

By descent the sufis (mystics) always mean the same idea which applies to both the stages.

If any one says that the Premier Reality and the emanation from it is proved (affirmed or determined), it is necessary it should include existence. Otherwise, if it is said that it is not existent it would not be correct; for it is not non-existent. If this existence is included in it, this verdict will apply to it for ever. Necessarily, it is the Premier Reality and it is two degrees (martabatain) in all, for we shall say that this existence is a supposition of the reason and there is no proof for it in reality like "the teeth of the ghoul (devil)". If you investigate into this problem thoroughly you will find that the relation between the eternal and the created is only of the second nature which is called "relative determination".

That is why the innate second nature turns upon the verification of the realities and the distinction between them but does not turn upon the one who verifies the descent of the emanator with emanation and *ibda'* (Creation for nothing). But this descent needs that, for the principle like reason (intelligence), self (*nafs*), and *huyula* (matter) each one is the essence (*ain*) of the other in certain respect. Intelligence, for instance, is the *ain* of *nafs*, the *nafs* is the *ain* of the *huyula* as we had imagined about the self-existent inscription on the seal which was impressed on the wax. We illustrate this in this way: If you imagine in your mind a universal (*Kullia*) it will be applicable to all universals (*kulliat*) until the reason particularises it with an individual and then this particular individual will be found in the external world. The difference between *huyula* and the *nafs* (matter and self) is of this nature.

Those who have believed at this stage the Names (asma') to be the basis (asl) and the contingents to be the derivations (far') are also correct; for they are two terms correct by themselves. One is that the contingent realities are the names and attributes which are distinguished from one another in the divine knowledge. The second is that these contingent realities are the reflections of the names and attributes associated with their opposite non-beings. Evidently there is very little difference between the two statements (theories) which the minute observers of the realities of things will totally disregard.

The fourth sense too needs an introduction. The mystics call the first state (surat) 'ashiq (Lover) and the second one M'ashuq (Loved) and the exalted position which is apparent in all of them is the Love (ishq). These are the terms used by the author of Lam'at.¹⁷ Then the loved gets closer to his lover and absorbs the latter into oneself. For this reason, the mystic who has achieved this state (state of absorption) is called majdhub (attracted) which means beloved (mahbub). It is just as it happened in the case of the Prophet Ibrahim (Abraham) who was attracted by the Mercy of the Lord towards the stage of wujubiat (divinity) of which he was not conscious, and led him to one who created him and told him of the thing that his sustainer was free from all defects (which he had observed in the course of his daily experience in other things).¹⁸ Sometimes the lover progresses towards the beloved (m'ashuq) by physical and spiritual exercise (riadah) and by detracting his soul from all directions. The mystic who masters this state is called murid or muhibb (subdued or lost in love).¹⁹ It also happens sometimes that both lover and the beloved get closer to each other and meet half way, and the mystic gets lights of both sides (?). Such a mystic is known by all the terms mentioned above, *i.e.*, majdhub, wal muhibb wal murid wal murad. This means the God Almighty manifests Himself in the heart of the universal Body (Shaikh-al-Akbar) by the light of which the world of soul (Haziratul Quds)²⁰ becomes enlightened, and its reflection falls on the angels. To this illumination (manifestation) all the ninety-nine names (of the Lord) are applicable. The intention of God, its renewed knowledge and pleasure, make itself manifest according to this illumination (tajalli, manifesation), from time to time. This tajalli and what encircles is called "m'ashuq" (beloved). It is termed thus because the hearts (souls) of human beings are attracted towards it as iron is attracted towards

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According to the second sense, the contingent realities are neither existent by themselves, nor non-existent; nay, they come into being as they find a cause or link (*zamimah*) which is the "existence" (or *wujud*). In the absence of that link or *zamimah* they remain non-existent. The contingent realities in this sense are the same as the ideal characteristic (*mahiyat*) or forms. In any case, the rationalist knows that these realities are the things which are neither existent nor non-existent, whether he understands it or not. But he does not know the relations of it with the Premier of the Premiers (God) and its determination by "the divine grace (intelligence)" before the existence of the realities. By a belief in the unityism (*wahdatul wujud*) the mystic has disclosed that these affirmed (determined or *thabitah*) realities and their mutual links (*irtibat*) and precedence of one over the other before their coming into existence, is present in the stage of "Intelligence". Thus one realised that God at first manifested Himself to Himself, in a way that one came to know of oneself. Although its manifestation took place in various degrees, yet the knowledge of God is His essential feature (*iqtida*).¹⁶ Knowledge of God (*i.e.*, the knowledge possessed by God) is not so that the forms of things should be impressed in the mind.

The divine power for universal manifestations (for creation of the phenomenal world) which is supremely active and powerful, is called the names; and the particular (*juz'i*) capacity for manifestation which is weak and defective is called the modes of contingents (*a'yan al mumkinat*). Thus, the contingent realities, according to this terminology is a known form (*suwar-i-M'aluma*) for the Premier Reality (*al-Haqq al-Awwal*).

The third sense needs a little introductory note. Of these two groups one coincides (*muntabiq*) with the other. So, whatever has manifested in the names has come into being in the contingent realities. That is, in their opinion, the contingent realities and the realities of things are opposite to one another. One is extremely powerful and most perfect, although in both of them there is a kind of similarity too for certain reasons. Indeed, on one side the origin of the thing (*Aslul amr*) is affirmed in a perfect way, while on the other side it is defective (on account of its association with the non-being or 'adam).

not contradict the theory of Shaikh al-Mujaddid. If we desire we can produce many evidences from his writings in support of this statement.

The fact is that the assertions of Ibn al-Arabi have been interpreted as contradictory to the assertions of Shaikh al-Mujaddid. But this, of course, is a theoretical mistake and not pertaining to the actual revelation. The learned men are not free from errors, and these errors do not affect their high positions (or achievements). The opinion of some mystics that these eight attributes are not distinctive is not believed by others. According to them these attributes are the very essence of the dhat wajib (Necessary Being—God), for the dhat (Entity) itself is sufficient for all these attributes. The sufis or mystics believe that the dhat is not sufficient for the attributes. The scholastics have not rational or scriptural proof of the assertion. At this place, however, the application of the names of Sami' (Hearer) and 'Alim (knower) are applicable to him literally and in the usage (lught wa urf). But whether the attributes are distinct (from the dhat) it is not so.²¹

A just person will realise this fact that when they discuss the actions of these attributes and use names for them, they do not pay attention to these attributes being distinct and separate from the divine entity (dhat). They only attend to the emanation of the effects. It is true when a man finds a thing moving, running and perceiving, he believes it to be "alive" and does not care for the fact that "life" is quite different from these things (running, perceiving etc.) and it is a specific quality of the animal and does not lie within the jurisdiction of philosophic investigations.

Secondly, for the reason that the intelligence looked into it in a way that these effects have emanated from it, and that depends on the separateness of the attributes. A reasonable person will understand that the existence of attributes as the accidents of the dhat by which they exist, presents a great ambiguity (tashabuh) and confusion. If any one raises the objection that this is the belief of the sunnites, so it is not necessary that all should follow it, my answer would be that the sunnites are the believers in sincerity and truthfulness is an established fact. None (of its learned men) has questioned the belief that the attributes are separate from the dhat-i-Ilahi (Divine Essence); and this belief has no provision for discussion whether they are abstract things or exist in the external world. Among the latter people who believed in the principle of *Ahl Sunnat*

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the magnet. We have mentioned this in the beginning of this article. The mystics (or souls) proceed towards it and seek union with it. There exist certain inevitable causes (of secret nature) which lead us to believe that God has intended the purification of his servant. The mystic gets lost in the depths of his heart soul without knowing the actual motive of the Almighty. This is called Murad or object. This object is achieved by physical and spiritual exercise (riadah) and detracting the soul from all connections. Such a mystic is called Murid or the Subdued.

Sometimes the mystic feels the choice (ijtiba) of God and the efforts of his own self which are of various degrees; and after a time he comes to know the distinction among several efforts of the nafs and makes others (efforts) subdued by the One: which he does in two ways, two ranks or paths of which he is the leader. I mean to say that the tajalli in some respects has taken control of him, and for that reason he is called majdhub or distracted.

The mystic believes that the means of certain names is affirmed and God exists in such and such names (*i.e.* such and such are the real names of God and if He is called by those names He will respond). In short, the mystic understands the original capacity in the determined modes and the name which he selects out of the names and refers it to that. Thus it is said that there is a Reality which has determined the names of Rehman or Allah. The Shaikh al-Mujaddid had admitted this theory in many of his letters (*vide* Makhtubat Imam Rabbani).

The result of all this discussion is that the contingent realities are the reflection of the names and attributes which are associated with their opposite non-beings (a'dam-i-mutaqabila). This does not contradict the theory of Ibn-al-Arabi and his followers. Many of the latter's assertions are quite in favour of the former theory (of Shaikh al-Mujaddid), which we have referred to in the beginning of this article. Now it is not necessary that I should quote any of these assertions of both the groups (of mystics). And the theory that the contingent realities are the names in the sense that the names are connected with the existence and are the reflection of the opposites called contingent modes (a'yan-i-mumkinah) or in the sense that the mystic has realised the mirror of the names(?) and that is the truth which turns them (names), does

(will) for the grand illumination emanate from it, and for the particularisation of the one out of the two equals; it is word, for it descends on the hearts of angels and prophets as divine revelation, it is eye and ear, for it is the origin for the auditory and visual perceptions. In the same way, the statement of Jami is correct in my opinion, for, he intends by it the negation of the origin of the realities in their forms; and that they are only relatives and not the existence of reality, because the existence manifested itself in them and got determined by it. The negative term here refers to the relative difference. Here ends my answer to your enquiry (concerning the reconciliation of the two doctrines of Wahdatul Wujud and Wahdatush Shuhud or Unityism. We conclude this article (letter) with all praise to the Lord, who is the First, the Last, Apparent, Hidden and with the blessings of Him on the Prophet Muhammad, and his progeny, companions and others.

FOOTNOTES

1. Shakh-i-Akbar, Muhayyiddin Ibn al-Arabi was born at Marcia (Spain) in 1165 A.D. In 1179 he went to Seville where he received his education. In 1201 he went on travels and made an extensive tour of the Middle East. He died at Damascus in 1240 A.D. He is really the greatest writer on mysticism.
 2. Shaikh Ahmed, was born at Sarhand in 1564 A.D. and received his education at various places after which he took to mystic discipline under the guidance of his learned father. Shaikh Ahmed quickly went through the mystic stages, and getting out of the maze of Wahdatul Wujud, reached the one he named Wahadatush Shuhud. Because of his profound learning and high spiritual order, he is called as the reviver of the faith of the second millenium (مجدد الالف الثاني). He died in 1625 and is buried at Sarhand.
- Vide* for details Hujjatullah-al-Balighah.
- Vide* also Shah Waliyullah's Sata'at and Fuyudul Haramayn for details.
- Shaikh Adam Banauri: Shaikh Adam was a Khalifa of Shaikh Ahmed of Sarhand. He visited Lahore in 1642 A.D. accompanied by a large

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wal Jama'at has never said such a thing as that (that the sifats or attributes are not separate from the dhat). It would be sheer innovation in the faith, if any one has said so. The ancient people have not said such things before and they were no doubt men like us (and knew things as we do; so it would not be wise to say anything against their views).

In the same way, their opinions that the world is existent with reflective existence or is an affirmed thought (*mauhum mutayaqqin*) are not much different. The idea is that the particular existent are affirmed in this respect that the effects of theirs emanate from them, whether this affirmation is called external existence or ideal existence (*wujud khariji au wujud wahmic mutaqqan*). If you ask me the explanation of this in clear-cut terms I would say the *dhat-i-Ilahi* (Divine Essence), as it is, is far above that it should appear in modes or phases in the outside world (universe). The external world is the *nafs Rahmani* which, in other words, is the mode (*a'yan*). Yet there is an illumination of the Reality (*tajalli haq*) permeating the external world which represents the reality in the external or the internal by means of this manifestation (*Tajalli*).

If you enquire of these problems from me I shall not refuse an answer except in the form of interpretation by unsuitable statements.

to have faith in the eight qualities is based on reason, for in the beginnings of *Nafs Rahmani* with grand illumination (*tajalli'iazam*) and word (*dikr*) were impressed which, the Ash'arites call *sifat* (Attributes). For this reason the Ash'arites believe that the emanation of these *sifat* (attributes) named the same thing for reasons, dimensions and relativities (*jihat wai'tibarat*) by various names. The people took the differences of the dimension for the differences in the realities. It is just like white and whiteness which are one and the same in reality. One is called whiteness because it is conditioned with non entity (*la Shai*) and the other is called white because it is conditioned with entity.

Thus they called it existent, for it is a quality subordinate to the knowledge by itself and by contingent realities. And they called it knower, for it contained the forms of things before they were brought into being in the external world (*kharij*) and power for it perceives the creation of the creatures; and intention

had studied the Books of Ibn al-Arabi. He died at Damascus and is buried there.

18. *Vide* Al-Quran.

19. According to the mystics "love" is the chief support in the path of spiritualism. Hence all the terms connected with it are used by the mystics.

20. *Vide* for *حظرة القدس* the Hujjat and Fuyudul Haramayn and also Ham'at

21. The attributes have constituted a controversial point among the scholastic theologians. The Mu'tazilites (*معتزلة*) believe that the attributes are not separate from the divine entity (*ذات الهية*), for if they are taken as separate, the Unity or oneness of God will change into duality which is against Islam.

In the opinion of Ash'arites, the attributes are separate from the dhat (*ذات*), but they are connected with the latter in a way different from the connection of (*جوهر*) with *عرض* (essence with accident).

number of disciples. Shah Jahan fearing an uprising from his followers, ordered the Shaikh to return to his house town Banaur. The Shaikh returned home and left for Arabia. He died at Madina in 1643 A.D.

6. *Vide* Hujjat for more details.

7. According to Asharites "things" have no properties nor are actions good or bad by nature. It is the will of God which determines every movement or action. Fire burns because God wants so at the moment. He could make the fire behave otherwise.

8. Mahiyat—The qualities or characteristics of a thing or form or mode of it. It is from the Arabic Mahiya which literally means 'that which is what it is'. That is the actual form or mode or quiddity of a thing.

9. Wujjud-i-basit (بسيط): The simple existence or existent which has no component parts.

10. Wujud-i-Intiza'i: Abstract or non-material existence.

11. Shan: Literally means disposition, dignity or rank, but technically it implies 'mode or state'. He is in a different state every day. (Al-Quran).

12. Nafs-i-Kul (نفس كل) or universal soul. *vide* (فيوض الحرمين).

13. ذات is sometimes translated as essence.

14. Nuruddin Abdul Rehman Jami (1414-1492 A.D.) is one of the greatest sufi poets of Persia. He wrote many books on mysticism and mystics of which نفحات الانس and لوايح are famous.

15. God creates things in two ways: creation from nothing which is known as ابداع or اختراع, and creation from a thing already created which is called Universal, soul was created by ابداع and Adam by Khalq. *vide* for further details Hujjat.

16. Iqtida: essentiality or inevitability. Just as light is essentiality of the sun. If there is the sun, the light must be there.

17. The author of لمعات: Maulana Fakhruddin Iraqi, a great sufi saint of Persia. He is also renowned for his mystic poetry which he wrote during his long stay at Multan with sufi Bahauddin Zakaria. He wrote لمعات at Qonia at the instance of Maulana Sadruddin with whom he

himself like the other fakirs and shared his food with them. When asked to accept better clothing for himself, he replied :

“Sitting in the dust I am like Solomon,
I would be ashamed to wear the king’s crown.

I have been ever so long wearing it :—

The dress of my nakedness has not become worn out.”

Whenever the talk turned on the world and things worldly, he would recite :

“Greed is not content, O Bedil, otherwise.

The greater part of what we have is not required.”

Shah Ghulam Ali led a simple life and it was a living example of that of the Prophet. He was an accomplished scholar and was an authority on philosophy, logic, interpretation of the Quran, Ahadis and jurisprudence. He knew the Quran by heart, read ten chapters of it after the morning.

No words can describe the spiritual exaltation one feels on visiting Hazrat Ghulam Ali’s tomb, the greatest khalifa of Hazrat Jan Janan Mazhar. His father, Sayyid Abdul Latif was the disciple of Hazrat Nasir-ud-Din Qadri and was renowned for piety and devotion. He would often go to jungles to worship and subsisted for months on the leaves of trees and vegetables. It is said that he saw Hazrat Ali in a dream who gave him the good news that he would be blessed with a son and asked him to name him after him. On the other hand his wife was likewise visited by a saint who advised that he should be named Abdul Qadir. His uncle was directed by the Prophet in a dream to name him Abdullah. In deference to the Prophet’s behest he was named Abdullah, but came to be commonly known as Ghulam Ali.

Hazrat Shah Ghulam Ali was born in Batala, a town in Eastern Punjab. When he was thirteen, his father asked him to come to Delhi to become the disciple Shah Nasir-ud-Din, his spiritual guide. The latter passing away before his arrival, his father permitted him to make his own choice and he became first the disciple of the five celebrated saints of Delhi and later that of Hazrat Jan Janan Mazhar.

Delhi's distinguished Naqshbandis

By

(Sirdar Ali Ahmed Khan)

SHAH GHULAM ALI OF DELHI

Hazrat Maulana Haji Hafiz Muhammad Hussain Kiranvi Mujaddidi, one of his leading khalifa, writes : His monastery was like the dyer's jar and whoever and of whatever colour waited upon him, acquired his colour and forswore his old ways. This is confirmed by what Sir Sayyid Ahmed Khan writes of him. :

“How can I do justice to the moral and spiritual accomplishments of Hazrat Ghulam Ali, for I cannot find words for it. The fact is that he is the embodiment of knowledge and good deeds scholarship and perfection, abstinence and asceticism, learning and generosity, self-sacrifice and humility. Whatever he gets he gives to the poor, and never thinks of tomorrow. He spends day and night in thought of God and the Prophet and ignores the world. His company was so inspiring that one did not like to leave it. In my opinion he even excelled Jan Janan Mazhar, his spiritual guide. He had risen so high above worldly considerations that he never bestowed thought on them. The nobility and the king were eager that he should accept an allowance for the dervishes of the khanqah but he declined. Once Amir-ud-Daulah, the Nawab of Tonk specially requested him to accept stipend. He wrote back :

“I do not want to lower the dignity of abstinence and contentment,

Tell Amir Khan that my stipend has been fixed by God.”

There were at least five thousand fakirs in the monastery; he was responsible for their food and clothing, and although he had no obvious means, God helped him in His own mysterious way. So great was his generosity that no begger turned away disappointed from his door. He gave him whatever he wanted. He dressed

was born in Kalabagh in Malva in 1670. Mirza Jan, his father, was one of Aurangzeb's courtiers and on the father's side was descended from Muhammad Ibn-e-Hanfia, Hazrat Ali's son. According to the custom then in practice, he requested the Emperor to choose a name for his son. "The son is the life (jan) of the father" said the Emperor, "and, as such, Jan Janan would be the most snitable name for him", and although the father had another name in mind he came to be known by that name alone.

After his father's death, when he was only sixteen years old, Jan Janan devoted himself to the study of religion and theology, and leading the life of a dervish came to enjoy an extraordinary reputation as a saint and mystic. He came to a tragic end in 1791, when a Shiite zealot provoked by his unguarded criticism of Muharram knocked at his door, pretending to be a disciple who had brought a basket of sweetmeats as a present (Niaz). No sooner was the door opened than, he fired pointblank at him, the ball entering his chest. All attempts to arrest the murderer having failed, Emperor Shah Alam himself called to obtain information about him, but he declined, saying—"We dervishes are already dead in God's way, and to kill the dead is no murder. He lingered in great pain and died three days after.

It is recorded that some time before his murder the son of one of his disciples called on him and requested him to correct one of his poems. He was then in a state of trance and begged to be excused. Thereupon he requested him to give him one of his verses as a memorabilia. Thereupon he recited the following verse.

لوگ کہتے ہیں مر گیا مظہر — فی الحقیقت گھر گیا مظہر

"People say that Mazhar is dead

Whereas in reality he has gone home."

On his death Sauda composed the following chronogram :-

مرزا کا ہوا جو قاتل مرتد شوم — اور ان کی ہوئی خبر شہادت کی عموم
تاریخ از رو درد - یہ سن کے کہی — سودا نے کہ جان جاواں مظلوم
(1195 A.H.)

The persons who became his disciples are : (1) Hazrat Shah Ziaullah, the khalifa of Hazrat Khawaja Muhammad Zubair Mujaddadi, (2) Hazrat Mir Dard Delhvi, son of Hazrat Shah Nasir-ud-Din Dehlvi ; Hazrat Shah Abdul Adil Sahib. the khalifa of Hazrat Khawaja Muhammad Zubair Mujaddidi (4) Hazrat Maulana Fakhar-ud-Din Fakhar-e-Jahan Chishti Dehlvi : (5) Hazrat Shah Ghulam Sadat, father of Sayyid Sabir Ali Dehlvi.

In 1180 A.H. Hazrat Ghulam Ali waited upon Hazrat Jan Janan to become his disciple and recited this verse on the occasion :

“I have found a threshold for the prostration of love,

I was content with the earth and have found the sky.”

After becoming Jan Janan Mazhar's disciple, Shah Ghulam Ali spent many years in his spiritual guide's company and by his piety and godliness became Shaikh-ul-Shayukh and Sahib-e-Irshad of the age. He continued to guide and instruct the people during his spiritual guide's life and on his martyrdom in 1195 become his successor. His fame spread far and wide and he was :

‘A source of happiness to the afflicted.

And a gentle guide for those who had strayed away from the path.’

Before the Ishraq prayer he sat in the midst of the company, lost in thought. After the Ishraq prayer, he expiated on the Quran and Hadis ; and whenever in the course of his speech he came upon the Prophet's name he was overcome with emotions which made a palpable effect on those present.

After the mid-day prayer, he rested for sometime and began his sermon after it. Between the afternoon and evening prayers he attended individually to his disciples. He slept little at night and sometime did not sleep at all. He never slept on a charpai. There was matting in the khanqah with a carpet for prayer at one end. He sat day and night on it and when overcome by sleep, rested a while on it. Such was the tenor of his life.

MIRZA JAN JANAN MAZHAR : A SKETCH

Jan Janan Mazhar who holds a prominent place in the latter-day luminaries of what is known as the Naqshbandi school,

HAZRAT SHAH ABU SAEED MUJADDIDI

Hazrat Shah Abu Saeed Mujaddidi is one of the twenty two famous saints of Delhi. He was born on 3rd of Ziqad 1196 A.H. in Rampur. His date of birth is drawn from the following hemistich :

حافظ و عالم و ولی ہادا

Quite early in childhood he left Rampur for Delhi, spent the greater part of his life there, and was buried there. He was lineally descended from Hazrat Shaikh Ahmed Sarhandi Mujaddid Alf Sani as the following genealogical tree shows : Shah Abu Saeed S/o Hazrat Safiullah S/o Shah Azizul Qadir S/o Hazrat Muhammad Isa S/o Khawaja Saif-ud-Din Sarhandi S/o Khawaja Mohammad Ma'sum S/o Hazrat Shaikh Amhed Sarhandi. He learnt the Qur'an by heart at the age of ten. He learnt the art of *qir'at* from Qari Muhammad Nasim, and so far as exoteric knowledge is concerned, he was indebted to Hazrat Shah Rafi-ud-din and Hazrat Maulana Siraj Ahmad of Delhi. He obtained the degree for Traditions from Hazrat Shah Abdul Aziz Muhaddis Dehlvi. He was proficient in both exoteric and esoteric knowledge. His biographers have recorded that he recited the Qur'an in such a sweet voice that the listeners were spellbound, and came from far and near to listen to it. He was also an excellent calligraphist. He had learnt that art from Ustad Kallan Khan of Delhi. He wrote the Qur'an in style known as *nasta'liq* and gave it free of cost to people. He owed his initiation in ascetic knowledge to his father, and as directed by him became the disciple of Hazrat Maulana Shah Dargahi of the Qadiri order and obtained the garment of khilafat from him.

Some time after, on the death of Hazrat Shah Dargahi, Shah Abu Saeed was drawn to the Naqashbandi order, and on the advice of Qazi Sanaullah of Panipat became the disciple of Hazrat Shah Ghulam Ali of Delhi, was honoured with the garment of *khilafat*, and on his death succeeded him as head of that religious order.

Sir Sayyid Ahmad Khan held him in high esteem and writes : His personality and character emanated light, and his personal attributes and attainments both exoteric and esoteric were so great as to exceed all limits. He had learnt the Qur'an by heart and was

When the Mirza was murdered by a wretched apostate,
Its news spread far and wide.

Sauda heard of it with a heavy heart

And wrote : Alas the gentle Jan Janan.

Mirza Jan Janan's reputation had crossed the bounds of India and he was well known in Arabia and the Muslim world. This is ratified by no less a person than Shah Waliullah. He wrote : "I am well acquainted with the attainments of Indian Muslims, for I was born there. I have also been informed by notable persons in Arabia and have further ascertained myself that there is no one in that country who has followed both shariat and tariqat so steadfastly in that country as he has done. I would venture to add that men of his calibre have been rare in the past, in fact in all times, let alone the present decadent age." Jan Janan Mazhar was the author of several works. Here his letters deserve special mention. In some of them he has defended Hazrat Mujaddid Alf-i-Sani against critics. Others pertain to the chaotic state then prevailing in the country.

As a poet, Mirza Jan Janan has been accorded a high place in tazkiras. This is because he was the first to raise his voice against the artificialities of the Ibhām school which was then on the ascendent. "He is said to be the first poet who made a departure from the practice of Ibhām and gave currency to Urdu-e-Mualla which is now the favourite of one and all" writes Qudratullah in *Tabaqat-us-Shuara*. The same view is expressed by Mus-hafi. He writes, when Mir and Sauda had not yet come into their own, the first poet who wrote in urdu modelled on Persian was Mazhar. He was the first writer of urdu and in my opinion Mirza Mazhar has, no doubt, a place in urdu literature, but what attracts the reader to him is his liberal outlook and humanity. In forgiving the murderer in those memorable words quoted above he reminds one of Christ who pleaded for those about to crucify him with. "Father, forgive them; for they know not what they do." (Bible)

Delhi because each fatwa (religious decree) was ratified with his seal. He owed his esoteric knowledge to the training he received from his father and had received the garment of *Khilafat* from him. He had also the honour of being the disciple of Hazrat Shah Ghulam Ali Dehlvi and had also received the garment of khilafat from him. He became Sajjadah Nishin after his father's death, continued the work of instruction in that capacity, and hundreds of people rose to spiritual eminence because of it. In 1857 C.E., he left Delhi for Medina where he died on 2nd Rabi-ul-Awwal 1270 A.H. He lies buried in Jannat-ul-Baqi' near the tomb of Hazrat Sayyidna Usman Ghani, the third caliph of Islam.

HAZRAT SHAH ABDUL GHANI MUJADDIDI

Hazrat Shah Abdul Ghani S/o Hazrat Shah Abu Saeed was born on Saturday in the month of Sha'ban, in 1234 A.H., in Delhi. He owed his early training to his father. After the death of his father, he was trained by Mirza Shah Ghafur Beg who was the leading Khalifa of Shah Ghulam Ali, Shah Abdul Ghani knew the Qur'an by heart and was well versed in Tradition. He followed *Shariat* most scrupulously and did not deviate in the smallest detail from it. He carried his abstemiousness so far that he did not eat fruits because in his opinion the prevalent way of their purchase and sale was not in conformity with the laws of Islam. According to Sir Sayyid Ahmad Khan he was wholly absorbed in *sunnat* and *shari'at* and was lost in *tariqat*.

Shah Abdul Ghani died in 1296 A.H. and was buried in Medina near the tomb of Hazrat Sayyidna Usman Ghani. In Delhi the Khanqah-e-Naqshbandi is situated on Shah Abul Khair Road. Of the notabilities of this order Hazrat Abul Hasan Zaid Farooqui lives here now-a-days. Hazrat Shah Abu Saeed's second son, Shah Muhammad Umar's son named Shah Abul Khair was born in the Khanqah, in 1272 A.H.

SHAH AFAQ DEHLVI

The locality adjacent to Sabzmandi Delhi is called Moughalpura. Here, behind a small mosque, is a courtyard where Hazrat Shah Afaq having his eternal sleep. He was also one of the twenty two

lover of the Prophet and most scrupulously followed all religious injunctions. He had modelled his life on that of the Prophet and was so exceedingly courteous and gentle that everyone thought he had been more kind and considerate to him than to anyone else. Sir Sayyid Ahmad Khan writes that everyone was involuntarily drawn to him and no evil thought entered one's mind as long as he was in his company. His life was a general benediction and the people were impelled to virtue by his presence.

Hazrat Shah Ghulam Ali often said :

“ _____ but Abu Saeed in spite of worldly entanglements is so completely absorbed in the worship of God that it appears he has nothing to do with the world. When he returned from the holy pilgrimage he died in Tonk. This was in 1250 A.H. The date of his death can be derived from a chronogram by his disciple, Maulana Khalil-ullah :

امام و مرشد ما شاه ابو سعید، سعید به عید فطر چو، شد و اصل جناب خدا
دلی شکسته و مغموم گفت تاریخش ستون محکم دین بنی فتاده زها

“ The Imam, spiritual guide, the blessed Shah Bu Said,

Passed away on Id-e-Fitr.

Sad and broken hearted, I composed this chronogram ;

The strong pillar of the Prophet's religion has fallen.”

His dead body was removed from Tonk to Delhi and buried in Jan Janan Khanqah, near the tomb of Shah Ghulam Ali. He was the author of Hidayat-ut-Talibin.

HAZRAT AHMED SAEED MUJADDIDI

Hazrat Maulana Shah Abu Saeed's eldest son was Sahibzada Hazrat Ahmed Saeed Mujaddidi and the second son was Maulana Shah Abdul Ghani. Both of them imparted a new lustre to the Naqashbandi order. Here is a brief account of their lives.

Hazrat Shah Ahmad Saeed was born in 1217 A.H. The date of his birth can be worked out from *Mazra-e-Yazdan*. He knew the Qur'an by heart and was considered to be an authority on tradition, *fiqh* and expounding the Qur'an. He ranked as Mufti-e-Azam in

HAJI ALA-UD-DIN NAQSHBANDI

Hazrat Haji Ala-ud-din is lineally descended from Hazrat Khawaja Yousuf Hamdani. From his very childhood he was inclined towards withdrawal from the world, was particular about the performance of religious duties and ardently loved the Prophet. At the age of sixteen, he became the disciple of Hazrat Shah Afaq and was renowned for his piety and asceticism. He performed the Pilgrimage in youth and had the honour of seeing the Prophet's tomb. He was in constant attendance on Hazrat Shah Afaq. He spent his life as a dervish and gave no thought to the world. He was the sajjada nashin and successor of Hazrat Shah Afaq.

KHAWAJA BERANG

Hazrat Khawaja Berang lies buried beside the tomb of Hazrat Baqi Billah. He was the disciple of Khawaja Baqi Billah and acquired the exoteric and spiritual knowledge from Khawaja Husam-ud-Din who himself was the disciple of Hazrat Baqi Billah. Khawaja Berang passed away in 1142 A.H.

KHAWAJA HAFIZULLAH NAQSHBANDI

Hazrat Khawaja Hafizullah's tomb is outside the Ajmeri Gate, Delhi. He died on 11th Shawwal, 1152 A.H. He knew the Qur'an by heart, was well posted in the traditions, and was well known for his contentment and abstinence. He was the disciple of Hazrat Shaikh Muhammad Siddiq Sahib Naqshbandi. Mirza Jan Janan Mazhar makes special mention of his scholarship in his writings.

SHAH GULSHAN DEHLVI

Hazrat Shah Gulshan, a very saintly and pious person had a versatile mind and was proficient in worldly learning. He was contented and never accepted anything from anyone. He spent the whole of his life in the Jami' Mosque Delhi. He drank from the cisten of the mosque and subsisted on leaves of trees and vegetables. He was a blessing for the people in their sorrows and afflictions, and his prayers in their behalf were heard by God.

khawajas of Delhi and was in the sixth line of descent from Hazrat Mujaddid Alf Sani. He was born in 1160 A.H., became the disciple of Hazrat Khawaja Ziauddin, obtained the garment of Khilafat from him, and after his death became sajjada-nashin. He stood high in esoteric knowledge and was far advanced as a dervish. He was well known for his pious sentiments, fear of God, devoutness, mystic communication and humility, and the number of his disciples ran to thousands. Two of his khalifas were most famous i.e. Shah Fazlur Rehman Ganj Muradabadi and Shah Nasir-ud-din Dehlvi, the grandson of Hazrat Shah Rafi-ud-Din and the son-in-law of Maulana Mohammad Ishaq Delhvi. Shah Afaq's father Janab Ihsanullah Mujaddidi S/o Shaikh Mohammad Azhar Mujaddidi was given the title of Nawab Zahir-ud-Din Khan by Emperor Aurangzeb. Shah Afaq had withdrawn from the world and never went to anyone's door either for rank or worldly gain. He died on 7th Muharram on Chahar-shamba, in 1251 A.H. According to his Will he was buried where his father's spiritual guide, Hazrat Muhammad Zubair's dead body had been washed.

One of the grand daughters of Hazrat Shah Afaq named Bibi Getiara was the wife of Hazrat Shah Abdul Ghani Muhaddis Dehlvi. The chronological qita of his death is as follows :

چوں جناب شاه آفاق از جہاں کرد رحلت سوئے جنات نعیم
گفت سال رحلتش خیر حزین خلد را ماوائے او کن اے کریم

When Janab Shah Afaq left the world

For paradise

Khair, the afflicted, composed this chronogram :

Make paradise the place of his residence, O God !

Another chronogram composed by Ala-ud-din's son, Khawaja Baha-ud-din was :

از سر یاس گفت اہل جہاں شاه آفاق رفت از دایا

“ Said mournfully that the people Shah Afaq (the prince of Universe) has left the world ”.

Five Great Naqshbandis of Lahore

(Extracted from *History of Lahore* by
Syed Muhammad Latif and
Tazkerah-i-Aulia)

By

Sirdar Ali Ahmad Khan

1. HAZRAT KHAWJA MAHMUD ALIAS HAZRAT EHSAN

According to *Kitab-i-Rizwani*, Khwaja Mahmud, *alias Hazrat Ehsan*, was a native of Bukhara. He received his education in the royal college, and became an accomplished scholar. The fame of his piety and devotion reached far and wide, and he made thousands of disciples in Herat, Cabul and Candahar. He came to Kashmir in Akbar's time, and Jahangir, his successor, took him to Agra. In the time of Shah Jahan he lived at Lahore. That emperor, on his accession to the throne, presented him with a lakh of gold *takas*, with which he laid out a fine garden. The present mausoleum was built by him in his own life-time. Wazir Khan, the Minister of Shah Jahan, held him in great esteem, and it is said his prayer cured Nur Jahan of a dangerous illness. During the viceroyalty of Nawab Khan Bahadur Khan, who lived at Begampura, the mausoleum was in the height of its popularity. The *Ulemas* assembled here every week, and food was distributed to the poor and needy, each man getting a rupee in cash besides. There were *Tasbi Khanas*, or houses of worship, and the now forsaken mosques were resorted to by multitudes of people who performed prayers in them, but during the ascendancy of the Sikhs all these institutions were neglected. The pulpit from which Khwaja Mahmud used to preach in the mosque, still exists. He was a contemporary of Mian Mir and used to hold religious discourses with him. His tomb is to the west of Begampura, on the road to Shalimar, in the vicinity of Engineering University, Lahore.

KHAWJA MIR DARD DEHLVI

Hazrat Khawja Mir Dard was born in 1719, in Delhi, and died on the 7th January, 1785. He was descended on the father's side from Khawja Baha-ud-Din Naqshbandi, and on the mother's side from Hazrat Ghaus-e-Azam. His father, Khawja Nasir 'Andalib, a poet and the writer Na't-e-'Andalib, had held a high position at court, but had retired from service to devote himself to a life of meditation. Dard studied theology with his father and learnt the art of poetry from Khan-e-Arzu. For some time he was in the army, but he gave it up to lead a life of retirement and, at the age of thirty-nine, on his father's death succeeded him as the head of the monastery.

The ziarat in which he resided was outside the rampart, west of the Pahar-Ganj, later on known as Baraf Khana. During Nasir Shah's invasion, he received an invitation from a member of the royal family to move into the city, but he stuck to his place. Khawja Mir Dard was well-versed in music, and had composed

HAFIZ SA'DULLAH NAQSHBANDI

Hazrat Khawja Hafiz Sa'dullah was the disciple of Hazrat Shaikh Muhammad Siddiq Naqshbandi son of Shah Muhammad Ma'sum Sirhandi. Deeply read in the Traditions, he learnt the Qur'an by heart and enjoyed a great reputation for godliness and self-denial. He passed away on 11 Shawwal year and was buried outside the Ajmeri Gate. There are many references to his spiritual attainments and character in Mirza Jan Janan's writings.

SHAIKH ABDUL RASHID

Hazrat Shaikh Abdul Rashid Mujaddidi owed his initiation into the Naqshbandi order to the good offices of his father Khawja Muhammad Murad Kashmi. He resided for quite a long time in Sirhand benefitting by the company and scholarship of Hazrat Shaikh Abdul Ahad Sirhandi. The latter took a great liking to him and when he decided to settle down in Delhi he too left for that city. On his death there, his dead body was taken to Sirhand. He went on a pilgrimage to the Holy Cities and after his return to Delhi died on 27 Rajab 1155 A.H.

Persian verses were also inscribed on the southern doorway, but the following only can be deciphered now :—

بر آستان تو آم سر ارادت ما

“I have bent the head of humility before thy threshold !”

Towards the top of the western corner of the southern wall is the inscription :—

و لله انيس التائبين

And God loves those who make penitence.”

HAZRAT SHAIKH MAHMUD SHAH NAQSHBANDI

Hazrat Mahmud Shah was a renowned Naqshbandi saint of his day. He was famous for his knowledge in divinities and so many karamat (miracles) are ascribed to him. The Shaikh's entire life was almost spent in Lahore. He had many disciples at Lahore and Amritsar, and died at Lahore on 17th Jamadi-ul-Awal 1283 A.H. (1866 A.D.) The dome of Sheikh Mahmood Shah is situated in Sultanpura, just opposite the tomb of Ghore Shah. There is an underground chamber beneath the floor of the dome, wherein are interred the remains of the venerable Shaikh. The dome was built by his disciples during his own life time, and on his death the coffin was deposited in the ground. To the south of the dome, in the same court-yard, is a large mosque, with a spacious court-yard and a well. This was an ancient mosque, but it was renovated by the disciples of Mahmud Shah.

KHAWAJA MUHAMMAD SAEED LAHORI.

Khawaja Muhammad Sai'd was a great traveller and a man of great learning. In the course of his travels he reached Cabul and stayed there for some time. Ahmad Shah, the Durrani King, became acquainted with him, and held him in great esteem. When that king made his third descent into the Punjab, Lahore is said to have been saved from plunder, mainly through the influence which the Shaikh exercised over him. He wrote a short letter to the king, asking him not to molest God's people. Ahmad Shah refrained from plundering the city, and personally went to the fakir to pay him his respects. He flourished during the reign of Ali Gauhar Shah Alam II, and died on the 5th Rabi-ul-Awal 1181 A.H. (1767 AD) leaving two daughters,

2. HAZRAT MUHTARAM NAQSHBANDI LAHORI

Sheikh Muhtaram Naqshbandi was a very pious man. He spent major part of his life in preaching Islam. He was known for his piety and knowledge. His mausoleum is situated west of Budhu-ka-Ava, north of the road to Shalimar, at the end of the railway barracks. It is in the form of a quadrangle, covered by a dome, with a tower at each of the four sides. Beneath the dome were the tombs of Sheikh Muhtaram, and two of his near relations. There are four arched entrances to the mausoleum. On the walls outside were inscribed inscriptions, many Arabic sentences and Persian verses, of which however, the following only can now be read :—

هادی سالکان راه نجات	آن سلیمان دل و خرد آصف
قطب حق شاه محترم ز جهان	رفت در بزم اولیائے سلف
سال تاریخ رحلتش جستم	گفت طع معلوم نیک خلف
پنج بر چین ز نخل و فق و هگو	قدس الله سره الا شرف

کتبه محمد اکرم

“The guide of the passengers to the way of salvation,

“He who had a heart like that of Solomon and wisdom like that of Asaf,

“Shah Muhtaram, the saint of God,

“Travelled from this world to the assembly of the departed pious ;

“When I searched for the date of his death,

“The mind which is sound and virtuous said ;

“Deduct five from the following sentence and say :

“May he enter the high paradise !”

“Written by Mahomed Akram.”

As the inscription shows, the Sheikh died in 1102 A. H. (1690

A. D) or seventeen years previous to the death of Aurangzeb.

On the arches are inscribed the passages,

اللهم اغفر لامة محمد اللهم ارحم لامة محمد

“O God ! Pardon the sins of the followers of Muhammad.”

“O God ! Take compassion on the followers of Muhammad.”

Khawaja Mohammad Zaman of Lowari Sharif

By

Anwar Hussain Sheikh

On the dawn of 21st of Ramzan, 1125 Hijra corresponding to 1713 A. D. Hazrat Khawaja Mohammad Zaman Siddiqi Naqshbandi was born in the mofassil of Lowari Sharif in Sind. The parents named him, 'Mohammad Zaman'. He is also known by his title as Khawaja Kaian'.

Khawaja Mohammad Zaman was born to Sheikh Abdul Latif Naqshbandi who is a desendant from Hazrat Abubakar (R.U.A), the first Caliph after Mohammad (P.B.U.H). Sheikh Abdul Latif's ancestors migrated from Arabia to Sind during the reigm of Abbasids and settled near Thatta. Sheikh Abdul Latif was very pious person. He was known and honoured for his piety. He was a saintly person and people used to come to him in search of truth and for guidance.

Shaikh Abdul Latif educated his son, Khawaja Mohammad Zaman in the field of basic religious tenets including Al Quran al Majid. After getting basic education in religion, he went to Thatta where he learnt Arabic from Maulana Mohammad Sadiq Naqshbandi who was a great religious scholar and a disciple of Shah Abul Latif Chitai of Sind. During the course of his education, Khawaja Mohammad Zaman came in contact with Khawaja Abul Masakin Sheikh Mohammad Naqshbandi of Thatta. Khawaja Abul Masakin was one of the disciples of Sheikh Naqshband of Bokhara. He was very pious person and well versed in the science of Tassawuf and fully conversant with the sufic practices. Khawaja Abul Masakin trained Khawaja Mohammad Zaman in the field of Tassawuf. Khawaja Mohammad Zaman did his best at all levels and completed his training in this field. Ultimately, Khawaja Abul Masakin bestowed upon him the khirqh-i-Khilafat.

whose issue exist to this day. A branch of the family of this saint lives in Jalalabad (Afghanistan), while another branch lives in Lahore. When Sardar Sultan Muhammad Khan, brother of Amir Dost Muhammad Khan, lived in Lahore, in the time of Ranjit Singh, he used frequently to come to this mausoleum to pay his respects. His tomb is situated in the Bank Square, Lahore.

5. HAZRAT SAADI LAHORE

Sheikh Saadi Bulkhari, in his youth, served as a soldier in Emperor Shah Jahan's army. He came in contact of Sheikh Saadullah Wazirabadi who was a prominent khalifa of Sheikh Adam of Bannur. Sheikh Saadi became a disciple of Hazrat Adam Bannuri who appointed him his khalifa at Lahore, here he served people of 40 long years. He died in the year 1087 A.H. and lies buried in Saadi Street, Mozang, Lahore.

“Al-wārd Al-Muhammadi” by Khawaja Gul Mohammad (the present descendant of Khawaja Mohammad Zaman) and also in another book, “Taklamla Al-wārd Al-Mohammadi” by Syed Noor Ali Shah of Kalian Sharif. One of his sayings is :

People are not supposed to see the outer part of the saints. They should try to get into the inner-self of the saints so that the real light dawns upon them.

Khawaja Mohammad Zaman returned to his native town Lowari Sharif, Badin in 1150 Hijra (corresponding to 1737 A.D.) where he ardously undertook preaching Islam. People gathered around him and got benefitted from him. Once, Shah Abdul Latif Bhitai of Sind also visited him. Shah Abdul Latif Bhitai is reported to have composed several verses in praise of Khawaja Mohammad Zaman. Thousands made their lives sublime, by taking baait of Khawaja Mohammad Zaman and throughout their lives they strictly adhered to the Shariat and Tariqat. The chain of his successors in the field of sainthood include Khawaja Haji Ahmad Muttaqi Naqshbandi resident of Qazi Ahmad (Nawab Shah), Khawaja Haji Shah Hussain of Makan Sharif, Khawaja Imam Ali Shah of Rattar Chhattar, Khawaja Mir Sadiq Ali Shah son of Khawaja Imam Ali Shah, Khawaja Ameer-ud-Din Naqshbandi of Kotla Sharif (District Sheikhupura) and Hazrat Sher Mohammad of Sharqpur Sharif.

Khawaja Mohammad Zaman died at the age of 63 in the year 1774 A.D. His tomb is situated in Lowari Sharif, Sind.

His Poetry :

84 couplets in Sindi language are said to have been composed by Khawaja Mohammad Zaman. The verses are brilliant gems of wisdom. The said poems have also been translated into Arabic language. A perusal of his poetry clearly indicates his adherence from worldly life and gifts. It teaches the reader as well as listener to disassociate from such practices which take the human beings to hell. This life is temporary and the life hereafter is the real life. So, we should try to do things which would make our lives hereafter better for us. He warns that we should not be attracted to those temporary gifts the value of which may diminish after our death. The gifted one is he who tries for reaching the truth and when achieved, feels satisfied not only in this world but will come out successfully in the life hereafter.

His Annals :

Khawaja Mohammad Zaman used to teach his pupils the way one should live in this world. His sayings were compiled and are 446 in number. The said sayings have been annotated in the book

One of the grand grand sons of Hazrat Daniyal was Syed Haider Ali. He had two sons. The elder one, Imam Ali Shah, was born in 1212 Hijra. Syed Haider Ali died when Imam Ali Shah was only 14. He received preliminary education from Maulvi Noor Mohammad Chishti and instruction in Tib (medicine) from Hafiz Mohammad Raza of Kalawala. From the very beginning, his intelligence and fondness for learning were extraordinary. Interest in poetry was, at the same time, quite natural to him. He himself used to compose verses in Persian spontaneously. The verses were, by all standards, subtle and facile.

In these days, Syed Hussain Ali Shah, a saint, was residing at Makan Sharif. He was an elderly relative of Syed Imam Ali Shah. One day young Imam Ali was proceeding to Dharam Kot with a book under his arm. Hussain Shah saw him and asked him what sort of book he was reading. Imam Ali mentioned the title of the book. Hussain Shah counselled him to study Maulana Rumi's "Mathnavi" and said it was highly conducive to the purification of creed and soul. He also quoted some verses and explained their meaning with a flash of inward enlightenment. This cast a sudden, compelling impression on Imam Ali Shah. All the ruggedness of his heart and soul seemed to melt at once. He felt an irresistible urge to be close to the Saint and serve him. He started attending him day and night. Hussain Shah also began to like him. Finally, Imam Ali Shah entered into "bait" in favour of Hussain Shah and became his conscientious and steadfast disciple. He started looking after Hussain Shah's horse and took over this service permanently. He used to wash and massage the horse and even pick up its dung and throw it far away. People ridiculed him but he did not care and continued serving the horse in the same manner. When Hussain Shah came to know of it, he said those who chastised him would, at a particular time, love to render a similar service to him.

Once, Hussain Shah went to Mauza Moondh. Imam Ali Shah had another close servant accompanied him. Hussain Shah camped outside the village at night. He kept awake even after midnight. He recited the Holy Quran in a highly melodious tone and then read Rumi's verses in a passionate voice. It was a moment of supreme spiritual ecstasy. He called for Ghulam Mohammad who used to drive his bullock-cart. But Ghulam Mohammad had gone away on

Hazrat Syed Imam Ali Shah

Naqshbandi, Mujaddidi, Makansharifi

By

(**Syed Ejazunnabi**)

Hazrat Syed Imam Ali Shah was one of the most accomplished and widely known saints of the Naqshbandi order. He belonged to a Syed dynasty enjoying a direct descent from Imam Naqi. In "tareeqat" (mode of spiritual attainment), he was the disciple of Haji Hussain Shah, of Rattar Chattar, District Gurdaspur (India). Through his spiritual mentor, he joined the galaxy of saints that included Khawaja Ma'sum and Hazrat Khawaja Ahmad Sarhindi (Mujaddid Alf-i-Thani).

The first person among Syed Imam Ali Shah's dynasty to rise to sainthood was Syed Daniyal. He had migrated from "Harmain Sharifain" to Samrah near Baghdad and stayed there quite long. In 836 Hijra, he travelled to India and picked up residence at Delhi. There he married one of the daughters of Haji Syed Masood. After some time, Syed Daniyal shifted to Mauza Vaharmu Chak in Punjab. The most resourceful man of the area was Tehraj, a Hindu, who was issueless. He comprehended Syed Daniyal as a godly person and accorded him high respect. His wife beseeched Syed Daniyal passionately to pray that God might bless them with a child. Syed Daniyal sounded the happy foreboding that the couple would have twin sons, one of them would be earless. Syed Daniyal instructed the couple to hand over the deficient child to him and they agreed. After about 10 months, the foreboding fully materialised. Meanwhile, Syed Daniyal moved to Rattar Chattar (subsequently named Makan Sharif) near Dera Baba Nanak in District Gurdaspur (India). The couple gave the earless child to Syed Daniyal who brought him up. The child attained maturity in the service of Syed Daniyal and became known as Pir Bocha.

Hazrat Daniyal was exceedingly pious, modest and god-fearing. He had performed Haj about 40 times. He passed away in 896 Hijra.

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Prayers were offered and all other obligations prescribed by Shariat were fulfilled together. This was the Naqshbandi discipline that had to be observed by all.

The Saint's reputation spread far and wide within India and even beyond its Frontiers. People came from Afghanistan, Bukhara, Turkistan and Arab countries. The number of visitors at Makan Sharif had run into thousands. They stayed for several days and even months. Food and other necessities were provided to them. At one time, 300 goats were slaughtered daily for the devotees and guests who included traders, farmers, nobles and scholars. A lot of living accommodation was required. So a spacious "haveli" and a number of houses were constructed. All classes of visitors considered it an auspicious privilege to partake in the construction work. Everybody got what he wanted without asking for it. Gifts brought by some were reserved and utilised for others. There were hundreds of goats, sheep, cows, buffaloes, horses and even several elephants. The variety and vastness of food, cattle and other material matched the resourcefulness and service capability of a full-fledged state. But nothing was kept by the illustrious sage for himself.

The saint used to offer prayers five times a day with utmost regularity. In each prayer, he was joined by hundreds of 'murids' (disciples), pupils and admirers. There was never any faltering in the routine, not even in the days of life-smitting illness immediately preceding his death.

The Raja family of Rehlu, about 11 miles from Kangrah (now in East Punjab, India) was devoted to Syed Imam Ali Shah. They had offered "bait" to him in 1855-56. Some time later, the saint and his eldest son, Syed Sadiq Ali Shah, were married in the families of Mirza Mohammad Nawab Khan and Mirza Mohammad Yahya Khan.

Syed Imam Ali Shah breathed his last on March 6, 1866. He was laid to rest in his 'hujra' (haven of worship and spiritual meditation) in the mosque where he prayed throughout his life. Before dying, he had installed his son, Syed Sadiq Ali Shah, as his successor. After his demise, his followers owed obedience and allegiance to his son.

some errand. Imam Ali replied that Ghulam Mohammad was away and he was at hand to serve. A little later, Hussain Shah summoned Ghulam Mohammed second and third times. Imam Ali Shah repeated his reply that the man was away and he was ready to attend to the call. Hussain Shah finally beckoned Imam Ali to come. Hussain Shah then held one of his hands and started passing on a fleeting wake of intellectual and spiritual enlightenment to him. The process lasted right till morning. The one remained on the giving and the other on the receiving end. Thus Imam Ali Shah's stature and credentials had changed altogether overnight. He had attained sainthood himself. The very next day, Imam Ali was directed to drive the cart instead of Ghulam Mohammad. The usual service to the horse was also taken away from him. He was ultimately asked by Hussain Shah to go away and instruct and guide the people as he had become competent to do so. But he preferred staying with his Pir spiritual reader till the latter died.

The Pir's death shattered Imam Ali mentally and spiritually. He wandered in a state of confusion and depression in jungles for about two years. One night, he had a dream in which Hussain Shah reprimanded him for roaming aimlessly and instructed him to guide and educate the people. The precious knowledge and experience he had acquired were not meant for himself alone. These were to be utilised for the enternal good of human beings. Two other persons, Syed Bahadur Shah and Mian Habibullah, were ordained in a similar manner to offer their services to Imam Ali Shah. When the latter eventually returned to Makan Sharif, the former two mentioned the instruction administered to them by Hussain Shah in their dreams. Imam Ali Shah accepted them as his close sides and disciples.

At first, a few persons became Syed Imam Ali Shah's followers. His pious, hard-working wife used to grind wheat and cook bread for visitors. But the number of devotees multiplied fast. Owing to the magnetic effect of his dialect and personality, people from all walks of life and from far and near came to the saint for guidance and help. He urged them to exercise obedience to God and the Holy Prophet (peace be upon him) and lead a life of utmost honesty, simplicity and piety. He was himself simplicity and piety personified. So nobody could help undergoing a change for the better and for good. All devotees used to sit on the ground with utmost humility before him.

HAZRAT MIAN SHER MOHAMMAD SHARAQPURI (R.A.)

By Mr. Khalid Bashir M.A.

When evil in this world surpasses all the limits and the codes of ethics and morality are suppressed under its malignant shadows; haughtiness and tyranny rules everywhere, God, the Almighty sends his holy prophets to direct the people to the right path. Now, Hazrat Mohammad (P.B.U.H.), is the last Prophet and no prophet shall appear after him in future. The sacred and immaculate mission of preaching is carried by the saints of God after the last Prophet of God.

In the contemporary age of Hazrat Sahib the people had been mostly ignorant of Islamic ethics. The people scrutinized religion by scientific and philosophic logic. A lot of suspicion and doubt had been created in the minds of the people. At that time, the Muslim subjects of Indo-Pak sub-continent followed their western masters in every affair of life and they blamed Islamic code of morality. In such a state of materialism and atheism; a faithful believer was needed who can shatter the materialistic idols into pieces and make the people the true devotees of the Holy Prophet Hazrat Mohammad (P.B.U.H.).

Hazrat Mian Sahib (R.A.) revived the time of Hazrat Khowaja Baha-ud-din Nuqshbund (R.A.) and Hazrat Mujaddid Alif Sani (R.A.). Hazrat Mian Sahib (R.A.) was a saint of the highest class with supreme spiritual powers. Hazrat Mian Sahib had got a miraculous power of *Kashf* (کشف)

Hazrat Mian Sher Mohammad (R.A.) was born on 1865 A.D. or 1282 A.H. at Sharaqpur near Lahore (a famous city of Pakistan). The father of Hazrat Mian Sahib was known as Hazrat Mian Aziz-ud-din (R.A.). Hazrat Mian Sahib (R.A.) belonged to Naqshbandi school of spiritual mystics. The spiritual guide of Hazrat Sahib was Hazrat Khowaja Ameer-ud-din (R.A.). Before the birth of Hazrat Mian Sahib, his spiritual guide knew that a born saint was coming in this world at Sharaqpur. For this purpose Hazrat Khowaja Ameer-ud-din (R.A.) used to go to Sharaqpur before and after the birth of Hazrat Mian Sahib (R.A.) At last Hazrat Khowaja Ameer-ud-din (R.A.) was

Hazrat Syed Imam Ali Shah had brought a large number of non-Muslims into the fold of Islam. This was, no doubt, his greatest achievement. It could be attributed mainly to his righteous nature, noble character and overpowering personality. Anybody who saw him and listened to him once could not help being moved and aroused inwardly.

Numerous instances and incidents reflecting the saint's super-human intuition and power were narrated by his followers. One of his "murids", Mian Mazhar Jamal, stated that he was employed in the Army and posted at Lahore. A Sikh named Sher Singh was murdered. Two men, taking Mazhar Jamal as the killer, attacked him with swords. At that very moment, Mazhar saw Syed Imam Ali Shah saving him and removing him to a safe place.

A woman travelled from her village to Makan Sharif to have her seriously ailing daughter treated by the saint. But the minor girl drifted into deep unconsciousness on the way and appeared to have almost died. The woman then intended to bury the child at Makan Sharif. But as she talked to the saint, she found that her daughter had suddenly regained consciousness and started playing as a perfectly healthy child.

Seventy-year-old Narain Singh, a sikh, was suffering from extreme paralysis. He had undergone long treatment and tried many costly medicines as he was a rich man. But there was no improvement. He consequently lost all hope of recovery. As a last resort, he went to the saint for treatment. Within a week, Narain Singh was completely liberated from his affliction. He then readily embraced Islam.

personal experience; a voice coming from the labyrinth of his deep
t, when he said,

”نگا، مرد مومن سے بدل جاتی ہیں تقدیریں“

“Fortunes can be changed by the ^{spiritual} look of a saint.”
A great number of the sinners, dacoits became ascetic and mystic
units by a single sitting with Hazrat Mian Sahib (R.A.). In short,
Hazrat Sahib (R.A.) brought a spiritual revolution in the lives of the
people. If we go to Sharaqpur Sharif on Friday or on the anniversary of
Hazrat Sahib (R.A.), we can see the effects of this revolution. Hazrat
Sahib (R.A.) struggled hard for the preaching of Islam. Hazrat Sahib
(R.A.) published many important Islamic books and their translations
Two persian books named as “MIRA tul-Mohaqqaqin” (میراۃ المحققین)
Hazrat Imam Ali Shah (R.A.) “Zakhera-tul-Malook” (زکھراۃ الملوک)
Riaz-us-Saleheen. (ریاض صالحین) A punjabi book named as
Dushma-e-Faiz (دشمنہ فیض) written by Hazrat Khowaja
Mer-ud-din (R.A.) was also published by Hazrat Mian Sahib (R.A.).
Fur-e-Muradia, (فیر مرادیا) which is based on last quarter of
the meth section of the holy Quran. Hazrat Sahib (R.A.) completed
mosques at Sharaqpur sharif and Kotla Sharif. Not only Hazrat
(R.A.) spent money but he also laboured there with the workers
during the construction. Hazrat Mian Sahib (R.A.) repaired the pin-
ch of the shrine of Hazrat Imam Ali Shah (R.A.).

Hazrat Mian Sahib (R.A.) never liked hypocrisy. Whenever he
saw a person wearing the rosary round the neck or holding it in the
hand he advised the person not to show the people but to pray for
his sake only. Once Hazrat Sahib (R.A.) went to Hujra Sharif.
The forefathers of Hazrat Sahib (R.A.) were the disciples of the Pir of
Hujra Sharif. There, Hazrat Sahib (R.A.) observed that the shrine
supervisor did not care for prayers and he was also beardless. He had
a sword and gun for hunting. Hazrat Sahib (R.A.) could not tolerate this
kind of violation of Sunnah. Hazrat Sahib (R.A.) checked him and
advised him to adopt the tradition of the Holy Prophet which their
forefathers had adopted. The shrine supervisor was much affected and
repented before Hazrat Mian Sahib (R.A.).

Hazrat Mian Sahib's life was full of such events pertaining to
his greatness (Unusual heroic deeds). A follower of Hazrat Sahib (R.A.)
named Karam Din had got no issue. He requested Hazrat Sahib
to pray for it. Hazrat Sahib (R.A.) replied “God will grant”,
and blessed him with a child. When the baby boy was a bit younger,

successful in making Hazrat Mian Sahib, his disciple. Hazrat Khowaja Ameer-ud-din (R.A.) used to say "I am to Mian Sher Mohammad as Hazrat Khowaja Baqi Billah was to Hazrat Mujuddid Alif Sani (R.A.). When God will inquire me on the day of judgement about my output and efficiency in the world, I shall present Sher Mohammad".

Hazrat Mian Sahib was so conscious and anxious to follow Sunnah of the Holy Prophet in every walk of life that reverence and obedience to Sunnah reflects from each moment of his life. To act upon the tradition and practice of the Holy Prophet is the aim and ideal of his life. If Hazrat Mian Sahib (R.A.) looked anything happening contrary to the sunnah, he denounced it with utmost hatred. Hazrat Mian Sahib (R.A.) once said, "It is the need of the day to look after the Sunnah. The Holy Prophet said, that the person who supervises the Sunnah at such a critical time would be with me on the Doomsday and would get the reward equal to hundred martyrs".

Once Hazrat Mian Sahib (R.A.) went to the shrine of Hazrat Imam Ali Shah (R.A.) at Makaan Sharif (a village now included in India). There a man was prostrating at the shrine. Because it was an act contrary to the Islamic *teaching*, Hazrat Mian Sahib (R.A.) looked at the person with Majestic wrath and the person turned upside down. Whenever Hazrat Sahib (R.A.) visited a shrine, he never touched it. Either Hazrat Sahib stood silently or sat down in the cabin of the shrine. Whenever Hazrat Sahib (R.A.) saw anything happening against the divine law, he was full of majestic wrath. Even Hazrat Sahib (R.A.) never liked to have a sitting with a beard-less or clean-shaved person.

Allama Sir Mohammad Iqbal, the greatest national poet of the sub-continent once went to visit Hazrat Mian Sahib (R.A.). As Allama Iqbal was a beardless person, Hazrat Sahib (R.A.) refused to see him. Allama Iqbal walked back with great disappointment. After a few moments Hazrat Sahib (R.A.) sent one of his attendant after him. Allama Iqbal returned and had a sitting with Hazrat Sahib (R.A.). Hazrat Mian Sahib (R.A.) advised him to follow the sunnah of the Holy Prophet. Allama Iqbal said, "One should hate the sin not the sinner". Allama Iqbal got great spiritual favour and beneficance from Hazrat Mian Sahib (R.A.) and he was completely changed from a romantic to a pathetic national poet. This revolution in his life and poetry is due to the spiritual influence of Hazrat Sahib (R.A.). His national poetry later on led the Muslims of the sub-continent to struggle for independence and a separate home-land in the shape of Pakistan. It was

inking." Hazrat Sahib (R.A.) began to buckup his shoulder.

Choudhry Nabi Bux himself admitted that after the incident, he never drank and hated wine for the whole

Once Hazrat Mian Sahib (R.A.) ordered for the lunch of twenty guests. But at the time of the lunch, twenty guests came in addition to the guests which were already present. Hazrat Sahib (R.A.) ordered a dervish to get more food from home. The dervish replied that there was no more food at home. Hazrat Sahib ordered him to go and fetch some food from the bazar. When dervish walked to bazar, Hazrat Sahib (R.A.) called him back and said, "It is enough for all". Then Hazrat Sahib (R.A.) distributed lunch to the guests. All ate fully but there was some food left. All the people were astonished.

Hazrat Mian Sahib (R.A.) was caught by typhoid during the last part of his life. Hazrat Sahib (R.A.) became so weak that he could not deliver a sermon during the Friday prayer. Hazrat Sahib (R.A.) went to Amritsar to have a change of climate. Getting no relief, Hazrat Sahib (R.A.) went back to Lahore. There Hazrat Sahib (R.A.) was under the treatment of famous physicians of the day. e.g. Hakim ~~WASTY~~ Hakim Mohammad Yousaf but in vain. Then on 20th August 1928, Hazrat Sahib (R.A.) was taken back to Sharaqpur Sharif where at 10 p.m., Hazrat Mian Sahib (R.A.) left this mortal world and passed to the eternal and immortal God. Hazrat Mian Saheb (R.A.) was praying to God at the last moments of his life. The funeral prayer was laid by Sahabzada Mazhar Qayyum, the shrine superior of Makaan Sharif. Thousands of followers took part in this funeral procession.

The revolutionary movement to revive the tradition of the Holy Prophet started by Hazrat Mian Sahib (R.A.) was further carried on by his greatest spiritual successor, Hazrat Mian Ghulam ullah Sani (R.A.).

We are reminded of the days of the Holy Prophe ~~t~~ (P.B.U.H.). "Mujuddid Day", Siddiq-e-Akbar Day are the epitomes of the spiritual movement of Hazrat Mian Sahib (R.A.). Hundreds and thousands of people are drinking the water of immortality from the present time. In fact Sharaqpur sharif is a place for spiritual satisfaction. The needs of the poors and indigents are fulfilled, where wretched and unlucky persons are endowed with blessings.

Karam Din came to know that the boy was blind and dumb. One day Hazrat Sahib (R.A.) was sitting under a tree of the graveyard. Mistake Karam Din came to him with his boy and requested Hazrat Sahib (R.A.) that the boy is dumb and blind. Hazrat Sahib (R.A.) looked at the boy and asked him why he did not look and speak. As soon as Hazrat Sahib (R.A.) uttered these words, the baby began to speak and he also gained the power to see the things with his eyes.

Once Hazrat Mian Sahib (R.A.) went to Kasur (a city near Lahore). There people were fed up of dry and hot summer. People of the city gathered and prayed to God for rain but in vain. People humbly requested Hazrat Sahib (R.A.) to pray for rain. Hazrat Sahib (R.A.) sat there with the arch of the mosque. The colour of the eyes of Hazrat Sahib (R.A.) went on changing. Some times it was yellow and sometimes it was red. Suddenly, a cloud of dust arose from the east followed by rain. There was such a heavy rain that water was flowing every where.

Not only muslims but people from other religions also went to visit Hazrat Sahib (R.A.). Once a sikh went to Hazrat Sahib (R.A.) and sat near him silently. After an hour, he begged his leave and said, "MY LORD"! you have solved my problems of two or three years. Then another sikh came and sat there. After some time he begged permission to go and said, "My Lord"! you have reformed my whole life. I need not to go anywhere". Many of the non-muslims embraced Islam due to the spiritual influence of Hazrat Mian Sahib (R.A.).

Sūfī Mohammad Ibraheem wrote in "Khazina-e-Marfat" (معارف) an incident, told by Molvi Mohammad Siddique. He said that he belonged to a religious and scholastic family. But one of his brothers never cared for religion. He never prayed to God, nor kept fast. He was beardless and kept large moustaches. He advised his brother to leave anti-religious activities but in vain. His brother once went to Hazrat Sahib (R.A.) at Sharaqpur Sharif. Hazrat Sahib (R.A.) looked at his brother and said, "what a shape you have made of yourself". Then Hazrat Sahib (R.A.) caught hold of his arms and made him lie down. Hazrat Sahib (R.A.) sat over him and kept the hand over the heart of the person. Then Hazrat Sahib (R.A.) said, "The way God leads from here." Then the person was completely changed. He prayed regularly and got beard on his face.

Once Hazrat Mian Sahib (R.A.) was staying at Kasoor. Choudhary Nabi Bux of village Tarrantaran who was a habitual drunkard came to Hazrat Sahib (R.A.) and said "Please pray for me so that I may be

brought about complete purification and sublimation. He not only experienced a rare mystic initiation but secured communion with God. He was almost intoxicated with the love of God and the Holy Prophet (peace be upon him).

Mian Sher Mohammad Sharaquri's discerning eye observed the real qualities in his brother. At the time of his death, he sent for him and advised him :

- 1) to lead Friday congregational prayers regularly ;
- 2) to maintain the mosque ; and
- 3) to entertain the guests and visitors generously.

As the true successor to his guide, Mian Ghulam Ullah Sharaquri (May God bless him), endowed as he was with spiritual enlightenment and medical attainment, set out to alleviate the misery and sufferings of the people around him. He practised and preached the rules of discipline and the principles of mystic ways prescribed by his guide. He dedicated his energies, knowledge, and in short his very life to the task of spreading the truth and enforcing the rules and principles of 'Shariat'. Strict adherence to the sacred Sunnah; implicit faith in and obedience to the system and procedure laid down by the Holy Prophet (peace be upon him) and his companions (May God be pleased with them), and defence of the Quran and Sunnah always characterised his efforts and endeavours. Anything repugnant or prejudicial to the Sunnah was rejected with little care for the consequences. Master of esoteric as well as exoteric spheres of knowledge, he initiated and blessed the devoted disciples and the common visitors so as to inspire them with a keen desire to seek divine knowledge and pleasure by offering prayers regularly, observing the divine indications and following the general religious traditions.

Although a great mystic, religious scholar and spiritual guide he disliked a detached and secluded life. He invited common people and learned scholars of various and even different schools of thought; held assemblies and arranged for discussion of subjects and topics on Islam. Assemblies for the celebration of nativity of the Holy Prophet (peace be upon him) were a regular feature. Meetings were held to disseminate the achievements of Hazrat Ghaus-ul-Azam (May God bless him) and to highlight the great deeds of the Companions (May God be pleased

MIAN GHULAM ULLAH SHARAQPURI

A great spiritual savant

By

GHULAM SARWAR NAQSHBANDI MUJADDIDI

The Holy Prophet (Peace be upon him) put a seal of finality prophethood, representing as he did, the complete and perfect man endowed with all the qualities and virtues possible to be cultivated taught under divine guidance the canons of Islam, procedure of prayer method of seeking communion with, and intimate knowledge of God. True Muslims developed the sense and spirit necessary to observation of the outward law mystic ways of life; knowledge of reality and recognition of God. They were endowed with the much cherished religious devotion.

It was divinely ordained that after the finality of prophethood the message of God should continue to be preached, propagated, interpreted and explained to the people in such a way that preaching and propagation should be supported and substantiated by practical demonstration and formal observance. This envisaged an onerous duty to be shouldered and performed by religious scholars and spiritual guides of the Millat-i-Islamia. The Prophet (peace be upon him) observed that although the scholars of the Ummah would not be prophets they would command distinguished position next only to the prophets in the fields of learning and excellence.

Mian Ghulam Ullah Sharaquri (May God bless him), brother and successor to Mian Sher Mohammad Sharaquri (May God bless him) was a renowned religious scholar and spiritual guide. He was born in Sharaqur Sharif. His father, Mian Azizud Din realised that the child was gifted with the power of grasping reality and truth and took special care for his acquiring traditional knowledge. Mian Sarwar completed his religious education at Lahore. He studied the Unani system of medicine and treatment. His association with the great spiritual guide Mian Sher Mohammad Sharaquri (May God bless him)

In the name of Allah, the beneficent & Merciful

HAZRAT MIAN GHAULAM ULLAH SANI LASANI SHARAQUPRI NAQSHBANDI MUJADDIDI R.A.

by Khalid Bashir M.A.

Lahore which is the second biggest city of Pakistan is the abode of Hazrat Data Gan Baksh R.A. Indo Pakistan is the favourite land of the saints. Almost each saint of Indo-Pak whether native or foreigner stayed at Lahore for some time. If you want to proceed to Faisalabad from Lahore, you have to cross the busy new bridge of the River Ravi. After passing by the tomb of famous emperor Jehangir on the right side you will reach the noisy roundabout of Shahdara. If we proceed on the Jaranwala road there lies a town named Sharaqpur Sharif at a distance of about 17 miles. The green crops are waving fragrantly around the town. The Dek Stream flows with ecstasy and rapture on the east. In morning, birds sing with the alluring music of the Persian Wheels. This town is the birth place of Hazrat Sani Sahib R.A., the younger brother of Hazrat Mian Sher Muhammad Sharaqpuri Naqshbandi Mujaddidi R.A.

Hazrat Sani Sahib studied at Lahore and stayed in the house of his maternal grand father. Whenever Hazrat Mian Sahib R.A. wanted to see his brother, he left for Lahore and at the same time Hazrat Sani Sahib left for Sharaqpur Sharif. More than often, both the brothers met in the way. The full name of Hazrat Sani Sahib is Hazrat Mian Ghaulam Ullah Sani Lasani R.A. Hazrat Mian Sher Muhammad R.A. loved his brother too much.

After getting education Hazrat Sani Sahib R.A. started acquiring knowledge of medicine from Hakim Muhammad Ismail, who was a famous physician of Sharaqpur Sharif. As soon as he had completed the study of medical science, he started running his own private clinic. Soon he got tired of this job and started taking interest in Agriculture.

God had created this great man for a great task. Hazrat Mian Sahib R.A. tried to divert his attention from wordly affairs to that every task for which Hazrat Sani Sahib was indifferent. But it was no problem for Hazrat Mian Sahib R.A. as he knew how to control his

with them). All his life he remained the Standard-bearer of the Shariat and the defender of the Sunnah and upheld the honour and dignity of the Holy Prophet (peace be upon him) and his Companions (May God be pleased with them).

He favoured and propagated the Naqshbandi Mujaddidi path of mystic tradition. He had great respect for Hazrat Mujaddid Alf-i-Sani (May God bless him) whose Urs he attended with great religious fervor and devotion. He often paid visits to the shrines of great religious scholars and spiritual guides.

He strictly followed the system of ethics and morality prescribed and exemplified by the Holy Prophet (peace be upon him). He lightened the burden of the debtors; helped the needy and the poor, entertained the guests and visitors; supported the oppressed, encouraged the hard-pressed; met the poor people and scholars of various schools of thought; ate simple food, preferred ordinary dress; and took part in the social and religious activities in the country.

He founded and built "Jamia Hazrat Mian Sahib" to commemorate achievements. At this great Institution of religious tradition and learning, he arranged for the teaching of the Holy Quran, Hadith, Fiqh and Tafseer besides other branches of Islamic Studies. He was always keen to encourage, by word and donation, construction of mosques. It is worthwhile to mention that all the 'kachhi' mosques built under instructions of his spiritual guide were made pucca and that he appointed Immams and Khatibs for all these mosques.

All his life, he so assisted and guided the people around him and those coming in contact with him as to make them better Muslims and better Pakistanis. Millions of people benefited, directly or indirectly from his teaching and guidance. The great illustrious son of Islam breathed his last in the year 1957 and was buried beside the grave of his spiritual guide Mian Sher Mohammad Sharaqपुरi (May God bless him),

The annual Urs of the great spiritual guide Hazrat Mian Ghulam Ullah Sharqपुरi (May God bless him) is being observed on October 17 and 18, every year arranged by Hazrat Sahibzada Mian Jamil Ahmad Sharaqपुरi.

preaching to the newcomers. At that time when the Sunnis (the Muslims who exactly follow the Holy Prophet P.B.U.H.) were encircled by the enemies, Hazrat Sani Sahib R.A. proves himself to be a blessing for the safety of true religion.

After his prayers early in the morning, he would attend the persons who usually came to see him. He would provide breakfast to the guests. Then he would go to the sacred shrine of Hazrat Mian Sahib R.A. While passing through the graveyard he would address the persons in the graves like this, "May God send His mercy to you all" He remained barefooted while in graveyard. After the prayers he would go to his Hujra (Private room) and would have meditations alongwith his followers. After the evening prayers he would have meditations and serve the guests with food.

Preaching is very important in Islam. In fact only that man is said to be true and firm in faith who has a genuine desire to lead and guide others to the right path. A saint is like a tower of light which enlightens its surroundings. Hazrat Sani Sahib R.A. had an unquenchable desire for preaching. He arranged for many public meetings for the preaching of Islam. In his last days, he used to teach Tafseer-e-Haqanni تفسیر حقانی after morning prayers. He established a religious school known as 'Jamia Hazrat Mian Sahib's where students were taught Holy Quran and Hadith and where free boarding and lodging was provided to them. Every day a student would deliver a speech for 15-20 minutes while others would listen to him. It would not be out of place to mention the names of celebrated Ulemas and Scholars like Maulana Abdul Ghafoor Alvri, Maulana Abdul Ghafoor Baghbanpuri, Maulana Muhammad Ishaque, Maulana Akbar Ali, Talib Hussain Shah and Maulana Muhammad Shafi Okarvi who drank deep at this fountain-head. On the 11th of every lunar month Hazrat Sani Sahib R.A. arranged for a special gathering in the mosque. Recitations from the Holy Quran were made, and speeches were delivered. At the end prayers were held to invoke God's blessings on the sacred soul of Hazrat Ghausul Azam, Sheikh Abdul Qadir Jilani R.A. There would have been a very intoxicating and captivating spiritual display. Hazrat Sani Sahib R.A. celebrated Siddiq-e-Akbar Day every year.

Hazrat Sani Sahib R.A.

used to send preachers to the rural areas to preach Quran and the Sunnah to the public at large. This had a very salutary effect and the public began to appreciate the tenets of Islam.

unmanageable tendencies. A single glance could do the job. One day Hazrat Mian Sahib R.A. took him on the roof of the mosque in spite of chilling cold and said, "Ghulam Ullah", should I tell you who I am?" Hazrat Sani Sahib kept silent. Hazrat Mian Sahib R.A. repeated the question, but no answer was received in respect thereof. Hazrat Sani Sahib tried to understand this metaphysical question. At last he came to the point and one day he said to Hazrat Mian Sahib R.A. "If you give me a spiritual favour people will dub me young Mian Sahib." Hazrat Mian Sahib R.A. kept silent at the spot and then sent for him after Friday prayers and cast a divine look with the result that he was enraptured with ecstasy. Hazrat Sani Sahib R.A. spoke a few sentences, which surpassed all the mystical and spiritual boundaries of 'Maarfat' (Enlightenment) معرفت. Hazrat Mian Sahib R.A. gave him a special attention and he was normal after a while. Then Hazrat Sani Sahib R.A. said, "Wonderful! You have put my hand in the hands of Hazrat Abu Bakr Siddiq, R.A." After that day Hazrat Sani Sahib R.A. enjoyed 'Zikr' and 'Fikr'.

When Hazrat Mian Sahib R.A. was seriously ill and was on the brink of passing to the eternal world, he sent for Hazrat Sani Sahib R.A. (Hazrat Syed Noorul Hasan Shah and Baba Abdullah Ferozepuri were also there), and gave him a counsel at this critical juncture (1) Don't Worry. Try your utmost to entertain the guests, (2) Lead the Friday Prayers regularly, and if possible, lead the other prayers also, (3) Tell Mian Ibrahim and Haji Abdur Rehman that they would be responsible to look after the mosque and to lead other prayers except Friday prayers, (4) If any one comes to you for Baiat بیعت (to become a disciple) take the oath of allegiance from him. God Willing, you shall not lack any thing

After Hazrat Mian Sahib R.A. had left for the immortal world, people came to become disciples of Hazrat Sani Sahib R.A. He acted upon the advice of Hazrat Mian Sahib R.A. By the grace of Almighty, there is nothing to be yearned by the Sajjada Nasheen. سجادہ نشین. Curator There is a vast arrangement of Langar (Free Public Kitchen) at Urs, عرس and besides this dozen of people ate food daily at the house of Hazrat Sani Sahib R.A.

Hazrat Sani Sahib R.A. was well built and possessed good health with an illuminating and saintly face. Hazrat Sani Sahib acted upon Shariat (شریعت) whole heartedly. He led the Friday prayers He spent a lot of his time in the mosque

Sahib R.A. struggled hard to revive the Muslim Culture and made people conscious of the golden traditions of Islam. They became firm and enthusiastic Muslims, and their love for the Holy Prophet (P.B.U.H.) was great. Hazrat Sani Sahib R.A. propagated the mission of Hazrat Mian Sahib R.A. and he worked tirelessly with the singleness of purpose and with devotion of a staunch Muslim. Today the people who have some attachment with Hazrat Sani Sahib R.A. are usually those who say their prayers regularly, keep beards on their faces, are honest in their dealings with others and are trusted by other Muslims. In their hands, the properties and lives of other Muslims are safe. They tend to organise a society which is more independent and happier than a Utopia. Hazrat Sani Sahib R.A. passed on to the eternal world on 7 Rabi-ul-Awal, 1377 A.H. at the age of 67. It is encouraging to note that the work started by Hazrat Sani Sahib R.A. is carried on further with gusto and excellance by his younger son Hazrat Sahibzada Mian Jamil Ahmed today, which proves that ideas and good deeds of the pious never die, and due to God's blessings, they are revived time and again. If for a certain reason there is a lapse, there is an upsurge again. The work done by Hazrat Mian Jamil Ahmed Sahib is so vast and brilliant that it can be guessed that we are on a new horizon again. Hazrat Mian Jamil Ahmed Sharaqpur is a distinguished spiritual leader. He was born in 1933 at Sharaqpur Sharif. He is the paternal nephew of Hazrat Mian Sher Mohammad Sharaqpur who was one of the greatest spiritual guides of the sub-continent during the British Rule and he is the younger son of Hazrat Sani Sahib R.A. Hazrat Mian Jamil Ahmed Sahib got his basic education at this famous spiritual *Austana* آستانہ. Hazrat Mian Jamil Ahmed did his Matric from Sharaqpur High School. He acquired further knowledge of Persian. He used to stay in Maqbool-e-Aam Press Chowk Dalgan Lahore from 1957 to 1964. Every Thursday there was a gathering for Zikr and meditation. After 1964 he used to stay in Madina Press Ganpat Road outside Lahore Gate. At the age of 23 years only, he started doing his duty as a Sajjada Nisheen (Curator) after his father Hazrat Sani Sahib R.A. had passed away.

Pirzada Iqbal Ahmed Farooqi M.A. writes in his famous book "*Tazkra Ulama-e-Ahil-e-Sunnat-wa-Jamait Lahore*" تذکرہ علماء اہلسنت و جماعت on page 375: "After his father passed to the eternal world, the Khulafas, disciples and all the lovers of the *Austana Alia* confirmed and accepted him as Sajjada Nisheen with pleasure. People come to become his disciples. Wherever he stays, religious scholars came, Zikr and Dhood is recited. Na'ats نعت (Encomium on Holy Prophet P.B.U.H.)

He performed three pilgrimages. On Friday congregations, he would urge people to have pure hearts and simple thoughts. He would quote the following verse from the Holy Quran:

يوم لا ينفع مال ولا بنون الا من اتى الله بقلب سليم

(Today wealth or sons will not benefit except that ye bring a pure heart unto Allah)

He had a special love for *Mathnavi Maulani Rumi* مثنوی مولانا رومی and *Pandnama* پندنامہ of Sheikh Attar. He read many of their verses. Hazrat Sani Sahib R.A. often quoted this example from Mathnavi of Maulana Rumi, "Just as rough iron is cleaned by a File, our hearts are purified by Allah's Zikr (reciting Allah's Names and Attributes)". Hazrat Sani Sahib R.A. had a deep respect for the followers of Hazrat Mian Sahib R.A.

Hazrat Sani Sahib R.A. participated fully in the *Tehreek-e-Khatmi-i-Nubbuwat* تحریک ختم نبوت in 1953. With many of his followers, Hazrat Sani Sahib R.A. went to Wazir Khan's Mosque to participate in the gathering and ordered his followers to present themselves for arrest, which they did willingly, Maulana Muhammad Shafi Okarvi was arrested and sent to Sahiwal Jail. Hazrat Sani Sahib R.A. went there with Maulvi Akbar Ali to see him in the Jail.

Hazrat Sani Sahib R.A. took an active part in *Tehrik-e-Pakistan* تحریک پاکستان. He visited many places and attended the gatherings of the Muslim Leagues for this purpose. He ordered his followers to support the Muslim League whole-heartedly. He arranged many gathering to introduce Quaid-e-Azam and Muslim League to the public at large. Haji Zaheer Ahmed Niazbegi says, "Hazrat Sani Sahib R.A. arranged multifarious gathering at Sheikhpura. Famous Leaders of the Muslim League like Nawab Mamdot and Sheikh Karamat Ali Advocate attended the gathering where Hazrat Sani Sahib R.A. was President of meeting. A large number of followers of Hazrat Sahib R.A. and other public participated in the meeting and it was a very successful gathering."

During the times of Hazrat Mian Sher Muhammad Sharaquri R.A. people were deeply affected and influenced by the British Culture due to the British Regime. They had not only forgotten the Islamic way of life but also thought it insipid and colourless one. Hazrat Mian

- (17) Hazrat Mujaddid and his Critics حضرت مجدد اور ان کے ناقدین
- (18) Al-muntakhabat Min-ul-Maktubat Hazrat Imam-e-Rubbani
Mujaddid Alif Sani R.A. المنتخبات من المکتوبات امام ربانی
حضرت مجدد الف ثانی
- (19) Tatimma Mairaj-ul-Nubuwwat. تتمہ معراج النبوت

Hazrat Mian Jamil Ahmed participated in "Tehrik-e-Khatam-Nabuwwat (تحریک ختم نبوت)" addressed and led the processions. He was arrested, was put to jail and was relieved there after. At last Government was compelled to pass an ordinance by which Qadianis were termed as 'non-Muslim Minority'.

In 1973, flood destroyed the properties and crops of the people. Hazrat Mian Jamil Ahmed opened a dispensary where each kind of patient was treated by famous physicians like Hakim Nayyar Wasti. About one thousand patients took medicines from the dispensary daily, Hazrat Sahib provided Ration (Wheat Floor etc.), clothes Holy Qurans etc, to the people at large.

The Jamia Hazrat Mian Sahib established by Hazrat Sani Sahib R.A. had been taken over by the Auqaf Department, but Hazrat Mian Jamil Ahmed started another institution known as "Darul Moballigheen, Hazrat Mian Sahib", دارالمبلغین حضرت میان صاحب where students are given free religious education. If it is difficult to have

start, it is rather more difficult to maintain the standard achieved. This work is beautifully carried on by him. During the last two years there has been a very heavy time on the Sunni Muslims in Pakistan. It was difficult for them to gain consciousness. It was Hazrat Mian Jamil Ahmed Sharaquri and other Ulemas and dignitaries who worked for their uplift and betterment. Sunny Conferences were held in every nook and corner of the country. The spiritual inspiration of Hazrat Mian Jamil Ahmed Sahib another Ulemas gave them an impetus and his staggering community stood up to fight the aggressive forces. He likewise urged the Sajjada Nasheens (Curators) to rise up to the situation to do their duty, to understand the problems of the masses and work for their solution, failing which, he said, they would be rejected by the people.

are sung. Life and aspiring events of the holy saints are read and recalled to strengthen and revive the faith. In silence, the followers of Nuqshbandia order are seen in meditation. Hazrat Mian Jamil Ahmed is the magnanimously kindest Sajjada Nisheen of the present time. He entertains guests with courtesy, his public kitchen is vast, he is a sincere friend and is very kind to his followers." Hazrat Mian Jamil Ahmed has published many books about Islam and he is equally popular in the circle of religious scholars and spiritual guides. He performs pilgrimage every year and prays to God at night in the late hours. He often visits Islamic world and talks with the descendents of Nuqshbandia Order. He visits the shrines of the great saints of Pakistan. In the elections of 1970 and 1977, he contested for the seat of the National Assembly from Kasur constituency and got good many votes. A large number of his devotees are scholars, speakers, Journalists, rich and poor also. When Hazrat Sahib published "Imam-e-Azam Number" امام اعظم نمبر of his magazine 'Noor-islam, it was warmly appreciated in the literacy circle.

'Aulia-e-Nuqshband number' اولیائے نقشبند نمبر of monthly Noor-e-Islam is the most literary and articulate of the books published by him. Its overwhelming success and popularity is the proof of its immense appeal it makes to the whole range of man of good will. The book has been called a master-piece of religious literature. Hazrat Mian Jamil Ahmed published the following books and distributed them free of cost:

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|------|--|-----------------------|
| (1) | Sada-e-Haq | صدائے حق |
| (2) | Tunwir-e-Harm | تنویر حرم |
| (3) | Muniatul Musall | منیتہ المصالی |
| (4) | Khazina-e-Ma'rfat | خزینہ معرفت |
| (5) | Irshadat-e-Mujaddid | ارشادات مجدد |
| (6) | Maslak-e-Mujaddid | مسلك مجدد |
| (7) | Maqalat-e-Yaum-e-Mujaddid | مقالات یوم مجدد |
| (8) | Monthly Noor-e-Islam. | ماہنامہ نور اسلام |
| (9) | Sher-e-Rubbani number of Noor-e-Islam. | شیر ربانی نمبر |
| (10) | Imam-e-Azam Number of Noor-e-Islam. | امام اعظم نمبر |
| (11) | Auliya-e-Nuqshband Number | اولیائے نقشبند نمبر |
| (12) | Manasik-e-Haj. | مناسک حج |
| (13) | Fazail Syedna Hazrat Siddiq-e-Akbar R.A. | فضائل سیدنا صدیق اکبر |
| (14) | Sarhind Sharif | سرہند شریف |
| (15) | Juzba-Tul-Shauqia | جذبۃ الشوقیہ |
| (16) | Lamhah-e-Fikria | لمحہ فکریہ |

He sees and hears and speaks and replies and can come into the closest personal touch with His chosen ones. He tries men and rewards virtue and punishes vice. He acts with justice and with truth, but His will is inscrutable though He acts according to definite unalterable ways ;

God is the Light of the heavens and the earth. His knowledge comprehends everything in the heavens and the earth, nothing is hidden from Him and the slightest movement does not escape His notice ; The physical eye cannot see Him ;

He is the beginning and He is the end ; He is without and He is within.

Abd (عبد) That which is manifest. First'abd is Prophet (s.a.w.) and from this first'abd other' abds are manifested. The first 'abd is a barzakh between God and the creation.

Arif (عارف). One who observes the Zat (ذات) and attributes (صفات) and actions (اعمال) separately, and in conjunction with each other in his state (حال) and not merely talks of these. One who has most consciousness of these himself in the irfan (عرفان) or knowledge of God.

Ahwal (احوال). (Singular 'Hal'). Ahwal are conditions to which the 'abd (عبد) is transferred by purifying his nafs ; conditions that overshadow one's being spontaneously like fear, happiness, zest, love, rage etc.

As'hab-i-Suffa or Ahl al-suffa (اصحاب صفه) (The People of the Verandah) : They were companions of the Holy Prophet who dwelt in Masjid-i-Nabvi in Medina and led an exceedingly austere and ascetic life. They had devoted their lives for preaching and propagating Islam.

Ad'm (عدم). (Nothingness). This is of two kinds ; Real and Relational. Real ad'm does not exist ; for if it did, it would be the opposite of God and would no longer be ad'm. Thus its existence is impossible. Ad'm is a name without the named ; merely for the purpose of argument, a name is given to it. It has no Zat (ذات), it is only an ad'm in words (عدم ملفوظات).

Some Terms of Tassawuf Explained

By

SARDAR ALI AHMAD KHAN

Allah. The invisible Being who is worthy of worship. Name applied to God, implying all the attributes of perfection. The word is used in the first stage of infinity where all indications are dropped in the second stage the attributes of perfection are predicated, and in the third, where such attributes become detailed, they indicate the named (Musamma).

The Allah of the Quran is both transcendent and immanent, in close personal touch with the Universe and Man and still infinitely exalted above His Creatures. He is the Creator who creates things out of nothing by a sheer act of will. When he desires to create a thing He only says, "Let it be", and there it is. He creates Matter as well as Form. He created the Universe and the angels, before He created man ;

He is the incessant source of life ; everything and every being exists and persists through Him ;

He is endowed with the highest attributes ; He is the only self-sustaining, external and necessary Being and everything else is created and has a contingent existence ; Although everything lives through Him, nothing is like Him and He transcends everything ; He cannot be contained by the Universe and cannot be bound by time and space. He is in every thing and specially in the soul of man (وفي انفسكم افلا تبصرون), because it was His own spirit which He breathed into man ; everything except His own Being is perishable. The whole Universe is His revelation, but He reveals Himself more directly and personally to His chosen creatures to guide them and the others through them ;

He does not incarnate Himself, no man, be he most perfect among men, can ever rise to be equal to Him. The infinity of God's knowledge and power are immensely superior to any thing attainable by man ;

image of the world. Qalb is a drop in the oceans of ruh, which has manifested itself in limitation according to the nature of the physical body. It is compounded of the subtle ruh and the coarse body ; and has thus established connection between the two. Qalb receives impressions from the external world through the five external senses, and then from the internal realm through the five inner senses (viz., Thought, Instinct, memory, Reasoning and Fancy). It is the centre of Divine consciousness in man. (Qalb-ul-Momin' Arsh-Allahi). It reflects all the Divine names and attributes at once, and turns its face under the influence of different names, like the needle of a compass. The mercurial coating of this mirror is the body. When one perceives an object, an impression is carried to the brain, one or more five senses contributing their quota through their respective channels. The commonsense (حس مشترك), one of the five internal or inner senses, then adjusts these impressions and forms in the required image ; and these images are carried to the ruh through one of the other four internal faculties (قوائى باطينه), viz., imagination (خيال), Thinking (متصرفه) Instinct (واهمه) and Retentiveness (حافظه). An adept does not see an object ; he sees it as the manifestation of God's attributes and names ; and so the impression that his Qalb, which is the mystical commonsense, carries to the ruh (soul) is the manifestation of Divinity without.

There are three aspects of this Qalb ; one is Qalb-i-munib, from which good khatrat manifest themselves, and another is Qalb-i-Saleem which displays love of God and fondness for, irfan ; and the third is Qalb-i-Shahid, which discerns the presence of God in every object.

Taiyun. (Limitation). God's consciousness of Himself was His first Taiyun. The second taiyun was consciousness of His attributes. These are the internal taiyunat. Arwah, mithal (مثل) and ajسام are external tai-yunat.

Tajalli. The illumination of Zat. When zat dawned upon itself, it appeared and this was Nur-i-Muhammad (s. a. w.) as stated in the Hadis-i-Jabir. Tajalli is the appearance of Zat in tai-yunat.

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Relational ad'm (عدم اضافی) is the reality of a'yan— which are clothed in the existence of God (according to the Shuhudiyyah School) ; or according to which God manifests Himself (according to the Wajudiyyah School) ; i.e., the relation that exists between God and forms of abad in His knowledge is God's own existence. The a'yan (عیان) are forms which are not differentiated from Him in the very first stage of Tanazzulat.

Abdal (ابدال). These are seven Auliya who guard the seven continents. They are called abdal (those who change), because they can change into any form they please. They can be present in one place, and show themselves in their casual bodies in different places.

There is yet another class of Abdal who are mystical officers of the Divine court and their numbers is forty.

Asma (اسماء) (Singular Ism) : An Ism is the Zat (ذات) looked at from a particular view-point becomes a shan (شان) and then a sifat (صفت). This aspect or sifat of the Zat becomes operative (فاعل) and appears in form, and the form is that by which it is sensed.

Asma-ul-Husna (the Beautiful of God). The Names are applicable when their counter-aspects are in manifestation ; and are sensed in their aspects of forms.

Tajrid (تجرید) is solitude. Complete severance from everything connected with the world and the act of giving away everything (in alms) one owned.

Tafrid (تفرید) or Renunciation. It entailed a breaking away from oneself, representing a lack of concern for the future and a total freedom from any inner anxiety.

Qalb : (قلب)

To the sufis, the study of the esoteric is the science of the actions of the interior which depended on an interior organ namely, the heart. To externalists the qalb was only a physical organ of flesh and blood but to the sufis it was a spiritual organ and for them an illuminated heart was a mirror in which divine quality was reflected.

Qalb signifies the borderland between Ruh and Nafs or so to say, between light and darkness. The heart or Qalb turns and directs itself to the 'Ism' that presents itself before it, or it takes an inverted

Zikr is founded on the following verses in the Quran. He (Allah) is first. He is last. The Manifest, and the Hidden, and Who knoweth all things!". He is with you wheresoever ye be". "We are closer (to man) than his juglar vein". Whichever way ye turn, there is the face of God". "God encompasseth all Things" "all on earth shall pass away, but the face of thy God shall abide resplendent with majesty and glory. [T.P. Hughes in A Dictionary of Islam, London 1935].

In Zikr there is repetition of God's name or names and it is performed both communally and in seclusion. Zikr performed either mentally or in low voice was recommended to by the Naqshbandis and this was termed as zikrai-khafi. The disciples of Qaderiya and Chishtia Orders generally performed Zikr-i-Jali in which recitation is loud. Both forms of Zikr involved control of the breath and over inhalation and exhalation. The formulas for Zikr differed from one spiritual order to another, but generally each zakir recited either different syllables of the Kalima 'La Illah-illa-Allah', Allah Hu, Allah Ho Allah or some of the many names of God.

Zikr performed collectively at khanqah enabled the pir, khalifa or senior disciples to supervise the progress of their understudy or junior partners. Zikr was followed by muraqaba (meditation) to allow the individual thoughts on some particular verse of the Quran and or of Ahadis. In Zikr-i-Ruhi, both the Zakir and zikr disappear and the relish of zikr alone remains.

Ism-i-azam. (The Great Name) of God is Allah. Some consider it to be Rahman ; and some consider it to be either Raheem or Hayy (the Living one) or Qayyum (the eternal one). The asma are either of Zat like Allah or of Sifat like Qudus (Holyone, Salam everlasting peace), Aleem (all-knowing), Murid (the willer). To remember God (in zikr) by the Zat name is to show honour to all His other names ; whereas

Tanzih. Since God's attributes are infinite, we cannot form an idea of them from our limited attributes. God in His own attributes is in Tanzih.

Uruj. This is to reach the station of Wahdat. The salik travels from alam-i-ajsam annihilating his body in sight or in thought, to alam-i-Mithal. He annihilates alam-i-mithal and travels to alam-i-arwah, thence to alam-i-ayan, thence to Wahidiyyet, and Wahdat, in the reverse serial order in which he descended; and thus reaches the point from which he had descended. The urj of salik is upto Nur-i-Muhammad (s. a. w.) and the Uruj of Muhammad (s. a. w.) is upto God Himself (Ahdiyyat), for the Prophet is the barzakh between Ahdiyyat and Wahidiyyat.

Wajd. Attraction towards God. It is also called jazba.

Wajh-Zat. "Wherever thou turnest thy face, there is the wajh (Zat) of God". (Fa aynama tawallu fa samma wujhullah). The question arises that if wajh is Zat, is it 'shay' also? The Qur'an says: "every thing is, or is to be annihilated, except His visage (Kulla sheyin halika illa wajhahu) i.e., the face or the zat is not, or is not to be, annihilated. When an exception is made, it must be from a group of its own species. There is only one zat and that of God.

Zahir. (ظاہر) External. When taiyun becomes more and more in evidence, Externality becomes more and more pronounced. Words written in ink are not seen in darkness. As more and more light is thrown on them, they become more and more prominent, i.e., they become Zahir, meaning thereby that they come into Externality or Manifestation. Zahir screens the batin (internality). The more the attributes are manifest, the more Reality becomes hidden. Hence it is said; "knowledge is a great screen" (العلم حجاب الاكبر).

Zikr (Dhikr). Its literal meanings would be 'remembrance' or 'recollection', but in the terminology of Tassawuf it meant a spiritual exercise designed to expel everything which separated the earthly individual from the Divine. Zikr enables a sufi to experience Allah's presence in every niche and corner of his being.

300, called Akhyar, and, 40, called Abdal and, 7, called Abrar, and 4, called Awtad, and, 3, called Nauqaba, and, one called Qutb or Ghaus. All these know one another and cannot act save by mutual consent (Kashful Mahjub).

A'yan : Thought – forms of the Zat. A'yan are the outlines in which the existence appears ; they are realities, so far as God's knowledge is concerned, while a'yan are unrealities, so far as their externality is concerned. They are called Thabitah (ثابتة) as they are 'permanent' unrealities externally. Philosophers, call them non-existent thing (desired) and mahiyyat (ماهیت). Since they are permanent in God's knowledge as ad'm-i-Malfugi, they are called Ayan-i-Thabita. They are thus eternal in God's knowledge; in externality their manifestation is fleeting. They cannot be said to non-eternal in their inward aspect ; for then God's knowledge will have to be considered non-eternal, which is impossible. Ayan begin after the stage of Wahidiyat (وحدیت), where their manifestation begins, and when they are called Ayan-i-Kharja which are subject to annihilation.

Buruz (بروز) This term denotes the influence of one soul on another, both being where they are. The soul is neither within the body nor without it. Its sight is the physical body. When it sees Izrail, the Angel of Death, it is so enamoured of him that it shifts its sight to the mithal body ; and the physical body dies. When it shifts its sight to the body of rooh, the mithal body also disintegrates, In Buruz, the soul of one individual influences the soul of other (and consequently the physical body of the Latter), both being where they are, (there being no change in the influencing soul).

Barzakh (برزخ) A barrier of separation between two things, whether allied to each other, or not ; mithal is barzakh between the casual and soul world. According to Shah Wali Ullah of Dehli, barzakh is the state after the earthly life, confining the term mithal to pre-natal condition, although the two terms are promiscuously used ordinarily. In barzakh man assumes a form befitting his humanity and remains in it till the day of judgement. It is only the luminous bodis (of Auliya and pious persons) that hear, call and prayer,

remember him by the Sifat name as to limit him to that name. When you remember Him by a particular name that name must manifest itself, e.g., if a sick man calls out "Ya Shafi (O Healer Divine) he must get well at once; but in most cases this does not happen because he does not know the exact name and the exact way and circumstance in which he has to call out that name. Hence it is safer to call Him by His personal name than by His Sifati names.

Aulya (اوليا) (Singular, Wali) ; Man who obtain proximity to God and ascend from the lowest to the highest rung of the (spiritual ladder. There are two categories of Aulia, Abul Waqt (father or controller of the time) and Ibnul waqt (Son of the time— one who swims with the current of time), Abul waqt annihilates his will in the will of God and in him the will of God alone manifests itself and he does what God wills — He works wonders and performs miracles. Ibnul waqt observes the manifestation of asma and adjusts himself to the requirements of those asma. According to Shaikh Ali Hujweri the Aulia are the governors of the universe; they have become entirely devoted to His business, and have ceased to follow their sensual affections.

Through the blessing of their advent the rain falls from heaven, and through the purity of their lives the plants spring up from the earth, and through their influence the Muslims gain victories over the unbelievers. Among them there are four thousand who are concealed and do not know one another and are not aware of the excellence of their state, but in all circumstances are hidden from themselves and from mankind. Shaikh Hujweri affirms that he had ocular experience (خبر اعيان) of this matter. But those who have power to loose and bind are the officers of Divine court there are,

ascends the successive stages of absolute by Mujahadah (مجاهده), has vision according to that stage. In the limited, the vision is of the limited ; in arwah, the vision of arwah. While the absolute sees the limited, the limited cannot see the absolute. To see the absolute, one must merge in the absolute itself. But this is a matter to be felt and realized and not talked of.

The Deedar of Zat in this life, however, lasts for an infinitesimal part of a minute in the case of ordinary salik, and a little longer in the case of auliya.

It is only the man who searches for Totality in the Total, the All in the all, that has vision ; and this is to be in this world only, for, as the Quran says, he who is blind in this world is also blind in the next (Per Surah Bani Israel XVII : 72 "La tudrikuhul absar wa hua Yudrikul absar wa hua lateefun khabir)". The sight does not see Him, He sees the sight. He is subtle and nice-discerning. The bodily eye becomes the mind's eye in Deedar.

Faqir (فقير) Faqirs keep the grace given them hidden.

Faqir is a person who leads a life of poverty and resignation to God's will.

Fana (فنا) The early sufis described 'fana' as annihilation of the consciousness of manhood ar ubudiyya.

(fi-Shaikh) : To consider one's self as existing in the form of one's pir ; and to annihilate one's self in him, Fana-fil-Rasool, to do the same in the case of the prophet.

Fana-fillah, the same in God.

It is note worthy that, Abd is ad'm and does not exist; for none exists but Allah. The existence of 'abd is only the manifestation of the sifat of Allah. In fana, the Salik loses consciousness of himself; hence here is the ad'm of cognition, and not the cognition of ad'm.

Farq. To differentiate, abd from Rabb is Farq; and to identify 'abd with Rabb in existence is jamaa (جمع). The Naqshbandis do not approve of the theory of Jamaa and they discard the Wajudi

while the dark bodies (of sinners) engrossed in their own (past) character do not.

Bay't or Ba'it (بيعت). Paying homage by laying the palm of one's hand on that of another— —a Pir by preference.

Baqa (بقا). Literal meanings— —subsistence. The subsistence is in the contemplation of Allah. In the condition of Baqa the 'abd is not hindered from seeing God on account of materiality, which is only ad'm. According to Shaikh Ali bin Usman Hujwari Data Ganj Bakhsh, 'baqa' indicates God's subsistence in man. Ibn-i-Arabi's view is that Fana symbolized the passing away of all forms and Baqa was a perpetuation in the Divine Being.

Batin (باطن). The interior of every form or world, e.g., the Batin of alam-i-nasut (the material world) is alam-i-mithal (the world of similitudes), the batin of alam-i-mithal is alam-i-arwah (the soul-world), the batin of alam-i-arwah is alam-i-a'yan (which is Wahidiyat) and Dhat or Ahdiyati is the batin of Alam-i-a'yan. Sometimes batin is applied to all the worlds from mithal upwards and Zahir only to the casual world.

Durratul-Bayada (درة البيضاء). The first intelligence. The next name is Nafs-i-Kul, which is called Durratul-Ahmar or the Red crysolite.

Deedar (دیدار)— —The Vision Beautiful. Deedar-i-Ilahi is the special privilege of man, as the vicergent of God on the earth. In his book "Futuhāt-i-Makkiya", Abn-i-Arabi has quoted a Tradition of the Prophet "God is Hidden from the Intelligences (angels) as He is hidden from our eyes. The angels are in search of Him, as you are in search of Him".

According to Sufis, when the 'abd reaches his 'ayan, he loses his egoism and then his vision becomes God's vision of himself. He becomes Hu Hu (He, without attributes) in the highest stage; in the lower stages, he has illuminations like lightening, etc. The 'abd cannot vision the absolute; the finite cannot realize the infinite except through the screen of sifat; but in his journey on the upward are the salik travels towards the absolute and infinite; one who

Huzoor : (حضور) (presence is "presence of the heart", as a proof of intuitive faith or yaqin, so that which is hidden from it has the same force as what is visible to it.

Izterab (اضطراب) Anxious uncertainty.

Itequad (اعتقاد) A firm conviction.

Ilm (علم) The laws of shariat are based on ilm-al-yaqin or knowledge through inference; the struggles of the Tariqa (طريقة) depend upon 'ain-ul-yaqin (عين اليقين) or knowledge through perception, and the acquisition of Haqiqa is a matter of haqqal-yaqin or through intuition. The traveler on the path of Shariat is the knower, the traveller on the path of the Tariqa is the perceiver and the traveller on the path of Haqiqa is the taster. "Thus Shariat is learning, the Tariqa is serving and the Haqiqa is illumination. The devotee should fitly acquire the knowledge of the Shariat and then burn himself on the path of Tariqa and ultimately kindle the lamp of Haqiqa. "[Miratul Arifin].

Ibn-i-Arabi says "ilm belonged to the intellect and ma'rifa or intuitive knowledge to the soul.

Itebarat. Suppositions or fancies or hypostases. They are four in number, (i) existence, (ii) knowledge, (iii) light and (iv) self observance. The Zat was in existence, and the discovery was His Ilm (Knowledge involves the knower and the known, His ayan. (Existence of God is logically prior to the existence of ayan, which are forms of His manifestation).

Ishq (Love). God's first batini (internal) manifestation was "Love to know Himself"; and the result was the "form of the First Intelligence" in His Knowledge, which was Haqeeqat-i-Muhammadi (the Reality of Muhammad, s. a. w.). This latter therefore was the beloved of God; hence the title of Muhammad (s. a. w.) came to be Habibullah (the beloved of Allah). 'Ayan and Arwah come on in the later stages of Tanazzulat, and Love comes in the very first among internal manifestations.

The sight of Haqeeqat-i-Muhammadi or Ruh-i-Azam as it is otherwise called, was on the mithal and casual bodies of the Prophet (s. a. w.); whereas the sight of a lower manifestation, that is, the

theory 'To see abd in Rabb and Rabb in abd is farq-ma' al-Jamaa.' (فرق مع الجمع)

Futuh (فتوح) The unsolicited gifts from devotees.

Faiz-i-Aqdas: Manifestation of ayan in Zat, before external manifestation; and Faiz-i-Muqaddas is manifestation of asma externally, according to forms in God's knowledge.

Fikr. To think on the attributes of Allah and the identification of Rabb and 'abd. "Do not think on think on the Zat, but think on His attributes and His blessings. "A moment's Fikr is better than service in both the worlds."

Ghaaybat (Absence) It is "absence of the heart from all things except God" to such an extent that it becomes absence from itself and absent even from its absence so that it no longer regards itself.

Hal (حال) (mystical enlightenment) Hal involved a changing psychological condition, contrary to Maqam (stage) which was relatively permanent.

Hubb (حب) Love of God. 'The word for Love to God, which means to love what God loves and to hate what God hates. Love of God must not exclude love to man, for love to mankind is the foundation of righteousness' [Hazrat Zunoon Misri]

Haba : The dust-particles, such as you can see in a stream of the sun's light in a dark room. It is the prima matrix, the substance (hayula) of the Divine Thought. There is the haba, the soul-world and the casual world.

Haqq (Truth-Proven) This term is applicable to the first three degrees of the Tanazzulat. 'Ruet-i-Haqq' denotes envisaging God in His Creation.

Haqeeqat : The reality of a thing. The causal world is thing, the mithal-world (عالم مثال) is its Haqeeqat. The latter again is thing, and the soul-world (عالم ارواح) is its Haqeeqat; and so on with alam-i-ayan and 'ilm up to the Zat which is the innermost". It need be noted that Haqeeqat is antonym of itebar. The Zat is the reality of everything; and itebar is the idea of a thing. Whatever conception is formed by us of a thing is its itebar.

significance, as under :

“Khirqa’s cloth is annihilation of intercourse (with people), its two sleeves are observance (hifz) and continence (‘ismat), its two qussets are poverty and purity, its belt is persistence in contemplation, its hem (Kursi) is tranquillity (in Allah’s presence) and its fringe is settlement in the abode of union”.

Khalq. Manifestation from alam-i-arwah to alami-i-nasut.

Latayif. (singular - Latifa) - Anything that is only understood and cannot be expressed in words is called Latifa.

Latayif are six in number (Latayif Sitta), namely (i) nafs ; which is located near the navel, (ii) Qalb, which is located above the heart, (iii) Ruh, present on the right side of the chest ; (iv) Sirr which has its place near the mouth of stomach ; (v) khafi is in forehead ; (vi) while the six latifa Akhfah is on the top of the head.

Of all the sufic orders, only the Naqshbandis and Naqshbandi Mujjaddidis practise on these points.

Lahut (لاہوت). The indescribable realm of Tawhid.

Maqam (مقام) (Station) A salik is required to fulfil (through his practices) duties of a station first before advancing forward on to another maqam. For example, Patience is a maqam from which the salik does not stir towards the next higher stage (of Contentment) until he has completed the duties of the first maqam and got accustomed to it. Then in the ordered sequence come Dependence on God and Submission to God’s Will etc. etc.

If the salik stirs out without completing his course in it, the maqam is changed into hal (static state) in his case.

Muraqaba (مراقبہ). Contemplation. This is done for achievement of complete composure, following the purification of the heart and the self. Muraqaba is known to be the opener of the gates of divine mercy.

Its literal meanings are to keep under sight or to hang down one’s head (in thought). Muraqaba is a practice for freeing one’s qalb from the khatrat of duality, to make the eye of the body and

fifferentiated arwah is on the mithal and causal bodies of the other beings of the earth.

“If it were not for thee O Muhammad, We would not have created the heavens”. If the Ruch-i-Azam had not manifested itself, the arwah of the world could not have manifested themselves.

Jabrut. (جبروت). The world of divine omnipotence.

Jalal. (جلال). Glorious (attributes). The attributes and asma that draw to the centre, and tend to the contraction of the circle of manifestation.

Jamal. (جمال). Manifestation of the attributes of mercy, love expansion of the circle towards the circumference. In jalal, Jamal is hidden and vice verse. Rain, for example, is a manifestation of Jamal. Too much of it becomes a manifestation of Jalal ; and again out of inundations, fresh fields and new populations arise – a manifestation of Jamal.

Kalam. (كلام) (literally means speech or scholastic theology)—is an attempt to answer the question of the relation between divine decrees and human actions.

Khalifa. (خليفة). The silsila system guaranteed the transmission of mystical knowledge acquired by founders of the order to further generations of sufis through their successors, who are termed as Khalifas.

Some distinguished disciples who had been endowed with Khirqas were also sent by their Shaikhs to act as their deputies or Khalifs at different places during their life-times. They were given a document called Khalifat-nama, authorising recipients to disseminate the principles and practices of their respective orders. Each Khalifatnama was formally signed and sealed by the Shaikh and witnessed by one or two of his important disciples.

Khanqah. (خانقاه). A centre for the spiritual elite. A place for those who sought spiritual life. Head of Khanqah was Shaikh, the others were the ikhwan or brethern.

Khirqa. (خرقة). A cloak which marked sufi initiation. Shaikh Ali Hujveri has given allegorical interpretation of the Khirqa's

co-ordinates and harmonizes contrary and conflicting asma manifested in this and the next world.

Muhlikat (مهلكات). The vices or character faults of a human being.

Mujaddid (مجدد). A person destined to lead a revival in Islam of its earlier prestine glory.

Mureed or Disciple (مريد). Tariqat being, an arduous journey involved very many risks and impediments for an intending traveller in the Path. It could be traversed under the strict and able supervision of a Shaikh or Pir who had himself traversed all the hills and dales of the Path, and had survived the rapture of 'States' (مقامات), perceived the nature of actions, and experienced the severity of 'Divine Majesty' and the clemency of 'Divine Beauty.

Disciple initiation was a complex phenomenon. Some pirs (especially, the Naqshbandis) examined the talents and potential of an intending mureed. The period of training depended on the capabilities and receptive acumen of a mureed. Hazrat Data Ganj Bakhsh (in his Kashful Mahjub) writes that a probationary period of three years was prescribed for a novice. The first year of apprenticeship was devoted to serving the people; the second, to the service of God and the third to guarding the heart. Service was intended to fill the trainee with humility so that others would be considered at the expense of himself. The serving of God necessitated a severance from all self-motivation related to both worlds.

Malakut (ملكوت) The celestial and angelic kingdom.

Malfuzat (ملفوظات) The discourses delivred by a leading shaikh to a select gathering of his disciples and visitors.

Nasut (ناسوت) : The world of humanity.

Nafs : (نفس) Is lower self of man. The nafs or souls of ordinary human beings were unregenerate (al-ammara); obedience to the shariat and persistent Zikr enabled sufis to subdue both the unregenerate soul and the blameworthy soul (lawwama). When the soul becomes inspired, it is known as al-mulhima and it culminates in the stage of ~~mutmainna~~ mutmainna or tranquility where the contended soul renounces every thought except that of Allah. The next stage of progress is Marziyye (the approved one) whereby the bond of love

the eye of the heart one and the same. When this is done, there is necessity to close the bodily eye. If not, one has to do this, till one sees the picture of the universal idea of God in his qalb. Muraqaba has a special significance in Naqshbandi Mujaddidi silsila.

Muraqaba-i-Huzoori. When a good Muslim begins a work or takes a step, he says, 'Bismillah-ir-Rehman-ir-Rahim' (I begin in the name of my) God, whose mercy extends to all and whose compassion extends to His friends or the chosen).

A Muslim is thus in muraqaba at every step. In Huzoori muraqaba, the salik thinks he sees by ultimate Reality and sees through His eyes, hears through His ears and works by the Will of God. In muraqaba-i-nazari, a salik thinks that God has appeared in his own form (of attributes), sees through his eyes and hears through his ears.

Mujahada (مجاهدة). To strive against nafas against desire. It is self mortification performed under the guidance of a Pir, strictly adhering to shariat, for achieving purification of the soul.

Mushahada (مشاهدة). It is to see illuminations without the meditation of objects, i.e. to put objects out of sight and have direct illuminations.

Muayanah (معانته). When the salik loses his self in the illuminations.

Mukashafa (مكشوفة). (Lifting of the veil). In this, the secrets of Divinity break on the salik's qalb. He perceives the realities of alam-i-mithal with his bodily eyes.

Mazhar-i-atamm. The perfect manifestation, the perfect man. The Reality of the Prophet was the First Manifestation of God; and the realities of the 'abds are the manifestations of that reality. Each object is a manifestation of some one name; but all the other names (asma) are there in it potentially. Hence each object is a perfect manifestation in itself. The prophet was the embodiment of Jalali (glorious) and Jamali (beautiful) attributes. The first were only potential in him, and the second were in evidence. He was thus a blessing to the worlds (رحمة العالمين). In fact, his Reality

Taba Tabieen (تبع تابعين). Followers of those who had seen one or more of the Tabi'un.

Tawwakal. (توكل). (Complete) trust in God.

Shuyun. (plural of Shan)—Potentialities—like the potentialities of a tree in the seed.

Shathlyyat. Words that come out of the mouth of a Wali in his state of ecstasy.

Wali. (ولى). Person who during his spiritual progress, crossed to a stage of understanding in the relationship between the divine signs and different attributes, and finally searches the Essence of Being.

Yaquin. Is intuitive faith.

Ayniyat. (عينيت). Means sameness. Two identical things have A'yniyat, like wave and sea. A'yniyat holds good in the case of Zat and sifat of God and servant (man) and this ayniyat is a real identification as in the identity of words and ink.

As opposed to ayniyat, there is Ghayriyat which is suppositional or in fancy. This is owing to itibarat in existence.

Qalb. It signifies the borderland between Ruh and Nafs or so to say, between light and darkness. The heart or Qalb turns and directs itself to the 'Ism' that presents itself before it, or it takes an inverted image of the world. Qalb is a drop in the oceans of ruh, which has manifested itself in limitation according to the nature of the physical body. It is compounded of the subtle ruh and the coarse body; and has thus established connection between the two. Qalb receives impressions from the external world through the five external senses, and then from the internal realm through the five inner senses (viz., Thought, Instinct, Memory, Reasoning and Fancy). It is the centre of Divine consciousness in man. (Qalb-ul-Momin, Arsh-Ilahi). It reflects all the Divine names and attributes at once, and turns its face under the influence of different names, like the needle of a compass. The mercurial coating of this mirror is the body. When one perceives an object, an impression is carried to the brain, one or more five senses contributing their quota through their respective channels. The commonsense (عقل سليم) one of the five internal or inner senses.

between the Creator and his Creature becomes strengthened. The soul's final station in journey is nafs al-kamila.

Nafs-i-Rehmani : The human breath keeps the body alive and active ; so also each *ism-i-Rabb* keeps its *ism-i-marbub* in activity. Both these are the manifestations of Derivative Existence (وجوداضائی).

The worlds are the manifestation of this Divine breath ; just as all the words of a language are the manifestations of one simple human breath.

RUH (spirit) : (روح) Shaikh Shahabddin Suhrawardi in his famous work 'Awariful Marrif', while discussing the Quranic verse "They will ask thee concerning the Spirit. Say :

The spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little (AlQuran XVII, 85)", has written that spirit is neither eternal nor subsistent, but created and an attribute of Allah. The animal spirit of man was connected with the digestive organism of the body but the heavenly spirit belonged to the world of command. When it overpowered the baser spirit it transmitted the second nature of the latter and the two were fused ; human beings were then able to receive divine inspiration.

Sabr (صبر) (patience) Sabr is of two aspects. Firstly it is that man upholds patience in his affliction or misfortune ; and secondly, patience to refrain from the things which Allah has commanded us to renounce and has forbidden us to pursue. [Kashful Mahjub].

Sajjada Nashin (سجاده نشین). It has been customary that a spiritual heir (Sajjada Nashin) was nominated by a Shaikh before his death. The Shaikh would bequeath to the heir his prayer carpet called Sajjada, his subha or rosary, his staff (عصا) and personal khirqa.

Sukr : (سكر) Mystic intoxication.

Sahaba. (صحابه). Companions of the Prophet of Islam.

Tabi'un. (تابعون/تابعین). Second generation of Sahaba, who had seen one or more of the Companions of Hazrat Muhammad Mustafa (s. a. w.).

question arises that if Wajh is Zat, is it shay also ? The Quran says : "every thing is, or is to be annihilated, except His visage" (Kulla sheyin halikun illa wajhahu) i.e., the face or the zat is not be annihilated. When an exception is made, it must be from a group of its own species. There is only one zat and that is of God.

Zahir. (ظاهر) External : When taiyun becomes more and more in evidence, Externality becomes more and more pronounced. Words written in ink are not seen in darkness. As more and more light is thrown on them, they become more and more prominent, i.e., they become Zahir, meaning that they come into Externality or Manifestation. Zahir screens the batin (internality). The more the attributes are manifest, the more Reality becomes hidden Hence it is said ; "knowledge is a great screen".

Zikr (Dhikr) :

Its literal meaning would be 'remembrance' or 'recollection' but in the terminology of Tassawuf it meant a spiritual exercise designed to expel everything which separated the earthly individual from the Divine. Zikr enable a sufi to experience Allah's presence in every niche and corner of his being.

Zikr is founded on the following verses in the Quran :

He (Allah) is first. He is last. The manifest, and the Hidden, and who knoweth all things. "He is with you wheresoever ye be". "We are closer (to man) than his jugler vein". "Whichever way ye turn, there is the face of God." "God encompasseth all Things." all on earth shall pass away, but the face of thy God shall abide resplendent with majesty and glory. (T.P. Hughes in A Dictionary of Islam London 1935).

In Zikr there is repetition of God's name or names and it is performed both communally and in seclusion. Zikr performed either mentally or in low voice was recommended to by the Naqshbandis and this was termed as zikrei-khafi. The disciples of Qaderiya and Chishtia Orders generally performed Zikr-i-jali in which recitation is aloud. Both forms of Zikr involved control of the breath and over inhalation and exhalation. The formulas for Zikr differed from one spiritual order to another, but generally each zakir recited either

then adjusts these impressions and forms in the required image ; and these images are carried to the ruh through one of the other four internal faculties viz., imagination (تصور) Thinking (تخیل)

Instincts (وجدان) and Tentativeness An adept does not see an object as an object ; he sees it as the manifestation of God's attributes and names ; and so the impression that has Qalb, which is the mystical commonsense, carries to the rooh (soul) is the manifestation of Divinity without.

There are three aspects of this Qalb ; one is Qalb-i-munib, from which good khatrat manifest themselves, and another is Qalb-i-Saleem which displays love of God and fondness for irfan ; and the third is Qalb-i-Shahid, which discerns the presence of God in every object.

Taiyun. (Limitation). God's consciousness of Himself was His first Taiyun. The second taiyun was consciousness of His attributes. These are the interal tai-yunat. Arwah, mithal (مثال) and ajsam are external tai-yunat.

Tajalli. The illumination of Zat. When zat dawned upon itself. Nur appeared and this was Nur-i-Muhammadi (s. a. w.) as stated in the Hadis-i-Jabir. Tajalli is the appearance of Zat in tai-yunat.

Tanzih. Since God's attributes are infinite, we cannot form an idea of them from our limited attributes. God in His own attributes is in Tanzih.

Uruj. This is to reach the station of Wahdat. The salik travels from alam-i-ajsam annihilating his body in right or in thought, to alam-i-Mithal. He annihilates alam-i-mithal and travels to alam-i-arwah, thence to alam-i-ayan, thence to wahdiyyat, and Wahdat, in the reverse serial order in which he descended ; and thus reaches the point from which he had descended. The uruj of salik is upto Nur-i-Muhammadi and the uruj of Muhammad (s.a.w.) is up to God himself (Ahdiyyat) for the Prophet is the barzakh between Ahdiyyat and Wahdiyyat.

Wajd. Attraction towards God. It is also called jazba.

Wajh-Zat. "Wherever thou turnest thy face, there is the wajh (Zat) of God". (Fa aynama tawallu fa samme wujhullah. The

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different syllables of the Kalima 'La Illah-illa-Allah', Allah Hu, Allah Ho Allah or some of the many names of God.

Zikr performed collectively at khanqah enabled the pir, khalifas or senior disciples to supervise the progress of their understudy junior partners. Zikr was followed by muraqaba (meditation) to allow the individual thoughts on some particular verse of the Quran and or Ahadis. In Zikr-i-Rabi, both the Zakir and zikr disappeared and the relish of zikr alone remains.

A Tip To a Sufi :

“Repentance is a prelude to spiritual progress. Man should seek forgiveness of sins and make for atonement of injuries done or inflicted to others. Munajat (personal prayer) conveniences one to get near to his Lord ..and come near to Him with extreme love towards Him, loving what He loves and abhorring what He abhors, and come unto Him with a realisation of His good gifts and His grace..... Therefore approach God with fear best His favours towards you should cease, and with keen shame best you fall short in gratitude to Him. And draw near God Most High with deep fear of Him and real hope in Him and pay in the recollection of Him . And approach him with assured faith and dependence upon Him, and confidence in Him With gravity of mien, with downcast eyes and humility and approach God with the desire to amend your life ..

Draw near unto Him, choosing humility rather than exaltation, and preferring hardship for the sake of God rather than an easy life, and poverty to wealth and its requirement ... And approach Him with the continuous remembrance of death and the resurrection and the bridge of Siraat (صراط), which must be crossed”.

(Abu Abdullah al-Haris ibn Asad al-Muhasibi Born at Basra in 165 A. H. and died in 243 A.H.)

خودچہ جائے حد بیداریست و خواب

دم مزن واللہ واعلم بالصواب (مولنا روم⁷)

“Indeed, what occasion (is there) for the terms wakefulness and ‘Sleep’ ?

Do not speak, for God knows best what is right.

سر من از ناله من دور نسیت

لیک چشم و گوش را آن نور نیست

تن زجان و جان زتن مستور نیست

لیک کس را دید جان دستور نیست

(جلال الدین رومی⁷)

“My secret is not far from plaint, but ear and eye lack the light (whereby it should be apprehended). Body is not veiled from soul, nor soul from body, yet none is permitted to see the soul”.

یک زمانے در حضور اولیا

(رومی⁷)

بہتر از صدسالہ صاعت بے ریا

“A short time (spent) in the company of God’s friends is better than sincere religious worship of a hundred years”.

Says a sufi :

“Man has within himself an ultra rational and a supersensuous of knowledge to which access is possible not through contemplation but through purification of the heart from all that is ungodly”.

ہر کرا باشد ز سینہ فتح یاب

(رومی⁷)

آوزہر - ذرہ بنید آفتاب

“Whosoever has a door opened in his breast sees a sun in every atom”

آنکہ آوے نقش و سادہ سینہ شد

(رومی⁷)

نقش ہائے غیب را آئینہ شد

“He who has an impressionless and clear breast becomes a mirror for the impression of the unseen”.

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**HAZRAT
MUJADDID
& HIS CRITICS**

by

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NAQSHBANDI MUJJIDIDI

EDITOR MONTHLY NUR-E-ISLAM

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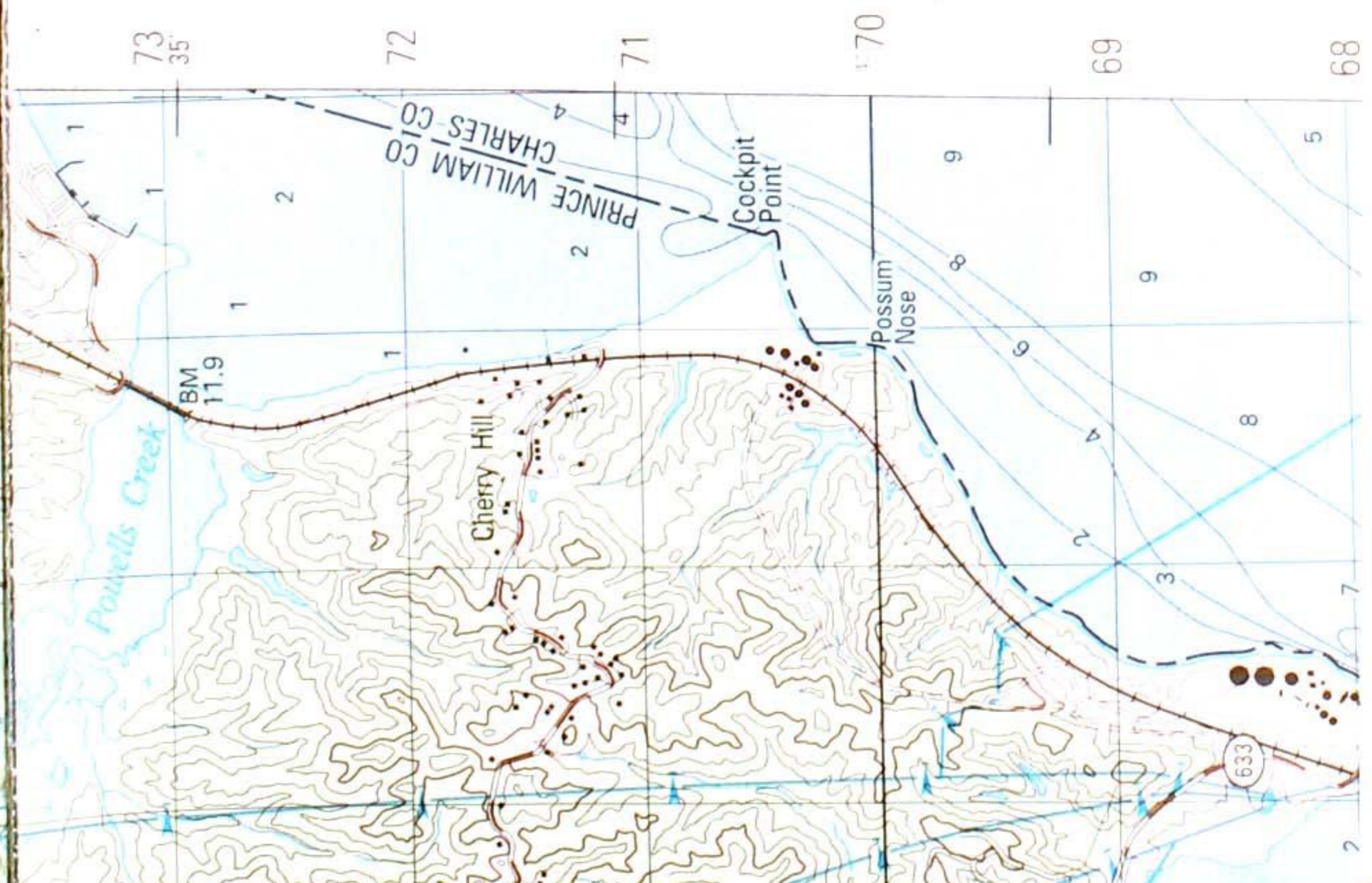
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FOR YOUR SPECIAL ATTENTION

The august personality of Hazrat Imami-Babbani Mujaddid Alf Sani Shaikh Ahmed Farooqui Sirhandi needs no introduction. Allama Iqbal has most appropriately summed up his noble mission in the following verse :

“He is the guardian of Islam in India ;

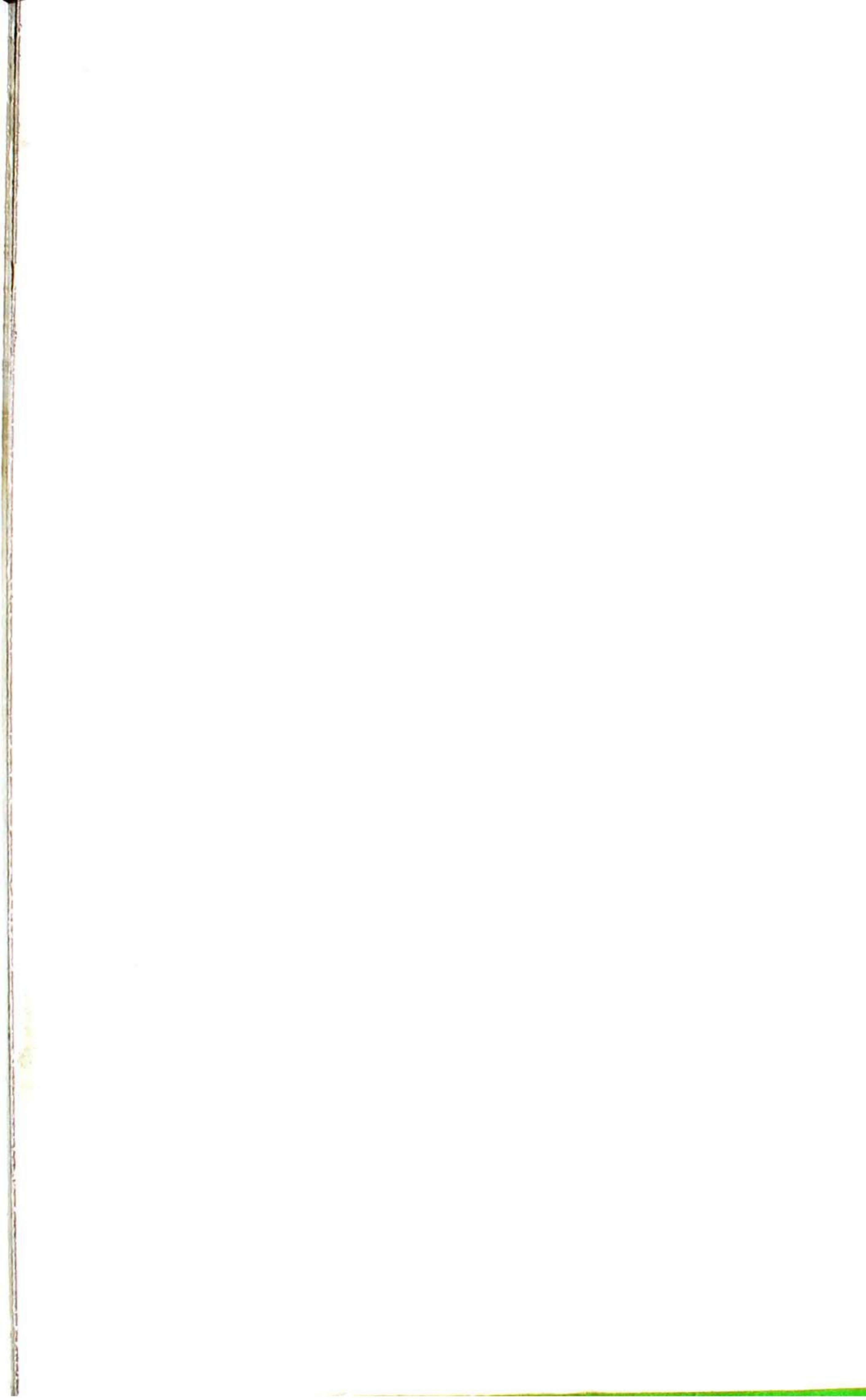
God has in time apprised him of this responsibility”.

It goes without saying that Hazrat Mujaddid Alf Sani, with his courage and intrepidity routed the machinations of the Hindus to put an end to the veneration and steadfast loyalty of the Muslims to the Prophet (s.a.w.) by foisting on them a new-fangled socioreligious imposture. He declared in unequivocal terms that Muslims are an entirely independent body owing no allegiance to anything outside their faith, and thereby laying the foundation of the Two-Nation Theory. As is well known this seed grew in the form of Pakistan in 1947 C.E.

Apart from this, by his (اثبات النبوة) Isbat-un-Nabawwat he reinforced the love of the Muslims for the Prophet (s.a.w.) and repudiated in a most scholarly way, the doubts and suspicions created by the enemies. No wonder, therefore, that Iqbal called him the Guardian of the Faith. Such being the case it is the religious duty of Muslims to undertake the dis-semination of his teachings. They are strongly requested to hold meetings all through the month of Safr-ul-Muzaffar in all parts of the country to convey his teachings and message to all.

SAHIBZADA MIAN JAMIL AHMAD
SHARAQPURI

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کتاب خانہ

ت من
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Naqshbandis

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