



**DELHI UNIVERSITY
LIBRARY**

ARTS LIBRARY
(DELHI UNIVERSITY LIBRARY SYSTEM)

No. Q7w F77 69

No. 39670

book should be returned on or before the date last stamped

An overdue charge of 10 paise will be collected for each
he book is kept overtime.

SAIYEDENA HAZRAT GHAUS-UL-AZAM

OR

SAIYEDENA HAZRAT MOHIUDDIN
SAIYED ABU MUHAMMAD ABDUL
QADIR-AL-BAGHDADI-AL-HASANI-
WAL-HOSEINI

BY

SAIYED ABDUS SALIK,
RETIRED DISTRICT MAGISTRATE AND COLLECTOR,
AND AUTHOR OF THE EARLY HEROES OF
ISLAM, PUBLISHED BY THE CALCUTTA
UNIVERSITY

PUBLISH BY
SAIYED MATLUB MURSHED, B.A.,
30, EUROPEAN ASYLUM LANE,
CALCUTTA

1939.

~~All~~ Rights reserved.

Price: Rs. 2/-.

He had from Messrs Thacker, Spink & Co, Ltd,
Booksellers, 3, Esplanade East, Calcutta, and the
Author at 30, European Asylum Lane, Calcutta.

“Verily on the friends (the Walis) of God no fear shall come and they shall not grieve.”

(KOR. X, 63)

“Those (the Walis) who love one another, through God’s mercy, without wealth and without seeking a livelihood: their faces are luminous, and they sit on thrones of light; they are not afraid when men are afraid; nor do they grieve when men grieve.”

(HADITH SHARIF).

. This little but precious book (on account of its subject matter) is dedicated to my Murshedzada Saiyedena Mawlana Hazrat Saiyed Shah Ershad Ali Sahib-al-Qadiri-wal-Hasani-wal-Hoseini in token of deep reverential love

SAIYED ABDUS SALIK.



Mazar Sharif of Ghous Pak in Baghdad and adjoining holy buildings

PREFACE.

Compassion (of God) descends when (the deeds)
of the good are recited

Hadith Sharif.

In pursuance of the Hadith Sharif quoted above I have written this life of Saiyedena Hazrat Ghaus-ul-Azam Abdul Qadir Jilani, the Sultan of all the Walis in the hope that the compassion of God may descend upon me and the readers This life has been written in English, because, as far as known to me there is no Life of the Hazrat in English The Hazrat being the Ghaus-ul-Azam (the greatest of all helpers) his life is essentially spiritual But he was also a great preacher, a great educationist, a great doctor of law, a great moralist and a great philanthropist All these aspects have been set forth in this Life as far as they could be apprehended by a person like my humble self But in reality none can fully understand the glorious life of the Hazrat, except the great Walis.

Though the Walis themselves do not set much value to the miracles, they are much appreciated by men in the street, because the miracles are visible signs of an invisible power within The miracles of Saiyedena Hazrat Ghaus-ul-Azam were, as a matter of course, much more numerous than those of any other saint Hence miracles and supernatural things

VI

form a great part of the life of the Hazrat. But many modern educated men do not believe them. They consider such matters as worse than useless and do not pay any attention to them. For this reason I have tried to explain (in appendix I, pages) by means of psychic science and the phenomena of clairvoyance, telepathy and telekenosis a few classes of miracles. As regards the remaining numerous classes of miracles, which cover a vast field and which are declared impossible by scientific men the only possible answer is that the scientific men may experientially follow the footsteps of the Walis and should see for themselves whether the miracles are true, before they declare them to be impossible. Shakespeare with the intuition of a genius, has truly said "There are many things in Heaven and earth, Horatio, than are dreamt of in your philosophy."

As regards the supernatural things, such as jinn, angel and other invisible beings, I quote below the opinion of Sir Oliver Lodge —

"The basic conclusion to which I have been led is that a spiritual world is a reality, that there are many orders and grades of being, that the human spirit continues, that there is no inseparable barrier between different orders of existence and that under certain conditions intercommunion is possible." (Page 12 of *The Reality of a Spiritual World*)

As the torch lit by Saiyedena Hazrat Ghaus-ul-Azam has been kept up burning by the Walis of the Qadira Order. I have given short sketches of a few of these Walis in Chapters IX to XI of this book

VII

and have roughly indicated where the Qadiri Order exist. I invite the special attention of the readers to Chapter XI, in which sketches of the Qadiri Walis in Bengal viz have been given

1 Saiyedenawawawlana Hazrat Zaker Ali ul-Hasaniwal-Hoseini

2 Saiyedenawawawlana Hazrat Tofel Ali-al-Hasaniwal-Hoseini

3 Saiyedenawawawlana Hazrat Meher Ali al-Hasani wal-Hoseini

4 Saiyedenawawawlana Hazrat Aly Abdul Qadir al-Hasaniwal-Hoseini alias Saiyed Shah Mursheed Ali al-Qadiri

As regards the spelling of proper names and techni Arabic terms I have not followed the system of transliteration, on account of difficulty of printing. Moreover, such spelling is not of much advantage to the persons who are not conversant with Arabic and Persian letters and their pronounciation. I have usually given phonetic spelling except in cases where the words are to be found in a dictionary. For instance, words like Mecca, Koran and others can be found in a dictionary. Hence these spellings have been retained.

SAIYED ABDUS SALIK.

30, *European Asylum Lane,*

Calcutta

The 18th May, 1939.

TABLE OF CONTENTS

CHAPTER I

PROPHECY ABOUT THE ADVENT OF SAIYEDENA HAZRAT GHAAUS-UL-AZAM; HIS PARENTAGE AND EARLY LIFE AT JILAN.

	PAGE.
1. Moral and Religious condition of Islam about the 5th century of the Hejira —	1
2. Prophecy about the advent of Saiyedena Hazrat Abdul Qadir Jilani —	2
3. Parentage of the Hazrat — —	2
4. A Miracle of Hazrat Abdullah Sawmai	4
5 Birth of Saiyedena Hazrat Abdul Qadir Jilani and His not sucking his mother's milk in day time, in the lunar month of Ramzan — — —	5
6. Saiyedena Hazrat Abdul Qadir's life at Jilan — — —	6
7. The Reasons of Saiyedena Hazrat Abdul Qadir's departure for Baghdad —	7
8 Repentance by a Gang of Robbers —	9

X

CHAPTER II

UNIVERSITY EDUCATION IN BAGHDAD.

	PAGE.
1. Acquisition of knowledge in Baghdad under incredible hardship --	10
2. Charity of Saiyedena Hazrat Ghaus-ul-Azam when he himself was in great want - - - --	12
3. Extraordinary charity of Hazrat Ghaus-ul-Azam when he himself was starving for want of food and money --	13
4. Ibn Jowzi was wonder struck by the depth of Saiyedena Hazrat Abdul Qadir's knowledge - --	14
5. An instance of Saiyedena Hazrat Abdul Qadir's legal knowledge and intelligence - -	15

CHAPTER III

MUJAHIDAT OR ASCETICISM OF THE HAZRAT FOR SPIRITUAL ADVANCEMENT

1. Ghaus-ul-Azam's unsuccessful attempt to leave Baghdad and his meeting Hazrat Hammad and some instances of asceticism ---- -- ---	16
--	----

XI

	PAGE-
2. Satan failed to deceive the Hazrat by his Greatest Trick	19
3. Saiyedena Hazrat Ghaus-ul-Azam once vowed not to eat nor drink unless food was actually put into his mouth and the fulfilment of the vow	20
4 How Saiyedena Hazrat Ghaus-ul-Azam came to be known by the Title of Mohiuddin or the Reviver of Religion	21

CHAPTER IV

SAIYEDENA HAZRAT GHAUS-UL-AZAM'S UPLIFT- ING HUMANITY BY FREE PUBLIC SERMONS.

1. Public sermons of Saiyedena Hazrat Ghaus-ul-Azam	22
2. Saiyedena Hazrat Ghaus-ul-Azam's prea- ching without any fear of the Khalifs	24
2A Once the Hazrat changed the subject of his sermon several times because a hearer mentally desired the changes -	25
3 All persons forming an audience of about 70,000 individuals could hear the Hazrat equally well -- --	27
4. The Psychic Powers of the Hazrat would greatly influence his audience --	27

XII

	PAGE.
5. Story of a Musician who repented for his life as a musician and received God's grace . . .	29
7. A free translation of a sermon delivered by the Hazrat is given below . .	30

CHAPTER V

THE HAZRAT'S TAKING UP OF FREE PUBLIC EDUCATION, HIS GIVING FATWAS, HIS ASSURANCE TO HIS MURIDS AND MISCELLANEOUS MATTERS.

1 The Hazrat serves humanity by taking up Public Education .	43
2 Shaiks Ali bin Hiti, Baqa bin Batu and Shahabuddin Omar Suhrawardy .	45
3. The Hazrat's Fatwas, i.e his decisions on all questions of Muhammadan Law presented to him . . .	47
4 The Daily Routine of Saiyedena Hazrat Ghaus-ul-Azam . . .	48
5. Saiyedena Hazrat Ghaus-ul-Azam assured his murids that none of them shall die without repentance . . .	50

XIII

CHAPTER VI

LITERARY WORKS OF SAIYEDENA HAZRAT GHAUS-UL-AZAM AND THE DICTUM "MY FOOT IS ON THE NECK OF ALL WALIS"

	PAGE.
1 The Works of the Hazrat	- 52
2. A free translation of the 6th Maqala or Speech from the Fatuh-al-Ghaib is given below	- 55
3. Saiyedena Hazrat Ghaus-ul-Azam's re- markable dictum of "My foot is on the neck of all Walis"	- 59

CHAPTER VII

FAMILY LIFE OF SAIYEDENA HAZRAT GHAUS-UL-AZAM

1. The marriage of the Hazrat and his wives	62
2 Short notices of the life of some of the sons of Hazrat Ghaus-ul-Azam	- 64

CHAPTER VIII

MIRACLES OF SAIYEDENA HAZRAT GHAUS-UL- AZAM AND HIS VESAL SHARIF (Demise)

1. A few miracles of the Hazrat	- 66
---------------------------------	------

XIV

	PAGE
2 Saiyedena Hazrat Ghaus-ul-Azam's Vesal Sharif (translation from the physical world to the spiritual world) —	83

CHAPTER IX

THE TORCH LIT BY THE HAZRAT HAS BEEN KEPT UP BURNING BY THE QADIRI WALIS.

1. Qadiri Order in different countries	86
2. The Qadiri Order in Yemen and Syria	88
3. The Qadiri Order in Egypt	89
4. The Qadiri Order in North Africa	90
5. The Qadiri Order in other countries	90

CHAPTER X

THE QADIRI ORDEN IN INDIA.

1. The Qadiri Order in the Punjab, the U. P. and Bihar	92
2. The Qadiri Order in Kashmir	94
3. The Qadiri-Suhrawardy Order in Bengal	94

XV

CHAPTER XI

THE QADIRI ORDER IN BENGAL.

	PAGE.
1. Saiyedena Hazrat Zaker Ali al-Hasani- wal-Hoseini-wal-Baghdadi	— 98
2. Saiyedena Hazrat Tofel Ali al-Hasani- wal-Hoseini-wal-Baghdadi	— 112
3. Saiyedena Hazrat Shah Meher Ali al- Hasani wal-Hoseini	-- — 116
4. Saiyedena Hazrat Saiyed Shah Murshed Ali-al-Hasani-wal-Hoseini	— 133

SAIYEDENA HAZRAT GHAUS-UL-AZAM (a)

CHAPTER I

PROPHECY ABOUT THE ADVENT OF SAIYEDENA HAZRAT GHAUS-UL-AZAM, HIS PARENTAGE AND EARLY LIFE AT JILAN

1 MORAL AND RELIGIOUS CONDITION OF ISLAM ABOUT THE 5TH. CENTURY OF THE HEJIRA

About the fifth century of the Hejira (*i.e.*, 11th. century A D) the essential principles of Islam, *viz.*, liberty, equality and fraternity were almost extinct in the Islam then current. Envy, selfishness and other vices were rampant. New sects with new doctrines began to spread. Among them were the Karramus, who held that the Divine Being is a substance in contact with the Arsh (God's Throne) which is located in space and the Mutazalites (1st Dissenters) or the Rationalist. Hence Providence in His wisdom had ordained the advent of the best and the greatest of all saints in the latter part of the century for the revival of Islam.

(a) This life has been based on Bahjatul Asrar and Qalaydul Jowahir. The authority for any fact not to be found in these two books have been given in the foot note.

2. PROPHECY ABOUT THE ADVENT OF SAIYEDENA HAZRAT ABDUL QADIR JILANI.

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

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

3. PARENTAGE OF THE HAZRAT.

The above prediction and similar ones were as certain to follow as night follows the day. In a place near the small town of Gilan (b) in Persia, there lived a person of noble descent. He was Hazrat Abu Saleh Jangi-dost, a descendant of Hazrat Imam

(b) Gilan is also called Gil or Kil or Jilan. The authors of Bahjatul Asrar says that Saiyedena Hazrat Abdul Qadir was born in a place called Nif or Naif in the district of Gilan in Tabristan South of the Caspian Sea. Here I have mentioned a place near Gilan where Hazrat Abu Saleh father of Saiyedena Hazrat Abdul Qadir lived.

Hasan in the direct line. He was a god-loving and pious man, who spent his days in contemplation and in asceticism to conquer his lower self. Once he sat on the bank of a river in deep contemplation with closed eyes. When he opened his eyes he felt very hungry, because he had not taken three meals consecutively. He saw an apple floating down the stream. When it came near the bank he took it up and ate it. Immediately his conscience pricked him. He doubted, whether the apple was lawful for him. He got up and walked up the river along the bank. After a few days' journey without any food, he saw an apple tree laden with apples on the bank of the river and also a large garden and a spacious building. He also saw some apples fall into the river. Hence he had no doubt that the apple he had eaten had fallen from that tree. On inquiry he learnt that Hazrat Abdullah Sawmai was the owner of the garden, so he approached him and begged his pardon for eating the apple. The Hazrat at once perceived that the visitor was a pious man of noble family and replied "I shall pardon you if you would consent to live with me for 12 years." Hazrat Abu Saleh readily accepted the condition and when he repeated his request after the 12 years, Hazrat Abdullah Sawmai said, "I shall pardon you, if you agree to marry my daughter, who is blind and deaf and whose hands are paralytic and legs are lame and also agree to live with me for another two years so that I may have the pleasure of seeing a grandson." As Hazrat Abu Saleh agreed to the proposal, the marriage ceremony was performed. At night when he entered the

chamber of the bride, he saw a beautiful and healthy lady. He turned his eyes from her thinking that he had entered a wrong chamber, because the lady before him was not of the description given to him. In the morning Hazrat Abdullah understood by Kashf (clairvoyance) what had taken place. Addressing his son-in-law he said "I had stated that my daughter was blind, because her eyes never fell upon any "ghair-mahrem" i.e., any man whom she could lawfully marry, she was deaf because she never heard untruthful statements, her hands were paralytic, because she never touched any "ghair-mahrem" i.e., any man whom she could lawfully marry, she was lame, because she never stepped towards unjust acts."

(c) At this the mind of Hazrat Abu Saleh was enlightened with a new light. He began to live happily with his wife. Her name was Umm-ul Khair Fatima. She was a pious lady, who walked far in the path of Sufism.

4. A MIRACLE OF HAZRAT ABDULLAH SAWMAI.

Hazrat Abdullah Sawmai was a saint and a prominent man of Jilan. He was a direct descendant of Hazrat Imam Hosein and on account of his piety, asceticism and performance of extra religious observances he had acquired miraculous powers. People used to invoke his aid when in distress. Once a caravan with merchandise proceeded towards Samarkand. In a jungle there, a band of mounted

(c) This story is not given in Bahjatul Asrar or Qalaydul Jawahir but can be found in other books.

robbers fell upon the merchants. They in their distress invoked the help of Hazrat Abdullah Sawmai and saw him in their midst reciting a formula. At this the horsemen dispersed but the merchants did not see again the Hazrat there nor saw him leave the place. When the merchants returned they related the story to the men of Jilan but they swore that the Shaikh had not left Jilan from the time of their departure from and return to Jilan.

5. BIRTH OF SAIYEDENA HAZRAT ABDUL QADIR JILANI AND HIS NOT SUCKING HIS MOTHER'S MILK IN DAY TIME IN THE LUNAR MONTH OF RAMZAN.

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

It will appear from what has been stated before that Saiyedena Hazrat Abdul Qadir was a descendant of Hazrat Imam Hasan on his father's side. One of his ancestors was Saiyed Abdullah-al-Mahaz. He was called Mahaz, that is, pure in descent, because he was son of Saiyed Hasan Muthanna, who was a son of Imam Hasan. On his mother's side he descended from Imam Zainul-Abedin Ali son of

Imam Hosein. He was thus a Hasani and Hoseini Saiyed. The child was a born Wali. From the very birth nature endowed him with the germs of high psychic powers. His Walayet (state of a Wali) or his psychic powers revealed themselves from his infancy. As he was born in the month of Fasting, he would suck his mother's milk only at night and not in day time. This fact has been proved on the evidence of his mother, a saintly lady and other reliable evidence. Once the new moon of the month of Ramzan was not visible in the evening on account of cloud, so in the morning people came to his mother to inquire whether the day was the first of Ramzan. She replied that her child did not suck milk in the day. Subsequently it transpired that the day was actually the first of Ramzan.

6. SAIYEDENA HAZRAT ABDUL QADIR'S EARLY LIFE AT JILAN.

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

At the age of 10, whenever he would attend school the teacher would ask the other students to make room for the Wali to sit. About this time, a man once came to him, whom he did not know at the time. The man heard angels say that the Hazrat would attain to high spiritual rank in the future. The Hazrat lived in Jilan up to the age of about 18 years. During this period he must have learnt well the subjects which would then be taught to a boy of a noble family in Jilan. In one day the Hazrat would get by heart as much lesson as others would take a week to master.

7. THE REASONS OF SAIYEDENA HAZRAT ABDUL QADIR'S DEPARTURE FOR BAGHDAD.

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

in association with the saints and holy men of the place that he overcame the love of his mother and his hearth and home for the sake of God and was not deterred by the hardships of a long and dangerous journey and residence in a remote city without any friends or relatives. When the mother heard the proposal, she shed silent tears, as she perceived that on account of her old age, she was not destined to see her dear son again whom she had reared up carefully and tenderly, after the death of her husband long ago. But the saintly lady would not stand in the way of his devotion to God. She sewed 40 dinars (gold coins) into his garment, so that they might not be easily stolen or lost. It was his half share of the money left by his father. The other half was kept for his brother. He soon joined a small caravan which was going to Baghdad. From the time of his childhood the Hazrat never told a lie, but in spite of this trait of his character, his mother at the time of parting took a vow from him not to tell a lie under any circumstances. They then parted with a heavy heart on either side. This separation between the son and the mother not for wealth, rank or fame but for the sake of the Lord, at a time when there was no railway or any other speedy transport, nor any telegraphic or even postal communication, was as pathetic and sublime, as the leading of Hazrat Ismail by his father Hazrat Ibrahim for sacrifice under divine orders which were ultimately cancelled.

8 REPENTANCE BY A GANG OF ROBBERS.

The caravan passed quite safe as far as Hamadan, but beyond that place a gang of 60 mounted robbers fell upon the caravan and plundered it, but none laid violent hands upon the Hazrat taking him to be a penniless religious youth. One robber questioned him if he had anything with him. He said he had 40 dinars sewed into his garment. The man took it to be a joke and went away. Another robber also asked the same question and on receiving the same answer moved off. They reported the incident to the leader of the gang who ordered the production of the youth before him. Accordingly when the Hazrat was taken before the leader, he said the same thing which he had stated before. The garment was cut open and the 40 dinars were found. At this the leader asked the Hazrat what had made him tell the truth. The Hazrat replied that he had promised to his mother not to tell any lie under any circumstances. Upon this the robber burst into tears and said he had been breaking the commands of God throughout his life while the youth was conscientiously carrying out his vow to his mother. By placing his hands into the hands of the Hazrat he (the leader of the robbers) solemnly vowed to give up robbery and accepted him as his Pir. The other robbers followed their leader in this act of repentance. The robbed money and other things were returned to their owners. The conversion of the gang of robbers was due not only to the Hazrat's strict adherence to truth but to his psychic powers as well.

CHAPTER II

UNIVERSITY EDUCATION IN BAGHDAD.

1. ACQUISITION OF KNOWLEDGE IN BAGHDAD UNDER INCREDIBLE HARDSHIP.

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

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

hard for mastering his subjects of study. The Hazrat continued to take pieces of bread from the baker for a long time. As he got no money during this period to pay the debt, the matter weighed upon the Hazrat heavily. At this time he heard the voice directing him to go to a certain shop (probably a deserted one) and to take whatever he might get there. On reaching the shop, he found a piece of gold which was just sufficient to repay his debt.

2. CHARITY OF SAIYEDENA HAZRAT GHAUS-UL-AZAM WHEN HE HIMSELF WAS IN GREAT WANT.

One day in a year of famine in Baghdad, the Hazrat was penniless and in extreme hunger. Hence he proceeded to the bank of the Tigris to pick up vegetables which might have been thrown by others as useless, so that he might satisfy his hunger by eating them. Whenever he would find something, he would not run ahead of other hungry persons, who were round him, to take up the thing. Even in this state of starvation, he would consider such a behaviour ungenerous. Having been thus unsuccessful in his attempt to find any food, he returned to Baghdad in an exhausted condition and entered into a mosque to take rest. There he found a stranger eating something. The stranger requested the Hazrat to partake of the food, but he refused the invitation, though he was on the point of death at the time on account of a starvation. The stranger again requested the Hazrat to join him in the eating for the sake of God, hence the Hazrat accepted the invita-

tion and began to eat. In the course of conversation, the stranger learnt that the Hazrat was Abdul Qadir of his own town of Jilan. At this the stranger became perturbed and said to the Hazrat "Your mother had given me eight dinars with the request to hand them over to you, but I could not get your address in Baghdad. In the meantime, I spent all my own money. I had no food whatever for the last two days. To-day being the third day of my starvation, I purchased this food with your money, as under the Mahomedan Law misappropriation of other's money is lawful in the circumstances. I am sorry for this and beg you pardon. Here is the balance of your money." The Hazrat not only pardoned the man, but gave him some money out of the balance of the eight dinars. Only a man of the Hazrat's benevolent and kind disposition could part with some cash, at the time when he himself came out of a long privation and when there was the likelihood of his undergoing the same hardship ere long.

3. EXTRAORDINARY CHARITY OF SAIYEDENA HAZRAT GHAAUS-UL-AZAM WHEN HE HIMSELF WAS STARVING FOR WANT OF FOOD AND MONEY.

Once in Baghdad the Hazrat had no food for 20 days, so he proceeded to the ruins known as Aiwan Kasra to see if he could find anything among the ruins with which he might procure food. Even in this critical time, the Hazrat never thought of approaching any person for help. It was his inimitable habit not to solicit the help of any one under any circumstances. When the Hazrat reached the spot,

he found there 70 Walis, other than himself, in search of something lawful. The Hazrat did not consider it becoming to vie with them in the search, so he returned back to town and accidentally met there an unknown person of his native place. The man gave the Hazrat some pieces of silver and gold stating that the mother of the Hazrat had sent them for him. The Hazrat went back to the ruins and distributed among the Walis all the pieces except one, with which he purchased food and partook of it with other penniless persons. Can benevolence and sympathy go any further.

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

4. IBN JOWZI WAS WONDER STRUCK BY THE DEPTH OF SAIYEDENA HAZRAT ABDUL QADIR'S KNOWLEDGE.

Once Shaikh Jamaluddin bin Jowzi, a great savant and a prolific writer of his time, was present when the Hazrat was teaching the Koran. When a verse was read out, the Hazrat began to give out

the different aspects or meanings of the verse and also named the persons who had originally propounded the explanations. As each explanation was being set forth a companion of Ibn Jowzi was inquiring from him whether he knew it. Up to the 11th explanation, he replied in the affirmative, but beyond that number he invariably answered in the negative. The Hazrat however gave out 40 different explanations of the verse and then said, I now give up speech and turn to Hal (state). Ibn Jowzi who had already been wonder-struck by the depth of the Hazrat's learning, cried out and began to tear his garments. This incident had a tremendous effect on the persons who had assembled there, because, Ibn Jowzi had previously written against the Walis, condemned them in strong language and did not even spare the Hazrat.

5. AN INSTANCE OF SAIYEDENA HAZRAT ABDUL QADIR'S LEGAL KNOWLEDGE AND INTELLIGENCE.

Once an Ajami (a non-Arab) swore that he would divorce his wife, if he could not for a short time be engaged in worshipping God in such a manner that none else could, at the time worship God in that manner. The learned men of Iraq were questioned what the man was to do, so that he might not have to divorce his wife. No one could give a satisfactory answer. When the question came to the Hazrat, he at once wrote that the man should go to the Kaaba and get it vacated and make 7 circuits of it (which is a form of worshipping God), so that his vow might be fulfilled because no other person could possibly be engaged at the time in that mode of worship.

CHAPTER III

MUJAHIDAT OR ASCETICISM OF THE HAZRAT FOR SPIRITUAL ADVANCEMENT

1. GHAUS-UL-AZAM'S UNSUCCESSFUL ATTEMPT TO LEAVE BAGHDAD AND HIS MEETING HAZRAT HAMMAD AND SOME INSTANCES OF ASCETICISM.

Mujahida or asceticism to conquer one's Nafs or lower self is one of the methods of spiritual advancement. Even during the period of his studies Saiyed Hazrat Ghaus-ul-Azam used to practise asceticism. As has been seen before, in this stage, he had not once any food for 20 days, but in spite of his starvation he did not solicit the help of others. When the Hazrat first came to Baghdad, he used to visit holy men and saints, because the association with such persons leads to spirituality. At this time he quite providentially came across with Hazrat Hammad-al-Dabbas, that is, Hammad, the vendor of syrups, who was the Qutb of his time. Flies would not sit on his syrups. One day Saiyedena Hazrat Ghaus-ul-Azam was leaving Baghdad, on account of the wickedness and viciousness prevailing there when an unseen being pushed him down and he heard a voice requesting him to stay in Baghdad for the benefit of humanity and assuring him of the safety of his religion. Shortly after this, the Hazrat experienced some strange states, which oppressed

him Hence he prayed to God to bring him into contact with some person who could explain the states to him In the morning he set out for the fulfilment of his object, when a man opened his door and inquired of him, "What for did you solicit God yesterday" As the Hazrat kept quiet, the man closed the door in anger Soon after the Hazrat had moved away from the door, he felt that the man was a Wali and turned back but could not find the door. After a long time the Hazrat recognised the man. He was Hazrat Hammad, who explained the strange states of the Hazrat Whenever the Hazrat could find time, he would see Hazrat Hammad In order to test Saiyedena Hazrat Ghaus-ul-Azam, Hazrat Hammad used to say to the former, "You are a Faqih, why have you come here You should mix with the jurists" Frequently Hazrat Hammad with the same object used to severely oppress Saiyedena Hazrat Ghaus-ul-Azam, but invariably the latter used to remain as firm as a rock

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

After the completion of his studies the Hazrat lived for years on vegetable only in the fields of Karkh (a quarter of Baghdad). Every year a person used to give him a wool garment for his wear.

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

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

For about 25 years the Hazrat travelled alone in the deserts and ruins of Iraq and for about 40 years he performed morning (Fajer) prayers with the ablution of night (isha) prayers. After the Isha prayers, the Hazrat would stand on one leg and tie his one hand to a post for fear of dozing and begin to recite the Koran till he finished the recitation of the whole of the sacred book about the end of the night.

In the beginning of his travels, the Hazrat would experience some states in which he would run and become unconscious. When the states would disappear and he would regain consciousness, he would

find himself in distant places. Once, when he was in a deserted place of Baghdad, he experienced a state and became unconscious after running a short distance. When he regained consciousness he found himself in Shuster, which was 12 days' walk from Baghdad. As he was reflecting on his state, a woman told him that it was no great feat for a person of high status like himself.

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

2. SATAN FAILED TO DECEIVE THE HAZRAT BY HIS GREATEST TRICK.

Satans also used to come to the Hazrat to fight with him and tempt him. But through the grace of God, they would invariably be unsuccessful. Once the Hazrat was in a jungle in which there was no food nor water. After a few days, the Hazrat felt extremely thirsty. Then a cloud appeared over his head and burst into rain. The Hazrat satisfied his thirst with it. Next a luminous apparition appeared making the sky shine with light. The apparition said "I am your God. I now make all unlawful things lawful to you." At this the Hazrat recited, "I seek the protection of God from the damned Satan" and threatened the Satan. Now the apparition changed into a cloud and the Hazrat heard the words "By your knowledge and by the grace of God, you have been saved from my fraudulent trick though I have led astray by this trick 70

persons following the path" Then the Satan inquired of the Hazrat how he could recognise him. The Hazrat replied that the Satan's dictum making unlawful things lawful betrayed him. God never says such untruths.

3. SAIYEDENA HAZRAT GHAAUS-UL-AZAM ONCE VOWED NOT TO EAT NOR DRINK UNLESS FOOD WAS ACTUALLY PUT INTO HIS MOUTH AND THE FULFILMENT OF THE VOW.

For 11 years the Hazrat lived in a tower, which on account of his long stay there came to be known as Burj Ajami (*i.e.*, a tower where an Ajami or non-Arab lived). Once in this tower the Hazrat vowed to God that he would not eat nor drink unless food was put into his mouth. Hence in pursuance of the vow, the Hazrat began to fast. After he had completed 40 days of fast, some one came and kept some food near him. As the food was not put into his mouth, he did not eat it, though his Nafs was eager to devour it. He spiritually heard loud cries of "Hunger, hunger". At this time Hazrat Abu Saïd Mokharrimi passed by the place and inquired what was the matter. The Hazrat replied that his Nafs was rowdy but his soul was serene and in contemplation of God. Hazrat Abu Saïd asked the Hazrat to come to his place in Baghdad, but he did not comply with the request, as he was not sure whether it was sufficient authority for him to leave the tower. Soon after this event Hazrat Khizr came to him and made the same request. The Hazrat then went to the place of Hazrat Abu Saïd and found him waiting near his door. The Hazrat was taken

inside where he found that some food was ready for him. Hazrat Abu Saïd fed the Hazrat with the food till the latter became satisfied. In compliance with "Sunnat" (precedent of the Apostle) the Hazrat took a 'Kherqa' (garment) from Hazrat Abu Saïd and the latter also requested the Hazrat to put a "Kherqa" on him, so that they might be mutually benefited.

4 HOW SAIYEDENA HAZRAT GHAAUS-UL-AZAM CAME TO BE KNOWN BY THE TITLE OF MOHIUDDIN OR THE REVIVER OF RELIGION

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

CHAPTER IV

SAIYEDENA HAZRAT GHAUS-UL-AZAM'S UPLIFT- ING HUMANITY BY FREE PUBLIC SERMONS.

1. PUBLIC SERMONS OF SAIYEDENA HAZRAT GHAUS-UL-AZAM.

In 521 A H , Hazrat Abu Saïd Mokharrimi, made over his Madrasa situated in the quarters known as Babul Ajaz to Saiyedena Ghaus-ul-Azam In that very year, one day before the mid-day prayers, Saiyedena Ghaus-ul-Azam saw in a dream the Prophet who inquired why the Hazrat did not preach and offer advice to the public The Hazrat replied that as he was an Ajami (i.e, foreigner) how he could dare speak in the presence of the orators of Baghdad Then the Prophet spat seven times into the Hazrat's mouth and asked him thenceforward to preach and give wise counsels and call people to good actions by practical devices After the prayers when the Hazrat sat down a crowd assembled round him and he felt nervous Then he saw Hazrat Ali before him in the plane of spirits Hazrat Ali spat into his mouth six times On inquiry why he did not spit seven times, he replied that out of respect to the Prophet he did not equal his number and then Hazrat Ali disappeared On account of the miraculous effect of the saliva of the Prophet and Hazrat Ali, precious and valuable thoughts relating to gnosis and haqiqat (the truth) began to rise in the mind of Saiyedena Hazrat Ghaus-ul-Azam

and eloquent and sonorous words and phrases began to gush out of his mouth giving expression to his thoughts. He felt that he would be choked if he should shut his mouth. At first he began to preach in the Madrasa made over to him by Hazrat Abu Saïd. In the beginning 2 or 3 persons formed his audience. But on account of his profound learning, his piety, his spirituality, his adherence to truth, his strict observance of the Shariat (religious laws) and his avoidance of Bidat (innovations) and his eloquence, his fame soon spread throughout the different quarters of Baghdad and the Moslem World. Crowds began to flock to hear his sermons. As there was not sufficient accommodation in the Madrasa, people used to sit outside the Madrasa on the road up to the entrance to the serai (rest house). As the audience still increased, the houses adjacent to the Madrasa were acquired and it was extended in 528 A H. As the Madrasa was not a suitable place for a large audience, every Wednesday morning, the platform for sermons of His Holiness used to be placed in the Idgah in Bab-ul-Halbah. As the audience still increased, all persons could not hear the sermons distinctly, hence the platform used to be placed in the middle of the Idgah. When the audience increased still more, the platform was removed to the bigger Idgah outside the City. Subsequently there a ribat or Monastery was built for him. It was also known as Musafir Khana.

The Hazrat used to deliver sermons thrice a week, *viz*, once in the morning of Fridays and once in the night of Tuesdays in his own Madrasa and

once in his guest house in the morning of Wednesdays. He carried on this self imposed duty for a period of 40 years from 421 A H, to 561 A H., the year of his translation to heaven.

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

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

2. SAIYEDENA HAZRAT GHAAUS-UL-AZAM'S PREACHING WITHOUT ANY FEAR OF THE KHALIFS.

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

Addressing a date tree, which was in the yard of his Ribat, and which was supposed by him to

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

2A. ONCE THE HAZRAT CHANGED THE SUBJECT OF HIS SERMON SEVERAL TIMES BECAUSE A HEARER MENTALLY DESIRED THE CHANGES.

Once in 529 A.H., Abul Hasan Saad was present in a meeting when Hazrat Ghaus-ul-Azam was delivering a sermon on Zuhud, that is, renunciation. He was at the back of all persons. He thought within himself that he would like to hear a sermon on 'marfat' or gnosis. The Hazrat sud-

denly changed his subject and spoke on marfat and made such a discourse that he had never before heard one like it. Next the Shaikh mentally desired to hear a sermon on Shawq (intense desire). The Hazrat again changed his subject and spoke on Shawq. His sermon on the subject was so excellent that the Shaikh did not ever hear one like it. In this way the Shaikh mentally desired to hear discourse on different subjects, and the Hazrat spoke on the subjects of fana and baqa (annihilation and subsistence) and lastly on huzuri and ghaibat (that is, presence of the heart in God and its absence from all things except God). His sermons on each of the subjects were unique. After the Hazrat had spoken on the last subject, he told Shaikh Abul Hasan that that much was enough for him. Then the Shaikh lost self control and tore his own garment.

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

3. ALL PERSONS FORMING AN AUDIENCE OF ABOUT 70,000 INDIVIDUALS COULD HEAR THE HAZRAT EQUALLY WELL.

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

4. THE PSYCHIC POWERS OF THE HAZRAT WOULD GREATLY INFLUENCE HIS AUDIENCE

When the Hazrat's son Hazrat Abdul Wahab returned to Baghdad after extensive travels and having acquired different branches of knowledges,

he ascended his father's chair with his previous permission and made a learned speech on different branches of knowledge. The Hazrat was among the audience. The lecture did not move the audience. The heart of none was softened nor any one shed tears. Many persons from the audience then requested the Hazrat to say something. At this, Hazrat Abdul Wahab got down and the Ghaus-ul-Azam ascended on the chair. The Hazrat stated that he had fasted on the previous date and one of his wives had fried some eggs which she had kept in a cup and placed it on an earthen plate. A cat had thrown the plate which broke. Hearing these few words, the whole audience cried aloud. When the Hazrat got down, his son inquired what was the reason of the incident. The Hazrat replied, "You were proud of your travels, though you had not travelled on the sky, pointing out the sky to him. When I ascended on the chair an electric spark from God flashed in my heart and expanded it and I spoke in that state a few words which were surrounded with awe. The result was what you had seen." Once the Hazrat sat on his chair and before he said anything the audience were agitated and they experienced a strange state. Some persons among the audience began to think what was the cause of the strange state. The Hazrat informed the audience that one of his murids came there from Jerusalem in one step and repented in his hands. The audience wondered of what such a man had repented. The Hazrat again said, "The murid had repented his flying in the air and would not do it again. He would henceforth remain with

me and I shall teach him the path of divine love. You all are his guests to-day "

5. STORY OF A MUSICIAN WHO REPENTED FOR HIS LIFE AS A MUSICIAN AND RECEIVED GOD'S GRACE.

Once in the course of a sermon, the Hazrat stopped suddenly and inquired if any one would give him one hundred dinars. Several persons came forward with the sum but the Hazrat took the money from one man and made it over to his servant Abul Reza with the instruction to proceed to the graveyard at Shuniziah and to give the money to an old man who might be playing there on his harp and to produce the man before him. When the old man was giving the money, he shrieked and fell down senseless. When he regained his consciousness and stood up, he was requested to appear before the Hazrat. The man put his harp on his shoulder and came to the assembly. The Hazrat called the man to the platform and requested him to relate his history to the audience. The man stated "In my youth I was a good singer and musician. People then would hear me with zeal. When I grew old, their zeal cooled down, so I went out of town and vowed to regale the dead with my music and never to entertain living persons with it. Hence I used to play on my harp in the graveyard. To-day a dead person's head appeared from a grave and said "How long will you sing before the dead. From now turn to God, and sing to him." After this I felt asleep and when I got up and was reciting some verses, your servant

gave me one hundred dinars and called me to Your Holiness I now vow never to sing again." The man then broke his harp. The Hazrat then addressed the audience and said, "O dervishes, ponder over the case. This man adhered to truth in words and in deed in a matter of fun and pleasure, but still God enabled him to reach his object. Now consider what will be the condition of the man who will act truthfully in all circumstances in the path of God and sufism. Invariably act truthfully and with good intentions and remember that without these two virtues none can attain proximity to God. Remember, God has said, "When you speak, do justice, (that is tell the truth) "

7. A FREE TRANSLATION OF A SERMON DELIVERED BY THE HAZRAT IS GIVEN BELOW (a).

"When predestined events befall a person, to criticise God the Almighty and the Great, on account of them, is to give up religion, towhid (unification of God), tawakkul (trust in God), and sincerity. A believer's mind cannot be aware of the how and why of events hence it complacently accepts them. Nafs, that is lowerself, is an antagonistic enemy. Any one desiring to correct it, should fight with it. It is wickedness incarnate. If one be antagonistic to it and fight with it, till it becomes

(a) The sermon was delivered on 3rd of Shawwal 546 AH, in the Ribat or Musafirkhana. It is to be found in Tohfai-Subhani, which is a translation of Fatah-al-Rabbani.

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

To the patient, God the Almighty and the Great, grants innumerable aids in this world and His rewards to them in the next world are countless. God has said "Bountless rewards would be granted to the patient". What the patient suffer for the sake of God are not wholly concealed from him. Be patient with Him for an hour, because you have enjoyed His favour and reward for years. Patience for an hour is heroism. God (with His help) is with the patient. Be patient with Him and be on your guard, so that you may not be negligent. Do not depend on carefulness after death, because the care-

fulness of that period will not in the least be beneficial to you. Be careful before meeting death; be careful before the time, when your eyes will naturally be opened, and when you will be ashamed of yourself, but the shame of the time will not be of any use to you. Correct and perfect your heart. When the heart is perfected all your conditions become perfect. For this reason the holy Prophet has said, "In man is a lump of flesh, when it is in good order, all his body remains in good condition and when it degenerates, all his whole body degenerates. Remember that the lump of flesh is the heart. Its correction is piety and trust in God the Almighty and the Great and belief in His unity and sincerity in acts. If these things be not found in the heart, it degenerates. Heart is a bird in the cage of body or it is a pearl in a box or it is money in a strong room. When there is no bird, there is no cage, when there is no pearl there is no box and when there is no money there is no strong room. O God! make our limbs engaged in your worship and hearts busy in your gnosis and keep them engaged day and night throughout our lives; make me a companion of the good men, who had flourished in the past and confer on me the favours which you had conferred on them and deal with me in the same way in which you had dealt with them. Amen. You people, be as obedient to God as the good men of the past had been, so that He may be yours to the same extent as He had been theirs. If you desire that God may be yours, then worship Him and be patient with Him, and be satisfied with His actions, though it may refer to

you or to others than you Good men abstain themselves from the world and conquer it by fear of God and piety. Then they desire to possess the next world and strive for its attainment They act against their Nafs and become obedient to God, the Almighty and the Great First of all they lecture their own Nafs and then those of others

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

As long as you love God and act for Him and not for others, and as long as you fear God and not others, you have no power to criticise his doings. This state is derived by the purification of the heart and not by mere words, by seclusion and not publicity. When towhid is at the door of a house but *sherk* (setting up a God besides the God) is within, then it is hypocrisy. Alas! you are pious in words but sinful in deeds; your tongue is thankful but your behaviour is discontented God the Almighty and the Great has said "O son of Adam, good proceeds from me to you but evil comes from you" Alas, you claim to be his servant but are subservient to others If you had been really a servant of Him, you would

have borne love to him and not enmity. A true Momin does not obey his Nafs nor the Satan nor Avarice. He does not know Satan at all, obedience is his essence; he does not care a bit for the world. He does not seek pleasure but considers it base. On the other hand he seeks the things of the next world and when those are gained, he gives them up and unites with Lord the Great. Every moment, he worships Him for His sake and for no other motive. Listen the words of God "And they have not been commanded anything but to worship God, attaching themselves solely and purely to him", give up "sherk," believe God to be one; He is the creator of all things, and everything is in his power.

You, who ask for things from any one other than God, are fools. Is there anything which is not in the store room of God? God, the Majestic and the Great has said "There is nothing but a store of which is not with Me."

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

You people be satisfied with Taqdir and promise to me, to accept the same. My satisfaction with Taqdir has led me to God. You people come forward; let us suffer indignities for the sake of God, the Almighty, and His decrees and action and let us bend down our visible and invisible

heads Let us be in agreement with Taqdir and march with it, because it is the messenger of the King When we act like this, we shall be lifted up to the Almighty on account of our submission to Taqdir In this place is the kingdom of God alone. Your drinking from the sea of His knowledge your eating on the table of His favours; your enjoying His love and your being covered with His mercy may be auspicious to you. This rank is for those friends whose number in every tribe and race is one out of a lac

O! servant of God make piety obligatory on yourself It is necessary for you to observe the religious laws and to fight against the Nafs, evil desires, the Satan and bad companions In the battle against these things, a Momin never takes off his helmet from his head, nor his sword from his girdle nor his saddle from the back of his horse. His horse always remains saddled Like the Walis, he sleeps only when over-powered by sleep, his food is fasting; and his speech is governed by necessity and his method is dumbness When He desires, He gives him the inclination to speak and makes his tongue eloquent in this world just in the same way as He would make the hands and feet speak in the day of resurrection. The same Almighty God who gives rational creatures the power of speech would make him speak out God would make him speak in the same manner by which He provides means for inanimate things to speak When He requires him for any particular work, He makes him fit for it. When God desired to give sufficient opportunity to His

creatures and not to leave any loophole for excuses, He made the prophets and apostles eloquent to persuade the people to avoid 'sherk' When He recalled the prophets and apostles to Himself, he made the learned men (who acted according to their learning) the representatives of the prophets and apostles and made them eloquent for the good of the people The holy prophet has said, "The learned men are the heirs of the prophets."

O! people be thankful to God for the good things, possessed by you and consider them to have come from Him, because God has said "The good things with you are from God" You persons who derive pleasure from the good things, ponder where is thankfulness You consider His good things to come from others, sometimes you look to others; sometimes you talk of steadfastness but remain in expectation of things which are not with you, and some times you do sinful things with your wealth You gentlemen, in your seclusion you are in need of such piety which may save you from sins and you also require such contemplation which will remind you of the merciful look of God The ruin of wisemen is in going astray, that of pious men is in lust and that of the Abdals (a high order of saints) is in doubts in seclusion But the task of Siddiqs (the Truthful) is accomplished by the safety of their hearts. They sleep at the gate of the Badshah. They are standing at the station of invitation. They call people to the gnosis of God the Great; they constantly appeal to the heart They say, "O! hearts, O! souls, O! men, O! jinn and O! Seekers

of the Badshah come to the gate of the Badshah, run towards him with the feet of hearts, piety, towhid and gnosis and run to him with abstinence of high order and run with abstinence of this world and the next and of everything besides God. This is the business of the saints. Their most important business is to better the condition of the people. Their activity extends from the Arsh (throne of God) to the centre of the earth.

You, servant of God, give up Nafs and lust and be the dust of the feet of the saints and be like a clod of earth in their presence. God the Almighty and the Great has said "He brings forth the living from the dead and the dead from the living." He produced Hazrat Ibrahim from his dead (*i.e.*, Kafir) parents. Momin is alive and Kafir is dead. A unitarian is alive, a Moshrek is dead. For this reason God has said in Hadith Qudsi, "Of my Creatures, the first being who died is Satan, because he disobeyed me, and hence died of sin."

In these later times hypocrisy and lies are rampant. Do not associate with the hypocrites, the liars and the impostors. Alas your Nafs is untruthful, idolatrous, lustful and Moshrek. Hence how do you bear with it? Oppose it and do not obey it, confine it and do not let it loose. Deal with it as it deserves to be dealt with. Uproot it by asceticism. As for evil passions, conquer them and do not allow them to conquer you. Do not follow your natural inclination, it is a little thing, it has no discretion; how can you learn great things from a little thing and how can you follow it.

Satan is an enemy of yourself as it was of your progenitor Hazrat Adam. How can you incline to him and obey him. There is old enmity between you and him. Do not be unmindful of him. He slaughtered your ancestors Adam and Eve. As soon as he overpowers you, he will slaughter you, as he had slaughtered them. Make piety your weapon, and make towhid (unification of God), contemplation, piety and sincerity in seclusion and beseeching God's help your army. This weapon and this army can defeat him and conquer him and rout his army. Why should you not rout him when God is with you.

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

the purification of your limbs with lawful practices, the practices of the heart come in Practices of the limbs are one thing and those of the heart another thing

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

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

The fear of fire scorches the heart of the believer and makes his appearance pale and his mind grievous When these feelings become overwhelming, then God, the Great, showers on his heart the rain of His mercy and bounties and opens the gate of the next world to him, whereupon he sees his

resting place therein When he enjoys quiet, safety and peace for a short time, God opens the gate of His majesty for him This crushes his heart and inner self and he is afflicted with greater fear than before When this stage is completed then the gate of God's grace is opened for him Now he attains quiet and safety and is awakened. He takes his position at a station, whence he progresses to higher and higher stations

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

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

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

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

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

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

All the sermons of Hazrat Ghaus-ul-Azam were in similar strain He used to preach that all servants of God should fight with the Nafs and conquer it, should be patient in adversity and should be in agreement with God's decrees. They should also bear love to God and should spend their wealth in the way of the Lord, so that they may attain a high state in this world and in the next Hence Mr Margoliouth has rightly observed that the spirit which they (the sermons) breathe is one of charity

and philanthropy, the preacher would like to close the gates of hell and open those of paradise to all mankind. On account of his eloquence, sincerity, earnestness and psychic powers his sermons used to be very effective, as has been stated before. On hearing these sermons a few Christians and Jews would accept Islam at his hands and hundreds of Moslem murderers, robbers, liars and sinners would repent their sins and would lead a pious life. The learned, the pious and the rich were equally eager to hear them. Thousands of people would assemble to hear the sermons. Sometimes their number would be 70,000. A few persons would be so excited spiritually that they would die of the excitement.

*

*

*

CHAPTER V

THE HAZRAT'S TAKING UP OF FREE PUBLIC EDUCATION, HIS GIVING FATWAS, HIS ASSURANCE TO HIS MURIDS AND MISCELLANEOUS MATTERS.

1. THE HAZRAT SERVES HUMANITY BY TAKING UP PUBLIC EDUCATION.

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

Every day the Hazrat used to deliver one lecture on details of Mahomedan law and another on the

differences to be found therein. Daily in the morning and afternoon he used to teach commentaries of the Koran, traditions, principles of law, syntax (grammar) and other subjects. After midday prayers he used to teach translation of the Koran.

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

It has been stated before in the chapter "On the Miracles of the Sufis," that Shaikh Abul Hasan learned in one year from Saiyedena Hazrat Ghaus-ul-Azam as much as others take 20 years to master the same.

Most of the pious, holy and learned men who had assembled round the Hazrat became his murid and were influenced by his piety, honesty and charity. After completion of their education, the students returned to their respective towns and villages, and

formed there centres for the spread of education, industry, piety, charity, honesty and other virtues. In this way education piety and honesty were spread throughout Iraq and the Moslem world and Islam was revived and morality was improved

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

2. SHAIKS ALI BIN HITI, BAQA BIN BATU AND SHAHABUDDIN OMAR SUHRAWARDY.

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

that he had been improving his heart while they had been improving their tongue.

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

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

3. THE HAZRAT'S FATWAS. I.E. HIS DECISIONS ON ALL QUESTIONS OF MUHAMMADAN LAW PRESENTED TO HIM.

While the Hazrat was engaged from 528 A H., to 561 A H , in giving free education with board and lodging to the students who flocked to his Madrasa, he also used to give free of charges his decision on all questions of Muhammadan law presented to him, from all parts of the Moslem world. On account of his intelligence and mastery of the subject, he had neither to consult his books nor think over the matter. After reading the question he would at once record his opinion below it, though the question might have baffled many learned doctors. All savants would wonder at the rapidity and ease with which he would give his decision on the legal questions submitted. He would not keep such questions even for a day with him in order to give his decision. If any one would put a legal question to the Hazrat, when delivering sermons, he would frequently say that he would ascertain Divine opinion on the point before giving an answer. He would then bend down his head and his appearance would be awe-inspiring. He would then speak in accordance with Divine 'ilham' (inspiration)

It has been stated before that he had instructed a man (who had vowed that his wife would stand divorced from him, if he would not be engaged for a week in a mode of worship in which none else would be engaged during the time) to get the Kaba vacated for a week and worship therein, so that his vow might be fulfilled. On another occasion a pious

man of the Hazrat's acquaintance vowed that his wife would stand divorced if he would not be found to excel Shaikh Bayzid Bostami in his virtues. He approached all the doctors of law of Iraq but did not get any satisfactory answer from them. He was very much perplexed as he could not decide what to do in the circumstances. At last he approached Saiyedenā Hazrat Ghaus-ul-Azam and stated his case to him for his opinion. The Hazrat asked him what compelled him to make the extraordinary vow. The man replied that it was a mere accident. The Hazrat then said that the man should not part with his wife because he possessed all the virtues of Shaikh Bayzid Bostami, nay excelled him in some points because he was a Faqih which the Shaikh was not and because he had married a wife, which the Shaikh did not and because he possessed children which the Shaikh had not—Saiyedenā Hazrat Ghaus-ul-Azam was the proper authority to give such an opinion because he had exact knowledge on account of his perfect Kashf.

4 THE DAILY ROUTINE OF SAIYEDENA HAZRAT GHAAUS-UL-AZAM.

It has been seen in the preceding pages that the Hazrat permanently settled in Baghdad in 521 A.H., and from that time he entirely devoted himself to the service of humanity. He used to deliver sermons on three days in a week. Every day in the morning and in the afternoon the Hazrat used to teach Tafsir (commentary on the Koran), Hadith (traditions of the Prophet), Osul (principles of law) and other subjects. After mid-day prayers he used to teach

translation of the Koran, and also to record his opinion on all legal questions submitted to him from all parts of the Moslem world. Every evening before the Maghrib prayers, a friend of the Hazrat used to send to him 4 or 5 pieces of bread, made of grain specially grown for the Hazrat with the Hazrat's money. The Hazrat used to break them into several pieces and distribute them among the needy persons who happened to be present there and keep a few pieces for himself.

Again after the evening prayers, his table cloth would be spread because he used to observe fast throughout the year (except on days in which it was not lawful to fast). He would then break his fast and his attendant Muzaffar would call aloud that any one requiring bread might come there and after taking his meal might rest there for the night. He was thus fully occupied throughout the day. After Isha prayers he would enter alone his closet and would offer non-obligatory prayers and sit in meditation of the Almighty Father. In this way a third part of the night would pass. After this he would at times grow lean and thin and at times would be fat. Again at times he would disappear from the closet and appear again. Then he would stand up and recite the Koran till two-thirds of the night would pass away. He would then remain in Sijdah (a position bowing down his head on the prayer carpet) in contemplation of the Creator. After this he would sit and humbly solicit favours from the Almighty. Now he would be surrounded with such a dazzling halo of light that His Holiness would be invisible, but the

greeting of "Salam Alaikum" (peace be on you) and its reply would be heard till the time of the morning prayers

**5. SAIYEDENA HAZRAT GHAUS-UL-AZAM
ASSURE HIS MURIDS THAT NONE OF THEM
SHALL DIE WITHOUT REPENTANCE**

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

It will thus appear that His Holiness used to take personal interest in all of his murids. Once the Hazrat said that God gave him a list of all his companions and his murids up to the end of the world. He further said that none of his murids, would die without repentance and that his murids and his murid's murids to the seventh degree would gain paradise. Once His Holiness said "It does not matter much if any one of my murids be not of high rank as I hold a high status in the eyes of God. I would not leave the presence of God unless He

does not accompany me and my murid to paradise." The Hazrat was once asked "What is the status of a man who recites your name but did not actually become your murid nor wore Khirqa (garment) from you." The Hazrat replied "the man would be my murid, though that process of becoming a murid is not a good one." On one occasion the Hazrat said that God would lessen the punishment of a man if he had at any time simply passed by the Hazrat's Madrasa

On another occasion people informed the Hazrat that in the grave yard in Babul Ajaz the shrieks of a dead person were being heard from his grave. The Hazrat inquired from his informants whether the deceased wore a khirqa (garment) from him. They replied that they did not know. The Hazrat then inquired if the deceased ever attended his sermon. The reply was that they did not know. The Hazrat next inquired if he ever offered prayers under his leadership. Again the reply was that they had no knowledge of the fact. The Hazrat then replied that neglectful persons suffer loss. At last the Hazrat bent down his head and awe and dignity radiated from his appearance. At last he raised his head and said "Angels had informed me that the deceased had seen me and had held a good opinion of me and for this reason God has showered mercy on him." Thenceforth the shrieks were no longer heard from the grave. The Hazrat had innumerable murids, all of whom gained their objects in this world and the next. Once the Hazrat inquired from the Keeper of hell if any of his ashab (companions) were in hell. The reply was in the negative.

CHAPTER VI

LITERARY WORKS OF SAIYEDENA HAZRAT GHAUS-UL-AZAM AND THE DICTUM "MY FOOT IS ON THE NECK OF ALL WALIS."

1. THE WORKS OF THE HAZRAT.

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

1 *Gumrat-al-Talebir* This is a voluminous religious treatise in which according to the Sunni laws the views of all other erroneous sects have been refuted quoting good authorities. The views of the 73 sects of Islam grouped in 10 Divisions and the religious laws, in which are differences of opinion, have been fully set forth. Laws relating to Fasting, Prayers, Hujj, Zikat (obligatory alms) and other matters have been stated. Prayers appropriate to different months and different times have been given. It also includes

commentaries on some verses of the Koran

2 *Fatah-al-Rabbam* It contains 68 sermons of the Hazrat delivered in the years 545-546 (1150-1152)

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

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

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

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

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

--
His doctrine in this work is strictly orthodox and the tone uniformly sober. There are however some mystic interpretations of the Koran and the practice of repeating certain formulae fifty or hundred times is recommended. The sermons included in No 2 (i.e., Fatah-al-Rabbani) are some of the very best in Moslem literature. the spirit which they breathe is one of charity and philanthropy. the preacher would like to close the gates of Hell and open those of paradise to all mankind. The general theme of the sermons is the necessity of a period of asceticism during which the aspirant can wean himself from the world, after which he may return and enjoy his portion while converting others. The Sufi doctrine that everything, whether it be the prizes of this world or the next, is a veil between the aspirant and the deity, and that the aspirants' thoughts should be directed to the deity only, is also a leading topic. The hearers are urgently advised to bestow their goods on the saints even to the exclusion of their own families. The preacher says little about himself and that in no very arrogant strain, ----- On the other hand he emphatically claims to speak only after divine authorization."

2 A FREE TRANSLATION OF THE 6TH MAQALA OR SPEECH FROM THE FATUH-AL GHAIB IS GIVEN BELOW.

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

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

The sign of being dead to intentions, is that you do not long for anything nor desire anything, and that you should not have any need nor any necessity nor any object. Let your desire be for the very thing which is the intention of God. When you will be devoid of any intention, whence will any desire come to you? Then God's intention would be exhibited through you and thus you would become the intention and action of God. Then motionless limbs, a peaceful heart, a broad chest, a shining face, an inner self full of ease and composure would appear which would not care for anything. Then the hand of God's power will guide you and the tongue of eternity would call you and God would teach you the knowledge of religions, so that you may be able to distinguish between truth and falsehood. Now you would be adorned with the robe of eternity and the garment of marifat (gnosis).

For the first time you would be in the rank of man having marifat or gnosis. But when you would thoroughly acquire the knowledge of God and the light of marifat would brilliantly illuminate your heart and you would be completely merged in the action and intention of God, then you would always deny the existence of your own power and no intention would exist in you and no desires would dwell in your inner-self just as water cannot remain in a perforated vessel. At the time no trace of human attribute would be found in you and except the intention of God, your inner-self would not accept anything else. Then miracles would be attributed to you, but it would be seen

apparently to emanate from you but actually the action and the intention would be God's. At this stage you will be counted among the broken hearts whose desires of Nafs and human intentions have been dead and you would be given, as if for the second time, divine intention and the desires of every day life. Hence the Prophet said that by divine intention and not on account of evil passions three things out of those worldly things which are pleasant owing to the desires of Nafs, had been made dear to him *viz*, fragrance and women and prayers, but in prayers alone he used to get illumination of eyes and special perception of God. The meaning of this is that really the most dear thing to the Prophet was prayer. Though the Prophet was devoid of any desire for anything besides God, still the love of fragrance and women is ascribed to him. This proves that for a second time intention and desires are granted by God. God has said that He is nearest to the man, whose heart has been crushed for His sake. Hence as long as the heart is not completely crushed and it does not become entirely void of things besides God, proximity to God cannot be obtained.

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

From Hadith Qudsi, it appears that God has said "My servant seeks proximity to me by optional devotion to such an extent that I finally love him. When I love him I become his ears, his eyes, his hands and legs, that is, whatever he sees, he sees through Me and whatever he hears or does and wheresoever he walks, he hears, does or walks through me" In another version it is stated that "He sees, hears, does and understands with Me but this state cannot be obtained without acquiring Fana (self-abnegation)" When you become dead to yourself and when you give up connections with human beings, so that you do not expect their favour nor fear any evil from them, then in such circumstances God alone exists, that is, your eyes would not befall on anything besides God and the decrees of God would be either good or bad for you. If they be bad you would not care for them and if they be good you would be drowned in the sea of goodness. Then you would be the centre of good fortune and be the fountain head of all boons, that is, pleasures, graces, light and safety. It is the kind of Fana which all travellers seek and desire and it is the goal of their object. At this station the journey of the Walis end and it is the station of bazgasht (turning back), that is, they become devoid of their intention and again divine intention grows up, by which they desire. For this reason, they are called Abdals (i.e., persons whose intentions have changed). If any sin is committed by the Abdals, it is simply this that through fear of their life or through mistake they sometimes incline towards great

sins on account of mixing up their own intention with the intention of God. But God rectifies the intended sin, by reminding them of their mistake. They then bow down to God and solicit His pardon, because none (except the angels) whether he be man or jinnie is sinless in his intention. Certainly the Walis are safe from their evil desire and the Abdals from evil intention but naturally they are not sinless. For this reason it is possible for them sometimes to incline toward evil desire and evil intention. But God on account of his mercy warns them of the intended sin and rectifies them.

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

3. SAIYEDENA HAZRAT GHAUS-UL-AZAM'S REMARKABLE DICTUM OF "MY FOOT IS ON THE NECK OF ALL WALIS."

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

When Saryedena Ghaus-ul-Azam made the

declaration, the Walis all over the world heard the declaration spiritually and they bent down their necks simultaneously and acknowledged his superiority and leadership 300 Walis and 700 rijal-ul-ghaib (hidden persons), some of whom used to dwell on earth and used to fly about in the air, bent down their necks At the time there was not an assembly of the pious jinn in which the matter was not discussed. Deputations from the pious jinn were present in the assembly of Saiyedena Ghaus-ul-Azam and all expressed to the Ghaus their repentance and wished peace to him, before they left the assembly

When Saiyedena Ghaus-ul-Azam made the declaration, "My foot is on the neck of all the Walis" the Walis of the world saw with their spiritual eyes that the flag of the rank of Qutb was planted in front of him, and the Ghaus's crown was placed on his head, and he made the aforesaid declaration putting on the robe which was sent down by the holy Prophet through angels of high rank and which indicated that full powers of working miracles had been granted to him It meant that His Holiness had attained the stage of "Kun faykun" (Be and it is done) that is, he could accomplish any miracle by merely ordering it to be done The robe was embroidered with flowers of Shariat (Mahomedan law) and Haqiqat (Truth) As he was making the declaration God's light was shining from the heart of the Ghaus When the Walis bent their necks acknowledging his sole suzerainty, their hearts shone forth more brilliantly than before and their knowledge and states became greater on account of that

act of bending Sultan of Hind, Khawja Moinuddin Chishtī, was at the time in a cave in the hills of Khorasan. When he heard the declaration with his spiritual ears, he said that the foot of the Ghaus is on his eyes and head as well. For this submission the Khawja Sahib was granted the spiritual kingdom of India ^(a)

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

(a) Vide *Tafrih-ul-Khater* by Allama Arbali

CHAPTER VII

FAMILY LIFE OF SAIYEDENA HAZRAT GHAUS-UL-AZAM.

1. THE MARRIAGE OF THE HAZRAT AND HIS WIVES.

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

As has been seen in the previous pages, that the Hazrat used to be engaged throughout the day in rendering service to the public and throughout the night in prayers and devotions. But in spite of these engagements, he used to perform properly his duties to the members of his family. He used to love his wives and children and used to pass some time with them twice a day. His Holiness used to talk and smile with them. If necessary, the Hazrat used to go to the market to buy the things required by them. He himself used to observe fast almost throughout

the year, but in the evening usually used to eat two pieces of bread, though the members of his family used to get medium class of food. The co-wives were not jealous of one another but all of them were eager to please him by their obedience. If any wife happened to be ill, and there had been none to attend her, the Hazrat himself used to do all household work. He used to sweep, fetch water and cook pieces of bread.

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

The Hazrat took care to educate his sons properly. He himself taught most of them Fiqah and Hadith and also arranged for their education under savants of the time. Thus most of them became well educated and pious and when they grew up some of them resided in Baghdad and others went to different places in the Moslem world. But wherever they resided, they used to give free education to the students who flocked round them and also

benefited the public by their pious life and public sermons. Thus the Moslem world became further indebted to the Hazrat for giving it a number of pious and highly educated children for its regeneration.

2. SHORT NOTICES OF THE LIFE OF SOME OF THE SONS OF HAZRAT GAUS-UL-AZAM.

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

(2) Hazrat Shaikh Isa, another son of the Ghaus-ul-Azam, learnt Fiqah and Hadith from his father. He also learnt Hadith from some savants of the time. He used to teach Hadith, coach students, deliver sermons and give opinion on questions of Mahomedan law. He was also a poet. After the death of his father, he went to Damascus.

and thence to Egypt, where he settled. Here he used to teach Hadith and deliver sermons. He became very popular among the Egyptians. He wrote some books on Sufism one of which is named Jowahir-ul-Asar. He breathed his last in Egypt in 573 A.H.

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

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

CHAPTER VIII

MIRACLES OF SAIYEDENA HAZRAT GHAUS-UL-AZAM AND HIS VESAL SHARIF (DEMISE)

1. A FEW MIRACLES OF THE HAZRAT.

The miracles of Saiyedena Ghaus-ul-Azam are ~~un~~numerable. As a matter of fact so many miracles have not been related in respect of any other saint nor the evidence in support of them is so strong as it is in case of Saiyedena Ghaus-ul-Azam. The Hazrat attained the stage of "Kun Fayakun" (Be and it is done) which very few saints attain. When a saint attains this stage, whatever he desires to be done is done. Hence the miracles of the Hazrat were numberless. In Appendix I, I have explained by the aid of psychic science such classes of miracles which can be thus explained. As regards other classes of miracles, it is evident that the present day sciences cannot explain them. In truth the sciences are materialistic and not spiritual and hence they are out of court here. If scientific men take to spiritual improvement, for which moral improvement that is, a feeling of universal brotherhood and universal kindness extending to animals is the first step, they would be able to see with their spiritual eyes the spiritual plane which is probably the something as the plane of ether. In other words they would be able to see,

as the Sufis do, the electrons and protons and the ether surrounding them. Then they would easily be able not only to understand the miracles, but would be able to work some.

Of the innumerable miracles of Saiyedena Hazrat Ghaus-ul-Azam, a few have been recorded in the preceding pages and two remarkable ones have been mentioned in Appendix I. Of these one refers to the miraculous cure by the Hazrat of a born blind, paralytic, and leprous child of a rich Baghdad merchant in a dinner party in which the chief Pirs and the learned and illustrious men of Baghdad were present. The other relates how the Hazrat made the bones of a fowl, which he had eaten shortly before, to get up as a live fowl. A few of the other miracles are mentioned below.—

(1) In 521 A.H., Abul Muzaffar bin Hasan, a merchant of Baghdad approached Shaikh Hammad Dabbas and informed him that he had assembled a caravan that would carry merchandise worth 700 dinars (a gold coin weighing 65 grams) to Syria. The Shaikh forbade him to go to Syria that year, because in that case he would be murdered and his goods would be plundered. At this the merchant became depressed and left the place of the Shaikh. He met Hazrat Ghaus-ul-Azam in the way and informed him of what the Shaikh had said. Saiyedena Ghaus-ul-Azam said to the merchant "You can make the journey as you would complete it safely and return with your goods." The merchant undertook the journey and sold his goods for 1,000 dinars, that is at a profit of 300 dinars. One day in the town of

Halb, he entered a Saqayah (a place where drinking water is supplied) to satisfy a call of nature. He placed his purse containing the 1,000 dinars in a niche and after satisfying the call, he left the place, but forgot to take his purse. He came to his resting place and slept there. In a dream, he saw a gang of Arab robbers run to attack his caravan and then to plunder it and to murder the men of the caravan. He also saw one of the gang to strike him with a sharp cutting instrument and kill him. He felt alarmed and woke up. He found a cut on his neck, through which some blood was coming out. However he perceived that what he had seen was a mere dream, but remembering of his purse, he went to the Saqayah and found it in the niche. When he returned to Baghdad safely, he mentally discussed that if he were to see Shaikh Hammad first it would be proper as he was the senior Shaikh, but if he were to see Hazrat Saiyedena Ghaus-ul-Azam first it would also be proper, as his predictions had turned out true. When he was thus cogitating, Shaikh Hammad saw him in Sultani Bazar and asked him to go to Saiyedena Hazrat Abdul Qadir, because he was a beloved one of God and had prayed to him 17 times for Abul Muzaffar. When the merchant went to Saiyedena Ghaus-ul-Azam he told him that he had prayed 70 times for him hence his predestined murder was changed into a dream and the loss of his property was changed into forgetfulness.

(2) Shaikh Muzaffar bin Mansur narrated, "In my youth I saw Saiyedena Hazrat Abdul Qadir Jilani in company with a large number of persons.

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

(3) Sohail bin Abdullah Tustari said "Once Saiyedena Ghaus-ul-Azam had disappeared from the sight of the men of Baghdad. On enquiry it was learnt that His Holiness had been seen proceeding towards the Tigris. People proceeded to that direction in search of him. I saw His Holiness walk

over water and come towards us I also saw fishes come in large number to the surface of the water and kiss his feet and heard them say to him, 'Peace be on you' It was the time of the mid-day prayers I then saw a big and heavy prayer carpet, which spread itself in the air like the takht (plane) of Hazrat Solaiman It was of green colour and embroidered with silk and gold After the carpet spread itself, I saw a large crowd come and stand on the carpet The persons appeared to be brave, but all of them were weeping with their heads bent down and all of them were quite silent The appearance of one of the crowd was awe-inspiring and majestic When he read out the taqbir, Saiyedena Ghaus-ul-Azam stepped forward and led the prayers The crowd and the men of Baghdad offered their prayers under the leadership of His Holiness Whenever he said taqbir the inhabitants of Arsh also repeated it

(4) One night Khalif Almustanjid Billah came to the Madrasa of the Hazrat with the object of seeing him and sat down respectfully His object was to receive some wise advice from the Hazrat. He brought with him 10 bags filled with gold and silver coins and presented them to the Hazrat for the favour of his acceptance But the Hazrat refused to take them When the Khalif solicited very much for their acceptance, the Hazrat took two of the best bags with his holy hand and pressed them Blood came out of the bags. The Hazrat then said to the Khalif "You had realised the money by oppressing the people and brought it to me for my acceptance-

It really represents the blood of the people and hence I refused it" Hearing this the Khalif fainted

(5) Abu Saïd Ahmed bin Ali of Baghdad related "In 537 A H, an unmarried daughter of mine aged 16 years went to the terrace of the house, whence she was spirited away by a jinn. I waited upon Saiyedena Hazrat Ghaus-ul-Azam and laid my grievance to him. The Hazrat directed me to proceed to the ruins of Karkh, a mallah of Baghdad, and there sit at the bottom of the fifth mound inside a circuit to be drawn by me after reciting a particular formula. His Holiness further informed me that after midnight many jinn with dreadful appearance would pass by me but they would not be able to injure me nor cross the circuit drawn by me. Hence I was not to be afraid. I was further informed that towards the end of the night the king of the jinn with a large body of soldiers would pass by me and question me about my mission. I was to inform him that Saiyedena Hazrat Abdul Qadir had sent me to him and also to relate my grievance. I did as I had been instructed to do and after mid-night many jinn actually passed by me but they did not come to my circuit. At last the king of the jinn came on horse back followed by his soldiers. He stopped near my circuit and questioned me what business I had. I told him that Saiyedena Hazrat Abdul Qadir Jilani had sent me to him and also informed him of my grievance. The king then respectfully dismounted and sat in front of me. His soldiers also sat down behind him. He then asked them who had

taken away my daughter. They replied that they had no knowledge. After some time a jinn was brought before the king who was informed that my daughter was found with him, who was a jinn of China. The king asked him why he had dared to take away the girl from the vicinity of Hazrat Saiyedena Abdul Qadir Jilani. The jinn replied that he had fallen in love with the girl. At this the king struck off his head and made over my girl to me.'

(6) Shaikh Abul Hasan commonly known as Ibn Astantana of Baghdad stated "When I used to live in the Madrasa of Saiyedena Hazrat Ghaus-ul-Azam for the acquisition of learning, I generally used to keep awake at night in order to serve the Hazrat, if necessary. One night in 553 A.H., the Hazrat came out of his room. Thinking that Hazrat might require water for ablution, I took it to him in a receptacle, but His Holiness did not take the water. The Hazrat proceeded towards the gate of the Madrasa and I quietly followed him. The gate opened of itself and when we had passed on, it closed automatically. The Hazrat then went towards the gate of the city, which also opened and closed automatically. Shortly after this, we reached a town, which I had not seen before. On reaching the town, the Hazrat went to a house, which was similar to his own Ribat in appearance. There were 6 persons in the house, who saluted the Hazrat. The Hazrat proceeded further on and I stood by a pillar. I heard the groaning of a person in a low voice. After a few minutes the groaning ceased and another

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

(7) Shaikh Omro Othman Sayrifi and Shaikh Abdul Huq Harimi stated "We were present before Saiyedena Hazrat Ghaus-ul-Azam in his Madrasa on Sunday the 3rd of Safar of 555 A.H., when the Hazrat got up with wood sandals under his holy feet and performed ablution. He then performed two

Rikats of prayers and with a loud shout threw one of the sandals in the air, which disappeared from our sight. With another shout His Holiness threw another sandal in the air which also disappeared. None present dared to question the Hazrat about the incident. But thirty days after this incident, a caravan came to Baghdad from Ajam and said that they had with them some presents for the Hazrat. We asked for the orders of the Hazrat who permitted us to take the presents. Then they gave silk cloth and another variety of cloth and some gold and also the pair of sandals, which the Hazrat had thrown in the air. They said 'On Sunday the 3rd of Safar, when we had been travelling, suddenly a gang of Arabs under two leaders attacked us, plundered our goods and murdered some persons of the caravan. They then entered into a jungle and began to divide the booty. We also halted in the outskirts of the jungle and said among ourselves what a good thing it would be if we now solicit the help of Saiyedena Hazrat Ghaus-ul-Azam and also resolve to give presents to the Hazrat provided we return home with our life safe. Just at this time, we heard two loud shouts which reverberated throughout the jungle. We thought that a stronger gang of Arabs had attacked the first gang who had been terror-stricken. Some members of the first gang came to us and said that a calamity had befallen them and requested us to take back the plundered goods. We went to the place where the booty was being divided and saw the two leaders lying dead and each sandal was lying near each of the leaders.' It is evident that the

Hazrat being moved by the sincere solicitations of the caravan had desired to help them and hence had thrown the sandals at the two leaders who were killed

(8) One day when Abul Mualı Muhammad bin Ahmad, a merchant of Baghdad was attending a sermon of Hazrat Saiyedenā Ghaus-ul-Azam, he felt so strong a call of nature, that he lost the power of locomotion and suffered great pain. In his distress, he looked at the Hazrat silently pleading for his help. The Hazrat descended from the pulpit step by step. As the Hazrat was descending from the pulpit, a figure similar to that of the Hazrat was gradually appearing in the pulpit and the figure continued the sermon in the voice of the Hazrat. The Hazrat came to Abul Mualı and covered his head with his holy sleeve. None could see the Hazrat come to Abul Mualı except a few persons who were allowed by God to see. Of course Abul Mualı saw His Holiness. As soon as Abul Mualı's head was covered, he found himself in a wide field in which was a stream and a tree on its bank. Abul Mualı took out the bunch of his keys and kept it on the tree. Then he satisfied the call of nature and performed ablution in the stream and offered two Rikats of prayer. As soon as he had finished his prayers, the Hazrat took up his sleeve and Abul Mualı found himself in his place in the assembly and the Hazrat in the pulpit as if the Hazrat had never come down from it. Abul Mualı found his limbs wet, but did not find his bunch of keys. He did not however tell any one of this incident.

Sometime after the above incident Abdul Mualī assembled a caravan and proceeded to Iran. After a march of 14 days the caravan halted in a wide field in which was a stream. Abul Mualī went towards the stream to satisfy a call of nature. He thought within himself that the field and the stream had much resemblance to those he had seen in the day of the sermon. When he approached the stream he saw a tree on its bank and when he went to the tree he saw his lost bunch of keys hanging from the tree. On his return to Baghdad, he went to the Hazrat to relate what had happened. But before he uttered a word about the matter, the Hazrat spoke to his ears not to mention the matter to any one during the life time of himself (the Hazrat).

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

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

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

(12) Khizr-al-Husemı stated that once Saiyedena Hazrat Ghaus-ul-Azam came to Shaikh Abul Hasan Alı Ajzı, who had been ill, to inquire about his health. There His Holiness saw a pigeon and a ring-dove (qamrı). It was reported to His Holiness that during the previous six months the pigeon did not lay any egg and during the same period the ring-dove (qamrı) did not coo. The Hazrat stood in front of the pigeon and said "Benefit your owner by laying eggs and hatching young ones". His Holiness also said to the ring-dove "Praise your Creator". At once the pigeon laid an egg and in time reared a flight of birds. The ring dove also began to coo at once. The story spread throughout Baghdad and people began to flock to the place of Shaikh Abul Hasan Alı to hear the qamrı coo.

(13) Once the water in Tigris rose to an extraordinarily high level on account of an unprecedented flood in the river. The inhabitants of Baghdad became frightened because they feared that they might be drowned by the flood. They came to Saiyedena

Hazrat Ghaus-ul-Azam and solicited his help. The Hazrat went to the river and erecting his stick by driving one end of it in the ground on the natural bank of the river said "Remain within this limit." The flood began to recede at once and came down to the limit shown by the Hazrat.

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

(15) Abdullah Zayyal stated "Once in 560 A H Saiyedena Hazrat Ghaus-ul-Azam came to the Madrasa from his closet with his walking stick in his hand I was standing in the yard of the Madrasa I then thought within myself that I would be much pleased if the Hazrat would show me a miracle with his stick The Hazrat at once set up his stick on the ground by driving one of its end into the earth The stick became luminous and began to glow brighter and brighter, as long as it remained erect on the ground and threw its light up towards the sky and the whole house became illuminated After an hour the Hazrat took up the stick from the ground and it lost its luminosity His Holiness then looked at me and said "you desired this"

(16) During a famine in Baghdad, Abul Abbas Ahmad, the butler of Saiyedena Hazrat Abdul Qadir Jilani complained to him about monetary tightness and want of food grains. The Hazrat gave him about 10 or 12 seers of wheat and asked him to store the grain in a covered receptacle and never to weigh it, but to take out according to necessity by opening a small portion of the mouth. He used to draw the grain in this way and ate it for about 5 years After this, his wife once opened the mouth of the receptacle and saw there was almost the same quantity of grain in it which was kept in the beginning. After this incident the grain lasted for 7 days only The butler mentioned the matter to the Hazrat who was pleased to say that if the grain had not been seen, it would have lasted for a long time.

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

(18) Abu Hafs Omar bin Muhammad related "In 550 A H my Pir Abul Hasan Ali bin Hiti caught my hand and took me to Saiyedena Hazrat Abdul Qadir Jilani and told him that I was his (Shaikh Ali bin Hiti) servant. His Holiness took off his shirt and put it on me and said that it was a health giving shirt. After this I enjoyed good health for 65 years. He also related "My Pir also took me to the Hazrat in 560 A H and requested His Holiness to give me a spiritual robe. Hearing this the Hazrat bent down his head for a short time. I saw a flash of electric spark issue from his chest and approach me. I then began to see the dead and their circumstances and the angels at their stations. I heard their praise of God in different languages. I read the writings on their forehead. Many great events became plain to me. The Hazrat next said to me to receive the things and not to be afraid of them. At this my Pir said that he was afraid that I would lose my sanity. Hence the Hazrat put his hand on my chest. Consequently all fears vanished from me.

Thenceforward I never became afraid of anything I saw or of which I heard ”

(19) Shaikh Shahabuddin Omar-al-Suhrawardy stated, ‘In my youth I had a great liking for the subject of Kalam (Scholastic theology) I got by heart several books on the subject though my uncle used to forbid me to study it But in spite of his instructions, I could not give up my liking for the subject and continued to study it till I became an expert in it One day my uncle took me to Saiyedena Hazrat Ghaus-ul-Azam and said to him, “Hazrat, this young man is my nephew He devotes most of his time to the study of Kalam against my directions to the contrary ” In reply to the question of the Hazrat I stated what books I had got by heart on the subject Hearing this the Hazrat passed his holy hand over my chest As soon as he raised his hand, I forgot every thing I knew of the subject of Kalam and in lieu of it, my mind was filled up with wisdom and divine knowledge As soon as I left the august presence of the Hazrat wisdom and divine knowledge were on my lips The Hazrat informed me that I would be the last famous man in Iraq ” A Murid of Shaikh Saha-buddin, in a dream saw him seated on the top of a hill and distribute measurefuls of precious stones to the persons who gathered round him When the quantity of the precious stones would decrease on account of the distribution, they would automatically increase again The Murid went to the Shaikh to report what he had seen in his dream, but before the Murid said anything, the Shaikh said what the Murid had seen was true and that he got the things

from Saiyedena Hazrat Ghaus-ul-Azam in place of his knowledge of the subject of Kalam which was taken away from him by the said Hazrat

(20) It is related that the father of Shaikh Shahabuddin Suhrawardy had no children. His wife approached Saiyedena Hazrat Ghaus-ul-Azam and humbly but earnestly solicited for a son. Raising his head from contemplation of God the Hazrat said that God will grant her a child. She went back to her home and that very night she conceived, though she then was above the age of child bearing. In the due course, a child was born to her but it was a daughter and not a son. Her husband at once informed the Hazrat that only a female child was born. The Hazrat in reply said it was a male child and asked him to see carefully. When the father returned home, he found that what he had seen to be a girl actually became a son. The Hazrat further said that the son should be named Shahabuddin and predicted that the child would be the Shaikh of Shaikhs and would attain a great age. The prophecy came out to be true. Though the Shaikh became a son from a girl, his breasts were large like those of a woman (1)

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

(1) This miracle has been given from Tazkerat-ul-Awlaq-i-Hind.

(Truth) and your knowledge of States and action in states”

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

2 SAIYEDENA HAZRAT GHAAUS-UL-AZAM'S VESAL SHARIF (TRANSLATION FROM THE PHYSICAL WORLD TO THE SPIRITUAL WORLD)

The Hazrat lived an extraordinarily strenuous and glorious life His Holiness used to pass his days in the service of humanity and nights in prayers and contemplation of God the Almighty and the Majestic It is not possible for common people to imagine what proximity to God, he had attained His unique life was transcendently glorious The translation of the noble soul from the physical world to the spiritual world was equally glorious.

All Walis can read what are written in Loh-i-Mahfuz (the guarded Tablet in which all past and future events have been recorded by Providence) and hence they know where and how they have to pass from this world to the next. Saiyedena Hazrat Ghaus-ul-Azam being the Sultan of all Walis, knew perfectly well when the event of his translation would take place and informed the members of his holy family about it.

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

About this time angels, the souls of departed prophets and Walis came to visit the Hazrat. His

greetings to these Beings were audible He requested his sons to make room for these Beings and to respect them and not to sit close to him and added, "Now outwardly I am with you, but really I am with others Between me and you, the distance is so great as the distance between heaven and earth Do not consider me like others nor others like me."

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

CHAPTER IX (a)

THE TORCH LIT BY THE HAZRAT HAS BEEN KEPT
UP BURNING BY THE QADIRI WALIS.

1. QADIRI ORDER IN DIFFERENT COUNTRIES

After the departure of Saiyedena Hazrat Abdul Qadir Jilani from this world, his sons and his murids (which term includes his murids' murids also) tried to imitate the Hazrat's highly glorious and intensively active life. Like the Hazrat they strictly followed the Mahomedan religious laws. They spent most of their time in contemplation of God and by precepts and examples tried to teach all persons to love one another as brothers, to give up love of the world and worldly things, to feed the hungry and help the needy, and to resign themselves to the will of God without any comment and thus to seek the proximity of God, and to respect and honour Saiyedena Hazrat Abdul Qadir Jilani as the Sultan of all the saints. These persons came to be known as Moslems of the Qadiri Order. Saiyedena Hazrat Abdul Qadir had assured his sincere murids that they would dwell in paradise. Hence the Qadiri order became popular and people flocked to swell its rank.

(a) This chapter is based mainly on Qalaydul Jowahir and the article on Qadiri Order in Houtsma's Islamic Encyclopædia

A person becomes the murid of another by taking *khirqah* (a robe) from the latter, the murshed. He thus admits that thenceforth he would subordinate his will to that of his murshed subject to the commands of God and the Prophet. There is another method of becoming a murid and this method is common nowadays in India. The murid catches the hand of the murshed and solemnly promises to carry out the commands of God and the Prophet and not to do anything forbidden by them. Of course he also promises to perform the obligatory prayers and to observe the fast. He further tacitly subordinates his will to that of the murshed.

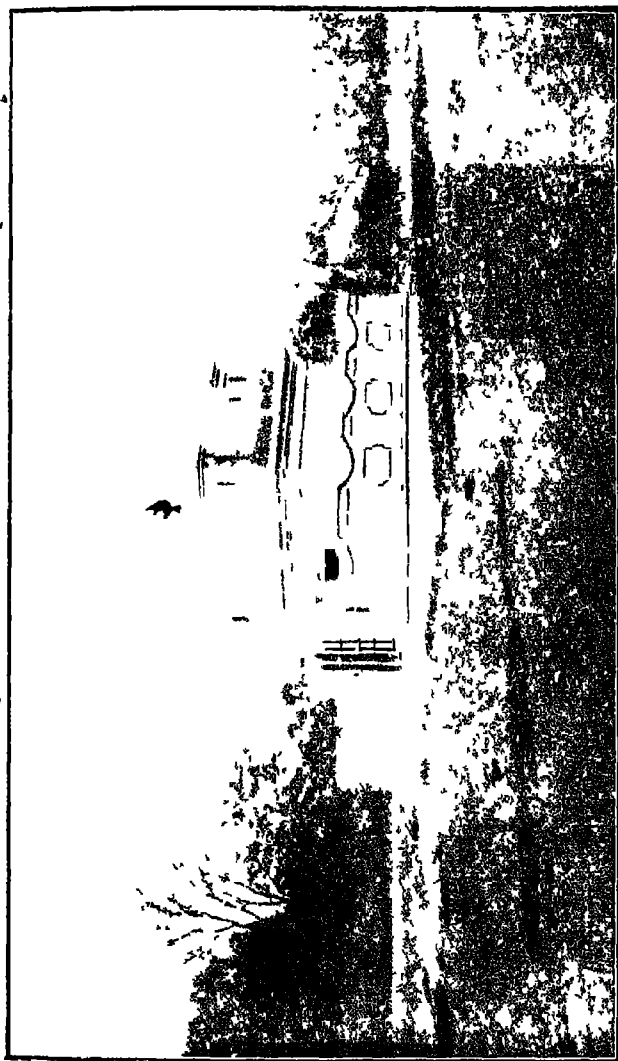
When a man becomes a murid, the Pir or murshed generally directs him to recite such formulas or to do such things which are calculated to accomplish his spiritual improvement regard being had to all his circumstances and capacity. There are no rigidly fixed *ziker* and *wird* (a) and in fact these things are not the same for the Qadiri order of different countries. "It has not the homogeneity of status which is to be found in other congregations which seem to form small exclusive churches outside which there is no salvation. . . . But theoretically and practically the Qadiri order is both tolerant and charitable."

(a) *Zikr*—reciting or remembering the names, attributes and praises of God

Wird—daily recitation of a set form of non-obligatory prayers

2. THE QADIRI ORDER IN YEMEN AND SYRIA.

Even during the life time of Saiyedenā Hazrat Abdul Qadir, Alī bin Haddad, a man learned in Fiqah and Hadīth and the preceptor of the Walīs of Yemen initiated many persons of Yemen into the Qadiri Order, while Shaikh Abu Abdullah-al-Bataihī-al-Baalbiki spread the same Order in Syria. He was a prominent Walī and a Faqih. He had granted robes to most of the Walīs of Syria. Hazrat Abu Bakr Abdul Aziz a son of the Hazrat settled in Jabal in 580 A H, and died there in 602 A M, but his descendants flourished there. Hazrat Ibrahim another son of the Hazrat proceeded to Wasit where he breathed his last in 592 A H. The descendants of Hazrat Abdul Aziz and Ibrahim spread the great Qadiri Order in Fez and Morocco, as mentioned in a subsequent paragraph. Hazrat Musa, another son of the Hazrat settled in Damascus where he died, in 618 A H. Hazrat Abu Zakaria Yusufuddin Yahya bin Ahmad a descendant of Hazrat Abdur Razzaq bin Saiyedenā Hazrat Abdul Qadir proceeded to Hama and settled there. He was a handsome person given to piety and devotions. Several generations of the descendants of Hazrat Abdur Razzaq flourished in Hama and became famous and the public were benefited by the Hazrat Afifuddin Hosein bin Mohiuddin Abdul Qadir bin Alī bin Muhammad bin Yahya was one of these descendants. He was well versed in Koran, Fiqah and Hadīth. He had many murids. He was one of the greatest Qadiri Walīs. He travelled in Egypt, Damascus and Tripoly. In the Jumma mosque at Damascus he



Chullahgah at Istigumy Vidnapu.

held seances of hal-qal (a) which was joined by many learned men and Sufis. He was born in 926 A H.

3. THE QADIRI ORDER IN EGYPT

In Egypt Muhammad bin Abd-al-Samad ascribed himself to Saiyedena Abd-ul-Qadir and in treading the path relied on him after God and His Apostle. He was an ornament to the Faqihs, the Mohaddathins and the Zohhad (the pious). Imanu Abu Omru Othman Qarshi (Ob 564 A H) met Saiyedena Hazrat Abdul Qadir Jilani in mount Ararat and received Khirqah from His Holiness. He used to invite people of Egypt to the Qadiri order and extended his missionary work to Tripoly and Tunis. He was an ornament to the Walis and the learned. It has been mentioned in a previous page that Hazrat Imam Sharfuddin Abu Muhammad alias Abu Abdul Rahman Isa bin Saiyedena Hazrat Abdul Qadir Jilani wrote a book on Sufism. It was named Jowahirul Asar or Lataifal Anwar. In it he explained the truth clearly and eloquently. He proceeded to Egypt and there taught Fiqah and Hadith and delivered sermons and gave Fatwas. Many persons there became his students. He died there in 573 A H.

'Hal' means state and 'qal' means speech. In a seance of 'hal-qal,' some religious gazal or couplet is sung sweetly. Persons in the seance get ecstasy on account of the sweetly sung gazal and influence of the Murshed.

4. THE QADIRI ORDER IN NORTH AFRICA.

In north Africa the Qadiri order is known as jilalism and whole communities are called Jilala. Here the word Khalwa is used for a heap of stones, where women attach rags to reeds planted between stones, and where they burn benzoin and styrax in potsherds. Such Khalwas are to be found in all Arab villages. Similarly in the province of Oran, on all roads and the summits of the chief mountains, qubbahs are to be found associated with the name of Saiyedena Hazrat Abd-ul-Qadir Jilani. The society of the Genawah or Negroes of Guinea has placed itself entirely under Mawla Abd-ul-Qadir. The cult of Abd-ul-Qadir is most ardently practised by the women, who come to the Khalwa for every sort of object and to satisfy their loves and hates in all the acts of their existence. The men on the other hand chiefly go to the Khalwa when they are ill.

The Qadiri Order is said to have been introduced in Fez by the posterity of two sons of Saiyedena Hazrat Abdul Qadir Jilani *viz*, Hazrat Ibrahim (Ob. 592-1196 in Wasit) and Hazrat Abdul Aziz. They had migrated into Spain and shortly before the fall of Granada (897-1492), their descendants fled to Morocco.

5. THE QADIRI ORDER IN OTHER COUNTRIES

The Qadiri order was introduced in Asia Minor and Constantinople by Hazrat Ismail Rumi founder of the Khanqah known as Qadiri Khanqah at the Top-Khana. This personage (Ob. 1041-1692-3), who

is called Pır Thanı or the second Shaikh, founded about 40 takyas (houses) in Asia Minor About 1180, a Qadiri ıibat is mentioned in Mecca, but the assertion that one was founded there during the life-time of Saiyedena Hazrat Abdul Qadir is not improbable, since Mecca has a natural attraction for the Sufis Shamsul-Ulamı Hedayet Hosein (late Principal of the Calcutta Madrasa) has stated in an article (published in The Indian World, Decr 1938 Vol I No 6), that there are thirty Maqaddıms (prefect of congregation) of the Qadiri order in Mecca alone and there are also Zaviyas of the said order in Jedda and Medina

Members of the order are to be found in all Moslem countries, and in all localities where are Moslems, viz , Iran, Afghanistan, India, Dutch East Indies and Chinese Yunan



CHAPTER X

THE QADIRI ORDER IN INDIA.

1. THE QADIRI ORDER IN THE PUNJAB, THE U.P AND BIHAR.

Hazrat Saiyed Muhammad Ghaus Gilani, a descendant of Hazrat Abdul Wahab (who was a son of Saiyedena Hazrat Abdul Qadir Jilani), came to India from Halab in 887 A.H or 1482 A.D., Sikandar Lodhi, an Afghan King of Delhi, became his murid. From his time the grace or benefit of the Qadiri Order began to flow in India. On account of his spiritual powers and advancement, thousands of common persons and many nobles and vizirs became his murids. Many Hindus accepted Islam at his hands. He settled in Uch in Jhang. There for a long time he performed the duty of guiding men to the right path and inviting them to the Qadiri Order. He died in Uch in 923 A.H, or 1517 A.D. His tomb is still there and is visited by many persons for receiving grace or benediction.

Hazrat Abul Muali Qadiri (Ob 1615 A.D.) made the Punjab the field of his activity. He excavated numerous tanks and wells and planted a large number of gardens. He was an embodiment of miracles. Any one becoming his murid, would have vision of the Prophet in the following night. This fact had a tremendous effect in the propagation

of Islam Even to-day grace or benefit flows from his tomb at Lahore Hazrat Mian Mir was enlightened directly by Saiyedena Hazrat Abdul Qadir Jilani On account of the influence of Nurjahan Begum Shiaism spread in India Jahangir was about to accept it, but owing to the miraculous powers of Hazrat Mian Mir the tide turned back Shahjahan offered him a present of Rs 50,000 but he did not accept it Thousands of persons became Moslems. One of his Khalifas, Mian Natha Shah-al-Qadiri (Ob 1617 A.D.) was by caste a Tel and quite ignorant of letters But he attained such spiritual excellence that stones, trees and buildings would speak to him Hazrat Saiyed Shah Bilawal was the eminent Sufi who accompanied Humayun from Herat to India He got a jagir in Sheikhpura For the prestige of Islam he wore expensive dress but he opened a Langar Khana where he personally distributed food to the poor and strangers, while he himself ate only a piece of bread with boiled vegetable leaves. He died in 1636 and his shrine is at Lahore Hazrat Abul Muali, Mian Mir and Saiyed Bilawal built grand Khanqahs and Langar Khanas, whence free food would be daily distributed to thousands of persons Owing to the spiritual influence and activity of these Walis and some others, Islam and the Qadiri Order spread in the Punjab. Mawlana Abdul Haq, the famous Muhaddith of Delhi (Ob. 1641) was a Qadiri Wali Qadiri Walis made many places in the U.P., viz, Rampur, Kakori (near Lucknow), Agra, Allahabad, Jaunpur, Gorakhpur and others, their centres of activity In Bihar, Munair and Phulwari

Sharif (near Patna) are well-known seats where Qadiri Walis had flourished

2. THE QADIRI ORDER IN KASHMIR

Hazrat Muhammad Mulla Shah Qadiri, the principal Khulifa of Hazrat Mian Mir, was deputed to Kashmir. Here he stopped the spread of Shiaism as his Murshed had done it in the Punjab. Hazrat Mulla Shah had such spiritual powers that he could show Saiyedena Hazrat Abdul Qadir Jilani and any of the principal Sahabis to any one he liked. Thousands of Moslems of bad character and many Hindus became true Moslems. He died in 1659 and his shrine is in Lahore. Hazrat Shaikh Wali, who was a Hindu Kaistha and who held the position of Amirul-Omra accepted Islam at the hands of Hazrat Mulla Shah Qadiri. Prince Dara Shekon held him in high respect. Owing to the activities of these two Walis and a few others, Islam and the Qadiri Order spread in the Punjab, Sindh and Kashmir.

3. THE QADIRI-SUHRAWARDY ORDER IN BENGAL

Hazrat Shahabuddin Suhrawardy, not only owed his birth to the blessing of Saiyedena Hazrat Abdul Qadir Jilani but received his spiritual enlightenment from the said Hazrat. Hence the Walis of the Suhrawardy Order inculcate the principles of the Qadiri Order also, which are in truth the principles of Islam.

Hazrat Jalaluddin Tabrezi Suhrawardy, a Khalifa of Hazrat Shahabuddin came to his Pīr-bhai Hazrat Bahauddin Zakariya at Multan. From there he proceeded to Delhi and thence to Badaun. In the last place he inquired from the local Qazī if he knew how to offer prayers and observed that the prayers of the Walis of the lowest stage are that they do not recite the first taqbir (prayer call) unless they see the Kaaba and in the higher stage their prayers are actually offered in the *Arsh* (throne of God). The Qazī was offended, but in the very night he saw in a dream that Hazrat Jalaluddin was offering prayers in the *Arsh*. In the morning he told to the Qazī that the prayers of the Walis were like what he had seen in a dream at night. Of the persons who became Moslems, there was at Badaun one well-to-do seller of curd who was named Shaikh Ali. At Badaun Hazrat Jalaluddin spiritually received God's order to proceed to Bengal. When he started for Bengal, Shaikh Ali followed him saying that he could not bear his separation. Hazrat Jalaluddin replied that he had made the Shaikh a Qutb and requested him to return to Badaun, assuring him that he would be able to see him (Hazrat Jalaluddin) whenever he would desire. This actually happened. Hazrat Jalaluddin passed through Lakhnauti (Gour) and selected for his residence, such a place in Bengal which was the centre of non-believers. It was a place of pilgrimage in which was an old temple and where a considerable number of Sadhus and Mahants resided. He had no soldiers nor money with him.

He depended solely upon God, his own spiritual powers and the excellence of his teachings. The place was Pandua in the district of Malda. He slept under the skies or under trees and ate leaves of plants and fruits or whatever he could get hold of. Sometimes he boiled the leaves and ate them with salt only and sometimes he ate them raw. Sadhus and Mahants became his enemy and attacked him but could not defeat him on account of his spiritual powers. He miraculously destroyed the temple. The Pujaris became Moslems. Now people flocked to him from all quarters and professed Islam. On the site of the temple a mosque was built. People gave presents to him. He built a grand Khanqah, planted many gardens and started a spacious Langar Khana, whence free food was distributed twice a day to thousands of poor persons and religious men. Hazrat Jalaluddin probably expired about 1346-47, because Ibn Batuta, the well known Moslem traveller in 1345-46 A.D., saw him alive in Kamrup (Sylhet). A year or two later when he was in China he heard of the demise of the saint. It is said that the tomb of the saint is in Sylhet or Maldivé Islands and his reputed shrine at Pandua is not his actual tomb. There is a legend that on the death of Hazrat Jalaluddin, one of his followers named Haji Ibrahim simultaneously appeared at all his Chilla Khanas (places where 40 days fast and religious exercises were observed) and having reported his death, died at each of the places. It is believed that the saint himself appeared in the places in the guise of Haji Ibrahim. The shrine of the saint at Pandua known

as Barı Dargah was built by Sultan Alauddin at the desire of the saint communicated to him in a dream. The famous and grand Adina mosque at Pandua was not built by the saint but by a king of Bengal (a). The considerable landed property left by the Hazrat in Waqf was for sometime held by Moulvi Saderuddin of Bohar in Burdwan. He was an Arabic and Persian scholar and a lover of books. He engaged the services of Mawlana Abdul Ali of Lucknow for the Madrasa at Bohar and collected a large number of Arabic, Persian and Urdu books, which have in recent years been made over to the Imperial Library and now form the Bohar section of the Library.

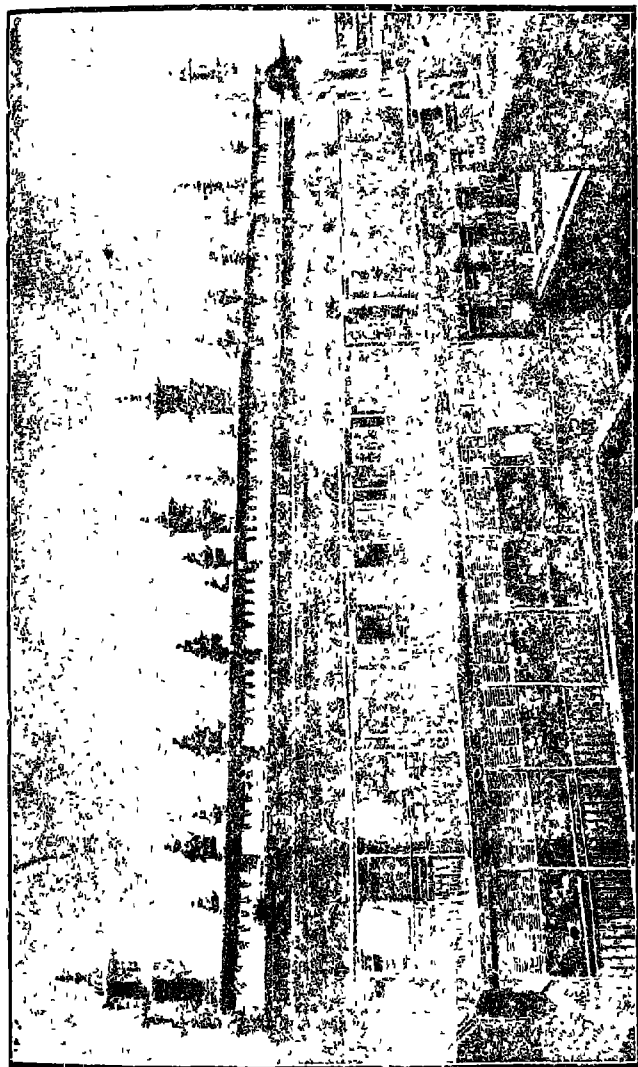
(a) Vide page 100 and other pages of *Memoirs of Gour and Pandua* by late Khan Sahib Abid Ali Khan as revised by Mr. H. E. Stapleton, I. E. S.

CHAPTER XI

THE QADIRI ORDER IN BENGAL

1. SAIYEDENA HAZRAT ZAKER ALI AL-HASANI-WAL-HOSEINI WAL-BAGHDADI

It has been seen before that some of the descendants of Hazrat Abdur Razzaq, one of the illustrious sons of Saiyedena Hazrat Abdul Qadir Jilani settled in Hama. Many of the scions of these descendants became great Walis. One of these Walis Saiyed Zaker Ali-al-Hasani wal-Hoseini received from Saiyedena Hazrat Abdul Qadir Jilani instructions in the spiritual world to proceed to Bengal to propagate the principles of the Qadiri Order, which includes strict adherence to Shariat. Hence Hazrat Zaker Ali-al-Qadiri proceeded to Baghdad and thence reached Bengal in 1180 A H and took his abode in the then flourishing village of Mangalkote in the district of Burdwan. This village was selected because it was then a seat of learning and Islamic culture and because it contained the Mazars of many Walis. It was also a central place being near the borders of Murshidabad and Birbhum. Hazrat Abdul Qadir alias Saiyed Abdullah-al-Jili was as fond of his son, Hazrat Zaker Ali, as Hazrat Yaqub was of his son Hazrat Yusuf. Hence he too accompanied his son. Three brothers of Hazrat Zaker Ali, viz. Hazrats Saiyed Rowshan Ali, Saiyed Gholam Hosein and Saiyed Rajab Ali and Hazrat Rowshan Ali's son Hazrat Tofel Ali and some ladies of the holy family also accompanied the



Khanqah Pak and Mosque at No. 22 Khanqah Sharif Lane, Taltola, Calcutta

party Hazrats Abdullah-al-Jili, Zaker Ali and Rowshan Ali, on account of their own exertions and faez (grace) of their illustrious ancestors, became Walis Hazrat Abdul Qadir alias Saiyed Abdullah-al-Jili-al-Hasani wal-Hoseini had attained the rank of Qutb as will be seen from the following facts —

• He and his party probably landed in Chandbali or some other port in Orissa. On their way to Mangalkote they reached the village of Pataspur in the district of Midnapore. In those days it was on the pilgrim route from Bengal to Mecca. In this village lived a great oriental scholar learned in the sciences and religious subjects. He was Maulana Daneshmund. Being desirous of gaining Irfan (gnosis) he had written to his uncle Hazrat Saiyed Shah Abul Baqa, a Wali, expressing a desire to be his Murid. Hazrat Abul Baqa replied, "You are destined to be the Murid of a great Wali, viz, Hazrat Abdullah-al-Jili a descendant of Saiyedena Hazrat Abdul Qadir Jilani, who would soon come to Bengal. He would enlighten you on certain questions (which I note herein) without your informing him of the questions." Hence when the party reached Pataspur, Mawlana Daneshmund invited Hazrat Abdullah-al-Jili to his house. The invitation was accepted. Hazrat Abdullah-al-Jili then voluntarily answered the specified questions without being informed of them. Mawlana Daneshmund then became a sincere and earnest Murid and Hazrat Abdullah-al-Jili in one day led him to the stages of Fana-fillah and Baqa-billah and higher up and bestowed on him the power of working miracles. Attracted by the fame of Hazrat

Abdullah, a rich man of Sabong (now a police station in the district of Midnapur) approached Hazrat Abdullah for benedictions for the birth of a son. The Hazrat said that God will soon give the man a son, though the man was old at the time and his wife was over the age of child-bearing. The Hazrat further instructed the man to give the child the name of Gholam Mohiuddin. In due course a son was born to the man.

Shortly after Hazrat Zaker Ali had settled in Mangalkote, his father with Hazrats Gholam Hosein and Rajab Ali with the ladies returned home. But Hazrat Rowshan Ali leaving his son Hazrat Tofel Ali at Mangalkote with his uncle Hazrat Zaker Ali proceeded to Shahidganj, in the district of Purnea for guiding the people there to the right path and for inviting them to the Qadiri order, for instructing them to a correct life. On account of his power to work the miracles, his saintly life and his precious precepts many persons joined the Qadiri order. His Vesal Sharif took place there and his Mazar Sharif is a centre of Faez (grace) even now.

When Hazrat Zaker Ali began his work in right earnest, he found that many persons versed in Arabic, Persian, Hadith, Fiqah, Tafsir and other subjects lived in the district of Burdwan and the adjacent districts of Murshidabad, Birbhoom and Hooghly. But these learned persons took pride in their learning only but they practised a formal, dry and dead religion and were quite inattentive to spiritual purification and spiritual advancement.

In the circumstances, Hazrat Zaker Ali thought that the regeneration of degenerate Moslems was a more important work at the time than the conversion of non-Moslems into Moslems. He set to work accordingly. Fortunately for Islam, the work did not present much difficulty to him on account of his spiritual powers and his ability to work miracles. Some examples of his miracles are given below:—

(1) While on his way to Mangalkote Hazrat Zaker Ali and his party stayed for a short time for rest and ablution on the roadside near a village not far from Khustigir in the district of Birbhoom. At the time a gentleman was passing by the road. He looked at the party and was attracted by the halo of divine light issuing forth from the face of Hazrat Zaker Ali. He respectfully approached the party and after making obeisance sat down. He seemed to be in great distress. Hazrat Zaker Ali sympathetically inquired what distressed him and learnt that his son had been ill of several diseases for a long time and was then practically on the point of death. Treatment by physicians had had no effect and he himself had broken down his health by keeping up night for nursing his son. The wise man entreated Hazrat Zaker Ali-al-Qadiri to condescend to come to his house and give him the honour of serving him. The Hazrat said, if God will, his son would be quite well and instructed him to ask his diseased son to make preparations for his (the Hazrat's) reception. The man said to his son, "A holy man has come to the village and has condescended to become our guest. Please get up and make prepara-

tions for his entertainment” The son was so much pleased with the news that he at once got up and went about to make preparations for the entertainment, though previously he could not get up without the help of another When the preparations were completed, the father and the sick son being strengthened by the spiritual influence of Hazrat Zaker Ali walked for about half a mile and presented themselves before the Hazrat Seeing this wonderful miracle they and many persons of the village of all rank became the murid of Hazrat Zaker Ali-al-Qadiri and entered the Qadiri Order With the rapidity of electricity, the news spread to the surrounding villages and from all directions, people came in large numbers to become the murid of the Hazrat who was also known as Ghaus-i-Thani When the news reached the Sajjadahnishin (occupier of the Sajjadah) of Khushtigir, who was a descendant of Saiyed Shah Abdullah of Kirman, he became enraged on account of the claim of Walayet (state of a Wali) on his own part and pride in the excellence of his ancestors and said “Who is the stranger who claims to be a descendant of Saiyeden Hazrat Abdul Qadir Jilani and alleges that he is a Wali possessing supernatural powers” He asked one of his servants to bring the stranger to him One of his servants a hot tempered and oppressive man, forthwith proceeded to Hazrat Zaker Ali-al-Qadiri to inform him of the rage of the Sajjadahnishin But when the servant saw the majestic appearance of Hazrat Zaker Ali, he was awe-stricken and became confounded.

When he regained self-control, he with folded hands informed him that his master had desired him (Hazrat Zaker Ali) to come to his master's place. Hazrat Zaker Ali answered that a descendant of Saiyedena Hazrat Abdal Qadir Jilani did never go to any person without solicitation and asked him to tell his master not to be disrespectful. When the Sajjadahnishin heard of the answer given by Hazrat Zaker Ali, he became more enraged and asked four of his devoted murids to go to the stranger and bring him to Khustigir in any way they could. When they reached the place of Hazrat Zaker Ali, they also became terror-stricken and confused and could not say anything. The Hazrat asked the murids to inform their Pîr that his Walayet was over and it was the time of the Walayet of this humble servant (meaning himself) of Hazrat Ghaus-al-Azam. When the Sajjadahnishin heard of the statement of Hazrat Zaker Ali, he asked his men to put saddles on his horses and howda on his elephant, as he himself would go to the stranger and by casting one glance at him he (the Sajjadahnishin) would deprive him of his powers. But the Hazrat, who was a Qutb of the time and had gained the titles of Qutb-ul-Alamin and Ghaus-i-Thani, had authority over animals as well as men. The horses and the elephant became refractory. In spite of the best efforts of the syces and the mahut, the animals would not move. At last the Sajjadahnishin got into a palanquin and went to the stranger. Hazrat Qutb-ul-Alamin cast an angry look at the Sajjadahnishin, who fell down from his palanquin and became senseless. He was

deprived of all his spiritual powers At this stage the assembled persons suddenly saw with their own eyes that one of the ancestors of the Sajjadahnishin viz., Hazrat Saiyed Shah Abdullah-al-Kirmanı (who was a great Chishti Wali and a vice-gerent of Hazrat Khwaja Moinuddin of Ajmer) appeared on the scene and apologised for the incivility of the Sajjadahnishin and asked for pardon, which was granted The assembled persons were surprised by this strange phenomenon and fell at the feet of Hazrat Zaker Ali and sincerely became his murids

(2) When Hazrat Zaker Ali settled at Mangalkote, four raises (chief men) of the village secretly planned to test the spiritual powers of the Hazrat. One of them said that if the Hazrat unasked for gave him sherbet of pomegranate to drink, he would be satisfied The second man said that if he were given a blanket to sit in a position of honour, he would be convinced The third man said that if he were given polaw and roasted fowl to eat, he would accept his powers The fourth man said that if he were given a hokka to smoke he would be impressed Hazrat Zaker Ali coming to know by Kashf of the plan and of the desires of the four persons, asked his men to keep the things ready When the four men actually came to the Hazrat, each of them was given the thing he had desired without his asking for it Hence the men were convinced and became murids of the Hazrat

(3) The life of a Hindu Zemindar of the name of Jogeswai Roy became unbearable on account of the oppressions of a junnee. Hence he approached

Hazrat Zaker Ali and beseechingly invited the Hazrat to his house, so that he could lay bare his grievances to the Hazrat. The Hazrat accepted the invitation and went to the house of the Hindu, who took the Hazrat to a room which had been frequented by the jinnee and assigned it for the rest of the Hazrat. About midnight the jinnee who was fond of the girl of Jogeshwar Roy came to the house, embraced the girl and was about to outrage her modesty, when Hazrat Zaker Ali-al-Qadiri looked at the jinnee with anger and the jinnee felt himself fettered and powerless. It transpired that the jinnee was a son of the vizir of the king of the jinn, who was then in China. The king was summoned and he with his soldiers at once appeared before Hazrat Zaker Ali and respectfully inquired why he was sent for. On being informed of the misconduct of the son of his vizir the culprit was killed. The king and his soldiers became murids of the Hazrat and departed. Next morning, the Hindu seeing the power of the Hazrat accepted Islam with his wife and children.

(4) A Christian officer came to Mangalkote in a palanquin. When he was about to pass by the Mazar Sharif the Khadims in loud voices requested him to get down and added that all persons do it in order to respect the Mazar Sharif which was a "hot" one, where persons were promptly rewarded or punished. The officer laughed at what the Khadims had said and got down as a fun and said "Let us see what heat and fire the Mazar sends forth." He then went to the Mazar Sharif and touched the gate. To the astonishment of all and chagrin of the officer his hand

was firmly attached to the gate, as if it were glued to it. By all his efforts, he could not take off his hand. At last he repented for his incivility and became a Moslem. His hand came off, but the officer remained there for forty days for the love he then bore to the Ruh (spirit) of Hazrat Zaker Ali and got his share of spiritual advancement.

(5) One day the pony of the Hazrat broke its fastenings and strayed into a field and damaged and ate the standing crop thereon. Qazi Shah Muhammad grandfather of Qazi Khoda Nawaz a zimindar of the village was the owner of the field. Accidentally the Qazi Sahib with some labourers came to the locality at the time. Seeing the animal damaging his crop he became furiously enraged. The animal was seized and tied with a rope. In spite of the remonstrances of right thinking men, the animal was so severely and brutally injured by beating that it died. When the news reached Hazrat Zaker Ali, he expressed grief because a dumb animal was brutally wounded and killed. He said that the Qazi Sahib and his children upto 3 generations should not have the good fortune to gain grace by serving a murshed and becoming his murid. He further said that a tiger would severely injure the Qazi Sahib and kill him. There are no jungles nor tigers in Mangalkote or in the neighbourhood. Within two days of the death of the horse of the Hazrat, Qazi Shah Muhammad went to the fields and sat in a secluded corner to satisfy a call of nature, when miraculously and suddenly a tiger fell upon the Qazi Sahib, severely injured him and killed him. In due course it was

found that the other part of the Hazrat's prediction became true

(6) When the fame of Hazrat Zaker Ali spread all over the district of Burdwan and the neighbouring districts, many of the murids of Shah Abul Laith of Binudia for the sake of better guidance and help became disciples of Hazrat Ghaus-i-Thani. Shah Abul Laith was a member of the well-known Khondkar family of the district of Murshidabad, wherein lies the village of Binudia. He was also a well-known Wali. When many of his murids placed themselves under the guidance of Saiyedena Ghaus Thani, he naturally became offended and thought a plan to test whether Ghaus-i-Thani was a real Wali of high rank. He invited the Hazrat to his house in Binudia and pressed for its acceptance. The Hazrat by Kashf became aware of the purpose of the invitation, but as he possessed the courtesy of the Prophet, he accepted it. When the Hazrat reached Binudia he was lavishly entertained, but in a decanter some delicious sherbet was kept mixed with deadly poison. An experienced attendant of the Hazrat solicited the Hazrat not to drink the sherbet, but the Hazrat, who knew the nature of the sherbet drank it as a matter of courtesy. After dinner the Hazrat slept a little and had profuse perspiration which eliminated the poison and it had no effect upon the Hazrat.

(7) Once Shah Abul Laith came to a village near Mangalkote for the guidance and instruction of his murids. Here he heard from many persons of the numerous virtues and good attributes of the Hazrat. Hence he gave up his prejudice against the Hazrat.

and sincerely desired to visit the Hazrat for the sake of grace. Accordingly one day after the evening prayers he went to Mangalkote in a palanquin and waited there in his conveyance in the yard of the Khanqah Pak, because according to his routine the Hazrat was then engaged in religious exercises in his closet. Hence there was some delay in receiving the guest. On account of the delay the Shah Sahib became angry and left the place without visiting the Hazrat. When the Hazrat finished his religious exercises he heard of the departure of the Shah Sahib, so he walked a short distance in the fields so that he might receive the Shah Sahib. But by this time the palanquin had proceeded about two miles ahead. As it was not possible to overtake the Shah Sahib, the Hazrat read out in a sweet voice a couplet to the effect that a descendant of Abu Lahab might possess a fiery temper, but one of Bu Turab (father of Earth, a title of Hazrat Ali) should be like a clod of earth. Owing to the spiritual influence of the Hazrat, the Shah Sahib distinctly heard the couplet. His heart melted and he experienced a state on account of which he involuntarily got down from the palanquin and walked fast to wait upon the Hazrat. On seeing the Hazrat, he apologised for leaving the place without waiting upon him and earnestly and sincerely became his murid and advanced in spiritual powers.

(8) Some of the learned men of Mangalkote once approached the Hazrat and questioned him about the legality of Mowlud Sharif (recitation of the life of the Prophet) and put some other difficult legal

questions, in which were differences of opinion, for his decision. At the time the Hazrat was performing ablution. He said that after the performance of the Asar prayers, replies to the questions would be given. When the prayers were finished, the men sat about the Hazrat. After a short time a spiritual person, who appeared to be a highly learned man, came towards the assembly. He made obeisance to the Hazrat and kissed his hands. The Hazrat on his part got up and embraced him and gave him the seat of honour. The assembled persons were impressed by the appearance of the stranger, who was not known to any of them nor appeared to be a traveller. The Hazrat said that the gentleman was Imam Abu Hanifa himself in his spiritual body and because all of them were Hanafis (followers of Imam Abu Hanifa of Kafa) they should follow his decisions. The Imam Sahib then said that Mowlud Shaif was lawful and gave his decisions on other points supported by valid authority and disappeared. The assembled persons cried aloud 'marhaba' and falling at the feet of the Hazrat became his murids.

(9) In the village of Khirgaon about 8 miles from Mangalkote there was an idol with its temple which was haunted by jinn and evil spirits. Hence at times unnatural events took place in the temple. For this reason ignorant Hindus thought that the unnatural events were due to the powers of the idol. Consequently every year at the end of the month of Pous, Hindus assembled there to worship the idol. Even ignorant Moslems congregated there. According to custom the assembled persons arrayed

themselves into two parties and fought with one another in which some persons even lost their lives and many others were invalidated and made useless for any work throughout life. The worst of all practices was that every year a selected person would be made half-witted by hypnotism and other means and sacrificed there and his blood would be presented to the idol. If the sacrifice were not made in any year, then the unmarried daughters of some of the persons responsible for the sacrifice would be possessed by a jinn. Some wisemen solicited the Hazrat to stop the malpractices. The Hazrat sent a raw murid to the locality to see that the malpractices might not occur. On reaching the spot, the murid was deadly terrified by the threatening attitude of the turbulent and unruly persons assembled there and from the bottom of his heart he prayed to the Hazrat for help. Being aware by Kashf of the perilous position of the murid, the Hazrat reached the spot in a twinkling and cast a severe glance at the unruly and riotous men and made them calm and obedient to his orders. Most of the crowd dispersed while a group of them sought the protection of the Hazrat. In the meantime a deafening sound of drums and other instruments was heard. On inquiry the Hazrat learnt that the sound was coming from the temple where a man was to be sacrificed. The Hazrat at once went to the place. The crowd were terrorstricken by the presence of the Hazrat and ran away leaving the half-witted man who was to be sacrificed. But the crowd from a distance watched what was happening. Suddenly the yard of the temple began to shake and

the roof broke and fell down While the Hazrat with one blow of his stick broke the idol At last the Hazrat called the intended victim near him and brought him to his senses The man accepted Islam at the hands of the Hazrat and passed a pleasant life in the service of the Hazrat From this time the malpractices ceased for ever and the raw murid was made a Wali

Impressed by the great spiritual powers of Hazrat Zaker Ali, his exemplary life and his wise counsels, most of the learned men of the districts of Burdwan, Murshidabad, Birbhoom and Hooghly became his murids The common people also joined in large numbers the Qadiri Order All classes of persons gave up pride, selfishness and malice and developed sympathy with fellow beings and considered service to others as a pleasing and sublime duty Many of the persons got the power of Kashf and some rose to the stages of Fana-fillah and Baqabillah and were endowed with the power of working miracles Many Hindus and Christians also became Moslems

Presents from the murids and believers poured in unasked for None of the Muisheds of the Qadiri Order ask for money or any thing else nor does he touch money with his hand The successors of Hazrat Zaker Ali-al-Qadiri have followed these rules and even to-day they are followed The money was used not for personal comforts nor for building grand mosques and Khanqahs, but it was spent in feeding the poor and helping the needy. Like the holy Prophet who had first built a thatched mosque in Medina, Hazrat Zaker Ali built a simple mosque and a simple

Khanqah of mud walls His numerous miracles have been recorded in a Persian printed book named Mazakirah-i-Qutbul Alamīn The Vesal (Jemise) Sharif of Hazrat Zaker Ali took place at Mangalkote in 1192 A H , at about the age of 81, as he was born about 1111 A H His Mazar Sharif is a simple pucca tomb under a tree in the open air, but grace or benefit abundantly flows from it Even now many Moslems and Hindus visit the Mazar Sharif for gaining their objects

2. SAIYEDENA HAZRAT TOFEL ALI AL-HASANI-WAL-HOSEINI-WAL-BAGHDADI.

From his Vesal Sharif in 1192 A H , upto date the successors to the Sajjadah Sharif of Hazrat Zaker Ali al-Qadiri al-Hasani wal-Hoseini have been a galaxy of Walis of high rank The first successor was his son-in-law and nephew Hazrat Tofel Ali al-Qadiri, who was brought up by him as a son During the life time of his uncle, Hazrat Tofel Ali studied Hadith, Tafsir, Fiqah and other subjects and was influenced by his uncle, who was styled Ghaus-i-Thani About the middle of the first night after the burial of Ghaus-i-Thani, Hazrat Tofel Ali visited the Mazar Sharif of the former and with tears solicited for his inheritance, viz , the spiritual powers which his ancestors had possessed, because it is the usual practice of Walis to transmit their powers to the successors He saw many scorpions and serpents showing their heads from the holes in the compound of the Mazar Sharif Hence he could

not pray as calmly and fervently as required. The next night about the middle of it, he again went to the Mazar Sharif and saw the scorpions and serpents, as in the previous night. But fearlessly, he prayed long with tears for his inheritance, when suddenly, the Mazar Sharif shook and two brilliantly shining hands came out of the grave and a voice asked Hazrat Tofel Ali to grasp them firmly. He kissed the hands and pressed his eyes on them. Instantly he was illuminated with divine knowledge. In short, he became a great Wali and acquired miraculous powers. In shariat (religious laws), Tariqat (the path), Marfat (gnosis) and Haqiqat (the Truth) he followed in the footsteps of his forefathers. He strove hard in Tariqat (the path) and practised asceticism. He took up the work of regeneration commenced by Hazrat Zaker Ali and toured in the surrounding districts. All the murids of Hazrat Zaker Ali and many more persons became his murids. He held seances of "hal-qal" (1) without any music. Many of his murids attained the stage of Fana-fillah and some could themselves work miracles. When a woman murid who had attained the stage of Fana-fillah, would write, the word 'Allah' would be heard from her pen and when she would read the Koran the same word 'Allah' would come from her tongue.

(1) In a seance of "hal-qal" a small portion of a religious gazal is sung by persons having sweet voice and on account of the spiritual influence of the murshed and the gazal, sung sweetly, good many persons get ecstasy in which they enjoy unspeakable happiness.

For the sake of the prestige of Islam, he travelled with many servants and a large number of murids, in a palanquin or rode on an Arab horse according to the custom of Iraq. It was one of his miracles that he unstintedly spent money on his Madrasa, his guests and gave money with free hand to the poor and the strangers, though the income from the voluntary presents were quite insufficient for the purposes. It appeared as if he was master of God's treasury. On many occasions he with the food sufficient for one person only fed a large number of persons to satiety.

His first wife, who was his cousin predeceased him without any children. His third and last wife was a daughter of Hazrat Saiyed Shah Gholam Ali al-Dehlvi who settled in Pirnagar in the district of Hooghly. On her mother's side she was a descendant of Hazrat Saiyed Shah Raji al-Balkhi commonly known as Hazrat Chandanshid in Midnapur, where is his Mazar Sharif. The said Hazrat was in his turn the principal Khalifa (vicegerent) of Hazrat Saiyed Shahbaz of Bhagalpur. The last wife of Hazrat Tofel Ali, was herself an Wali, because her father gave her his Walayet, on the eve of his vesal (demise) and also predicted that a great Wali, who would be a Qutb of his time would be born to her. His name would be Saiyed Shah Meher Ali al-Hasani-wal-Hoseini.

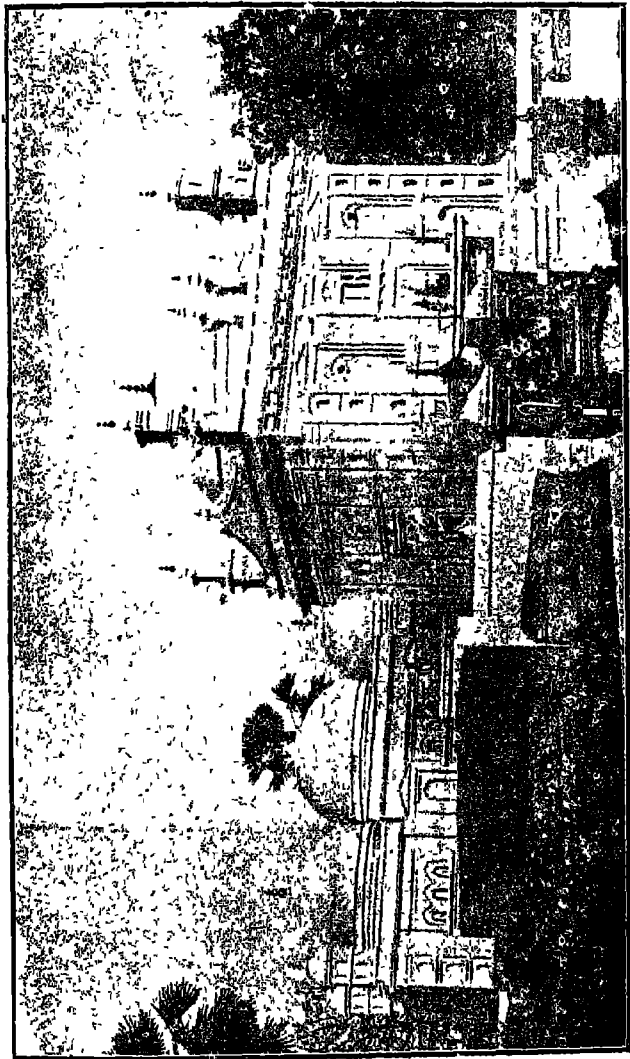
Hazrat Tofel Ali at times resided in Midnapur. When he perceived that his end was drawing nigh, he left Midnapur with the object of being buried in the Mazar Sharif of his uncle at Mangalkote, but gave out that he was going out on tour. At Panua

he visited the Mazar of a saint there. When he entered the Mazar, he bolted the door according to his practice. His murids remained outside. The saint repeatedly requested the Hazrat to make Panua his last resting place and give him the honour and Faez (grace) of his company, but the Hazrat replied that it was impossible for him to accede to the request, as he was to be buried at Mangalkote. After the Ziarat (visit) he returned to his lodgings. The Hazrat's murids heard the conversation and became melancholy. The next morning the Hazrat got fever and after a stay of three days moved on to Miradanga in the district of Burdwan, where his condition became worse. At the time his second son, Hazrat Syed Shah Meher Ali, was in Calcutta which was 3 or 4 days' journey from the place, because in those days there were no railways or steamships. One day Hazrat Tofel Ali al-Qadiri expressed a desire to see his son at the time. Next morning, he miraculously found his son Hazrat Saiyed Shah Meher Ali-al-Qadiri at his bedside. With the object of going to Midnapore, Hazrat Meher Ali with his sick father and other persons proceeded to village Khanpukur. As Hazrat Tofel Ali's condition became worse a halt was made there. People flocked to him there for religious instructions and for becoming murid. In spite of his severe illness, he heard them patiently and gave them necessary instructions and made those persons murids who desired to be so. One day after the evening prayers, the Hazrat entered into his closet and engaged in his wird. Later on he called his son into the closet and transmitted to him

the excellences of the family of the Prophet which were in deposit with him and also the special boon received from Hazrats Abdul Qadir Jilani and Zaker Ali. He then made Hazrat Meher Ali his Khalifa and Sajjadahnishin. His Vesal Sharif took place while engaged in reciting 'Alla-hu'. It was Friday night of 1251 A.H. As most of the persons who were then with Hazrat Tofel Ali (peace be on him) were of Midnapore they naturally desired to take the holy body to Midnapore for burial. After they had proceeded a short distance they found the coffin very heavy, so they kept it for a while on the ground for taking rest. When they tried to lift the coffin again, they found it too heavy to be lifted. Hazrat Meher Ali said that they should lift it for carrying it to Mangalkote for burial. With this object, they tried to lift the coffin and found it very light. Hence they easily carried it to Mangalkote where the Hazrat was buried in the Mazar Sharif of Hazrat Zaker Ali-al-Qadiri.

3. SAIYEDENA HAZRAT SHAH MEHER ALI-AL-HASANI WAL-HOSEINI

Hazrat Saiyed Shah Meher Ali-al-Qadiri-al-Hasaniwal-Hoseini, a son of Hazrat Saiyed Tofel Ali and his successor to the Sajjadah Sharif was born at Midnapore, which contained the mazars of many Walis, in 1223 A.H., i.e. 1808 A.D. He was a born Wali. His birth was predicted by his maternal grandfather Hazrat Saiyed Shah Gholam Ali and his paternal grand-uncle Hazrat Saiyed Zaker Ali.



Mazar Sharif and Mosque on Mazar Sharif Road at Midnapur Road

His appearance bore signs of greatness. Once when he was about the age of four years, he became unwell. At this time some murids sent "polao, qorma" and other delicious food. His mother, fearing that the child might desire to eat the things if he saw them, kept the things concealed. But nothing could be hidden from a born Wali. He asked for the things and ate a portion of them without any injury to himself simply to show that he was beyond physical laws. From his early boyhood, he was put on the path to asceticism. Only barley bread and boiled pulse were given to him for his food, while on the same table other members of the family ate better things. But he never desired to eat them.

He read most of the books in the Qadiri Library which is now located in No 22, Khanqah Sharif Lane, Calcutta and many of these books bear some notes in his handwriting. Once a Ghair Mukalled (one who does not follow the four recognised Sunni Schools) Moulvi came from upcountry with many pony-loads of books and reaching the Khanqah Sharif at Midnapore, put a few questions to the Hazrat (Shah Meher Ali). The Hazrat requested him to take his meal and rest before he (the Hazrat) would reply them. When his meal was over, the discussions lasted at a stretch for two days and nights, with the exception of the time spent for meals and other necessities of life. Though the questions under discussion were religious, the Moulvi introduced questions of philosophy, logic and other

subjects The Hazrat patiently gave answers showing profound knowledge of all the subjects Impressed by the Hazrat's knowledge, the Moulvi left the place on a pretext The Hazrat read and spoke Arabic like an Arab, because he learnt the subject from his father, whose mother tongue was Arabic as he had come to Bengal from Baghdad Mowalla (exalted) He knew the famous religious poem viz the Masnavi of Mowlana Rumi, almost by heart and taught it to others His explanations were so interesting and instructive that it appeared as if he had been the author of the book Just after the Vesal Sharif of his father the Hazrat sat continually at the Mazari Sharif for a certain period engaged in prayers and contemplation and vision of God He would not go anywhere else except for natural necessities When the period was over, he returned to Midnapore and being enraptured with love of God, he wore a pirahan (long shirt) of blanket and proceeded to live in the jungles, the haunts of wild bears, leopards, tigers, wild elephants and other wild beasts and in waste places (uninhabited by human beings) in the contemplation of God and His vision He had control over the wild animals They could do him no harm At night they would stand at a short distance from him when he would in a loud voice recite God's name, that is, perform "Zikr-i-jali" His hair and nails grew long and this Moslem Sufi looked like a jogi He lived in the jungles and waste places practically with no food and sleep He was so much intoxicated with

love of God, that his well-wishers feared that he might become a Majzub (distracted) Fakir. But on account of the grace of the Prophet and Ghaus-ul-Azam, he became a Shariat (law) observing Wali and in the end became a Qutb. At this time he was over 30 years, so his relatives and well-wishers entreated him to marry but he refused the requests. After some time the Hazrat changed his mind, because he found that one's Walayet could not be complete without the observance of the sunnat (precedent of the Prophet), in this matrimonial matter and because he received directions both from the Prophet and Hazrat Ghaus-ul-Azam to marry. Hence he married a lady, who was a descendant of Hazrat Saiyed Isa Razvi, who had settled in 1026 A.H. in Piardanga, a village in the district of Midnapore, where his Mazar is visited even now by many persons, as Faez (grace) emanates from it. Even after his marriage the Hazrat continued in his hard asceticism and abstinence. He underwent many Gorchillas (40 days residence inside a grave with fasting). During the course of the chilla he took only one clove and a few drops of water in the evening. This was his only food for 24 hours. For 12 years he continuously observed the fast (except the forbidden days) during which time a banana in the evening was his only diet. For a long time, he performed Makusi prayers for which he had to tie his both legs with the branch of a tree and suspend himself from it with his head downwards and say his prayers. As he was a born Wali he could undergo all these forms of asceticism. He became the Qutb

of his time The keys of Walayet was in his hands. He could give it to any one and deprive any one of it, as he liked He acquired high spiritual powers He worked innumerable miracles A good many of these are to be found in a Persian manuscript book named Tughra-i-Mahamed. It is in the Qadiri Library at No 22, Khanqa Sharif Lane, Taltolla Calcutta

A few of his miracles are given below —

One Dedar Baksh, (probably one of the Hazrat's Khalifas) of Midnapore related, "Once Hazrat Saiyedena Meher Ali-al-Qadiri expressed a desire to go to the district of Burdwan on tour I solicited that I might also be taken there The Hazrat assented but on the eve of my departure, my brother became ill In spite of his illness, I accompanied the party hoping that my brother would be all right soon Even when we arrived at Chowghoria (a well-nown village of Burdwan) no news of my brother reached me, hence I became extremely anxious Hearing of my anxiety, the Hazrat tried to console me by smooth phrases and assurances But I became restless and got no consolation At last the Hazrat asked me to look at a flower lying there on the farsh (carpet) and see what was visible therein I took it up and saw in it my house and the appearance of my brother and all the members of my family I found my brother was well and my anxiety was gone

2 Moulvi Asadullah, one of the Khalifas of the Hazrat narrated, "One Ummed Ali was getting by heart the Koran Sharif under my tuition. I took

him to the Hazrat in order to make him the Hazrat's murid. After taking his baiat (homage as a murid), the Hazrat inquired of him if he had anything to say. Ummid Ali replied, 'I am getting by heart the Koran Sharif but my memory is very blunt. I have no hope of success in the undertaking. I have heard that any one, who sees the chest of the Prophet, becomes a Hafiz and it is possible to see the Prophet even now. If on account of your (the Hazrat's) favour I get the boon of the vision of the Prophet, I shall gain my object.' The Hazrat did not say anything in reply, but soon after a scance of 'hal-qal' was held and when many persons in the sitting were getting ecstasy, Ummid Ali clearly saw the Prophet and his desires were fulfilled."

(3) The said Moulvi Asadullah again narrated, "Once when the Hazrat was staying at Chowghoria, I started from my village in order to wait upon him. In the way, I met Moulvi Abdul Hamid of Kaithan who had passed the Final Examination of the Calcutta Madrasa. He expressed a desire to accompany me to visit the Hazrat. In the course of conversation, he said 'If the Hazrat give me unasked for some 'malida' (sweatened and mashed bread) to eat and inquire of me about my illness, I shall certainly become his murid.' I replied that it was highly disrespectful to test a Wali. He replied there is a wise saying to the effect "Drink after filtration and become a murid after knowing well." Common folks become murids without any inquiry. It is due to their ignorance and want of wisdom. At last after the "Isha" prayers, I proceeded to the closet where-

in the Hazrat had been staying. The Hazrat inquired from the closet, 'who are you?', 'Are you Moulvi Asadullah?' I replied 'yes'. The Hazrat again enquired, 'who is with you?' I said "a gentleman of Kaithan". Huzoor again said, 'Is he Moulvi Abdul Hamid?' I replied "Yes". The Hazrat asked us to come in and have our meal. I replied, "I am now full, as I had my meal a short time ago". The Hazrat smiled a little and said "Will you not even eat some malida". I bent down my head with shame. The Hazrat then turned to Moulvi Abdul Hamid and inquired "What is the state of your illness now?" He replied, "Thank God, I am well now, but erst-while I suffered much from palpitation of the heart". The Hazrat then inquired of the Moulvi Sahib about many matters which he never disclosed to any body. At this the Moulvi Sahib lost self control and fell at the feet of the Hazrat, who then made him his murid and spoke to him giving consolation. Afterwards the Moulvi Sahib became very pious and reached the stage of Finna-fillah through Fina-fi-Shaikh."

(4) Munshi Rahim Baksh, a Khalifa of the Hazrat stated, "Once I and several others were respectfully sitting near the Hazrat, when a Majzub Fakir came towards us and mentioning the name of the Hazrat, which was an act of disrespect, asked us where was the person. We all became angry at the disrespectful conduct of the Majzub, but we all kept silence out of respect to the Hazrat and none gave him any reply. Huzoor inquired 'What business have you with the man?' The Majzub replied 'I

want to meet him' Huzoor answered, 'In the name of God, come I am called Meher Ali' The Majzub came nearer and put forward his hands for Musahefa (a kind of handshaking). Huzoor put his hands into his The Majzub pressed Huzoor's hands hard and looked hard at him Huzoor also looked hard at the Majzub After a short time the Majzub looked down, took his hands from those of the Huzoor and moved a little His condition became very bad He vomitted blood Then the Hazrat tended him Under Huzoor's instructions when about 40 pitchers of water were poured on the head of the Majzub, he became well He then placed his services at the disposal of the Hazrat and after a short time became a Wali.

(5) Moulvi Khondkar Obaidul Akbar of Salar of the well-known Khondkar family of the district of Murshidabad related, 'My uncle Moulvi Muhammad Mohsin got a malignant ulcer-Doctors, Kabirajs and Hakims failed to cure it He became bedridden and could not get out of his bed without the help of some persons to satisfy calls of nature Being helpless, he approached the Hazrat and sent a petition to him to the following effect "I am in a bedridden condition in Chitpur I am unable to move and am hopeless of life If you be graciously pleased to come to my death bed, my misfortunes will certainly be over and I shall get a new lease of life Though my uncle was not a murid of the Hazrat, he acceded to his request because his bounty was general The Hazrat came to my uncle's place and asked me what were my uncle's objects I submitted

that he desired recovery from his illness, but Huzoor replied that I should ascertain from my uncle his objects. On inquiry I learnt that my uncle's desires were three things, viz (1) healing up of his sore, (2) regaining his strength and intellect so that he might discharge the onerous duties of Government service and (3) breathing his last in Mecca. As to the first two prayers Huzoor replied, if God will, Moulvi Mohsin would get well and regain his strength to perform the duties of his office. But regarding his third prayer, Huzoor simply recited the Koranic verse to the effect, 'No one knows where he will die'. The last reply was really an indirect hint that he would not expire in Mecca. All these predictions come out true. My uncle became well and joined his post of Governor's Mir Munshi, which in those days was as covetous as the post of a Minister is in the present day. After his recovery Moulvi Md Mohsin became a devoted murid of the Hazrat and got ecstasy in seances of 'hal-qal'. On his way to Mecca he died in Hooghly where he was buried. He was great-grandfather of Mr K G Murshed, I C S.

(6) Late Munshi Ahmad Baksh, a mukhtar of Suri, District Birbhoom, was a devoted murid of Saiyedena Hazrat Meher Ali. He stated, 'Once when the Hazrat came to Suri in Birbhoom he was pleased to stay in my house for a full month, though there were many rich murids in the town. I spent about Rs 100/- for the purpose, which I had to borrow. At the time of leaving my house, the

Huzoor told me that I should soon get twice the amount, I spent. On the very day of Huzoor's departure, a man came to me and said, "Your certain client is in jail. He will give you Rs 200/- if you can bring him out on bail and another Rs 200/-, if you can get him released by taking proper steps." I succeeded in both matters and within a few days of Huzoor's departure I got Rs 400/-, though ordinarily I earned that sum in six months."

(7) It has been stated before that during a certain period of his life, the Hazrat performed Makusi prayers, by suspending himself from the branch of a tree with his head down. At times he would remain in that posture till dawn. Once a European Judge of Midnapore went out for morning walk and saw Huzoor in that posture. Hence he became curious to know all about the Hazrat. When he came to court he made inquiries about him. Most of the clerks and pleaders, Moslems as well as Hindus, said he was a descendant of the Prophet. His father had come from Baghdad, but he was born at Midnapore. He spent his time in asceticism and prayers and led a solitary life. The Judge desired to see the Hazrat. They all said, it was beyond their power, because he did not see Europeans and particularly Government officers. The Judge sent a summons to him to appear in his court so that informations on a certain matter might be obtained from him. The Hazrat having got previous intimation of the summons, started for the district of Burdwan so the summons could not be served. When the Hazrat returned to Midnapore, the sum-

mons was reissued but the Hazrat became invisible to the serving peons. At last the Judge respectfully wrote to the Hazrat to grant him an interview. This was granted and the Judge had a conversation with the Hazrat. He presented to the Hazrat a copy of the old Testament and another of the New Testament in Persian. Both the books are even now in the Qadiri Library at 22, Khanqa Sharif Lane, Taltola, Calcutta.

8. Munshi Manwar Ali, Manager of Khanqa Sharif, stated, "One night Moulvi Khoda Baksh, a pleader of Midnapore came to the Hazrat in a distressed state and informed him, 'my son has been charged by his enemies with a false case of forgery and have proved it with such fabricated evidence that the Judge has been convinced about the truth of the case. My son's conviction is certain unless Huzoor be pleased to help him with your benediction, so that he may be acquitted and I may be saved from the ignominy in this old age.' The Hazrat asked him to come next morning. When he came in the morning, the Hazrat again asked him to come at mid-day. The Wakil Sahib again came at mid-day. The Hazrat then took him to the Mazar of Hazrat Balak Shahid and asked him to sit down there in Muraqabah (contemplation). The Moulvi Sahib became perplexed but to obey Huzoor, he sat down with closed eyes and bent down head. After a short while he got up and said joyously 'The person buried here is a great shahid (martyr) who says that my son would have been severely punished, but God has pardoned him for the sake of my Huzoor.'

9. Moulvi Asadullah related "Once I had occasion to go to Bohar, which is two miles off from my village. In the way I had an unusual experience. A Majzub Fakir lived in the vicinity. In the way I perceived at times his Barzakh (image) in my heart. Gradually it replaced the image of my Murshed in the heart. I tried to shake off the image of the Majzub but could not do it. At last the Majzub appeared in his spiritual body before me and accompanied me to Bohar. At the time of my return to my home, I had the same experience. I perceived that my connection with my Murshed would be cut off and I should suffer great loss, if the image of the Majzub occupy a place in my heart. I earnestly solicited the help of my Murshed who was then in his home at Midnapore. The help came and the experience vanished. Long after the event, when the Hazrat arrived in the vicinity of Bohar (in Burdwan) I went to visit him. Then the Hazrat told me in a low voice, "If the help of Saiyedena Hazrat Ghaus-ul-Azam had not come to you, you would have been made a Majzub and separated from your wife and children." I expressed my deep gratitude for the favour of his help to his murids.

10. Munshi Ahmad Baksh of village Bahmandi in the district of Burdwan was a Mukhtar in Suhi (Birbhoom). He was a favourite murid of the Hazrat. He related, "Whenever the Hazrat would come to Birbhoom, he would instruct me to bring for him daily a small quantity of Khichri and partake of portion of it though well to-do murids would present to the Hazrat better food. One day a rich murid invited the Hazrat and made grand preparations for

a sumptuous dinner. I thought that the Hazrat would not that day eat my khichri and hence it was not cooked. When I visited the Hazrat, he inquired of me if the Khichri had been cooked. I felt ashamed to say 'No', so I left the place on the pretext of ascertaining facts and got one fowl and khichri of $1\frac{1}{2}$ seers of rice cooked and was about to take the food to the Hazrat, when to my surprise, I saw the Hazrat come towards my house with about 80 or 90 persons. As the Hazrat would not eat alone but all the persons accompanying him would partake of the food, I was much perplexed and did not know what to do. The Hazrat bade me not to have any anxiety and instructed me to cover the food with a piece of clean cloth and bring it to him. He distributed the food with his holy hand. All the persons ate to satiety and the Hazrat himself ate a few mouthfuls and then he asked me to take away the vessels in the covered state and to feed the persons of my household. I myself and all the persons of my family ate the food and were fully satisfied.

11 The said Mukhtar also related "The Hazrat once came to that part of Burdwan in which is my village. At the time a widow who had several minor children got cholera of a bad type and became seriously ill. Taking pity on her minor children, I approached the Hazrat and informed him of the serious illness of the widow and prayed for her recovery. At the time Hazrat was making ablution. He gave a part of the water for the woman to drink. I took it to the woman and made her drink it. She

drank and became quite well. Seeing her recovery, I returned home. Within less than an hour, I was informed that the woman took a bad turn and was about to die. I at once approached the Hazrat and informed him that the woman had become ill again and apparently there was no hope of her life except his special favour. If he so desired he could make the dead alive with the permission of God. The Hazrat did not give any reply. On the approach of night, he went with wood sandals towards the fields to bathe in a tank. He entered into the tank with the sandals and in the middle of it dipped 3 or 4 times. He then said several times 'O God! am I not Your servant?' When he came to the bank, he said to me, "By the time I change my clothes, you go and inquire how the woman is." I went to her house and found her quite well.

12 Khondkar Ahsanullah-al-Qadiri of Salar (district Murshidabad), some of whose ancestors were saints, related, "At first I refused to become a murid of Saiyedenā Hazrat Meher Ali, because he was a son of my Pīr. About this time a nephew of mine, whom I had brought up affectionately as a son, died. I was much shocked and grieved on account of the bereavement. I ceased to take any interest in worldly affairs. From my family Bayazes (note books), I selected some set forms of prayers and began to recite them daily. One night I saw a reverend gentleman in a dream. He told me that permission of a perfect murshid is necessary for the recitation of the prayers, which I had selected and directed me to become the murid of Saiyedenā

Hazrat Mehr Ali Accidentally the Hazrat came at this time to our part of the district I waited upon him and gained the honour of being a murid. I then asked the Hazrat's permission to recite the prayer of Takhsir Kabir (by it one makes other men subservient to himself) and of Hazrat-i-Jinnat (by it one can call any Jinnee to his presence) The Hazrat replied that many persons recited these prayers and also became successful, but they would not be of much benefit to me A man should have high aims By the Hazrat's grace I got such stations which I was not permitted to divulge

13. The Hazrat's personal attendant named Muhammad Koshal was a religious and pious man He had acquired Kashful Kaboor Any one acquiring this power can see the condition of dead persons He had seen that the conditions of his parents were not good Hence he became sorry and prayed to the Hazrat that God might pardon them The Hazrat by his prayers changed their low ranks into such high ones that Muhammad Koshal became happy in seeing them again

14 Moulvi Ahsan Ali of Salar, a learned man, related "When I was returning from the pilgrimage to Mecca, our ship was struck by a storm and was in imminent danger of foundering All persons on board the ship, being hopeless of their lives, were weeping and shrieking. Lamentations and cries were coming from all sides. I sat at one place and was weeping, whom I saw the Hazrat with his hands on my shoulders He bade not to be perplexed Soon after this the storm subsided and I returned home safe.

15 Munshi Manwar Ali, Manager of the Khanqah Sharif at Midnapore related, "Messrs Watson & Co held extensive zemindaries in Midnapore. They had a kacheri in Goda Piasal, now a railway station not far from Midnapore. They were involved in a big law suit. Apparently there was no hope of their success. Mr Watson who had heard of the miraculous powers of the Hazrat sent a man to him who informed the Hazrat that if Mr Watson gained the suit, he would present some villages to the Hazrat for the expenses of his Madrasa and Khanqah Sharif and prayed for his help with his psychic powers. On account of the attention of the Hazrat to the matter, Mr Watson won the case and he executed a deed in respect of some villages transferring them to the Hazrat. But the officers of Mr Watson became obstructive. They did not hand over the document to me nor delivered possession of the villages. Hence I went to Goda Piasal. The officers did not take any interest in the matter but on the other hand adopted dilatory tactics. They postponed the matter from day to day. At last I thought they had no mind to deliver the document nor the villages. I resolved to return to Midnapore the next day and report the matter to the Hazrat. At night I saw the Hazrat in a dream. He said, 'You have not got the document as yet. If God will, you will get it to-morrow.' The next morning when I went to the Kacheri at Goda Piasal, the officers became attentive and delivered the document to me."

The fame of the Hazrat spread far and wide. People found that if the Hazrat condescended to live in a house, the owners thereof became prosperous in this world and in the next. Hence innumerable invitations came to him. He toured extensively in the districts of Midnapore, Bankura, Burdwan, Hooghly, Birbhoom and Murshidabad and enlisted the educated, the rich and the common folk to the Qadiri Order. Almost all the respectable Moslems and most of the common folks of the said districts became his murids and they became better Molems and good many of them advanced much spiritually and some of them attained the stage of Fana-fillah and a few became Walis. As the Hazrat was Qutb of his time a few persons came to him from Ajam and Arab and returned home after gaining Walayct. The innmerable murids voluntarily offered presents to the Hazrat. Far from asking for any money, he would not even take presents from those who were not sincere in the matter. He did not even touch the money presented to him as it was the habit of his predecessors and even now it is the habit of his present successor. He did not spend it for his own comfort nor ammassed it. It was also not spent in constructing imposing and large buildings. He built a simple Madrasa and a Khanqah in Mian Bazar in Midnapore. He also built a Khanqah in Istrigunj on the outskirts of Midnapore and about a mile from it. It is a picturesque and solitary spot on the bank of the Qasai river. At a short distance from it are vast waste lands dotted with trees here and there some wooded hills are also not far off. In such

a scenery one involuntarily thinks of the sublime and the beautiful and of the Creator of all these things

The money received was spent for the Madrasa, the feeding of the guests and the help of the poor and the needy. Further the Hazrat relieved human distress by curing thousands of persons of diseases and exorcising evil spirits from many others and helping several persons with his benediction to win their civil suits and criminal cases. In addition to these acts, all people were guided towards God. Thus the Hazrat's life was one of remarkable beneficence all round. His Vesal Sharif took place in 1285 A H or 1868, when he left this world for the next to do his work there and meet his God.

4. SAIYEDENA HAZRAT SAIYED SHAH MURSHED ALI-AL-HASANI-WAL-HOSEINI.

On the Vesal Sharif of Saiyedena Hazrat Mehr Ali (peace be on him) his worthy son Saiyedena Hazrat Murshed Ali-al-Hasani wal-Hoseini succeeded him in the Sajjadah. He too was a born Wali who became a Qutb in the end. Hazrat Ali informed his father in the spiritual world that a son would be born to him whose rank as a Wali would be very high and that the child should be named after him (Hazrat Ali). Soon after this incident Saiyedena Hazrat Abdul Qadir Jilani also predicted the same good news and desired that the child should be named after him. Hence the child was named Ali Abdul Qadir, but was commonly known as Saiyed Shah Murshed Ali-al-Hasani-wal-Hoseini (peace be on him).

Huzoor (the said child) was born at Midnapur in the night of the 27th of Ramzan 1266 A H,

(16th July 1858), which is commonly believed to be the Shab-i-Qadr (the Night of Power) From the age of four, he would pass most of his time with his father whom he loved dearly When he was only 6 or 7 years old, he would often secretly leave his house and would sit hidden in the woods of Gop (a high woody place on the bank of the Qosai or Kangshabat river) In order to accustom him to asceticism, his father would at night suspend him from the beam of his room with his head downwards On account of this posture blood would ooze out of his nose and fall on an earthen pot which had been kept below for the purpose Even in his boyhood Huzoor showed his spiritual powers When he was a mere boy, a student named Sajjad Karim of the Madrasa attached to the Khanqah purposely disturbed Huzoor and did not allow him to write Huzoor being naturally annoyed threw the inkpot of the boy into a well At this the boy kicked a row, and complained to the Moulvi of the Madrasa who on inquiry found the complaint to be true The Moulvi Sahib said that Huzoor should have complained to him instead of throwing the inkpot of a poor boy into a well Huzoor then pointed to a niche and said that the inkpot was there It was actually found there though all students had seen that it was thrown into a well

Huzoor was highly intelligent and possessed an extra-ordinary memory. He got by heart his lessons by reading them only once and retained them throughout his life. He read Hadith, Fiqah

Principles of Fiqah, Logic and other subjects As Huzoor possessed Ilm-i-Ladunni (the knowledge, which is with God) he was master of all branches of knowledge Once Huzoor requested Shamsul-ulama Mawlana Walayet Hosein, late Head Moulvi of Calcutta Madrasa, for the exposition of a difficult principle of Fiqah in short but simple language He did so, but Huzoor asked for a shorter and simpler exposition The Mawlana did it again Huzoor again asked for a yet more short and simple exposition This time the Mawlana solicited Huzoor to do it Huzoor did it in a few simple words The Mawlana then wondered how Huzoor could give such a simple exposition

At the time of his Vesal Sharif Saiyedena Hazrat Mehr Ali called Huzoor to his room and instructed him to lie down by his side The Hazrat then placed his own chest and mouth on the chest and mouth of Huzoor, and by this method he passed the ancestral spiritual powers, which were in deposit with him and those acquired by him, to the Huzoor. A brilliant light proceeded from this act, as if the room had been lighted by powerful electric lights Attracted by the light the Hazrat's cousin Saiyed Shah Allah Hafez Chishti went up to the closed door and peeped through it He saw nothing else but the Hazrat and his son lying side by side

On the Vesal Sharif of his father Huzoor became changed man For 40 days, he lived in the woods and solitary places near Istrigunj from morn to eve and passed the nights by the Mazar Sharif of the Hazrat in contemplation and prayers.

On the lapse of the forty days, Huzoor looked like a person intoxicated with God's love. He put on a blanket pirahan (long shirt) inside which stones of olive fruits were sewed on, so that he could not sleep with it. This state lasted for about a year, after which period Huzoor became calmer and returned to reside in Istrigunj to continue his asceticism. Several times he practised gor-chillah and for a long time performed Makusi (inverted) prayers. The spot where Huzoor and previously his father had undergone the gor-chillah in Istrigunj has been marked by a beautiful mosque like pucca structure which is visible from the railway line. For years he did not sleep nor even lay down his body on the ground. He observed fast through out his life and throughout the year (except the days in which fast is forbidden). He would count his string of beads, throughout day and night, if not engaged in reading the Koran or in contemplation and other modes of prayer. He would eat only a few mouthfuls after midnight. At times it happened that he did not eat anything for 3 or 4 days continuously. But none could say from his appearance that he had been fasting. His activity would also remain normal. If any of the attendants expressed his painful feeling for Huzoor's continous fast, he soothned him by explaining that food was not really necessary for him. He took food as a matter of habit otherwise he did not require it physically. He had acquired Godly attributes. As God never sleeps nor eats, so sleep and food were not necessary for him. It is needless to say that he did not care for anything other than

God. He passed far beyond the stages of Fanafillah and Baqa-billah, and because a Qutb of his time and God knows what more Miracles were like child's play to Huzoor and thousands of miracles were worked by him for the benefit of humanity He even revived dead persons.

But the guidance of the learned and the ignorant, the poor and the rich were more dear to him than miracles Previous to Huzoor's time there were men learned in Arabic and oriental sciences and literature, who thought more of their learning than purification of Nafs and there were also sinners to take care of But in Huzoor's time modern education spread Many of the men learned in modern occidental languages, literature, philosophy and sciences became materialist and did not have faith in religion Huzoor guided many of these to the right path and many of them strictly followed Islam and got powers of Kashful-Qaboor (seeing the dead persons in their tombs) and became Fana-fil-Rasul and Fana-fillah For the purpose of coming in contact with such persons, Huzoor transferred his residence to Calcutta which is visited by men from all parts of Bengal. The Khanqah is at No 22 Khanqah Sharif Lane, Taltola, Calcutta Huzoor toured frequently in all the districts of Burdwan division and in Murshidabad for the guidance of the Moslems He visited Faridpur, Chittagong and several places in Behar, the U P and the Punjab Some concrete examples of persons of modern education and of Moulvis and pious men who were spiritually benefited by Huzoor are given below

1 Mr. Khondkar Yusuf Ali, Bar-at-Law, father of Hon'ble Mr. Justice Khondkar of the Calcutta High Court had no faith in any religion and never hid his disbelief. Some of his friends advised him to become a murid of Huzoor so that he could be a believer, as several unbelievers of his type had become believers. He replied that those who became believers must have been men of weak character and intellect who had been hypnotised. If his nature could be changed by any person, he would admit his powers. One day while passing by the Khanqah of Huzoor, he got down from his carriage and going up to Huzoor said, "I desire to be a murid." Huzoor made him a murid by taking his baiat (homage) and instructed him to offer his prayers, to observe the fast and to obey the Koran and Hadith in all matters. Mr Yusuf Ali replied that he did not believe in any religion and would not be able to carry out Huzoor's instructions. Huzoor inquired what was then his object in becoming a murid. He replied that his object was to have Iman (faith) simply by becoming a murid, as he had heard that many others like him had got it in the past. Huzoor answered that he would get it. After a week or so, Mr Yusuf Ali again came to Huzoor and asked for some *ozifa* (some formula to be recited daily). Huzoor smilingly inquired if he desired for some *ozifa* without prayers. Mr Khondkar hang down his head in shame and said that he had been offering his prayers since his first visit. Mr Khondkar was irregular in his habits, hence Huzoor replied that for the time being Mr. Khondkar's *ozifa* would be

to attend High Court before the arrival of any judge and leave it after the departure of all the judges. Gradually Mr Khondkar's religious state became better. He constantly read an English translation of the Koran and could answer all religious questions on its authority. Even after becoming a murid he held some heretic opinions but after Huzoor's Vesal (death), these opinions were corrected on account of Huzoor's spiritual influence. For instance, he held that things or acts, declared lawfull or unlawful by religious laws, were in themselves not good or bad, but had been so declared for the welfare of society. There would be no harm if any one could do an unlawful thing without injury to society. Once he vomitted blood and remained speechless and motionless for some days. He was on the point of death. He then saw that all his deeds had taken form in the spiritual world and the lawful deeds had beautiful and pleasureable forms while the unlawful deeds had ugly and terrible forms. Hence his former opinion in this matter was changed.

Ten months before his death, he saw Huzoor in a dream who communicated to him his exact date of death. In dream Mr Khondkar said that the news did not affect him much then, but he would be much distressed when he would awake. Huzoor replied "Go and take a cup of tea." When he woke he became much pleased with the news and had no fear in the least. He gave up his profession and worldly work. Thenceforth he was constantly engaged in prayers and religious exercises and would seldom go out of his house. He breathed his last on the day

communicated to him in the dream while engaged in Zikr.

2 A well educated European lady had a yearning to see the spirits of two deceased friends of her school days. With this object, she had approached devout and pious christian clergymen so that her desire might be fulfilled. She acted according to their directions but the prescribed religious exercises bore no fruit. Next she approached the Theosophists and assiduously performed the courses mentioned by them, but with no better result. She was then told that for the attainment of her object mere performance of religious exercises was not sufficient. One's temperament has much to do in the matter and her own temperament was not suitable. Being thus disappointed, she through her husband approached his Holiness Saiyedena Hazrat Murshed Ali. The Hazrat asked her husband to inquire of her whether she would recite what might be prescribed for her. Without ascertaining what she would have to recite, she guessed that the reading of the Koran was meant. As she had no faith in the efficacy of the verses of the Koran, she turned her attention to Hindu Jogis. With the permission of the Hazrat her husband took her to Benares, where they met an advanced Jogi named Bhaskharanand Acharaj. When the jogi had ascertained the object of the lady's visit, he said that in this Kolijug (modern materialistic age) one could not perform things which people had done in the Satyajug (ancient golden days) but added that if the Gurujee (meaning the Hazrat) would desire she could gain her object. At last she turned

again to the Hazrat, who directed her husband to teach her to recite 'Allah' when breathing in and 'hu' (i.e. he, the God) when breathing out. In a short time she gained Kashi (lucidity) and began to see the spirits of departed persons. She could not only see the spirits of her deceased friends but talk with them. When she advanced further, she could see the spirits of prophets. She then realised that Hazrat Muhammad was a holier and greater person than Jesus and therefore voluntarily became a Moslem, though she retained her European dress and habits. Obviously His Holiness endowed her with the power of Kashi so that she might become a Moslem according to the desire of her husband who was a devoted Murid (disciple).

3 I know of a graduate who was a Moslem in name as he had no faith in orthodox religion. It may be said to his credit that he was a theist and did not spiritually come down so low as an atheist. At the request of a friend he became a murid of Huzoor, as an experiment to see whether he would gain full faith in Islam, as his friend had assured him. Shortly after being a murid, he wrote to Huzoor that it was sufficient, if he prayed once a day to God, who was his Creator, but he saw no necessity to pray to Him five times a day and even if the prayers were offered there was no necessity for ablution. He further said that he thought fasting as a sin, because whenever he had fasted, he had become ill. Huzoor did not send any reply to the graduate, but wrote to a relative of the graduate that he had placed the guidance of the graduate in God's hands. Gradually

the graduate got almost orthodox faith and began to correspond with Huzoor. Like an expert physician, Huzoor gave such instructions to a Murid which could be easily carried out by him and were beneficial to him. Huzoor directed the graduate to have love of the Pir and to trust him. He also instructed him to practise some simple and efficacious religious exercises, because he had no capacity to do hard work in this matter. The graduate is now on the path to spiritual advancement.

4 Late Moulvi Saiyed Shah Aboul Malik Sahib, Deputy Magistrate and Deputy Collector related, "Once I and some others accompanied Huzoor to Ajmere Sharif on the occasion of the Urs Sharif of the Khwaja Sahib. Every day Huzoor visited the shrine for Fetehekhan in the afternoon and returned before the Maghrib prayers. We also accompanied the Huzoor to the Mazar Sharif. One day while Huzoor was returning to his lodgings, we the attendants were following him in a line behind him, so that none could approach Huzoor suddenly without passing by us. At the time a Majzub looking Shah with long hair came along the road reciting an Arabic poem in a sweet and pathetic voice and passing by us, questioned Huzoor 'Hazrat, in what direction this road goes?' Huzoor replied, 'Shah Sahib, it goes in this direction.' When we reached our lodgings Huzoor entered his closet and instructed me to give tea to the Shah Sahib. Huzoor did not allow any visitor to depart from his place without giving him something to eat and drink, but never I got orders to serve tea to any one. We had also no arrangement to make tea

in our journey, so I wondered why Huzoor had ordered for tea. I was thinking how to make tea, when a Khadem (servant) of the Mazar Sharif came there. Huzoor used to give him something as a reward. At my request this Khadem returned to his house, made tea and brought some to our lodgings. I gave the Shah Sahib the tea and some eatables, but he drank only the tea and did not eat anything else. Shortly after the tea had been served, the Shah Sahib told me that he came there to become a murid and requested me to inform Huzoor of his intention. I entered the closet and submitted that the Shah Sahib desired to become a murid, but Huzoor did not give any reply. I thought that he did not hear what I had said and solicited a reply. Huzoor was a little displeased and said 'I heard what you had said. Why are you anxious for a reply?' I became sorry for my impertinence and came out of the closet. Seeing me, the Shah Sahib inquired what the Huzoor had said. I myself was annoyed, because I felt that for his sake I had incurred the displeasure of Huzoor. Hence I told him that it was not obligatory for him to be a murid of Huzoor and added why he could not get another Pir. The Shah became angry with my reply and retorted angrily, 'Do you think that I, who have spent my life in search of a Pir, do not know Pirs. About six or seven thousand persons called me a Pir and became my murid. You think that among the lacs of people assembled here there are many true Pirs. What can I do? You have got no eyes, so you cannot see. Huzoor bears such signs which none else possesses'. The Shah Sahib then became calm and apologised to

me for his behaviour remarking that he was a man of choleric temper. He then said, 'Brother again inquire from Huzoor about my prayer. He is a king and remains in different moods at different times. He may grant my prayer this time.' Taking pity upon the Shah Sahib, I entered into the closet. Huzoor was pleased to inquire what was the matter. Getting an opportunity, I said that the Shah Sahib was very keen to become a murid. Huzoor replied that he could not be made a murid at once. He should have to live with me for some time." I informed the Shah Sahib what Huzoor had said and added that next morning Huzoor would start for Darbhanga where I was a Deputy Magistrate and requested him to bring his luggage, if any. Hearing this, the Shah Sahib went away and returned in a perturbed state of mind. He said that the Begum of Bulandshahr had sent him there with her men. The men were refusing to let him go away, as they feared that the Begum would punish them if they would return without him. He requested me to help him with my advice. With Huzoor's permission I told him that he might go to Bulandshahr at the time and then could come to Darbhanga and gave him my name and address.

It may be mentioned here that the name of the Shah Sahib was Bahauddin. He was a son of a rich merchant of Bombay. From his boyhood he had a burning love of God and hence his intense desire was to get some Pir who could show to him the unseen Beloved. After his father's death, he left his home in search of a Pir and vowed not to take bread, meat and other usual food till he got a true Pir. Hence in his travels, he lived upon milk or some light

diet In consequence of his ascetism and constant Zikr of God, he acquired Kashf and other powers to a certain extent He could cure the sick and hear the speech of invisible beings. For this reason many persons in Bulandshahr became his murids and the Begum of the place became a believer in him Hence she sent him to Ajmere Sharif but had requested him to return

But he was dying all this time on account of intense love of God Being disappointed, he attempted to commit suicide but he heard a voice to say "Travel and you will get" About this time he met Huzoor at Ajmere and in due course of time he reached Darbhanga and from thence came to Calcutta with Huzoor After a few days' stay in Calcutta, the Shah Sahib (whom Huzoor gave the name of Ajmeri Sah, because he first came to Huzoor there) earnestly requested Mawlana Md Abu Taher Sahib to solicit Huzoor to take his (Ajmeri Shah) baiat murid (allegiance as a murid) as he was burning to be one Shortly after this prayer, Huzoor sent for the shah Sahib and instructed him to read some formula to see what orders were received in the spiritual world At night the Ajmeri Shah dreamt that he should be a murid of Huzoor Before the Shah Sahib had an opportunity to inform Huzoor of his dream, Huzoor himself sent for the Shah Sahib and made him a murid and gave him necessary instructions A few days after this incident, the Shah Sahib again requested Mawlana Abu Taher to solicit Huzoor for giving permission to him (the Shah Sahib) to serve Huzoor like other attendants. When the

Ajmeri Shah observed the asceticism and then went to Bulandsnahr, where he opened a langerkhana and guided the people to the path of God and enlisted them to the Qadiri Order

5 Late Moulvi Obaidullah, teacher of Hassan's Madrasa of Shahpur, a village in Murshidabad, was a learned Arabic scholar. He wrote in Arabic a voluminous book of about 1,000 pages on Fiqah. Huzoor once came to Shahpur on the invitation of his murid Qazi Hassan Ali, the founder of the Madrasa. Then the Moulvi Sahib with his student Moulvi Muhammad Ahsan saw Huzoor and handed over the book to him for his opinion. The book is still in the Qadiri Library at No 22, Khanqah Sharif Lane, Taltola Calcutta. Huzoor saw a few passages here and there and said it was a good book and desired that it should be kept with him for sometime as that he might read it at leisure. Huzoor then said that he was going to Shijgawn, a neighbouring village and requested the Moulvi Sahib to accompany him. The Moulvi Sahib consented, though he looked with disfavour the honours shown to Huzoor by his murids and the expenses they lavishly incurred in entertaining him. The Moulvi Sahib critically observed the daily life led by Huzoor, and thought that none but an Wali could lead such a life. Hence he told his student Moulvi Muhammad Ahsan that he might become a murid provided he gained some spiritual benefit. When Huzoor learned of the desire of the Moulvi Sahib, he said that within three days of his becoming a murid, the Moulvi Sahib would see a brilliant light. The Moulvi Sahib then became

a muni in right earnestness. Huzoor taught him how to sit in Moraqabah (contemplation) and instructed him to do so for an hour or two every night after Isha prayers and recite certain formula. On the third day while he was in Moraqabah, he shrieked aloud and fell down senseless. People fanned him and sprinkled rose water over him. When he came to senses, he became a changed man. Thence forth he talked very little and would frequently sit in 'Moraqabah'. He attained high spiritual advancement.

A few Miracles of Huzoor are given below

1. Late Shamsul-Ulama Mawlana Walayet Hossain, a very learned man was a teacher of the Calcutta Madrasa, Arabic department. At one time he drew a salary of only Rs 80/- a month. The pay was very inadequate for a man of his learning. He approached the authorities of the Education Department for promotion to the higher grade but his attempts were unsuccessful. Once he happened to meet Sir John Woodburn, the then Lieutenant Governor of Bengal, who was an oriental scholar. The Mawlana Sahib spoke to him about the increment of his salary. The Governor took a note of the case of the Mawlana Sahib and sent it to the Director of Public Instruction. In consequence of this note the Director offered to the Mawlana a post on higher pay at Dacca, but he was quite unwilling to go there even on promotion. Hence he requested the Principal of the Calcutta Madrasa, where he was a teacher, to get the transfer cancelled. The Principal said that it could be can-

cancelled if Mawlana Sahib would write to him that he would forego his promotion and would like to remain in Calcutta on the grade in which he was then. The Mawlana Sahib wrote a letter to the effect and his transfer as well as his promotion was cancelled. A few months after this, Huzoor, who was his murshed, came to Calcutta. The Mawlana Sahib then waited upon Huzoor and said that he got no promotion upto the time though he had been soliciting Huzoor for the purpose for a long time. Hearing this statement Huzoor became a little displeased and told the Mawlana Sahib that he had been approaching him as well as high officials for the purpose and remarked that the Mawlana should seek from one door only with tenacity of purpose. The Mawlana Sahib declared that thenceforth he would not go to the officials for the purpose. Huzoor then inquired from the Mawlana what pay he was drawing then. The answer was Rs 80/- a month. Huzoor next inquired what was the next grade and the reply was Rs 100/- Huzoor again questioned what was the next higher grade. The reply was Rs 125/- and in response to a similar question, the answer was Rs 150/. Thereupon Huzoor repeatedly inquired what was the next higher grade but the Mawlana Sahib every time said it was Rs 150/- a month. At last Huzoor was pleased to say that from that month he would get Rs. 150/- a month. About three months after this incident, during the Ramzan holidays, Moulvi Muhammad Ishaq Sahib, a teacher of the Calcutta Madrasa, came to the Mawlana Sahib and congratulated him on his promotion to the grade of Rs 150/.

which was notified in the Calcutta Gazette of that day. Apparently the promotion was given with retrospective effect because when the Mawlana drew his salary he got pay at the rate of Rs 150/- a month from the date on which Huzoor had been pleased to say "You would get Rs 150/- a month from this month"

2 Late Moulvi Saiyed Shah Abdul Malik Sahib, a Dy Magistrate related, 'In 1898, I did not pull on well with the District Magistrate on account of some of his improper orders. He reported to Government for my transfer as punishment. I was transferred to Jessore, which was then a very unhealthy place. Within 17 days of my joining at Jessore I got very high fever and became unfit for work. I was thus obliged to apply for 3 months' leave. Before any orders were passed on my leave application, the Lieut Governor with the Chief Secretary came to Jessore on tour. According to usual practice, I saw the Chief Secretary. He told me that 'your application had reached him but remarked that as I had joined at Jessore a few days ago, I could not get leave so soon. He further added that if I had a mind to be in service I must remain at least for a year and that the bad climate of a station was no good ground for leave. Being thus disappointed I reported the facts of my case to Huzoor and prayed that I might get leave. Huzoor replied, "You should not be depressed. Though the Chief Secretary verbally refused to give you leave, written orders were not passed. If God will, you will get leave soon." In that very week my leave was gazetted.

3 Late Moulvi Afsaruddin Sahib, B A , a Dy. Magistrate, related ' Once when Huzoor was in Faridpur he went out in a boat for excursion I and Moulvi Abdul Ghami Sahib were with Huzoor After we had gone a short distance, Huzoor said that he was getting the fragrance of taburakat (relics of holy persons) from that direction Moulvi Abdul Ghami said that the village of Girda was in that direction and in the house of Mir Madan, of the village, who was a true Saiyed, were some pieces of hair of the Prophet and a jubba (mantle) of Saiyedena Hazrat Ghaus-ul-Azam and some other relics Huzoor said if he came to Faridpur again he should certainly see the relics, if God willed The next day Mir Madan Sahib came to Faridpur of his own accord and desired to be a murid of Huzoor When Huzoor took the Saiyed Sahib's baiat he offered a present of Rs 2|- to Huzoor but Huzoor returned the money saying that Fakir (meaning himself) did not take money from another Fakir (meaning the Saiyed Sahib whose ancestors were Pirs) When the Saiyed Sahib left the presence of Huzoor he regretted that his wife could not be a murid, as Huzoor was to leave Faridpur that day afternoon I informed Huzoor of what the Saiyed Sahib had said with the object that Huzoor might stay in Faridpur for another day Huzoor replied that the Saiyed Sahib should bring his wife, so she too might become a murid I submitted that there was not sufficient time as it would take 6 or 7 hours to go to Girda and return to Faridpur Huzoor replied that I should not think of those matters. Hearing this the Saiyed Sahib left for Girda and came back at 1 p.m. He

could come so soon because in going to Girda he had favourable breeze and at the time of the return journey also the breeze became favourable. Huzoor went to the boat and took baiat from the Saiyed Sahib's wife. Thus she actually became a murid on account of Huzoor's grace, though in the beginning it appeared impossible that she could reach Faridpur timely to be a murid."

4 Late Moulvi Saiyed Siadat Hosein Sahib, father of late Moulvi Saiyed Hasibul Hosein B.A., Additional Inspector of Schools stated, 'I was a Naib of the large property in Bogra belonging to the daughter-in-law of Shah Sabihuddin Abu Saleh of Salar. The daughter-in-law died without any children, so her husband Shah Farhat Ali inherited only half of the property and her aunt Bibi Nurunnesa inherited the other half. The aunt also had no children and as she was not on good terms with her husband, Qazi Alimuddin, she lived with her niece. After the death of his wife, Shah Farhat Ali got Bibi Nurunnesa's share transferred to him by a deed of "Heba-bil-ewaz" in lieu of rupees one thousand, but before the deed could be registered, Qazi Alimuddin saw his wife, apologised to her and took her to his own house. He then induced her to send a petition to the District Registrar (whom he had taught Urdu once) alleging that the document was signed by her without understanding it, because she was given intoxicating drink. The District Registrar called the document from the District Sub-Registrar's file and himself went to Qazi Alimuddin's house and inquired of Bibi Nurunnesa if she had submitted the petition. At first she kept quiet. When she was questioned

again she burst into tears and when questioned for the third time, she said, "yes" The District Registrar refused registration of the document and the judge on appeal confirmed the orders of the lower court. Pleaders of the district courts said there were not sufficient grounds for a revision case to the High Court. About this time, Huzoor (Saiyedena Hazrat Murshed Ali) came to Talibpur, a village in Murshidabad near the villages of Moulvi Saiyed Siadat Hosein and Shah Sabihuddin. Being helpless, Shah Sabihuddin and Moulvi Siadat Hosein saw Huzoor because both of them were murids of Huzoor's father. Huzoor was then a youth of 19 or 20 years. On hearing the facts of the case from Moulvi Saiyed Siadat Hosein and learning that the consideration money of Rs 1000 could not be actually paid at the time and that all eminent lawyers said that a motion would not be admitted by the High Court, Huzoor asked the Moulvi Sahib to move the High Court and added that the motion would be admitted, whatever the lawyers might say. Huzoor further said that they could not expect to win the case, but still he desired that the motion should be filed and affirmed that it would be admitted. Both the persons then proceeded to Calcutta to move the High Court. The Moulvi Sahib showed papers to Mr Mohini Mohan Ghose, Bar-at-Law and other eminent lawyers, but all of them unanimously said there were no sufficient grounds for a motion. The Moulvi Sahib thought that Huzoor, a youngman had rashly said that a motion would be admitted though he had been informed of the opinion of eminent lawyers of district courts. Hence the Moulvi Sahib decided

to leave Calcutta next morning without filing any motion. At night, he saw in a dream a reverend person with shining appearance, telling him that on the previous day he had not consulted any old lawyer and he should do so the next day. For this reason the Moulvi Sahib stayed for a few days more in Calcutta and consulted Babu Durga Mohan Das an aged vakil. He saw the papers and said a motion might be admitted as he would be able to cite a case in support of it. Hence a motion was filed and it was admitted. Hearing of the admission of the motion Qazi Alimuddin came to terms with Shah Sabihuddin and consented to give his son Shah Farhat Ali 12 annas of the property instead of 8 annas and thus the matter in dispute was settled amicably and Huzoor's predictions were found to be true.

5 Late Khan Bahadur Moulvi Muhammad Ibrahim Sahib, B A, Inspector of Schools, stated that while he was posted at Hooghly a patch of white leprosy appeared on his side, so he was much distressed. Sometime after the appearance of this disease, Huzoor came to Calcutta. He had heard of the disease from others and asked the Shah Sahib to show the patch to Huzoor. Huzoor saw it and put his saliva with the end of his finger on the patch and said that it would disappear soon and so it did. The Moulvi Sahib was one of the devoted Murids of Huzoor.

6 Moulvi Saiyed Ahsan Karim Sahib of Jhili, a village in Burdwan, related, "My second son, Muhammad Yasin, once fell ill. As usual I placed him under medical treatment, but unfortunately he grew worse and became bed-ridden. At this time Huzoor unexpectedly came to my village. I consi-

dered this as a divine help and prayed to Huzoor for his recovery. Huzoor replied 'Destiny shall have its course, one must have patience'. I was much distressed by this unexpected reply. I inquired if there was no hope of his life. Huzoor replied that one should not be hopeless of the mercy of God. The next day Huzoor left our village for Mangalkote. I then piteously appealed to Huzoor for some orders about my son. Huzoor replied, "If God will, your son may get well". A few days after Huzoor's departure, one evening all the symptoms which appear before the death of a person were found in my son and about 1 A.M., he was apparently dead. I at once sent a man to Mangalkote to inform Huzoor and my relatives who were then with him of the event. When my man reached Mangalkote, he informed Huzoor of the matter, when His Holiness was coming out of mosque after morning prayers. His Holiness, after instructing my man to wait outside, entered into the closet and said to Moulvi Saiyed Allah Hafez and Mulla Mazhar-us-Subhan alias Sahibjan Mian "Please proceed at once to Jhilu along with the messenger. Saiyed Ahsan Karim's son is sleeping. Please see that people do not bury him taking him to be dead. Take this tabiz (charm) and washing it with water, give the water to the boy to drink when he wakes up". When the Moulvi Sahibs reached my place, they saw that the boy was laid on a mat on the floor and covered with a sheet, as if he were dead. They waited long to see if the boy would wake up of himself, but as he did not Saiyed Allah Hafez Sahib put a part of the water by drops into the mouth of the boy but all fell down from the mouth to the

floor Still he continued the process He had not to do it long when the boy opened his mouth of himself Moulvi Allah Hafez getting an opportunity at once put one spoonful of water into the boy's mouth which he drank All assembled persons involuntarily cried out 'Alhamdo Lillah' (praise be to God) The boy was taken up and laid on the bedstead Gradually he became quite well A group of ants ate a portion of the skin of the ear of the boy That sore remained for a few days and then it healed up. Even now the scar exists "

The above are a few examples of the miracles of Huzoor, who was the Qutb of his time and who could give life to the dead His life, his miracles and his teachings are to be found in an Urdu book in two volumes, named Tazkiratul Mawla by late Mowlana Md Abu Taher Sahib and his miracles have also been recorded in an English book named 'My Huzoor' by late Khan Bahadur Abdul Ghaffar Sahib, Addl Chief Presidency Magistrate, Calcutta

His daily routine of work was itself a miracle. Every evening on the first approach of Maghrib time, he would offer the obligatory prayers with the congregation in the mosque at Khanqah Pak in the third story of No 22, Khanqah Sharif Lane, Taltolla, Calcutta and then he would enter the closet, where he would perform the Sunnat and Nafal prayers and break his fast because he used to observe fast throughout the year After the completion of the prayers, the doors of the closet would remain closed for full two hours, when he would be engaged in Moraqabah (contemplation) and Mushahadah (vision) At the time Huzoor alone would be in the closet and none else.

When the Moraqabah and Mushahidah were over, he would open the doors of the closet and attendants would enter. Just at the time, the Muazzin would cry out the Isha prayer call and Huzoor, after finishing the Sunnat prayers, would enter the mosque and offer obligatory prayers with the congregation. He would then enter the closet again and offer therein the Sunnat and Nafal prayers, but in the month of Ramzan he would offer the Isha Farz, the Sunnat and the Nafal prayers in the mosque for the sake of offering the Taravih prayers with the congregation. After the Isha prayers were over, he would distribute the evening meal to the guests and residents of Khanqah Pak as an act of Ibadat (worship). After this he would read some books or write Persian or Urdu religious gazals, but he would continue counting his rosary while versifying. Two or three attendants were allowed to sleep in the closet at night but they were instructed to sleep with their eyes turned away from Huzoor and not to look at him. About 1 a.m. he would take a few mouthfuls of rice or barley bread and then would walk for a full hour in the mosque. While walking he would count his string of beads. At 3 a.m. he would wake up the persons sleeping in the closet, so that they might satisfy calls of nature, brush their teeth and make ablution and be ready for the morning prayers. On the approach of the time for morning prayers, according to Shafiseet (that is much earlier than the Hanafi time) prayer calls would be proclaimed. Finishing the Sunnat prayers in the closet, Huzoor would join the congregation. After the completion of the obligatory prayers, Huzoor would

again enter the closet and close its door and would remain engaged in Moraqabah and Mushahidah (contemplation of God and His vision) for full three hours. About 8 a.m. Huzoor would open the door of the closet. At the time attendants and companions and those visitors who had obtained previous permission would enter the closet and wait upon Huzoor. At this time Huzoor would also reply with his own hand the letters received by him up to the time. The number of replies was about 15 a day. If he could not reply any one or more letters he would say that "So many replies are due from me. I am in debt to that extent." The door of the closet would be closed again at 9-30 a.m. and would be opened again at 12-5 p.m. at which time the prayer call for mid-day prayers would be proclaimed. Saying the Sunnat prayers Huzoor would come to the mosque and offer the obligatory prayers with the congregation and would again enter the closet where the Sunnat and Nafal prayers would be offered. Some attendants would also enter the closet at the time. At 1 p.m. the door of the closet would be closed again. Huzoor would then be engaged in reading the holy Koran and reciting other things. The door would be opened again at 4 p.m. when the attendants and some companions would enter the closet. The Muazzin would then cry out the Asar prayer calls. After finishing the Sunnat prayers in the closet, Huzoor would enter the mosque to offer the obligatory prayers with the congregation. When this would be over, Huzoor would again enter the closet and the attendants and companions would also be there. At this time the children of the family would come to see Huzoor who would give them some sweets.

and permit them to leave the place. Huzoor would then perform ablution preparatory to the Maghrib prayers and sit in the mosque. At the time every one had access to Huzoor. Those who had any prayer to make would present to him a paper embodying the prayer, others would say in a low voice what they had to say, while all the assembled persons would sit silently and hear a book being read by a Moulvi. Mawlana Md Abu Taher Sahib performed this duty. Usually books on Hadith or Lives of Saints or books on Sufism would be read.

Huzoor would always be with ablution throughout the day and night, but still he would perform fresh ablution prior to every time of prayer. He would also perform every Namaz (prayer) on the first approach of its time. He carried out the above routine with clock like regularity throughout his life whether he was at home or on tour. This was itself a miracle.

Huzoor toured frequently throughout the year. Altogether he would reside in Kanqah Pak (at No 22, Khanqa Sharif Lane, Taltolla, Calcutta, where his wife and children lived) for about three months in a year and he would be on tour during the remaining 9 months. In the beginning he would walk on foot, but later he would travel third class by train wherever there was a railway. In the last part of his life, he travelled, first class by train with good many attendantis and companions, for the sake of the prestige and glory of Islam. Wherever he went he visited all the Mazars in the vicinity. He visited all the Mazars in Behar, Upper India and in West Bengal. He visited Faridpur and the Mazars in the vicinity and Chittagong and the Mazars therein, be-

cause visit to Mazars was a Sunnat He several times visited the Mazar Sharif in Ajmere Once a Khadim of the Mazar approached Huzoor and desired to know Huzoor's object so that he too might plead before the Kwaja Sahib to grant Huzoor's object Huzoor replied that he had no particular object in visiting the shrine, but he came there simply to recite Fatiha (the opening verse of the Koran), as the Khawja Sahib was a great saint To visit the saints was to please God, because they were the dear children of God

Attributes of a Qutb like Huzoor could not but be perfectly good He led a very simple life There was no carpet in his Hujra or closet He sat on a deer skin A reed mat would be spread for a visitor whether he were a peasant or a prince Huzoor would get up and perform Musafeha (a kind of hand shaking) with a visitor, whether he were rich or poor and would give him a seat by his side One pirahan, one Arabi-aba (a kind of sleeveless long shirt) and a pair of lungis ordinarily formed his dress He would not give them to the Dhobi for washing, but his attendants would clean them perfectly well When he would give the pirahan to an attendant for washing or mending he would wear the Arabi-aba temporarily One devoted Murid suggested that if Huzoor had two pirahans instead of one, it would be more convenient to wash them or mend them Huzoor was displeased with the suggestion and said that he would make two if the murid could give a guarantee that Huzoor would live till one was torn Huzoor was so particular in obeying Shariat (Muhammodan Law) that he would not take refined sugar, because bone

charcoal, the purity of which is doubtful according to Shariat, was used in refining it. He would not also take biscuits and loaves of bread for making which toddy had been used.

Once a student, residing in the Khanqah at Midnapur, where the relatives of Huzoor resided, got small pox. The care takers of the Khanqah removed him to a lonely house in the vicinity. Hearing of the incident Huzoor went to the Khanqah and removed the student in a carriage to Ishtrigunj and kept him in his Hujra Pak (closet) where he was observing chillah and tended him personally. The student died after a few days.

Once Huzoor toured in Upper India with only one attendant named Gholam Sobhani, who got cholera in a certain place there. Huzoor with his hands frequently cleared his stool and vomit and changed his lungi. The man entreated him with folded hands not to do the act of removing the stool and the vomit. Huzoor replied, "Hear Gholam Sabhani, this place is not Calcutta. It is in Upper India. Here servants can be had on Rs 3/- or Rs 4/- a month. At a small cost, 3 or 4 servants can be engaged for tending you. But if I do so, I shall not discharge the duties of a companion. Had I been ill, you would have done the same thing, which I am doing now."

On one occasion a leper of the district of Murshidabad came to see Huzoor. He had ugly and dangerous sores all over his body. When he entered the closet, Huzoor got up according to his usual practice and embraced him. Then he made him sit by himself. Huzoor next patiently heard what he had to say, and all the while the man's hands were into Huzoor's

hand Huzoor did not feel any repugnance and hence his appearance did not disclose the least sign of disgust or displeasure

Huzoor's income from voluntary presents was considerable. He would not ask any present. On the other hand, he refused presents from many. Umrau Begum, a lady of the Tolligunj Mysore family had no children. But late prince Bukhtiyar Shah and his cousin were her nephews and legal heirs. As she was not fond of the nephews, she through her agents requested Huzoor to accept her property, which was of considerable value, as a present, but Huzoor refused the request. At last she herself came to Khanqah Pak which now bears No 22, Khanqah Sharif Lane and tried to persuade Huzoor to accept the present. Huzoor replied "How can I take the property when you have legal heirs? However, you will get the same merit, as if you had actually given the property to me." Huzoor himself did not touch money. One person was appointed to keep the purse and spend it. Though Huzoor's personal needs were almost nothing and though simple food and dress were given to the members of the holy family, still the monthly expenses were about Rs 2,000/- Every month allowances to the extent of about Rs. 200/- would be sent by M Os to needy and deserving persons. Many students, whether of the Calcutta Madrasa or of English schools acquiring modern education, got their food at Khanqah Pak. Persons of all creed could see him in the mosque. Once a Hindu from upcountry saw Huzoor in his Calcutta mosque. He was in distress at the time and got Huzoor's help and was consoled.

Professional beggars would not be disappointed. The attendants would give them a few pices or annas as the case might be. In deserving cases Huzoor would pay Rs 500|- or Rs 600|- at a time. If there had been no money in his fund, he would still help a man with money borrowed for the purpose. Once Rs 600|- was paid to late Moulvi Farid Hosein because his creditors had insulted him as he had no means to pay. On another occasion Rs 700|- was paid to late Munshi Abdul Hai. Once Huzoor requested late Mawlana Md Abu Taher to pay Rs 300|- to a Saiyed Sahib out of Huzoor's fund. The Mawlana Sahib replied that there was not sufficient money in Huzoor's fund. Huzoor was much concerned to learn this fact. At last, on the suggestion of the Mawlana Sahib the same was borrowed and the Saiyed Sahib was paid.

Huzoor was a great lover of books. He would buy every important new book, whatever might be its price, from the book shops all over India and also from shops in Beirut, Egypt and other places. He would also take at a considerable cost copies of important manuscript books of which printed copies were not available. Every day between afternoon and evening prayers one of the books would be read before him in an assembly which was accessible to any one. He added many books to the Qadiri Library at No. 22 Khanqa Sharif Lane, Taltola, Calcutta. It is one of the largest libraries of Arabic, Persian and Urdu books in Bengal. Huzoor made a waqf of the library. He composed an Urdu Dewan of religious ghazals, that is, the gazals (odes) relate only to Hamd (God's praise) Naat (eulogium of the Prophet), Manqabat (virtues of recognised holy persons) and to sub-

jects of Sufism The Manqabats are in respect of Hazrat Ali, Hazrat Fatimatuz Zahra and Saiyedena Imams Hasan and Hosein and Saiyedesna Hazrat Ghaus-ul-Azam The gazals relating to the last mentioned Hazrat predominate, because Huzoor was a thorough ashinq (lover) of the Hazrat.

Translation of a few couplets from the Dewan Pak are given below:—

- i. It is not merely from the nightingles that I
have heard the name of God,
What ever bud blossomed in the garden
cried forth the name of God
- ii. In my Dewan is written from page to page
In places, from beginning to end, the name
of God
- iii. God the Great calls you beloved
Among the meanest and the highest you
are the best Beloved
- iv. Amongst the creation why should not my
Beloved be matchless
O God! Your Beloved is my Beloved
- v. In the whole of God's creation, he alone is
Beloved
By God! such a beloved has never
been created

Some gazals out of it are read in the four Ghausia Mowlud Sharifs (ie accounts of the birth and virtues of Saiyedena Hazrat Abdul Qadir Jilani) held on the 9th, 11th, 17th and 27th of every month in the mosque at Khanqah Pak. It is a master piece in Urdoo

literature and deserves the same position, as Mosnavi Room and the Dewan of Hafiz hold in Persian literature. It is inspiring even to-day hundreds of murids of Huzoor and others.

VESAL SHARIF OF HUZOOR

Walis do not die. They simply pass from this world to next, whence they take better care of their murids than what they had been able to do in this world. They depart from this world with more pleasure, than one feels in a transfer from one house to a better furnished and more comfortable house. Once in the month of Shaban 1318 A. H. Huzoor got fever. According to his usual practice, he did not take any medicine. The fever subsided of itself, but his kidney was affected by it and he got dropsy. His body was swollen and the disease became very painful far about a month. A devoted murid entreated Huzoor to take some medicine which a physician might prescribe. But he refused the request saying that the time then fixed for his vesal could not be changed. Huzoor became so weak that he would lie down in bed even in day time, though ordinarily he would not lie down either in day or at night. Huzoor suffered excruciating pain with the patience of Hazrat Ayyub and would not express it by any words or even by any sign. Once late Mawlana Md. Abu Taher Sahib inquired from Huzoor how he was feeling. Huzoor was displeased and replied "Your question is improper. If I tell the truth, it would be a complaint against God. It would also not be proper, if I do not tell the truth." The Mawlana Sahib

become repentant for putting an improper question and went home. Huzoor perceived that the Mawlana was mentally hurt. In spite of his illness, Huzoor wrote the following short note with his own hand:—

My Dear, Allaho Akbar, at night, I was very restless. In Urdu I inquired (of God). "Shall this Fakir be put to the agonies of death?" In Urdu came the answer, "Am I your enemy? I am writing to you the following eleven lines in lieu of the agonies with which you have been afflicted—All your friends, your companions and your descendants are pardoned" - My dear, preserve this my last letter. Publish it after my demise. There are many other things which I am carrying to the grave.

From the evening of 27th Shawwal, Huzoor became quite well. Only the swelling remained. He sat up with closed eyes and remained in contemplation of God and performed the Zikr of "Allah-hu" silently in breathing in and out. He cheerfully and eagerly waited for the appointed time, which was known to him to the minute. At times, he opened his eyes to give necessary instructions. Once he instructed that some one should be sent to Howrah Railway Station to arrange for a truck to carry his coffin to Midnapur. On another occasion he asked late Munshi Karamat Hosein to bring the things necessary for his journey. The Munshi Sahib was about to bring the thing which Huzoor would usually take with him on tours. At this Huzoor smiled a little and told late Mawlana Abu Taher Sahib that the Munshi might bring his (Huzoor's) shoes as well to make complete all things necessary for tour. Huzoor then turned to the

Munshi and said "I shall soon depart from this world, which is also a sort of journey Bring that bundle in which is my shroud and some sacred things which are to be shown to Mawlana Sahib, other-wise how could he know what things are to be placed where?" It may be mentioned here that Huzoor got his own shroud sewed and washed 15 years before his demise When the shroud and sacred things were brought and shown to the late Mawlana Abu Taher Sahib and others, Huzoor again closed his eyes and sat in Moraquabah (contemplation) At last Huzoor opened his eyes cheerfully Apparently it seemed as if he was wistfully looking at some one and placed his hands on his chest, as one does in prayers or in embracing another. At this time his holy soul cheerfully passed from this physical plane to to the higher spiritual plane, illustrating the fact that death to a Wali really is like the passing from one place to a better one

The end was a glorious one There was no fear or perplexity, but on the other hand confidence eagerness for union and cheerfulness prevailed It took place in Huzoor's Hujra Pak in the Khanqah Sharif at No 22, Khanqah Sharif Lane, Taltola, Calcutta, at 2-11 A M of Sunday, the 27th Shawal 1318 (i.e 17th February 1901).

The holy body was buried by the side of the Mazar Sharifs of Huzoor's parents The three Mazar Sharifs are in a high and beautiful room of moderate dimensions with a conspicuous dome on the top Huzoor's sepulcher is a marble structure with an exquisitely beautiful marble canopy Attached to the Mazars is a mosque and also a pucca

rest house for pilgrims where they rest free of any charge and some of them get free food also. The Mazars are visited by many persons of all creeds and from all parts of India, on account of the Facr (grace) which emanates from the Mazar Sharifs and many of the visitors gain their objects. The Mazar Sharifs are on the Mazar Sarif Road, Midnapur.

Every year on the 5th of Falgoun or 17th February an urs sharif of the Huzoor according to solar year is held in the mazar sharifs when pulao is distributed free of charges among the visitors and others. A mela or fair is also held there in this connection, which is gradually expanding every year. Some railway companies grant concessions for the urs sharif and the mela. Another urs sharif of the Huzoor is held annually at Khanqah Pak, at 22, Khanqah Sharif Lane (formerly 22, Gardner Lane), Taltola, Calcutta when about 3,000 persons are sumptuously fed. This urs sharif is according to the lunar year. An Urs Sharif of Saiyedena Mawlana Hazrat Mohiuddin Abdul Qadir Jilani (peace be on him) is held annually on 11th Rabi II, at the Khanqah Pak when almost the same number of persons are fed.

END

APPENDIX (a)

MIRACLES OF THE SUFIS

The Sufis in the course of their progress towards the attainment of vision of God automatically gain miraculous powers but all of them do not get the same degree of these powers. Only a few of the highest class among them, who attain the stage of "Kun fa Yakun" (Be, and it becomes) can perform any miracle which he desires. It is they who can bring back the dead to life and perform marvellously miraculous things. The Sufis do not consciously try to acquire miraculous powers, because such an attempt would be an actual veil to vision of God. Hazrat Bayazid once said "During my novitiate, God used to bring before me wonders and miracles but I paid no heed to them; and when He saw that I did so, He gave me the means of attaining Knowledge of Himself"(b). Similarly Hazrat Junayd used to observe that "Reliance on miracles is one of the 'veils' which hinder the elect from penetrating to the inmost shrine of the Truth"(c).

(a) This appendix is Chapter VI of my unpublished book named "A short outline of Practical Sufism"

(b) & (c) These passages are quoted from page 131 of the *Mystics of Islam* by R. A. Nicholson

It may further be said that Sufis do not work miracles to glorify themselves. As a matter of fact they do not set much value to miracles and refuse to exhibit them when requested to perform one. Once people said to Hazrat Abu Said "So and so walks on water." He replied "It is easy enough, frogs and water-fowls do it." They said, "So and so flies in the air." "So do birds and insects," he replied. They said "So and so goes from one town to another in a moment of time." "Satan," he rejoined, "Goes in one moment from the East to the West. Things like these have no great value." (d) When requested to show a miracle, Hazrat Abu Said not only rejected the request with the remark that his Pīr Hazrat Abul Abbas had once refused a similar request, but added, "When God makes a man pure and separates him from self-hood all that he does or abstains from doing, all that he says and all that he feels becomes a wonderful miracle" (e).

The Sufis exercise their miraculous powers when absolutely necessary to do so for the benefit of distressed persons, but even then they take care to conceal the miracles. In some cases they show miracles to particular persons to make them firm in their faith.

The late Moulana Muhammed Abu Tahir, Professor of Arabic and Persian, St. Xavier's College, Calcutta and author of many books, once dreamt that his father-in-law's daughter would soon die. On

(f) This miracle has been recorded in *Tazkerat-ul-Mysticism* by R. A. Nicholson

a previous occasion he had a similar dream respecting another relative which had turned out to be true within a fortnight. Hence he became very much distressed because he understood that his wife (who was upto the time the only daughter of his father-in-law) would soon die. He informed Hazrat Mowlana Murshed Ali al Qadiri of his dream and of his own fears caused by it. To console the Mowlana, His Holiness replied that the dream was a true one but the Mowlana's interpretation of it was not correct. To conceal from the public his knowledge of future events, His Holiness did not give out the true meaning of the dream but simply observed that in due course the correct interpretation would be obvious to all. A few months later, a daughter was born to the Mowlana's father-in-law and the baby died within a few days of its birth. It was then seen that the dream was true but in a different sense (f).

A highly educated European lady had a yearning to see the spirits of two deceased friends of her school days. With this object, she had approached devout and pious Christian Clergymen so that her desire might be fulfilled. She acted according to their directions but the prescribed religious exercises bore no fruit. Next she approached the Theosophists and assiduously performed the courses prescribed by them, but with no better result. She was then told that for the attainment of her object mere

(f) This miracle has been recorded in *Tazkerat-ul-Mowla* Vol I by Mowlana Md Abu Tahir

performance of religious exercises was not sufficient, one's temperament has much to do in the matter and her own temperament was not suitable. Being thus disappointed, she through her husband approached His Holiness Hazrat Murshed Ali. The Hazrat asked her husband to inquire of her whether she would recite what might be prescribed for her. Without ascertaining what she would have to recite, she guessed that the reading of the Koran was meant. As she had no faith in the efficacy of the verses of the Koran, she turned her attention to Hindu jogis. With the permission of Saiyedena Hazrat Murshed Ali, al-Qadri al-Hasani wal-Hoseini her husband took her to Benares, where they met an advanced jogi named Bhashkaranand Acharaj. When the jogi had ascertained the object of the lady's visit, he said that in this Koli-jug (modern materialistic age) one could not perform things which people had used to perform in the 'Satya-jug' (ancient golden days) but added that if Gurujee (meaning Hazrat Murshed Ali) would desire she could gain her object. At last she turned again to His Holiness Hazrat Murshed Ali, who directed her husband to teach her how to recite 'Allah' when breathing in and say 'hu' (hu i e, Allah) when breathing out. In a short time she gained Kashf (Lucidity) and began to see the spirits of departed persons. She could not only see the spirits of her deceased friends but talk with them. When she advanced further, she could see the spirit of Prophets. She then realised that Hazrat Muhammed was a holier and greater person than Jesus Christ and therefore voluntarily became a

Moslem, though she retained her European dress and habits. Obviously His Holiness endowed her with the power of Kashf so that she might become a Moslem according to the desire of her husband who was a devoted Mu'rid (disciple) (g)

Critical persons do not accept the truth of the anecdotes of miracles performed by the Sufis, because in their view the anecdotes are not supported by reliable evidence. It is true that credulous disciples and admirers of the Sufis have given currency to many anecdotes of miracles on hearsay evidence or even drawing on their imagination. Excluding such cases, which are many in number, there are still several cases of genuine miracles. Here again persons of materialistic turn of mind would not believe these miracles as they are beyond the scientific knowledge of their generation. But what may be miracles of one generation may be proved facts of next generation. For instance about three quarters of a century ago scientific men would not believe instances of clairvoyance or of telepathy (*i.e.*, thought transference from mind to mind without the use of any apparently known organs of sense) or of telekinesis (*i.e.* movement of objects without apparent or normal contact). But the society for Psychical Research has proved the truth of these phenomena.

An instance of Clairvoyance on the part of Swedenborg a mystic, has been recorded by the great

(g) This miracle has been recorded in Tazkerat-ul-Mowla Vol II by Mowlana Md Abu Tahir

philosopher Kant Swedenborg rose perturbed from the dinner table as he became aware of a great fire in his native town of Stockholm, which was 200 miles off from him at the time He remained perturbed for an hour or two When he became quiet he assured his friends that the fire had been extinguished, before it could reach his home The incident was verified in a day or two

Here is an instance of spontaneous telepathy Mrs Arthur Swirn was awakened by an imaginary blow on her mouth at the same time as her husband sailing on Lake Coniston before breakfast was struck in the mouth by the swing of the tiller (h)

There is strong and reliable evidence to prove that the Sufis possess Kashf, that is, the power of perceiving hidden events as well as future events Thus Kashf includes clairvoyance and thought-reading Dr R A Nicholson, LL D, the great Arabic and Persian scholar, observes " That Mohammadan saints have often been thought-readers seems to me beyond question whatever doubts one may feel as to the great part of evidence preserved in their legends(1) Hence there is not much room to doubt those miracles that are due to Kashf, telepathy and tele-

(h) These anecdotes of clairvoyance and telepathy have been recorded in the Chapter (written by Sir Oliver Lodge) on Psychic Science, Pages 401-420 of the Outline of Science by J Arthur Thomson The same chapter briefly deals with clairvoyance, telepathy, telekinesis and similar subjects

(a) Quoted from pages 32-33 of Studies in Islamic Mysticism by R A Nicholson

kinesis It may be said here that most of the miracles of the Sufis are due to Kashf and telepathy.

Two instances of miracles viz one (due to Kashf) relating to the dream of late Mowlana Abu Tahir and another (due to telepathy) relating to the acquisition of Kashf by a European lady have been recorded previously in this chapter A few more miracles of the kind are given below

Shaikh Abul Hasan bin Ali Taher narrated "Once I and a friend of mine reached Baghdad after a pilgrimage We had nothing with us except a knife, which we sold to purchase rice The dish did not turn out palatable to us nor did it satisfy us We then proceeded to hear the sermon of Hazrat Ghaus-ul-Azam As soon as we sat down, His Holiness stopped in the course of his preaching and observed 'Two pilgrims have come to Baghdad They had nothing with them except a knife, which they sold and purchased rice But they did not relish the food nor were they satisfied' When the sermon had been finished, the Hazrat asked some one of his servants to spread a table cloth I then inaudibly inquired of my friend what he would like to eat He replied in a whisper that he would like to eat flesh of patridge boiled with wheat I myself liked to eat honey The Hazrat asked his servant to bring these very things The man placed the flesh of patridge in front of me and the honey before my friend The Hazrat again asked his servant to place the honey before and the flesh before my friend At this I could not control myself further

I cried out and hurried near the seat of the Ghaus. He said to me "You preacher of Egypt are welcome" I submitted how that could be as I could not even correctly read the opening verses of the Koran. His Holiness rejoined that he was commanded to say so. Henceforth Shaikh Abul Hasan began to take lessons from the Hazrat and in one year learnt as much as others take 20 years to master. He then began to preach in Baghddad and sought the permission of the Hazrat to go to Egypt. The Hazrat gave the permission and said to the Shaikh that at Damascus he would find the Guzz assembling there in order to attack Egypt for its conquest. The Hazrat further told the Shaikh that he might inform the Guzz that they would not be successful this time but would be successful when they would attack the country again. The Shaikh gave the information to the Guzz and proceeded to Egypt. There he saw the Egyptian king making preparation to repel the attack. The Shaikh told the king that he would be successful in the coming struggle with the Guzz. Things happened according to the prediction. When the Guzz were repelled, the Egyptian king gave a large sum of money to the Shaikh and made him his confidential adviser, but when the Guzz attacked Egypt the next year, they were successful. They also gave the Shaikh a large sum of money, who thus got one lac and a half gold dinars from the two states (j)

(j) These miracles are to be found in Qalaydul Jawahir

When the fame of Hazrat Abdul Qadir was at its height in Baghdad, one hundred learned doctors of Muhammadan Law proceeded in a body to the Hazrat with the object of testing him. They had conspired among themselves that each of them should put a difficult question to the Hazrat on scientific and other subjects. When they reached his place and sat down, the Hazrat bent down his head a little and remained silent for a while. Then a ray of light, which became visible to a few persons only issued forth from his mouth and passed over the heart of all the doctors, making them bewildered. All of them cried aloud and tore their own garments and proceeding to the platform where the Hazrat was seated began to rub their heads at his feet, because each of them had forgotten whatever he had ever learnt. The Hazrat embraced each of the doctors who became quiet as soon as he was embraced, because he got back his previously acquired knowledge with the embrace. When all the doctors became quiet, the Hazrat gave such answer to the intended question of each that the doctor himself could not give (k).

When Hazrat Abu Said was at Nishapur, the Karramis (who interpret the Koran most literally) led by Abu Bakr Ishaq and the Ashab-i-ray (liberal theologians) and others led by Qazi Said had been scandalised by the singing of verses in his company for the inducing of ecstasy and by the supply of luxurious food to the Sufis. They had drawn these

(k) This miracle is to be found in Qalaydul Jawahir

charges against him and sent a petition to the court of Ghazna. This petition had been returned back on a Thursday authorising the leaders of the Shafites and Hanafites to try the case and punish the offenders according to law. At this, the enemies of the Hazrat became jubilant and fixed the next Saturday for the trial of the Sufis, when they would be put to the gallows.

Most of the Sufis were distressed by the news, but they did not dare to inform Hazrat Abu Said of the threatened trial and the impending dire punishment. In the afternoon of that very Thursday the Hazrat asked his steward to prepare a good feast for the Sufis to be served about the noon of next day in the Juma Mosque. A lamb's head and other things were to be served to each Sufi. After the dinner had been served Qazi Said exclaimed "Let them eat roast lamb's head, for to-morrow their own hands would be devoured by crows." Abu Bakr remarked "Let them grease their bellies to-day for to-morrow they would grease the scaffold." After the feast had been over, the Hazrat and the Sufis performed their juma prayers under the leadership of Qazi Abu Said. After the salutation (Salam) had been over, the Hazrat rose and departed without waiting for the sunnat prayers. The Qazi faced towards the Hazrat as if to question him why he had omitted the sunnat prayers, but he felt as if the Hazrat were a hawk and he (the Qazi) were a sparrow to be destroyed by the hawk. He thus gave up the idea of the threatened trial. About the evening of the same Friday the Hazrat instructed

his steward to buy 10 maunds of cake from a particular shop and ten maunds of raisin from another shop and to give them to Abu Bakr Ishaque with the request that he should break his fast with these. At this Abu Bakr was awestruck, because while proceeding to the Juma mosque, he had seen the cakes in a shop and the raisin in another shop and had desired to buy them for breaking his fast with them, but on returning home he had forgotten all about them and had not told any one of his desire. Hence he too joined with Qazi Said in not proceeding with the proposed trial and thus the Sufis peacefully continued in their religious practice (1). Below is given two instances of miracles involving telekinesis. On one occasion Avicenna visited Hazrat Abul Hasan Khuṭṭabī and at once began to speak on an abstruse subject. Being bored by the talk, the Hazrat left the place saying that he had to mend the garden wall. As soon as he climbed on to the top of the wall, his hatchet fell from his hand. Avicenna ran to pick it up, but before he could reach the place the hatchet rose of itself and came back into the hand of the Hazrat. At this Avicenna became a believer in Sufism, though at a later period of his life he abandoned it for philosophy (m). Hazrat Abu Bakr Warraq related the following story —

Hazrat Muhammad bin Ali handed to me some of his writings with the request that I should throw

(1) This miracle is to be found in pages 28 to 32 of *Studies in Islamic Mysticism* by R. A. Nicholson.

(m) This story is to be found in the *Mystics of Islam* by Nicholson (Pages 145-6).

them into the Oxus. I had not the heart to do so, but placed them in my house and came to him and told him that I had carried out his orders. He asked me what I had seen. I replied 'nothing'. He said "You have not obeyed me, return and throw them into the river." I returned, doubting the promised sign, and cast them into the river. The waters parted and a chest appeared, with its lid open. As soon as the papers fell into it, the lid closed and the waters joined again and the chest vanished. I went back to him and told him what had occurred. He answered "Now you have thrown them in." I begged him to explain the mystery. He said "I composed a work on theology and mysticism which could hardly be comprehended by the intellect. My brother Khidr desired it of me and God bade the waters to bring it to him." (n)

The miracles of the Sufis are not limited to the phenomena of clairvoyance, telepathy and telekinesis. They are as numerous as the desires or necessities of life, for instance, conversing with animals and plants, healing of diseases, producing food or drink, changing earth or stone into gold or precious stones, injuring or killing a person or animal by a word or gesture, appearing in various places at the same time, rain-making or stopping it, walking on water, flying in the air, and bringing the dead to life. It is possible to explain a few of these miracles by the theories of faith-healing, hypnotism and the like.

(n) Quoted from Page 142 of the translation of *Khask-al-Mahjub* by R. A. Nicholson

but persons knowing only the laws of natural sciences will not believe the marvellous miracles. They will even go further and declare them to be impossible. But the Sufis can perform the miracles on account of their spiritual perfection or perfection of the soul. Material sciences are out of court in such matters. It is open to any one to perfect his soul and if he succeed in it the secrets of miracles will be revealed to him. But brilliant and dazzling as the goal is, the path is extremely difficult. Lacs of persons fail where one succeeds. A few of these astounding miracles are related below.

Jesus Christ used to cure the born blind and the leprous. He also used to make earthen figures of bird and by breathing upon them used to make them live birds with the permission of God. He also used to give, with the permission of God, life to the dead. Among the followers of Hazrat Muhammad, some eminent saints had done similar things. Hazrat Abu Hasan Ali-al-Qarshi has related the following miracles —

Once Abu Ghabib bin Ismail, a merchant of Baghdad came to Hazrat Abdul Qadir Jilani and said "O Hazrat, your ancestor the holy Prophet has laid down that if one be invited, he should accept it. I beg to invite your Holiness to my house. The Hazrat replied that he would accept it, if permitted. Then His Holiness hang down his head and remaining silent for a short time, looked up and replied "Yes". His Holiness rode on his animal and proceeded to the house of the merchant, while Hazrat Ali Bin Hiti supported the right stirrup and

Hazrat Abul Hasan Ali the left When they reached the place, they saw that the chief Pirs and the learned and the illustrious men of Baghdad had assembled there After Hazrat Abdul Qadir had taken his seat and a table cloth had been spread on which different kinds of food had been placed, two men brought a big and heavy basket which was placed at the lower end of the table cloth. Then the merchant requested His Holiness to partake of the food, but His Holiness kept silent with his head bent down and neither ate himself nor asked anyone to do so His Holiness requested Hazrat Ali Bin Hiti and Abul Hasan to open the basket in which the merchant's son, (who was a born blind, paralytic and leprous child) was found His Holiness addressing the child said "Get up and be all right" The child got up and ran and all his defects were gone and seeing this the assembled persons began to cry aloud In the confusion that followed the incident, His Holiness quietly left the place without eating anything(o)

Abul Hasan Ali bin Abdullah and others have vouchsafed for the following miracle.—

Once a woman came to Hazrat Abdul Qadir with her son and said "This son of mine has a particular love for Your Holiness I give up my right as a mother and make him over to Your Holiness" The boy was instructed to practise asceticism and tread the path of the Sufis. After sometime the woman came to see her son and found him pale and lean on account of hunger and keeping up nights The boy was then eating pieces of bare

they bread without any thing else to make them
 'able The woman, after she had seen her son,
 eded to His Holiness and finding before him a
 ' in which were the bones of a fowl, the meat
 o. "which His Holiness had eaten, said "Your
 Holiness eat fowls and give my son only pieces of
 ba^{ee} barley bread" At this His Holiness put his
 hand on the bones and said "Get up with the per-
 mission of God" Immediately a cock stood up and
 began to crow His Holiness then said to the
 woman, "Your son might eat fowls, when he would
 be able to revive dead ones." (p).

(o) & (p) These miracles are to be found in Behjatul
 'Asrar.

Printed by MR. S. H. KHAN, M.A.
at MODERN REPRODUCTION Co.,
58, UPPER CIRCULAR ROAD, CALCUTTA.

