

Sufi World

Zi Qaida 1435H to Rabiul awal 1436H
Book 58 Sept / December 2014

1. Excerpts from 'The Holy Quran-e-Shariff' 1-08
2. Excerpts from Golden sayings of Holy Prophet (SAS) 9-11
3. Excerpts from "Futuh Al Ghaib"
By Hazrath Ghous-ul-Azam (RAA) 12-16
4. Excerpts from "Awariful Maarif" 17-29
5. Excerpts from "Fawaid-ul-Fuwad" by Hazrath
Mahboob -e- Elahi (RAA) 30-39
6. "The Hundred Letters" by
Hazrath Sharufuddin Maneri (RAA) 40-49
7. Tazkirat-ul-Awaliya
by Hazrath Faridduddin Attar (RAA) 50-51
8. Excerpts from " Mathnavi-e-Rumi
By Hazrath Jalaluddin Rumi (RAA) 52-68
9. "Bustan" or "Orchard"
of Hazrath Sheikh Muslih-ud-din Sadi (RAA) 69-73
10. Excerpts from Hazrath Baba Shaikh Farid (RAA) 74-79
11. Medieval Sufi Saints of India by Jagat Bright 80-88
12. Reflection Self Knowledge by Release From
Attachment 89-105
13. A Poem from Divani Shams Tabrez
by Moulana Rumi (RAA) 106
14. Poems by S.L. Peeran 107-109

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Zi Qaida 1435H to Rabiul awal 1436H

Issue dedicated to

Hazrath Khairal-Nassaj (RAA)

A Journal on Sufi Culture

Philosophy and Literature

(Islamic Spiritualism)

Tasawwuf / Irfan



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In the name of Allah, the Beneficent and Merciful

Fore-word

Dear Readers, Assalam O Alaikum

Hazrath Ghouse ul Azam (RAA) in his seventy fifth lecture in "Futuh Ul Ghaib" Says:

Tasawwuf (Spiritual Culture) is obtained not through discussion and talk but through hunger and giving up of things liked and approved of and do not keep your knowledge in the forefront while approaching a Darvish; rather keep gentleness as the leading demeanour, because a display of knowledge will make him uncomfortable whereas gentleness will make him feel at home".

Thus, humility and civility are the first lessons of wisdom. From this issue we are introducing Hazrath Meh'boob elahi's "Fawaid-ul-Fuwad."

Syed Liaqath Peeran

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INTRODUCTION TO SURA LII. (Tur).

This is the third of the group of seven Meccan Suras described in the Introduction to S. I.

It is, like its predecessor, an early Meccan Sura. The points here emphasised are: that Revelation is in accord with all God's Signs, including previous Revelations, and that the Hereafter is inevitable, and we must prepare for it.

Summary.—All Signs of God, including previous Revelations, point to the inevitable consequences of ill-deeds and good deeds : how can people deny or ignore the Message of Revelation? (iii. 1-49, and C. 228).

C. 228.—By the sacred Symbols--of the Mount
 (Iii. 1-49.) Sublime, the Eternal Record on an open
 Scroll, the House of Worship thronged
 With men, the Canopy blue of unfathomed
 Heights, and the boundless Ocean with
 Its resistless tidal Swell,--all acts
 Of men must have their inevitable fruits.
 New worlds will be born with the Day of Doom :
 New values established by God's Decree.
 Consumed will be Evil in the fire of Reality :
 And Good will come to its own—in personal
 And social Bliss, but most in the full
 Realisation that God is good, the Beneficent,
 The Merciful. . . Proclaim, then, the praises
 Of the, Lord, nor heed the slanders of
 Or Spite: for the Lord Who created will cherish;
 His Plan will overthrow the puny plots
 Of men. Hold firm with patience in Faith
 In the Hereafter, and sing His praises
 Even in the busy marts of this world,
 But chiefly in the stillness of the Night
 And the holy hour of Dawn as the Stars
 Retreat, singing glory to the Maker
 Of their own most glorious Sun.

Sura LII Tur, or The Mount

In the name of Allah, Most Gracious, Most Merciful.

1. By the Mount (of Revelation);
2. By a Decree Inscribed
3. In a Scroll unfolded ;
4. By the much-frequented Fane ;
5. By the Canopy Raised High ;
6. And by the Ocean
Filled with Swell
7. Verily, the Doom of thy Lord
Will indeed come to pass;-
8. There is none
Can avert it.:-
9. On the Day when
The firmament will be
In dreadful commotion,
10. And the mountains will fly
Hither and thither.
11. When woe that Day
To those that treat
(Truth) as Falsehood
12. That play (and paddle)
In shallow trifles.
13. That Day shall they be
Thrust down to the Fire
Of Hell, irresistibly.
14. "This," it will be said,
Is the Fire,—which ye
Were wont to deny !

15. Is this then a fake,
Or is it ye that
Do not see?
16. Burn ye therein:
The same is it to you
Whether ye bear it
With patience, or not:
Ye but receive the recompense
Of your (own) deeds."
17. As to the Righteous,
They will be in Gardens,
And in Happiness,-
18. Enjoying the (Bliss) which
Their Lord hath bestowed
On them, and their Lord
Shall deliver them from
The Penalty of the Fire.
19. (To them will be said :)
"Eat and drink ye,
With profit and health,
Because of your (good) deeds "
20. They will recline (with ease)
On Thrones (of dignity)
Arranged in ranks;
And We shall join them
To Companions, with beautiful,
Big and lustrous eyes,

21. And those who believe
And whose families follow
Them in Faith,--to them
Shall We join their families:
Nor shall We deprive them
(Of the fruit) of aught
Of their works:
(Yet) is each individual
In pledge for his deeds.
22. And We shall bestow
On them, of fruit and meat,
Anything they shall desire.
23. They shall there exchange,
One with another,
A (loving) cup
Free of frivolity,
Free of all taint
Of ill.
24. Round about them will serve,
(Devoted) to them,
Youths (handsome) as Pearls
Well guarded.
25. They will advance
To each other, engaging
In mutual enquiry.
26. They will say : "Aforetime,
We were not without fear
For the sake of our people,

27. "But Allah has been good
To us, and has delivered us
From the Penalty
Of the Scorching Wind "ft
28. "Truly, we did call
Unto Him from of old
Truly it is He,
The Beneficent, the Merciful "
Section 2.
29. Therefore proclaim thou
The praises (of thy Lord):
For by the Grace
Of thy Lord, thou art
No (vulgar) soothsayer, nor
Art thou one possessed.
30. Or do they say :—
"A Poet ! we await
For him some calamity
(Hatched) by Time!"
31. Say thou : "Await ye !—
I too will wait
Along with you!"
32. Is it that their faculties
Of understanding urge them_
To this, or are they.
But a people transgressing
Beyond bounds?

33. Or do they say,
"He fabricated the(Message)?"
Nay, they have no faith !.
34. Let them then produce
A recital like unto it,—
If (it be) they speak
The Truth!
35. Were they created of nothing,
Or were they themselves
The creators ?
36. Or did they create
The heavens and the earth ?
Nay, they have
No firm belief.
37. Or are the Treasures
Of thy Lord with them,
Or are they the managers
(Of affairs)?
38. Or have they a ladder,
By which they can
(climb up to heaven and)
listen (To its secrets) ?
Then let (Such a) listener of theirs
Produce a manifest proof.
39. Or has He only daughters
And ye have sons?

40. Or is it that thou
Dost ask for a reward,
So that they are burdened
With a load of debt ?-
41. Or that the Unseen
Is in their hands,
And they write it down ?
42. Or do they intend
A plot (against thee) ?
But those who defy Allah Are
themselves involved
In a Plot!
43. Or have they a god
Other than Allah ?
Exalted is Allah,
Far above the things
They associate with Him !
44. Were they to see
A piece of the sky
Falling (on them), they
Would (only) say "Clouds
Gathered in heaps!"
45. So leave them alone
Until they encounter
That Day of theirs,
Wherein they shall (perforce)
Swoon (with terror),-

46. The Day when their plotting
Will avail them nothing
And no help shall be
Given them.
47. And verily, for those
Who do wrong, there is
Another punishment besides this:
But most of them
Understand not.
48. Now await in patience
The command of thy Lord
For verily thou art
In Our eyes:
And celebrate the praises
Of thy Lord the while
Thou standest forth,
49. And for part of the night
Also praise thou Hirn,—
And at the retreat
Of the stars!



Excerpts from Golden Sayings of Holy Prophet (ﷺ)

Tradition No. 392

Narrated Anas ؓ The Prophet ﷺ said, "Whoever said "None has the right to be worshipped but Allah" and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah" and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah" and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell. "

Al-Bukhari

Tradition No. 393

Narrated Salambin Al-Akwa ؓ I heard Allha's Messenger ﷺ saying, " Whoever (intentionally) ascribest to me what I have not said then (surely) let him occupy his seat in Hell-Fire".

Muslim

Tradition No. 394

Narrated Anas ؓ The Prophet ﷺ said, "If any one forgets a prayer he should pray that prayer when he remembers it. There is no expiation except to pray the same." Then he (the Prophet ﷺ) recited: "((Establish prayer for My (i.e. Allah's) remembrance))" (20:14).

Al-Bukhari

Tradition No. 395

Narrated Uthrnan (bin' Affan) ؓ Allah's Messenger ﷺ said, "He who died knowing (fully well) that there is no god but Allah, enters Paradise."

Muslim

Tradition No. 396

Narrated Adiy bin Thabit ؓ I heard Al-Bara' ؓ saying that the Prophet ﷺ said with regard to the Ansar, "None but a believer loves them, none but a hypocrite hates them. That who loved them, Allah loved him and he who hated them Allah hated him."

Muslim

Tradition No. 397

Narrated Jabir bin Abdullab : A man came to the Prophet and said, "O Allah's Messenger! What are the two obligatory characteristics?" He (the Prophet ﷺ) replied, "He who dies without associating anyone with Allah (necessarily) enter Paradise and he who dies associating any thing with Allah enter the Hell-Fire."

Muslim

Tradition No. 398

Narrated Anas,bin Malik ؓ :Allah's Messenger ﷺ said, "Verily, Allah does not treat a believer unjustly in regard tohis virtues. He would confer upon him reward in the Hereafter. And as a non-believer, he would be made to taste the reward (of virtue in this world) what he has done for himself so much that when it would be the Hereafter, he would find no virtue thr

which he should be rewarded."

Muslim

Tradition No. 399

Narrated Urwa bin Az-Zubair that Hakim bin Hizam ؓ said to Allah's Messenger ﷺ "O Allah's Messenger! Do you think that there is any reward (of the Lord with me on the Day of Resurrection) for the deeds of religious purification that I performed in the state of Ignorance, such as charity, freeing a slave, cementing to blood-relations?" Allah's Messenger ﷺ said to him, "You have accepted Islam with all the previous virtues that you had practised."

Muslim

Tradition No. 400

Narrated Ibn Umar ؓ :The Prophet ﷺ said, "Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it started, and it would recede between the two mosques just as the serpent crawls back into its hole."

Muslim

Tradition No. 401

Narrated Abdullah bin Abu Qatada from his father :Allah's Messenger 40, said, "No one of you should hold his penis with his right hand while urinating, or wipe himself with his right hand inprivy, and should not breath into the vessel (from which he drinks)."

Muslim

(To be Continued)



Excerpts from Futuh Al -Ghaib (The Revelations of the Unseen)

by Hazrath Ghaus Al-Azam (RAA)

THE SEVENTY-SECOND DISCOURSE

He (may Allah be pleased with him) said:

Those who got to the markets from among the people of religion, in observation of the institutions of religion, or in performance of such commandments of Allah at those concerning the congregational prayers on Friday or other religious congregations or to fulfil other needs with which they may be confronted, are of several kinds.

Some of them are such that when they go to the market and see in it various kinds of provisions for the gratification of the senses and for enjoyments, they are captivated thereby and their hearts become entangled therein and they thus fall into trial, and this becomes a cause of their ruin and of discarding their religion and its institutions and makes them incline towards yielding to their lower nature and towards following their passions unless of course Allah looks after them by His mercy and protecting power and by His providing them with patience to struggle against these temptations; it is by this means that they can remain safe.

Then there are others among them who, when they see these things and are on the point of being ruined, return to their reasoning sense of religion and exercise self control with an effort and drink the bitterness of discarding them. These are like valiant warriors in the cause of religion who are helped by Allah to assume control over their own selves and natures and desires and passions. Allah awards them abundance of reward in the life after death.

In this connection we have it in some of the traditions handed down by the Holy Prophet (peace and blessings of Allah be on him):

"Seventy acts of virtue are recorded to the credit of a believer on his discarding the urge of passion while he is overpowered by it or when he overpowers it."

In another saying of his we read similarly:

"And some of them there are who obtain these enjoyments and appropriate them and acquire them by the favour and blessing of Allah in the shape of affluence of worldly wealth and give thanks to Allah, the Mighty, the Glorious, on account of them."

While they are still others who neither see nor are aware of these enjoyments; they are blind to everything excepting Allah, the Mighty, the Glorious; so they do not see anything besides Him and are deaf to everything besides Him, so they do not hear anything besides Him. They are, too engaged to look at anything excepting the Beloved and their urge for Him. So they are away from what keeps the world occupied. When you see such persons entering the market place and ask them what they see in the market, they will say: "We do not see anything." Yes, they do see things but they see them with their physical eyes but not with the eyes of the heart. And they see them only casually, not with the eyes of desire. The sight is of the appearance and not of reality. It is an outward sight, not an inward one. So outwardly he sees what is in the market while in his heart he sees the Lord—sometime His Glory and at others His Grace.

While there are still others who, when they enter the market place, find that their hearts are filled on account of Allah, the Mighty, the Glorious, with mercy for the people in it. So this pity for the people of the market keeps them too occupied to look at things which belong to these people and which are before them. So such people remain engaged, right from the entrance up to the time of their exit, in prayer and in seeking the protection of Allah and intercession for its people, in an attitude of affection and mercy. So their hearts burn to seek their benefit and to prevent their loss, and their tongues remain engaged in the praise of Allah on account of all that He has given them from His blessings and favours. So such people

are called the spiritual guards of the cities and the servants of Allah. And if you like you can call them men possessed of knowledge and *Abdal* and men of piety and knower so the unseen and the seen, His beloved and finished object and His vicegerent on earth appointed over His servants, His ambassadors and executors of good, sweet of expression, guides, rightly-guided people and spiritual instructors. A person of this class is, so to speak, a philosopher's stone and the egg of a magpie. The pleasure of Allah and His blessings be on such a person and on everyone who has set his face towards Allah and who attains the summit of spiritual elevation.

THE SEVENTY-THIRD DISCOURSE

He (may Allah be pleased with him) said:

Sometimes Allah informs His *Walıs* about the faults and falsehood of another person and his false claims about his actions and words and thoughts and intentions. So the *Wali* of Allah is made to feel jealous in respect of his Lord and His Prophet and His religion. So the inner anger and then also the outer anger are intensified with the thought. How can comfort be claimed in face of the existence of diseases, both internal and external, and how can the faith in the unity of Allah be claimed in face of polytheistic tendencies which amount to unbelief and which take a man away from nearness to Allah and in face of an attitude belonging to the enemy, the devil, the accursed, and to the hypocrites who are sure to be flung and hurled into the lowest of hell and are sure to remain for ever? So the mention of the faults of such a person and his evil actions and his insolence together with his big claims and his presumption to possess the spiritual state of the *Siddiqs* and his attitude of competition towards those who have annihilated themselves in the decree and his thus assuming the role of the finished object of Allah--is made to come out from the tongue of the *Wali*.

This is done sometimes on account of the jealousy for the

glory of Allah, the Mighty, the Glorious, and at others for the refutation of such a false man and as a sort of admonition for him; and at still others for the predominance of the act of Allah, the Mighty, the Glorious, and His purpose and His intensity of wrath over the false man who gives lie to the truth of the *Wali*. So the *Wali* accused of backbiting the person concerned and it is asked, "Is the *Wali* permitted to backbite anyone while he is forbidden to do it? Can he speak of anyone, absent or present, things which are not known to the rank and file of people?" The fact is that such a denunciation on their part falls under the purview of the word of Allah: "Their sin is greater than their benefit." (ii-219).

Apparently it (such criticism of the *Wali*) is the denunciation of a disobedient man but in truth it is rousing the wrath of Allah and taking exception to His act. The condition of such an objector is bewilderment; it is his duty to remain silent under such circumstances and to offer submission and to try to find out its permissibility in the Law and not to raise objection to the work of Allah and His *Wall* who makes these biting remarks on account of the false claims of the pretender. If he assumes this attitude it may result in the uprooting of the evil in him and be regarded as his repentance and return from his ignorance and bewilderment. So it will be a sort of attack on behalf of the *Wall* and will also benefit the self-conceited man who is on the verge of ruin, on account of his conceit and disobedience; and Allah guides whomsoever He likes to the right path.

THE SEVENTY-FOURTH DISCOURSE

He (may Allah be pleased with him) said:

The first thing which a man of intelligence should see is the condition and composition of his own self and then all the creations and inventions. Then he should infer from them the existence of their Creator and Originator. Because the creation indicates the Creator and strong power is an indication of the

wise actor behind it, because all things are in existence through Him. And it is this which is reported from Ibn Abbas (may Allah be pleased with him and his father) in his comment on the word of Allah:

"And He has made subservient to you all that is in the heavens and in the earth."

It is reported from the aforesaid in explanation of this verse that:

In everything there is an attribute from the attributes of Allah and every name is a sign for one of His names; so surely you are between His names and His attributes and works, inwardly through His power and outwardly through His wisdom. He is manifest in His attributes and concealed in His person. His person is concealed in His attributes and His attributes are concealed in His works. And He has revealed His knowledge through His will and He has expressed His will in movements. And He has concealed His skill and His workmanship and expressed His workmanship through His will. So He is hidden in His invisibility and He is manifest in His wisdom and power. "There is nothing like a likeness of Him and He is the Hearing and the Seeing." (xlii-1 1).

Surely many secrets of spiritual knowledge have been brought to surface by this statement which cannot come to the knowledge of anyone unless he has a heart which has a lamp of spiritual knowledge in it. And this privilege of this great man is due to the fact that the sinless hands of-the Holy Prophet (may Allah's peace and blessings be upon him) were raised in earnest prayer for him saying: "O Allah! give him understanding of religion and teach him the interpretation."

May Allah shower on us the same blessings which He showered on such like people and may He gather us in their company on the Day of Resurrection together with their sanctity A'meen.

(To be Continued)....



Excerpts continued from
 “The Awarif-ul-Maarif”
 by Hazrath Shahbuddin Suhrawardi (RAA)

**ADAB-I-MA'ISHAT (THE RULE OF
 LIVELIHOOD)**

VI, 7

Diverse, according to contrariety of degrees, are the *Iftils* of the (*mutasawwifah*) in causation and in reliance (on God).

(a) Some, through weakness of for the amending of time, in search of daily food rely on chattles. These are called *mutasabbib*.

(b) Some, through power of *hal* and denial of will, suffice themselves with the surety of God on Him, rely ; and in no way seek reliance on daily distributed food (through man's effort). These are called *mutawakkil*.

(c) Some strive in *kasb* (acquisition) some in beggary ; some (for the amending of their time) now in *kasb*, now in beggary.

Ibrahim Adham, sometimes for the maintenance of the sahabah, used to obtain a morsel of lawful food by watching over sown fields, or by reaping ; and sometimes when alone, at the time of need and to its extent, used to travel the path of beggary. Awhile, he was a dweller in the *jam'* (*masjid*) at Bisra and used to break his fast every three nights; on the night of breaking the fast, he used to come forth, and to take morsels from the doors of houses ; to the eating of these morsels, he restricted himself.

Abu Ja`far-Haddad (Junaid's *murshid*) used to go forth, every two or three nights, in the first two watches (of the night); and to the extent of his need, at doors, used to beg.

In the beginning of *hal*, Abu Said Kharraz used, when he was very necessitous to hold forth the hand (of beggary) ; and to say : "The prophet of God !"

So long as the necessity for concord was not complete, they have not seen this crowd in beggary whereof they are full of caution. Because of it the *Shari'at* hath cautioned them in the way of inciting and of terrifying.

(a) *Inciting* In the history of Thauban, it is related that one day Muhammad said to the *ashab*: "Who in one thing will join me,—him, in Paradise, I will meet." I said "O prophet of God ! I will." He said: "Of the people, ask naught."

(b) *Terrifying*. In the *Hadith* it is said "Urge not thy prayer (of beggary) till God permitteth; till only a piece of flesh remaineth on thy cheek."

The *adab* of the beggar is:

So long as no necessity ariseth, he should not enter upon beggary. As long as he hath power, he maketh *nafs* desirous of patience of its handfals till from the hidden, the door openeth.

When, in places of need, by giving patience, *nafs* displayeth levity, true wealth from all exterior to God is acquired.

The second crowd *mutazvakkil* on account of perfection of being engaged with Him,—viewing the grandeur of *tauhid* and the light of *yaqin*,—seek the causing in no cause of the causes of daily food ; and from no created being, seek aid,—so that the Causer of causes (God) may as He desireth convey to them daily food.

One day, they. inquired of Bayazid, saying: "Thee, we see engaged with none : whence is thy livelihood ?" He replied .""The (unclean) dog and the (filthy) pig, my Master feedeth, wherefore should he not feed Abu Yazid ?"

Some are those who, whatever they ask, ask of God, so that He giveth them one of these things:

(i) the giving of the desired object.

(ii) the power of patience.

(iii) the erasing of desire from the heart.

Some ask naught, either from the people, or from God; because in His *ilm*, they have effaced their own *ilm*, and desire; they know that in their affairs, more comprehending is the *ilm* of the Eternal than their own *ilm*; attachment to their affairs, on the part of Universal Desire (God) is greater and more complete than partial desire on their part; therefore on account of His *'am*, they are independent of begging.

They call the *mutawakkil* "the companions of gratuitous income," because their taking is from the income received gratuitously from the hidden. Although he seeth that, from the hidden is gratuitous income without their *nafs* being desirous, they accept it, even if in need of it they be not.

Some are slow in taking and in giving, because, in both *hals*, they have suspected the residence of desire in their owns *nafs*.

Some are slow in taking, not in giving, because in giving they less regard the pleasure of *nafs*.

Some are slow in giving, not in taking, because in taking they regard only the will and the act of God,—in giving, their own will and act.

Some are slow neither in taking nor in giving, because their existence is annihilated in the light of *tauhid*, their giving in Divine causes, is their safety from the calamity of desire. In the world, the existence of this crowd is more precious and less often found than (rare) red sulphur.

The *adab* of the *mutasabbib* (or *tariq*), the *mutawakkil*, is this, that before arrival at the degree of the glory of *dhat*, of qualities, and of deeds (which are the source of glories), they haste to taking gratuitous income and to giving it without the connection of a new permission, or of a ready knowledge.

Before the rules of the *maqiim* of freedom, they plant not the foot, in the foot-place of the free.

In respect to the *Ashab* of *tamkin* and to the Lords of *yaqin*, they regard not their own *hal* without a true proof.

By the residence of the veil of seduction, the truth of the *shaikh's hal* may appear to him obscure but at the time of examination (the fact) that the cash of his *hal* is counterfeit is not

concealed to the assayer of vision.

As long as he is bound by the residence of the residence of his own habits, for him is not reserved the *maqam* of freedom.

Shaikh Hammad used to eat no food unless, in dream or in sleep, he saw the order : (a) certain food of such a quantity from such a one,—take; (b) certain food of such a quantity to Hammad take. Then he used to take it.

To one of the crowd of his own *murids*, Shaikh 'Abd-u'l-Qadir Hibli sent, despite that the depositor was absent, saying : "In thy presence, a certain one hath a desposit thence, some gold and some food thou shouldest send me." That *murid* came before the *shaikh* and said : "Rule over the deposit, how is it lawful for me to exercise ? If they ask thee, thou wilt give a decision that it is not fit (to do so)." With compulsion, the *shaikh* ordered him (to take from the deposit). Immediately after that, from the master of the deposit arrived a letter saying so much gold and so much food, take up from the deposit and take to 'Abd u'l - Qadir.

Its quantity was exactly as the *shaikh* had stated.

Then in respect to .his delaying in (the matter of) submission (to his order) the *shaikh* reproved that *murid* and said: "Void of the truth of *ilm*, thou thoughtest was the commanding of the *fuqara* "

The truth of gratuitous income is this:

From God, they should take it, not from the people—whether its cause be the hand of man, or not ; whether it be known or not—on the condition that in its preface there be no wishfulness.

The *Shaikh-ul-Islam* relateth that once to Shaikh Abu'l-Sa'id a man came, and said "I wish to make a fixed quantity of a daily allowance that they should bring for thy use but I think that the sufis have said : 'Sinister, is what is known.'" The *Shaikh* said : "This, we say not : because the known that God willeth for us,—in it, His deed we see ; and it auspicious, not sinister, we regard."

SALAT (PRAYER)

VII,

When a person wisheth to begin the *salat* (*namaz*, prayer), its *sunnat* is that, in its preface, if it be an enjoined

ordinance, he should prefer the *iqimati*

Generally in the *salawat-except* in the *nawafil* of *safar* in respect to the *rahilah*—the condition is:

In body, he should look towards the *qiblah* and in heart, towards the Master of the *qiblah*, from the wickedness of the temptations of Shaitan and from the thoughts of *nafs* should take shelter in God ;and to himself should utter :the Surat-u'n-Nas, chapter 114, the Qur'an.

Both hands, he should uplift in such a way that the two palms *are* level with (and parallel to) the two shoulders, the two thumbs near to the two lobes of the ear, and the finger-tips level with the ears.

According to the appointing, he should in his heart perform the established. *salat* ; if he urge it also orally it should be continuous as in the *namaz* (prayer)

The <i>adhan</i>		the <i>iqamat</i>
(a) 4 <i>takbir</i>		the <i>iqamat</i>
(b) 4 <i>Shahadat</i>	2 of God	the <i>iqamat</i>
	2 of Muhammad	the <i>iqamat</i>
(c) 4 <i>Hayy-i-'ala</i>	2 for <i>salat</i>	the <i>iqamat</i>
	2 for <i>falah</i>	
(d)		2 <i>iqamat</i>
(a) 2 <i>takbir</i>		2 <i>iqamat</i>
(1) 2 <i>tahlil</i>		1 <i>tahlil</i>

After the four *hayy-i-'ala* the Sunni Muslims add twice *As-salatu khairun* min-an-naum (prayer is better than sleep).

The Shiah Muslims say :

(a) *Hayy-i-ala khair-il-amal* (rise for the best deed, prayer).

(b) Either one (or two) *shahadat* of the *vilayat* (*waliship*) of 'Ali after the two *shahadais* of

Muhammad, of morn. He should say : "I utter the enjoined prayer of this morn."

In confirming resolution in his heart, he lowereth his hands and saith : "*Allahu Akbar*, God is greatest," so that the first

portion of the *takbir* may agree with the falling of the two hands. With the *takbir* should be associated—the end of the *takbir*, the end of the falling of the hands, and the *niyyat*.

In Allah, he observeth the *madda* (the lengthening of *alif*); in the *dhamma*) of the he exaggerateth not.

In *Akbar* he addeth not and (*alif*) between the, (*ba*) and the (*ra*), but maketh it *majzum*.

In letting fall the hands, he avoideth swinging so that he may be with deliberation, dignity and *khushiu* (humility).

At the time of *takbir*, he should be the beholder of God's majesty.

In his glance, the people should appear contemptible and feeble ; he should not turn his attention as to their being informed about his *hal*. Thus, may he come into the crowd, of the *sadiq* (the sincere ones) and draw not on himself the line of falsehood. The most excellent of the *takbirs* is the first *takbir* (the *ihram*) as Junaid saith : "Of everything is a chosen part ; the chosen part of the prayer is the first *takbir*."

The first *takbir* is the place of resolution ; -resolution is the life of practice. Whenever resolution is for God, and free from the impurities of causes,---its order is applicable to (other) parts of deeds.

If through the beholding of shaitan, through error or neglect, practice becometh defective,— resolution bath no great effect.

From Ibn Salim, Abu Nasr Sarraj quoteth

"Resolution is to God, for God, from God otherwise is destroyed whatever is added to the slave's prayer after the resolution, even if it be to God and for God."

After the *takbir*, and the failing of the hands, he should advance his hands midway between his breast and his navel ; should place the right hand on the left hand, the forefinger and the middle-finger on the left wrist ;should seize with the three other fingers both sides of the end of the wrist; should lower his head ; should keep his glance on the place of prostration should stand so that his stature may be firm and erect ; should not bend

his knees; should keep his feet apart to the extent of four fingers; should make effort to keep his feet parallel to each other should not lift a foot ; should not place one foot on the other.

In the *shariat dhaghn* (the lifting of the feet) and *safd* (the joining of the feet) are prohibited.

Thus, he standeth, and saith

"To Him, who created the heaven and the earth, obedient and faithful, my face, I turn: not of the crowd of *mushrik* (believers in partnership with God). are we; verily, from God, the Provider of the world, are—my prayer, my devotion, my life; my death. His is no partner ; to this belief, we are commanded of the crowd of *mushirs, are we.*"

In the preface to the *talawat* (reading) to this extent (if he have not the power of prolonging it) he should not abridge the enjoined ordinances.

If he have the power of prolonging the reading, he should, after reading the *ayat* of *tawajjah*, utter prayer *istiftah* (asking aid) :

" To Thee, O God-glory! to Thee, praise ! Auspicious is Thy name, lofty Thy rank ; save Thou, is no God. O God! Thou art king; there is no God but Thou, my Lord; Thy slave, I am; I have oppressed my *nafs* ; I confess my sins; my sins, forgive. Verily none forgiveth sins save Thou; lead me to goodness of heart; to goodness of heart, verily none leadeth save Thou; pass over my sins ; over sins, verily none passeth save Thou I stand in service of Thee; by Thee, I stand; in Thy hands, is all good and evil none.

"To Thee, I cry; to Thee, I approach; Thee I extol; of Thee, I ask forgiveness; to Thee, I repent; from the accused shaitin, I flee to God. In the name of God, the merciful, the compassionate."

After this, he will utter the *Fatihah* and *Surah* that he desireth between them if there be an *Imam*, he should delay awhile and slowly utter:

"O God! between me and my sins, place distance—as

distance, Thou hast placed between the east and the west; cleanse me from my sins as, out of the filthy garment, Thou hast made the white garment. O God! with water, with snow, with hail,—wash out my sins."

This prayer, he should (if alone) utter before the *Fatihah*. In uttering, in praying,—he should be fully present (conscious). The words of the Qur'an that he urgeth on his tongue,—their meanings with the desire of being present (conscious), he should comprehend.

Thus, the speech of the tongue (which is the. interpreter of the heart) may be the author of the speech of the heart. For the credit of the heart's speech is not the tongue's. If the tongue's speech be not the author and the interpreter of the heart's' speech, the prayer-utterer is neither the speaker in the way of needs to God, nor the hearer in the why of understanding Him.

In respect to the hearing together the word of God, the men full of presence (consciousness) and the Lords of propinquity, are comprehenders of three only found among them.

(i) *Regarding the outward signification of the world of dominion.* This is the special power of *mils*, so that it may stand in the place of its *hadith*.

(ii) *Regarding the inward signification of the world of angels.* This is the special power of the heart, so that it may forbid the heart from turning to the world of dominion.

(iii) *Regarding the pomp of the Speaker (God) from the world of jabarut.* This is the special power of the *ruh* (the soul), so that it may protect men from turning to other than God; and may reach a place where the soul is so immersed in the sea of *shuhud* that the prayer-utterer is hidden from feeling (consciousness).

One day, Muslim ,b. Yasar 'was offering prayer ill the *masjid* of Bisra. Suddenly a column fell, and of the fall thereof all the people of Bisra knew ;but he, in the *masjid*, knew of it naught.

A while, he should rest ;and then proceed to the *ruku* (bowing the body from the hips).

In the *ruku*, he should keep his stature well-bowed, the neck and the back straight ; should place the palms of the two hands, with extension of the fingers, on the two knees; should not bend the knees,, should keep in the state of standing, the lower half of the body (hips downwards), and his glance on the feet.

When he establisheth himself in the *ruku'*, he should, three times, say : "To my God, the greatest, —glory; to Him, praise." If he say it ten times it is full. Then, he saith

"O God ! to Thee, I bow; to Thee, I make humble my limbs ; to Thee, I incline ; to Thee applied are my ear, my eye, my flesh, my limbs, and tendons."

Restricted to it he should keep all his spirit ; for these significations become the qualities of his *dhat*.

When from *ruku`*, he uplifteth his head, he saith "Him, who praiseth Him, God heareth."

When he standeth erect, he saith "O God ! the praise of the heaven and of the earth—to Thee !"

After that, if it be in the second *rakat* of the enjoined ordinances of the morning, or of the *witr* of the latter half of the month Ramadan, he should utter the prayer of *qunut*.

"O God! guide us whereto Thou wishest to guide ; protect us whereto Thou wishest to protect ; cause us to love what Thou wishest us to love; make auspicious to us what Thou hast bestowed. Save me from the evil of what I have neglected; give benediction to Muhammad. the noblest of the prophets; forgive and pity, for Thou art the Most Merciful.

Before standing *in, qiyam*, he should go to *sujud* (prostration). The *Hadith* saith : "Him, who raiseth not erect his spine between *ruku`* and *sujud*, God looketh not at."

Then into *sujud* he goeth and, as he goeth, uttereth, a *takbir*. He placeth on the prayer-mat first the lower limbs, then the upper limbs. That is, he placeth on the ground first the knee, then. the hand, the forehead, and the nose keepeth open the eyes, and his glance on the tip of his nose ; placeth on the prayer-mat

his two bare palms, keepeth the head right between the two hands ; placeth on the prayer-mat his hands parallel to the shoulder and the tip of the elbow against his side ; holdeth joined together the fingers opposite the *qiblah* ; extendeth on the prayer-mat the wrist ;and saith three times "To my God, the loftiest, —glory and praise to Him." If he say it ten times, it is full. Then he saith "To Thee, I prostrate myself : in Thee, faith I have ; to Thee, I bow. Auspicious is God the best of makers."

In the presence of God, a crowd in *sujud* seeth its own *nafs* fallen on the dust of *fana*".

By reason of the residue Of existence, this crowd is affected by the majesty of pomp, and humility is the custom of its *hal*.

A crowd of the men of revelation and of beholding in the state of *sujud* becometh described with the truth of *fana*" in the light of the *shuhad* of the *dhat* of *Wahid* (God the One), seeth the existence of created beings, high and low, obliterated,—like to the obliterating of the shadow in the sun's light ; and seeth itself entered in *sujud* into the spaciousness of *fana* on the border of the sheet of the grandeur of God.

By reason of *fana'*, this crowd is not impressed with the form of the grandeur of *dhat* ; in the essence of affection it is plucked forth from the garment of submission.

Besides these two crowds of the manifestations of the mysteries of *sujud* is a crowd (in which, for the sake, of prolonging prayer, and of the loftiness of being described with *baqa'* after *fana'* are collected affection and fear).

This crowd is

(a) in heart and in *nafs* submissive through the manifestation of the fire of grandeur. (of God).

(b) in soul and with head uplifted and exalted, through the viewing of the light of affection of the beauty (of God).

Then, he uplifteth his head from *sujud* and uttereth the *takbir* sitteth erect on the left foot ; uplifteth the right foot so that its toes are opposite the *qiblah* ; placeth his hands on the knees without an effort of joining, or of separating, them ; and saith "O

God! me, forgive ; on me, have mercy ; me save pass over my sins."

Again into *sujud*, he goeth, and when from it he raiseth his head. If again he wisheth to rise, for the sake of sitting at ease, he sitting and lightly riseth. In the fast *tashahlud* he sitteth on the prayer-mat on the left foot placeth his hands near the tip of the knee on the thigh; draweth to the palm the fingers of the right band, except the forefinger ; keepeth expanded from the palm the fingers of the left hand; and saith :

"O Prophet! auspicious blessings, holy benedictions from God to thee, salutation and the mercy of God and His peace ; on us and the pious slaves of God, salutation.

"I declare that there is no god but God I declare that Muhammad is His slave and His prophet. O God ! on Muhammad and his offspring, bestow Thy benediction on Muhammad and his offspring, have mercy; Muhammad and his offspring, congratulate as Thou hast bestowed benedictions, congratulations, and mercy on Ibrahim and his offspring.

"Verily, Thou art glorious and honourable. O God ! me forgive what is past, last, secret, and open and what Thou knoweth more than I. Verily ! Thou art the first and the last. There is no God save Thou."

When, in *shahadat*, he reacheth to —Allah he uplifteth the forefinger, and inclineth it to the right side.

At the end of *tashahhud*, for loosening the knot of the *ihram*, he again giveth the salutation ; turneth his face to the right side, so that the people on the right may clearly see over, his cheek.

In that state of resolution of issuing from—

Salat

Salam

he bringeth into his heart those present of the angels, of the faithful jinn and men ; and a moment delayeth. Again, he turneth his face slowly to the left side, and giveth another salutation.

Of this form, motion, resting, words and deeds (which in the form of *salat* are mentioned) are some enjoined

ordinances and some *sunnats*.

THE (MYSTIC) ROSE OF THE QĀDIRIS¹

[Brown's *Darwishes*, pp. 89-93]

Every *ḥarīq* (path) hath its sign ; the sign of the Qādiris is a rose which is green, because the word *Ḥayy* (the Living one) was manifested in green colour to one of the *shāikhs*. It hath :

WHEEL RINGS ²		SERIES OF LEAVES		COLOURS		PETALS		
Number	Signification	Number	Signification	Number	Signification	Number	Signification	
outside	(1) <i>sharī'at</i> (Muslim law)	is my word	(1) five leaves	five virtues of Muslims	(1) yellow	<i>sharī'at</i>	seven	the seven beautiful names of God
	(2) <i>ḥarīqat</i> (the path)	is my practice	(2) six leaves	six characteristics of faith	(2) white	<i>ḥarīqat</i>		
inside	(3) <i>ma'rīfat</i> (Divine knowledge)	is the chief of all things	(3) seven leaves	seven verses of the Qur'ān	(3) red	<i>ma'rīfat</i>		
	(4) <i>ḥaqīqat</i> (truth)	is my condition	The whole series (18 leaves)	Muhammad brought mercy to eighteen worlds	(4) black	<i>ḥaqīqat</i>		

1. This order was founded by Shaikh 'Abd-u'l-Qādir Jīlānī (d. 1078, d. 1166). His titles were :

(a) *Pir-i-Haqīqī*, the hand-seizing Pir.

(b) *Muhy-u'd-Dīn*, collected in faith.

(c) *Ghawth-u'l-'Ālam*, the greatest *Ghawth*.

2. The white colour signifieth submission to the *shāikh*. The first three circles signify the acquisition of *ḥaqīqat*, that is, of *ḥarīqat*. The green cord surrounding the rose signifieth "the living one".

Shaikh Ismā'il-ū'r-Rūmī, successor to 'Abd-u'l-Qādir, adopted this rose as emblematic of the seven names³ of God uttered during the *dhikr*.

Name of God	Signification	Colour of its light	Number of times the name must be repeated
<i>Lā ilāha illā Allāh</i>	no god but God	blue	100,000
<i>Allāh</i>	Allāh, (the beautiful) name	yellow	78,586
<i>Hā</i>	He	red	44,630
5 <i>Ḥayy</i>	the Living One	white	20,092
6 <i>Wāhid</i>	the One	green	93,420
' <i>Azīz</i>	the Dear One	black	74,644
<i>Wadūd</i>	the Loving One	none	30,202

The seven colours are emblematic of the lights (splendours) of the seven names ; its eighteen gores (*tark*), of the numerical value of the two letters in *Hayy* (the Living One).

In the centre of the rose is the seal of Sulaiman, the signification whereof is

freedom from defect
gentleness of disposition
power of spiritual vision
familiarity with his companions
prayers and salutations belong to God
(the Qur'an, 1, 4)

The rose is embroidered on felt of camel's hair, emblematic of the felt *khirgeth* that Muhammad gave to Uvais Qarni, Sultan of faithful lovers.

3. The ninety-nine beautiful names of God are given in Brown's *Darvishes* (p. 116).

4. = 8
= 10
Total 18

In the word *gul*, the rose, the letters and are the first letters of the two lines of the *Quran*, xxxix, 37.

The origin of the rose of the *Qadiris* is as follows: *Shaikh 'Abd-ul-Qadir Jilani*, under the direction of *Khadir (Elias)*, proceeded to *Bagdad*.

When he arrived, *Shaikh 'Ali-ul-Vahidi al-Qadiri* sent him a cup full of water, which meant the *Baghdad* being full of holy men, there was no room for him.

Whereupon *Abdul-Qadir* put a rose into the cup, which meant that *Baghdad* would find a place for him.

Then all present exclaimed: "The shaikh is our rose!".

(To be Continued)

Excerpts from "FAWAID-UL-FUWAD" by Hazrath Mahboob -e- Elahi (RAA)

Introduction

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' 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'. He was the murid-i-khass and Khalifah of Hadrat Baba Fariduddin Ganj Shakar.. 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 pivoital 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' 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 faTo get awareness of the teachings of Hadrat Khawajah Nizamuddin Auliya' his malfuzat are available in the following collections, namely:

1. Fawa'idul-Fuwad compiled by Amir Hasan `Ula Sanjari
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. This is the most famous book and Amir Khusro 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' 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. 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-`Uloomiddin 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 by Shaykh-ul-Islam Dr. Muhammad Tahirul-Qadiri..

- Muqaddamah Siratur Rasul 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.

VOLUME 1

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).

1st Majlis

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 abdal[9] and their progress remained discussed. He said: A person had come 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 ijthad 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.

The 2nd Majlis

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 battled 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.]

The 3rd Majlis

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 known 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.

The 4th Majlis

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.

Excerpts from “The Hundred Letters” by

Hazrath Sharufuddin Maneri (RAA)

LETTER 20: THE GRACE OF PROPHETS AND THE GRACE OF SAINTS

LETTER 22: THE ORIGIN OF SUFISM

In the name of God, the Merciful, the Compassionate!

Brother Shamsuddin, may God bless you! The foundation of Sufism is quite ancient, having been practiced by the prophets and the righteous. The fact of the matter is that the predominance of evil habits in our times makes the Sufis themselves appear evil in the eyes of people. Those associated with this Tradition are divided into three groups: The Sufis, the seekers, and the dissemblers. A Sufi is a person who is completely lost to himself, exists only in God, is freed from the hold of his lower self, and is conjoined to the Truth of all truths. The seeker is one who engages in the struggle with self, undergoes austerities, and disciplines himself by means of various practices. The dissembler is one who, for the sake of position and success, makes himself out to be one of the above, but is devoid of any of their qualities. He is also ignorant of them! Despite all this, there is some hope that he might become one of them and, in the shadow of their riches, pass beyond both worlds, becoming a combatant in the army of God and not merely a camp follower. Each city has one vicegerent and one sultan, while others pass their time in the shadows of these two. Among various peoples there are only a few who affirm the whole truth. When, however, someone begins to resemble others in one particular thing, he finds himself imitating them in other things as well. There is an injunction of the Law that says: "Everyone who makes himself similar to a people in both

behavior and belief will end up by becoming one of them."

It has been said that the first Sufi in the world was Adam: God Almighty drew him forth from clay and placed him in the stage of choice and purity. He prepared the royal edict of vicegerency for him. For the first time, between Mecca and Taif, he made a forty-day retreat, thus becoming the inspiration for novices to undertake this practice. "I kneaded the mud of Adam for forty days with My very own hands." When he had completed the forty days of solitude, God Almighty gave him the fullness of spirit, lit the lamp of intelligence in his heart, and brought the light of wisdom from his heart to his tongue. He trembled and said, "Thanks be to God!" The Prophet also hinted at the efficacy of this practice when he said: "Anyone who dedicates forty days to God, God, in turn, will order streams of wisdom to issue forth continuously from his heart and upon his tongue!" Adam resolved to acquire sanctity. At the beginning of his vicegerency, he received the gift of the homage and prostrations of angels. He stood up and, like an intrepid traveler, resolved to reach heaven. He journeyed through all the climes of heaven. He passed far beyond the secrets of these kingdoms. He was told, "Keep control over all your senses! Do not yield to your own inclinations!"

Still a novice, he did not yet have the requisite control. Impelled by boldness and mirth he displayed a grasping attitude. From a hidden ambush he was smitten with this rebuke: "Adam has disobeyed his Lord!" (Q20:121). He was brokenhearted. He became immersed in begging forgiveness for his sins. Tradition dates the repentance of the Sufis from this occasion. He said: "O Lord, we have wronged ourselves" (QZ:23). All his dominion and vicegerency were withdrawn from him. He stood there naked, full of repentance. It was said: "Adam, journey in the world in order to discharge this debt!" The condition of discipleship is that a disciple who commits a fault should

go on a journey. Adam resolved on journeying over the earth, alone and naked. Since his body was naked, it was said to him: "Adam, beg!" He begged a leaf from each tree, and receiving three leaves, he sewed them together and made a patched garment with which he covered himself. He then set out on his earthly journey.

For three hundred years he sighed with grief until he was thoroughly exonerated. "Undoubtedly God chose Adam!" (Q3:32), that is, He thoroughly purified him and made him a Sufi. He greatly esteemed the patched garment that he had made from the leaves begged from the trees. At the end of his life, he clothed the prophet Shish with it and conferred viceregency upon him. This became the Way of Muhammad and the means for conveying the wealth of Sufism to descendants of the prophets.

Sufis should be travelers who belong to some group in this world, that they might be able to assemble for companionship and relate what has occurred to them. Thus the Kaaba made its appearance. It was the very first religious sanctuary. Before that time, there had been no such thing. It appeared in the time of Adam. All that the prophet Noah required of the world was a blanket. The prophet Moses himself always wore the blanket that the prophet Shuaib had conferred on him the first day that he entered his [Shuaib's] service. And this is a very important condition in the Way, that there should be a spiritual guide who clothes the novice with the Sufi garb. Jesus always used to wear a woolen garment. Similarly, both Moses and Jesus themselves built Jerusalem as a place of spiritual trust." Then, in every country and region Sufis built meeting places for themselves, and made fixed abodes for periods of solitude where they could practice inner converse with God. Fellow travelers could also come there and recount the traditions of the exalted, divine secrets. When the time for the foremost of the prophets and the King of the saints, the blessed Muhammad—may the peace of God be upon him and his family—arrived, he himself donned such a blanket. "It was the practice of your father, Abraham"

(Qa2:78). He also yearned for the religious sanctuary of the Kaaba. The Pride of the world set aside a special corner in his own mosque and from his companions he selected a group of about seventy people who were travelers on the Path. They used to converse there together, while the Arab chiefs and ordinary people were not allowed to enter that space. When the Pride of the world bestowed great honor and dignity upon any of the companions, he would give him his own cloak or shirt. That person would then become a Sufi.

The beginning of this Way came from Adam, and its completion was found in Muhammad, the Apostle of God. It remains in the midst of believers and their community. It requires strength of heart, above all else. One should not pay too much attention to one's unworthiness, for this particular work is dependent on the divine favor and grace, not on the actions of any person!

O brother, many thousands are prostrate in adoration, and many more thousands recite God's praises and laud Him; thousands of others are amazed at His secrets, while others are swept along by His works. He created a fearless people out of mere dust. He chose all these servants and submissive ones even though they had not rendered any previous service to Him. He spoke without introduction of any kind, saying, "O handful of dust, am I not your Lord?" (Q7:172). In a single hour, an intoxicated one is lifted up on the couch of bliss as he witnesses the glory of the Lord. At every moment there are signs that he has become attuned to God and accepted by Him. The exquisite gift of divine union is conferred upon him, together with a certain repulsion, veiling, and a hundred rebukes. Every moment is devoted to silent converse with God, yet grief and anger still have their place. Every moment someone is brought forth from the temple of idols and honored by having the garment of acceptance conferred on him, while another is taken outside a mosque and the rope of the pain of banishment is fixed around his neck—for thee is need to experience both His kindness and His rage!

Peace!

LETTER 23: IN QUEST OF THE WAY

In the name of God, the Merciful, the Compassionate!

Brother Shamsuddin, may God make a seeker of you! Everyone who is a seeker along this Way must be able to build on the capital of the Law in order to proceed from the Law to the Way. When he has found this path to the Way, he will be able to turn his steps from the Way to the Truth. How can anyone who has not laid hold of the Law be able to find the Way? And if he has not yet happened on the Way, then what can he possibly have to do with the Truth?

Never has permission been granted to any foolish person, who is both bereft of divine knowledge and ignorant of the Law, to place his feet upon this Way. Indeed, there would be the fear that such a person might be destroyed and end up nowhere. If a person undertakes struggles, difficult things, and ill-advised austerities all by himself, and if any of them be displayed publicly, then so much pride, arrogance, self-conceit, and folly would become manifest in him that he would throw his own faith to the wind and become enmeshed in the snares of Satan! Know for certain that God Almighty has never made an ignorant fellow a saint, nor would He ever do so.⁴⁴ The sheikhs tell us this, and the Quran testifies that "God did not befriend an ignorant man" (Q17:111)—for ignorance is the root of all baseness!

They say that the Way of travelers devolves on a twelfold knowledge: divine unity, work, divine knowledge, conditions, ecstatic contemplation of God, witnessing God, being addressed by God, hearing God, realization of the divine existence, knowledge of the spirit, the ego, and the intellect. These types of knowledge are separate but interconnected, for knowledge of one implies knowledge of the others. It should be known that the members of these groups are all devotees of knowledge of the Law, the Way, and the Truth. They were so in the past and will always be in the future. But there were some poverty-stricken ones who perished of thirst in the wilderness.

Of what use to them was the Tigris of Baghdad or the Nile of Egypt?

Some thirsty ones fell in the desert and died;
How would it benefit them if the whole world were the
Euphrates?

The traveler along the Way should mull over such a thought! If this world and all its allurements were given to him, as well as the world to come, with all its joys; or if the calamities of the world were to be rained down upon him; or if all his efforts, substance, and pleasures were to be handed over to strangers; or if the future life, with the joys of paradise, were to be handed over to the faithful, while calamities and misfortunes were reserved for him, then his repentance should be such that, while everyone else repented of having done forbidden things in order to avoid falling into hell, he would repent of lawful things, so that he might not go to paradise! His intention should be such that, whereas all worldly men seek their own desires and ease and pleasure, he remains in quest of the face of the Lord. All men seek an increase in prosperity as a result of their efforts, while he seeks Him in little! If he gets anything, he gives it away; while if nothing comes to hand, he still gives thanks to God!

The sign of the traveler is that he is happy even when he does not get what he wants. In this way he will be free of all bonds. His dealings with his rebellious nature should be such that even if it were to yearn for something for seventy years, he would not give in to it! He should also have pursued the path of acquiescing to the Truth so diligently that calamity or good fortune, denial or affirmation, rejection or acceptance—all are the same for him! He sets out with great trust, not asking anything from men or God, for he considers asking from men to be polytheism, and is too ashamed to ask anything of God. His abstention is such that if all he possesses in the world is a patched garment or a blanket he is so happy with it that others envy his absorption in remembrance of God: seeking Him by day, he spends his nights devoted to His service and labor. If his

lower self were to cast a glance at all this submission, he himself would sell the worship of seventy years for a morsel of bread and throw it before a dog in order to escape a prideful sense of astonishment. [An example is then given.]

A traveler should be intelligent. He extinguishes his natural inclinations in the furnace of asceticism in order to open his mind to the gifts of God. If he looks to the right, he sees God; if he looks to the left, he sees God; if he stands up or sits down, he sees God. In his magnanimous vision the kingdoms of this world and the next amount to naught. His body melts away in eagerness, while his heart is blessed by God. Thoughts of wife, children, this world or the next no longer find a lodging place in him. Although his person is still in the world, his heart is with God! His soul remains here, but it has already attained its desired stage, having seen the Friend with the eyes of the heart. This stage can be acquired under the protection of an experienced spiritual guide. Assisted by the sanctity of such a master of the heart, one can safely pass through the calamities that lie along the Way. All the sheikhs of this group, the great men of religion, and scholars are in agreement on this point: that, without an experienced guide, no one (except in rare instances) can reach God. As the poet has said:

Until the glance of a man of God falls on you,
Where will you learn about your own existence?
If you are prone to sitting by yourself,
You will not be able to travel this Path alone!
You need a guide for the road, do not go alone!
Open your eyes lest you drown in this ocean!

Many travelers become puffed up with pride after making some progress; they think they have attained the glory of God! Without an experienced guide, a person will become like Satan, and the duplicity of his lower self will come to light. He will be thinking about worldly matters and his own demands. He will remember a few words someone has spoken and think that he has attained his object! He will consider

himself to be in possession of lawful influence in the kingdom of the Lord. He will fall into extravagant and heretical ideas, just as someone has hinted in the following verse:

They are garbed as Sufis, these immature fellows,
But they have attained only the babble of beginners!
Having advanced but a few paces on the path of truth
and purity,

They already indulge in slandering the good name of others!

Anyone who sets out upon this Way and experiences the pain associated with it should find for himself a spiritual guide who is much respected by other guides and sheikhs. There should be general agreement about the man's preeminence as a leader and his lawful exercise of spiritual power. All should concur that he follows the will of God, is a man of noble ancestry, and is experienced in the kingdom of the Lord. The novice should imitate him and bind himself to him so that he might remove every obstacle that lies in his path, point out to him the defects of his lower self, and inform him of the dangers that lie along the Way. Thus the novice will be enabled to come completely out of himself, as the poet has testified:

When a well-esteemed man comes across your path,
He will protect you in all your endeavors!
Since you can never distinguish the Way from its
pitfalls,
How far can you progress without a staff?
The volcanoes that mark this Way are many;
It is not for everyone that this work is intended.

The condition of being a novice is that, when someone wishes to bind himself to an experienced guide as his disciple, he will first have to put aside his own desires. The lexical meaning of the word disciple is "to seek, to want," and a disciple is "one who seeks." Among the members of this group, a person is called a novice if he is seeking Him but has not yet obtained his desire. The sheikhs have said, "He is a

disciple who, in compliance with his guide, is like a dead man in the hands of the washer—he turns whichever way he is turned! A novice should be so submissive to his guide that, at the slightest hint from the latter, he would gladly offer his life, his spiritual riches, and his worldly goods, but not leave his guide! He would obey him, even if

the guide were to command him to drink poison!⁴⁵ He would not delay but comply at once. He would make no use of his mind or rational knowledge.

The example has been adduced of Shiekh Bu Ali Faramdi. Once he told his guide, Sheikh Abul Qasim Gurgani, about a dream he had had: "You spoke to me in such and such a fashion in the dream: why, O Sheikh?" Abul Qasim Gurgani turned his face away and said: "If there were no room for 'why' in your heart, then it would not have found its way to your lips!" A disciple cannot make genuine progress if he is always seeking the why and wherefore of the injunctions given him! The root of the matter at hand is this: "There are some things close at hand that you do not like, even though they are actually very good for you; and there are other things at hand that you like, but are harmful to you. God knows best; it is you who are ignorant!" Everything is smooth along the path of the disciple who is destined to enjoy eternal bliss and becomes an heir to everlasting wealth. Everything that he needs is at hand. The malicious glance of his enemy falls harmlessly on his beauty, and misfortunes are far from the wealth piled up in his lap. On the other hand, that poor fellow who is destined for misery falls into all sorts of thorns and is attacked from behind as he proceeds along his way. At every step a hundred obstacles and dangers arise to confront him!

O brother, everyone who has had the bridle of favor placed around his neck will find himself in the position of being "a felicitous one who is born thus from his mother's womb." He will repel all rage and vehemence, banishing them from within himself as well! On the other hand, a miserable

person is born thus from his mother's womb, as the poet has hinted.

This misfortune did not befall us today:
The color of our blanket comes from Gilan!

Now what will you do? You should place hope before you and tolerate misfortune. Even though household goods are defective and not befitting the sanctuary, your hope should still be that whatever God finds, He will buy! [Some examples are given to confirm this teaching.]

Peace!

(To be Continued.....)



Excerpt From Tadhkiratul Auliya

by Hazrath Faridal-Din Attar (RAA)

Khair al-Nassaj (RAA)

Abu l-Hasan Mohammad ibn (Khair ibn `A.bd Allah) al-Nassaj of Samarra, a pupil of Sari al-Saqati and a member of al-Jonaid's circle, was taken as a slave in Basra but afterwards proceeded to Mecca. He is said to have lived to the age of 120, dying in 322 (924).

The story of Khair-e Nassaj

Khair-e Nassaj was the chief master of his time. A pupil of Sari-e Saqati, he influenced Shebli and Ebrahim-e Khauwas and was greatly admired by Jonaid. The following was the reason why he was called Khair-e Nassaj. Leaving his native town Samarra bound for the pilgrimage, on the way he passed through Kufa. He arrived at the gates of Kufa clad in a patchwork robe, he himself being black of complexion, so that all who beheld him would cry, "The man appears a fool!" There a certain mad espied him.

"I will employ him for a few days," he said to himself. Then he approached him.

"Are you a slave?? he asked.

"Yes," he replied:

"Have you run away from your master?"

"Yes."

"I will take charge of you until I can restore you to your master," the man said.

"That is what I am seeking myself," said Khair. "All my life I have been longing to find someone who will restore me to my Master."

The man took him to his home.

"Your name is Khair," he said.

Khair did not gainsay him, believing firmly in the saying that "a believer does not lie". He went along with him and served

him. The man taught Khair the craft of weaving. For years he worked for the man. Whenever he called out, "Khair!" he would reply "Here am I!" At last the man repented, having seen his sincerity, perfect behaviour and intuitive powers, and having witnessed the constancy of his devotions.

"I made a mistake," he announced. "You are not my slave. Go wherever you wish."

Khair then departed for Mecca, where he attained such a high degree of saintliness that he himself declared, "Khair is the best of us." He preferred people to call him Khair.

"It would not be right," he would say, "for a brother Muslim to give me a name and for me to change it."

From time to time he practised weaving. Sometimes he used to go down to the Tigris and the fishes would make advances to him and bring him various things. One day he was weaving muslin for an old woman. The old woman said, "If I bring a dirham and do not find you here, to whom shall I give it?"

"Throw it in the river," Khair replied.

The old woman brought the dirham, and Khair not being there she threw it into the Tigris. When Khair returned to the bank the fishes brought that dirham to him.

It is said that Khair lived to the age of 120. When his death drew near, it was the time of the evening prayer. Azrael cast his shadow, and Khair raised his head from the pillow.

"God preserve you!" he cried. "Wait a little. You are a slave under orders, and I am a slave under orders. You have been told to collect my soul. I have been told, 'When the time for prayer comes, pray.' That time has now come. You will have plenty of opportunity to carry out your orders. For me it is now or never. Please be patient until I have performed the evening prayer."

Khair then washed himself and performed the prayer. Immediately afterwards he died.

To be Continued



Excerpt from the Mathnawi
“By Hazrat Jalaluddin Rumi (RAA)

*How friends came to the madhouse for Dhu l-Niin—may
God sanctify his honoured spirit!*

It so happened to Dhu 'l-Niin the Egyptian that a new agitation and madness was born within him.

His agitation, became so great that salt (bitterness) from it was reaching (all) hearts up to above the sky.

Beware, O (thou of) salty soil, do not put thy agitation beside (in comparison with) the agitation of the holy lords (saints).

The people could not endure his madness : his fire was carrying off their beards³.

When (that) fire fell on the beards of the vulgar, they bound him and put him in a prison.

There is no possibility of pulling back this rein, though the vulgar be distressed by this way These (spiritual) kings have seen (themselves in) danger of their lives from the vulgar; for this multitude are blind, and the kings (are) without (a visible) mark.

When authority is in the hands of profligates, (a) Dhu'l-Nun is inevitably in prison.

The great king rides alone! Such a unique pearl in the hands of children !

What pearl? (Nay), the Sea hidden in a drop, a Sun concealed in a mote.

A Sun showed itself as a mote, and little by little uncovered its face.

All motes vanished in it the (whole) world became

intoxicated by it and (then) became sober.

When the pen (of authority) is in the hand of a traitor, unquestionably Mansur is on a gibbet.

When this affair (dominion) belongs to the foolish, the necessary consequence is (that) *they kill the prophets*.

Through folly the people who had lost the (right) way said to the prophets, "*Lo, we augur ill from you.*"

See the ignorance of the Christian appealing for protection to the Lord who was suspended (on the Cross)!

Since, according to his (the Christian's) belief, He was crucified by the Jews, how then can He protect him?

Inasmuch as the heart of that King (Jesus) bleeds on account of them (the Christians), how should there be (for them) the inviolable defence of *whilst thou art amongst them?*

To the pure gold and to the goldsmith the danger from the false counterfeiter is greater (than from any one else).

Josephs are concealed on account of the jealousy of the ugly, for because of enemies the beautiful live in the fire (of tribulation). - Josephs are in the pit through the guile of (their) brethren, who from envy give Joseph to the wolves.

What happened to Joseph of Egypt on account of envy? This envy is a big wolf in covert.

Of necessity, kind Jacob always had fear and dread for Joseph because of this wolf.

. The outward (visible) wolf, indeed, did not prowl about (approach) Joseph; (but) this envy has actually surpassed wolves (in malignity).

This wolf dealt its wound, and by way of specious excuse] came (the words), "*Lo, we went _to compete with one another.*"

Hundreds of thousands of wolves -have not this cunning; (but) this wolf will at last be put to shame—stop (and see)!—

Because on the Day of Bale the envious will without doubt be (raised from the dead and) brought together (to Judgement) in the shape of wolves.

The resurrection of the greedy vile eater of carrion (unlawful food) will be in the shape of a hog on the Day of Reckoning. Adulteris (erit) foetor membri latentis; wine-drinkers will have stinking mouths.

The hidden stench that was reaching (only) to (people's) hearts will become sensible and manifest at the Resurrection.

The being of Man is a jungle: be on your guard against this being, if you are of that (Divine) Breath.

In our being there are thousands of wolves and hogs; (there is) goodly and ungoodly and fair and foul.

To the disposition that is preponderant belongs the decision (as to what you are): when the gold is more than the copper, it (the mixture) is gold.

The manner of acting that preponderates in your nature—in that same form you must needs rise (from the dead).

At one hour a wolf enters into Man, at another hour a moon-like beauty with the face of Joseph.

Good and hateful qualities pass from bosoms into bosoms by a hidden way

Nay, indeed, wisdom and knowledge and excellence pass from Man into the ox and the ass.

The stumbling (restive) horse becomes smooth-paced and docile; the bear dances, the goat also salaams.

Volition has passed from human beings into the dog, so that he has become a shepherd or a hunter or a guardian (of the

house).

Into the dog of the Companions (of the Cave) there passed from those Sleepers a (moral) disposition, so that he had become a seeker of God.

At every moment a (different) species bursts up in the breast no a devil, and now an angel, now wild beasts.

From that marvellous Jungle with which every lion is acquainted, there is a hidden way to the breasts which ensnare (th spritual prey).

O you are less than a dog, steal the spiritual pearl from within—from within { the breasts of } them that know God.

As you (must) steal, at any rate (let it be) that lovely pearl ; as you are going to bear a burden, at any rate (let it be) a noble one.

How the disciples understood that Dhu ' l-Nun had not become mad, (but) had acted with intention.

The friends went to the prison (to inquire) about the story of Dhu and expressed an opinion concerning it, Saying, "Perchance he does this purposely, or there is some (deep) wisdom (in it): he is an exemplar' and a shining light in this religion.

Far, far be it from his sea-like (profound) intelligence that madness should prompt him to folly !

God forbid, in view of the perfection of his (spiritual) attainments, that the cloud of sickness should cover his moon !

He has gone into the house (and taken refuge) from the wickedness of the vulgar : he has become mad on account of the infamy of the sane.

From (feeling) the disgrace of the dull body-serving intellect, he has purposely gone and become mad,

Saying, Bind me fast and with the tail³ of a cow smite me on head and back, and do not dispute this (matter),

That from the stroke of the part (of the cow) I may gain life, as the murdered man (gained life) from the cow of Moses, O trusty ones ;

That I may be made happy by the stroke of a part of the cow; (that I may) become well (whole), like the murdered man (by means) of the cow of Moses'."

The murdered man was revived by the stroke of the cow's tail: he became pure gold (in spirit), even as copper (is transmuted) by the elixir.

The murdered man sprang up and told the secrets : he revealed that bloodthirsty gang.

He said plainly, "I was killed by these people who are now disturbed (with anger) in contending against me."

When this gross body is killed, the essence that knows (spiritual) secrets is brought to life.

Its spirit beholds Paradise and Hell-fire and discerns all the mysteries.

It reveals the devilish murderers, it reveals the snare of deceit and guile.

To kill the cow (the fleshly soul) is the stipulation of- (imposed by) the (Sufi) Path, in order that the spirit may be restored to consciousness by the stroke of her tail.

Kill most quickly the cow, your fleshly soul, so that the hidden spirit may become alive and conscious.

Resumption of the story of Dlu'l-Nun, may God sanctify his spirit

When those persons arrived near him, he shouted, "Hey, who are ye? Take care! "

They said respectfully, "We are some of thy friends : 'we have come hither in devotion to ask after thee.

How art thou, O Sea of manifold intelligence? What aspersion on thy intelligence is this (alleged) madness?

How should the smoke of the bath-stove attain unto the Sun? How should the Anqa be crushed by the crow?

Do not withhold (the truth) from us: explain this matter; we are lovers (of thee): do not behave to us in this fashion.

One ought not to drive lovers away or dupe them by mask and false pretence.

Communicate the secret, O King: do not hide' thy face in the cloud, O Moon !

We are loving and true and with wounded (Mewing) hearts in the two worlds we have fixed our hearts on thee (alone)."

He began. (to use) foul words and bad names recklessly: he spoke gibberish like madmen.

He jumped up and let fly stones and sticks; the whole party fled for fear of blows.

He laughed loudly and tossed his head (in scorn). "Look," said he, "at the vain bluster of these friends!

See the friends ! Where is the sign of (true) friends? To (true) friends pain is as (dear as) life."

How should a friend turn aside from the pain inflicted by his friend? Pain is the kernel, and friendship is (only) as the husk to it.

Has not joy in tribulation and calamity and suffering become the sign of (true) friendship?

A friend is like gold, tribulation is like the fire: the pure gold

is glad in the heart of the fire.

How Luqman's master tested his sagacity.

(Was it) not (the case) that (this happened) to Luqman, who was a pure (unselfish) slave, and day and night was brisk in service.

His master used to prefer him (to all others) in the work (of service) and deem him better than his own sons,

Because Luqman, though he was slave-born, was the master (of himself) and was free from sensual desire.

A certain king said to the Shaykh (spiritual Director) in conversation, "Ask me to bestow some bounty upon thee."

He answered, "O King, are not you ashamed to say such a thing to me? Come higher!

I have two slaves, and they are vile, and those two are rulers and lords over you."

Said the King, "What are those two? That is a mistake." He replied, "The one is anger and the other is lust."

Regard as a king him that is unconcerned with kingship, him whose light shines forth without moon or sun.

(Only) that one whose essence is the treasury (of spiritual truths) possesses the treasury : (only) he that is an enemy to (his own) existence possesses (real) .existence.

Luqman's master (was) like a master outwardly; in reality his (Luqman's) master (was) Luqman's

In the topsy-turvy world there is many a one of this (kind): a pearl is less than a straw in their sight..

Every desert has been named *mafaza* (place of safety): a name and specious form has ensnared their understanding.

In the case of one class of people, the dress makes (a man) known : (if he is dressed) in a *qaba*, they say that he belongs to

the vulgar.

In the case of one class of people (the distinguishing mark is) the hypocritical appearance of asceticism; (but) light is needed, that (any one) may be a spy on asceticism (and detect its true character).

Light is needed, (a light) purged of cant and noxiousness, that he may know a man without (the evidence of) deed or word,

And enter into his heart by way of the intellect, and behold his real state and not be confined to tradition².

The chosen servants of (God) the Knower of things unseen are, in the spiritual world, the spies on hearts.

He (such a one) enters within the heart like a fancy : the mystery of the (real) state is unveiled to him.

In the body of the sparrow what power and faculty is there that is hidden from the intellect of the falcon?

He who has become acquainted with the secrets of *Hu* (God), what to him is the secret (inmost consciousness) of created beings?

He whose walk is on the spheres, how should it be hard for him to walk on the earth?

Since iron became wax in the hand of David, what should wax be in his hand, O man of iniquity?

Luqman was a slave in appearance, a master (in reality): servitude was (only) a frontispiece on his outside.

When the master goes to a place where he is not known, he puts (his own) clothes on his slave.

He (himself) puts on the slave's clothes and makes his slave the leader.

He goes behind him on the road, as slaves do, lest any one should recognise him (as the master).

"O slave," says he, "go you and sit in the place of honour: I will take (your) shoes, like the meanest slave.

Treat (me) roughly and revile me; do not bestow any respect on me.

I hold neglect of service to be your (proper) service, since I have sown the seed of contrivance by dwelling in a foreign land'."

Masters have performed these slavish offices in order that it might be thought that they were slaves.

They saw their fill of masterdom and were sated (with it): (hence) they have made ready for (doing) the work (of slaves).

On the contrary, these slaves of sensuality have represented themselves as masters of intellect and spirit.

From the master (the spiritual man) comes the practice of self-abasement ; from the slave (the sensual man) comes naught but slavishness.

So topsy-turvy, then, are the arrangements between that world and this world. Know this (for sure).

Luqman's master was aware of this hidden state (of Luqman's; he had seen signs (thereof) in him.

That traveller (Luqman's master) knew the secret, (but) quietly pursued his ways for the sake of the good (which he had in view).

He would have set him free at the first, but he sought to content (comply with the wish of) Luqman,

Because it was Luqman's desire (to remain a slave), in order that none might know the secret of that brave and generous youth.

What wonder (is it) that you should hide your secret from the evil (one)? The wonder is this, that you should hide the secret from yourself.

Hide your work from your own eyes, that your work may be safe from the evil eye.

Yield yourself up to the snare of the (Divine) reward, and then, (being) beside yourself, steal something from yourself.

They give -opium to the wounded man, in order that they may extract the point (of a spear or arrow) from his body.

At the hour of death he is torn with pain; ,he becomes pre, occupied with that, and (meanwhile) his spirit (life) is taken away.

Inasmuch as, to whatsoever thought you give up your mind, something will secretly be taken away from you,

(And inasmuch as) whatsoever you may cogitate and (whatsoever) acquisition you may make, the thief will enter from the side where you feel safe,

Become occupied, therefore, with that which is better, in order that the thief may take away from you something that is less (in worth).

When the trader's bales fall into the water, he lays his hands upon the better merchandise.

Since something will (certainly) be lost in the water, take leave of the less (worse) and gain (possession of) the better.

How the excellence and sagacity of Luqman became manifest to those who made trial (of him).

Whatever food they brought to him (Luqman's master), he would send some one to Luqman after (receiving it),

That Luqman might put his hand to (partake of) it, on

purpose that the master might eat his (Luqman's) leavings.

He would eat his remnants and be enraptured' : any food that he (Luqman) did not taste, he (the master) would throw away ;

Or if he ate (of it), ('twould be) without heart and without appetite : this is (the sign of) an affinity without end.

They had brought a melon as a present. " Go," said he, "call (hither) my son, Luqman."

When he cut it and gave him a slice, he ate it as if it were sugar and honey.

On account of the pleasure with which .he ate (it), he gave him a second (slice), (and went on) till the slices' (given him) reached the seventeenth.

One slice remained. He said, " I will eat this (myself), so that I may see what a sweet melon this is.

He (Luqman) eats it, with such pleasure that from his delight (all) natures have become eager and craving the morsel."

As soon as he (the master) ate it, by its sourness there was kindled fire (which) blistered his tongue and burnt his throat.

He became beside himself for a while on account of its sourness; after that, he said to him, "O (you who are) soul and world,

How did you make-all this poison an antidote? How did you deem this cruelty to be kindness?

What patience is this? For what reason is this great fortitude? Or, perchance, in your opinion this life of yours is an enemy (which you would fain destroy).

Why did not you cunningly bring (forward) a plea, saying, `I have an excuse (for declining to eat): desist for a while '."

Luqman said, "From thy munificent hand I have eaten so much that I am (bent) double with shame.

I was ashamed not to eat one bitter thing from thy hand, O thou who art possessed of knowledge.

Since all parts of me have grown from thy bounty and are plunged in thy bait and snare—

If I make outcry and complaint because of one bitter thing, may the dust of a hundred roads be on (all) parts of me!

It (the melon) had the enjoyment of thy sugar-bestowing hand : how could it (such enjoyment) leave any bitterness in this melon?"

By love bitter things become sweet ; by love pieces of copper become golden ;

By love dregs become clear ; by love pains become healing; By love the dead is made living by love the king is made a slave. This love, moreover, is the result of knowledge: who (ever) sat in foolishness' on such a throne?

On what occasion did deficient knowledge give birth to this love? Deficient (knowledge) gives birth to love, but (only love) for that which is (really) lifeless.

When it sees in a lifeless being the colour (appearance) of a desired one, ('tis as though) it heard the voice of a beloved in a whistle.

Deficient knowledge cannot discriminate : of necessity it deems the lightning to be the sun.

When the Prophet called the "deficient " (man) accursed, (his meaning) as interpreted was "deficiency- of mind,"

Because one whose body is deficient is the object of (Divine) mercy: cursing and repulse (directed) against the object of (Divine) mercy are improper.

'Tis deficiency of mind that is the bad disease: it is the cause

of (God's) curse and merits banishment (from His presence),

Forasmuch as the perfecting of minds is not remote (impossible), but the perfecting of the body is, not within our power.

The miscreance and Pharaoh-like pride of every infidel who is far (from God) have all been produced by deficiency of mind.

Relief for bodily deficiency has come in the (words of the) Qur'an—it *is no crime in the blind man*.

Lightning is transient and very faithless : without clearness (of mind) you will not know the transient from the permanent.

The lightning laughs : say, at whom is it laughing? At him that sets his heart upon its light.

The lights of the sky are hamstrung (feeble and imperfect): how are they like (that Light, which is) neither of the east nor of the west?

Regard the lightning as (what) *taketh away the sight*; regard the everlasting Light as entirely Helpers' (to the attainment of vision).

To ride (your) horse upon the foam of the sea, to read a letter in a flash of lightning,

Is, to fail, because of covetousness, to see the end ; it is, to laugh at your own mind and intellect.

Intellect, by its proper nature, is a seer of the end (consequence) 'tis the fleshly soul that does not see the end.

The intellect that is vanquished by the flesh becomes the flesh : Jupiter is checkmated by Saturn and becomes inauspicious.

Still, turn this gaze (of yours) upon this inauspiciousness, look on that One who made you ill-starred.

The gaze (of him) that surveys this ebb and flow pierces from the inauspicious influence to the auspicious.

He (God) continually turns you from one state (of feeling) to another, manifesting opposite by means of opposite in the change,

For the purpose that fear of the left hand side may bring to birth in you the delight of "the (blessed) men are led to hope for the right hand side,"

So that you may have two wings (fear and hope); for the bird that has (only) one wing is unable to fly, O excellent (reader).

(O God), either let me not come to speech (at all), or give me leave to tell (the whole) to the end.

But if Thou wilt neither this nor that, 'tis Thine to command : how should any one know what Thou intendest²?

One must needs have the spirit of Abraham to see in the fire Paradise and its palaces by the light (of mystic knowledge);

And mount step by step above the moon and the sun, lest he remain like the door-ring fastened on the door ;

And, like the Friend³, pass beyond the Seventh Heaven, saying, "*I love not them that set.*"

This bodily world is deceptive, save to him that has escaped from lust.

Conclusion of (the story) how the (other) retainers envied the King's favourite slave.

The story of the King and the amiss and their envy of the favourite slave and lord of wisdom

Has been left far (behind) on account of the powerful attraction of the discourse. (Now) we must turn back and conclude

The happy and fortunate gardener of the (Divine) kingdom how should not he know one tree from another?

The tree that is bitter and reprobate, and the tree whose one is (as) seven hundred (of the other)—

How, in rearing (them), should he deem (them) equal, when he beholds them with the eye (that is conscious) of the end,

(And knows) what (different) fruit those trees will ultimately bear, though at this moment they are alike in appearance'?

The Shaykh who has become seeing by the light of God has become acquainted with the end and the beginning.

He has shut for God's sake the eye that sees the stable (the world); he has opened, in priority, the eye that sees the end.

Those envious ones were bad trees; they were ill-fortuned ones of bitter stock.

They were boiling and foaming with envy, and were starting plots in secret,

That they might behead the favourite slave and tear up his root from the world;

(But) how should he perish, since the King was his soul, and his root was under the protection of God?

The King had become aware of those secret thoughts, (but) like Bu Bakr-i Rababi he kept silence.

In (viewing) the spectacle of the hearts of (those) evil-natured ones he was clapping his hands (derisively) at those potters (schemers).

Some cunning people devise stratagems to get the King into a beer-jug

(But) a King (so) exceedingly ,grand and illimitable—how

should 'He be contained in a beer-jug, O asses?

They knitted a net for the King; (yet) after all, they (had) learned this contrivance from Him.

Ill-starred- is the pupil that begins rivalry with his master and comes forward (to contend with him).

With what master? The master of the world, to whom the manifest and the occult are alike;

Whose eyes have become *seeing by the light of God* and have rent the veils of ignorance.

(Making) a veil of (his) heart, (which is as) full of holes as an old blanket, he (the disciple) puts it on in the presence of that Sage.

The veil laughs him with a hundred mouths, every mouth having become a slit (open) to that (master).

The master says to the disciple, " O you who are less than a dog, have you no faithfulness to me?

Even suppose I am not a master and an iron-breaker⁴, suppose I am a disciple like yourself and blind of heart,

Have not you help in spirit and mind from me? Without me no water is set flowing for you.

Therefore my heart is the factory of your fortune :why would you break this factory, O unrighteous one?"

You may say that you kindle the flame (of rivalry) against him in secret (not openly); but is there not a window between heart and heart?

After. all, he sees your thought through the window : your heart gives testimony as to what you are meditating.

Suppose that, from kindness, he does not rebuke you to your face, (and that) whatever_a you say, he smiles and says "Yes '-

He does not smile from pleasure at your stroking (flattering him) he smiles at that (concealed) thought of yours.

So a deceit is paid with a deceit :strike with a cup, (and you) get struck with a jug—serve you right !

Were his smile at you one of approval, hundreds of thousands of flowers would blossom for you.

When his heart works (for you) in approval, deem it (to be) a sun entering Aries,

Because of whom both the day and the spring smile, 'and blossoms and green fields are mingled together,

And myriads of nightingales and ringdoves pour their song into the unplenished world.

When you see the leaves of your spirit yellow and black, how know you not the anger of the King?

The King's sun, in the (zodiacal) sign of reproach, makes faces black as a piece of roasted meat.

Our souls are leaves for that Mercury (to write on) that white and black (writing) is our standard (criterion).

Again, he writes a patent in red and green, that (our) spirits may be delivered from melancholy and despair.

Red and green are Spring's cancellation (of winter); in regard (to their significance they are) like the (coloured) lines of the rainbow.

To be Continued



Excerpts continued from *The Bustan or Orchard of Hazrath Sadi (RAA)*

CONTENTMENT

He knows not God nor performs His worship who is not contented with his lot.

Contentment makes a man rich—tell this to the avaricious.

O irresolute one! Be tranquil, for grass grows not upon revolving stones.

Pamper not your body if you are a man of sense, for in so doing do you seek your own destruction.

The wise acquire virtue, and they that pamper their bodies are devoid of merit.

Eating and sleeping is the creed of animals; to adopt it is the manner of fools.

Happy is the one who, in meditation, prepares for the last journey by means of the knowledge of God.

To him who knows not the darkness from the light, the face of a demon is as that of a Hourī.

How can the falcon fly to the sky when the stone of avarice is tied to its wing?

If you pay less attention to your food than to worship you may become an angel. First, cultivate the qualities of a man, then reflect upon the character of angels.

Eat in proportion to your hunger; how can he give praises whom scarce can breathe by reason of his gluttony?

He whose stomach is full is void of wisdom. The prey is entrapped in the snare because of its greed.

STORY 1

A covetous man paid an early morning visit to the king of Khwarazm, and twice prostrated himself to the ground before him.

"Tell me, O father," his son inquired, "did you not say that Mecca was your place of worship? Why did you today repeat your prayers before the king?"

Contentment exalts the head; that which is full of avarice comes no higher than the shoulder.

He who has wrapped up the volume of his avarice needs not to write to anyone, "I am your slave and servant."

By begging will you be driven from every assembly; drive it from yourself, so that no one may drive you away.

STORY 2

Some said to a pious man who was stricken with fever, "Ask for some medicine from such a one."

"O friend!" He replied, "It were better to die in bitterness than to endure the affliction of his sour face."

A wise man does not take medicine from the hand of one whose face has been soured by pride.

Pursue not that which your heart desires, for the pampering of the body destroys the fires of life.

The gluttonous man bears the weight of his corpulence; if he obtains no food, he bears the weight of grief. It is better that the stomach should be empty than the mind.

STORY 3

In company with some religious mendicants I entered a date-grove in Basra. One of the party was a glutton. He, having girt his loins, climbed up a tree, and falling headlong, died.

The headsman of the village asked, "Who killed this man?"

"Go softly, friend," I answered, "he was thrown from the branch by the weight of his stomach."

STORY 4

The Amir of Tartary presented a silken robe to an elderly recluse, who, putting it on, kissed the hand of the messenger, and said, "A thousand praises to the king! Excellent is this

splendid robe, but I prefer my own patched habit."

If you have relinquished the world, sleep upon the bare ground—kiss it not before any one for the sake of a costly carpet.

STORY 5

To a poor man who had nothing to eat but bread and onions, a foolish man remarked, "Go, wretched man, and bring some cooked meat from the public feast. Ask boldly and be not afraid of anyone, for he who is modest must go without his share."

Acting on this advice, the beggar put on his cloak and started off. The servants of the feast tore off his clothes and broke his arm.

Weeping, he cried, "O, my soul! What remedy is there for one's own actions? One seized by avarice becomes the seeker of his own misfortunes. After this, the bread and onions are good enough for me."

A barley loaf procured by the exertions of one's own arm is better than a loaf of flour from the table of the liberal."

STORY 6

A cat who lived in the house of an old woman of humble circumstances wandered to the palace of a noble, whose slaves repulsed the animal with arrows.

Bleeding from many wounds, the cat ran off in terror, thus reflecting, "Since I have escaped from the hands of those slaves, the mice in the ruined hut of the old woman are good enough for me."

Honey is not worth the price of a sting; better it is to be content with the syrup of dates than expose oneself to that.

God is not pleased with him who is not contented with his lot.

STORY 7

A certain child having cut its teeth, the father bent his head in anxious thought and said, "How can I obtain the bread and food of which the child will now have need?"

"Be not alarmed," his wife replied, "for until our child shall die, He who gave, him teeth will send him bread. A rich man provides for his slave; why should not He who created the slave do likewise? You have no trust in God that the purchased slave reposes in his master."

I have heard that in olden times stones became silver in the hands of saints. Think not that this is contrary to reason—when you have become contented, silver and stones will be as one to you.

Say to the devotee who worships kings that a king is poorer than a dervish.

A dinar satisfies a beggar; Feridun was but half content with the whole of the kingdom of Persia.

A beggar free from care is better off than a troubled king.

The villager and his wife sleep more happily than the king ever did in his palace.

Though one be a king and the other a cotton-carder, when they sleep in death the night of both becomes day.

When you see a rich man filled with pride, go and give thanks, O you who are poor, that you, praise be to God, lack the power to inflict injury upon anyone."

STORY 8

A holy man built a house as high as his own stature. Someone said to him, "I know you are able to erect a better house than this."

"Enough," he cried, "what need have I of a lofty roof? This that I have built is high enough for a dwelling which I must leave at death."

Set not your house in the path of a flood, O slave, for never will it be perfected.

STORY 9

A certain king died, and, having no heir, bequeathed the throne to a vulnerable dervish. When the recluse heard the roar

the drums of empire, he desired no longer the corner of seclusion. He led the army to left and right, and became so strong and valiant that he filled the hearts of the brave with fear.

After he had slain a number of his enemies some others combined together against him and reduced him to such straits in his fortified town that he sent a message to a pious man, saying, "Aid me with your prayers, for the sword and arrow do not avail."

The devotee laughed and said, "Why did he not content himself with half a loaf and his vigils? Did not the wealth-worshipping Korah know that the treasure of safety lies in the corner of retirement?"

DISCOURSE

The generous man may attain to perfection although he possesses not gold.

Do you think that if a mean man became as rich as Korah his sordid nature would be changed?

If he who trades in liberality obtains not bread, his nature remains yet rich.

Generosity is the soil, and riches the seed that is sown; give, that the root may not be destitute of a branch.

Exert not yourself in the amassing of wealth, for evil is the smell of stagnant water; strive rather, to be generous, for running water becomes a flood.

The miser who falls from position and wealth, seldom stands a second time upon his feet.

If you are a precious jewel, grieve not, for Time will not pass you by; it is the stone by the wayside that goes unheeded. Shavings of gold that fall from the scissors are searched for with a candle.

Excerpts continued from the book of Hazrath Baba Shaikh Farid (RAA)

CHAPTER VI

Disciples and Influence

SHEIKH FARID had, according to report, twenty Khalifas or senior missionary-disciples who carried his message to different parts of the country. Out of these however, three were considered the principal ones. At the head of Sheikh Farid's disciples stood the famous Sheikh Nizamuddin Auliya of Delhi who, after the death of the great Sheikh, became the successor to his spiritual throne or mission. Sheikh Nizamuddin was born at Badaun, a town some thirty miles from Bareilly which has, since almost the beginning of the Delhi Sultanate, been a centre of Muslim piety and learning. Iltutmish, before he became Sultan, was the *nazim* or governor of this province and some buildings are said to date from the days of his governorship. Sheikh Nizamuddin Auliya is said to have lived first at Lahore, which had had Sufistic associations before the days of Sheikh Ali ben Usman Hujwiri (Data Ganj Bakhsh) who lived early in the eleventh century.

The story of Sheikh Farid's life and his teaching is detailed in a book written between A.H. .719 and 722 by a disciple Hasan Ali, entitled *Fawaid-ul-Fauci*. Since Sheikh Nizam-din settled in Badaun. He received his learning in theology as well as in Sufistic spirituality from Sheikh Farid. At some time Sheikh Nizamuddin Auliya must have moved to Delhi where he came under Sheikh Farid's influence: Such deep love and devotion developed in his heart for his Master Farid, that he visited him at least three times at Ajodhan after a hard journey, and shared with him all the hardships of his voluntary poverty.

The story of Sheikh Farid's life and his teaching is detailed in a book written between A.H. .719 and 722 by a disciple Hasan Ali, entitled *Fawaid-ul-Faud*. Since Sheikh Nizam-uddin died

in A.H. 725, this book may be said to be an account or journal of the conversations of Sheikh Nizam-uddin arranged under the dates on which Hasan Ali visited his master. It is said therein that when, after an unusually long interval, Sheikh Nizamuddin came to visit his Master Sheikh Farid, the latter expressed his love in a Persian couplet which runs as below:

*(The fire of thy separation hath burnt hearts,
The flood of eagerness for thee hath ruined lives.)*

Sheikh Nizamuddin learnt *Hadith* and a part of the Koran from Sheikh Farid, as also the famous book on Sufistic philosophy, entitled *Awariful-Maarif*, written by Sheikh Shahabuddin. Suharawardi.

Sheikh Nizamuddin was deeply compassionate and always thought of the suffering of others. It is said that when! he partook of food to break his fast he contented himself only with a little water or a morsel. With tears in his eyes he would say, 'With so many of the poor lying hungry all around, how can I taste this food?' To this day around his tomb in Delhi, crowds squat daily to be fed. He was so considerate that once when he was having his afternoon siesta, a dervish or mendicant came to meet him. He was turned back. Right at that time Sheikh Nizamuddin is said to have seen Sheikh Farid in a dream admonishing him and telling him, 'Even if you cannot give anything to a poor man, at least be kind to him. Is it proper to turn him back, thus broken-hearted?' On waking up he sent for the dervish and was most unhappy that his Master, Farid, had dis-approved his action.

One piece of verse composed by a poet expressed Sheikh Nizamuddin's devotion to Sheikh Farid

*(From the day that the world knows me to be thy slave,
I have been eaten in the pupils of men's eyes;
Thy overflowing kindness hath shown me bounty:
Else who and what am I? of what worth?)*

His compassion and forgiveness is expressed in another piece of verse which is an eloquent evidence of his saintly

character. In the original Persian it runs thus:

*(Whoever offends me, may God give him comfort;
Whoever turns against me, may God befriend him;
Whoever casts a thorn in my path out of malice,
May God grant him in his life roses free from thorns.)*

Sheikh Nizamuddin bore an attitude of noble tolerance towards the followers of other faiths in that age when tolerance was not a common virtue. With a deeply understanding attitude, he is reported to have said in the words of the poet Amir Khusrau, with reference to the ceremonial of worship followed by certain Hindus:

*(Every people has its own particular path, faith, and object
of worship)*

Sheikh Nizamuddin was venerated by vast multitudes. Among his fervent devotees recently was the poet Ghalib, who is buried by the side of his tomb. So are the poet Amir Khusrau and the princess Jahan Ara, daughter of Shah Jahan. He left, to carry on the faith; another great Sufi saint, Sheikh Nasiruddin Chiragh-i-Dehli.

Sheikh Nizamuddin is stated to have shown his indifference to royal favours and to have shown independence in the face of tyranny. Alauddin Khilji is said to have sought to associate him with some affair of state and sought his advice on religious matters. But Sheikh Nizamuddin, true to the Chishti vow of unconcern with worldliness did not fall into the trap and sent back word, 'What have dervishes to do with kings and their affairs? I am a dervish living away from the city and its concerns, and engage myself in praying for the welfare of kings and their subjects. If the king sends another message of this kind, I may leave this place. The earth is so vast.' When the Sultan sought to meet him personally, the Sheikh sent back word, 'The house of this humble man has two doors. If the king comes in by one, I shall go out by the other.' Allauddin's son, Qutbuddin Mubarak sought to harass the Sheikh, who

dismissed the threat with the cryptic words : '*Hunooz Dill durast* (Delhi is still a long way off). It is said that before Qutbuddin reached Delhi, he died. The words of the Sheikh have passed into a proverb, implying something like 'there's many a slip between the cup and the lip'.

The articles investing him with succession to Sheikh Farid were sent to him at Delhi, where he was at the time. By a strange coincidence among the great Chishti saints, none was present at the time of his Master's death. Sheikh Farid took his last parting from Sheikh Nizamuddin when the latter was leaving for Delhi. Divining that death was approaching, he got prepared a deed of succession or '*Khilafat Nama*' in his favour, appointing him Imam or spiritual guide of the age. The articles of investiture were delivered to Sheikh Nizamuddin by a messenger..

Sheikh Nizamuddin, along with Khwaja Muinuddin Chishti, is one of, the two greatest names in the history of Islamic spirituality in India. He has been honoured by such appellations as 'Sultan-ul-Mashaikh' (King of Religious Preceptors) and 'Wahub-i-Ilahi' (Beloved of Allah).

The other famous and trusted disciple of Sheikh Farid was Sheikh Jamal-ud-din of Hansi. He was so greatly trusted by the master that he had ordered that no '*Khilafat Nama*' or deed ordaining any person as his missionary should be credited unless it had been confirmed by Jamal-uddin. Once it happened that somebody carried one of Sheikh Farid's '*Khilafat Namas*' to Sheikh Jamaluddin, who, however, tore it off. As the man complained of this to Sheikh Farid, he replied 'What Jamal has torn, Farid cannot join.' It was out of love for Jamal-ud-din that Sheikh Farid spent twelve years of his life at Hansi. Sheikh Farid used to refer to him as his '*Jamal*' (Beauty). His self-effacement was so great that after coming under the influence of Sheikh Farid, his life was entirely devoted to ascetic exercises. Once Sheikh Bahauddin Suharawardi asked Sheikh Farid to pass on Jamal-ud-din to him as his Khalifs.. Sheikh Farid was

reluctant and replied, 'Who can part with his own '*Jamal*' (Beauty) to another' ? However, as Jamal-ud-din in some weak moment went over to Sheikh Bahauddin, Sheikh Farid was unhappy and it was only after he showed full repentance, that was he taken back into favour. Jamal-ud-din pre-deceased his master and was buried at Hansi. His burial-place is now a centre of Muslim pilgrimage in that town and along with the tombs of some other Sufis, the area is called Chahar Qutub—because of these buried Sufis being looked upon as Qutubs (Sufis of the highest Order). The son of Jamal-ud-din, named Burhan-uddin when yet a child, was brought to Sheikh Farid at Ajodhan for his blessing by his nurse. Sheikh Farid wanted to appoint him Khalifa or missionary in place of his father. The nurse pointed out that he was yet a child (*bala*). The Sheikh replied, 'The full moon also is a child on the, first night.'- This conversation between the two has been preserved in its original Hindi which was the language understood and spoken by educated persons all over northern India. This Burhanuddin became later a famous Sufi like his father.

Another great disciple of Sheikh Farid was Sheikh Alauddin Ali Ahmad Sabir of Kaliyar. He established his seat at Kaliyar near Roorkee which is visited every year by his devotees. He is a popular saint and is known as Piran-i-Kaliyar.

The Chishtiya Order spread its influence all over India. Its centres (Dargahs) are found in Bengal, Gujarat, the Deccan, Uttar Pradesh and Bihar besides Delhi, Rajasthan and Punjab (as it stood before Independence). Among the great names of those who have held places of importance within this Order are Sheikh Abdul Quddus of Gangoh near Saharanpur, who flourished in the sixteenth century; Sheikh Salim Chishti, a descendant of Sheikh Farid, who had established himself at Sikri and whose prayer is believed to have given Akbar a son, Salim, who later became Jehangir. Others have been piecemeal mentioned by eighteenth century scholars and religious leaders of Delhi, Shah Waliullah and Shah Kali-mullah, themselves originators of

great revival movements.

There were important Chishti centres in Thanesar and Hansi, before the migration of the Muslim population. It is in west Punjab, however, that a large number of centres of the Order are found, which command the veneration and allegiance of millions. The once powerful Suhara wardiya Order, with its centres at Multan and Uch and the principalities (which got consolidated into the state of Bahawalpur), paled before the rising influence of the Chishtiya Order, with its centre at Pak-Pattan—sanctified by Sheikh Farid.

(To be Continued)...



Medival Sufi Saints of India by Jagat Bright

The Saint who Gave away Everything at Night

Shaikh Aziz-ullah Mutkal was a disciple of Shaikh Ali Mukti.

When night fell, he distributed everything which he could spare among the neighbours. He did not even keep more water than necessary for the next day's ablution!

One day a rich man found that his house was quite dark in the night. So he sent a drum of oil for him with instructions to send for more when this would finish.

When the Master saw that his house was well-lighted inside and outside, he was astonished. When he came to know the cause, he was shocked and warned the rich man to send_ no more oil. Whatever oil was left in the house, he gave it away to the poor.

His tomb is at Burhanpur. The tomb of his father is at Ahmednagar.

77

A Saint's Conditions for Dining in a Rich Man's House

Shaikh Ali bin Assam-uddin belonged to a family of Jaunpur. He received his education at Burhanpur at the age of seven or eight. He joined the service of the king and found some prosperity. Then he resigned and renounced the world.

For two years he lived at Multan and received spiritual education from holy men there. Then he went on a pilgrimage to Mecca. He is the author of several books in Arabic and Persian. He spent days and nights in his library.

"There are two ways of imparting education," he said. "Theoretical and Practical. The theoretical method is long and

difficult. The practical way is short and easy."

Once a minister invited the Master to dinner. He refused the invitation but the minister insisted again and again. So he accepted the invitation on three conditions:

First: "I will sit where I please. Don't compel me to sit here or there."

Second: "I will eat what I please. Don't force me to eat this or that."

Third: "I will come back when I please. Don't insist that I should stay longer."

The minister agreed to all these conditions laid down by the Master.

On the appointed day the saint put in his bundle a few dry crusts of bread which he wore as a garland round his neck and ate them when he felt the absolute necessity.

He found the house was very exquisitely decorated for his reception. He sat down just from where the decorated started right on the street. The minister asked him to move in. "Did I not tell you that I will sit where I please without hindrance?" he said. Anyhow he agreed to go on to the dining table.

On the dining table the Master took out his dry crusts and began to eat. When the minister insisted that he should eat something else, the saint told him: "Did I not tell you that I will eat what I please?"

After eating his crusts, the holy man stood up to go away. The minister wanted him to stay longer. The holy man said to him: "Did I not tell you that I will come away when I please?" .

The Master died in 885 Hijri. he left behind this written message for his followers:

"O my brothers!

May Allah take pity on you.

Remember that my life was a sacred trust from God. Glory be to Allah!

I am returning the charge of the sacred trust back to Allah. Understand this. Salaam."

78

You Can never be Certain of the Road to the Mosque

Khawaja Ziya-uddin Bakshi, passed his time praying in solitary corner. He lived aloof from the people and either believed nor disbelieved anything.

It is said that in the time of Hazrat Nizam-uddin there were three Ziyas. One Ziya was a devotee Of Nizam-uddin. Another Ziya disbelieved him. The third Ziya neither believed nor disbelieved in him.

One day he told his slave girl to make his bed for sleeping. She said to him:

"Khawaja! have you a God?"

"Yes", he said.

"Does He sleep?" she asked.

"My God never sleeps."

"Then why do you sleep?"

Every Friday Khawaja Ziya went to the mosque for prayers but never failed to ask somebody the way to the mosque.

One person who knew him well said to him, "For many years you have been going to the mosque. Don't you know the way as yet?"

"It is better to have uncertainty about the road we are following than have self-assurance about it."

Khawaja Ziya used to stand in the last row for prayers. Somebody asked him the secret behind his standing in the last row. He said, "I have read in the Koran those -stand, last of all will have their sins forgiven."

Once a doctor asked him, "What is the trouble with you?"

"If I knew the trouble", he said, "I would be able to cure it myself."

Once people asked him, "Do you regard Satan as your enemy?"

"I am so much absorbed in the love of my friend", he said, "That I have no knowledge of an enemy."

Once an old man said to him: "With what do you compare the world?"

He said, "The world is not fit to be compared with anything."

Once a devotee told him that he wanted to live with him for a few days. He said to him, "With whom will you live if I am not there?"

"With God," said the devotee.

"Then make yourself understand that I am not there", said Khwaja Ziya.

Khwaja Ziya said, "I have no other desire in the world except this that I should discuss truth and somebody should hear me or somebody should discuss truth and I should hear him."

Khwaja Ziya said: "Wealthy people get four things out of their wealth: (1) physical troubles (2) mental worry

(3) loss of religion (4) to be called to account on Doomsday. The holy men get four things out of renunciation: (1) physical comfort (2) mental pleasure (3) religion

(4) salvation on doomsday."

79

The Saint who Never Went to any Place except Jama Masjid

Shaikh Ala-uddin was the son of Shaikh Badr-uddin companion of Hazrat Shaikh Farid-uddin Ganj-shakar.

Shaikh Ala-uddin took the path of devotion to Allah at the age of sixteen and never swerved from that highway throughout his life.

The reputation of Shaikh Ala-uddin spread throughout the Muslim world; but the saint himself never went beyond the precincts of the Jama Masjid.

He prayed throughout the long night and was almost continually fasting. If at all, he took very little food. But he was peerless in his generosity, charity and shower of blessings on those who sought him.

Amir Khusro wrote a great poem in honour of the saint.

His tomb is near that of Shaikh Farid-uddin Ganj-shakar, and King Muhammad bin-Tughluq, who was one of his devotees, built a magnificent dome on his tomb.

80

What Kind of Nimaz is This ?

Khwaja Hasan Afghan was a disciple of Shaikh Baha-uddin Zikaria.

Thus spake Hazrat Shaikh Nizamuddin:—

"Khwaja Hasan Afghan was a man of very great holiness and spiritual powers. Once he was passing through a street and reached a mosque at the time of prayers. There he joined the other people in the performance of Nimaz.

"When the people went away, Khwaja Hasan Afghan went up to the Imam, who had led the prayers and said to him: 'O Imam! when you started prayers, I joined you. From this place your mind went to Delhi. There you bought slaves and we brought the slaves here. Then we took the slaves to Kharasan and sold them. Then you came to Multan and I followed you with my neck hanging down. What kind of Nimaz is this?' "

81

Happiness Means Five Prayers a Day

Khwaja Ahmed Badauni enjoyed a perpetual spiritual ecstasy.

Once an old man said to him, "Are you happy?" He replied, "Happiness consists in this: that one should perform his nimaz (prayers) five times a day."

82

Pleasures of Prayer are above Paradise

Shaikh Ziya-uddin Rumi was a disciple of Shaikh Sha-ha buddin Sarwari.

Sultan Qutb-uddin bin Al-uddin, the King of India, was a devoted follower of Shaikh Ziya-uddin Rumi.

On the third day after the death of Shaikh Ziya-uddin, Hazrat Nizam-uddin went to his tomb to pay homage to the holy man. He found Sultan Qutb-uddin already there who was so deeply absorbed in prayers that he did not recognise Hazrat Nizam-uddin and paid no respect to him.

Hazrat Nizam-uddin told this anecdote about Shaikh Ziya-uddin's experience:—

"Once I had a dream. I saw a friend, who had died, in Paradise. He was occupying a station of loftiness and grandeur but he was feeling gloomy and unhappy.

"I said to my friend, 'Why are you feeling unhappy in Paradise?,'

"He replied, don't get those pleasures from Paradise which I got from my edstatic trances!."

83

A Saint Lost to the World

Hazrat Shaikh Nizam-uddin said about Shaikh Taqi-uddin Muhammad:—

"He was a man of great spiritual grandeur. He was so absorbed in godliness that he had no knowledge of any material substance. He did not know what day or what month it was.

"Once a person brought pen and paper and requested him to write his name. He took the pen but appeared quite puzzled. His servant said, 'The Shaikh has forgotten his name.' He told him that his name was Muhammad and so he wrote it down on paper.

"On another occasion he went to the Jama Masjid but stood on the threshold quite confused. The servant understood that he had forgotten his right foot. The servant put his hand on his right foot, saying, 'This is your right foot.' So he lifted his right foot across the threshold."

84

**God has not Sent you
for Playing in the World**

Fazlul Rahman Ganj Moradabadi was born in 798 A.D. He was the son of Hazrat Shaikh Allahullah and the grandson of Muhammad Barkatullah.

Right from his infency, the child wasted no time, in games and devoted himself completely to prayers. When other children asked him to play, he said to them, "God has not sent me for playing in the world." He spoke Kalima as early as the age of two and a half years. Those who heard him pray at that age were truly astonished.

Hazrat Ganj was hardly eleven years of age when his father passed away. There was a famine in the land and there was nothing to eat in the house. His mother closed the door and the family lived on .boiled leaves. She would not let anybody know her misery. She had many rich relatives but she prayed only to Allah for help.

After receiving elementary education in the village, the boy went to Lucknow for higher education, and then to Delhi for the same purpose. He walked all the way and lived on grams worth a paisa or two a day.,

In Delhi he joined the classes of Hazrat Shah Abdul Aziz and became a disciple of Hazrat Muhammad Afaq. The Master soon recognised the new disciple and said to him, "One day you will dazzle the world like a sun."

Then he returned to Ganj Moradabad, and resided there. became a centre of spiritual learning in the country. He built many mosques all over the country. He lived in a very small house. Both Hindus and Muslim flocked to him for light and wisdom.

His life was very simple. He dressed very poorly. He did not eat meat. He lived on bajra (rough corn) bread. He lived in a mud house. He used to smoke the hookah because of constipation. His disciples brought him costly clothes but he wore only rags. He did not- use a pillow for sleeping. However, he was fond of Delhi shoes and Delhi caps.

Once an Arab asked him for two hundred rupees. He did not know who the person was. He borrowed the money from a shopkeeper and gave it to, him. But the Arab was not satisfied. He wanted another Rs. 50. He also managed that money for him. Then the Arab demanded a blanket and a pitcher. The Master gave him his own blanket and his own pitcher: Then the Arab wanted the Master to write ten letters for him. The Master did that also for an unknown guest. Then the Arab demanded fare for a pony. The Master directed the Arab to take the money

from a certain, shopkeeper. Such was the Master's limitless generosity and tolerance.

The Master had a miraculous touch and he cured- everybody by simply praying for him. He cured some of the most 'dangerous diseases by simply giving water to the sufferers.

The Master died on the last day of Rabbia 1213 Hijri or 1835 A.D.

85

How to Keep awake to Remember God

Shaikh Meena was a famous saint of Lucknow. His real name was Shaikh Muhammad. He was a disciple of Sheikh Sarang. He was a son of Shaikh Quam-uddin. He was called "Meena" out of love and endearment.

Shaikh Meena used to go daily to the tomb of his Master, Shaikh Sarang, which was thirty miles away. He went barefoot through jungles strewn, with thorns and haunted by wild animals.

At night Shaikh Meena would sit on a wall to recite the name of Allah so that he would not fall asleep. When he would fall asleep, he would fall down, and this would wake him up immediately.

When he used to sit on the ground for prayers, he would put thorns all round him so that he could not lie down to sleep. When he would lie down, the thorns would prick him and, wake him up.

In winter he sat down to prayers in wet clothes so that he would keep awake.

His tomb in Lucknow is a famous place of pilgrimage.

To be Continued.....



REFLECTION

SELF KNOWLEDGE BY RELEASE FROM ATTACHMENTS by Syed Liaqath Peeran

It is our common daily experience that our minds keep talking to ourselves. Repeatedly the hurts and injuries caused to us by others, keep troubling our mind. The wounds open up afresh and the bleeding is unstoppable. Our mind and heart start cursing our adversaries. When they come before us, instead of returning the smile and salutation, a frown, a grunt emerges from our face and mouth. We expose ourselves more and more for further attacks and this chain recoils. The mind and heart binds itself to sorrows and pains endlessly.

What is the remedy available to emerge from ourselves and to break from these shackles? The suggested remedy is to keep uttering the litany i.e. praise of Lord Almighty and keep repeating His name and glorify Him. Glorification of Allah's name, seeking repentance and forgiving others would release us from the futile meandering of the mind and attachments to the one's selfish ego. Attachments to the self, self glorification, self gratification causes misery. Self importance is another factor to lead us to pride and anger. To subdue it, one needs to remind of another Greater Being, who loves us more than our adversaries, who unasked showers His Bounties and Grace. Hence to change the focus from oneself to the over-self i.e. to the Higher Being by His Glorification will surely release us from much mental torture, agony and despondency. The more we realize about the Glory of the Lord and His sustain unseen help reaching us from several unknown quarters, the more it would lead us to self illumination. It helps us to open the inner eye. Many mundane things worrying us would become insignificant and loses its importance in our eye and mind.

How to emerge from low self esteem and to broaden one's own outlook is a familiar question arising in several minds who suffer from it. Persons lacking in self confidence and suffering from a feeling that they are short of talents, suffer from low self esteem. It leads to self condemnation and shyness. They refuse to mingle with their peer groups; withdrawing in their own shell, with unknown fears gripping their mind. They fear of being laughed at by their friends and relatives. They curse themselves, their parents, brothers, sisters and their relatives. Thus low esteem and lack of confidence would be a cause for nervous breakdown, migraine, nervousness, anxiety symptoms; leading to ideas of reference, neurosis, further on to psychosis. It develops deep feeling of jealousy in the mind and suspicious of others. It would also be a cause for hatred to others. What can be the remedy to get rid of this illness? The best way is to lay faith in someone very dear to you as a friend, a teacher a guru, a priest or a family doctor. You should speak out your mind and let all your feelings and seek help to cleanse your mind and heart of the ill feelings. Another way is to join youth clubs / social clubs and find sincere friends, who can help you to overcome your weaknesses. You need to have patience and fortitude and have full faith in the Unknown power, who loves you and can bring you out of the moroseness, self centeredness and self indulgence. Those who have the difficulty in reading books can seek help from visual education, classical music, sight seeing and pilgrimages.

It is often the complaint of the many suffering from depression that no one loves them and they are friendless. They feel that their friendship is spurned and they fail to get proper reciprocation. During the period of depression, life appears listless and you feel you are a failure, that you are meeting failures at every step. It is indeed a period when such persons seek self pity and their lamentation is grave and full of grievance. The faith in the Ever Loving unseen Lord is at the lowest ebb and they curse the destiny.

This is often a period when your shadow appears to be your enemy. As a counselor for over several decades my approach to such persons seeking my help has been multifold. It is difficult to make home the point that most of the adverse situations are due to their own short-comings and weaknesses. Such persons refuse to accept their wrong doings and mistakes. They refuse to amend and repent. Sometimes, the point has to be driven home by raising hopes and showing that their positive nature can bring them good results. Meditation, patience, doing some good by way of feeding stray animals, birds, ants and poor beggars would bring joy and happiness. Make them look up to the nature and commune with it; the bright sunshine, the colorful sun set, a walk in a flowery garden. Then slowly they have to be led to the altar of the Ever Great Love. Once the love in the heart is kindled to the mercy, the compassion and kindness; then you begin to see some change taking place in you. The failed reason begins to see the beatitude. The eyes open up to the reality. One should repose faith in themselves and in their Guru (Murshid) or their counselor and begin to accept their words as Truth. Only then the inner ego can be subdued and brought to submission. When you submit and surrender to the Greater Being, the inner eyes open up and truly wonders start happening. Your heart filled with love and affection would light up other's hearts. You are accepted by others. Their response brings change in you and slowly you set goals for your self-improvement and you begin to see the results. One who expects change to occur on repetition of few mantras, doing some charitable work without bringing change in themselves would be living in a fool's paradise. Humility is the first lesson of wisdom. So also, simplicity and sincerity in words and actions are very much necessary for change to occur in one's life. It has also been observed in life that things do not happen suddenly. One has to put in his sustain efforts with sound common sense and wisdom. Take all precautions to till the land in time; sow the seeds in time, tend the crops; protect it from insects, from animals, from theft and

from vagaries of the weather and be very cautious in marketing your crops. You need to save for the rainy day. When you have money in hand then take abundant care and not to be attracted to the glitter of the world and become a spend-thrift. You have to be a Spartan in living and also not be overgenerous to make a show of your wealth. There is also a tendency to give loans to unscrupulous scoundrels who befriend you at such times to rob your wealth and peace and never return it. People living on salary have to live within their means. Though poverty pinches but at times it acts as a succor and virtue to save you from drowning by saving you from evil ways by attracting you to the glamour of life to ruin you. Wealth is not all enough for one's happiness and peace in life.

P.S. Every thought is supported by holy words from all scriptures.

SELF KNOWLEDGE BY RELEASE FROM ATTACHMENTS by Shakira Pasha

Here is how I cope .

Every one has a past, yesterday is a past .

Not one person on this earth had every day a happy/ good day .

Life is all about ups and downs

some have it worse than the others

Then we all are not born to Royalties

we just accept who we are .

People who continuously just remember worst thing which happened to them in the past , like you say keep blaming others "Parents " . / Relations/ teachers /what ever / who ever, who have seemingly" injured" them, stooped them achieving their full potential .

These people are always miserable=-

Because till the end of their life they

- fail to see or remember the good thing others have given them /

happen to them
 - fail to acknowledge the love and laughter they have shared ,
 -fail to be grateful
 - fail to be thankful for their blessings
 fail to realize there are thousands like them in the same boat
 fail to acknowledge millions are worse off than them
 -fail to analyse their own potential
 -- fail to give positively without any return above all have no
 love for themselves hence there is no love for others always
 negative thoughts go round and round in their head about
 themselves and others .

I do get these negative thoughts too
 I do feel down too
 i do feel hurt and let down by others too
 we all feel let down or hurt , some time in our lives
 when these thoughts and feelings come over me i immediately
 think
 "they" must feel the same about me or even worse .
 so I try not to dwell in my past .
 I am sad and I am alone in my misery
 then i say to my self I am not alone , i am not lonely
 My Allah My Rahber is with me
 My protector/ my Waris
 He has given courage and strength
 He has given me a thinking mind
 He has given me working Arms and legs
 He has kept me warm and fed He has given me a lovely , loving
 family and friends/ he has send them here for me It is up to me
 how i value them / accept them/ love them / use them/ care for
 them His reward and His blessings are all around me I marvel at
 His creation / The pleasure I get just by looking at them Simply
 just birds flying /or pecking / rain / and shine moon and stars

Kids laughter
 spring flowers
 Oh his mercies so great no wonder " He says Fabi aiee alae
 Rabi kuma tukasiban"
 Yes Yes O h I say to Allah I believe in you I cannot count them
 your mercies they are numerous to count so If do not Use the
 day and the Time and the people He has given me Positively

Then there is no body is to blame
 But me And Me alone
 So If I am miserable it is my doing
 If I am Happy I thank Him for His blessings
 I laugh
 I like to make other people laugh
 not at their expense but to make them happy

So I try to forget the horrible past or the people who have Hurt
 me
 I deserve it
 may be I have hurt them too
 or did not come to their expectation
 so I say to myself
 I have done my best
 even to Allah I say I am Thankful
 so here I am still alive
 Had a good day
 may tomorrow if I am alive be a good one too.

SELF KNOWLEDGE BY RELEASE FROM ATTACHMENTS by T. K. Jayaraman

PART-1

1. Everyone does not have the same outlook on life. Our circumstances of life are also different. For many people, daily life itself is a great struggle. They have immense difficulties in satisfying their basic needs. There are people who worry about their next meal. Many suffer without shelter. A job is a dream for many. If I expatiate on Self Knowledge to such people, it would be an insult adding to injury.

2. But quite a few of us are able to overcome all the difficulties enumerated above and reach a stage when we can talk about happiness and the meaning of life. In such context, "Self Knowledge" becomes relevant.

3. I have deliberately chosen the words, "happiness" and "the meaning of life". The discussion in this article would be focussing on these concepts. Further these concepts will be linked to what we generally understand by "Self Knowledge".

4. First one should be very clear about the meaning of the words used. Unlike exact sciences, words used in spiritual discussions do not have unique definitions. Moreover, spiritual experiences can not be adequately verbalized. But we can not dispense with words. They are indeed a necessary evil.

5. The word, "self" may mean different things to people. According to Oxford Dictionary, Self Knowledge is "an understanding of yourself". There are several dimensions to human personality such as body, mind, emotions etc.

Delving into each of these is beyond the scope of this article. Perhaps looking at the synonyms of the word, "self knowledge" may help us get an idea about its meaning.

6. I can think of 1) Realisation 2) wisdom 3) Anubhuti 4) Gnan 5) Nirvana 6) Moksha 7) Mukti. I do not know the equivalent terms in every tradition. The term, "Self Knowledge" is generally used by philosophers and spiritual teachers. Whatever be your religion, you won't deny that there are certain extraordinary human beings whom we don't hesitate to call as prophets, saints, sages, jivan mukta, gnani, yogi, mahatma, paramahansa, fakir etc. Again, I have not exhausted the vocabulary. Such beings have appeared in every culture throughout human history. They are light unto themselves and to others. Their exemplary lives would be proof positive to show that they were established in wisdom and self knowledge. Once we agree on this point, there is no need to discuss the semantics of "Self Knowledge". Surely the teachings of these enlightened are worth pondering for attaining Self Knowledge.

7. Now let us examine our lives. What is it that we want? You may desire to amass wealth to become a billionaire. No doubt that gives you happiness. Let us be frank and truthful. A growing bank balance makes you very happy. I don't want to advocate the view "Money is the root cause of all evil." Many people hunger for power. There is a constant struggle to reach a higher position in society. One likes to become a high official, a minister, a chief minister, a prime minister, president. The list is endless. Indeed, the pursuit of power brings happiness to many. Some people thirst for fame. They want to be well known in society. They leave no stone unturned to attain their goals. I am not criticizing them.

After all, they are pursuing happiness in this manner. I will cite no further examples. I want to drive home the point that

we are all pursuing happiness , albeit in different ways.

So happiness is an important ingredient of our lives. The point is whether our approaches to find happiness are well founded and whether the so called happiness is real or an illusion.

8. First let us examine the pursuit of wealth. Let us not deride wealth. Wealth has its place in life. In the Indian scheme of life, " Artha" which means wealth is one of the ends of life. But wealth has its limitations. One should not devote one's entire life in the pursuit of wealth.

and that does not guarantee unalloyed happiness . Let us examine the negative consequences of a relentless pursuit of wealth. One gets attached to wealth.

We are the proud owners of properties. It is not long before the attachment turns morbid. One is totally obsessed with his accumulations. Endless worries are the progeny of that morbid attachment . There is fear about the safety of your wealth. Your sleep is the victim.

All that wealth tells upon your health. When you construct a house for your need, indeed it is a need. None can fault you. But when you develop a mania for possessing more houses, It is no longer a need but becomes greed. What is the cost apart from the money ? Your peace of mind. The torment to which you are subjected to in acquiring and safeguarding your wealth outweighs the happiness of possessions. Moreover , pursuit of wealth beyond a limit is fraught with unethical practices. Your attachment to wealth is your undoing and surely it does not lead to your happiness . This is sheer common sense and does not require the authority of a scripture . Attachment to wealth is but one of the several attachments which we have to unshackle. This sort of

attachment makes you blind in a figurative sense. You fail to appreciate the consequences and become miserable. Whether you like it or not, an inordinate desire for wealth brings you misery.

9. As I already told you, pursuit of various activities in search of happiness results in our getting attached not only to wealth but also to persons, certain ideas and very many other things. All attachments are obstacles to our real happiness . Though we pursue many activities in search of happiness , what they yield finally is only a crop of miseries. It is easy to understand that attachments are our own creations. They are chains which bind us in various ways and bring us untold sufferings. After committing many foolish things,we want to escape from their consequences. The simile of a prison is apt. Your unwise actions lead you to a prison of your own making and at some point of time, you would like to get out of the prison. In other words, you want release, which is total freedom. So real freedom is release from all attachments.

10. So dear friend, it is good that you are aware of your status of a prisoner . Are you not asking these questions ? Has life no meaning ? Is it just suffering ? Where is the happiness that I yearned for ? Why am I bound to a prison life ? How can I get a release ? When do I get a favorable judgement ? What am I expected to do now ? At the beginning of this article I mentioned , " the meaning of life" and " happiness ". Now ,when you are suffering due to your attachment , the time is ripe for reflecting on the meaning of life.

PART-2

11.All cultures have produced sages,prophets,saints,yogis whose teachings hold the key for attainment of " Self Knowledge ". We need not get confused on account of a plethora of spiritual paths. Every religion teaches us the

existence of a Supreme Being or Power.

The words used may be different but they all indicate the same Supreme Being. The Holy Koran says, " There is no deity , but God " The oneness of God is emphasized. God is denoted by different religions. It does not mean the existence of plurality of Gods. Just as water is known by different names in different names in different languages , God has different names. The underlying unity of all religions have to be understood and appreciated . That puts an end to all quarrels in the name of religion and God.

12. All theistic religions insist on surrender to God. In Holy Bible, it is said , " The fear of The Lord is the beginning of knowledge ; but fools despise wisdom and instructions.(The Proverbs Ch 1. Verse 7). Islam means surrender to Allah. It is basic to Islam that every believer surrenders absolutely to God. When a person surrenders absolutely to God,all inessential things automatically drop away . All attachments are cut asunder. Such a person is really on the path of self knowledge . I find the following exhortations of Jesus Christ (St Mathew ch 6 verses 19 to 34) very illuminating . {6:19} Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: {6:20} But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: {6:21} For where your treasure is, there will your heart be also. {6:22} The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. {6:23} But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great [is] that darkness! {6:24} No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. {6:25} Therefore I say unto you, Take no thought for your life, what

ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? {6:26} Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? {6:27} Which of you by taking thought can add one cubit unto his stature? {6:28} And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: {6:29} And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. {6:30} Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, [shall he] not much more [clothe] you, O ye of little faith? {6:31} Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? {6:32} (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. . {6:33} But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. {6:34} Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

What beautiful verses ! Elsewhere Jesus says , " It is easier for a camel to pass through the eye of a needle than for a rich man to enter the gates of Heaven.

13. Now I am reminded of a young boy Nachiketha and his encounter with Yama , the god of death. This is narrated in Katha Upanishad . Narration of the story in its entirety is beyond the scope of this article . Suffice it to say that Yama grants Nachiketha three wishes. The first two wishes are granted easily. But the third wish poses problem. What is the third wish? " Give me knowledge of life after death " Yama does not grant the third wish so easily. He wants to test if the

receiver of Knowledge is worthy of it. He tempts Nachiketha with offer of all worldly pleasures instead of teachings on Immortality . The boy, was very steadfast in attaining his goal. Nothing could stand in the way of his quest for self Knowledge . Worldly pleasures can not bind him. He rejects all such offers and insists only on the teaching on Immortality. Nachiketha chose what is beneficial rather than what is pleasant .(Wikipedia entry on Katha Upanishad)

14. Listen to what Ramakrishna Paramahansa says, " Utter the word Gita in quick succession , a number of times ." Gi-Tagi-Tagi-Tagi " . It is virtually pronounced as Tagi, Tagi which means one who has renounced the world for the sake of God. Thus in one word Gita teaches , " Renounce ye world bound man . Renounce everything and fix the mind on The Lord .

15. Wealth and Family may be an obstacle to spiritual life. The following extract from , " The Gospel of Islam" by Duncan Greenlees published by the Theosophical Publishing House, Adyar page 154 is very relevant . Woe to every slanderous backbiter who has gathered wealth and stored it up, thinking that his wealth will give him security . Avarice distracts him until he reaches the tomb.(102:1-

2). And as for one who hoards and thinks himself independent and denies the good ,we shall hurry him on to adversity and his wealth will not save him when he is perishing . (92:8-11).

But as for the one who gives away and is righteous and admits the good ,we shall hurry him on to ease. (92:5-7). And the raiment of righteousness that is good. (7:26).

16. Prasannotra Ratna Malika which means a Garland of Questions and Answers is a small beautiful Sanskrit work of Sri Sankaracharya. Let me quote four of these questions

with the answers . Very relevant for all spiritual seekers. 6. Who is the blindest among the blind ? One who is subject to attachments.

12. What is happiness ? The state of complete non attachment to everything .

41. What makes a man fearless ? The state of non attachment What causes fear? Wealth indeed .

51. Who is endowed with abundance ? A Sannyasi or one who has renounced everything.

(source : Prasnotara-Ratna -Malika translated by Swami Tapasyananda Sri Ramakrishna Math, Mylapore, Madras) 17. The Ancient Tamil Classic Thirukkural has a lot to say about giving up attachments and embracing a life of renunciation . Let me quote some couplets from that immortal Classic .

RENUNCIATION

341. From whatever ,aye,whatever man gets free From whatever , aye , from that no more of pain hath he. (whatever thing a man has renounced by that thing he can not suffer pain)

346. Who kills conceit that utters " I" and "mine" Shall enter realms above the power divine. (He who destroys the pride which says "I", "mine" will enter a world which is difficult even for Gods to attain) 347. Who cling to things that cling and eager clasp, Grievs cling to them with unrelaxing grasp. (Sorrows will never let go their hold of those who give not up their hold of desire)

KNOWLEDGE OF THE TRUE

360 When lust and wrath and error's triple tyranny is o'er,

Their very names for aye extinct, then pain shall be no more. (If the very names of these three things, desire, anger, and confusion of mind, be destroyed, then will also perish evils (which flow from them)

THE EXTIRPATION OF DESIRE

363 45 No glorious wealth is here like freedom from desire; To bliss like this not even there can soul aspire. (There is in this world no excellence equal to freedom from desire; and even in that world, there is nothing like it.) (source : Project Madurai online translation of Thirukkural by G U Pope) Remember that in the Indian scheme of life, renunciation is an important stage for all. How long you can cling to desires which lead you to a bottomless pit of sorrows?

18. Let us reflect on what Thomas a Kempis says in his remarkable work , " Imitation of Christ " Jesus has many who love His kingdom in Heaven, but few who bear His cross. He has many who desire comfort , but few who desire suffering . He finds many to share His feast ,but few His fasting . There is no other way to life and to true inner peace than the way of the Cross and of daily self denial.

19. Now I give an extract of chapter 2 Sufism and Sufi literature authored by AA HATAM. Sufism is the mystical branch of Islam . It has its roots in Koran and the Islamic tradition, but at the same time encompasses the universal mysticism that we see in other spiritual traditions. The essence of Sufism is the simple path of loving God. The Sufi Masters sing of all pervading love which inundates their being when they become one with their " Beloved".

If there is just one goal of Sufism , it is to overcome the binding ego and attain liberation through one's identity with God. And thus the Sufi poets speak of dying to be born

again,a concept similar to other mystical traditions such as transmigration inHinduism .

20. The nineteenth century mystic Sr Ramakrishna Paramahansa dedicated his whole life to God. He inspired millions of seekers all over the world. The most remarkable thing about him is that he practiced various forms of worship/ religious system and found that all paths are equally valid and lead to the same goal. During conversations with seekers , he used to warn them of " lust and gold " which are enemies of self knowledge. He would never be comfortable with material wealth. It is said that once he could never sleep and the reason was that there was a coin under his bed. Ramakrishna , by telling simple parables as we find them in the Holy Bible instructed his followers.

21. Another remarkable figure in the religious history of the world is Sri Ramana Maharsi . At the age of ten , he enacted a death scene which enabled him to attain Self Knowledge.

Even as a boy, he renounced everything and sat in rapt contemplation of The Lord . A great teacher of Non - Dualism , he emphasized on Self Inquiry or Surrender for attainment of Self Knowledge. While concluding this article , let me share some of his teachings with the readers . a). Realization of Self is the greatest help that can be rendered to humanity. A self realized being can not help benefiting the world. His very existence is the highest good.

b) The mind is only a bundle of thoughts. The thoughts arise because there is a thinker.

The thinker is the ego. The ego if sought will vanish automatically . The ego is the root thought from which all other thoughts arise.

c) Happiness is inherent in man and is not due to external causes. One must realize Self in order to open the store of unalloyed happiness.

d) It is wise to drop the sense of responsibility and free will by regarding ourselves as the ordained instruments of the all-wise and all powerful and to do and suffer as He pleases. He carries all burden and gives us peace. (Source : Daily quotes from Talks with Ramana Maharsi - compiled by Sanjay Lohia - Ramana Maharsi Centre for Learning , Bangalore)

Conclusion

Man does not live by bread alone. When we pursue wealth, power, fame and other worldly things, real happiness eludes us. Great prophets and sages have shown the way of release from sufferings by removal of all attachments. Their teachings show us the way. It is for us to live the teachings .
Written by

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A poem from Divani Shamsi by Hazrath Moulana Tabriz Rumi (RAA)

XXXII'

I am that supplicant who make supplication to thee ;

The anguish inspired by a charmer like thee hath for me a thousand charms.

Thou art the sun of mine eyes—they are radiant with thy beauty

If I draw them away from thee, to whom shall I look again ?

I will not become inconstant to thee on account of thy cruel treatment ;

By remaining constant myself I will restrain thee from cruelty.

I complained of thee, thou saidst : Provide thine own remedy.'

I am one whose heart provides a remedy for Divine affliction.

I will not tell thee my heart's grief, for it would weary thee

I will shorten this tale, for mine is a long grief



Poems of S.L. Peeran

Pining for Thee

My adversaries are jealous of me.
 They are many and everywhere.
 My Beloved has blessed me
 With scores of talents and goodness.
 When I am gone into nothingness.
 There will be nothing for them,
 To quarrel about, to fight with me.
 They will sit in a corner to lament.
 Life is short, Time is fleeting.
 Nature's beauty is enormous.
 Every morn, every evening
 Brings forth something new to marvel.
 O Beloved! Show me the path of love.
 Let me lay down my life pining for Thee.



Glory for Thee

Ah! Thy Glory is much praised.
 Much more is for thy beauty to pine.
 Time is fleeting, so also my age,
 Withering my youth let Your love be?
 The fire that is kindled in my heart,
 Burns my eyes, my body, self,
 Pining for Thee all the time.
 Yearning for illumination of every part.
 My bones are creaking and shaky.
 My eyes have now become blurred.
 My voice has become choked.
 Your signs around are amazing.
 My spirit yearns to join Thee.
 To shed this mortal coil for Thee.



Million praises

The burnt out ashes are immersed.
In the free flowing rivers,
The Ganges and in the Cauvery.
In the belief of mergeLin Thee.
My dead body would be consigned.
To the dust forever and ever,
To mingle and to turn to dust.
In the belief- of rebirth in "Qiyamat".
O! The Tremendous and the Mighty
The Gracious and the Merciful
Millions are created every time.
To pine for Thee, for Your Glory.
Grant me that eye, that heart.
To see and feel for Thy praise.

"Qiyamat" - doomsday

