

English Translation of Fawa'id al-Fu'ad of Khawaja Nizamuddin Auliya (ہی عل اللہ قرعم)

Fawa'idul-Fu'ad

فوائد الفؤاد

Malfuzat Hadrat Khawajah Nizamuddin Auliya'

(May Allah Sanctify his secret)

[Volumes 1 to 5]

Edited by

Amir Hasan `Ula Sanjari popularly known as Khawajah Hasan Dehlawi

(Allah's mercy be on him)

English Translation by

Justice Dr. Munir Ahmad Mughal

2006

Auqaf Department

Government of the Punjab,

Lahore

مى بسم الله الرحمن الرح

عشق ذوقیست هم نشین حیات

چشیست بر جبین حیات بلکه

آب در میوه خرد عشقیست

بلکه در آب حیات خود عشقیست

لذت عشق، عاشقان دانند

پاک بازاں، جان فشانند

(ی عراق)

[Love is a taste that is fallow of life. Rather tasted on the forehead of the life. Love is the juice in the fruit of intellect. Rather, love itself is in the nectar. Only the (true) lovers know the taste of love. The pious sacrifice their life for the love.]

`Iraqi.[1]

○Fifth Reprint

Preface

In the subcontinent the Muslim era began with the blessed personalities of the Auliya' Kiram. Through those self less and pure hearted human beings Allah Almighty revived the fields of the dead hearts and selves and granted health to the spiritual patients. Through these sincere men of God and the persons disciplined by them Islam was vastly propagated in the far off areas and corners of the sub-Continent and millions of mankind were favoured with guidance. By their training such men of action came to the scene that in their respective periods blew the spirit of faith, certitude, and good action and played a leading role in the field of struggle. The usefulness of this group of the puritans, its services, and its impacts upon the society are preserved in the chronicles of the history of Islam.

Among these selfless, pure hearted darwayshes (fuqara' salihin) and the men of truthfulness there was a saint Sultan al-Masha'ikh Mahbub-i-Ilahi Hadrat Khawajah Nizamuddin Auliya' (ه ی الله ع ل قرحم), who was born in the year 636 AH and died in the year 725 AH. He was of the highest rank of the perfect saints. The Chishtiyah Mystic Order was founded by Hadrat Khawajah Mu`inuddin Chishti Ajmeri but its real popularity is on account of Hadrat Khawajah Nizamuddin Auliya' (ه ی الله ع ل قرحم). He was the *murid-i-khass* and Khalifah of Hadrat Baba Fariduddin Ganj Shakar (ه ی الله ع ل قرحم). He appointed many of his khulafa' in various areas of the country whereby the propagation of Islam was made throughout the country. Undoubtedly, Khawajah Sahib has the pivilol role in the matter of spread of Islam and *tasawwuf* in India.

Among those who were spiritually disciplined under the direct attention of Hadrat Khawajah Nizamuddin Auliya' (ه ی الله ع ل قرحم) and later accepted by the people as the big saints were the personalities like Hadrat Amir Khusro, Shaykh Nasiruddin Chiragh Dehlawi, and Amir Hasan `Ula Sanjari (ن ی جم اجمع ی الله ع ل قرحم) .

faTo get awareness of the teachings of Hadrat Khawajah Nizamuddin Auliya' (ه ی الله ع ل قرحم) his malfuzat are available in the following collections, namely:

1. Fawa'idul-Fuwad compiled by Amir Hasan `Ula Sanjari (ه ی الله ع ل قرحم) ;
2. Afdalul-Fawa'id, attributed to Amir Khusro,
3. Halat Hadrat Chishtiyyah, though most of its contents are only malfuzat and aqwal.

4. Khayr-ul-Majalis compiled by Hayder Qalandar, it also contains a huge quantity of the malfuzat of Khawajah Sahib.

The collection before us is Urdu translation of the FAWA'IDUL-FUWAD (Persian) written by Amir Hasan `Ula Sanjarani (رحم الله عليه). This is the most famous book and Amir Khusro (رحم الله عليه) used to envy its compilation. These malfuzat consist of 188 Assemblies w.e.f. 3 Sha`ban 2007 H to 20 Sha`ban 722 AH which shows that Hadrat Khawajah Nizamuddin Auliya' (رحم الله عليه) was a spiritual healer, a guide of the spiritual way, and a *salik* of the path of *haqiqat* and was on a high pedestal in those faculties. His history speaks of the depth of his knowledge and thought. According to him a Sufi must be a scholar. He stressed upon the significance of the reason and planning. He gave the lesson of love and affection towards the people at large. He taught sacrifice for and service to the people. He was moderate in the matter of the world and seclusion. There was special arrangement to abide by the *Shari`ah* and following the Sunnah of the Messenger of Allah (صلى الله عليه وآله وسلم). He declared the company of the Sheikh necessary to get spiritual benefit. According to him six things were essential for a *salik*, namely:

1. Seclusion;
2. Remaining in *wudu* constantly;
3. Remaining constantly observing fasts;
4. Constancy on observing silence;
5. Continuous link of the heart with the Shaykh; and
6. Removal of all thoughts besides Allah Almighty.

Fawa'idul-Fuwad has been translated from Persian to Urdu by Professor Muhammad Sarwar which is published fourth time by the Department of Auqaf. May Allah Almighty increase the circle of its usefulness. Aameen.

Justice Dr. Munir Ahmad Mughal has translated many books. Some of his published works are:

- Tafsir al-Muqam al-Mahmud of *Maulana Ubaydullah Sindhi's*, published by Maktabah Rashidiyyah, Lahore. In 1983
- Adab al-Qadi and its Sharh. The work was also translated into English and has since been published and being taught even abroad.
- Sad Maydan of `Abdullah Ansari Hirawi by the title Hundred Fields between Man and God. This work has also been published since 1983.
- Ihya al-`Ulumiddin of Imam *Ghazzali* .

- Kimiya-i-Sa`adat of Imam *Ghazzali* .
- Minhajul-`Abidin of Imam *Ghazzali* .
- Fatawa `Alamgiri.
- Fatawa Rizwiyyah of Imam Ahmad Raza Khan.
- Kitabush-Shifa of *Qadi `Iyad*.
- Al-Juz`al-Mafqud min al-Musannaf `Abd al-Razzaq, of Sayyid Siyalawi.
- Arba`in al- Nawawi.
- Arba`in by Shaykh-ul-Islam Dr. Muhammad Tahirul-Qadiri.
- Shafa`at by the Messenger of Allah (ﷺ) by Shaykh-ul-Islam Dr. Muhammad Tahirul-Qadiri..
- Muqaddamah Siratur Rasul (ﷺ) by Shaykh-ul-Islam Dr. Muhammad Tahirul-Qadiri.
- Kalam Bulhay Shah.
- Kalam Khawajah Ghulam *Farid*.
- Intikhab *Hir* Warith Shah.
- Sayful-muluk of *Miyan Muhammad Bakhsh*.
- Jada-i-Rahmat, Na`tia Kalam of Sabih Rahmani
- Kashf al-Mahjub of Hadrat `Ali Hujwayri.
- Kanzul `Ummal of `Ali al-Muttaqi.
- `Usul al-Karkhi.
- Qawa`id al-Fiqhiyyah (Islamic Legal Maxims)
- Maktubat Imam *Rabbani* .
- Persian Na`ts.
- Arabic Na`ts.

- Urdu Na`ts.
- Punjabi Na`ts.
- Kalam-i-Faqir of Dr. Faqir Muhammad, Baba-i-Punjabi .

Syed Muhammad Shafiq

Bukhari,

Secretary, Auqaf Deptt. Punjab, Lahore.

مِیْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

VOLUME 1

سَنَجَرِیْ یَکِیْ اَزْ اَمِیْدَوَاَرَاں ۶ مَجْمَعِ کَرْدِه تَخْفِیْسْتِ بَیْشِ یَاَرَاں + حَسَنَ عَلا یِ صَحْفِ

This is a Scripture that has been collected. It is a gift to the friends.

Hasan `Ula Sanjari (the collector) is one of those who are hopeful (of the blessings of these Scriptures).

مِیْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1st Assembly

Sunday: 3rd Sha`ban al-Mu`azzam, 707 AH

May Allah make the blessings of this sacred month on all.

(Today) this humble and sinful servant of Allah but ever hopeful of the Mercy of Allah, (who is called) Hasan `Ula Sanjari, and who has edited these subjects and gathered their meanings, got the blessing of paying a visit to the high ranking and angels like king of the spiritual world. At the same moment by the majesty of a glance of that Pole, that had no parallel, for whose luminous inner-secret the sun is the heart, the inner self (batin) of this sinful servant adopted separation from the pollution of all the four dispositions (taba`i`)[2] and his head was blessed with the honour of a cap which is symbol of leaving four things (kulah-i-chahar tarki)[3] bestowed upon him by the chief of the people of purity. Al-hamdu lillahi `ala zalik.

On that day he after directing (the audience) to necessarily offer the Fard prayers, Chasht prayer[4] and six rak`ats[5] after maghrib prayer and to observe fast in ayyam bid[6], said : The repentant and the pious are equal. As a pious is he who had not drunk wine throughout his life or had not committed any sin while the repentant is he who committed sin and then repented and his repentance was accepted. Thereafter he said : These both persons are equal on the authority of this Hadith

: “Atta’ibu minazzanbi Kaman la zanba lahu”

(A repentant from sins is like a person who has not committed any sin.).

At that occasion he also said: A person who committed a sin and got taste of that sin when he became repentant of it and will become an obedient person then certainly he will get taste of obedience. May be the satisfaction he will get after such obedience its single particle may burn a heap of sins.

He also spoke on the subject that the men of God[7] have always concealed themselves and God Almighty has been making them known.

After that he said; Khawajah Abul-Hasan Nuri (Nawwarallahu madja`ahu) while supplications used to say: O God! Keep me hidden in your city among your servants.

He heard an unseen voice: Ya Aba'l-Hasan! Al-Haqqu La yaturuhu shay'an. [O Abul-Hasan! Nothing can cover the truth and the truth never remains hidden.].

At that very occasion he narrated the anecdote: A saint, by the name of Hamiduddin Sawali (Allah's Mercy and Pardon be on him) lived in the area of Nagor[8]. He was asked that some big saints die and no body remembers them thereafter while some big saints die and their fame reaches far of places in the world. What is the cause behind this discrimination? He said: Among the saints who tries to popularize him during his own lifetime his name is forgotten after his death and his fame vanishes while a person who conceals himself during his life time, after his death his name and fame spreads throughout the world.

For a while the big masha'ikh and abdals[9] and their progress remained discussed. He said: A person had came to the Khanqah of Hadrat Shaykh `Abdul Qadir Jilani (May Allah sanctify his secret)[10] and saw a man lying on the gate of the Khanqah while his hands and feet were fractured and in a bad condition. The visitor reached to the Shaykh and referred the said person who was lying on the gate of the Khanqah and made a request for prayer. Hadrat Shaykh said: Keep silent, he has committed disrespect. The visitor asked: What disrespect had he committed? The Shaykh said: He is from among the Abdals. Yesterday, according to the faculty to fly bestowed upon abdals he was flying in the air alongwith his two companions, and when they reached this khanqah, a companion of his became aside from this khanqah and as a mark of respect passed from the right side of the Khanqah while the second companion also passed from the left side of the Khanqah. But this man as a mark of disrespect intend to fly over the Khanqah and he fell down.

On that occasion, the observance of the Pir-o-Murshid and to have good belief concerning him, he said: On the night of `Id Khawajah Junayd Baghdadi[11] (May Allah sanctify his secret) was staying in his Khanqah and four persons who were rijal-ul-ghayb[12] were in attendance there. Hadrat Junayd became attentive to one of them and asked him where would he offer the `Id Prayer the next day. He said: In Makkah al-Mu`azzamah. The same question was put to the second and he replied: In al-Madinah al-Munawwarah. Then he asked the same from the third

and he said: In Bayt al-Maqdas. Then the same question was put to the fourth. He observing all marks of respect due to the Shaykh submitted: Here in Baghdad Sharif.

To this fourth person the Shaykh said: You are the most ascetic, the most scholarly and the most learned person.

For a few moments the purity of the self (tazkiyah nafs) remained the topic and then he said: perfection comes in a person by these four things, namely, less eating, less speech, less sleep and less being in the company of people.

For some time, the effort and struggle remained under conversation and he read the following two poetical compositions:

Agar cheh Ayzad dehad hidayat-i-din

bandah ra ijti had bayad kard

namah k'an ba hashr khawahi khawanad

ham azin ja sawad bayad kard.

Although it is God Almighty who guides towards the Religion

but the man must do effort and struggle.

The Deed sheet you will read on the Day of Resurrection

some thing must be written down on it in this world.

مىبسم الله الرحمن الرح

The 2nd Assembly

Friday: the 8th of Sha`ban al-Mu`azzam, 707 AH.

After offering the prayer I had the privilege to see the Shaykh. A bondman of me was , by the name Malih, whom I took with me due to my attachment and devotion with the Shaykh (May Allah make his remembrance with excellence) and freed him there. The Shaykh prayed for his well being. At that very moment the said freed person showed great respect to the Shaykh and was blessed with being taken into allegiance. *Al-hamdu lillahi `ala zalik.*

At that occasion Hadrat Khawajah (May Allah make his blessings to continue) said: In this way the being a master or a servant is not a barrier. Whoso reached in the world of love, he succeeded. In this behalf he said: There was a pir in Ghazni. He had a bondman whose name was Zirak and who was occupying a high rank in truthfulness and ability. When the time of death of the said Pir arrived the muridin asked him as to who is to succeed him. He replied: Zirak. On that

Zirak submitted: O my Pir! Your sons will not permit me to sit at your place and will dispute with me. The Pir said: You should occupy my seat with satisfaction of your heart. If they quarrel with you I shall remove the evil of them. After the death of the Pir, Zirak sat at his place. The sons of the Pir raised disputation and said: You are one of the bondmen of us. How you dared to occupy this seat of our father. When the enmity reached its climax, Zirak went to the grave of the Pir and submitted: O my master! You had said that in case your sons quarreled with me you would remove their evil from me. Now they are after me and you should fulfill your promise. Making this submission Zirak came back to his place. After a few days the disbelievers attacked the city of Ghazni. People came out to fight with them along with all the four sons of the said Pir and joined in the battle and were martyred. Thus the seat of the Pir remained exclusively with Zirak.

After the said Malih had become murid, the Shaykh said to him: Offer two rak`ats of nafl prayer. At that occasion the Shaykh said: What should be the niyyat for these two rak`ats prayer.

Malih said: To intend negation of all besides Allah. [In other words, whatever is besides Allah is transitory and the same merits to be negated and to declare that in this universe only Allah's Being exists.]

مىبسم الله الرحمن الرح

The 3rd Assembly

Friday: the 15th of Sha`ban al-Mu`azzam, 707 AH.

After the offering of the Prayer I had the privilege to pay a visit to him (Khawajah Sahib). A devotee absorbed in himself came. Sat for an hour then stood up and went away. Hadrat Khawajah Sahib (May Allah increase his name in excellence) said: Such people had a little access to Shaykh baha`uddin Zakariyya (Allah's Mercy be on him). However, in the company of Shaykhul Islam Fariduddin (Allah's mercy be on him, an expansive mercy) people of all kind, the darwaysh and the non-darwaysh, had an excess.

Thereafter he (Khawajah Sahib) said: In every gathering of commons there is some one special. In this behalf he (Khawajah Sahib) narrated the anecdote that Shaykh Baha`uddin Zakariyya had extensively toured and once he reached in an assembly of absorbed persons (malang) and sat there. A light appeared in the Assembly. On careful observation it was seen that there was among them a person from whom the light was coming out. Shaykh Sahib went near him and asked him as what business he had to be with them. He said: O Zakariyya! I have included myself in them to make you know that in every assembly of commoners there is some one special as well.

In this behalf he (Khawajah Sahib) narrated this anecdote that once a saint (buzurg) reached in the company of such absorbed persons (malang) and he found one of them who completely recited the Holy Qur'an in one rak`at of the prayer. The saint was wonderstruck and thought in his own mind that the mystic order to which that person belonged such a power seemed strange. Anyhow, if it has been so shown by him now he would not be in a position to maintain it. In short, the said saint departed from that assembly. After a period of ten years he again came to

that assembly and found that the same was the action of the said Darwaysh. On that occasion the said saint remarked: I have come to know the reality that in every assembly of common people there is always some special person among them.

مىبسم الله الرحمن الرح

The 4th Assembly

Friday: the 22nd of Sha`ban al-Mu`azzam, 707 AH.

May Allah Almighty bless permanence to the respect of this month.

I have had the privilege to pay respect to Khawajah Sahib after the prayer.

Khawajah Sahib Said: I had directed you to offer six rak`ats of Awwabin between Maghrib and `Isha prayers. Are you acting upon that direction by offering them?

I submitted: Yes, your Excellency.

Then he (Khawajah Sahib) asked me about my observance of the fasts of the AYYAM BID.

I submitted: Yes, your Excellency.

Then he (Khawajah Sahib) asked me about my offering of the prayer of the Sunrise Time (Chasht) .

I submitted: Yes, your Excellency.

Then he (Khawajah Sahib) directed me to offer four rak`ats of Namaz Sa`adat.

On that day this was the bliss added to the earlier bliss.

Wal-hamdu lillahi `ala zalik.

مىلرحمن الرحبسم الله ا

The 5th Assembly

Friday: the 13th of Ramadan al-Mubarak, 707 AH.

I have had the privilege to see and pay a respect to Khawajah Sahib prior to the offering of the prayer.

Khawajah Sahib asked the cause of my coming against the routine before prayer.

I submitted: I am offering Tarawih prayer behind Mualana Zahiruddin Hafiz (May he live in peace) who completes three parts of the Holy Qur'an each night and this humble servant wanted to offer the Tarawih behind him for full ten nights to get the reward of listening to the whole Holy Qur'an. Hence, if Your Excellency be pleased I may leave just after the offering of the Friday prayer (Jumu'ah) so that I may join the Tarawih prayer there. His Excellency Khawajah Sahib said: This is well.

Thereafter, relevant to this topic Khawajah Sahib narrated that one night Shaykh Baha'uddin Zakariyya paid his kind attention towards the audience present there and said: Who is among you to offer two rak'ats of prayer and complete the Holy Qur'an in one Rak'at. None was ready to offer himself for that task. Shaykh Baha'uddin himself went forward and led the congregation and completed the recitation of the Holy Qur'an in the single rak'at and even recited four parts more in the first rak'at. In the second rak'at he recited Surah al-Ikhlās and completed the prayer.

Of the same topic he narrated an other event and said: Shaykh Baha'uddin used to say: Whatever has come to me it has come through the offering of prayer. I did recite the 'aurad and wada'if of the masha'ikh and zahidin but I could not do one thing and that thing was that I was conveyed that a certain saint during the period in between the starting of the morning till the sunrise completed the recitation of the whole Holy Qur'an. I ever tried my level best but could not do so.

At that very occasion he also narrated that once Qadi Hamiduddin Nagori was circumambulating the Ka'batullah Sharif and saw a saint also circumambulating. He in that process started following the said saint and put his own foot where the saint put his foot. The saint, who was fully enlightened in his innerself, became informed of the circumstance and said: Why are you following me only in my external actions. It would have been excellent if you do the same that I do. Qadi Hamiduddin asked: What was that? The saint disclosed : I completely recite the Holy Qur'an seven hundred times in a day. Qadi Hamiduddin was wonderstruck and thought in his heart that he might be considering the meaning of the Holy Qur'an and reciting in his heart and that he might be doing so in his imagination. The saint became attentive towards him and said: I read the words and not read by fancy or imagination.

When Khawajah Sahib completed this narration, one of his special murid, A'izzuddin `Ali Shah (May he live in peace) asked: Can this affair be termed a Kiramat (miracle).

Khawajah Sahib said: Yes, it can be declared a kiramat. Every action that appeals to reason and every affair where there is no scope for reason can be called a Kiramat.

For a few moments the obedience and acts of worship of the masha'ikh remained under conversation.

Thereafter Khawajah Sahib told that Shaykh Abu Sa'id Abu'l-Khayr (Allah's mercy be on him) used to say: Whatever I gained I gained by offering prayers following the way of praying of the Messenger of Allah (Peace and blessings of Allah be upon him). I offered all those prayers that were offered by the Messenger of Allah (Peace and blessings of Allah be upon him). So much so that when I learnt that the Messenger of Allah (Peace and blessings of Allah be upon him) had

once offered the namaz ma`kus I tied my feet with a string and made myself fall down into a well and offered in that state the namaz ma`kus.

After completing this narration Khawajah Sahib paid attention towards this humble servant and said: Every person has reached some station through good deeds. Though there is descending of divine blessing (nuzul-i-fayd) but it is necessary for a person to struggle himself.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The 6th Assembly

Friday: the 5th of Shawwal al-Mukarram, 707 AH.

I have had the privilege to see and pay my respects to Khawajah Sahib. The topic of the talk was: Tark and Tajrid.

Khawajah Sahib said: A Darwaysh was in a state of extreme poverty and need. His belly had constricted due to severy hunger. He was going on a path that Khawajah Mahmud Tapoh said that a friend of us had given him a dang (a small coin). He said: Today I have taken the khali of Oil and need no food and I do not need this dang. Thereafter, on that kind of the highest degree of Truthfulness (sidq) and Certitude (yaqin) of that fellow Khawajah Sahib expressed much wonder and said: Greeting be to him for observance of such contentment and having been bestowed by observing such patience and perseverance.

On that occasion concerning Contentment and non expectation of any kind from any one besides Allah, Khawajah Sahib narrated that there was a saint called `Ali. Once he was sewing his own torn cloth (kharqah) and had spread his feet. He had kept a part of the cloth on his loin and patching it. People informed him that the Caliph was coming but he did not change his posture and said: Let the Caliph come. The caliph came. Offered salutation and sat down. The shaykh replied. The body guard of the Caliph asked the Shaykh to compose his feet properly. The Shaykh paid no heed to the advise of the bodyguard. The body guard repeated this request but with no effect. When the Caliph wanted to go back the Shaykh put one hand of the Caliph and one hand of the bodyguard and said: I have constricted my hands hence it is permissible for me not to constrict my feet. That is neither I expected any thing from you earlier nor now nor I take anything from you. As I have withdrawn my hands I have the option no to withdraw my feet.

For some time the conversation continued on the subject of the fundamental principles and the crux of the mystic way (suluk). In that connection he (Khawajah Sahib) said: A person came to Khawajah Ajal Shirazi (May Allah's mercy and forgiveness be on him) and became his murid and waited for his direction as to the prayer, fasting and aurad-o-wada'if. The Khawajah Shirazi said to him only this much: What that you do not like for yourself never like to do that for another. And you desire for another only that thing which you desire for your ownself. The said person went away. After a sufficient long period he again paid a visit to him (Khawajah Shirazi) and submitted that he had previously come and awaited for some direction as to offering of prayer, reciting of aurad and wada'if but you had not given any such direction in that behalf. Today, again I am awaiting the same. Khawajah Shirazi asked him: What was the lesson given to

you that time? The murid wondered and remained silent. Khawajah Shirazi smiled and said: On that day I had said to you: “What that you do not like for yourself never like to do that for another. And you desire for another only that thing which you desire for your ownself.” You have not remembered that lesson how the net lesson can be given to you.

After completion of this narration Khawajah Sahib said: There was a God fearing saint who often used to say: Prayer, fasts, tasbih, and aurad-o-wada'if are the necessary elements for the food to be cooked in the cauldron. The main thing is the meat. When the cauldron has no meat in it there is no use of other materials. People asked the saint to explain this thing often said by him to them. The saint explained: The meat refers to the abandonment of the material world and the Prayer fasting, aurad-o-wada'if are its necessary elements. A man should first leave the world and have no attachment with any worldly desire thereafter the existence or non existence of other matters makes no difference. Where the heart is in full friendship with the world the prayer and such other things will not benefit him.

After that Khawajah Sahib said: If Ghee, garlic, black pepper, onions are put and roasted in the cauldron and by putting water a soup is prepared people will call it a false soup. The true soup will be that of the meat even if there is no other thing with it.

After that he explained: Abandonment of the world does not mean that a person should remove all his clothes and become naked or wears and underwear and sits aloof. Abandonment of the world means to wear the clothes, to eat the food and whatever comes to him to spend it on others and should not go on piling it with him. He should not make him inclined towards it nor attach his heart with anything.

مىبسم الله الرحمن الرحى

The 7th Assembly

Friday: the 19th of Shawwal-al-Mukarram, 707 AH.

After the offering of the Prayer I have had the privilege to see and pay respect to Khawajah Sahib.

The topic of talk was the manners of the mystic way, the indications and allegories of the masha'ikh and their terminology. Khawajah Sahib said: Shaykhul-Islam of Delhi Shaykh Jamaluddin Bustami (Allah's mercy be on him) was well aware of the manners of the (Sufiya' of) Suffah. Once a cup of water was brought to him with four handles to hold it. A saint was present there who disclosed that it is called Kuza-i-Luqmani. Shaykh Jamaluddin Bustami (Allah's mercy be on him) asked him: Why was it so called? The said saint became silent. And did not give any answer. On that Shaykh Jamaluddin Bustami (Allah's mercy be on him) narrated that there was a saint called Shaykh Luqman Sarakhsi who was gifted with many good qualities. It is narrated that he missed Jumu`ah prayer or some other external symbol of Islam (Allah knows best) and the leading scholars (a'imma) of that city came out to put to him to accountability. He was informed that the `ulama' were coming there with that intention. The Shaykh asked: Are they on foot or on rides? He was informed that they were on rides. At that

time the Shaykh was sitting on a wall. He asked the wall to walk by the leave of Allah. The wall instantaneously started moving onward.

Shaykh Luqman, once asked a cup of water from his murid. The murid brought a cup without a handle. The Shaykh directed the murid to bring a cup having a place to hold. The murid went back and put a handle to it and came to the Shaykh while holding himself the handle. The Shaykh smiled and said to the murid: The said handle is held by you. From where should I hold it? Go back and fix two handles to the cup and then come to me. The murid went back and put two handles to the cup and brought hold one handle in one hand and the other handle in his other hand. The Shaykh said: You have held the cup from both handles from where should I hold it? Go back and make a cup of three handles. The murid went back and added three handles to the cup but when came to the Shaykh he was holding two handles with his two hands and the third handle was towards his chest. The Shaykh smiled and directed him to go back and prepare a cup of four handles. the murid went back and prepared such cup and presented it to his Shaykh. In short, this was the reason to call this cup Kuza-i-Luqman.

مىبسم الله الرحمن الرحى

The 8th Assembly

Friday: the 26th of Shawwal-al-Mukarram, 707 AH.

After the offering of the Prayer I have had the privilege to see and pay respect to Khawajah Sahib.

The topic of talk was the prayer, the presence of heart of the Imam and the muqtadis.

Khawajah Sahib said: The beginning of the presence of heart (hudur-i-qalb) is this that whatever is recited by the person offering prayer its meanings penetrate in his heart.

After that he said that there was a person from among the muridin of Shaykh Baha'uddin Zakariyya who was called Hasan Afghani. He was Sahib-i-wilayat and of high access. Shaykh Baha'uddin Zakariyya

used to say: If on the day of Judgment Allah Almighty asks me as to what You have brought in my Court. I will answer: I have brought Hasan Afghani.

Once this Hasan was passing through a street and reached near a mosque. The Mu`azzin proclaimed Takbir. Imam went a head and people stood behind him in line. Khawajah Hasan also entered the mosque and stood behind the Imam. When the prayer was complete and people left the mosque Khawajah Hasan came near the Imam and said to him: When you started the prayer I was behind you in the first row. You went to Delhi from here while you were offering prayer and purchased male and female bondsmen and then came back and took them to Khurasan and from there you came back to Multan and then to this Mosque. I was going after you in such situation. What was this way of offering the prayer by You?

After that Khawajah Sahib mentioned his high rank and said that once the people constructed a mosque at some place. Khawajah Hasan Nizami reached there and asked the builders to keep the mihrab on a certain direction as the Qiblah (direction of ka`bah towards which face is to be turned by all Muslims while offering any prayer any where in the world) is on that side. And he pointed out towards that direction. A wise person was present there. He started argumentation and insisted that the Qiblah was not on that side. When he was not to believe it correct Khawajah Hasan asked that man to face to the side Khawajah Hasan was pointing and to see carefully. He turned his face to that side and observed the Ka`bah Sharif on that very side.

After that he described the events of Khawajah Hasan Nizami in detail. Khawajah Sahib disclosed that Khawajah Hasan Nizami was illiterate. People used to come to visit him and put the pen and board before him with certain lines written on it. Some lines were of prose and poetry and some of Arabic and Persian and within them some verses of the Holy Qur`an were written and asked him to point out the verses of the Holy Qur`an and he correctly pointed out towards the verses of the Holy Qur`an. People asked him that he was an illiterate person how he identified the Holy Qur`an. He replied: I recognize the line containing the words of the Holy Qur`an from the light coming out of them. Such light was not coming out of the other lines.

With reference to this saint the State of Absorption during state of prayer came under discussion. Khawajah Sahib said that there was a person called Khawajah Karim. Earlier he was calligrapher in Delhi and in later period of his life he opted a secluded life and joined the company of those who were wasilan-i-haqq. He often used to say: Till my grave is in Delhi no disbeliever can occupy it.

While describing the presence of heart available to Khawajah Karim during offering of prayer Khawajah Sahib told that once he was offering Maghrib prayer outside Kamal Gate. It was the period when Mewatis had created disturbances and no body could come near or in the vicinity of that Gate. Khawajah Karim was busy in his prayer and his friends and the Guard of the Gate were calling him standing in the Gate to come hurriedly inside the city. Khawajah Karim completed his prayer with full devotion and then came inside the gate. People asked him as to whether there calls were not heard by him. He replied: No. People said: It is strange that we called him so loudly and he did not hear any voice. He remarked: The more strange thing is that a person who is engaged in prayer and yet he hears the voice of any other.

After that Khawajah Sahib said: When Khawajah Karim turned his face towards his Lord Almighty thereafter he never took dirham or dinar in his hand.

After that he (Khawajah Sahib) talked on the subject of abandonment of the world and its tastes. He said: One should keep his courage high and should not indulge himself in the pollution of the world and should remain aloof from desires of the self. At that moment Khawajah Sahib uttered the following two poetical lines:

yak lahzah zi shahwatay keh dari barkhayz

ta bi nashinad hazar shahid payshat

For a single moment (leave) the lust that you have, and stand up,
so that a thousand favourites sit before you.

مىبسم الله الرحمن الرح

The 9th Assembly

Thursday: the 10th of Ziqa`d, 707 AH.

I have had the privilege to see and pay my respects.

Khawajah Sahib asked: What is that you have come today while the routine was to come on Friday. I submitted: I am blessed today. Certainly, it is with the Grace of Allah as to when it is to shower on a servant. Khawajah Sahib remarked: You did well. Whatever comes from the Unseen is always well come.

Thereafter the talk ensued on the topic of “Impact of the respect observed for elders”. Khawajah Sahib said: The impact of company is strong. Thereafter he extremely stressed on the abandonment of the world and in this behalf remarked: Who is there who had not saved his skin from a mean thing and the best had not made an advance towards him?

مىبسم الله الرحمن الرح

The 10th Assembly

Tuesday: the 15th of Ziqa`d, 707 AH.

I have had the privilege to see and pay my respects.

A team of elders comprising Maulana Wajihuddin Pa`ili, Maulana Hisamuddin Jami, and their friends Tajuddin, Maulana Jamaluddin and others were present there. Food was put before them and they were asked to have it if those were not observing fast. As those were Ayyam Bid [13], hence most of them were observing fast, the food was served to them alone. At that moment Khawajah Sahib said: When the friends come, the food must be put before them and no one should be asked if he was observing a fast. This is so because a person who is not observing a fast will himself take the food. The wisdom behind not asking as to whether a person was observing fast is that if such a person tells that he is observing fast, there is no exhibition in such statement. Further, if he tells that he is observing fast his internal obedience and act of worship will be called external in his Sheet Deed. But if , in such a circumstance, he states that he is not observing fast he will be telling a lie. Further, (if on asking) he remains silent he commits disrespect to the questioner.

مىبسم الله الرحمن الرح

The 11th Assembly

Friday: the 20th of Ziqā`d, 707 AH.

I have had the privilege to see and pay my respects.

The blessing of the footsteps of the righteous persons was mentioned. Khawajah Sahib said: Every such place that which is joyful is by the blessing of the footsteps of such (righteous) persons as is the Jami` Mosque, Delhi. After that Khawajah Sahib said: It is not known as to how many auliya'-i-kiram and saints had reached this place that on account of their blessing it got so much joyfulness (rahat) in it.

In this behalf Khawajah Sahib said: I heard from Mahmud Kabir who used to say: I saw a saint at morning time coming and going from one corner to the other without any apprehension and quickly like a bird on the golden tips of the Jami` Mosque, on the taqs of which is the Arch. I saw this scene from a distance. When the dawn time approached the said saint came down. I went to him and offered my salutation. He remarked: You have seen! I submitted: Yes Sir. He directed: Do not tell it further to anyone.

Meanwhile this humble servant asked Khawajah Sahib as to what is the wisdom behind it that most of the saints keep concealed their states. Khawajah Sahib said: If they made the secret open they do not remain deserved to keep the secrets of others. As a person who discloses a secret to another person and the listener makes that secret open. Such person will never disclose any secret to such a person (in future).

I submitted: Your Excellency! What was the wisdom that Khawajah Abu Sa'id al-Khayr (Allah's mercy be on him) repeatedly brought on his tongue the unseen things. Khawajah Sahib said: During the period the Auliya kiram are dominated by fondness they utter some unseen secret in a state of Sukr[14] (ecstasy). But one who is perfect never discloses any secret. After it Khawajah Sahib uttered this poetical line twice:

mardan-i-hunar ar darya khurdand-o-tishnah raftand

Men of skill even if drank the whole river they went thirsty.

After that Khawajah Sahib said: Vast courage befitting the secrets is required. People of such capacity (isti`dad) are People of Soundness (Ashab-i-Sahw).

This humble servant asked: Who are higher in rank, the People of Ecstasy (Ashab-i-Sukr) or People of Soundness (Ashab-i-Sahw)?

Khawajah Sahib said: The rank of Ashab-i-Sahw is higher (than the rank of Ashab-i-Sukr).

Allah knows best.

مىبسم الله الرحمن الرح

The 12th Assembly

Wednesday: the 14th of Zi'l-Hajj , 707 AH.

I have had the privilege to see and pay my respects.

The topic of talk was the acceptance of the self (qabuliyat-i-nafs).

Khawajah Sahib said: The worship and the joy of engagement in aurad-o-wada'if due to the blow (self) of a person blessed with favours have no parallel.

After that Khawajah Sahib said: There are some such wird (formulae) that I have made myself obligatory for me while there are some wird (formulae) that I have obtained from my Pir Hadrat Shaykh Faridul-Haqq Waddin Mas'ud Ganj Shakar (Allah's mercy be on him). The joys gained during the reciting of these 'aurad have poles difference.

After that he talked about abandonment of option (tark-i-'ikhtiyar).

Abandonment of option (tark-i-'ikhtiyar) means that no affair should be performed by ones own option.

Khawajah Sahib said: A person who is subordinate to another is better than a person who is himself the commander.

After that Khawajah Sahib said: Shaykh Abu Sa'id al-Khayr came out on Friday for Jumu'ah prayer and asked the path going to the Jami` Mosque and how should he go. From among those who were present there a person said: This is the way. He was questioned that he had himself gone a number of time to offer the Jumu'ah and therefore was not knowing the way. He replied: I knew but I asked to be a subordinate to some other for a moment.

After that Khawajah Sahib advised to abandon the love for homeland, family and other things and recited the following poetical composition:

Dasht-o-Kohsar gir hamchu wuhush

Khanman ra bisan ba gurba-o-mush

Qut-i-'Isa chu 'az 'asman sazand

ham bidan jash khanah pardazand

khanah ra gar bara'ay qut kunanad

mor-o-zanbur-o-'ankabut kunand

Live in the deserts and mountains like the wild beasts and leave the House for the cats and rats.

As the food for Hadrat `Isa (Peace be upon him) is prepared in the heaven[15] hence his home is also made there. (Those whose food comes from heavens why should they build a House on the earth).

If the houses are built to store food, then such houses are built by the ant, wasp and spider (and not men).

مىبسم الله الرحمن الرح

The 13th Assembly

Sunday: the 3rd of Muharram al-Haram , 708 AH.

I have had the privilege to see and pay my respects to Khawajah Sahib.

The Obedience of Allah was the topic.

Khawajah Sahib said: One obedience (Ta`at) is Intransitive (Lazimi) and another is Transitive (Muta`addi).

Lazimi Ta`at is that the benefit of which remains restricted to the person who does it. This Ta`at comprises prayer, hajj, `aurad-o-wada`if, tasbihat and such like other things.

Muta`addi Ta`at is that the benefit and comfort of which reaches to other persons also, whether it is by chance or by way of kindness. To whom such comfort reaches he further extends to others by way of kindness. This is called Muta`addi Ta`at. Its reward is countless.

In the matter of Lazimi Ta`at for its acceptance sincerity is must. However, the Muta`addi Ta`at is such that in whatever circumstance it is performed it gets reward.

And all courage and fortitude (i.e. the taufiq) comes from Allah Alone.

مىبسم الله الرحمن الرح

The 14th Assembly

Thursday: the 7th of Muharram al-Haram, 708 AH.

I had the privilege to see and pay my respects to Khawajah Sahib.

The topic of Walayat and Wilayat came under discussion.

Khawajah Sahib said: For a shaykh both walayat and wilayat are required.

Walayat is this that when it is proved and he obeys he definitely gets taste of all obedience. In such a situation it is possible that the Shaykh may cause access of the muridin to God and may

teach them the manners of the mystic way. The matter that is between the Shaykh and the khalq, it is called walaayat. However, the matter that is between the Shaykh and God Almighty it is wilayat. And it is special love. When Shaykh departs from this world he takes his wilayat with himself but so far as the walaayat is concerned he may grant it to any one he likes. If he does not grant it to anyone it is permissible for him, and there is no harm in it. As Allah Almighty Himself grants it to some one else. However, the wilayat which is with the Shaykh on his death he takes it with himself.

In this behalf Khawajah Sahib narrated a story that a saint sent a murid to some other saint with the question as to what happened in the night on the surface of earth. He replied that during the night Shaykh Abu Sa'id al-Khayr (may Allah sanctify his secrets) died in the Mosque of Mehnah. Then the said saint sent some one else to the same saint with the question to whom he entrusted his sainthood. The said saint replied: I do not know it. Whatever was known to me I disclosed." Later on that saint got information that Shaykh Abu Sa'id Abul-Khayr had given his walaayat to Shams al-'Arifin (may Allah's forgiveness and mercy be upon him). He went to Shamsul-'Arifin the same night. But before the saint could ask Shamsul 'Arifin said: There are many Shamsul 'Arifin of Allah Almighty. It is not known to whom that he (Shaykh Abu Sa'id Abul-Khayr) had given his walaayat.

After that he mentioned Shaykh Najibuddin Mutawakkil (*rahmatullahi 'alayh*) who was the brother of Shaykhul-Islam Fariduddin (Qaddasallahu sirrahu) and said: When he had gone to the Madrasah for studies the teacher asked him: Are you Najibuddin Mutawakkil? He replied: I am Najibuddin Muta'akkil who is there who can be a Mutawakkil. The teacher further asked: Are you the brother of Shaykhul Islam Fariduddin? He replied: I am his brother in form and God knows who is his brother in the real meaning of the term.

Then he mentions the permissibility (جواز) of making the grant and showing the generosity by the people of favour (اصحابِ نعمت) to the people of service (اصحابِ خدمت). [16]

Then he said: There was a person who was blessed with favours and manliness. He casually sent the expenses to Qadi 'Ainul-Qudat (*rahmatullah 'alayhi*) [17]. Once Qadi 'Ainul-Qudat asked for a thing from someone else who gave it and thus the need of Qadi 'Ainul-Qudat was fulfilled. When that person came to know of it he became aggrieved and he sent the message to the Qadi 'Ainul-Qudat: "Why your noble self took the said thing from another and why I was deprived of this service?" Qadi 'Ainul-Qudat replied the message: "Please do not feel aggrieved over it. Others are also given the chance to obtain blessings and do not become of those people one of whom had supplicated: "O Allah! Be merciful to me and to Hadrat Muhammad (*Sallallahu 'alayhi wa 'alihi wasallam*) and be not merciful to any one else along with us." [18]

On the same day (7 Muharram 708 AH) the nephew of the writer of these words namely, Mir Chhajju became *murid* and entered into the bay'at and the hair of the head of his brother were shaved. On the same day the maternal grandson of *Shaykh* Jamaluddin Hansawi (*rahmatullah 'alayhi*) entered into the Bay'at. Maulana Burhanuddin Gharib [19] (may Allah keep him safe and secure) entered into renewed his Bay'at and he made a request for granting him the kullah of *Shaykh* Uthman Sewastani which was acceded to and that kullah was granted to him.

Shamsuddin was granted Kharqah. Thus this day was of great rejoicing. On that occasion he mentioned *Shaykh* Badruddin Ghaznawi (*rahmatullah `alayhi*) and said: When he called upon *Shaykh* al-Islam Qutbuddin Roshi (qaddasallahu sirrahu) and got the hair cutting of his head, the *Shaykh* said:

فت چراغ کشته شودی بحق

روغن چون بروں رفت از سرش

[In fact when the oil goes out of the head of the lamp it is extinguished.].

می بسم الله الرحمن الرح

The 15th Assembly

Wednesday: the 6th of Jamadi al-Awwal, 708 AH.

I returned from Khidrabad Cantonment and called upon his Excellency. The topic was “the Unseen men” and that to whom they find deserving and of high courage in the matter of obedience and exercise pick him up and take him away with them. His Excellency disclosed that there was a Youngman by the name of Nasir in Badayun (famous city of United Province of India). I heard from him saying: My father was of those people who were from among the blessed ones with access to the truth (wasilin haqq). One night a voice called him from outside and he went out. We heard the exchange of formal words of greetings (Assalamu `Alaykum and Wa `Alaykumussalam). Then we heard this much that our father was saying: let me bid farewell to my wife and children. They replied: There was no scope of time even for this much. Since then the whereabouts of our father and those men are not known to us.

In this behalf His Excellency mentioned *Shaykh Shihabuddin Suharwardi* [20] (الله ٲرحم) (ه یعل), and disclosed that he has written in a book: In our period there was a young man who was called Qizwini. In his house the Unseen men used to get together. Thus the people used to stand in lines at the time of prayer and one of the Unseen men used to lead the congregation. People heard the loud Takbirat, Qir`at, and other formalities included in the prayer but the person leading the prayer was not seen by them. Only the youngman Qizwini could see him. *Shaykh Shihabuddin* (ه یالله عل ٲرحم) said: One of those unseen men had sent a bead to me through the said Qizwini which is still in my possession.

Another story was told in this behalf by Hadrat Khawajah that there was a person by the name `Ali. As and when the Unseen men came to the door of his apartment they greeted him saying; Assalamu `Alaykum. Khawajah `Ali heard this voice often and once they all came and said: O Khawajah `Ali! Assalamu `Alayk. Khawajah `Ali responded the greeting and said: O the Unseen men Will you continue greeting in this manner. Will you continue calling in this way and will not become visible.

Whether such a statement by Khawajah `Ali amounted to derogation?

His Excellency remarked: Yes, he had a little inflated and the consequence was that he lost the wealth with which he was favoured.

His Excellency (Khawajah Sahib) thereafter said: The unseen men first of all call and make that call heard and thereafter they meet and then they take of (the person selected by them with them).

After saying so his Excellency closed his speech saying: It is not known as to which comfortable place it might be where they take away such a person.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The 16th Assembly

Monday: the 19th of Jamadi al-Awwal, 708 AH.

I have had the privilege to call upon his Excellency Khawajah Sahib. The subject matter of discipline of the way (*suluk*) came under discussion. Khawajah Sahib said: One who follows this way his face turns towards perfection i.e. till the time the *salik* goes on marching on the way of *suluk* he remains hopeful (of attainment of) perfection.

After that his Excellency said: One is *salik*, another is *waqif* and still another is *raji`*.

Salik is he who goes on marching on the way of discipline.

Waqif is he who stays at any place.

This humble servant submitted: Sometimes a *salik* also stays.

His Excellency said: Yes, it happens when some disorder occurs in his obedience. The reason is that where no taste is left in the *salik*, a stay occurs in him. And if he gets back the taste of obedience sooner and his repentance is accepted, he again starts marching on the way of discipline. But, God forbid, if he remains stayed at that stop then there is apprehension of his becoming a *raji`* (that is his degradation starts) and returning towards the point from where he had started his marching.

After that he described seven kinds of slips in the way of discipline, namely,-

1. I`rad,
2. Veil (*hijab*),
3. Tafasul,
4. Salb mazid,

5. Salb qadim,

6. Tasalli, and

7. `adawat.

Thereafter, he explained each one of these terms with examples and details. He said: There are two friends, namely, loved and the beloved. Both are absorbed in mutual love. During this process if any such movement or non-movement, word or action occurs from one side which is disliked by the other side, the other side adopts the behaviour of avoidance i.e. turns his face away from him. At that moment it is necessary for the lover to ask for pardoning him and say sorry for the same. Certainly his friend will become pleased with him. Consequently, a little avoidance that had appeared would vanish.

If the lover persists upon his error and does not feel sorry then this avoidance takes the shape of a veil (*hijab*) and the beloved will create a barrier between him and the lover.

When Hadrat Khawajah (May Allah Almighty remember him goodly) was giving the example of veil (*hijab*) and reached this juncture he raised his hand up and put his arm before his face and said: For example there occurs a veil (*hijab*) between the lover and the beloved like this. In such a circumstance it is necessary for the lover to feel sorry for that and ask for pardoning him. In this behalf if the lover commits any slackness or feels easy, this veil (*hijab*) will turn into tafasul i.e. the friend will adopt separation from him. Thus in the beginning it was no more than avoidance and when no sorry was felt on error the avoidance turned into a veil and when there was further persistence on this undesirable attitude the veil (*hijab*) turned into tafasul. If the said friend still does not feel sorry and further persists there shall occur more withdrawal (*salb mazid*) i.e. the extra taste which he used to get from his aurad, waza'if, zauq, ta`at and `ibadat and in such like other things, will all be withdrawn from him.

And if he still not feels sorry and persists in his arrogance then the slab mazid will turn into salb qadim and the obedience and comfort he had prior to this salb mazid will also be withdrawn from him. Thus if repentance is not made even at this stage, it will take the shape of tasalli. What is tasalli? It is satisfaction of his friend heart in being separate from him. If at this stage there is delay in expressing sorry there will occur enmity (*`adawat*) and the love that existed in the past shall turn into hostility. May Allah Almighty protect us from falling in to such a situation. (Aameen).

مىبسم الله الرحمن الرحى

The 17th Assembly

Monday: the 25th of Jamadi al-Awwal, 708 AH.

I was privileged to call upon. The topic was serving food to others. He (هى الله عىل قرهم) said: To serve food to the creation of God is the best conduct.

In this behalf he (هـ ىالله عـلى قرحم) said: Khawajah `Ali son of Khawajah Buzurg Shaykh Ruknuddin Chishti (May their end be the excellent) were arrested when the Tatars infidels attacked and were produced before Changez Khan (b. 1155 AD d. 1227 AD). A *murid* of his family was present there and was a man of influence. When he saw Khawajah `Ali among the prisoners he wondered and thought in his heart as what can be the way to get him released and how should he present his case before Changez Khan. If I would say he is of the family of men of great honour and merit what will he consider it. If I mention his obedience and worship of Allah, this too will have no effect on him. In short, after much consideration he approached Changez Khan and said to him: The father of this man was a saint and he used to serve food free to the people and therefore he merits release. Changez Khan asked: Did he serve his own people or to strangers? He replied: To ones own people food is served by all. The father of this gentleman served food to the strangers. Hearing this Changez Khan was much pleased and said: How good that man was who served food to the strangers. And immediately ordered the release, honoured him with royal garment and also expressed sorry for his arrest.

After telling this, Hadrat Khawajah (May Allah Almighty mention him with excellence) said: To serve food to the people is a desirable action among all religions.

Thereafter the topics of thought (khatrah), firm determination (‘azimat/متى عز) and act (fi‘l) came under talk. He (هـ ىالله عـلى قرحم) said: First of all is thought (khatrah) i.e. in the first instance some thought comes into the heart of a person. Then comes firm resolution (‘azimat) i.e. the said thought looks pleasant to the heart. Then comes the action (fi‘l) i.e. the firm resolution is actualized.

After that he (هـ ىالله عـلى قرحم) said: Till an act is done by the masses they are not questioned but the special (khawas) are questioned even about the thought (khatrah). People should fear Allah Almighty in all circumstances as thought (khatrah/خطرہ), firm determination (‘azimat/متى عز) and action (fi‘l/فعل) are all the creation of Allah Almighty. In all circumstances they (the people) should seek refuge with Allah Almighty.

After that he ((هـ ىالله عـلى قرحم)) said: Shaykh Abu Sa`id Abu `l-Khayr said: No thought instilled in my heart was such concerning the doing of which I was not blamed even if I had never done it. Once a perfect and truthful darwaysh came to his Khanqah. Shaykh Abu Sa`id Abu `l-Khayr observed his perfection in knowledge and gnosis and knew his worth. At the time of iftar he directed his daughter to take the cup of water to that Darwaysh. The daughter was too young even then she maintained full decorum and respect for the Darwaysh and presented the cup of water. Shaykh liked this observance of manners of his own daughter and an idea struck who will be the fortunate with whom she will be married. The time this idea struck into his heart he had sent Hasan, the mu`azzin and servant in the Khanqah, to go out to the market and report back what was talk of the day there. Hasan, the Mu`azzin reached the market and on his return reported to the Shaykh that he has heard a talk in the bazaar that cannot be tolerated by any ear. Shaykh asked: Tell what was the talk? Hasan the Mu`azzin submitted: I dare not repeat it with my tongue. The Shaykh stressed upon him to tell. Hasan, the Mu`azzin disclosed that a person in the bazaar was saying to another person: “Shaykh Abu Sa`id Abul-Khayr wants to marry his own daughter with himself.” The Shaykh smiled and said: The accountability of the thought (khatrah/خطرہ) that passed into my heart, has started.

When Hadrat Khawajah (May Allah Almighty mention him with excellence) completed this story this humble servant submitted: It shows that Shaykh Abu Sa`id al-Khayr (رحم الله عليه) was the most fortunate person of his time. He replied: Yes, certainly he (رحم الله عليه) was so.

And this query of this humble servant was liked by Hadrat Khawajah (May Allah Almighty mention him with excellence).

After that to remain firm in repentance came under talk and Hadrat Khawajah (May Allah Almighty mention him with excellence) said: Where a person repentance over taking intoxicants, certainly his former friends and colleagues cause resistance and call him to the same place of enjoyment by drinking wine. They try their level best to make him retreat and again start drinking wine. This situation arises only in the case where there remains behind in his heart some inclination towards drinking wine. But where the person firmly resolves not to drink wine again and clears his heart from all such evils fully then no friend or colleague can cause any resistance. The proof of his true repentance is separation from him all his previous friends and colleagues.

After that Hadrat Khawajah (May Allah Almighty mention him with excellence) said: A person who is called as sinner and transgressor by the people it is possible only when there exists some inclination towards sin and transgression with the heart of such a person. However, when the repentant detaches his heart from all uncalled for affairs then no one remembers him as a sinner or transgressor. These are the meanings that are evidence of the constancy upon repentance. Till the sinner remains constant upon his repentance he is not attributed towards any sin or transgression. However, when he retains in his heart an inclination towards the sin or transgression the people also try to take him to that way and also refer him such person by the words of mouth.

After that the topic turned towards Haider Zadah (رحم الله عليه). Hadrat Khawajah (May Allah Almighty mention him with excellence) said: He was a Turk by race and was man of insight (Sahib-i-Hal Darwaysh). When Changez Khan came out with his armies and turned towards India, Haider Zadah addressed his friends and said: Run away from the Mughals as they shall become dominant. People asked: Why it would be so? He replied: They are bring along with them a Darwaysh. I have wrestled with that Darwaysh secretly but he overpowered me. Now the truth is that the Mughals shall be dominant. Hence you run away. And thereafter he (رحم الله عليه) himself went into a cave and his whereabouts are not known. Ultimately, the same happened that he had foretold.

After this story was over this humble servant submitted: Is it that the people of the group whose individuals wear circles and fetters of iron in their hands are the followers of the same Hayderzadah? He [Hadrat Khawajah (May Allah Almighty mention him with excellence)] said : Yes. The fact is that on Hayderzadah such a state prevailed that he used to hold his burning iron in his hand and turned it into circles and fetters. The iron had become in his hand soft like the wax. This group of the people wears circles and fetters in their necks and hands but lacks the state and position of Haider Zadah (رحم الله عليه).

After that the topic was that the real life of a arwaysh is his remaining ever engaged in the remembrance of Allah Almighty. In this behalf Hadrat Khawajah (May Allah Almighty mention him with excellence) said: There was a saint known by the name Khawajah Mir Girami. Another Darwaysh desired to call upon him. The state of that Darwaysh was that whatever he saw in the dream proved hundred percent true. When this Darwaysh became overpowered by his desire to visit that other saint he proceeded upon the way that led to the place of Khawajah Mir Girami. On the way the Darwaysh stayed at a place and went to sleep and in the sleep he heard a voice that Khawajah Mir Girami has expired. In the morning the said Darwaysh got up and said: Alas! He covered so much distance to see him and he has expired. What should be done now? Anyhow I go to his place and visit his grave. When the said Darwaysh reached there where Khawajah Mir Girami lived, he enquired from the people about the location of the grave. All people informed him that Khawajah Mir Girami was alive. Why do you ask about his grave? The Darwaysh became wonder struck as to how his dream proved untrue? In short, he visited Khawajah Mir Girami and offered his greetings which were reciprocated by Khawajah Mir Girami and then Khawajah Mir Girami said: O Khawajah ! Your dream was true in its meanings. I remain constantly busy in the remembrance of Allah. This night I had become busy in the remembrance of someone else. Hence it was proclaimed throughout the globe that Khawajah Mir Girami has expired. Allah knows best.

مى بسم الله الرحمن الرحيم

The 18th Assembly

Thursday: the 13th of Jamadi al-'Ukhra, 708 AH.

I was privileged to call upon his Excellency Khawajah Nizamuddin Auliya'.

Fasting was the topic in the assembly. He (هـ ى الله عــــلى قرحم) said: The Messenger of Allah (صلى الله عليه وآله وسلم) observed fasts for three days each month. However, it is not known which were those three days.

After that he (هـ ى الله عــــلى قرحم) said: The manners for a Darwaysh are: One third of an year be observed in fasting i.e., four months in an year the fasts be observed. The division of this period is in the manner that three months be continuous in fasting, then ten fasts in Muharram, ten in Zil-Hajj and ten in other blessed days. In this manner four months in an year pass observing fasts.

After that he (هـ ى الله عــــلى قرحم) said: There is another division of the observance of these fasts and that is that every week two days be observed in fasting i.e. Monday and Thursday. In this manner also one third of the year is passed in observing fasts.

After that the subject of Sa'imud-Dahr came under discussion and he said that the Messenger of Allah (صلى الله عليه وآله وسلم) said:
من صام الدهر لا صام و لا افطر

Who observed fasts continuously, he neither observed a fast nor opened it.

In another saying the Messenger of Allah (ﷺ) said:

نیه جهنم و عقد تسعی قت علی من صام الدهر ض

Who so observed fasts continuously on him the Hell shall be constricted. After saying that the Messenger of Allah (ﷺ) made the figure 90 with his fingers.

How these two *Ahadith* could be reconciled?

The *hadith* in which the Messenger of Allah (ﷺ) said:

من صام الدهر لا صام و لا افطر

Who observed fasts continuously, he neither observed a fast nor opened it.

It conveys the sense that who so continuously observes fasting and after two `Ids [`Id al-Fitr and `Id al-Adha] and keeps fasts in the Ayyam-i-Tashriq [i.e., in three days after `Id al-Adha] he is like a person who neither kept any fast nor opened it ever. But a person who kept fast constantly but did not keep in these five days, the Hell will be constricted upon him. He (ﷺ) made the digit ninety with his fingers i.e. there is no place for him in the Hell as there is no place in between the form of the figure ninety.

After that Hadrat Khawajah (May Allah Almighty mention him with excellence) said: A person who keeps fasts continuously, to keep fast becomes his habit and the hardship of fasting becomes an ease for him. As compared to such fasting the fasting will carry more reward which is hard for the self. Such a fast is called Saum-i-Da`udi and it is observing fast one day and not to observe fast the next day.

می بسم الله الرحمن الرح

The 19th Assembly

Wednesday: the 19th of Jamadi al-'Ukhra, 708 AH.

I had the privilege to kiss the feet [of Hadrat Khawajah (May Allah Almighty mention him with excellence)] and the moment I kissed the earth he (رحم) said: After completely offering the *Zuhr* prayer offer ten *rak`ats* and in them say taslim five times. In these ten *rak`ats* recite the last ten Surahs of the Holy *Qur'an*. After this he (رحم) said: This prayer is called *Salat al-Khidr*. It is well established that this is prayer of Hadrat *Khidr* (alayhissalam). Whoso will offer this prayer he will meet Hadrat *Khidr* (alayhissalam).

After that he (رحم) fixed the Surahs recited in the Masnun prayers.

In the Sunnats of *Fajr* after reciting *Surah al-Fatihah*, *Surah A lam Nashrah* and *Surah A lam Tara Kayfa*.

In the four Sunnats of *Zuhr* Qul ya ayyuhal-kafirun to Qul huwallahu 'ahad.

In the two Sunnats after *Zuhr* (Fard prayer) Ayatul-Kursiyy and Amanar-Rasulu.

In the Sunnats of *Asr* prayer from Iza Zulzilatil ardu till Al-hakumut-Takathur.

In the Sunnats of *Maghrib* prayer from *Surah* al-Kafirun and *Surah* al-Ikhlās.

In the Sunnats of *Isha* Ayatul-Kursiyy, Amanar-Rasulu, Shahidallahu, Qulillahul-malikul-mulki.

In the Sunnats of *Isha* (after Fard) Qul ya ayyuhal-kafiruna and *Surah* al-Ikhlās.

In The prayer of Witr, Inna Anzalnahu, *Surah* al-Kafirun and *Surah* al-Ikhlās.

مىبسم الله الرحمن الرحى

The 20th Assembly

Thursday: the 27th of Jamadi al-'Ukhra, 708 AH.

I had the privilege to kiss the feet of Hadrat Khawajah (May Allah Almighty mention him with excellence).

The topic of the talk was graceful observance of patience. And that those who observe patience over the sad demise of their kiths and kins they do good as against those who make hue and cry over their dead relatives. Their making the loud cries by taking the names of the dead was not a good thing.

In this behalf he (عياالله عىل قرحم) said: It is said that Buqrat had twenty sons. All those twenty sons died on the same day. Perhaps the roof had fallen down upon them and they all were killed. When the people informed Buqrat of the sad event, he least took its adverse effect. In this view of the matter he (عياالله عىل قرحم) said: People informed Majnun that his beloved Laila has expired. He replied: Fine should be on me as to why I made such a thing my beloved who expires.

The next was the Friday night. A woman visited him and became his *murid*. He (عياالله عىل قرحم) mentioned the good consequence of the good deeds of the females and said: There was a woman at Indarpit whose name was Fatimah and she was at high moral standard in respect of her maintaining her modesty and piety. Thus Shaykhul Islam Fariduddin (Qaddasallahu sirrahu) repeatedly said: This woman is man and she has been sent in the form of woman.

After that he (عياالله عىل قرحم) said the Darwaysh supplicate with these words: “Ba hurmat-i-nayk zanan wa nayk mardan” [For the sake of the pious conduct of the good women and good men!]. Here they first mention the good women as the good women are rare.

After that he (هـ ىالله عـلـلـ ٲرحمـ) said: When the lion come out of the jungle none asks he is male of female. In other words, the children of `Adam must become engaged in obedience and piety irrespective of being male or female.

After that he (هـ ىالله عـلـلـ ٲرحمـ) spoke the following two lines telling the merit of the pious people:

گر نیک آیم مرا از ایشان گیرند

شان بخشندیور بد باشم مرا بد

If I am good I may be counted among them. If I am bad I may be for given for their sake.

می بسم الله الرحمن الرح

The 21st Assembly

Saturday: the 10th of Rajab al-Murajjab, 708 AH.

I was blissful to kiss his feet.

He (هـ ىالله عـلـلـ ٲرحمـ) asked this humble servant: With whom you pass your whole time?
I submitted: Some friends of your excellency. And named some elderly friends.

He appreciated and spoke the following verse of poetry:

نی گزین و غم عاشقی با عاشقان نش

نیست عاشق کم شو باو تری با هر که ن

[Sit in the company of the true lovers and adopt the grief of love. One who is not a lover, be less friendly with him].

After reciting the above verse he (هـ ىالله عـلـلـ ٲرحمـ) said: This is the composition of Shaykh Abu Sa`id Abu `l-Khayr (هـ ىالله عـلـلـ ٲرحمـ) . After that he said that this was the manner of the masha`ikh that whenever they intended to be informed of the state of any person they asked as to in whose company he sat. From this it becomes known as to which group he belongs.

After that he (هـ ىالله عـلـلـ ٲرحمـ) talked on the merits of Laylatul-Ragha`ib and said: Ragha`ib is plural of the word Raghīb and Raghīb means a thing which is desirable. Lalatul-Ragha`ib means the night of the desirable things.

After that he (هـ ىالله عـلـلـ ٲرحمـ) told about the prayer to be offered during the Laylatul-Ragha`ib. Who so offers it he does not expire during that year.

After that he (ﷺ) told that a person was offering the said prayer every year continuously and the year in which he expired the year came to an end and its last night which was to become laylatur-Ragha'ib, he expired and he thus lived the whole year.

After that he (ﷺ) mentioned the prayer of Hadrat Khawajah Awais Qarni (رضي الله تعالى عنه) and said that the said prayer is offered on the 3rd, 4th and 5th of the month of Rajab. After that he said that it is transmitted that the said prayer is offered on the 13th, 14th and 15th of Rajab. Still according to another transmission this night falls on the 23rd, 24th and 25th of Rajab.

After that he (ﷺ) much stressed about the superiority of the offering of this prayer and narrated the following anecdote:

“ In the Madrasah Mu`azza[21] there was a learned saint who was called *Maulana Zaynuddin*. He was such a learned person that whatever question was put to him he answered it to the satisfaction of all. In dialogue and debate his talk was scholarly. People asked about his academic qualifications and he replied: I have neither read anything nor I have been a pupil of anyone. However when I became adult I offered the Prayer of Awais Qarni (رضي الله تعالى عنه) and supplicated: O God! I have become adult and I have not studied anything. Grant me knowledge. On account of that supplication (*du`a*) by His Grace Allah Almighty opened the door of knowledge for me. Thus whenever any problem comes under discussion I explain it well and state it well.

After that he (ﷺ) said: There is also a transmission concerning the offering of a praye at the end of the month of Rajab. In this behalf he informed that Shaykh Badruddin Ghaznawi[22] used to constantly offer this prayer.

After that he (ﷺ) said: I have heard from Shaykh Nizamuddin the son of Shaykh Zia'uddin (ﷺ) that during the year in which Shaykh Badruddin (ﷺ) expired, he had not offered that prayer. People asked the reason for not offering it that year. He (ﷺ) replied: Nothing has left from my age. And in that year he expired.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The 22nd Assembly

Tuesday: the 23rd of Rajab, 708 AH.

I was blissful to have honour to kiss his feet.

Ka`bah, its population and desertedness were the topics of the talk.

He (ﷺ) said: *Ka`bah* has been deserted twice. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: People will again destroy and make the *Ka`bah* deserted. Third time the angels will take it up into the heavens. This will occur in the last era and then the Qiyamat will come. It

will so happen that when the Last Day of the world will approach near the people will bring with them the idols and keep them in the *Ka`bah*. A tribe, called Aus[23], will bring females and they will dance before the idols. At that time the *Ka`bah* will be raised high towards the heavens.

مىبسم الله الرحمن الرح

The 23rd Assembly

Saturday: the 11th[24]of Sha`ban, 708 AH.

I was blissful to have the honour to kiss the feet [Khawajah Nizamuddin Auliya' (قرحم الله ىالله عـ)].

This humble servant was summoned and made to sit before the Khawajah Sahib (قرحم الله ىالله عـ) who said: Remain constantly engaged in obedience and acts of worship and exert much in reciting aurad, waza'if and supplications. If you can study the books of the Masha'ikh be engaged in doing so and never sit idle. At that moment he (الله قرحم الله ىالله عـ) expressed his special kindness to me and also granted me a turban and a gown.

Wa'l-hamdu lillahi rabbil-`alamin.

مىبسم الله الرحمن الرح

The 24th Assembly

Saturday: the 25th of Sha`ban, 708 AH.

I had the privilege to kiss the feet of the Hadrat (قرحم الله ىالله عـ).

The topics of the talk were the recitation of the Holy *Qur'an* and to stand in prayer during the night (qiyam-i-shab) and the group of those persons who stand in prayer during the night in the mosque.

This humble servant asked: What will be difference if they people stay in prayer during the night at their homes? He (قرحم الله ىالله عـ) replied: If they recite a single part of the Holy *Qur'an* at home it is better to finish recitation of the entire Holy *Qur'an*. Thereafter a man was mentioned who in the past days remained always awake in the mosque of Damascus and always stayed in prayer the whole night. That is he worshipped the whole night long with the desire that he be granted the post of Shaykhul-Islam. Hearing this, the eyes of Hadrat Khawajah (May Allah Almighty mention him with excellence) were filled with tears and said: First, put to fire the designation of Shaykhul-Islam, the to the Khanqah and then to ones own self.

Meanwhile he (الله قرحم الله ىالله عـ) said: There was a general merchant (قرحم الله ىالله عـ) who remained fasting for twenty-five years and no body knew that condition even to his family members. While at home he posed that he has eaten some food at his hop and when he was at the shop he posed that he has eaten something at home.

After that the Hadrat (ﷺ) said: In fact, it is the intention that must be good. The reason is that people look towards action while Allah Almighty looks to the intention. If the intention to do an act is for the sake of Allah Almighty then even a little good action is desirable.

He (ﷺ) narrated a story that there are many auqaf/trusts in the name of the mosque of Damascus and the Mutawalli/Trustee is in good condition economically. He is next to King there. And at times when the king is in need of money he takes loan from the said Mutawalli/Trustee. A Darwaysh started performing acts of worship in greed of those auqaf in the Mosque of Damascus. His intention was to become known for it and then deserving to be assigned the trusteeship of those auqaf. For a sufficient long time he performed the acts worship but with no response. One night it so happened that he became ashamed of this show business of his acts of worship and made affirm promise with Allah Almighty that now on ward he would perform his acts of worship purely for the sake of Allah Almighty and not for the assignment of the post. After this promise he made no decrease in his worship and became engaged in them sincerely. During that process he was called for the assignment of that post. He refused to accept it and said that I have disconnected myself from it. I had demanded it much earlier (but was not given) and now when I have disconnected myself from it the same is being offered to me. In short, he continued remaining busy in the worship of Allah Almighty with full sincerity and did not pollute his conduct with the said assignment. All courage and fortitude (*taufiq*) is from Allah Almighty who granted the same to the said person.

مبسم الله الرحمن الرحيم

The 25th Assembly

Friday: the 9th of Ramadan al-Mubarik, 708 AH.

I have had the honour to kiss the feet of the Hadrat (ﷺ).

A person from among the present audience informed that there is a highly capable person who is much fond of serving the darwayshes. I asked that person why he did not attach himself with the Khawajah Sahib. He replied: Once I had gone their with the intention of bay`at but having seen that there spread sleeping beds and lamps lit which shook my confidence and came back.

Hearing this Hadrat Khawajah (May Allah Almighty mention him with excellence) turned his face towards the audience and said: When were there beds to sleep or lamps to lit? and then he (ﷺ) smiled and said: As the favour of “bay`at” was not destined for him these things were seen by him. Meanwhile I spoke: How the belief becomes irregular (*fasid*) by the sleeping beds and litting of lamps? He (ﷺ) said: Some persons are such that their belief is shaken by a trifle while there are others whose belief is strong and their devotion and attachment is firm.

After that for a few moments the subject of the keeping in view direction of the Pir was mentioned and he (ﷺ) said; Once there was a written prayer in the hand of Shaykhul-Islam Fariduddin (Qaddasallahu sirrahu) and he was asking as to whether there was any one who could remember it by heart? It came known to me that he desired that I should

commit it to my memory. I submitted: If permitted I will commit it to my memory. He (قَرَحِمَ هـ يَا اللهُ عــــل) gave that supplication (*du`a*) to me. I submitted: I wish to read once this prayer before the Hadrat (قَرَحِمَ هـ يَا اللهُ عــــل) and then I shall commit it to my memory. When I recited the said supplication (*du`a*), the Hadrat (قَرَحِمَ هـ يَا اللهُ عــــل) corrected an error in the I`rab and directed me to recite like that. I recited it in that manner as was directed by the Hadrat (قَرَحِمَ هـ يَا اللهُ عــــل) though the way I had recited also conveyed the same meanings. In short, the said prayer was committed to my memory then and there. I submitted I have committed it to my memory. If Hadrat desired I may recite it. And then I recited it in the same way the Hadrat had corrected the I`rab. Thereafter when I came out of the Assembly of the Hadrat Sahib (قَرَحِمَ هـ يَا اللهُ عــــل) Maulana Badruddin *Ishaq* (وَهِيَ الرَّحْمَةُ يَا عَلِيَّ (وَالْغَفْرَانِ) said to me that you had done correct by reading that I`rab as directed by the Hadrat Sahib (قَرَحِمَ هـ يَا اللهُ عــــل). On that I remarked: Even if Saybawayh, who is the maker of this science of I`rab, and others who are the founders of the rules of this science would have come to me and told me that the i`rab I had read was the correct one, I shall read it in the same way as the Hadrat Sahib had directed me to read. *Maulana* Badruddin said: This observance of the respect with which you are blessed is beyond the capacity of any one of us.

In this context the manners of service of the Pir (Spiritual guide or teacher) were mentioned. He (قَرَحِمَ هـ يَا اللهُ عــــل) said: I have heard from Shaykhul-Islam Fariduddin (Qaddasallahu sirrahul-`Aziz) saying: During whole of my life I took the courage to speak before my Pir Shaykh Qutbuddin (Qaddasallahu sirrahu). It so happened that I sought permission from him to perform forty days exercise and adoption of seclusion. Shaykh Qutbuddin (Qaddasallahu sirrahu) replied: There is no need to do so. It makes a person known to others and doing this is not transmitted to us from our elders. I again submitted: Your excellency is present and knows my intention in doing these acts is not to gain popularity. Shaykh Qutbuddin (Qaddasallahu sirrahu) observed silence. After this incident I remained worry for having asked it and continued repenting and asking forgiveness from Allah Almighty as to why I had said that which was not in accordance with his direction.

After having said so Hadrat Khawajah (May Allah Almighty mention him with excellence) narrated: Once there had occurred such an inadvertence by me before my Shaykhul-Islam Fariduddin (Qaddasallahu sirrahul-`Aziz). It so happened that there was a manuscript of `Awarif with the Shaykh and he was telling *fawa'id* (useful things, meanings, interpretations) mentioned in it. The said manuscript was in some what thin font or there was some other defect in it due to which the Shaykh was taking pauses while telling the useful things. I had seen a manuscript of the said book with Shaykh Najibudin Mutawakkil (قَرَحِمَ هـ يَا اللهُ عــــل). I recollected it and I submitted to my Shaykh that there is an authentic (*thiqah*) version of this book with Shaykh Najibuddin. The Shaykh minded it and after a while said: This means the Darwaysh is not able to correct this defective manuscript. The Shaykh repeated these remarks once or twice. I could not gather concerning whom the Shaykh was saying so. Had I said so advertantly it would have come to my mind that the remarks were concerning me. When the Shaykh repeated twice or thrice the said words *Maulana* Badruddin *Ishaq* (وَهِيَ الرَّحْمَةُ يَا عَلِيَّ (وَالْغَفْرَانِ) said to me that the remarks of the Shaykh were concerning you. Hearing this is too up, made my head naked, and fell down in the feet of Hadrat Shaykh (قَرَحِمَ هـ يَا اللهُ عــــل) and submitted: I seek refuge with Allah Almighty from it that I would have intended to point out to wards the Shaykh even by remote reference and that I had seen a manuscript of

`Awariful-Ma`arif which I mentioned and that there was nothing else was at all in my mind. Though I was apologizing yet the effect of displeasure was visible on the face of the Hadrat Shaykh. When I got up from there I was puzzled as what to do. May Allah Almighty not make anyone else confronted with such a day and such a grief that I had on that day. I was weeping. I came out wonderstruck and disturbed and reached near a well and wanted to jump into it. Then I thought and said to myself: Consider the dead faqir as a dead person and also consider that for your committing the suicide may not entangle some innocent person[25]. In this confusion I went to the jungle and continued weeping. Only Allah Almighty knows best as to what was the condition of this faqir at that time. There was a son of Hadrat Shaykh by the name *Shihabuddin* who was my sincere friend and when he came to know of this incident he went to Hadrat Shaykh and explained my position in a very nice manner. Hadrat Shaykh sent his son *Muhammad* to call me back. I came back and put my head in the feet of Hadrat Shaykh. He expressed his pleasure. Next day I was called by the Hadrat Shaykh and I heard these words from his tongue: The Pir is for the murid like a woman who combs the bride. Saying this he (هـ ي الله عـ ل قـ ر حـ م) granted me a garment (khal`at) and blessed me with special sitting.

Wa`l-hamdu lillahi rabbil-`alamin.

مـ ي بـ سـ م الله الـ ر حـ مـ ن الـ ر ح

The 26th Assembly

Wednesday: the 21st of Ramadan-Mubarik, 708 AH.

I have had the honour to pay respects [by kissing the feet of my Hadrat Khawajah (May Allah Almighty mention him with excellence)].

The topic of the talk was struggle in obedience and worship. He [Hadrat Khawajah (May Allah Almighty mention him with excellence)] said: When people begin obedience (ta`at/طاعت) they do feel it heavy on themselves and feel hardship. However, when a person do it with truthfulness and certitude Allah Almighty grants courage and fortitude (*taufiq*) and makes its doing easy. In this manner every affair seems difficult in the start but when people begin doing it is accomplished easily.

After that he [Hadrat Khawajah (May Allah Almighty mention him with excellence)] narrated the anecdote that Shaykh Najibuddin Mutawakkil often desired that the manuscript of jawami` al-Hikayat be got copied but being in financial constraint and the copying material being of high price and the fee of the copyist also being to high, even if he provided paper at his cost, the copying was not possible. If copyist was available then paper and other material was not available. One day Hamid copyist called upon him and Shaykh Najibuddin Mutawakkil disclosed to him that since a long period he was intending to get *Jami` al-Hikayat* copied but he could not arrange for the same. Hamid, the copyist asked him as to what sources were available with him. The Shaykh replied that he has a single dirham. Hamid, the copyist received that one Dirham and purchased paper and began to copy the book on it. Evidently, only a few papers could be purchased but while still he had not fully exhausted that quantity that there came financial opening (فتوح/فتوح) and to purchase more papers and other needed material became

arranged. in this manner the fee of copying was also paid and this process continued even later on and the whole book was gracefully and expeditiously copied. The object of telling this was that when a task is begun it is accomplished.

For some times the talk continued describing the good qualities and gracefulness of the belief of Shaykh Najibuddin Mutwakkil. He [Hadrat Khawajah (May Allah Almighty mention him with excellence)]: One day I called upon him and those days I was having curly hairs on my head. I faced towards him and submitted: Sir, recite once *Surah* al-Fatihah with the intention that I may become a judge. Shaykh Najibuddin remained silent. I thought that he had not heard me. I repeated : Sir , recite once *Surah* al-Fatihah with the intention that I

may become a Judge. He did not give any answer. I repeated the same third time. On that he smiled and said: You should not become a Judge and you should become something else. After that Hadrat Khawajah (May Allah Almighty mention him with excellence) that Shaykh Najibuddin Mutawakkil disliked the post of Judgeship to such an extent that he did not recite *Surah* al-Fatihah.

For sometimes the talk continued on the topic of forgiveness of sins (amurzash). It is in the *hadith* that where a person has a dirham in his purse which he may bring out of it when needed and the same is not found by him at the time of need and he considers it has been lost and would certainly become grieved. Allah Almighty will forgive him. That is on such small affair such big will be the grace of Allah Almighty.

After than Hadrat Khawajah (May Allah Almighty mention him with excellence) said: This *hadith* is concerning a specific person. A person who has many dirhams if only one out of them is lost he is not worried. However, where a person possesses only one dirham and that one dirham is lost, he will become grieved. And on that count Allah Almighty will forgive him.

These meaning were unveiled on that day. And on the same day I was granted a special pair of the shoes.

Wa'l-hamdu lillahi rabbil-`alamin.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The 27th Assembly

Wednesday: the 28th of Ramadan-Mubarik, 708 AH.

I have had the honour to visit [Hadrat Khawajah (May Allah Almighty mention him with excellence)] and was blessed to his feet.

As usual he [Hadrat Khawajah (May Allah Almighty mention him with excellence)] was sitting on the corner of the thrshhold and near the door was the staircase. When I kissed the earth he [Hadrat Khawajah (May Allah Almighty mention him with excellence)] directed me to sit down thre near the staircase and I sat near it. Each time the wind blowed and one plankof the door was

closed. I held the plank strongly so that it may remain open. After some time he [Hadrat Khawajah (May Allah Almighty mention him with excellence)] saw me holding the plank and asked why I do not leave it holding. I again kissed the earth and submitted: I am holding this door. He [Hadrat Khawajah (May Allah Almighty mention him with excellence)] smiled and said: You have held this door and held it strongly. After that he said: Shaykh Baha'uddin Zakariyya (رحم الله عليه) has often said: Do not become hardari and harsari (like a person who goes from door to door and asks from person to person like a beggar). Hold one door and hold it fastly.

After that he [Hadrat Khawajah (May Allah Almighty mention him with excellence)] said; One day, at morning time, a mad person was standing outside the gate of the city. When the gate was opened a great number of people came out and started going on different sides, namely, a person went to the right another to the left and still another sent straight. Every person started going to some side. When the mad saw those persons going on different ways he remarked: These persons are going on different ways and opposite to each other hence they cannot reach anywhere. If they go on single path they will reach the destination.

After that the talk was on the advantages of eating less and disadvantages of eating more. In this behalf he [Hadrat Khawajah (May Allah Almighty mention him with excellence)] said: It is not permissible to eat when the belly is full except for two persons, namely, a person whom a guest visits. To serve the food to the guest he may also take it with him despite having already eaten full. The other person is the one who keeps fast and he has no arrangement for Sahri and he takes more food even after having eaten to the full.

Then for a few moments the topic of the talk was the supplications transmitted on the authority of the Messenger of Allah (صلى الله عليه وآله وسلم) called du'a mathurah. He [Hadrat Khawajah (May Allah Almighty mention him with excellence)] said; If a person is in any difficulty or affliction and no remedy is effective to cure it, he should on Friday after offering `Asr Prayer become engaged in reciting jointly the three Good names of Allah till the sun set and should not talk with any person while so engaged. The good names are:

يا الله يا رحمن يا رحيم-

Such a person shall certainly get relief from such affliction ad difficulty.

مىبسم الله الرحمن الرح

The 28th Assembly

Saturday: the 8th of Shawwal, 708 AH.

I have had the blessing to pay respect to him. On that day this humble servant prayed for permission to collect these sayings. The time was favourable and pleasant isolation was available. The humble servant paid respect and submitted: I am to make a submission, if allowed, I will make it. He said: Submit. This humble servant submitted: A period over an year has passed since I am in your service. As and when I was privileged to pay respect to your goodself I heard

valuable words, whether those related to obedience or worship, advice or persuasion or warning were all food for soul and I wished that those should become a code of conduct for me. Rather, those should be a beacon light for the guidance of my states and thus I have jotted them down according to my own humble intelligence. On the basis that often your goodself stated that the books of the elders and their sayings that they have made concerning the mystic way should be kept in view and as there is no other collection available except this collection of your goodself's sayings, I have collected whatever I heard your goodself saying. I had not until this time disclosed this fact. Now I seek a direction from your goodself in this behalf."

Having heard the above submission of mine Hadrat Khwajah (May Allah mention him with goodness) said: When I had called upon Shaykhul-Islam Fariduddin (*qaddasa sirruhu*) a similar thought had struck into my heart that whatever I shall hear from him I shall jot it down. The first day I was blessed to be in his company, the first thing I heard from him was:

اے آتش فراقت دلہا کباب کردہ

اقت جانہا خراب کردہ یلاب اشتی س

[O the most favourite! The fire of your separation has roasted the hearts. The flood of your fondness has rendered the souls into deserts.]

After that I wished to express my longing to kiss his feet but the awe of the presence of the Shaykh dominated over me and I could say only this much: The thought to kiss the feet of Your highness was dominant. When the Shaykh observed my subjection to his awe he said: every new entrant becomes under an awe. in short, on that day whatever I heard from the Shaykh I jotted it down when I came back to my residence. Later on every time whatever I used to hear I wrote it down. Then I disclosed that fact to the Shaykh. After that it so happened that whenever he narrated a story or made an indication towards any mystical problem, he used to ask: Are you present? And if I had been absent, he again repeated it when I became present.

After that, Hadrat Khawajah (May Allah mention him with goodness) said: During those days I saw an odd event (Karamat). A person gave me white papers which were bounded in one volume. I took them and wrote on them the valuable sayings of the Shaykhul Islam. At the top I wrote:

مى العظى الا بالله العلة و الله اكبر و لا حول ولا قووى سبحان الله و الحمد لله و لا اله الا ا

After that I recorded those word that I had heard from Hadrat Shaykh. That collection is with me.

After stating these events, Hadrat Khawajah asked this humble servant : Have you brought those papers on which you have written down? I submitted: Yes Sir. He said: Show it to me. I presented the six leaves on which I had written. He read them and liked them. Then he said: You have written well. Wherever he reached he said: You have written well. I had left one or two places blank and had not written any thing there. He asked: Why this place has been left blank? I submitted: The words were not fully comprehended. He was kind enough to again state those left

words and thus there remained no portion as blank. On that such was his affection, mercy, sympathy and encouraging me.

Al-hamdu lillahi Rabbil-`Alamin.

For sometime there was mention of the bounty and mercy of the Allah Almighty and it was stated that He helps and supports the people unexpectedly. Then he narrated the story that after the Caliphs, one of the caliph arrested a young person. His mother approached the Caliph and made a complaint with the prayer that Caliph may intervene in the release of his son. The Caliph said to her: I have commanded that he should remain confined till a living person remains alive from among my descendants. Then the Caliph said to the old woman: Have you heard all this. When the old woman heard these words from the mouth of the caliph her eyes were filled with tears and she raised her face towards the heavens and said: The caliph has made this direction what You command in this affair? When the caliph heard these words of the old woman his heart became softened and he ordered the release of the son of that old woman. After that the caliph ordered that a very valuable horse be brought for her son and he be made to ride on it and a round of Baghdad be made and an announcer should be ahead of him making the announcement: This is a person who has been released by Allah Almighty himself against the will of the Caliph. This is a grant of Allah against the will of the caliph.

After that the grant of the Pir and the capacity of the murid were subject of the talk. In this behalf he narrated the story that there was a person by the name of Yusuf who was one of the muridin of Shaikhul Islam Fariduddin (*qaddasa sirruhu*). Once he expressed his grievance before Hadrat Shaykh that he attended his company since many years and every person is being blessed with his grants. I deserved to be so blessed first of all. He uttered these words or words similar to these. on that Hadrat Shaykh remarked: This is not my negligence. There should have been some capacity in you as well. I do not give anything from my own. If Allah is not willing to give anyone what can I do. The murid continued making the complaint and meanwhile Hadrat Shaykh glanced towards a small child and said to him: Come here. That is come where I am sitting. There was a heap of bricks. He directed the child to bring a brick for him. The child went and brought a complete brick and put it before Hadrat Shaykh. A person was sitting near the Shaykh and the Shaykh again asked the child to bring a brick for that person also. The child went and brought a complete brick for that person as well. The Shaykh again directed the child to bring still another brick for that person (pointing towards the complaining murid). The child went and brought half brick and put it before him (the murid). Hadrat Shaykh said: What should I do this? Whatever was within my capacity I did but when your destiny is only this much, how can you put its responsibility on me.

مىبسم الله الرحمن الرحى

The 29th Assembly

Thursday: the 20th of Shawwal, 708 AH.

I have had the privilege to pay respects. At that time the Shaykh `Uthman Haramabadi was the topic. He said: He was a great saint. he had also written a Tafsir of the Holy Qur'an . Then he

said he resided at Ghzna. He cooked vegetables and also sold it. He used to cook shalgham and chuqandar in the cauldron and sold it. After that the favour so of God were mentioned. The Khawaja recited the following poetical verse:

Haqq ba shaban taj-i-nabuwwat dehad

warnah nabuwwat cheh shanasad shaban

It is Allah Almighty that by His Grace he grants nabuwwat to a shephard, otherwise how could a shephard know the heights of the nabuwwat.

The reference was to Hadrtat Musa (Peace be upon him) . After this he described the various event s of Shaykh `Uthman and told that if any person came to him and wanted to purchase the cooked food by offering a forged coin he used to accept it and give him the food though he knew that the coin given was a forged coin.

می‌بسم الله الرحمن الرح

The 30th Assembly

Monday: the 23rd of Zi'l-Qa'dah, 708 AH.

می‌بسم الله الرحمن الرح

The 31st Assembly

Sunday: the 29th of Zi'l-Qa'dah, 708 AH.

می‌بسم الله الرحمن الرح

The 32nd Assembly

Thursday: the 11th of Zi'l-Hajj, 708 AH.

می‌بسم الله الرحمن الرح

The 33rd Assembly

Sunday: the 21st of Zil-Hajj, 708 AH.

می‌بسم الله الرحمن الرح

The 34th Assembly

Monday: the 29th of Zil-Hajj, 708 AH.

[1] `Iraqi was a famous Persian poet. How deep and full of mystic wisdom is his poetry that his verses are being quoted by the Auliya Kiram. Allah's mercy be on all of them.

[2] In medical science a human nature has four dispositions, cool-wet, cool dry, hot- wet and hot dry. The physicians diagnose and prescribe recipes keeping such dispositions in their view.

[3] Kulah-i-chahar tarki refers to the abandonment of four things, namely, (i) abandonment of the world, (ii) abandonment of the Hereafter i.e. except Allah none else should remain the goal, (iii) to abandon food and sleep except that is the bare necessity, and (iv) to leave the desire of the self i.e. to oppose whatever the self desires. One who leaves these four things he deserves to wear on his head the "kulah-i-chahar tarki." , Khazinatul-Asfiya, Hafiz Ghulam Sarwar.

[4] It is also called Salat al-Duha. It has three ranks. First is to offer at least two rakats, the second is to offer four rak`ats and the third to offer eight or twelve rak`ats. Its time to offer begins when the sun rises a little and the earth becomes hot. Ref. Hujjatullahil-Balighah, Shah Waliullah Muhaddith Dehlawi.

[5] It is also called the Salat al-Awwabin.

[6] Ayyam Bid are the 13th, 14th and 15th of each lunar month.

[7] mardan-i-Khuda or rijalullah are referred to in the Holy Qur'an: Rijalun la tulhihim tijaratun wa la bay'un`an zikrillahi wa`iqamassalti wa`ita'izzakati yakhafun yauman tataqallabu fihil-qulibu wal-absar (Surah AlNur, verse No. 37) The men who do not become unattentive in bargaining nor in sale from the remembrance of Allah and from establishing the regular prayers and paying the Poor Due (Zakat). They fear the Day when the hearts and the eyes will be turned. These are Auliya Allah. They are of two kinds. Auliya Zahirin and Auliya Masturin. Auliya Zahirin are entrusted the service of the people while the management of Umur takwin lies with the Auliya masturin. They remain hidden from the sight of the aliens (aghyar).

[8] Nagor is an area in Rajhistan. Sawali is a small village in Nagor. Shaykh Hamiduddin is attributed towards this village. It is stated that after the victory of Muslims he was the first child born in a Muslim family. Shaykh Hamiduddin Sawali and Khawajah Qutbuddin bakhtiyar Kaki were murid of Shaykh Mu`inuddin Chishti. Shaykh Hamiduddin remained in the village for the whole of his life. He possessed only a Bighah of agricultural land which he cultivated and earned his living. His life was very simple. He lived the life of a common villager. He was author of a book: Usul-i-Tariqat but it is not available. The grandson of Shaykh Hamiduddin had collected his malfuzat by the name Sardussudur. He died in 637 AH /1239AD. His murshid Khawajah Mu`inuddin Ajmeri (Allah's Pleasure be on him) had granted him the title of Sultan al-Tarikin. [Taken from Some Aspects of Religion and politic in India, by Professor Khaliq Ahmad Nizami]

[9] Among the Sufiya there are Auliya Zahir and Auliya Mastur. There are many kinds of these two Auliyas. Some such kinds are as under: Aqtab, Ghauth, Imaman, Autad, Abdal. Seven Abdal are at the top. There are many other Abdals also. In each period, there is a Qutb who is at the top.

According to some elders Qutb and Ghauth are one and the same title. Two ministers of the Qutb are called Imamayn. There are four Autads who are posted on all the four corners of the world. Then come the Abdals rank.

[10] Qaddasallahu sirruhul-`Aziz (May Allah Almighty sanctify his secret). Sirr is that high station of the human soul whose light becomes known to Sahib-i-dil and rasikhin fil-`ilm. Birth 1077 AD death 1166 AD.

[11] Abul-Qasim Junayd Baghdadi, died in 910 AD.

[12] As already stated above that the Auliya are of two kinds, Auliya zahirin and Auliya masturin. Auliya masturin who remain hidden from the sight of aliens are called rijalul-ghayb or mardan. ghayb.

[13] The 13th, 14th and 15th of lunar months are called Ayyam Bid. It is transmitted in Tirmizi and Nisa'i... on the authority of Hadrat Abu Zarr Ghifari (Allah's Pleasure be on him) who reported: The Messenger of Allah (Peace and blessings of Allah be upon him) said to me: O Abu Zarr! If you want to keep three fasts in a month then keep the fasts on the 13th, 14th and 15th day.

[14] A state of wonder, awe, selflessness, senselessness prevailing upon a person when the observation of the beauty and gracefulness of the beloved/favourite suspends the intellect is called the state of Sukr. Opposite to this state is called the state of Sahw (Soundness of state). It is the coming back of a gnosis (ʿarif) from the unseen (ghayb) to the sense (ihsas).

[15] The reference is to the Qur'anic Verse of Surah al-Ma'idah : Qala `Isabnu maryama Allahumma rabbana anzil `alayna ma'idatan minassama'i takunu lana `idan li `awwalina wa `akhirina wa `ayatan min ka warzuqna wa `anta khayrur-raziqin.[V:114]

Jesus the son of Mary said: O God! Our Lord, Send us from the heaven a table spread (with food) that there may be for us- for the first and the last of us- a festival and a sign from You; and provide us with sustenance, for You are the best of sustainers.

[16] Auliya' Allah are of two kinds, namely Auliya-i-Zahirin (نیا ئے ظاہری اول) and Auliya-i-Masturin (نیا ئے مستوری اول). Auliya-i-Zahirin (نیا ئے ظاہری اول) have been entrusted the duty of guiding the people and they are openly known as the duty of serving the people by providing them guidance requires them to be openly known. Auliya-i-Masturin (اولیائے مستورین) are the People in service (اصحاب خدمت). They are made responsible to perform the duty of management and administration of the affairs of takwin. They are not required to be openly known. They are called Rijal-i-Ghayb (رجال غیب) and Mardan-i-Khuda (مردان خدا).

[17] Qadi `Ainul-Qudat (rahmatullah `alayhi) died in the year 525 AH/1130AD, for his detailed life history see Volume 2, Majlis No. 33 of Fawa'idul-Fuwad.

[18] This supplication was made by a beduine when he called upon the Messenger of Allah (Sallallahu `alayhi wa `alihi wasallam).

[19]He was one of the great *muridin* of Hadrat Khawajah NizamuddinAuliya' (*rahmatullah `alayhi*). He was born in 654 AH in Hansi. After coming into the spiritual fold of Hadrat KHawajah he was given the duty of serving food to the visitors and management of the Langar Khanah. After the death of the *murshid* he went to Deccan and there he lived for 28 or 29 years in Daulat Abad. He died in 738 AH and his grave is in Khuld Abad (Deccan).

[20]Shaykh *ShihabuddinSuharwardi* (رحم الله عليه) was born in the year 542AH and died in the year 632AH. His sacred grave is in Baghdad Sharif. He is the author of the most famous book on *tasawwuf* titled as: `Awariful-Ma`arif.

[21]Sultan Altamush had established this madrasah mu`azza in Delhi and named it Mu`azza. It was so named after the name of *Shihabuddin* Sam al-Ma`ruf bihi*Shihabuddin* Ghauri. Shihabuddin Ghauri had conquered Delhi in the year 1192 AD.

[22]Shaykh badruddin Ghaznawi was the *murid* and Khalifah of HadratKhawajah Qutbuddin Bakhtiyar Kaki(رحم الله عليه). He was a famous poet of his time and an effective sermon deliverer. Sultan Altamush much respected him.

[23]In one of the manuscripts the word is "Rawasi".

[24]In a manuscript instead of Saturday the 11th the words are: Wednesday, the 15th.

[25]He first intended to commit suicide and then addressed to his own self: The dead faqir is dead. What sort of suicide will commit a dead. In the words "dead faqir" the reference is towards:

موتوا قبل ان تموتوا. Further in the commission of suicide by the dead there is apprehension of false accusation of murder against some innocent person. God alone knows who may become falsely accused for such murder.