

Dr. P. S. Virdi



HAZRAT
MIAN MIR
AND THE
SUFI TRADITION



by
GYANI BRAHMA SINGH 'BRAHMA'

PUBLICATION BUREAU
PUNJABI UNIVERSITY, PATIALA

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*Mir Mohammad is the pathfinder
For all the Aulia of the Age,
He shall be supreme till the silsilah abideth;
Silsilah Qadri in God's directive
Shall be commanding others
So long the universe endureth.*

— Dara Shukoh (Original in Persian)

PREFATORY NOTE

I had the privilege of having an association with the God-oriented souls from my very early age and this imbued my life with spiritual inclinations. I developed a contemplative mood. During my school and college days. I very often repaired to seclusion in the natural nakedness, sitting and enjoying some moments of solitude on the lush green grass under cool shrouds of the fragrant shades of *sheesham* and mulberry trees beside the bank of the undivided Punjab's Upper Baari Doab canal cascading down the snow clad summits of the ancient Himalyas and permeated the *Panchal Desh* where once the Vedic *rishis* and the Buddha *bhikhshus* chanted their songs of love and wisdom.

This water course passed adjacent to my ancestral agricultural fields and irrigation wells which I often drove and tended our mango trees during many long summer vacations. The hissing and gurgling waters of the canal mingling with the rhythmic sound of the persian wheel induced in me a state of ecstasy Here in this topography, in the village of Ibban Khurd founded by two brothers Dulla and Kulla, military commanders of the Khalsa army, I was born on September 12, 1906 though my grandmother said, It was *Haar*, the hard summer. Ibban Khurd takes just a distance of three miles from the holy city of Amritsar, spiritual capital of the Sikhs. I was named "Brahmo", probably linking it with my father and uncles returned from Burma, now known as Myanmar the land of Buddhistsava.

Leaving the Khalsa College, Amritsar in 1929, I joined as a storekeeper in the erstwhile Bombay Baroda and Central Railway, which was later named Western Railways in 1951, after my father and uncle just then retired from railway service. I ,

retired as a gazetted officer in 1961. My late lamented consort Sardarni Harbans Kaur spared no pains to see our five children— three daughters and two sons grow in their educational and professional careers. Three of them left their motherland to fend for their ambitious lives in the alien lands while two daughters are happily settled with their highly placed doctor spouses here I settled in Ajmere. The sacred Guru Granth Sahib is my permanent and inalienable companion and refuge. A verse or two of the sweet *bani* on my tongue and God's Name in my heart keep my old frame spiritualised unendingly.

For the last quarter of the century I have kept myself engaged in a number of social and religious activities along with the indepth study of world faiths. This helped my produce half a dozen books and over 12 dozens of articles, prose and verse, in four languages— English, Punjabi, Hindi and Urdu, for the national and foreign press. My collection of spiritual poems— *Gallan Paar Dian* (The Things Beyond) was reviewed as a highly scholarly work by the Guru Nanak Dev University, Amritsar and was approved by Punjabi Academy, Delhi for its affiliated institutions. With the loving counsel of my late lamented friend Sardar Shamsheer Singh, Ashok, I adopted my pen name as "Brahma"— the servitor of Eikankaara—Guru Nanak's I ONKAAR, the ONE ABSOLUTE.

To know and to know more what is veiled behind the dazzling brilliance of Yoga Maya - worldliness, and to probe and to understand what is vital to assist man to catch back to his source Yoni-God, is the violent urge and appetite of man since time immemorial. And to assess the quantum of human energy, time and value expended on this study is an exercise in futility. However, the scriptures are the true haadi-guide to enlighten man for the satiation of this appetite.

Hiranmayen Patrena Satyasayapihitam mukham.

TatwamPusnapavrnu Satyadharmaye Drishtaye.

(The face of Truth is veiled in the brilliance of worldliness. Therefore O Pusan Lord, for the vision of the Satyadharma truthfulness unveil the cover of ignorance.)

Equally as the religious disciplines of *Bhakti*, mysticism, *Sirriat Sirosh*, *Rahaswaad* or *Gurmat* are other nomenclatures of *Taasawwuf* or Sufism and the truthful narration of the esoteric aspect of the life of a Sufi *dervesh* counsels sequential scriptural references. Initially I involved all the principal faiths of the world in the life sketch of Hazrat Mian Mir to make it of wider interest and utility for the intellectual and scholarly readership, but later to make the study more specific, I preferred to concentrate on Sufism.

Apart from the saint's inseparable doctrinal and sufistic links with Islam his life was very much concerned with conciliatory efforts conjoined with indefatigable endeavours of the Sikh Gurus to bridge the widening gulf of religious intolerance between the rulers and the ruled—Islam and Hinduism. Because of the congruity of the common approach, while raising the Hari-Mandir (Golden Temple)- Guru Arjan Dev, the fifth Guru of the Sikhs approached his spiritual friend Hazrat Mian Mir of Lahore to grace the foundation laying of this sacred place.

Though this brought the saint much closer to the Sikh faith, yet the Sikh chronicles lacked factual knowledge of even the basic historicity of the saint's nativity, sufi order he belonged to, the love and reverence his co-religionists and the Mughal royalty entertained for him.

The scriptures of all faiths are treated as revelations and composed by God-Chosen people with powers and abilities imbued in them by Him. Due deference from sister faiths thus becomes their prerogative with a view to fostering love and communal harmony. They need to be acknowledged as teachings which God wanted to put in them from time to time— "In the language of the common people," (Quran XIV-4). Their reading has been stressed by all men of wisdom and vision.

The scriptures should not be made weapons of dialectical warfare. They need to be treated as a gate opening on the whole world of spiritual and ethical reality and experience. The Holy

Qura'n warns against disrespect to the mode of worship of other faiths :

“Wa Laa Tashubbul Lazeena Yadoona Min Doonil Laaha
Fayasubbul Laahe Adwam Be Ghaire Ilm.” (*Qura'n* VI-109)
(Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance).

The scriptures should be accepted as mother of innocent child. When the child stumbles, like mother they lift the misguided and the ignoramus to put him on the straight path.

Scriptures of all faiths validate that human emotions and urges are almost the same, the Ultimate Reality is the same, their basic teachings are almost the same. Realising this truism Guru Nanak Dev prayed :

“Jit douaaray ubray tittay leyo ubaar.”

Save me, O Lord ! through any door; it pleaseth thee.

Yet the differences have emerged for the simple reasons of diversity of languages and mis-interpretations often for self-appeasement, building unfordable gulfs between man and man and nation and nation. And being aware that I-ness or *Nafs* dwelling in man's heart to drift him from the right path. *Al-Qura'n* cautions him against this sin of incorrigibility :

“Wa Laa Talbesul Haqqa Bil Baatale Wa Taktomul Haqqa
Wa Antum Taalamun.” (*Qura'n* II-42)

Confound not truth with falsehood :

Not knowingly conceal the truth.

The scriptural study involved, as earlier hinted, pertains to the teachings of Hinduism, Zoroasterianism, Judaism, Buddhism, Jainism, Christianity, Islaam and Sikhism; their sacred books—the *Smritis* Vedas, the *Upnishads*, *Puranas*, the *Gita*, the *Gatha*, the *Zaboor*, the *Anjeel*, the *Qura'n* and the *Guru Granth*. All this with a sincere aim that any nebulous doubts or misunderstandings, somehow crept and shrouding one's thinking and opinions for sister faiths may evaporate yielding place to love and communal harmony so miserably missing these days for the peace of the country and her people.

I crave indulgence of erudite and the wise readers to assess the labour of this octogenarian rightly and avail themselves of its utility. I pray this long effort of mine may help, however little, to mend the warp and woof of the lacerated mutual accord and amity; broken barriers of good-will and fraternity between man and man and dismantle edifice of bestial appetite within, tenanting *Iblis*, for divine discipline of Bhakti, Mysticism, Sufism, Sirriat, Shoyam, Sirosh, Rahaswaad and Gurmat to prevail.

Normally all scriptural writings recount expressions of significant thought or event for emphasis, repetitious narrations have found place in this tome too.

I express my heartfelt gratitude for my well-wishers and intellectual friends for my liberty of encroaching upon, occasionally, their valuable time to seek guidance in composition of this monograph.

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Gyani Brahma Singh 'Brahma'

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CHAPTER I

HAZRAT MIAN MIR

PARENTAGE—NATIVITY

(I)

A bilingual monthly journal, in English and Punjabi *Sach Khand Patra* published from Nanded, Maharashtra state of India, brought out a sketch of Hazrat Mian Mir—Mir Muhammad—Shah Mir—Mian Sheikh Muhammad Mir—Bala Pir in its June, 1988 issue, mentioning :

Mian Mir was a renowned Sufi *Fakir* descendant from the house of Calif Umr. He was born in 1550 A.D. in Sistan (Iran) and passed greater time of his life in Lahore. He was a close friend of Guru Arjan Dev and Guru Hargobind. Guru Arjan Dev had the foundation of Durbar Sahib, Amritsar laid by his pious hands.

This note on Mian Mir simply amazed me as to how a misunderstanding about Mian Mir's birth place, willy nilly, crept in the historicity of some great persons continued unabated and repeated by later writers, despite irrefutable documentary evidence to the contrary and to the truthfulness of the event being available. There is enough evidence to show that Saïen Mian Mir's birth place is Sivastan in Sind and not Sistan, Iran.

The article in question was perhaps based on Bhai Kahan Singh Nabha's *Gurshabd Ratnakar Mahankosh*, (1974) a reputed Encyclopaedic work in Punjabi, p. 973, which translated into English reads :

Mian Mir was a descendant of Calif Umr. He was born in Sistan in the year 1550. He passed a greater part of his life in Lahore. He died there on August 11, 1635. His grave is in Hashimpur, near Lahore. He was a great adept in *Habs-e-Dam* (Pranayam). His principal disciple was Mullah Shah Muhammad, Dara Shukoh's Pir.

My assertion that Mian Mir's birth place was Sivastan, Sind and not Sistan, Iran is based on the documentary evidence from *Tuzuk-e-Jehangiri* (English translation) and *Sakinat-ul-Aulia* (Urdu translation) both by contemporaneous Mughal Royalty, Emperor Jehangir, 1569-1627 A.D., and his grandson Dara Shukoh, 1615-1659 A.D.

Emperor Jehangir in his *Tuzuk-e-Jehangiri*, the memoirs of Jehangir, in the section covering the 13th to the beginning of the 19th year of his reign, Vol. II, page 119, (translation by Alexander Rogers, ICS), writes :

As it was reported to me that in Lahore one Miyān Sheikh Mohammed Mir by name who was a *derwish*, a Sindhi by origin, very eloquent, virtuous, austere, of auspicious temperament, a lord of ecstasy, had seated himself in the corner of reliance upon God and retirement and was rich in his poverty and independent of the world, my truth seeking mind was not at rest without meeting him and my desire to see him increased. As it was impossible to go to Lahore, I wrote a note to him and explained the desire of my heart and the saint, notwithstanding his great age and weakness took the trouble to come. I sat with him for a long time and enjoyed a thorough interview with him. Truly, he is a noble personage and in this age, he is a great gain and a delightful existence. The supplement of grace, was taken out of himself by companionship with him and heard words of sublime truth and religious knowledge. Though I desired to make him some gift, I found that his spirit was too high for this, so I did not express my wish. I left him the skin of a white antelope to pray upon and he immediately bade farewell to return to Lahore.

Dara Shukoh, the principal and maybe the only contemporary biographer and a devotee of Hazrat Mian Mir in his renowned Persian work *Sakinat-ul-Aulia* (Urdu translation by Professor Maqbool Beg Badakhshani, p. 36) narrates :

Mianjeo (as he would accost the saint in reverence) was born in Sind in the town of Sivastan which is situated in between the cities of Thatta and Bhakkar. Since he was born in Sind and brought up in his teen years in Sind, he conversed in Sindi language. His father's name was Saien Ditta bin Qazi Qalandar Farooqi, equally a man of miracles. It is believed that Mianjeo was connected with Amir-ul-Momnin Hazrat Umr bin Khattab (died 644 A.D.), second Calif of Islam in 28th generation. When he reached the eleventh year of his life his father passed away leaving him an orphan. His mother's name was Bibi Fatima, daughter of Qazi Qadan,

a man of great erudition. She was a pious lady of spiritual devotion and austerity.

It may be noted that the name of Mian Mir's father Qazi Saien Ditta conveys no nexus to Sistan, Iran where Persian was the only language of the folk. It could be Saien Daad or Saien Bakhsh and not Saien Ditta. Ditta is more of the Punjabi origin and akin to the Sindhi dialect and nor a Persian word.

Even Dr Madanjit Kaur in her book *The Golden Temple—Past and Present* (p. 12) while reflecting on traditional belief of Mian Mir's laying the foundation of the Golden Temple, mentioned Mian Mir as belonging to Central Asia. She says that according to the Sikh tradition, Guru Arjan Dev had fraternal relations with him. Though there is nothing available in support in the Persian sources.

Dr Madanjit Kaur's inquisitiveness at the absence of any mention of Mian Mir's laying the foundation stone of Hari Mandir and the saint's fraternal relations with Guru Arjan Dev in the contemporary Persian chronicles is understandable.

Strangely she mentions Mian Mir's place of birth as Sivastan, showing it as part of Central Asia. Maybe she was not aware of the whereabouts of Sivastan. Maybe Mian Mir's earlier ancestors who claimed genealogical descent from Calif Umr followed some Muslim invader and settled in Sind just near about the time of the invasion of Muhammad bin Qasim and Mahmud Gazanavi (who attacked India seventeen times).

Tracing genealogical descent back to Prophet Muhammad and his four Khulfa-e-Rashdeen, Abu Bakr, Umr, Uthman and Ali was common longing of all the founders of Sufi Silsilahs to impart significance and sanctity of their *raison d'etre*.

Sivastan, a variant of Shivasthan, Shiva's abode, was once upon a time a place of pilgrimage of Shivaite Brahmins with a Linga temple, before the advent of Muslim invaders to India. The first successful Muslim invader was Muhammad bin Qasim, a son-in-law and nephew of Hillaj, Governor of Iran. He attacked Sind in 712 A.D. with a well equipped army and defeated King Dahir, the Hindu ruler of Sind. King Dahir's Queen Pani Bai, fought bravely, but could not resist the mighty

onslaught of the invading troops. To save her honour she immolated herself alive in the *Johar*. Thousands of Hindus and the Budhists suffered conversion to Islam. Those who resisted became offer to the enemy's swords. Qasim captured two nubile daughters of Dahir, Suraj Devi and Pamel Devi, and despatched them as present for Calif Valid's *harem*. But this recoiled on Qasim himself. The aggrieved girls complained to the Calif that they had been deflowered by Qasim before they were despatched to him. This angered the Calif, who had Qasim sewed alive in raw cowhide.

Quite a number of Sufi *dervishes* accompanied Arabian invaders and settled in India. They enriched India with their spiritual and cultural wealth, they were a positive boon and bonanza for Islam, as they helped in the promotion of Islam's mission of proselytisation (*Tabligue*) of native Hindus to the faith of the Prophet of Arabia, more effectively with their *Kalima* and *Kitab*, sacred word and *al-Qura'n*, than the sword of the soldiers. Every Sufi saint worthy of some significance enjoyed the patronage of his contemporary Muslim Sultan of India in exchange for serving his spiritual needs. This was equally true of Mian Mir who enjoyed the full patronage of Emperors Jehangir and Shahjehan.

Though *Tuzuk-e-Jehangiri* does not reflect on the subject of interview that the Emperor Jehangir had with Mian Mir, Dara Shukoh mentions the prolonged discussion between the two.

He further adds that Jehangir gathered spiritual enrichment, worldly wisdom and guidance from this meeting. He requested for a repeat meeting. The emperor wrote two letters, one before and one after the meeting.

The letters show the amount of humility and esteem the Emperor of India had for the saint. He even avoided the mention of his royal station in his letters simply indicating as the son of Akbar and that too not Emperor Akbar. He wrote another letter in which he offered to place all his inherited wealth at the feet of the saints, and that he be remembered during his prayers from time to time.

The reputed Sikh historian Dr Fauja Singh is non-committal regarding Mian Mir's full name though he admits the saint's role in laying the foundation of Harimandir (*Gurdwara Gazettee*, Amritsar, January 1990).

Apart from the misunderstanding regarding Mian Mir's place of birth and his full name, there has been a controversy about the Sufi Silsilah to which he belonged. He was taken to belong to the orthodox *Naqashbandi* Order, a follower of Sheikh Ahmed Sirhindi, Mojadad Alaf Saani, in an article in *The Times of India*, December 1985, by Sita Ram Goel. According to Goel Ahmed Sirhindi had raised storm amongst the *Ulemas* and the Sufis against Akbar's religious liberties and Jehangir who was responsible for killing of Guru Arjan Dev got considerable support from the Sirhindi Court faction; and that under such circumstances, Mian Mir could not have consented to lay the foundation of the temple.

This statement does not hold good because of the fact that Mian Mir had respectful and cordial relations with the 5th Guru. Moreover, the saint belonged to the Qadareya and not Naqashbandi Order.

(II)

MIAN MIR ADOPTS QADAREYA MURSHID

Mian Mir's adoption of a Murshid, the spiritua^l guide was a miraculous event of his life. He was of contemplative bent of mind from his early youth and longed for a life of renunciation. He left his home with the consent and blessings of his widowed mother, at the age of 12, in search of inner enlightenment at the feet of some God oriented soul, and kept roaming about with this single aim in the hills and woods around Sivastan.

One day during his vacant rambling he happened to come by a large tandoor, an oven, covered with a stone slab. On pushing the slab aside, to his great amazement, he discovered some sort of sitting arrangement made inside the oven. It showed the signs of warmth, too. This whetted his inquisitiveness which goaded his determination to probe the bottom of this miraculous contrivance and the strange person who had made such a queer arrangement, in the wilderness, away from any human

habitat.

Mian Mir waited for the return of the mysterious owner of the oven for three days and three nights. This strange man was Sheikh Khizr, Mian Mir's would be spiritual master who transformed Mir Mohammad into an angel.

Mian Mir on returning home related this strange meeting to his mother. The owner of the oven was a man of deep spiritual ascendance and was a renunciate—a recluse named Sheikh Khizr, a Qadareya Sufi *dervish*. His real name was said to be Abdul Malkin, great great grandson of a very earlier Khizr in the line of Prophet Shem, begotten of Hazrat Noah, in tenth generation from Hazrat Adam, the First Man turned from Admah (clay in Hebrew) by the Lord, was the eldest son of Noah, the other two being Haam and Japhet. Shem was the progenitor of the world's great religions : Judaism, Christianity and Islam, the Semitic faiths. Hazrat Khizr is believed to be of immortal existence, his body being spiritually renewed every five hundred years. He is also believed to be the divine custodian of the mythical *ghadeer* the path of life. He is also known as the god of oceans.

Mian Mir was impressed to the point of fascination, and he offered himself for *bay't*—vow of *mureedi*—discipleship from Sheikh Khizr. Since Khizr was a Qadareya Sufi *dervish*, he adopted the same order of the Sufi cult. This Qadareya Silsilah was founded by Sheikh Abdul Qadar Jilani of Baghdad.

(III)

MIAN MIR—LIFE ON EARTH

Mian Mir came to Lahore, from Sivastan, Sind, at the age of twenty five, after having been initiated by Sheikh Khizr Qadri and with the latter's approval, for attainment of higher knowledge in the Islamic code of *Sharia't-Fiqqah*—the Islamic Jurisprudence. He passed his days staying in different mosques in Lahore. For sometime he stayed at the *madarasaa*—school of Maulana Sayyedullah, a man of great erudition, the school dated back from the days of Emperor Akbar. Here Saïen Mian Mir

received distinctive appreciation over his fellow students for his better intellectual progress.

At Lahore, Mian Mir kept visiting the graves of the noted Sufi Sheikhs to live up to the Sufi traditions and expostulation of *Sharia't*. He passed days in the gardens and jungle around the city, in his contemplative mood in the best tradition of the ascetic Sufis. He would sit in *Khalvat*—seclusion, for meditation, undisturbed, yet he would remain conscious of *Sharia't* obligations. He would join for *Namaaz* on scheduled timings in *jamaat*—congregations, in some nearby mosque. He was, as a devoted person, very keen to live up to the routines of the Prophet of Islam, as laid down in Maulana Huriar's *Kitaab-ul-Eimaan*, portraying some significant events of Prophet's life.

Mulla Sayeed disclosed to Dara Shukoh about Mian's telling him how he would go outside from the city in a direction for meditation, in seclusion, to a vacant house. He kept using the place for fifteen days. Later he found that he could no longer concentrate in meditation, there. He told Sayeed, "I planned to leave the house and find some other place for meditation. Nearby, on a well, there lived a *saqqa*—water carrier. He knew of my schedule for meditation. When I was returning home, the *saqqa* stopped me on the way and enquired the reason for my leaving the place. On my unfolding the reason, he said that the house was occupied on the night before by a marriage party who polluted the house with their *Lahev-o-La'ab*—indecorous merrymaking. I was assured that sensual festivities can pollute even a distance place in the forests."

On the validity of the *Hadith* which states that the dead cultivate affection with the living, Dara Shukoh in his *Sakinat-ul-Aulia* (p. 130), narrates an event when one day Mianjeo with his spiritual associates and a disciple Mulla Khwaja Kalaan had assembled in a congregation for meditation in a grave yard, Khwaja Kalaan who had been granted the grace of listening and understanding the language of the dead in the graves, asked Mianjeo if he could listen to the voice of the dead from the grave beside.

Mianjeo asked, "What is the dead saying?" Khwaja Kalaan, after a *muraaqba*—that is a deep supplication, replied, "The dead says, that he wonders why even when a meditative congregation of Allah's *dervishes* is beside his grave, his sufferings of the grave persist." Mianjeo asked Khawaja Kalaan to find out from the dead as to what would he desire to be done for his freedom from the pains. After a pause, Khwaja Kalaan replied, "The grave dweller desires that a *swaab*—grace of the recitation of 70,000 Kalma Tayabah be recited for his release from the tortures of the grave."

Mianjeo and congregation mercifully recited the *Kalma* accordingly and the *swaab* thereof was dedicated to the grave dweller. The dead thanked for his release from the tortures.

As a Sufi *dervish* of eminence and deep approach, Saien Mian Mir had a very simple and frugal lifestyle. *Gharibi* and *Inksaari*—poverty and humility—principal achievements of a sufi *dervish*, were his mainstay. These high virtues were his indispensable companions. He remained in protracted *mujahedaa*—striving in penance,—*chaalisa*—*chualiha*, to restrain and subjugate his *nafs*—ego from earthly desires, *Khawashaat*—cravings. To live in Allah's *Hukam*—will, to accept all weal and woe as His blessing and to mould himself to deep—religious ordainment and Sharia't prohibitions, were Mianjeo's guiding stars in life. In fact man's prayers and strivings are accepted to be ever imperfect by men of God and redemption rests only in *His Grace*.

He would eat very little, unmindful of his physical needs and would remain *mustgharraq* —engrossed in *zikr* or meditation. Very often he would be oblivious of what he ate. He would often miss the reckoning of the days and months. Whenever any friend or devotee brought food continuously, for days, he would request him to stop, to avoid a sense of ego catching the donor for his service to the God's *dervish*.

Hazrat Mian Mir, in the exercise of *mujahedaa*—striving for the spiritual mortifications, would go without food for days. He says that, "One day my elder brother, came to Lahore from my native place, (*Sivastan*), after a long time, in my search. I was much grieved because I had nothing to serve him with, even there were no edibles in the house. There was no disciple or

friend to help me out of the situation. I requested my brother to wait for me and I would manage some food for him. I went to the nearby garden, did *wuzoo*—ablution, said two *raqaats* of *Namaaz* portion of prayer, “Allah, I have a guest in my house and I have nothing to offer to him, even to eat.” I heard a voice from the void, “We have arranged for everything before you prayed.” Meanwhile my brother came and told me, “A man has come with some food and cash and is awaiting your return. He has asked me to call you.” When I returned to my home, I saw a handsome youngman standing there. After sweet salutation, he said, ‘Allah Ta’ala has sent this *ta’am* and *naqdi*—food and money—for you and in case you need more please ask, we will oblige.’ I requested for his name and whence he had come. He answered, “*Mein Khuda Ka banda houn*”—I am god’s servitor. My brother busied himself with the meals and requested the visitor to share. I am on fast.” replied the youngman. As soon as our meals were finished, the visitor collected the empty utensils and quietly departed. I fell in deep reverie whence it dawned upon me that the youth was, verily *Allah’s Farishta*—an angel.

Mian Mir had four brothers and two sisters. He was second in the order of birth. The brothers were Qazi Balan (*Lusan*), Qazi Usman, Qazi Tahir and Qazi Mohammad, and the sisters were Bibi Jamal Khaatoon and Bibi Badi. Mianjeo remained a celibate all his life : a total renunciate.

Mian Mir visited Sirhind and stayed there for a year or so. Here he suffered from the pain in the knee which rendered him nearly immobile. He lived there almost incognito. Haji Niamatullah, his first disciple attended on him selflessly. The Haji himself would feel no hesitation in cleaning his natural calls of stool and urine. After returning from Sirhind the Mian stayed in Lahore till demise in 1635 A.D. in Lahore, he made his residence in colony Baghbaana or Hashimpur.

Unlike other Sufi Sheikhs of his time, who loved to collect crowds of *mureeds*—followers around them for their earthly glory coupled with physical comforts and material gains. Mian Mir was very sparing in giving *bay’t*—the discipleship. He

maintained the view that a large majority of aspirants were simply *bhaikh* or garb hunters. God seekers were very few or rare. Even those who entertained such *mureedi*, were verily, themselves hollow within.

Mian Mir, himself, in his *hujra* used an old sack cloth as a floor covering, where even the emperors of India would not hesitate to be seated. He would himself, sit in a *hubbuh* posture with raised knees and a scarf tied around the back and knees. *Hadith* says that *Sarwar-e-Qaeynaat*—Master of the Universe—Hazrat Mohammad would sit in the same style. The Mianji too, who maintained his life style similar to that of the Prophet, desired his associates to adopt the same.

Many a well-to-do people visited this ardent Sufi, seeking blessings and offered him money and material things, for his worldly needs. He would decline saying, “I stand in no need of them, I am not a beggar. Give these to the needy and the poor. I am *daulatmand*—rich. *Parvardigaar*—Purveyor Allah looks after my needs. My trust in Allah shall go if I beg or accept from someone else, himself a beggar.”

With this lofty sense of spiritual contentment—*sabr* or inner-richness, Mian Mir kept up sufistic purity, undiluted from mundane ephemeral physical needs. He would often postulate that man is composite of three things : *Nafs*—Ego; *Dil*—Heart; *Roo*—Soul; and to harness them in spiritual equilibrium; to be conducive to life in meditation, and submission to *Sharia't* code; to walk on the path of *Triqat* in the search of *Maarifat* and to embrace the *Haqiqat*—Truth, are a Sufi *dervish's* prime objects of sojourn in this ever changing and vanishing world.

Dara Shukoh writes about the physiognomy of Saïen Mian Mir as under :

His eyes would illumine and his heart remained in ecstasy. He was of wheatish complexion. His nose was raised, forehead wide and broad which exuded spiritual glory. the eyebrows were cojoined and his eyes were neither big nor small and showed as seekers of inner truth. The body limbs were of average size. The beard could be held in a palm grip. His hair by then had turned white. Physical debility had over-taken him due to prolonged asceticism. He was of average stature. During the closing

years of life, supposed to be hundred, his feet and legs were almost inactive. Thus it necessitated performance of *Namaaz* in sitting posture.

His dress was very simple. He would wear a *kurta*—loose shirt with open sleeves, made from *khaddar*—homespun coarse cloth; a *tehmad*—cloth loosely wrapped around the legs, a *dastaar*—turban of similar *khaddar* cloth to cover his head, when they looked soiled, he would seek for nobody's service to cleanse them. He would wash them with his own hands, in the Ravi flowing not far from his abode. He would always emphasize on physical cleanliness and purity. Unlike other *dervishes*, he would not use—*muraqqa*—*khirqqa*—a patched overall, ordinarily accepted to be a symbol of a sufistic way of life.

Also, unlike other *Sheikhs*, he would not love to have an *asa*—a wooden staff to rest on, while walking, even in his advanced years. One day, a devotee brought him an *asa*. He walked a few steps reclining on it and then cast it off saying, "The one who hath Allah as his *takia*—prop, he stands in no need of any artificial prop."

Mian Mir, in his advanced years, suffering from gout, would enter his *hujra* before dusk and bolt the door from the inside. Many a time, he would not come out even during the day. Even ordinarily, he was not very happy with people visiting him. He would just welcome the visitor, raising his hands in prayer and blessings for him and would politely request him to depart and be busy with his own engagements.

Hazrat Mian Mir, though a man of deep illumined understanding and wisdom, neither wrote any prose nor verse. In fact, he showed no love or inclination for writing his own words, though he was fond of copying the verses of great people. Neither did he show any interest in receiving letters. He nursed a notion, unlike the other *Sheikhs*, that while an Allah's *dervish* puts his thought on paper or writes to some one else, Allah's *raaz*—inner secret, is opened to others, though unconsciously. A true *dervish* is ever full of Allah's wisdom, being always absorbed in Allah's grace and glory, which need not flow to others, who are unworthy of its retention.

Sukhn-e-wahdat aanghe az aami
Ze aancheh khezad beghar bad naami
 When Allah's secret is scattered
 What other than shame is gathered?

He could with facility and felicity, expound *al-Qura'n* and *Hadith* intricacies to the satisfaction of the wise and the learned of his time. His profound erudition in Islamic learning, often surprised them.

His handwriting was *nastaalique*—well laid, *shikasta*—flowing. He was fond of copying the verses of great people, bearing on ethical and moral counsel. Sometimes, if pleased he would give recommendatory notes to people known to him, but never to his *mureeds*. Probably he needed his *mureeds* to grow to his own lifestyle of sifted routines.

The last lap of the saint's earthly sojourn was very uncomfortable and anguishing. Haji Parcha who was with him narrates that one day after having the call of nature, he felt very uneasy. With Haji's support he climbed back to the bed. Thereafter his breath shortened, yet he kept repeating in a low and slow voice "Allah, Allah, Allah". Sheikh Mohammad Lahori who was also present on the occasion related to, Dara Shukoh, confirming that Mianjeo's lips continued to utter "Allah, Allah," though in a hoarse and fading voice. Dara Shukoh writes that he had the premonition of the death of the master.

A day before his demise, Wazir Khan, Ilammuddin Ansari, Governor of Lahore, came to inquire about the health of the Mian. Wazir Khan, himself a reputed physician, brought along a *Unani* physician. He stayed outside and sought permission for entry into the *hujra*. On entry seeing the saint in a state of helplessness, Wazir Khan requested permission to commence treatment. Mianjeo declined saying, "Ab Hakim Motliq darkaar hai," i.e. only one Hakim—Allah is needed now.

Before the natural death, the Sufi dies thrice himself. First there is, *Maut-e-Aswad* (Black death). This is, to suffer at the hands of others. The second is *Maut-e-Ahmar* (Red Death), which is to wear ragged clothes. Third is *Maut-e-Abyad* (White

Death) in which one suffers starvation, as this is said to create the light of knowledge in the heart.

Dara Shukoh writes, in his *Sakinat-ul-Aulia*, that Mianjeo would often mention that, after his death, his mortal remains be laid to rest in brackish earth, so that his bones could not be traded in — or commercialised after his death. And no shop be put on his grave. He equally forbade, for any *mazaar*-mausoleum or tomb, be raised over his grave, uttering the following verses :

Soori-e-qabram ze baad-e-marg veeraana khushtar ast
Nesti maanand-e-man ba khaak yaksan khushtar ast.
 My grave, after my death, better, be in a deserted state
 My mortal coil, better be with earth, mingle and mate

But strange enough, Mianjeo's mausoleum was erected and completed in red stone during Dara Shukoh's life time (1615-1659) itself. Though it was in utter disregard of his parting wish, yet it shows Dara's high esteem and love for him, who also happened to be the Murshid-e-Kaamil of Dara's Pir-o-Murshid Mulla Shah Mohammad Badakhshani Qadri. And verily, this *mazaar* inspired remembrance of that *Vali Allah*—God's friend, Hazrat Mian Mir and his devoted lover Dara Shukoh as well. Maybe Dara's tragic end was due to this by-passing Mianjeo's last wish, though all in good faith and all in the discharge of faithful duty.

Dara Shukoh, equally, wanted a wide road to be built from the Lahore Fort leading to Mian Mir's *Khanqah*, so that when Dara was in Lahore on his royal visits, he could visit the mausoleum on foot to pay obeisance. For this he collected huge quantity of valuable marble, red stones, and other building material. But, he little knew, what the stars had in store for him. After his tragic end, in political vendetta, Aurangzeb utilised all this collection of stone in raising Shahi Masjid in the vicinity of Lahore Fort.

Mianjeo suffered from acute dysentery during the last five days of his earthly existence. After five days of suffering he passed away as a released captive bird, inaudibly and invisibly, with Allah on his saintly lips, on Tuesday, 7th *Rabi-ul-Awwal*

1045 A.H., 1635 A.D., in his own exclusive room, in his monastery, where he passed sixty years of his earthly life in the Khanipur Colony, Anarkali, also known as Baghbaanan, at the ripe age of eighty five years. Thus a true lover merged into the Being of his Beloved.

Some people believed that Mianjeo lived for one hundred and seven years, while some others thought it was for ninety seven years. However, Dara Shukoh mentions that according to the witness of writings of Mianjeo's nephew, corroborated from his village elders and his family, he lived for eighty eight years, having been born in 957 A.H. and dying in 1045 A.H. (1547-1635 A.D.).

Hazrat Mian Mir's mortal remains were consigned to earth near Aalam Ganj, village Darapur, commonly known as Hashimpur, a distance of half a *kos* from Lahore, in the vicinity of the graves of his spiritual associates and friends Mian Natha, Haji Suleman, Sheikh Abdul Kalaam, and Mustafa Kalaan, as per Mianjeo's last wish.

Mianjeo's *jenaaza*, the bier was followed by a large number of his devotees, friends, and admirers, including Nawab Wazir Khan the Governor of Lahore and other dignitaries of Lahore.

The author of the Urdu *Tazkra Hazrat Mian Mir, Mohammad Din Qadri*, (Zia-ul-Quar'n Publications, Lahore, p. 252), has attributed a controversial episode to Maharaja Ranjit Singh of Punjab (1780-1839 A.D.). The author says that the Maharaja dishonoured Mianjeo's mausoleum at Lahore by ordering its demolition for the use of the valuable stones at Harimandir Sahib, Amritsar. He adds that the Maharaja overlooked the spiritual relation between Mianjeo and the Sikh Guru Arjan Dev. After the pond stones had been dug, the Maharaja personally came to supervise the demolition of the grave when his mare 'Laila' on whose back he was astride threw him to the ground. The Maharaja immediately repented for his error. He retraced the orders of demolition and regretted not having paid due reverence to the preceptor of kings. He

proceeded to pay, at the spot, five hundred rupees as offerings, at the tomb of this man of God. After his death, June 27, 1839 A.D., his heir Maharaja Sher Singh continued this annual payment of the humble offering.

Prejudicial treatment in the above assertion cannot be ruled out as is evident from a conflicting statement on page 245 of the same edition. This is in connection with the tomb of Princess Karim-un-Nisa alias Nadira Begum, consort of Dara Shukoh, who died on June 6, 1659 A.D. and was buried at Lahore, in the vicinity of Hazrat Mian Mir's tomb. Here the author, Mohammad Din Qadri, says that during the Sikh reign, 1797-1845, all valuable marble stones of Nadira Begum's *maqbara*, even to the extent of the grave stone, were removed. The author adds in the end that the tank and the four walls were left in perfect order during the Sikh rule but were demolished during the British regime.

This, perhaps has been lifted from the pages of an Urdu journal, *Naqoosh*, published nearly a century and a half after the incident, when even the British rule had disappeared from the Indian subcontinent.

It is worthy of deep consideration as to how Maharaja Ranjit Singh could pick up the tenacity to order demolition of Mianjeo's mausoleum, being fully aware of Guru Arjan Dev's cordial relation with the former, when he did not touch Nadira Begum's mausoleum, which could be a justifiable political spoil.

It is equally worth cogitation that Maharaja Ranjit Singh, a secular ruler par excellence, had two plenipotentiary Muslim Sufi Ministers, the Faqeer brothers, Azizuddin and Nooruddin. The monarch could not exercise such capricious fiat at their displeasure because the ministers would definitely not be happy at any such irreligious act from the head of state. These ministers had also received specific requests from the monarch, to dissuade him and his sons, unmindful of the royal displeasure, if they found any unethical act being committed by the royal family, consciously or otherwise. In such an event, attributing

such unbecoming behaviour on the Maharaja's part looks odd.

The author of *Tazkra Hazrat Mian Mir* (Urdu) has also mentioned that the mausoleum of Hazrat Mian Mir is now under the management of State Department of Ancient Monuments. The present *maqbrah* is built in white marble and red stone in the centre of a *chabutra*—platform, 26 x 26 *qadams*, that is about 40 feet by 40 feet. The glass work of the ceiling was executed by an English merchant, Mr. Gibbon. Exquisite, expensive chandeliers are hung by the ceiling and the floors are covered with precious rugs.

An *urs** the fair, attended by thousands of Mian Mir's devotees and admirers was held every year, for one night and one day, on 7th Rabi-ul-Aawal, the day of his death. It started soon after the saint's death where *qawaals* sang unforgettable events of his glorious life. *Tazkra Hazrat Mian Mir*, referred to earlier mentions that the fair is still observed, when costly silken *chaadars* are offered at the *mazaar* every year in the month of *Saawan* and *Bhadon* in the rainy season. Government functionaries arrange various sports and winners get encouragement with prizes. Mianjeo's descendants also hold about five fairs annually in his memory.

Dara Shukoh has described, in his *Sakinat-ul-Aulia*, completed in 1046 A.H. (1636 A.D.) at the age of 25 (Urdu translation (Pp. 150-152) names and locations of thirty places around Lahore where Saien Mian Mir would sit for meditation during day time. His nights would pass in his *hujra*, locked from inside to avoid any interference. Dara Shukoh has certified the existence of these places and of their being religiously looked after Mianjeo's death by his spiritual associates and *mureeds*.

I am purposely not mentioning the details of these places and their topography as their traces will be unavailable now for the simple reasons of tremendous political upheavels during the

* *Urs* (Arabic) literally means wedding festivity of a married woman in eternal wedlock. The wedding festivity of a saint's death has subtle spiritual import. The term refers to the unitive stage attained by the saint during his life time and which is believed, is perfected by his death—*Visaal*, that is Union with the Beloved.

last three centuries and specially the vivisection of the sub-continent in 1947 A.D.

SHEHARYAAR'S MISDEMEANOUR

After Jehangir's death in 1627 A.D., Nur Jehan's son-in-law, Sheharyaar, took over the government of Lahore as Governor, Jehangir writes about Sheharyaar's birth as under in his *Tuzuk-e-Jehangiri*. p.159:

After that (Khusrau's birth) some other children were born who died in infancy and then after, one month two sons were born to two concubines. One of them, I called Jahandaar and the other Sheharyaar. I demanded the marriage of my son Sheharyaar to the daughter's daughter of Madar-ul-Mulak Itmaaddola (Nur Jehan) and sent 1,00,000 in cash and goods by way of *saachec*—dowry, given as the part of marriage rites. I gave a present of 1,00,000 to my son Sheharyaar. He gradually became a *mansabdar* of 8000 men and 4000 horses. More gifts were also conferred on him. Nur Jehan bore no children (with Jehangir). She had a daughter by her first husband, Sher Afgan, named Lado Begham, whom she married to Sheharyaar, fourth son of Jehangir.

This haughty prince, utterly oblivious of the veneration his royal parent, Jehangir, paid to Hazrat Mian Mir, called for the Saint's presence and demanded the surrender of his sacred *dastaar* (turban), as a token of spiritual benediction for enjoying his new gained august station with peace and prosperity. The saint spurned this demand. This cut Sheharyaar to size. He could not foresee the consequences of molesting a man of God and deputed another emissary for securing Mianjeo's *dastaar*, even if he had to use force. Dara Shukoh writes, "This unwise action made Mianjeo very unhappy. In utter displeasure and disparagement Mianjeo took off his *dastaar* and said, "Lay jaao—take it away." Sheharyaar paid heavy retribution for this misdemeanor. Only a month had passed, when according to *Tazkra Hazrat Mian Mir*, Nur Jehan's father A'saf Khan pulled down Sheharyaar and seated his own son-in-law, declaring him to be the owner of this gubernatorial seat. Sheharyaar was blinded and killed. Other princes, Dara Bakhsh son of Khusrau, gursahshap bin Khusrau bin Jehangir, Tahrus bin Daneyal and Hoshang bin Daneyal were cruelly murdered by A'saf Khan, the

emperor's father-in-law, in 1628 A.D., within the four walls of Lahore Fort and the dead bodies were despatched to Delhi.

(IV)

ROYAL VISITS

Mian Mir was a great visionary, a man of spiritual transcendence, courted by kings, queens and princes for his divine counsel which was preferred without any inhibition.

Emperor Shahjehan, Dara Shukoh's father (1592-1658 A.D.) visited Mian Mir thrice at Lahore after ascending the Mughal throne in 1628 A.D. Dara Shukoh, (1615-1659 A.D.), writes in his *Sakinat-ul-Aulia*, that when the Emperor entered Mianjeo's *hujra*, there were four other dignitaries accompanying him. Dara was also with him. A long discourse passed between Mianjeo and the Emperor. Mianjeo counselled the Emperor, "It is imperative for a just Sultan that he should be watchful of the welfare of the people of his kingdom. Their peace and happiness should be the foremost concern and duty of the king so that the armies be contended for loyal and undisturbed services to the state and treasures be full." Thereafter there was a long sermon on the spiritual subjects bordering the betterment of the believers and the felicity of faith.

Dara Shukoh has also narrated that once he was in a protracted state of illness for over four months. The royal physicians failed. His father took him to Mianjeo and placing his hand in Mianjeo's requested, "This is my son and has been sick for a long time." Mianjeo took Dara's frail hand in his divine hand, gave Dara his earthen drinking cups which contained some water that had been prayed upon, to drink. The disease was checked and Dara Shukoh recovered in a week's time.

Dara Shukoh further tells us about the emperor's second visit, the same four dignitaries accompanied him. There were very cordial and useful discussions. The Emperor requested Mianjeo for the favour of converting his mundane proclivities towards Allah's meditation. Mianjeo heard him attentively and counselled, "When you do any good work whereby the believers

be happy, pray to Allah, and beg for naught save Himself." He read the following verse :

Ham Khuda Khawhi wa ham duniya-e-doon

Ein Khayal asto muhaal asto janoon.

Ye desire God and desire wretched world too,

Tis a wish unimaginable and a madness true.

Emperor Shahjehan visited Mianjeo once more. This time he presented an expensive shawl, to serve as a *dastaar*—turban, a *tasbih*—rosary of *Khurma*—dry dates and expressed in a very humble tone, "Since you accept not any worldly things, be pleased to accept this little offering from me." Mianjeo returned the *dastaar* as unbecoming for a dervish and accepted the *tasbih*. This too, he later gave to one of his *mureeds*. Mianjeo did not consider the *tasbih* to be of any import, unlike Sheikh Junaid, founder of the renowned Junaidia Silsilah, Mianjeo said:

Tasbih-ba-man dar ajab aamad beh zabaan

Gufta keh maa-ra- chira kuni sargardaan

Gar dil be- hamaan bargardani tou

Daani keh ba raaeye cheest khalagal insaan.

The rosary wondered and spoke to me in a strange tongue.

It said, "Why dost thou thus make my head reel?

Wert thou to revolve thine own heart instead,

Thou wouldst know the purpose for man's creation.

If at all stages thy path shall diverted be,

The true goal though shalt never see.

And till the veil be lifted from thine eyes,

The Sun of Truth shall never rise for thee.

In keeping with the narration in *Tazkra Hazrat Mian Mir*, (Urdu)—Dara Shukoh writes, "When my father, Emperor Shahjehan, visited Mianjeo for the first time at Lahore, he entertained a desire in his heart that if Mianjeo would offer him grapes to eat, the emperor would accept the saint as *Vali*—chosen one, the friend of Allah. As we entered Mianjeo's *hujra* and took our seats, Mianjeo got up, went into the ante-room and fetched a basket full of fresh grapes, and placed it in front of the Emperor. The Emperor was simply amazed as it was all unexpected and an out of season gift. When questioned whether the Royal visits disturbed Mianjeo's peace of mind, he explained that these visits had no effect on his psyche or in any

way an impediment to his meditation and devotion. He explained that a *dervish* was a spiritual king, the worldly king could not disturb his spiritual poise.

Mullah Shah Hamid Lahori mentions about various meetings that Emperor Shahjehan had with Hazrat Mian Mir, in his *Shahjehan Namah* :

Hazrat Mian Mir is a very good and eminent mystic and has travelled a lot. He speaks sparingly. When Shahjehan visited Lahore in A.H. 928, he went to see Hazrat Mian Mir, and, knowing that the Hazrat does not accept gifts, he made the offerings of a rosary and a white turban which the latter accepted. Shahjehan said that he knew only two mystics who were the masters of subject of gnosis—one was Hazrat Mian Mir, and the other Faizullah Behari.

Hazrat Mian Mir held the view that there are two ways to attain spiritual excellence. One ecstatic passion, where God draws man towards Himself, and the other is that of a seeker who goes through the medium of the perfect preceptor; meditation and prayers with undivided heart.

Dr. Iqbal writes in his *Israar-e-Khudi* that Shahjehan approached Hazrat Mian Mir in Lahore and prayed for his victory over Golconda and Bijapur. Other disciples were also present. He maintained silence. Meanwhile, a poor man appeared before him and offered a silver coin and said, "It is my *hallal ki kamaai*—honest earning." Mianjeo replied, "I am not a beggar, the coin be presented to the Emperor present here. He is the beggar. He is owner of all the treasures of India, yet he asks for more, and intends to bring death on Allah's creatures." (*Tazkara Hazrat Mian Mir*, p. 75).

Dara Shukoh further adds :

By now during frequent meetings with Mianjeo I had imbibed adequate love and devotion for him. Once when the Emperor and his companions visited Mianjeo, the latter during their closing conversation kept on chewing cloves and throwing the husk on the ground. I continued to pick up the chewed husk and eating it. The dignitaries present, thought it to be very unbecoming of me. But this had a mystic effect on my psyche. My love and devotion for the saint bordering on deep reverence multiplied manifold. I felt as if my ultimate forgiveness and redemption for the day of reckoning had been assured.

Mian Mohammad Murad Qadri, the teacher of Sheikh

Meerak Mohammad Lahori, states of a similar miraculous event of how once he ate and chewed the discarded *paan*—beetle leaf, of Hazrat Mian Mir's mouth, which led him unto deep ecstasy. He felt that his whole being was on fire and he had swallowed a burning charcoal. From that period onwards he renounced everything and took to *khalvat*—isolation, sitting in one corner of his house. Mian Mir was fond of chewing cloves and beetle leaves. He also mentions that Mianjeo passed his nights unslept on one breath and after crossing eighty years of life, he slept for four breaths. The hour sleep overpowered him, he would wash his face, perform ablution to alert himself and would engage himself in meditation.

According to Mian Haji Mohammad Beenaai, "Mianjeo passed seven years reclining on one pillow only, which he later gifted to Haji Mohammad and was eventually passed on to me."

Dara Shukoh states in his *Sakinat-ul-Aulia*, that one night on a Monday *zil haj* :

I had dream of Mianjeo seated comfortably outside his house. I stepped forward and paid my regards. He held my hand desiring me to be near him. He bared my breast, simultaneously removing his *kurta-loose* shirt, from his chest. He hugged me close at the spot of his heart, and said, "Take this *eimaanat*—trust that I hold." An amplitude of *Noor*—Divine light shifted into my being, entering into my heart. I thought it to be abundant. My being was enriched with felicitous blessings. I could not hold any more. My chest was at the point of bursting. I found my breath illuminated, happy and ecstatic.

He further writes in his *Sakinat-ul-Aulia*, that Mianjeo used to visit Mecca for Haj—pilgrimage very often during night invisibly, where he would spend a night in the cave of Hira, associated with the Prophet's enlightenment, returning to Lahore before sunrise. This he did with his yogic powers—*siddhi*.

CHAPTER II

SUFISM

(I)

Sufism brought Allah and the Guru within the reach of the humble, as well as the powerful.

Tassawwuf, Sufism, Mysticism, Sirriat, Bhaktism, Sarosh Rahaswaad are synonym terms. All connote or convey the import of *bhakti, ibadat, bandgi*, meditation, or contemplation. In a more literal sense Sufism or Bhaktism are attempts : to consider deeply and thoroughly, to reflect in the mind or into the total psyche of man : love and devotion. This love and devotion, when for other-than-God or for human-flesh is termed *Ishq-e-Majaazi*; when for the Divine-Cosmic Energy generally termed God, Allah, Rama, Om, Yahweh, Urmuzed, *Waheguru* and the numberless Names which the Absolute Identity possesses, it is *Ishq-e-Haqiqi*, that is for Truth. Many a time the former transcends towards the latter. This is, in sooth, spiritual resurrection or regeneration of man, for inner wisdom. Many a time God's love is inborn in some rare souls. It is an intuitive gift from that Cosmic Energy. The Sufi cult is pillared by two props : love and devotion, and the moral rearmament support is the practical. Love and devotion are *sine-qua-non* to attune a Sufi, mystic, or *bhakta*, to the level of transcendence or Godhead.

Sufism is an Islamic development which began early in the Muslim history with the first century ascetics who practised celibacy and fasting. In short resigning themselves to the care of Allah, and concentrated their mind on the 99 *Asma-e-Hasna-*

Beautiful Names of Allah (Sura XVII-110).

Sufi means wearers of *Suf - Soof* - Wool, the coarse wool cloth worn as an ascetic exercise. Sufis were distinguished from other people by their wearing habit of course wool cloth in a time when silk and brocades had been the daily apparel of the wealthy and the fashionable people : symbolic of the Sufi's high sense of renunciation of earthly values and abhorrence of physical human comforts. That these Muslim ascetics and mystics were influenced by Christians of the same bent of mind is very probable, though the links of influence are hard to trace in details. Yet an effort has been made in this regard in the succeeding pages showing Sufism's link with the Bhakti Movement of the Hindus and the Neo-Platonic cult of Greece, which equally influenced Christian mysticism. Some endeavour has also been made to trace link of Sufism with the Iranian-Pre-Islamic period.

Asceticism, quietism, renunciation, dispassion for the mundane and passionate love for God, disparagement of mere lip-service, or formal and ritual service and worship were the distinguishing characteristics of Sufis. All that they held dear and cherished was God's name and greatness of His glory.

However, one has to agree with Gib that the Sufi movement was aimed at countering intellectualism of the lawyers and the theologians, *Mullas* and the orthodoxy of the Sharia't dogmatism.

Such has, indeed, been historical function of the Sufi movement in Islam. Germs of this movement appear to have taken birth at the time of the schism of Shia sect from the mainstream during the Prophet's life. This had been explained in the chapter on Sufi Silsilahs separately. In monotheism there is some element of protest for Sufism. Against the austere monotheism of the traditions, mysticism placed the immediacy of God's presence in their hearts. *Al Qura'n* speaks :

Wa Nahno Aqrabo Ilaihe Min Hablil Wareed (Sura L-16)
He is nearer than jugular vein.

Al Ghazali, 1038-1111 A.D., found the intellectualism of the theologians to be sterile and dead. He found mystical

experience to be a way of breathing life into the dreary bones of society.

Sufis are the followers of the mystic and the emotional sides of the teachings of the Prophet of Islam. They practised inaction through ascetism. All knowledge except of the One must disappear. At the final stage, consciousness of the 'Other One', merges into 'All and the same One', and this is their *fana* or absorption, that is *nirvana*—extinction, blowing out of the flame.

Though, Sufism as it is now, is admitted to be an Islamic religious movement, yet Idris Shah according to *Kitab-ul-Eiman*, tells that it is authoritatively on record that the name Sufi was in use before the declaration of the prophetic mission by Hazrat Mohammad. Shah Idris is very much on the positive side.

Though the cult of Sufis might have come into existence earlier, it did not bear this name. The author of *Auwarif-ul-Maaruf*, Sheikh Shahubuddin Surahwardi (1147-1735 A.D.), thinks that this name did not come into existence for two hundred years after the Prophet's death in 632 A.D. This statement is borne out by the fact that the word *tassawwuf* does not find a place, either in the *Sittah* compiled in 392 A.H. or in the *Qaamus* which is the standard Arabic dictionary compiled in 817 A.D.

The mystics of Islam are known in the *Qura'n* by the name *Muqurrabeen*—friends of God, *Saabreen*—patient men, *Abrâar* - virtuous men, and *Zuhaad*—pious men. Some of them were known as *Muqurrabeen* for over six hundred years in the regions of Turkistan and Maavra-un-Nahaar (Mesopotamia, the land between the two rivers).

The mystic cult was not a new development, either in Christianity or in Islam. It existed in the Roman World and was not unknown to the Jews. In Aryan India, it was cultivated in every form. It was transported into western and central Asia where it assumed, from time to time, a most fanatic shape. Wherever it was planted it implied the abandonment of all commerce with the outside world; the renunciation of family ties

and obligations and the concentration of the human mind on one object to the exclusion of all others. This, in fact, represents the essence of the mystical cult and the spirit of Islam.

Tassawwuf was one of the strongest forces making for active benevolence and service to mankind in the past. Its leading exponents, poets-cum-*dervishes*, were the master-spirits of the time. The ethical system they preached is the highest we can conceive. They believed that virtue is its own reward and condemned calculated goodness of the selfish clergy whose piety and devotion were motivated by the desires of reward, here and the hereafter. More important still, *Tassawwuf* gave a sense of dignity to mankind. During the middle ages when man was reduced to the position of an abject slave by the despotism, it was mysticism alone that glorified him as divine in origin and gave him confidence. The greatest service of *Tassawwuf* was that it was the only tolerant system in the world, from which intolerance was ruthlessly outlawed.

Soof or wool, is accepted to be the root of Islamic Sufism. It was appropriated by Prophet Moses as the only habiliment for his entire life. It is beyond argument that Islamic Sufism flourished when it came in contact with Zoroastrianism of Persia, after the fall of King Yazdigrid III at Nanveh in 641 A.D. in the battle with the army of Hazrat Umr bin Khattab, second Calif of Islam.

It will be interesting to state that etymological origin of Sufism is not woollen garment, as is generally believed, but the sacred thread, *kushti* - *zunnar* - *yajnopavita* - *janaeu*, of Zoroastrian faith, which had to be prepared from snow white wool of a sheep or lamb. This sacred thread was also worn by ancient Aryans. When a Zoroastrian or Parsee child reaches the age of eight or nine years he is bound by faith to wear a *kushti* at the baptism ceremony along with a *sudreh* - *fatoohi* - *baneyan* - undershirt. This undershirt is of white cotton cloth. The *kushti* is required to be of 72 threads, bearing its relation to 72 hymns of the Parsee Scriptures - *Yasna Gaatha*.

This ritual is akin to the Hindu custom of *Yajnopavita*.

Here of course, the count of threads and the material of *janaeu* vary with the *varna* - caste, of the child's family - Brahamin, Kshatriya or Vaishya. According to orthodox Hinduism only members of the three upper classes are entitled to this ceremony; Hindu women and the Sudra or Chandala were not entitled to wear a *Yajnopavita*. But the Vedic religion permits them to do so as preached lately.

Prophet Mohammad is said to have mentioned that Moses wore woollen clothes at the time when God spoke to him on Mount Senai. Apparently even in pre-Islamic times a woollen dress was associated with spirituality and sainthood. And Moses passed his entire life clad in woollen garments. John the Baptist, too, was clad in camel hair as a sign of sainthood, when he baptised Lord Jesus at the Jordan.

(II)

DEVELOPMENT OF SUFISM

The development of Sufism is accepted to have been derived from the philosophy of *Wahadat-ul-Wajood*, the doctrine originated from Plato and Plotinus with whom love had been exalted to *Zaat* or Essence. Sufism too expressed itself in passion, poetry, and music as modes of spiritual fulfilment. Neo-Platonists not only influenced Sufistic thought, but earlier had influenced Christian Mysticism, consciously or unconsciously. They certainly had a strong attraction to the transcendentalists and of religious persons. Plotinus refused to go to the temple. "It is for the Gods to come to me," he said. This idea had influenced many Sufi *derives* of top cadre who showed even scant reverence to Ka'ba or Masjids.

"Flight of the alone to the Alone - an unutterable ecstasy."

Plotinus, 204-270 A.D. a Christian born in Egypt at Lycopolis, was a pupil of Ammonius Saccas 175-242 A.D., and had certainly not only studied Greek philosophy but also the wisdom of the East. He visited Persia accompanying the military expedition of Emperor Gordian against the King of Persia. At Mesopotamia the emperor was assassinated. Plotinus returned to

Antioch. Thereafter, he went to Rome in 224 A.D. Here he gave lectures for the rest of his life. At the age of forty years he settled in Italy where he gathered around him a small band of disciples among whom the Emperor Gallinius may be reckoned. When Plotinus wished to found Comperia city called Plotinopolis, in which the Platonic idea of Perfect Republic might be realised, Gallinius refused. Plotinus, to the advantage of later generations, continued his plans for the ideal world. He remained in Italy indefatigably, readings or writing, and at times enjoying Beatific Vision, entering into the immediate presence of God-head - Allah's rare grace.

Tassawwuf is thus the creation of Plotinus and Mystic Vedanta. Plotinic school held the same belief as those in the Upanishads. The same old doctrine held it possible for the human soul to find God, to see Him and to be with Him. Neo-Plotinic, Buddhist and Vedantic philosophers contributed to this idea. Some Yogic practices and *Pranayam - Habs-e-Dam - Pass-e-Anfaas*, were an integral part of their sufi life. The Sufis earlier had no written code of the faith, yet Sufi writings in general were interpreted against Qura'nic background.

In India, Sufism got a positive philip and spread with unexpected speed, with the rolling in of Islam into the north-western part of the country and the arrival of Sufi *dervishes* accompanying the armies of the invaders, and further, in coordination with and cooperation of Hindu Bhakti movement, which had by then also come to the north from the south part of the country. The Sufi movement also enjoyed the political clout of the ruling Islam. The Hindu *Bhakti* movement became a mass movement with the tireless efforts of Bhakta Ramananda, (b. 1398 A.D.), the fourth disciple of Bhakta Ramanuja, (1017-1137 A.D.). Ramanuja also propagated the idea of *Wahadat-ul-Wajud* and believed that all things have a soul.

In Sufistic movement the man becomes the centre of philosophic and religious interests : interests not centered in his intellectual capacity but around the transcendental heights to which he might arise through moral perception, or righteous

spiritual discipline; insight or the power that he might gain by mental or physical training; control that he might gain over body and mind cultivated by habit; acquiring perfection and identifying himself with the Oversoul; minimising the difference between the Self and self. It was with such a blending of Semitism and Aryanism, that the cult of Sufism was born of Semitism : an antique combined faith of Prophet Shem, son of Hazrat Noah, in whose name Jerusalem was raised, the progenitor of triad, Judaism, Christianity and Islam.

A Sufi *dervish* receives *Tajjalli - Darshan - Deedar* or direct vision of Reality - Beatitude, when his soul removes from itself, all that is good and evil and everything else so that it may receive the *Wahid Motelaq - One Alone*. When the soul turns from all visible things : one appears with nothing in between; then there is the union of earthly and unearthly lovers; then the soul is free from all fear and rancour and enmity; it is happiness personified. This union or its vision is hard to describe and is ineffable. It is sugar for the dumb who is unable to pronounce the taste.

Enlightenment and realisation descend simultaneously with the Grace of some mysterious power. Spiritual life thereafter, is an endless progression. The mysterious power invariably always, works behind the realised one. When our conscious is raised above the normal, when Meta-Nova-spiritual encounter occurs, when the conscious meets it's own Doer, meets the base of its own life and all Reality, we apprehend the unknowable and experience a joy so exuberant : no language is adequate to describe the ravishment of the soul. The basic experience and awareness of the Absolute⁴Being - *Ghaib-ul-Ghaib - Waarul-Waara - Parabrahma*, is the 'same everywhere, because the ultimate Reality is one and the same, whether East or west, north or south, above or below. All religions are the roads to the same destination - Reality - the Absolute, give Him any name you have, wherewithal to utter. (Al Qura'n Surah II - 115).

Wa lillaahel mashriqo wal maghrib

Fa aenama tawallu - Fa summa wajhul Lah.

(Sura II -115)

Sufism is a process of discipline for spiritual upliftment,

whereby a man may be companion of the dwellers of the Heaven - *Bahisht* - *Swarg* - *Deva Lok* - Paradise. It is a mysterious leveller where all the earthly angularities of the mind are smoothed; all mundane glares are tempered; all dust of terrestrial sinfulness is washed off. A *dervish* is befitted to enter the Presence of the Lord; he becomes Hazrat for whom the Lord is ever *haazar*.

Bakhshish - *Prasad* - Grace is an inherent virtue of Divinity. It is a verity that Grace is the prime factor for the redemption of man. Whatever a man does by way of his spiritual endeavours is just a contributory or complimentary factor for unimpeded operation of grace, a sort of mental satisfaction. Man's liberation comes through God's *anugrah* - *nazar* - *rahmat* - compassion, a promise though inaudible by his reconciliation of human efforts. Divine Grace is of utmost significance in the realm of *Tassawwuf*. The deeper the love and devotion a man can offer, the greater can the man hope for the descent of Divine Grace. It must equally not be lost from sight that human effort too is the result of Divine Grace. Even a leaf in a tree does not move without Allah's *Huqam* - Command. *Huqam* (Ar.) means the reins of a horse - control exercised over others.

Sufism builds a reliance in man that barring One and the only One *Wahid-La* - *Sharik Allah* - *Waheguru*, none else can ensure his forgiveness and redemption. Sufism teaches man to be in His presence : sitting, standing, walking, working, dressing, eating and even while sleeping. For remember, it is only in sleep that most of the divine encounters occurred and acts of divine *bashaarat* - vision or commands descended. One Hidden loves to be hidden for ever. Sufism otherwise is termed ecstasy or self-forgetfulness.

It is only when one learns to live with God and totally surrenders to Divine Will that His grace works for one's ultimate release. A hard Taskmaster indeed. When one is God-centered no egoistic motivation is left in him. Here then abides in complete peace, like a grain ensconcing near the pivot - *keeli* - of a quirm which is saved the pain of being ground in between

the two heavy stones in motion. The man in the refuge of Allah is immune from all mundane afflictions, from all mental and physical distraughtness. There is peace and freedom when one has attuned oneself to the Divine Reality. And Sufi is one in this genre whose soul can expand to merge in the Over-Soul.

A Sufi is a spiritual wrestler - wrestler of the Lord, thus the *Gurbani* defines him. He is wrestling in the interminable ring between the forces of the Divine and the devil. The harder the struggle : the more glorious the victory. But he depends not on his own prowess but the Grace of his *Ustaad* - Master. He who forever watches the selfless struggle of His pupil. A Sufi is a non-violent hunter of Truth. His bow is his *reyaazat* - struggle, his arrow being the force of Allah's *Zikr* and the target being his Allah Himself, a target that does not deceive the archer. For Allah is ever a truthful appraiser of one's worthiness.

A Sufi *dervish* is alive within himself of a battle : unceasing incrimination for his human frailties, offering excuses and alibis to prop himself, and yet inching step by step forward in the hope of listening to the feeble echo of some Invisible Entity : his goal. His feet faltering, his physique shivering, his eyes pouring tears of *tauba* - repentance, now hot, now cold, crying and sobbing, yet pushed forward by some Invisible Kinetic Magnetism, to the source of his becoming beckoning - Allah.

Tassawwuf is distinguished from morality. Those who see the Truth uncovered, bare and open, sans logic and reason of intellectualism, for them the distinction of names, places, forms, high and low, sex, caste and creed, colour, and clime fade away from their universal vision. The holy *Mashaf* reads :

Wa Lillaahel Mashriqo Wal Maghrib. Fa Aenama Tawallu Fa Summa Wajhul Lah (Sura II - 115)

Unto Allah belongs the East and the West and whither soever ye turn, there is Allah's countenance. Lo : Allah is All-knowing.

Mashaf Qura'n is derived from *Mashaf* - Scripture of Abraham, extinct and unknown before Gatha and Qura'n.

A true Sufi saint claimed and drew love and reverence from all classes of people. In his search for poverty, purity,

piety, solitude, detachment, extreme penances, austerity for Allah's *Zikr* with meekness, observance of these virtues was utmost with them. Rigidity in the observance of *Sharia't* - canonical laws, religious dogmas and orthodoxy were very often relaxed in good faith.

Reconciliation, building a bridge of love between Hinduism and Islam to show that in their essence they differed little, was the watchword of the *bhaktas* and *dervishes*. They spoke to common people in their dialects, eschewing the elite linguistic manner. Being steeped in piety and purity, and having surrendered to the Will of God, the One and the Same for the both, they combined the essentials of both Vedanta and Sufism to achieve this end. They very well understood that man was a subject, not only to his intellect, but also to the whims of a heart. He is not only a dealer in logic, but can weep also. Like Sufism, *Bhakti* trend was also a protestant movement against formalism. The realisation of truth i.e., religion, is an affair in which both the mind and spirit are involved and is not merely a matter of rites, ceremonies, dogmas and doctrines. This fact had been established by Ajmer born Mughal Prince Dara Shukoh who translated 52 Sanskrit Upanishads into Persian, christening the composition *Sirr-e-Akbar - Sirr-ul-Asraar*, The Great Secret or the Secret of Secrets. Dara Shukoh's monumental work became the fountainhead of dissemination of the Hindu lore to the western world.

Love of God expressed in the act of worship is inseparably linked with compassion, for it is said, "He that loveth not the brother he hath seen, how canst he love God whom he hath not seen?" This Christian call to charity has a parallel in Judaism, where it is said, "Thou shall open thine hand wide unto thy brother, to the poor, and to thy needy." In Islam, "For him that gives in charity, we shall smooth the path of salvation." And in Buddhism, "He who clings to the void and neglects compassion does not reach the highest stage - *Nirvana* or *Kevlaya*." And Guru Nanak expounded *Wand Chakhna* - sharing of honest earning with the needy, as one of the three cardinal principles of

the Sikh faith. The other two being *Naam Japana* - meditation, and *Kirat karna* - honest earning.

Sufism is the cultivation of awareness of the truth, both of this and the next world. Neither father, nor mother, wife, brother, sister, son or daughter, friend remote or near, shall be able to render any assistance for one's redemption, save remembrance of the Lord's Name. Liberation is the ultimate end-goal of man. Like bubbles in boiling water rising to the brim, one by one, each individual gets liberated in time, though this time is nowhere defined. This duration is determined through one's purity and piety of actions in life and of course by the ever present Grace of God. The Hindu scriptures have, very astutely, defined the period as passing through eight million and four lac *yonis* - birth and death cycles, but they too did not define the duration.

Sufism is a decisive encounter to uncover moral dehydration in man and to inspire universal remedies for regeneration. It is to sweep clean the mind, of all things trivial and temporal and befit the soul to listen to the Voice of the Spirit - *Saut-e-Sarmadi*. It is the surrender of one's mental faculties and to live in the sea of emotional experiment. It is, in fact, deselfing the self.

Sufism is the religion of man whereby he is enabled to attain human perfection and reach identification with the Maker, blending self unto self. And, in fact it is the way - *siraat-e-mustkeem* - *Tao*, between God and his seeker - *saalik* - *bhakta* that ushers him unto His Presence.

Islam recognises Sufism as the manifestation of an essential upsurge and a most potent spiritual movement. A sufi's faith leads him to an encounter with God bearing witness of His Existence on the human plane. It is faith in the Self-existence of God not based on brain calisthenics or intellectual dualism, but on deep intuitional experience and perceptivity. Sufism is an integral part of life. It is spiritual transportation of man - sufi, mystic, *bhakta*, *gurmukh*, and the unfolding of his inner self; the recesses of the dark world of ignorance - *jahaalat*, *ghafalat*,

Ajnana and budding and blooming of the heart's lotus - *kamal, padam, kundalini*, lying dormant, yet awaiting for some *Kaamil Murshid*, or a Perfect Preceptor, to awaken it. It is awakening - *prabuddh* - of the slumbering indweller tenant of his house to assume possession of what in sooth, belongs to Him. It is the realisation of his latent spiritual potential. It guides on for unswerved treading of the Way, *Triqat, Tao, Panth, Maarg, Magga - Siraat-e-Mustqeem to Muqaam, Manzil-e-Maqsood*. True and Eternal Destination, *Haqiqat, Haqq, Sach, Truth*; to gain a life that abides eternally, a stage where there is no *jaramara* - ageing and death, no *dard-o-gham* - pain and anguish, in the city devoid of pain - *Beghampura* : where the Infallible, Invincible, Invisible, Imperceptible, Ineffable, Unnameable, yet Immanent and Transcendent, and Surreptitiously Encounterable with His lovers, since He loves to be known.

Vibrations are wrought about by the Sufi's repeated calls of His Beautiful Names - *Asma-e-Hasna*, and His lover's, the Sufi's madness in this repetition force God to manifest himself, out from unfathomable depths.

And that man alone is real who dares

And dares to see God face to face.

Sufism is conceptualisation of Reality, Truth, *Wahdeyat*, Unicity, Unity, *Aikya*, which according to Vedas is illumined by intuition only, and is one though the wise call it by many names, 99, 101, 108 and 1000, or any number, say 3000 in nearly 3000 languages and dialects of the world.

Sufism is the building up of ethical ramparts around man for his security against the invasion of immoral, sensual, and diabolical elements let loose by Satan, a man is heir to. It is spiritual rearmament, shield for the human soul; for the eradication of *nafs, nafs-e-ammara*, sensuality, lust, anger, greed, attachment, the progeny of Iblis, *shaitan, angara manuya*, the evil. Sufism is the highest perfection of *insaaniyat* - humanity, in *insaan*, man so rare in these days of sensual and material hunger. Sufism is the spark of Allah's *Nur*, Divine Light, in the dark house of man which enables him to peer into his sins and pray with folded hands at His door for forgiveness.

It is the cry of a spiritually separated soul, *virah, firaq zada*; an effect to reach His ears, to seek the flow of His Grace to thwart retribution and mulct for man's *gunaah* - sins, committed consciously or unconsciously. Man is ever *gunaahgaar* - sinner, so the Scriptures tell.

By the end of 200 A.H. (800 A.D.) the word Sufi had become the recognised title or the badge of all Muslim mystics. According to Maulana Jaami, the first to assume the title of Sufi was Sheikh Abu Hashim Kafe, who died in 150 A.H.

It is also said that the first *dervish* who appeared on Indian soil was Sheikh Ismael. He was soon followed by Sheikh Hujwari Data Ganj Bakhsh, of Lahore, whose cult came to India in 1039 A.D.

Suf - wool was not only a symbol of renunciation or detachment for the Sufis, but also an article of purity - for others; a shield against defilement. A Brahmin priest when dressed in a woollen cloth or *aasan* would not be defiled by the touch of *sudra*. Wool or suf had been accepted as a symbol of purity ever since the Vedic Age. The Aryans during their *Homa* ceremonial - fire ablution - used woollen wraps for physical purity. Zoroastrian priests, as well as, those of earlier civilisations, used silken and woollen habiliment or overalls during their ceremonial worship. This ancient practice is still in vogue among the Hindu and Parsee places of worship.

This woollen blanket has been an inseparable adjunct with sainthood irrespective of the saint's faith or religion, in all ages, in all climes, in all places of human history. Cowherd Lord Krishna, Horse-breeder Maharatu Zoroaster, Shepherd Moses, Shepherd Lord Jesus, Camel-leer Hazrat Mohammad, and Guru Nanak Dev who tended buffaloes, nearly all great promoters of the world's higher religions had love for woollen blankets as symbol of sainthood, purity. *Kaali Kambli*, wrap of black wools a fad of Sufi dervishes, even now, to signify mourning as the murder of *nafs*.

It is possible that reminiscing Prophet Mohammad's love for the woollen blanket, Sheikh Farid Ganj Shaker sang :

Farida paar patola dhaj kari kaambli pahreo
Jinnhien veysee shauh millay saaye veis kareo. (A.G. 1383)
 O Farid : Tear away thy head garb
 And put on thy blanket of wool,
 Don the garments
 That thy Lord loveth.

(III)

SALIENT FEATURES OF SUFISM

It would be academically interesting to trace the origin of the word "Sufi" further and its adoption in context. There are many different opinions among the learned and the exponents of the Sufi cult. The following are some of the details of various Arabic and other terms which are surmised to be the origin of word "Sufi".

1. *Safaa* - which means cleanliness : particularly purity of the heart, soul and actions of man.
2. *Ahl-e-sufa* - During the life time of the holy Prophet Mohammad, there were two classes of ascetics, *Zaahida* and *Aabids*, whose sole occupation in life was nothing but the continuous study of the holy *Qura'n*, prayer and absolute devotion to God in the Prophet's historical mosque at Medina.
3. *Suff* - meaning row : Those Muslims who always tried to offer their *Namaaz* in the coveted first row of the five daily congregations during the Prophet's time.
4. *Soofa* - the name of an old tribe belonging to the period before the advent of Islam who were dedicated to the service of Qa'ba. They came down from the dynasty of Gaus bin Mareen and adopted Islam.
5. *Safoot-ul-qafa* - the hair that grows on the back of the neck.
6. *Siyu Soofia* - a Greek word which means divine knowledge.
7. *Sufana* - a kind of plant. (though there is no reasonable explanation for accepting this).

8. *Suf* - the wool, is equally supposed to mean a person with long hair which Sufi *dervishes* generally maintained.

Following the above list, there have been many critical investigation by the learned to find out the origin of word 'Sufi'. Historian Abu Raheem Baruni thinks that the 'Sufi' is a Greek word meaning 'philosopher'. Because in Greek 'Suff' means philosophy and there the philosopher was known as 'Falla Soofa' or the student of 'falasafa' (philosophy). As the 'Sufis' were a creed somewhat identical with the Greek philosophers, hence this group was generally called by the name of 'Sufi'. But the Noldekes arguments, on the authority of Arabic and Greek rules of grammar which differ in two languages, do not help to confirm Baruni's interpretations. According to the consensus of public opinion, however, the word 'Sufi' is derived from 'Soof' which means wool. Because the Prophet, and the great saints, of the past generally used to wear clothes made of wool, therefore, the Islamic mystics followed their sacred traditions and used the same dress of wool and were called 'Sufis' - wearers of wool. Generally this is the confirmed origin of the word 'Sufi' although its varied origins and meanings are differently interpreted by some great Sufis, according to their own experience and views.

(The Big Five of Indian Sufism)

Sufism is an all absorbing love of consorts, an overwhelming infatuation in conjugal love. It is bedizening or bedecking of a wedding belle-bride : pleating her soft tresses and colouring her *taarak - maang* - parting of the hair with *sandhoor* - vermilion which in itself is a sign of conjugal bliss with a divine spouse; a complete surrender : *Tasleem* - Islam - identification of her selflessness. *Dervishes* can be seen in this mood wearing a *nath* and *halqa* - nose ring and earrings, in what is known as perfect adornment for a spouse waiting for a *shauh - shauhar* - husband in this case : Allah. *Halqa* or earrings are common with believers in Sufism. Here is spiritual romance in a *dervish's* life between him - a female and Allah - his male embraced as eternal Husband. It is the total attunement of mind and heart to God. It is devotion of the entire self for the All-Soul. It is the supreme mystic experience, the all embracing goal of spiritual life.

As a man when in the embrace of his woman knows nothing within and without, so a *bhakta* in the embrace of the Intangible Soul knows

nothing within and without of sorrow. (Brihdarnayak Upanishad)

Al aulio orsi sulalla wal yerial araisillh al aaraamu.

And the Aulia know themselves as brides of Allah and secrets of brides see only their bridegrooms.

A Sufi *dervish* is like a virgin, hiding his possessions like a fearful woman, in the deep recesses of his heart : yet wild, fervent, drenched, and deluged with his Allah. Sweating, panting, dripping in an unending pursuit of life with mute blossoming of the lotus of eternal knowledge in the innermost soil of his self. Many a time he is accused for shutting himself and being intolerant : but it is this deep devotion that does not permit two husbands at the same time as his Allah is *La-Sharik*. His joy and beauty are reserves to the Highest Man. A woman true in herself wants to love and be loved. In relation to God His devotees are more like women.

Sufism, in sooth, is a search after Truth, the search for one in many, the Universal through the individual. It is tearing aside the duality and swinging into the Unicity. It is a religion of humility. True Sufi is brave and tenacious man who hold fast to truth throwing all calculus to the winds. He constitutes the fraternity of Spirit. He has crossed the state of *Sukr* and is steadfast in *Sahj* - *Jiwan Mukta* - *the Living Dead*. His body continues to function till death but his soul ceases to acquire momentum for rebirths and desires are now at an end. Even the desire for *nijaat* - salvation, forsakes him. The evils or *aadhi - adhyatmik* - the diseases of the mind or spirit : *beaadhi - adhibhautik* - the diseases of the body; and *upaadhi - adhidaivik* the diseases of distraughtness no longer exist for him. He is free from all diseases of body and mind, flesh and spirit.

Sufism teaches how to purify self, improve on morals, and build up inner life in order to attain perpetual bliss-equipoise or *anand* in *Bhakti* terminology. It's objective is the purification of the soul and its end-aim, is the attainment of eternal felicity and blessedness. Equally it attempts to mortify the ego - *nafs*, to get rid of the thought of all save God, thus to adorn Him with divine remembrance. As Coleridge says :

Be there a pure ministry of love :

All thought, all passion, all delights
 And whatever stirs the mortal frame
 Are but ministers of love
 That feed its sacred flame.

Religion must express itself in reasonable and pure thought, faithful action, and correct social institutions. It is conquest of fear, an antidote to failure and death. And the Holy *Qura'n* supports this :

A Laa Inna Awliyaa Laahe Laa Khaufun Alayhim Walahum Yahza Noon
 (Sura X-63)

Lo : Verily the friends of Allah are those on whom fear cometh not, nor do they grieve.

The highest state of love is termed *Lila* — sport of love : wherein the Lord as Lover sports the game of hide and seek with his lovers — the devotees till the two become irrevocably one. This *Lila* constitutes two stages, namely, the joy of union alternating with the sorrow of separation leading to dreariness in the “Dark Night” for the soul. The infinite *Lila* ends only when human soul attains the bliss of merger in the All Soul.

Love is an energy which is more potent, more creative, more resplendent, than physical energy in the life of religion. It has both positive and negative potentials. It wounds and ruins the heart. Imagine the state of a true lover who passes the “Black Night of Separation” and then in utter trepidation and in unhoping hope is blessed with beholding a *tajalli, darshan, deedar*. Beatific Vision and then a coveted madness follows.

Gnosis or religious-spiritual knowledge, equally, for a man of the world, required that one should obey the injunctions of the religious law (Sharia't). He should follow the path of *tauba* - repentance; *faqr* - renunciation; *tazkiya-e-nafs* — purification of the flesh; *tawakkal* — trust; and *tawhid* — unicity : which end in illumination and ecstasy. Thus the entire being of a *Salik* — spiritual traveller is transformed; desires and passions are extinguished; consciousness is purged of things earthly; and there is concentration upon God : finally a Sufi is blessed with the Beatific Vision — *Tajalli-Darshan* so that he can pass away from the self — *fana* and abide in the Self — *Baqa* — Living

Reality or Divinity. (Ghazali)

Love, the pivot of spiritualism is constant longing, endless perseverance, patient hoping, surrendering in entirety and a ceaseless watch of the pleasure and displeasures of the Beloved. It is the key for entry into the spiritual world. As even amongst fellow human beings one would not open himself unto another who does not love one, one hides one's innermost feelings from a stranger.

Love is the plectrum that draws music from life's taut strings;

Love is the warmth of life; Love is the radiance of life.

(*Bal-e-Jibril*, Pp. 128-129)

Sufism is like a machine on which a seeker is turned into an angel : an embodiment of virtues. It is a crucible wherein a dross-man is purified on the fire of love, with *virah* and *firaaq* adding *maaran* — *sohaga* — chemical of Allah's *Zikr*. Sufism is proselytisation of the devil within that leads man perpetually astray from *Siraat-e-Mustoqeem* the road leading straight to Allah's Abode.

A Sufi is a *banjara* — *saudaagar* — merchant of Haqiqat — Spiritual merchandise. For a Sufi gold and muck are of same value and praise or ridicule do not sway him.

And a Sufi *dervish* is fully conscientious of the ONE and has His understanding or understands the Reality.

A Sufi is *aptkaaama* — desireless, there being no desire. There is no thwarting of it, no disappointment, no unhappiness, no animosity, no ill-will, no ill-feeling, no hatred, no jealousy, only a calm placid serenity and inner joy overflowing all.

Sufism is sainthood, crystallisation of man's sanctity. Concentration of the meaning of Islam—surrender, is to be truly found within the Sufi *dervishes*, who on reaching the end of the path, have carried the idea of their religion to the highest and the fullest.

The path may be renewed with the following seven stages, which are the oldest comprehensive treatise on Sufi cult :

Repentance,	Abstinence,	Renunciation,
Poverty,	Patience,	Trust in God, and
Contentment.		

These stages constitute the ascetic and ethical discipline of a Sufi. Each of these stages, except the first, is the result of the stage immediately preceding it.

Sufism is mystic or ecstatic cultivation of rapturous love for self absorption in *Allah*. It is replantation : a *Murshid* replants the *taalib* in the celestial cultured soil of Allah's Grace very much like a shoot of paddy.

Religion had always existed in antiquity and has been present since the beginning of the human race in some form or the other, yet great seers as symbols of the Holy Spirit appear in flesh to revitalise the slumbering and degenerate humanity, from time to time.

The transformation of a mere man into an angel at the hands of the Master Sufi or *Murshid* is inevitable. Bullah cried out in all ecstatic rapture out of infinite gratitudes :

Mera Murshid Shah Anayat : oh langhaey paar

My Master is Shah Anayat

He ferryeth my boat across.

This is what we may call true sufism-*Fina-Fi-Sheikh* — Fusion of a seeker into his teacher acquired :

“What are you doing, O good lady?”

“I am doing up her tresses”. The good Lady answered.

“Tonight her husband cometh home.”

“Could ye do mine too?” pleaded Bullah, “I too may meet my Husband tonight”.

“Come good man, I shall do up thine too.” quipped the good lady.

In his utter happiness Bullah wended his way with his hair pleated, hoping for a bear-hug with his Invisible Groom when he would turn up in the night. It so happened that when the husband of the Good Lady returned home in the evening and came to know of what had happened during the day, he beat the lady for her unbecoming behaviour with Saïen Bullah who was a stranger. These ill-tidings reached Bullah also and anguished him — a clean hearted *dervish*. The next morning he returned sobbing and pleaded to the good lady :

*Khol de meriaan meediaan,
Khol de meriaan meediann,
O Bhaineyen, toun kaanun khaadi maar,
Mein taan Allah shahdee
Rakheya se vichkaar
Mein gubaha nahien keeta koi
Sabh jaanun Parwardgaar.*

Untie my pleats, untie my pleats
O Sister : Why did ye bear the beating
(Would, he had known)
I had pledged Allah in between
I did commit no sin
Allah knoweth all.

And the sin is the agitation created in mental life by our own negative actions and tendencies to repeat the same which is left then as impression upon mind.

Bullah was very fond of revealing indepth glory of Hazrat Mohammad's divine name that has very implicit difference in its word building. Mohammad—The praised one, Ahmad—Most praiseworthy, Ahad—One.

Persian and Urdu knowing readers will appreciate the mystery of Bullah's "Mohammad". Ahmad was Hazrat Muhammad's earlier name

And Bullah would sing :
*Ahad ahmad wich farq na koi
Ikk ratti farq maroori da*

There is no difference in Ahad and Ahmad
If any it is little : that of a marori-knot of meem.

An Hadith reads the Prophet as saying :

Anna Ahmadun bila meem
I am Ahmad without meem.

'Meem' (M) in Alphabets of different languages occupies different places : 24th place in Arabic; 30th place in Punjabi; 25th place in Hindi; 30th place in Urdu; 28th place in Persian; 13th place in English and 12th place in Roman.

Incidentally, Arabic words *moulud* and *maut* : birth and death : also start with the letter 'meem', and the Prophet controis both, the believers believe.

Bullah Shah who was popularly known as Baba Bullah and

whose real name was Abdulla, was born in village Paddocke, 14 miles from Kasur (now in Pakistan Punjab), in 1680 A.D. His father's name was Mohammad Dervish who was linked with the Qaderia Gilani Order of Uch-Sind. Bullah was a pupil of Hazrat Murtza Kasuri who taught him Arabic and Persian. Mohammad Dervish was also a village teacher.

Shah Anayat Ali Shattari Qadri remained celibate whole his life. He died in 1758-59 A.D. His *mazaar* (mausoleum) is in Lahore. Saïen Bullah's *mazaar* is in Kasur where he died in 1753 A.D.

WHAT IS A SIN?

Sin (Latin : Sons-Guilt), *Pātak*, *Pāp* (Sanskrit), *Khatā-Gunah* (Arabic), is the agitation created in mental life by man's own negative action or transgression of the known or established norms or laws or religion, morality and society.

It is rather impossible to produce the count of man's sins. The wise men and the scriptures in their humble submission have admitted the countless sins a man keeps adding to his life in his mundane sojourn.

An Arabic Proverb reads :

Ai Insaanu Murraqqabul Khattaey Wal Nassayaan

The man is compedium of errors and forgetfulnesses.

Sin or the sense of guilt or an hang-over of a sin is a perennial sense of irksomeness, shame, pity or burdan, a biting on the conscience of the perpetrator of sin. The guilt persists, continously or intermittantly, gently on forcefully, and later even promoting violent activities to the extent of homicidal action till this agitational sense is exorcised, catharicised, expiated, or atoned, with the application of some approved and established wise counsel, social customs, or scriptural rites, most satiating to the subject or by self-repentence arising out of self-pity and fear and after the source of the relevant guilt is plugged.

All self-mortification in numberless shapes, *tapasyas*, *mujahedas*, fasting (as permissible by Jain Dharma) can be appropriated to the sense of guilt, original or actual, as stated below.

All scriptures and God-oriented men warn man to shun the sin and advise him to cultivate virtue.

(IV)

ZIKR

Zikr is an Arabic word meaning to remember, calling to mind or memory. In the Hindus and Sikh parlance it is termed as *Smran* or *Simran*. In Hindu theology *Smran* or process thereof has nine types of sub-divisions or classes of *Bhakti Waada-Maarg*, Sufism, or Mysticism.

- | | | |
|------------------|---|--------------------------------|
| (1) Sarvano | - | Hearing |
| (2) Keertan | - | Bhajan |
| (3) Samran | - | Meditation |
| (4) Pad Sewan | - | Service of the Murshid's feet. |
| (5) Archna | - | Worship |
| (6) Vandna | - | Salutation |
| (7) Sakha | - | Companionship |
| (8) Daasa | - | Servitude |
| (9) Aatm Nivedan | - | Self surrender-Islam. |

Islam-an Arabic word itself means complete submission to the will of Allah. Its Sanskrit term is *Sharnagat*-going under refuge; this term is of common connotation for a Hindu, Buddhists, Jain and Sikh, or believers of One Super Power whose *Sharan-Asharaya*-refuge a man takes for redemption-salvation-*nijaat*.

“Zikr — prayer or remembrance keeps away indecency and evil : the impediments in the way of redemption.” Read the holy Qura'n :

Innas Salaate Tonhaa anil Fahshaaye Wal

Munker Wa Le Zikrul Laahe Akbar.

(*Surah XXIX-45*)

Zikr or *Simran* is enjoined for protection against evil even in sleep.

In Sufistic terminology Zikr connotes spiritual meditation or chanting of *Allah's Ism-e-Aazam*, i.e., *Allah, Allah Hu*, or even the terms *Allah* and *Hu* separately. Specifically the term *Hu* is accepted to be for the Impersonal Divinity while *Allah* for

the Personal God within the Sufi sects. The names Allah and Hu are *Zaati* Names, i.e., essence, just as the names *Parabrahma* and *Parameshwar* in Brahminic orbits. This is a deep aspect of religion. Ordinarily this minute difference is imperceptible in day to day life.

As earlier hinted elsewhere Islam has 99 Names for *Allah Ta'ala*—God on High. They are termed, academically as *Assmaaey-e-Hasna*—Beautiful Names and the Holy Qura'n speaks about them as under, though numerical count is not indicated in the relevant Aye, in Sura XVII-110 :

Qolid Ullaha Aulid Ur Rahman Alyam Maa Taduoo Falahul Asmaaul Husna Wa Laa Tajhar Besalaateka Wa Laatakhaa Fit Behaa Wabiaghe Baina Zaaleka Saheela. (Sura XVII-110)

Say (unto mankind) cry unto Allah, or cry unto the beneficent, unto whichever ye cry, it is the same. His are the most beautiful names. And thou (Mohammad) be not loud voiced in thy worship nor yet silent therein, but follow way between.

And about the Beautiful Names *Al Qura'n* speaks:

Allaho La Illaha Illa Hoo Lahul Assmaul Husna. (Sura XX-8)

There is no God save Allah, His are the most beautiful names.

And regarding count 99, a *Hadith*, transmitted by Abu Huriara reads :

To God belongs 99 names, a hundred less one. The Muslim repeats them and meditates on them, usually with the help of the 99 beads to the *subhu*-rosary, except for the Wahaabis who object to this custom as being a reprehensible innovation.

It is believed that these 99 Beautiful Names (barring Allah) are *Attributive* names and do not exhaust the list of all the Qura'nic names and also some of them do not occur in al-Qura'nic text.

The *Zikr* expression, whether audible or inaudible, must be in intensive devotion, symphonious, poetic, effortless, set on tongue, lips, mind or heart in un-broken articulation.

Hazrat Mohammad was a mystic par-excellence. Hazrat Ali vouchsafes that the Prophet's forehead bore clear scars of his repeated *Sajdas*—prostrations, on the ground during prayers. Dara Shukoh in his *Sakinat-ul-Aulia* narrates an event in the

Prophet's divine life which is very much convincing of the validity of this statement.

One day Hazrat Mohammad was reclining in his state of deep spiritual ecstasy when his consort Hazrat Ayesha came to meet him. As she came forward to talk to him, the following dialogue took place :

- | | | |
|-----------|-----------------|------------------------|
| Prophet : | Man anta | "Who are you?" |
| Ayesha : | Ana Ayesha | "I am Ayesha". |
| Prophet : | Man Ayesha | "Which Ayesha?" |
| Ayesha : | Bintu Abu Bkr | "Daughter of Abu Bkr." |
| Prophet : | Man Abu Bkr | "Which Abu Bkr?" |
| Ayesha : | Ibn Abu Qahaafa | "Son of Abu Qahaafa." |
| Prophet : | Man Abu Qahaafa | "Which Abu Qahaafa?" |

Hearing these discourteous replies Hazrat Ayesha in a mood of utter dejection approached her father, Abu Bkr sobbing and related to him what had happened with her.

Abu Bkr Siddique counselled his daughter to be patient when Allah's Messenger was in such a state of ecstasy.

When Hazrat Ayesha met the Prophet later and expressed her disconsolation and related what had happened earlier, the Prophet said, "Ayesha, how are you now : what will it be henceforward?"

The Prophet uttered the following words :

Laa Naa Allah Waqtun Layasa Uni Feeha Malakun Muqqarban Wa La
Nabiun Mursalun (Hadith SA, 229-107)

There are moments in my life with Allah when neither an angel nor an another messenger containeth therein.

I have sometime a moment in God which neither the most intimate angles of God nor the Messenger can be contain therein.

(Hadith SA, 229)

Zikr and *Fikr* are said to have complementry functions in the spiritual journey of a *Saalik*, as vital as that of blood and veins in the health of the physical body. Without *Fikr*, *Zikr* would be largely unproductive as a devotion imbued heart must form part of the process of *Zikr*. *Zikr* may be considered an independent process which can be observed without the assistance of the tongue and the *Halqa-e-Zikr* assembly of

devoted *darvishes*. *Zikr* is equally not bound by time and space as the heart or the mind can engage itself at any place and during any span of time. A *Zaakar* engaged in *Zikr* need not search for congregations or a suitable time or place. *Zikr* is superior to *Salat-Namaaz* which is bound by time : five times a day and preferably, as the Sharia't enjoins, in a mosque and in congregation.

Prophet Mohammad had said :

"Zikr is for the best deed."

(‘Kitab-ul-Zikr’)

"Should I inform you of the best deed which will gurantee your salvation in the world, hold on fast to the Zikr gatherings."

(Mishkheleibn Hajj Malika)

"Group of angels keep looking for persons engaged in Zikr. Wherever they find such gatherings, they summon their companions, rejoice over their discovery and cover it with their wings right up to heaven. This is such an august assembly that no one present in it shall be deprived of my forgiveness."

(Hadith Abu Huriara)

Fazkorroni Azkurkum Washkooroo Li Wa Laa Takforoon

"Therefore remember me and I shall remember you. Give thanks to me and reject not me."

(Sura 1-152)

Zikr is absolute by way of quantum and manner. *Zikr* is self investment by a Sufi, Mystic, or *Bhakta*. It is the measure for nearness to God. *Zikr* also is the name of the occasion in which dervishes congregate for obtaining ecstatic condition. *Zikr* is repeating Allah's name audibly; *Zikr* is remembering in thoughts inaudibly. When the heart takes *rust*, invocation of Allah's name derusts it. *Zikr* is restoration of the heart to insure its wholesomeness, fullness, and a state of peace and tranquility. *Zikr* denudes a man of hunger, thirst, sleep greed, nafs, and evil a man is heir to.

Fikr of Allah's Name is intermediary : a *salam*-ladder or a bridge, between the human spirit and his Being. Man can reach His transcendent Being through constant contemplation of His Name. In absorption or ecstasy man gains identification with the Divine WILL. In this super-supernal state human soul and God Soul get integrated.

Broadly *Zikr* may be classified as under :

- (1) *Zikr-e-Lisna* - with tongue-orally or pronounced.

(2) Zikr-e-Qalbi - within the heart - unpronounced.

Zikr-e-Qalbi or *Zikr-e-Khaafi* is termed as *Ajapa Jaap* in Hindu Vedantic and Sikh Gurmat parlance. In other words it is simran-remembrance, below the tongue or gullet, and in the heart. This process is accepted as not liable to articulation, speech or to interruption.

The Holy Qura'n speaks :

"We are nearer him (man) than his jugular vein." (Sura 50-v-16)

WA NAHNO AQRABO ILAIHE MIN HABLIL WAREED (Sura L-16)

"And verily Allah's abode is in the heart."

Zikr may be likened to an invisible rosary or *mahal-rope-chain* of a *dulab*-Persian wheel. The heart consciously, visible to the inner eyes only, keeps on an inaudible remembrance, peacefully unbroken, while man's ordinary human functions keep going on. Such is supposed be the hush that the hidden process need not even be heard by *Munkar Nakeer-Kiramul Kaatbeen* or *Chitra Gupta*— the heavenly accountants who keep their office on the shoulders of man maintaining registers of man's good or evil deeds for presentation on the field of *Hashar* to Allah when man seeks *Nijaat*— salvation on the day of Resurrection.

A Sufi in the semi-state of ecstasy keeps on hanging to him :

Wazkur Rabbaka Fi Nafseka Tadaroo Aun

Wa Khifataun Wa Doonal Jhare Minak

Quale Bil Ghodowe. Wal Aasaale-Wa

La Takum Minal Ghaafeleen.

"And do thou (Mohammad) remember thy Lord within thyself humbly and with below thy breath at morn and evening and be thou not of the neglectful." (Sura VII-v-205)

The following practices are accepted by Sufi Sheikhs to establish their communion with their Allah.

Zikr-e-Jehri : Reciting the Name of Allah loudly sitting in a prescribed posture and at prescribed times, deliberately to shut out any thought.

Zikr-e-Srri or *Khaafi* : Reciting the Name of Allah silently.

- Pass-e-Anfaas* : Regulation of human breath, *Pranayam*.
- Habs-e-Dam Muraaqbq* : Absorption in mystic contemplation.
- Challiha* : Forty days of spiritual confinement in Khalwat-loneliness, sitting in a secluded place in prayer.

Challiha is forty days of *mujaheda-reyaazat*—hard striving any type of physical mortification. The principal aim being that the human *nafs-ego-ahankaar*—the inner evil propensities are curbed. Dissuading man from converging towards evil or sinful actions—physical or mental. Hazrat Khwaja Bakhatiar Kaaki and his principal Sheikh Fariduddin *Ganj-i-Shakar* believed in *Chillah-e-Maaqous*—undergoing a *mujaheda* by way of trying a strong rope to the feet of a *dervish* and lowering him into a well, generally away from human habitation or in a mosque, for offering meditation in this difficult posture for a period of forty days. Sheikh Farid Ganj-i-Shakar undertook this *challiha* at the pleasure of his *Pir-o-Musshid* in a mosque in the village of Quchha. A *muazzin* named Maulana Rasheeduddin Meenayee of *masjid Hajj*, a God-fearing and trustworthy man, would lower Baba Farid, his feet tied with a strong rope hanging with a tree trunk projecting over the well, after Isha Namaaz (9.00 p.m.) and would pull him up before Fajr Namaaz the morning prayer daily for forty days. (Big Five in Indian Sufism, p. 67)

Zaakar is defined as one who in the process of remembrance of Allah forgets everything else save *Him-maasava Allah*, and attains His nearness-*Qurbat* : thus benefits by reaching the truth. A *Zaakar's* virtues may be enumerated as under :

- (1) *Zaakar* enables himself to see the Prophet with Heart's eyes.
- (2) *Zaakar* saves himself from the sins.
- (3) With intensive *Zikr* Allah maintains love for the *Zaakar*.
- (4) *Zaakar* achieves immunity from the effect of evil spirits, djins, pareas, etc.
- (5) Allah befriends the *Zaakar* in his life span of

Barzakh—the life in the grave during the period from the hour of worldly death to the Day of Resurrection.

Gazzali describes the method and effects of *Zikr* in a passage which McDonald has summarised as under :

'Let him reduce his heart to a state in which the existence of anything or its non existence are the same to him. Then let him sit in some corner, limiting his religious duties to what is absolutely necessary, and not occupying him for either reciting the Qura'n or considering its meaning or with books on religious tradition or with anything of any sort. And let him see to it that nothing save God, Most High, enters his mind.

Then as he sits in solitude, let him not cease saying continuously with his tongue, "Allah, Allah" keeping his thoughts on it. At last he will reach a state when the motion of his tongue will cease, and it will seem as though the word flowed from it. Let him persevere in it until all trace of motion is removed from his tongue and he finds his heart pressing in this thought. Let him persevere until the form of the word, its letters, and the shape, is removed from his heart and there remains the idea alone, as though clinging to his heart, inseparable from it. So for it is dependent on his will or choice. But to bring the mercy of God does not stand in his will or choice. He has now laid himself bare to the breathing of that mercy and nothing remains but to await what God will open to him as God has done after this manner to prophets and saints. If he follows the above course he may be sure that the light of the Real will shine out in his heart. At first unstable like a flash of lightning, it turns and returns : though sometimes it hangs back. And if it returns it abides and sometimes it is momentary. And if it abides, sometimes its abiding is long and sometimes short.

The claim of the Mysticism is direct awareness of God and an ever-conscious union with Him.

If we are to get any conception of mystic union we must separate it from religious experience. Spiritual sight and hearing do not need an image or words. There are mystic senses of taste, of smell, and above all of touch. In mystic union the presence of God is felt within, something which penetrates the soul. The absorption, fusion, immersion, and in the opinion of Father Poulain of "Interior Touch." And Tennyson expresses, "Closer is He than breathing and nearer than hands and feet." The Holy *Qura'n* witnesses :

"We verily created a man and We know what his soul whispereth to him, and we are nearer to him than his jugular vein." (Sura 50-16)

Wa Nehno Aqraba Iaihe Min.

Hablil Wareed.

(Sura L-16)

Ecstasy may occur gently and gradually. When it is sudden and violent, it is termed "rapture". It is at this stage of rapture that we get just a mere feeling that God is in us and we are in Him. We have intellectual vision of Him, a vision that excludes image.

We can explain more about this experience of man in deep devotion termed as "*Numinous Experience-Mysterious Tremendum*" or the encounter of God with his seeker. Catholic Mysticism has celebrated value for stigmata-bleeding from the body, hands, feet, or chest, to indicate influence of nailing Christ and is taken to be divine favour. St. Francis was the first to indicate this manifestation of divine favour.

The religious man is in the presence of a mystery which arouses dread, stupification, and fascination rather than conceptual thought. The object arouses an awfulness or dread akin to natural fear. In higher religions it becomes genuine awe, a feeling of personal nothingness before the awe inspiring object directly experienced. This state is expressed as Wrath of God—The Mysterious Iradeorum or Absolute Un-approach-ability. There is, as well, a feeling that before this Majesty, Power, and Might we are conscious of being mere dust and ashes conscious of annihilation of the self before the transcendent or overpowering which is the sole and entire reality.

The prayer which Hazrat Mohammad would read at the time of ecstasy :

"O Allah! Pour Light into my heart; Pour it into my eyes; Pour it into my right and pour it into my left; Pour it in front of me and behind me; and give me light. Pour light into my nerves and into my flesh, into my soul; and increase my light, and transform me into light; and surround me with light." (Basis of Islamic Culture - Sayyed Abdul Latif)

Bearing in mind the Prophet Mohammad's intense love to be totally absorbed by Divine Light-Iyoti-Noor—it is understandable how Islam poured its irrevocable condemnation on an ancient monotheistic faith-Zoroasterianism as Ghabar-Fire Worshippers-Kaafar—and swept it clean off their sacred land-

Iran-Persia. The injury was so **in**healable that this faith is now countable on human fingers.

Transmission or spiritual marriage **characteristically** is not only permanent, but while it persists in ordinary **occupations** it does not interfere with them. Spiritual marriage appears **like** a time of peace after storm. It contains fewer ecstasies but its **inner** peace is unbroken by the trials and tribulations inseparable from human life. It is a state of Jivan *Mukta—Living Liberated*.

Prayer has three veils : the first is the prayer by the tongue; the second is when the mind by hard endeavour and firm resolve reaches the point at which being untroubled by evil suggestions it is able to concentrate itself on divine matters; the third veil is when mind cannot be diverted from dwelling on divine matters without difficulty. The marrow of the prayer is seen when He who is invoked in the prayer takes possession of the mind of the one who is praying, and the latter is absorbed in God whom he addresses. His prayers ceasing and his self-consciousness abiding in Him even to this extent that a mere thought about His prayers to him is a veil, a hindrance. This state is called 'Absorption' by the doctors of mystical lore : when a man is so utterly absorbed that he perceives nothing of his bodily members, nothing what is passing without, of nothing what occurs in his mind, a state of *samaadhi*.

Mysticism arouses stupor and amazement : an astonishment which strikes dumb. This is 'Wholly Other' : beyond familiarity and intellectuality or intelligibility. In Plato's phrase, "Whose kind and character are incommensurable and before which we therefore recoil in wonder. Guru Nanak's *vismaad*, Sanskrit *vismaya* that strikes one dumb."

The numinous object does not just fill us merely with dread and amazement. It also attracts and indeed fascinates. This fascination (Otto) connects with the transport and fervour, the ravishment and intoxication, the exaltation and ecstasy.

In a world without mystery there could be no religion and vice-versa.

SAALIK'S JOURNEY THROUGH THE FOUR WORLDS

1. *Alam-i-Nasut* - the Physical Plane

Definition

It is the world of sensation and perception. It is also called the Visible World 'Alam-i-Shahadat', the world of Waking Consciousness or the World of Awareness. In it the existence reaches the highest point and the enjoyment is the deepest and most vivid.

Method of Meditation

First requisite is perfect solitude and peace of mind. Second requisite is the fixation of the eyes on a figure of the spiritual master. Third requisite is concentration on the heart and its three centers of mediation :

Concentration must begin first in the Cedar Heart and gradually brought to bear upon the Lily Heart. The result will be visualization of thought-forms and the ultimate entry into the Plane of Centre-parts 'Alam-i-Mithal', which lies midway between the Physical Plane and the Astro-Mental Plane.

2. *Alam-i-Malakut* : The Astro-mental Plane

Definition

It is variously called the '*Alam-e-Arwah*' or the World of Spirits, the 'Alam-i-Ghaib' or the Invisible World, the 'Alam-i-Latif' or the subtle world, and the 'Alam-i-Khawabb' or the World of Dreams.

This plane is higher than the Alam-i-Mithal, in which thought acquires a shape which is "the soul of the form and is not a body." The Saalik's soul takes up a refined body and he wanders in the Astro-mental Plane, both conscious and unaware of his surrounding. He meets the Master on this higher plane who leads him to the Holy Prophet, the Companions of the Prophet and saints and Aulia friends of God. The Alam-i-Malakut shows the Saalik the way to the etheriasation of the physical body.

Method of Meditation

The Saalik now can perform miracles but should "not entangle himself into the World of Spirits or desire phenomena, clairvoyance, and miracles." The methods of meditation for him

are :

- (1) the recitation of the names of God mentally and orally,
- (2) the practice of astral-hearing,
- (3) the *Habs-e-dam* or regulation of breath-Award-Burd-*Pranayaam*.

Effects of Meditation

- (1) sleep becomes unnecessary and the *Saalik* (like Mian Mir) can even do almost without it for 30 years,
- (2) the physical body of flesh and blood loses the coarser particles and acquires a much refined form,
- (3) a strange buoyancy of spirit and subtle illumination overpowers him, and
- (4) hears Internal Sounds : the Voice of Silence or the Cosmic Sound, *Anaad Naad*, *Sowat-e-Sarmdi*.

The process of hearing sound culminates in the Sultan-ul-Adhkar, Isam-Aazam, the practice of which makes audible the Psychic Sound which is boundless, infinite, self-existent, and of unlimited intensity. When it is once heard every thing else is forgotten.

3. *Alam-e-Jabrut* : the Plane of Bliss

Definition

It is called the Casual Plane or *Alam-e-Lazim*, the plane of *Hu*-breath or *Alam-i-Be-nafaa'*, the plane of Unity and Satisfaction or '*Alam-i-Ahdiyatiwa Tawkin*'. It is a misnomer to call it the world of Names and Attributes of '*Alam-i-Asma wa Sifaat*'.

A person is said to be in *Jabrut* when 'he is without pain and sorrow' and when in the state of consciousness no forms, either of the Physical or of the Astro-mental plane, cross his mind. 'Then the man is in the Plane of Bliss'.

The difference between him who is consciously in the *Jabrut* and one who is unconscious therein is as follows :

The former enters into this plane whenever he wishes and with his own free will, for whether he is asleep or is awake, he can enter the *Jabrut* at any time : while the latter enters the Plane only when he goes to sound dreamless sleep and that also not voluntarily but of necessity.

Method of Meditation

All limbs of the body should be at perfect rest and devoid of every kind of motion : both the eyes must be closed. The right palm should be placed on the left and the heart should be emptied of all forms physical and super-physical planes. Sitting quiet and at ease, no form must rise before physical or inner vision. Thus when the *Saalik* sits without any thought or thought forms, he has victory over the plane.

4. *Alam-i-Lahut* : the Plane of Absolute Truth

Definition

It is also called the Plane of He-ness or '*Alam-i-Huwiyya*, The Plane of Essence of '*Alam-i-Dhat* (zaat), the Plane of No Colour or '*Alam-i-Berang*', etc.

This plane is the origin of the three lower planes of Nasut, Malkut, and Jabrut. It envelops them All : all the other planes merge into it and come out of it. It remains uniform in its essential nature and no alteration or modification takes place in it.

When the eternal good fortune of the *Saalik* makes him enter this plane, he shall part company with ordinary self-consciousness.

Correspondingly these *Muqaama* or spiritual stages in Hindu Sanskrit parlance are respectively termed as :

- (1) Jaagrat - waking state of consciousness, gross body.
- (2) Swapna - dream state, subtle body.
- (3) Sushupta - When one has withdrawn from the waking state and also has folded up the dream state, deep sleep.
- (4) Turiya - bliss state, jeewan mukta, nirvana kaiyalya

(V)

SAMA

Allah, the Eternal musician, who made all things big and small, also created the Cosmic Melody : the gentle rustling reeds, beside gurgling brooks in cascading torrents down the

hills, kissed by whistling winds rushing through umbrageous trees in the valley : the humming sounds of whirling crystallizing wings of the bees and beetles, the chirping of the birds, cooing of the larks, singing of the nightingales hidden in the mango groves. The sweet soft sound/song of mother's lullaby for an infant soothing him to sleep is an indelible memory for a man till death.

Bay : *bay dukh-bay bay dukh* - pain mom-pain mon—the complaining cry of the viraha heart of the dove in scorching afternoons behind some leafy cool trunk, are nature's. *Qawwaals*—hymn singers lilting Allah's paeans like Sufi dervishes. For the Sufi's ears even the tak-tak-a-tak-tak, dack-dack-dack, of the speeding wheels of the railway train is a melody, as is the reeking of a working *dulab*—Persian Wheel which tickles a Sufi heart to *Ajapa-Jaap-Zikr-Qalbi* and transports him to *Aalam-e-Jabroot*—Spiritual plane from our *Aalam-e-Naasoot*—earthly plane.

Sama is an Arabic word meaning : to listen; to sing song, to sing in accompaniment of or any one of the many more musical instruments, ancient or modern, stringed or unstringed, now in use in musical concerts all over the world.

Ubiquitous *dhol*, *dholak*, *mridang* (in different shapes)-*tabla* the most ancient instrument and an accompaniment of song and dance, and the drum has been used by man since times immemorial : whether to ward off evil spirits; to induce religious fervour; or infuse valour into the veins of a warrior, a wrestler, a player. The huge amount of state funds spent on the maintenance of band brigades all over the world manifest the significance of music's efficacy to converge mental divergence to a certain point : be it a religious, social, or political. The drum's worth has not dwindled, from the primitive man to the present civilised human being. Even though in place of one *dholak* (drum) played by primitive man, his present counterpart has three to four drums to play at the same time; its shapes and forms have changed with changing tastes and the advances in technology.

Even the poorly *ghat-ghara* - clay vessel, turned by an

innocent potter on his wheel from *admah* (Hebrew for clay)-*maati*-has kept its fraternal affinity with the *Aadmi*-man : who too has his origin in *admah*, transforming him by its sweet sound, to his source. Every effort of man is ever to find means and ways to merge back into his source. And this music transcendence is nothing but merging into primordial sound : music - *shabd*.

Sama - equally connotes, in addition, in Sufi *majaalis* congregations - though sparingly, an act of - rhythmic swaying motions - physical movements - whirling on the state of ecstasy -dance and sometimes in the state of extreme frenzy calling loudly "*Hu-Hu-Hu-Allah Hu Allah Hu-Allah Hu.*"

'Hu' is accepted to be the *Zaati* - *nirguna* - attributeless *Ism* - name of Allah Ta'ala.

Invoking of sexual sentimentalities, gesticulations, and projecting of sensual terminologies and gestures are prohibited and tantamount to *gunah kabeera* - great sin, since it injures religious or spiritual susceptibilities of listeners who are mostly men of deep religious proclivities. Music is a divine influence which stirs the heart to search and seek for God. Those who listen to it in spiritual faith attain into God and those who listen to it in sensual mentality fall into the fire of hell. It is to avoid this misuse of the divine gift that Islamic orthodoxy had banned music or *Sama*. However, invoking of spiritual romanticism, expression of *firaaq* - pain of true love-separation from God and his Prophet, from *Khulfs-e-Raashdeen* and the *Imams*; singing the glory of true lovers in passion; singing glory and virtues of places of worship and history like Ka'ba, Medina, Mecca, Kufa Karbla, Najaf, etc. is permitted as a part of devotion for Sufi listeners. Sufis are permitted the Islamic *qawwali* or *Sama* congregations—where the singers, generally sing in accompaniment of their instruments with frantic abandon the worshipful invocations towards Allah His Messenger, Sufi Sheikh founders of Sufi *Silsilahs*, and places linked with their lives. Generally four to eight *qawwaals* make a group. Those who do not play any instrument clap their hands to heighten the

crescendo. Nasiruddin Aulia once said, "When a dervish claps his hands in a *halqaa - qawwaali majlis*, in a state of ecstasy, all the sins of his hands are removed, and when he shouts, all his evil desires are destroyed." Ecstasy or *wajd* is a pain in actual vision and pain cannot be described by a pen. *Wajd* is a mystery between the seeker and the sought : one which only a revelation can explain.

Islam is a religion with one Allah, one Qara'n, one *namaaz* and one Preceptor Mohammad, of about a billion human beings of multiple races-white, black, yellow, and red, spread over the entire length and breadth of the globe with nearly forty five kingdoms. Its *qawwaals* sing praises of Allah, of His messenger, and other spiritual path-finders in their multiple languages. The *qawwaals* interlace the Sama with spiritually imbued verses from prominent Sufi *dervishes* and poets, of Arabic, Persian, Urdu, and even Hindi origin, like Saadi, Hafiz, Rumi, Jaami, and Khusrâu.

Sama is an effortless outpouring or flowing of a language, deep in love and devotion of the indweller's music, of the rich timbre of aural rhythm, spiritually interlaced in romanticism. Repetition or encore of certain high love invoking refrains : to heighten the effect on the listening devotee is not only unavoidable but also encouraged in Sama. In Shastric Raaga or Classical music repetition is the life of the music, accompanied with gesticulating nuances. Sama must weave Truth, Bliss, and Beauty, thereby invoking the One holding these eternal virtues. Sama is not a Sama if it strays from the path of lifting the listeners or the devotion drenched audience to the Cosmic Level. And the Holy Qura'n witnesses the state of listeners of Allah's *Kalaam* and the glory of his *Valis* (messengers).

"They only are true believers whose heart feels fear when Allah is mentioned and when the revelations of Allah are recited unto them, (they) increase their faith and (who) trust in their Lord."

(Sura VIII - V - 2)

Sama—*Keertan*— music was the first love of China's great philosopher and reformer Confucius (351-479 B.C.) who was

himself a great flute player.

It is not only the ears that hear the sound of music. It vibrates in our souls and effects even the pores of our skin. Sound or music permeates our entire being, calming us by slow pulsating vibrations of peace. The music born of Higher Sensory Perceptions is very much conducive to take man closer to God. It is the music of Reality that makes us wiser in our knowledge of Beauty, Love and Truth.

Sama—*Keertan*—Allah's praises infuse fearlessness and humility. It defuses bestiality, eradicates immorality, exorcises hypocrisy, purges suspicion from mind, and promotes harmony. It tells a man what he is and what he should be.

Sama needs to be spirit packed with infectious refrain or *layya*, pregnant with a deep meditative approach, direct from the heart of singer to the heart of the listener, forcing undivided concentration mindedness. It needs to be sung purely out of devotion. Today these divine congregations, unfortunately, are looked upon as departmental stores where the audience or members can change any article of need, be it physical, financial, or psychological, freely in this world of rupee rolling commercialisation. All along the matrix being God, imminent and transcendent in His multi-faceted *sifaat*— attributes and *Isma*— names and nomen clatures. Whereas the aim should be a spiritual, cultural, moral, and social regeneration. Sama must be touching the heart, lifting the soul, carrying away the listeners in a single sweep with winning and overpowering thought contents, bearing emotional drive and compelling vigour. The primer fountain of Sama is heart. The principle of prosody is not a governing factor here since it is not the creation of the head or of the reason. A Sufi's heart is a blooming fragrant flower which welts nought, but the more he sings Allah's praises the more its fragrance wells-up and disperses to make other hearts fragrant.

For 'Sama' three conditions are necessary: *Zamaana*—time, *Muqaam*—place, and *Ikhwaan*—brotherhood: the time when the audience is concentrated in the thought of God; a place secluded from strangers; where brothers—like minded followers

of one and the same Pir are gathered—followers of one *Silsilah*.

Sama admits of no sensuality, irksomeness, coarseness, or vulgarity. In Sama even hundred repetitions maintain original newness, freshness, sweetness, and effectiveness, because it is drenched in divinity. Memory has some subtle affinity with rhyme and rhythm whereby sentimental quotations are easily remembered by the brain. Scriptures of all world faiths from the Vedas down to the Granth Sahib are couched in verse, poetry, songs, by the prophets of the lands in the language of their folks to enable them to be easily understood and remembered.

The Holy *Qura'n* though apparently not composed in pure verse, yet its prose has deep affinity with poetry. Its *talaawat*—reading is intoned so that the listener can grasp it more effectively. Every God-oriented man of each religion has repeatedly confirmed that God—the Ultimate abides in the heart, and the heart is more prone to Sama, and it is the heart with which the search for God's invariably advocated.

Biological research has shown that even cattle yield more milk when listening to sweet music and has been experimentally proved.

The winged denizens of the firmament are supposed to tarry while in the void to listen to the music that flows from the lips of the man in love : love songs intoned in search and glory of Truth, the Omniscient, the Omnipresent.

Sama not only enamoured human beings, the *Gopas* and *Gopis*, cowherds and cowherdresses, listening to Lord Krishna's proverbial flute, but also the jungle cattle and deer would forget browsing and would stand still listening to the sound of the divine *Bansari*—flute. And the Mysterious Tremendum is that this *Bansari dhun*—music from the flute, dating back five thousand years, still mystifies numberless souls, not only in India but world over : the Krishna Consciousness Cult in Europe and America. Sama is a link between man and his Maker, sure.

Sama is, in fact, the spiritual fulfillment of a loving heart. It is *azaan*—a call—a prayer of the lover's soul to his Beloved, and Ecstasy is the response to this call, and swooning-*wajd-haal*

is a response of *qurbat-sameepa*—nearness of his presence. I wonder if there can be a man who listens to Sama and can yet maintain his reason and is swayed not in His *qudrat* or glory.

Sama degenerates into entertainment and ceases to be Sama when the feelings of religion or God are banished from the song.

Sama combined with surrender washes man of his impurities, helps one to take refuge in ones True Abode.

Sama is enchanting and fascinating way of preaching love and peace and moulding the heart of the listeners towards Divinity. There is no better way to build man's character. Human life sans Sama—music—*keertan* is stale and dry. Song or poetry, is an effortless and undiluted outpouring of human soul irrespective of gender and age. Sama coupled with surrender to Divine Will induces man to look with in, to know one's self, to seek refuge and identification with one's Creator, to live a life of freedom from earthly attachments. It helps to eradicate the sense of *Khudi*—individualism and personal ego.

Spiritual awe, unexpectedness, humour, iterations, assonance, consonance, and throb are the life ingredients of Sama. Sama is in fact an act of praying, a spiritual *teer andaazi*—archery, non-violently wounding the target, the Beloved. It provides the listener with frenzy for fledging his soul for flight to reach his true ultimate—the Beloved. Sama is *salam*—ladder for a lover to enable him to climb unscalable heights to the Abode of the Beloved.

Sama is a contrivance to stir up one's momentum to enable stepping up to the heavenly lofts to taste the butter of Allah's sweet and refreshing Presence. Sama in its frantic crescendo slitting and splitting of a lovers heart. The ecstatic mood of the *qawwal*, weird wildness of the echo, in consonance to the lilt of instruments, quicken love passion in the listeners. Sama injects a dynamic urge in a *dervish*, an urge which edifies in him an effect that his heart is fluttering off into the Great Beyond like a captive bird just freed; is purging the within and without of sinful disease; making him buoyant and sinless. He feels as if he

has awakened after a dreamless sleep. And it thus gives him an assurance of his *nijaat-nirvana-moksha* salvation or deliverance, permeating his innerself.

Sama produces an accumulative effect of visual and aural vigour with improved perception, concretising symphonious aggressiveness to be attaining to spiritual and ethical service for mankind : turning a man into a saint whose presence invokes love and peace around.

Sama is devoid of sophistication, trade or commercialisation, but is drenched in religion and is replete with dreams of attunement with the Beloved. And, in its super-heights it is marvellum, mysterium, tremendum, franticism and all—infectious. Undubiously Sama is a fledgling of divine lovers when there is mention of the Beloved. Sama must be intensely harmonious, winning, and humbly vanquishing. It must enable the listeners to identify with and must infuse them listeners into the One whose paeans are sung, and must be ever-comforting. The *qawwaal* must be deeply aware of what repast they are serving to the participants. They must be men of religion with an esteemed moral character, in whose high living and erudition of the scriptures, the listeners can have faith. The audience must equally be in the mood of being receptive, well cleaned and purged to receive the undiluted food served to them to appraise and relish. Sama must be inspiring, transporting, transforming, transcending, and converging the indwellers of the listeners unto the *watan*—land of the Truth for which all this endeavour is in motion : the land in direct possession of the Lord devoid of all fear, rancour, envy, enmity, *khiraj*—land tax where inhabit only traders of Allah's Merchandise—*Saudaagraan-e-Irfaan*.

When effective, Sama is immunisation to the inroads of evils and sins. It is energising and healing. It is a call to the Incommunicable—Absolute transcending all horizons. Sama is a healing agent for all the physical and psychical ills that a man is heir to, as it generates and builds man's confidence in his capacity and fitness to receive the Grace of his *Qaadar*—Maker. Sama builds an association of equals : the God-oriented and the

lovers of Truth. Sama has no particular language, class, colour, clime; it is the language of the heart which is expressed alike.

Waternal jibala jimidathun was hiva ta umaru marras sahaab.

God manifests Himself in ever-changing garb.

You see the mountain as solid although it runs like a cloud.

Those who attend and perform Sama but float not in *wajd* and *raqas*, are like mountains in patience deep inside in state of ecstasy and dance.

All of Hazrat Mian Mir's associates did perform Sama but they would avoid *wajd* and *raqas*.

Dara Shukoh narrates how his own *Pir-o-Murshid* Sheikh Mullah Shan Mohammad Badakshani on his evening strolls towards gardens and jungle, whenever happened to meet a *qawwal* party, fetch them and listen to Sama and would enjoy it to the extent of singing *Na'at*—Allah's glory.

Dara Shukoh's narration that Mianjeo was well-versed in Indian Music has special significance and stands a witness of his close fraternal affinity with the Sikh Gurus, specially with Guru Ram Dass, Guru Arjan Dev, and Guru Hargobind, the fourth, fifth, and sixth Sikh Gurus (1534-1644 A.D.). During my study into the Sufi literature and the biographical sketches of the leading Sufi Sheikhs—the founders of Sufi Silsilahs, I have not read anywhere of any other Sufi saint's grasp on Hindu Shastric Raagas, though Sama singing in deep poetic refrain was common with almost all of them, except Naqashbandis. This insight and virtuosity of Mianjeo in Indian Music was purely for his association with the Sikh Gurus who were themselves matchless virtuosos in Indian *Raagas* and could play, any prevailing musical instruments.

Strange physical state exhibited in Sheikh Mullah Shah in *wajd* while engaged in Sama like weeping unabashedly, laughing heartily, unmindful of ridicule by others: dancing (*raqas*) with wild abandon and joy; uttering strange sounds; or becoming still like the calm preceding a storm; looking innocent like a child, wringing hands and toes; craving for long lost love like that of a *virahi* in spiritual separation or just breaking into strange sounds in praise of the Beloved in self-

built terminology interlaced with extempore emotional recitation arising from the heart. It is here that the real poetry, takes birth. All the scriptures of the world are the production of men drenched in this state of selflessness. All poetry is the production of the heart of a lover in the state of *virah - firaag*—inflamed heart.

All this is supposed to have been enacted in a spur of the moment of vision of God. Such strange and unnatural movements, gestures, gesticulations, and utterances are tolerable in the realm of the spirit as unoffending to God. It is assumed that a man in this lost - in Him - state - *majzoobiat*, will earn no sin, though the *Sharia*'t and the orthodox vehemently disapprove and even condemn such unworldly experiences. Such experience deepens and enriches the life of man, stripping off the husk of shallow religion reaching to his kernel. It helps in cultivation of deep spiritual life and purification of the inner being.

The fundamentalists and orthodox dub such experiences as unbecoming for the norms of dignity of normal congregations. This is the way of the lovers of Allah but one where the clergy fail to congrugate. It may be added that the spirit lovers, mystics, and *bhaktas* have been born of such loveless love of orthodoxy.

Sama happens to hypnotise spiritually minded people to enter *jazba* - rapture, and have mental alienation towards the Lord. In cases where a *dervish* is in *wajd* - extreme ecstasy, the *qawwaals* continue till the person in *wajd* returns to a near normal state of mind. In some rare extreme cases the ecstatic subject of the Sama concert has not returned to his normal condition but has expired in this state of *wajd*. Hazrat Khwaja Qutbuddin Bakhtayar Kaaki of Delhi, the celebrated successor of Hazrat Muinuddin Chishti Ajmeri and the *Pir-o-Murshid* of Sheikh Fariduddin Ganj-i-Shakar, died in his state of *wajd* induced with the following famous couplet, which his *qawwaals* were obliged to repeat (excluding the hours of *Namaaz*) for three consecutive days :

Kushtagaan-e-khanjar-e-tasleem ra

Har zamaan as ghaib jaan-e-degar ast.

For the victim of the dagger of divine Love

There is new life every moment: from the Unseen.

Sama became a cardinal feature with Chishti Silsilah for the grace of Khwaja Bakhtyaar Kaaki, Khwaja Niizamuddin Aulia, Khawaja Hamiduddin Nagori and some other Sheikhs of this Silsilah.

Sama is good only for the one who gets so deeply absorbed into it that even if a hundred thousand swords were to hit him on his head or if a thousand angels were to murmur into his ears, still he would not feel or hear anything, because when a lover is seriously absorbed into the love of the Beloved, he loses all his consciousness. (Sheikh Farid)

Ecstatic arousal or emotional abandon sometimes produce unexpected mental and physical conditions. When the mental flow of an aspirant moves along the introversal phase of macrocosmic conditions of meditation, his animative force having the potential of divinity within itself rises above all tendencies (*samaskaaras*) and is thus launched forward towards eternal bliss. In this state the mind is vibrated with the Cosmic ecstatic feeling. The unexpressed divine qualities of the higher glands find expression and the ensuing resonance of the mind vibrates the nervous system making the pious feeling manifest in the physical body. Quivers are not uncommon in the case of those persons in whom these occult feelings do not find physical expression owing to reasons associated with their nerve complex, the mental vibrations cause certain radical changes in the various glands within the body which are felt by the spiritual aspirant. Those who can feel these actual ecstatic states are fortunate.

There are feelings and reactions which are experienced through the benevolence of Divine grace as one advances in one's regular *saadhnaa*-striving through Sama and there is manifestation of signs which are natural and spontaneous in the case of those who have known the correct process of *saadhna*. These signs are associated with pleasure and not with pain of any type. Therefore those who do not practise *saadhna* should not be unnecessarily afraid of these signs.

These vibrational (dynamic) signs of arousal, after some time of practice, get mellowed down and eventually decrease to almost imperceptible levels. This state is normally termed *Sahw* in *Sufism* - Middle Path - *Sahaj Marg*.

When a man is "bathed in celestial light" his whole personality quivers in divine rhythm and he finds himself in consonance with the Divine *Hukum* - *Raza* - Command - *Aagya*. His speech becomes rhythmic; his actions take an artistic hue; his thoughts are methodical; and his emotions are harmonious. Sometimes, though not very often his spiritual passion may seem to feel a sort of a manifestation of earthly satisfactions, but soon his sense of *tauba* - repentance and prayer returns.

Mughal kings of Delhi from Akbar to Shahjahan, not only tolerated but also paid worshipful reverence to Sufi *dervishes* : who not only advocated Sama but themselves joined Sama *Mehfils*. Unfortunately, Abul Muzaffar Muhyiuddin Mohammad Aurangzeb Alimgir (1618-1707 A.D.) was born without an ear for music, leave apart the *ragas*, and therefore ascribed the invention of harmony to the devil. He was altogether averse to these natural human emotional manifestations. In his book *Aurangzeb* Stanley Pool writes of Aurangzeb's stern abhorance for Music, Sama :

Aurangzeb Alimgir (1618-1707 A.D.) in keeping with the provisions of the Sharria't issued severe edicts against harmonious meetings and their instruments were burnt. One Friday as Aurangzeb was going to the mosque, he saw an immense crowd singing and following a bier and rending the air with their cries and lamentations. They seemed to be burying some great prince. The Emperor sent to inquire for the cause of demonstration and was told that it was the funeral of Music Slain by his orders and wept by his children. "I approve of this" said the Emperor gravely, "let him be buried deep never to be heard again."

There is an other episode of Aurangzeb's giving vent to his incurable detestation of music; in extinguishing the candle of life of Sufi *dervish*, Sarmad, a singer of Allah glory. Sarmad an Armenian Jew, a convert Muslim fell to Aurangzeb's ire, of hatred of Music, though it smacked of his inner belligerency for Dara Shukoh who happened to entertain deep esteem for Sarmad's sanity - excellence in Allah's love and devotion as a

majzoob of high order.

Sarmad who was a man of deep theosophical outlook was born in Shaan (Iran) in the year 1654 A.D. He set out from Shaan for trade, with India, in precious metals and stones, but term it fortunate or unfortunate, on the way at Thatta (Sind) he fell in love with a Hindu boy and lost himself in *Ishq-e-Majaazi* so deeply that he deserted whatever worldly wealth he possessed.

Persistent *Ishq-e-Majaazi*, very often, takes turn to *Ishq-e-Haqqiqi*. Sarmad, now as a man *mustgharraq* - drowned in *Ishq-e-Haqqiqi*, drunk in divine love, he turned renunciate and perpetually remained in an extreme state of ecstasy, owning nothing but nudity. Gradually he reached Delhi. Sarmad was very often found singing Allah's songs in the state of *wajd*, in his clothlessness, to crowds collecting around him in the open ground in the vicinity of Jama Masjid. This was a source of poison for Aurangzeb and irked him much when on his way for Friday *Namaaz* to Jama Masjid. One day Aurangzeb ordered for Sarmad's presence in his court and questioned him about his state of nakedness which was anti-Sharria't. Sarmad replied that he found no such injunction in the Holy *Qura'n*.

To give his vendetta a deep colour Aurangzeb questioned him to prove validity of his prediction of Dara's holding reins of Mughal empire. Unruffled Sarmad replied, "God has given him eternal sovereignty and my prophecy has not proved false."

He was charged with incomplete recitation of *Kalma Tayeba*: *La Ilaha* —there is no God, which is anathema for Islam. Complete *Kalma Tayeba* (or *Tiaba*, as shown)—Word of Goodness being *La Ilaha Illalahu Muhammadur Rasoolullahi*. Sarmad was thus charged of being a *Kafir*—apostate in the eyes of *Sharria't* and he was condemned to lose his life.

When Sarmad ascended to scaffold and the executioner raised his sword, Sarmad smiled and exclaimed :

Fiday-e-tau shavam-Beya-Beya

Keh tou bahar soorty keh mee-aaye

Man tura khoob me-shanasam.

I am sacrifice to thee : come, come,

In whatever garb thou mayest come, I recognise thee well.

It is said that Islam banned music because it was supposed to unite a man with sensual elements and brought stupor and lethargy on him.

During my study of Islamic religious lore, I have not found any restriction on music. There is no unequivocal *hadith* on the subject.

Sama admits of no trading, but unfortunately, in today's rat race of so-called modernisation born of industrialisation and competitive commercialisation has reduced the *qawwaals*, *keerataniyas*, and *bhajan mandlis* to mere traders in God. The infatuating agency of video cassettes, so popular these days, has deprived Sama of its human touch and religious sanctity.

Even the supposedly religious *qawwaals*, *keerataniyas*, and *bhajan mandlis* have fallen victim to earthly lucre and compete with one another to flood the markets with *Na't*, *Gurbani* and *Bhajan* cassettes, dipping them into the sensual colours, fostering disownment of the listeners touch with the distending Spirit.

(VI)

HABS-E-DAM

Habs-e-Dam, *Pass-e-Anfaas*, *Aaward-Burd* (Arabic) and *Pranayaam* (Sanskrit) is a part of the wider discipline of Yoga, or still more accurate, Patanjali's *Yoga Sutra*, Habs-e-Dam connotes exercise of *dam-nafs - prana*-bioenergy-life force-breath by arresting or controlling the regulation of inhaling, exhaling, and retention of breath, internally and externally for some duration of time with an attempt to make such durations longer with sustained exercise and practice. The main aim being to cultivate the capacity or ability to stop the breath at will and regulate the fluctuations and modifications of the mind with unbroken practice in a spirit of religion and renunciation. That is to say, so as to develop the capacity of the mind or psyche to hearken the voice of the Silent within, the Soundless Sound, the Voice of the Spheres, the Mighty Voice, *Saut-e-Sarmadi*, *Naad*

Brahma, Shabd Naad, Panch Shabd, the Word, *Anhad Naad, Anhat Shabd* or the many more ways of expressing that Unknowable, Invisible Entity in the terminology of the Sufis, Mystics, *Bhaktas*. In Hindu yoga system Patanjali includes *Pranayam* an important constituent.

These *Pranayam* exercises depend primarily on the *aasanaas* - sitting postures, during the performances of breathing exercises. Though these *aasanaas* vary with various levels of *Mussalla* is a significant and prized possession with a Sufi dervish.

Small and simple vegetarian food, little sleep, simple habiliment, a temperate climate are conducive to *Pranayam*. *Chit vritti nirodha*—control and regulation of mental fluctuations to induce *ekaagrata*—one pointedness in meditation is the primary and principal aim of *Pranayam*.

Muslim Sufi *Silsilahs* with their prolonged and close association with the Hindu *Bhaktas*, and Christian Mystics had accepted many of the *Advaitic* practices : *Hath Yoga—Mujahads* and *Pranayam*—*Habs-e-Dam* are two of them.

Assimilation of interreligious rites of earlier faiths could not be disengaged from any of the human civilisations. Arnold Toynbee writes in his *A Study of History - The New One Volume Illustrated* - p. 337 :

The higher religions could not disengage themselves totally from the matrix of earliest religions and their tradition. The legacy of a local pagan past is discernible in the Christian adoration of the Eucharist, a survival from Mediterranean worship of vegetarian gods, and in Islam the veneration of the "Black Stone" in the Ka'ba shrine at Mecca, a cult taken from Pre-Islamic Middle Eastern religions.

Habs-e-Dam at an advanced stage leads to inexpressible and ineffable stillness and silence. *Zikr* recitation-utterance of the *Maha-Mantra*—*Isam-e-Azam* in the process of inhaling and exhaling—*Dam* is often stilled, and a sort of semi-consciousness, limpness, lethargy - *alasya* - dullness - exhaustion, prevails, over the devotee - *saadhak* or *saalik*. Memory, reason, and activity of mind are also slight. In fact, a devotee of mysticism prefers that such a state of human consciousness

prevails on him to enable him to shut himself from untoward earthly activities which are prone to lead a *dervish* astray, to ways unethical and irreligious. Habs-e-Dam shuts the openings, blunts the grasp, untangles the knots, and makes the *saalik* to surrender to dust or nothingness. It is the mysterious equanimity, say non-doing, non-acting yet be drowned in the *Yaad - Daasht* - memory.

Hazrat Mian Mir and his principal *mureed* Sheikh Mulla Shah Mohammad Badakhshani, the latter being Dara's teacher, would practise *Habs-e-Dam*. Mullah Shah tells of how his *Pir-o-Murshid* Hazrat Mian Mir would engage himself in *Habs-e-Dam* after the *Isha Nammaz* till *Fajr* (morning) prayer. Mullah Shah followed the same practise in the footsteps of his Sheikh.

In an another place Dara Shukoh mentions that the founder of Qadri Silsilah Gaus-e-Aazam Hazrat Abdul Qadir Jilani would also practise Habs-e-Dam and termed it as Aaward Burd. He also adds that the Prophet himself practised Aaward-Burd or controlling of breath in the cave of Hira and as a result of which his body became subtler than air and more transparent than diamond. Where then existed the uncertainty that the Prophet in his rarefied physical body ascended the seventh heaven. Dara Shukoh himself practised Habs-e-Dam, following in the footsteps of Saïen Mian Mir and his *Pir-O-Murshid* Mullah Shah. He portrays a detailed method of undergoing the practise which was very mush akin to the *Praanayam* of the *Yoga* system of the Hindus.

In Sufistic language when they observe wakefulness on the breath - Hash Bar Dam - the breath that goes out is said to voice forth "La Illaha" and the one that goes in "Illallah". In the breathing out they negate all existence except of God, and in breathing in they acknowledge the existence of One God.

Dara Shukoh in keeping with the preaching of Hazrat Mian Mir and his own *Murshid* Mullah Shah used to practise Habs-e-Dam or the regulation of breath, much akin to the *Pranayam* of the *Yoga* System and according to him "It was useful to him in collecting the distracting senses of this *faqir* (Dara Shukoh)." He

narrates the method of practice as follows :

"Sitting in a secluded spot similar to which the holy Prophet used to sit, place the elbows of both hands on the two knees, and with the two thumbs close the holes of the two ears in such a way that no air may pass out of them. With the two index-fingers shut the two eyes in such a way that the upper eyelids. Place the ring finger and the small finger on the upper and lower lips so as to close the mouth. Place the two middle fingers on the wings of the nose, the right finger on the right wing and the left finger on the left wing. Having assumed this posture firmly close the right nostril with the right middle finger so that air may not come through it. Now open the left nostril and breathe in slowly reciting "La Illaha", and drawing air into the brain bringing the breath down to the heart. After this close firmly the left nostril also with the left middle finger and keep the air confined within the body. Then keep the breath confined as long as it can be easily done. After this throw the breath out by opening the right nostril by removing the middle finger. The breath should be thrown out slowly reciting the words "Illallah". If the breath is expelled very quickly it will be injurious to the lungs. Then repeat the same process by drawing in the breath through the right nostril, keep it closed for sometime, expel it through the left nostril, and so on.

"As for *Ajapa*", Dara Shukoh says, "is the best of all exercises and originates from every living being, both in sleep and wakefulness without will or control. Those who have some idea of this practice fully agree with Dara. The inhaling and exhaling of the breath have been interpreted in two words, viz., H (He), main (I) menam (He is I). The Sufis consider their occupation in these two words as "Hu Allah" : Hu while the breath comes and Allah when it goes out.

Lateefa (Arabic) Lateef-fine and pure (Pi—Lattayif) is something that is only understood and cannot be expressed in words. There are six Lateefas : *Lattayif-I-Siitta*.

- (1) The first *Lateefa*, is *Nafs* : located near the naval.
- (2) The second *Lateefa* is *Qalb* : located above the heart.
- (3) The third is *Lateefa-e-Rooh* : located the right side of the chest.
- (4) The fourth is *Lateefa-e-sir* : located near the mouth of the stomach.
- (5) The fifth is *Lateefa-e-Khaafi* : located in the forehead.
- (6) The sixth is *Lateefa-e-Khafa* : on the top of the head.

The faqeers of the Naqashbandi Silsilah or the followers of Sheikh Ahmad Sirhind practise on these points : other sufis have not much faith in them. These resemble the *Kundalini* and the circles of Patanjili Yoga.

(*Studies in Tassawwuf* by Khan Sahib Khaja, Khan, p. 233)

Khatt Chakra

1. *Muladhar* located below the genitals - 4 Dals
2. *Svadhistan* located above the genitals - 6 Dals
3. *Manipoorak* located at the naval region - 10 Dals
4. *Anhata* located at the heart region - 12 Dals
5. *Vishudha* located at the throat - 16 Dals
6. *Aagya* located between eye brows - 22 Dals
7. *Sahaasrar Dal* located at the crown of the head. - 1000 Dals

Dal is a Sanskrit word means leaf.

In the perfect ecstasy of God a being glows and his *Kundalini* rises from the base of his spine to the top of his head the pineal gland. The Pineal gland radiates, the pituitary gland secretes. The Pineal Gland is the *Dassam Duar* or the Tenth Door. This experience is the real Yoga. Without this experience there is no true Dharma because Dharma is based on experience. By whatever name you may call it, this state of awareness or consciousness is the ultimate for entering the spiritual path of every Yoga and religion, whether one starts by practising *Kundalini* and then meditates on *Naam*—*Name*—*Is*—*Word* by losing his personality in Divine *Kalaam* or whether he first develops a love for Divine Word, does not matter. This latter is called *Raja Yoga*.

After initiation, by a Perfect Master-*Murshid-e-Kaamil*, one begins practising the Word-*Shabd*-*Mantra*-*Logos*, he listens to external sounds. First are heard confused sounds like those of the flowing river, running train, or a shower of rainfall. Gradually these sounds change into that of the insect *Beenda* (*Cicada*) and sounds of small tinkling bells come in. Finally the concentration reaches a higher pitch and then can be heard the sound of big bell-resounding and vibrating. That is the real first

sound of the Word (*Shabd*). It has great power of attraction. It draws the soul up into the Mind's Eye in the Astral Plane. From Plane to Plane the sound changes till the soul reaches the first stage of the Abode of Truth—*Daswaan Dwaar*—Tenth Gate, which is our true home and where it, appears as notes of a transcendent bagpipe. These varying sounds are also known as *Panch Shabd*.

It is exciting to note here that the ringing of many small bells and specially the big bell, within the Hindu Temples and Christian Churches or Catherdrals at the prayer meetings or before a devotee enters a temple and again before he bows in front of the Deity or image symbolise his being in *Daswaan Dwaar* and the presence of the Cosmic Spirit of the Deity. The true perception of reality is felt by the devotee.

In some ways, like the men adept in prediction of human life events, a profession with hardly any tracable antiquity, based on the movements of astral bodies known as astrology : the science of the influence of the stars on human and terrestrial affairs, men adept in Habs-e-Dam gain a *siddhi* to develop a distinct branch of science—*jnana-ilm*—knowledge termed as *Svarodaya-Jnana* for presaging the events in human life based on the movement—*gati* or *chaal* by the length and duration of the *svara* or breath. *Svaraggati* may be from one nostril or both at a time. Sometime imperceptible movements from *Sushma Naadi*—the central *svara*.

From the inhaling and exhaling of the breaths-*svara*, a *Svarodaya Jnani* can advise the gender of the foetus in the womb of its mother with confirmation whether the child will be complete or born in less duration or will the child be auspicious or otherwise basing his calculations on the *gati* of his own breath and that of the mother. Similarly predictions can be made on the successful marriage of the partners. Auspicious time and date may also be known for laying the foundation of a house the fortunate direction of the front of the building, the hour and the day lucky for admission to school of a child and sitting for success in the examination also safe journey and an auspicious

journey undertaken for business ends. With which *svara-gati* an individual should go to bed and get up in the morning for healthy and long life may also be known.

The major skill is the accuracy in co-ordination of the *svara gatis* of the questioner and the adept. There are multiple events in the life of an individual where a skilful *Svarodaya Jnani*, like an astrologer, can guide and help an individual to ward off ill effects in day to day life. May be an adept in Habs-e-Dam can do so better than the astrologer.

(VII)

KHALVAT

Khalavat (Arabic), *Eikaant* (Sanskrit), *Tanhaayee* (Persian) —solitude or seclusion, comraderie with nature means a lovely place where a seeker employs means and ways for search or research to experience and enjoy inner enlightenment, uninterrupted. The Sanskrit term *eikaant* is nearest to the intrinsic import of the word. It is nought but peering into the privacy on the One Lone Beloved for still greater exuberation and exaltation of the union of man with his Maker. "It is flight of the alone to the Alone", says Plotinus.

"Ah! To be alone with the Husband in utter natural nakedness of the soul."

It is a graceful freedom of love. It is an exclusive endeavour to bring the finite human approach close to the Infinite Self.

Every great religion has asked a man to retire from the world and be alone for cultivation of the interior self, it has prescribed a discipline for assisting the seeker for means of purification to come into vital contact within a requisite spiritual environment. This may even include very severe and hard self-discipline to harmonise passion for transformation of being to achieve the end. The mind which sees the divine essence must be totally and thoroughly absolved from all commerce with the corporeal senses some Ecstatical or Rapturous Abstraction. For a seeker, absolute inward purity demands self-mastery and self-

renunciation. He who has not turned away from frivolity and restlessness, uncontrolled and without peaceful mind cannot, through searching, reach Him.

With the Sufi, the soundless sound, the speechless Speech, when in *Khalvat* becomes articulate and when earlier untalking commences talking. The mode of communication of unworded words awake perception of the Otherside. Here intellect recedes and intuition gains footing. Tempestuous oceans of the eyes swell to rupture the silence of the Beloved. Loud *shikvas-ullahamaas*—love complaints, seem to end. Come-we-have-cast-away-the-*sipar* (shield) if-thou-hast-a-warring-attitude takes birth with the lover.

Beya keh sipar andaakhtem agar jung ast.

And stretching his arms wide open in the hope of an embrace, there is the pleading for the termination of the black night of spiritual separation and languishing.

Through this silence the seeker confesses without confession, that the glory of spiritual life is inexplicable and beyond the reach of speech and mind. It is unfathomable mystery and words are traitorous. He is the God that hideth Himself ever. Evasion is His glorious passion.

When an aspirant— *tallib - jigyaasu* - seeker, expressed any determination for *bay't-shaagirdee*, Mianjeo would insist upon observance of *reyaazat-e-shaqqa* i.e., less food, less sleep and less conversation. It is a very hard way to adopt this discipline in life. Yet it is imperative : to clean the heart to let *paak-pue* Allah to dwell in. He would recite :

Yak khaana do mehmaan na garjad

One house holdeth nought two masters.

Eik grah mein do na smaaeye

One house containeth nought two.

(A.G. 1347)

Hazrat Rabia, a foremost woman sufi saint of Basra; a child deserted for reasons of abject poverty of the parents when queried for marriage, retorted, "My heart is fully occupied with Allah. There is no room for a second husband." And, for the observation of less conversation Al Qura'n says :

Waqsid Fi Mashyeka Wagh Dud Min Sauteka

Inna Anaral Aswaate La Sautul Hammer

(Sura XXXI-19)

Be modest in thy bearing and subdue thy voice.

Lo! the harshest of all the voices is the voice of an ass.

And the cleaning and the conquest of the heart is a great *jihad* - battle for a Sufi, mystic.

What is a heart, Hadith Bukhari points out :

Mark in man there is a lump of flesh : if it is kept untainted, wholesome, the whole body remains in healthy condition and if it is corrupt the whole body is corrupted : mark it is the heart.

A Sufi takes to less eating or fasting for this end : cleansing his heart, this lump of flesh, the centre of all material desires, greed, envy, pride, jealousy, ego, and sense of possessiveness. This is his spiritual ablution; necessary to invite divine residence into his heart. It is the total detachment and void of all disturbing thoughts, imaginations and material involvements. For total vacation he observes awareness of God-consciousness. Here is occupation by a Tenant who ages not and dies not, eternally young, whom the Prophet met in his *miraaj*—heavenly journey—ascendence from the Holy Dome of Jerusalem.

Mohammad ascended from heaven to heaven and saw the previous prophets till he was admitted into the audience hall of God. He is reported to have seen a young beardless youth.

And the Prophet describes his Allah whom he met in his *Mira'j*—ascension to *Arsh-e-Barien*—Seventh Heaven, when even Archangel Gabriel had to stay back :

Wa Raayato Rabbi Fi Ahasane Sooretin

Wa Raayato Rabbi Fi Sooretin Marde Qasam.

(Hadith)

(‘Studies in TAssawwuf’ by Khan Sahib Khaja Khan and ‘*Sakinat-ul-Aulia*’, urdu translation, p. 94).

I beheld my *Parvardigaar* - Sustainer in the form of a young man who was beardless with curly tresses. *Hadith Saheeh* Muslim equally confirms the Prophet saying :

Raayato Rabbi Be Aenee Wa Be Qabee

(‘*Sakinat-ul-Aulia*’ p. 99)

A Sufi, now with the True Friend residing in his heart turns a *majzooob*—lost in the Beloved state of *sukr*, mustgharraq-immersed, and gradually attuning to the stage of *sahw* middle path, he becomes an embodiment of sweet programmes of charity, humility, love, sincerity and selflessness—a state of

superconsciousness, of *jiwan mukta*—living liberated. Without cleaning the heart of obnoxious weeds, it is not possible for the Divine Seed to take root. A Sufi dervish does not have any desire. He should be proud of being desireless.

There are three stages of ascendance unto God for a mystic:

‘I am His’; ‘I am Yours’; ‘I am You’.

When he is drenched in devotion. He is so intoxicated with divine wisdom that he thinks himself to be one with the Divine.

This is very nicely portrayed by Shammās Tabrez, (d. 1245 A.D.), as below :

Man Tou shuddam, tou man shuddi

Man tan shuddam, tou jaan shuddi

Ta kas na goyed baad azeen

man deegram, tou deegri.

Let me be Thine and Thee be mine

Let me be coil, and Thee be essence

Let none thereafter in vain say

I am else and Thou art else.

And when an *aarif*—God-oriented, becomes silent, it means that he is talking to his source of *maarifat*. When he closes his eyes, it means he is knocking at the door of the abode of *maarifat*.

Khalvat is a source for divine embrace and to enjoy extreme exuberance for still more joy and union with the Beloved. It is not in fact renunciation but attainment of the spiritual richness. Solitude is the birth place of religion. Moses alone on the Mount Senai - *Koh-e-Toor* - *Jabal-e-Musa* - *Koh-e-Noor*; Maha Ratu Zoroaster beside the Daiti river with the Angel Vohu Manah (good thought) approaching him; Buddha alone under the Buddha Tree at Bodh Gaya lost in contemplation; Nattaputta Mahavir Jainā in his sky-nakedness in the woods of Central Asia; Jesus by the Jordan in humble stillness of prayer; Paul in lonely sojourn lying in ecstasy, unconscious in the desert; Mohammad in the solitary and dark cave of Mount Hira, lost in himself; Saint Francis of Assisi drowned in his prayers, in the remote corner of the crags of the Highland or Alverene : and

Guru Nanak in the woods beside the Bain (a variant of Tribaine) in Sultanpur Lodhi—they found the strength and assurance of the Reality of God. Everything that is great and creative in religion or science, rises out of the unfathomable depth of the soul in the quietitude of prayer, meditation and search in the orbit of the zero-*Shunyy*-Nothingness - Quietitude - the source of man himself. And the All-possessing Allah needs man's nothingness to bestow on him His Everythingness, a rare swap.

The true lover's merchandise is his Beloved's *Naam-Ism-e-Aazam*. He carryeth nothing else and tarryeth not, on the way to his destination, the Beloved's Door. He very well knows that the so-called salvation is durationalised, some invisible object ungainful for a true *dervish*. His ears and eyes are shut for this impermanent object. The Beloved's door is an enduring place—a *muqatal*—abattoir, for sacrifice. The infinite is not expected to accept anything less than totally complete surrender.

Faqar - gharibi—self-imposed poverty, had been enjoined to be the Sufi or *bhakta*'s life commitment. The Prophet had said, "O God, Let me live lowly and die lowly and rise among the lowly. On the day of resurrection, God will say, bring me my loved ones, the poor and the destitute." God had exalted poverty. A *sufi dervish* with free choice and genuine pride, willingly embraces both external and internal, secular and spiritual poverty to attain the true object of his sojourn in the world.

Mundane volunteered poverty in fact, is spiritual richness which every *saalik* - traveller on Allah's Path - *tao - maslik* loves to own. "How beautiful and meaningful is God's call. And he, on whom I want to show My fevour, his worldly wealth I take away from him. So that he is ever full of sorrow and unremitting pain within." And if the man who suffers in this way keeps clinging to Me, I show him that Grace which the gods cannot obtain. And a *dervish* dreads the loss of such a poverty more than the rich dreads the loss of riches.

A Sufi's ideal of poverty transcends the renunciation of the worldly goods. It enjoins not only absence of material wealth, but also lack of all thought and desire for the worldly, as well as

for spiritual bliss. No such thought or wish diverts his attention from God. To be detached entirely from the present, as well as the future, and desire nothing except the Lord of the present and the future Himself, that is the real poverty.

Once a Sufi aspirant - *taalib* - *jigyasu* - *saalik* - *saadhak*-seeker, treads on his path after taking *bay't*—initiation : once he enters into the arena of love-sport—mureedi-discipleship, with his *Sheikh-Murishid-e-Kaamil* - Perfect Preceptor, he takes to or volunteers religiously to the observance of sufistic discipline which normally coincides with the cardinal principles of orthodox Islam - *rukans* - pillars of *Shariat-Kalima*-Words of faith : *nammaz*-five times prayer—from early morning to late evening; fasting - *saum*, practically with no restriction of time and duration; the other two - *zakkat* - sharing one's income (40 percent) and *Haj*—*Ka'ba's*—annual pilgrimage, being a Sufi, personification of renunciation himself; are observed to convenience. A Sufi in addition takes to; *tehjad* - vigil; less sleep, less food; staying renunciation - *sanyaas*, from almost all mundane comforts; and *mujahedas* - striving - self - mortifications for the purification and subjugation of his *Nafs*—Ego, with it's other concomitants, lust-anger-greed-attachment-pride and endless desires - *khawahshaat* - trishna. In other words he places himself on the lathe machine of hard discipline whereby he is turned into a true dervish befitting his divine calling.

CHAPTER III

KARAMAAT — MIRACLES

(I)

The word miracle is derived from the Latin word 'Miraculum' meaning a supernatural event or a wonderful occurrence. Miracle or *Chamatkaar* is something done with the help of supernatural power. Miracle is something visible while the power invoked making the miracle is invisible. Sometimes the agency is a living personality, a saint, or a prophet, through whom the miracle is sought to occur for some earthly/human for un-earthly need.

Karamaat is plural from 'kraamat' - Arabic term meaning greatness - dignity - wonderful event—*mo'jeza*. In Sanskrit parlance it is termed *siddhi* - wonderful event (yet with multiple meanings).

There is another term 'Thaumaturgics' from Greek root 'Tropos' turning or the art of working wonders - magical performance, feats of legerdemian-jugglery. For the sake of this study when a Sufi saint performs a miracle for selfish end, which is prohibited, it is termed *karamat*. In Islam a *karamat* attributed to the sacred name of Hazrat Mohammad is known as '*Mo'jeza*' and when to some Vali-Allah it is known as *kraamat*.

Karamaat or miracles are very common with all religions. Lord Jesus's entire three years or prophetic period were replete with miracles. But, his miracles were less for his personal gain and more for dissemination of his Heavenly Father's mission and glory and the benefit of mankind.

Karamaat are mostly occurrences from word of mouth that

which a saint utters from his mouth. A miracle works both for good and bad. Even what a saint inarticulately wishes can become a visible reality. Any gesture of such a God-oriented personality may shape into a miracle. A miracle is to materialise from no where something which was perceptibly non-existent.

As a matter of fact, in the realm of the spirit when the mental quiescence is attained beside the mental and physical ecstasy, and the mind is under control, then the concentration becomes possessed of super natural psychic powers and can perform miracles. Such miracles are considered to be ordinary and common features in the life of Sufi *dervish*. In sooth, a Sufi *dervish* sans any miraculous powers is deemed unworthy of his creed. The author of *Haqaiat-ul-Aarfin* emphasises that a *dervish* who had no such power of *Karamaat* did not deserve to be called a *dervish*.

Spiritually gifted men of all religions vehemently condemn miracle making as being an act of *shirkat*-parallelism with Divinity, divulsion of Divine secret, or as countermanding the natural process and one which is equally prone to generate egoistic frivolities, a hindrance in the smooth treading of the path of *triqat* to the spiritual destination - realm of Truth. Yet man has ever been open to misleading by Satan or persistent scepticism. In such an event the miracles are termed as acts of sinfulness.

Sufi *dervishes* are generally attributed to perform the following miracles :

- (a) walking on water,
- (b) flying in the air,
- (c) making of rain,
- (d) appearing in various places at the same time,
- (e) healing by their breath,
- (f) bringing the dead to life,
- (g) knowledge and prediction of future events,
- (h) thought reading.
- (i) telekinesis, production of motion at a distance by means beyond the range of the senses,

- (j) paralysing or beheading an obnoxious person by a word of mouth or gesture,
- (k) turning earth into gold or precious stones and
- (l) producing food and drink from nowhere at will, etc.

(II)

MIRACLES OF MIAN MIR

The Mughal Prince Dara Shukoh, the only contemporaneous biographer of Hazrat Mian Mir, in his *Sakinat-ul-Aulia* has attributed about four dozens of *karamaat*—miracles, to this Qadri saint of Lahore. I have tried to weave these wonderful acts or events in the normal description of his life account in these pages. Some more are described in the following pages for the gainful reading of his admirers :

“According to Sheikh Abdul Hameed Beenaeye who was Mianjeo’s *mureed* (disciple) and passed about a year with him, one day Mianjeo was resting in his contemplative mood by the bank of a river in the garden of Mirza Kaamraan when a big serpent came to him. As the serpent reached near Mianjeo, the latter got up and sat in front of the reptile. The serpent too straightened itself and sat on its tail in front of Mianjeo and seemed to say something un-intelligible. Soon the reptile sneaked away making three circumambulations (*twaaf*) around Mianjeo. When Abdul Hameed asked him, “What did the serpent say?”, Mianjeo replied, “The serpent had resolved that whenever he would see me he would make three rounds around me, to which I said, “Be it so.”

In another event Sheikh Abdul Hameed related how one day Mianjeo was busy in meditation in Zain Khan’s garden. A man came holding a catapult in his hand and shot at a dove perching on the branch of a tree, the dove had been singing sweet songs of Allah’s praises. The dove fell dead on the ground. The killer leaving the lifeless bird on the ground, went away. Mianjeo asked Abdul Hameed to fetch the dead bird. Mianjeo lovingly patted the lifeless dove. Lo : the dead bird came to life. It suddenly flew and again sat on the branch of a tree as if nothing had happened. The killer returned again and despite remonstrations dissuading him not to shoot again, he shot at the bird. Miraculously, good or bad, the ball of stone

instead of flying towards the bird, struck at the finger of the shooter, injuring it seriously. In utter pain the hunter swooned and fell on the ground. Mianjeo asked Abdul Hameed to repair to the fallen hunter and tell him that if he would give his word not to harm the winged creatures again he would get well. The man promised to abide by Mianjeo's advice. Soon his pain subsided and he wended his way from whence he came.

In another event, a man came to seek Mianjeo's blessings for a safe journey to *Khorasan*. Mianjeo advised him not to go as the way to *Khorasan* was closed. Actually there was no hindrance on the way and the traffic was plying uninterrupted. But, it was not long when the chiefs of the country around fell out and serious battle broke out closing the way. Mianjeo's forecast turned true.

Dara Shukoh tells of another miracle described to him by Haji Mohammad. Haji told him that the people of Sivastan and Bhakkar valley would abstain from entering marital relations with those who were poor and lacked material as well as cattle wealth. A very well-to-do man of the valley died leaving his widow and one unmarried nubile daughter in straightened circumstances. Despite much search and pleading with the suitable parties around, no one offered to enter into a relation with the old widow. There was a *dervish* living in the country side who, almost daily, visited the widow. He would particularly look at the daughter and leave. One day the young girl told her mother if they could seek grace of the *dervish* who daily visited them and had a pointed look at her. This might bring some change for the betterment in their circumstances. The widow agreed to her daughter's counsel and explained to *dervish*, on his following visit, about her predicament and beseeched if he could pray to Allah for His Divine succour for her betterment and save the situation.

The *dervish* led the old lady to a merchant in another corner of the city and introduced her to the trader, asking the trader to provide for her needs. The lady would visit the trader and fetch whatever requirements she had. Gradually she had taken all provisions enabling her to have a suitable wedding for her daughter, to her satisfaction. After the wedding too she

continued fetching the provisions to last for a year or so. She did not stop overstocking, unmindful of the advice of the *dervish* against being greedy.

After some time when she went for more provisions, she found the merchant and his store, both missing. But she saw the *dervish* standing at a small distance. She fell at the feet of the *dervish* in utter astonishment and distress enquiring of him what had happened. The *dervish* replied, "Do not question anything about the merchant and his provision stores. If you insist knowing about them, you will lose me also. That *dervish*, that merchant, that provision store, all were Me". And with this the *dervish* disappeared from the scene. Haji Mohammad added, in fact this was Mianjeo himself. He had managed in his mysterious and benevolent way to assist the poor widow, to help her out of her indigent state, get her marriageable daughter wedded, and the social and moral responsibility of a mother realised.

Mian Mohammad Khani related another event about Ali Kosvi, a man of devotion and dignity, who would visit Lahore every five years to pay homage to Mianjeo. During this period he would also engage in some profitable trade. Once Haji Kosiv happened to stay at Mohammad Khani's house as a guest in Lahore. Haji Kosvi mentioned, "Once on our way to Lahore we encamped beside a river in between Isfhan and Razad. While we were busy in arranging our meals, I saw a well dressed man hurrying towards me. He lovingly embraced me and told me that we had pitched our caravan in a very low area. Soon there would be a strong and furious storm and gale. It would be better that we transferred our merchandise and beasts of burden to a raised level of ground. I was just planning to offer meals to Mianjeo when I saw there was nobody in sight. A fear of the coming misfortune overpowered me. Losing no time we shifted the caravan to a raised area. Those who did not care for my warning, perished fighting the calamity, men, material, and the beasts of burden, one and all. Mianjeo was all along in Lahore and had not visited that part of the country.

In another case, a man came to Mianjeo and prayed for help for his son who was suffering from physical suffocation. Seeing his state of extreme distress Mianjeo fell into a trance. In this state of ecstasy, Mianjeo called for a cup full of water, read out a prayer over the water, and gave it to the man to take it to his son, to drink. As soon as the boy quaffed the potion, he found himself relieved of suffocation. Sometime later, the man brought the boy again to Mianjeo and prayed that his son who was seven year old could not talk, he was dumb. He prayed for help so that the boy could be out of the affliction. Mianjeo asked the boy to say '*Bisam Allah-Mohammad Rasool Allah*'. As soon as the boy uttered the divine *Kalima* the boy's tongue opened and he commenced to talk. Mianjeo also gifted his handkerchief, with which he would cleanse his face after *wuzoo* – ablution before *Namaaz* - to the man, counselling him that whenever his son was unwell he should wrap the handkerchief around his head and the ailment would disappear. The donee took the rare gift from this *dervish* of miracles. The man not only used the gift to the benefit of his own family members, but also for the neighbourhood.

In another case, one of the servants of Mianjeo, named Ghias, narrated that he had no child from his wife whom he had married ten years ago. He went to Mianjeo and showed his determination for remarriage since he had no child from his first wife for a long time. Mianjeo said, "Have patience, your wife will have many issues." The man got ten sons from the very infertile, childless wife.

Such was the force of Mianjeo's word of mouth that whenever he saw any *majzoob* - a *dervish* utterly lost in spiritual ecstasy and totally naked, he would tell him, "Cover yourself", the *majzoob* would gain consciousness and cover himself, anyhow, even begging a cloth here and there. Ordinarily a *majzoob* is unamenable to any advice or reproach, even force fails. An *Hadith* reads the Prophet as saying:

Whenever a believer finds a brother *majzoob* in a state of nudity he would be provided with a wrap to cover his nakedness from the worldling.

And in a more miraculous deed, one of Mianjeo's devotees mentioned that one of his friends left away from Bokhara at the age of fourteen years, leaving his sister behind, alone. In the fifteenth year a message was received that the man was extremely ill and was on the verge of death. The sister of the friend was much distressed and agonised. When she approached the saint for his grace, even before she could open her lips to break the unhappy tidings of her mission in approaching him, Mianjeo said, "The missing man is well and safe. He will return after sometime." And wonderfully enough the man returned after a week.

One of Mianjeo's servants related to Dara Shukoh that :- "One evening Mianjeo told me to carry his fan *lota* (water pot), and shoes, and keep them on the roof where he would rest for the night. I forgot to carry the *lota* to the roof. When I remembered my error in the middle of the night, I immediately got up and carried the *lota* to the roof. But to my great amazement I did not find Mianjeo on his bed and other likely places where he could be found. He was no where. It disturbed me. I repented on my forgetfulness. Just before dawn I heard a voice from the roof calling me with my name, Noor Mohammad, and asking me to bring water for *wuzoo*. I quickly got up and carried the water pot and a *maswaak* - tooth brush made of a tree twig to the roof. In my bewilderment I asked Mianjeo as to where he was during the night. He said, "Are you witnessing a dream?" I said, "I will not forget this happening for my entire life". When Mianjeo realized that things were almost clear to me, he said, "Promise that you do not disclose this to any one else, otherwise you will come to trouble. I was in the cave of Hira near Mecca during the night". I asked, "Where is the cave of Hira?" He explained, "The cave of Hira is near Mecca where Prophet Mohammad (may his name be praised—on him be Allah's blessings) would sit in *khalvat* for meditation during the nights and where he received Allah's command for Prophethood. I simply wonder how the *hajaaj-haajis* who go to Mecca for *haj*, do not even sit in the cave for few minutes. Whatever happiness

and blessings one can draw from contemplation for a night in the cave, one cannot do elsewhere for years.”

Dara Shukoh has also mentioned of Mianjeo's visiting Hira mysteriously during the nights while his physical body was in Lahore. It may be added that a true *yogi - siddha* - one who has attained *yoga siddhi (s)*, specially the disciplines of '*Prapti*' (attainment of desire) and '*Manovega*' (power to fly at the speed of thought) can achieve such transportation. Mianjeo was an adept in *Pass-e-Anfaas* and *Pranayaam* - control of mind, and had such miraculous powers at his beck and call.

In an another place, Mulla Khwaja Bihari, a senior devoted *mureed* of Mianjeo tells of a miraculous event in his life. "One of Mianjeo's devotees lived in a mosque where one *Imaam* who was highly versed in *Fiqqah* and *Sharia't* also resided. The *Imaam* would daily criticise the devotee for his ignoring the performance of *Namaaz* in a *Jamaat* - congregation, in keeping with the *Sharia't* injunctions. One day the *Imaam* came to see Mianjeo in the latter's *khanqah*. In the course of discussions, and in the same refrain the *Imaam* expressed about the devotee. Mianjeo turned his face aside, unpleasantly and said, "Why does it worry you? One may perform one's *Namaaz* wherever one feels for doing so. You may depart". The *Imaam* left immediately, but as soon as he stepped out of the *khanqah*, he fell unconscious on the ground. All his pride and wisdom fled from him. After a few days he breathed his last. Mianjeo's words, 'you may depart', came true.

Many more of such miracles from Mianjeo are available in literature concerning him. Meerak Hussain Khani related, "When the epidemic of plague raged in Lahore, my son was effected with this fatal disease. I was extremely agonised because with plague chances of life were rare. I approached Mianjeo for his divine help. Mianjeo said that a man has no say over nature's working. But as he found me in this state of extreme distress, he called for a cup full of water and having prayed over it handed the cup over to be given to my son to drink. My son drank the mysterious contents. His plague

subsided the next day”.

Sheikh Meerak also narrated the event how the hard water from his newly dug well turned sweet and potable with Mianjeo's grace. "I got a well dug in my residence compound. Unfortunately the water was hard. I carried a mug full of hard water to Mianjeo and explained the situation to him. Mianjeo prayed over the mug of water. As advised by him I carried back the mug and poured the water back into the well. Its water turned sweet to our happiness and surprise.

A similar miraculous event was related by Sayyed Mohammad Jaffar. "When I was five years of age, a serious plague spread in Lahore. A plague tumour erupted behind my ear lobe. My parents and other relatives lost all hope for my life. My father nursed deep devotion and reverence for Mianjeo. He carried me to him and prayed for help. Mianjeo said, "Ibrahim, your son's complexion is bright. The people will be benefited from him". He then patted my son's head and ear with his divine hand. With Allah's grace the pain ceased and the tumour subsided. By the time we reached home, I regained health."

Mulla Sayed Khan who was devoted to Mianjeo for nearly fifty years narrated, "One day I went to see Mianjeo. He inquired after the welfare of my household. I said my wife had given birth to two daughters of whom one had died. My wife is again on her family way. Every night we pray to Allah for the gift of a son." Mianjeo said, "You pray to Allah for a gift of one son. In case He be pleased to gift you with two sons, how would you feel?". I replied that I hope that with your grace even this is possible. He said, "There will be two sons." After a few months twin sons were born.

Mulla Fateh Mohammad related an event of Mianjeo's life. "Once I had been to Akbarabad (Agra) where I came under the spell of an illness. The illness was so serious that the ill-tidings of my death reached Lahore. One day Mianjeo inquired into my welfare from one of my friends. The friend told Mianjeo that I was no more. Mianjeo said, "This news is wrong. I see he is alive". When I returned from Agra I went to pay respects to

Mianjeo. He said, "Rumours of your death were afloat but I was seeing you alive."

Dara Shukoh also writes on the testimony of one person named Fazal, who narrated, "My grandfather told me that he had a severe ear pain. He could not sleep for the entire night. In the morning Mianjeo happened to come to visit our home. Though nobody had mentioned about the ear pain to Mianjeo, he said, "Show me your ear; I may find some remedy for the pain." Mianjeo picked up a small quantity of dust from the wall and put it into the painful ear. The pain disappeared forthwith. It seemed there had been no pain at any time."

It is said that the son of a man named Sultan Ali came under evil spell of a *djin* - evil spirit. Despite several attempts at treatment, the boy could not gain freedom from the evil effect. The affected boy was brought into the presence of Hazrat Mian Mir. Mianjeo suggested that some hungry *faqeer* be given two loaves with ghee spread over them to eat. The elders of the boy overlooked Mianjeo's advice. It so happened that in due course of time, under the spell of the evil spirit, the boy commenced reciting Maulana Rum's *Mathnavis*. Sometime the boy would talk in such a way that the listeners would wonder at his recitation, since the boy himself could not read. Gradually it was ascertained that the evil spirit inhabiting the boy was of a dead teacher. I asked the spirit how it was that a number of amulets served on him proved ineffective. The spirit replied, "If Mian Mir's remedy, of serving an hungry *faqeer* with two loaves with ghee spread over them had been followed, I would have freed the boy the same day."

Dara Shukoh narrates in his *Sakinat-ul-Aulia* that one day his teacher Meerak Sheikh, a man of great learning and religion, expressed a wish to go to Mianjeo to see him. Dara wrote a letter and gave it to him with great regard. When Meerak Sheikh met Mianjeo they found themselves so busy in their discussions that Meerak Sheikh forgot to deliver the letter which he had kept in his turban. Suddenly he remembered of the letter, and simultaneously a thought flashed in his brain that he had never

seen a miracle from Mianjeo. Some moments later Mianjeo extended his hand and extracted the letter from Meerak's turban. Mianjeo read the letter word by word even in the absence of his full vision, as age had by then affected his vision. Mianjeo then expressed that he did not desire to show any *karamaat*, though such miracles were no problem for men of his transcendental stage. But Meerak mentioned, in fact it was a miracle that Mianjeo could read his thought, pull out the letter hidden in his turban and read it in the absence of valid vision, and comment on his desire to witness a miracle without his mentioning the same.

A miracle that warrants special mention in these pages is of 'Hazrat Baal'—the miraculous hair of the Prophet. Spirit-oriented men, *Aulia*, prophets, *Gurus*, and saints, when happy with their devotees - *mureeds* - *shishyas* or admirers very often gift them with hair from their head or beard as a token of their pleasure and happiness. The beneficiaries of such benedictions or gifts and their descendants continue to show an abundance of gratitude and reverence to the gift as was paid to the donors during their life time. Such gifts are preserved by the recipients for generations and mosques, temples, cathedrals, and gurdwaras, are raised for their safe preservation and memory for history.

Prophet Mohammad's one such sacred hair, of his divine beard, popularly known as 'Hazrat Baal' or *Mooay Muqades* is preserved as memento since centuries in a palatial mosque in Srinagar, Kashmir and a grand fair is held annually to relive its memory, where thousands of devotees, Muslims and non-Muslims, from all corners of India and abroad, congregate. The state too spends ample funds for the security of the memento, it being a rare and antique object, a thing of national significance.

Dara Shukoh relates in his *Sakinat-ul-Aulia* of an event when once Emperor Shahejehan was present at Mianjeo's *khanqah* in Lahore, the saint gifted some hair of his beard to Sayyed Ashraf who was a very close associate of Mianjeo. Sayyed Ashraf gave one hair to Dara Shukoh. Sayyed Ashraf

stayed a constant friend of Mianjeo and often stayed with the saint during nights when the saint was not well or had some physical ailment.

Hazrat Nizamuddin Aulia, Mehboob-e-Elahi of Delhi had also narrated an event which is miraculously linked with the life of his Pir-o-Murshid Sheikh Fariduddin Ganj-a-Shakar. He says, "Once a sacred hair fell from the beard of Baba Farid. I picked it up with his permission. I had it encased in a metal cover as a *taaweez* - amulet, and used it as a mystery cure for various afflictions for some time. It benefited many devotees of the saint.

The Chishtia Sufi Saint Saiyyad Badruddin alias Buddhoo Shah Wald Sayyed Ghulam Shah of village Sadhaura near Ambala in Haryana (b. 13 January, 1647 A.D.) sacrificed his two sons, two brothers, and seven hundred fighting *mureeds* in Guru Gobind Singh's battles against the Governor of Sirhind Nawab Wazir Khan, a labour of love, sometime early in the year 1686 A.D. His sufistic devotion for the righteous cause of his Pir Guru Gobind Singh was boundless, knowing that Guru's wars were against oppression which is inadmissible by Islam and not against the Prophet's religion. Fight in the name of Allah against those who fight against you but begin no hostilities. Lo : Allah loveth not aggression. (Sura II-190)

After the successful conclusion of the battle in April, 1686 A.D., when the Guru honoured the great Sufi dervish with a *dastaar* (turban), a *khillat* (robe of honour), and a costly *shamsheer* (sword) as souvenirs for the invaluable service for the righteous cause, the spirit-imbued saint also requested for the Guru's sacred hair with his comb as a memento. These rare gifts were preserved with the saint's hair, even at physical risk, till vivisection of the country on 15th August, 1947, for exactly three centuries after the saint's divine birth in the land of five rivers.

The saint later suffered martyrdom at the hands of Mughul General Usman Khan under Aurangzeb's diktat for having helped Guru Gobind Singh.

Sheikh Badruddin's geneology traces back to Sheikh Neyazuddin, 13th century, mureed of Hazrat Baba Farid Ganj-i-Shakkar (1173-1265 A.D.).

CHAPTER IV

SUFI SILSILAHS

Islam is one of the world's eight great religions with faith in the Unity of God and brotherhood of man. The other seven principal higher religions are Hinduism, Judaism, Zoroastrianism, Buddhism, Jainism, Christianity and Sikhism. The present study, to a large extent, is based on Dr. Syed Wahced Akhtar's learned treatise *The Early Imamyah Thinkers* published in 1988.

Dr. Akhtar has very judiciously explained how the schism between Sunni and Shia in Islam arose from different interpretations of the (Arabic) term 'Mawla'. Mawla is, in fact, *Mawley*-meaning "My Lord" from a Moroccan dialect, which the Holy Prophet employed during one of his declarations.

It is generally accepted that during his return journey after performing his last Haj (pilgrimage) of Ka'ba, the Prophet declared at Gadir (pool) of Khum on the Eighteenth of Dhul-al-hajja (II/632) "He for whom I am the Master (Mawla) should have Ali as his master." This was about three months before the Prophet's demise in 632 A.D.

The term Mawla : was interpreted as "Master" by some while as "Friend" by other followers—*ummah*—believers of the nascent Islam—*Sunna*. Those who accepted Ali as Master were called *Alids-Shias-Shiat-ul-Ali*— Friend of Ali, and the rest were known as *Sunnis*—followers of the orthodox traditional code of Sharia't. The latter were in majority and this numerical difference holds till today. In truth, there was also dispute of succession or possession of the spiritual as well as the temporal dignity and glory of that great leader—Hazrat Mohammad, who

before he closed his eyes to this world left not only spiritual greatness but a vast mundane empire which he had conquered within the last ten years of his life. In fact, he was the undisputed *Pir*—Spiritual Head and *Mir*—Temporal Head of Islam, of which he was the founder himself.

It is said of a Shia *Hadith* saying that the Prophet before his death said, "I shall soon be called to the Heavens. I leave you two important bequests : the *Qura'n* and my family."

This syndrome which ends in schism or sectism in human societies : spiritual as well as temporal, is almost a general rule all over the world, geographical distances are no bar. In truth, this schism is an instinctive animal urge and termed in Hindu social order as categorisation of people because of *bindu* and *naad*. Those having relationships of *bindu* - *boond* - drop - fluid - semen - seminal generation, invariable, claim preference over those having relationships of the *naad* - sound - voice - word of the mouth i.e. nominated ones. This classification is generally, most often, also sustained by the Prefect or the Leader. Since the blood-relations and nominated-relations hardly ever agree because of their personal interests, the cleavage takes a permanent shape and continues through generations. The *Shia* and *Sunni* cleavage is one such, yet it is fortunate that by Allah's grace, where the first three principles of Islamic faith are concerned, the entire Islam is one. These three principles are : *Tawheed* (Unity of God), Mohammad's *Risaalat* (prophethood or Mohammad being a Rasool), and *Muaad* (Resurrection).

In Islam it is popularly accepted that the Prophet 'Mohammad nominated Four Friends'—*Chaar Yaar(s)* - *Khalifas* - Successors - *Khulfa* - e - *Rashdeen* - Nominated ones to take on the leadership of Islam after him. They were Hazrat Abu Bkr, Umar, Usmaan, and Ali.

The *Shia* Muslims vehemently disagree with this nomination. They believe and maintain that the Prophet did not proclaim any one of his companions as his successors but left the matter of election of the *Khalifas* - Caliphs to his *ummah* - followers. The *Shias* have their own 12 *Imaams* : Hazrat Ali and

his eleven descendants. The *Shias* unlike *Sunnis* believe that in Islam there exists no difference between the spiritual and worldly leader. Leadership was assigned to Ali by the Prophet at the command of Allah. *Shias* also believe that the nearest and the dearest of his Kin, and that Ali was that person, the nearest and dearest to Him being his first cousin and also the son-in-law, the husband of his surviving daughter Fatima. Also it is not surprising that the Sufis, most of whom are *Sunni*, with the exception of *Naqashbandis*, usually believe that the spiritual knowledge of the Prophet was transmitted to Ali directly. In this respect they do not accept the first three Caliphs as the successors of the Prophet's spiritual knowledge. The *Shias* never separated spiritual leadership from the worldly rulership. Both the authorities of the creed are combined in the twelve *Imams*.

It seems that the aforesaid schism was also the seed of Islamic Sufism. It is observed, quite often, that there existed a small number of people with inborn religious tendencies, who preferred to avoid controversial subjects and maintained aloof their peace, thought maintaining a contact with the majority. Similar were the people who associated with *Ahl-e-Suffa*, the *Zaahids* and *Aabids*, men with the simple occupation of attending prayers in the inner circle of the Prophet in the Holy Mosque in Medina. Their spiritual link, yet, was with Hazrat Ali as earlier hinted.

The *Kalma* of *Shia* Muslims differs from that of *Sunnis*. In keeping with their basic belief of Hazrat Ali being the true successor of the Prophet. The *Shias* add an invocation in favour of Hazrat Ali. This reads as under :

"La Illaha Illallahu Muhammadur Rasoolullah, Ali Yun Vali Ullahe Wa Wasieo Rasoolillahe Wa Khalifatohu Fasl."

There is no God but Allah, Mohammad is His Messenger. Ali is Allah's Vali and executor and descendent of Allah's Messenger and undecided Successor.

The *Sunni Kalma* is :

"La Illah Illallahu Muhammadur Rasoollahi."

There is no God but Allah and Mohammad is His Messenger.

As for the selection of Abu Bakr as the first Caliph it is

said :

When the Prophet's death was announced, the people gathered together at Saqifai-bani-Sad and went up to Ali and said, "What is your vision of Allah?" He said, "I do not see *shay* but I see only Allah." (Ma raytu shayan illa raythullah.)

They then went to Othman and put the same question to him. He said "I do not see *shay* but I see God after it." (Ma raytu shyan illa raytulla he qublahu).

They then went to Abu Bakr. He said, "I do not see *shay* but I see Allah along with it." (Ma raytu shyan illa ha ma hu.)

At the time of the demise of the Prophet, there were 1,44,000 companions. The electorate thought although the "Vision of God of Ali was the most perfect, yet it was too non-practicable to steer the ship of the state. They selected Abu Bakr who had both the *rab* and *abd* in view at the same time, to be the first Calif of Islam, (Islamic Sufism-by Iqbal Ali, p. 208)."

The main source of knowledge is al-Qura'n and after that are the Hadiths—the traditions of the Prophet. These two main or primary sources contain the basic laws and guiding principles for all areas of learning. Thus, all Muslims devoted themselves to the study of the Qura'n and paid meticulous attention to the collection and scrutiny of the traditions. *Shia* Muslims also include the sayings of the fourteen infallible-*maasuumun*-successors in the main corpus of Hadiths i.e. the traditions of Prophet, His daughter Fatima, and the twelve Imams.

It is said that the spiritual lineage of all *Aulia* led up to Hazrat Ali.

The Twelve Imaams were :

1. *Hazrat Ali ibn Abu Talib*, born ten years before the commencement of the Prophetic mission of Mohammad, Feb. 27, 610 A.D. For Sunni Muslims he is the fourth Khalifa—successor to the Prophet. His mother's name was Fatima, daughter of Asad bin Haashim. He was the first cousin of the Prophet and son-in-law through his daughter Fatima. He lived with the Prophet in his younger days and often accompanied Mohammad on his trade missions. At the age of 15 years, he was one of the first of the children of the Holy city of Mecca to accept Islam. On the night of Hijrat, Ali was made to sleep on Prophet's bed in disguise, and met the Prophet along with Abu Bakr Siddiqi on the next day at the cave of Hira before they left for Medina. It was the twentieth day of June of the year

622 A.D., the day when Islamic Hijri year commences.

He was born in Mecca, in the year 601 and suffered martyrdom on the seventeenth day of Ramadan in the year 654 A.D., at the hands of his own slave in Kufa (Iraq) and was laid to rest as he had bequeathed, that after his death his taaboot-janaaza - coffin be carried to Najaf to a place named Ghaznine where they would encounter a big stone emitting brilliant light. On lifting the stone they would discover a ready grave wherein he should be laid to rest. After his demise the chain of spiritual Caliphate ended and changed into the hands of the ruling kings.

Hazrat Ali had two sons, Imam Hassan and Imam Hussayan, and one daughter Zainib. Imam Hussayan suffered martyrdom at Karbala in 680 A.D. (Kufa, Najaf, and Karbala are places of pilgrimage for *Shias*). The *Shias* take out *tazias* - replicas of the Mazaar of Hussayan in grand procession annually, in utter grief, wailing and beating their breasts, and end the procession by flowing the *tazias* into some river, sea, or lake.

2. *al Hassan ibn Ali*, born in Medina in the month of Ramadan in the year 3 A.H. (625 A.D.) and suffered martyrdom in the year 49 A.H. (660 A.D.) by poison from the hands of his own consort at the instigation of Muaveyyah. His *mazaar* is at Janat-ul-Baqee, Medina.

3. *al Hussayan ibn Ali*, born in Medina in the year 4 A.H. (626 A.D.) and suffered martyrdom in the year 61 A.H. (680 A.D.), along with 72 members of his family and companions at Karbala on the hands of the army of Yazeed. His *mazaar* is at Karbala. It is said the Prophet would love to enjoy the scene of his grandsons wrestling with one another during their childhood.

4. *Ali ibn Hussayan Zain-al-Aabdin*, born in Medina in the year 38 A.D. (658 A.D.) and suffered martyrdom in the year 95 A.H. (712 A.D.) by poison on the hands of Walid ibn Abdul Malik at the instigation of Haashim Abdul Malik. He was laid to rest near the grave of Imam Hassan.

5. *Mohammad al Bakr ibn Ali al Hussayan*, born in Medina in the year 57 A.H. (675 A.D.) and suffered martyrdom in

114 A.H. (752 A.D.) with poison at the hands of a nephew of Haashim. His *mazaar* is in Janat-al-Baqee, Medina.

6. *Jafar al Saadiq ibn Mohammad*, born in 83 A.H. (702 A.D.) and suffered martyrdom in 148 A.H. (765 A.D.) in Medina with poison at the hands of Absad Calif Mansur. His *mazaar* is in Janat-al-Baqee, Medina.

7. *Hassan ibn Jaffar al Kazim*, born in 128 A.H. (744 A.D.) during the reign of Haarunal Rasheed and suffered martyrdom in the year A.H. 183 A.D. 700. He was born in Abwa, a place in between Mecca and Medina. His *mazaar* is in Baghdad.

8. *Ali al Riza ibn Musa al Kazim*, born in 148 A.H. (705 A.D.) and died in 203 A.H. (817 A.D.). He suffered martyrdom at the instance of al Maamun. His *mazaar* is in Serai Hameed.

9. *Mohammad al Taqi ibn Ali al Riza*, born in Medina in the year 195 A.H. (809 A.D.) and suffered martyrdom in the year 220 A.H. (835 A.D.). His *mazaar* is in Baghdad. He was married to Umul Fazal who was a daughter of Haarunal Rasheed.

10. *Ali al Haadi ibn Mohammad al Taqi*, born in the year 212 A.H. (827 A.D.) and suffered martyrdom in year 254 A.H. (868 A.D.). His *mazaar* is in Baghdad in Serai Sarman Rai. A man under the orders of Ali Mumtaz poisoned him.

11. *al Hassan ibn Ali al Askari*, born in Medina in the year 232 A.H. (845 A.D.) and suffered martyrdom with poisoning at the hands of a man under the orders of al Mutmaid in the year 260 A.H. (872 A.D.). His *mazaar* is in Serai Sarman Rai.

12. *Mohammad al mehdi al Qasim ibn al Askari*, born in 256 A.H. (868 A.D.) in Serai Sarman Rai. He went in Seclusion in the year 260 A.H. (872 A.D.) at the time of his father's martyrdom but kept contact with his deputies (*masaahab*) till 329 A.H. (939 A.D.). This period is called the *ghabyaat sughrraa* - minor occultation. The later period continuing up to today is called the *ghabyaat kuberaa* - major occultation. He is believed to be alive but hidden from the eyes of the people till the day he will make his appearance and will establish the order of the true faith and justice on earth.

It will be interesting to know something about the divine

lives of the first three Califs: Hazrat Abu Bakr, Umar, and Usmaan. Abu Bakr's name before he accepted Islam was Abdul Kaaba - slave of Kaaba, but Hazrat Mohammad renamed him Abdullah - slave of Allah. His father's name was Qahafa. His mother's name was Ummal Khair. In later years his daughter Aeysha was married to the Prophet. He was known as Saddiq-the Truthful as he was a very truthful follower of Hazrat Mohammad through all thick and thin. He accompanied the Prophet on the night of Hijera to Medina. It is he who led the prayer during the Prophet's serious febrile state before his demise and announced the Prophet's death to the followers. Abu Bakr died at the age of 63 years on the twenty second day of August of the year 634 A.D., after being Calif for two years three months and ten days.

Umar was the son of Khattab from the latter's wife Khuntama. He was a man of great influence in Mecca. He was a courageous and brave leader of Qureash. His father, who was a staunch idolator and vehemently opposed the new faith, suffered martyrdom while in prayer at the hands of an Iranian named Firoz. It was on the twenty seventh day of Zilhajj of the year 23 A.H. (644 A.D.). He was Calif for ten years six months and four days.

Usmaan was the son of Affaan from the latter's consort named Aroy. He was born in 575 A.D. and died on the twentieth day of May of the year 656 A.D. He was Calif for twelve days short from twelve years. It was during his caliphate that the existing copies of the *Surahs* (chapters) of al *Qura'n*, wherever they were spread over with the devotees, were collected along with some authentic parts from the memory of the old and compiled into the present authoritative version. This was one of his rare services for his religion.

Apart from the two main sects of Islam, Islamic Sufism, a parallel of the Hindu *Bhakti* cult and Christian Mystic cult, has 72 Silsilahs - orders or chains. Most of these are of Sunni faith and very few are of Shia faith. As such they all conform in thought, word and deed, and outward behaviour, to the religious

injunctions of the Islamic Code of *Sharia't* or *Sunna*.

Though this religious movement is accepted to have originated with the advent of Islam, it is not so. *Tassawwuf-Sufism-Mysticism-Bhaktism-Rahaswaad* etc. is as old as man. They are all outward manifestations, of man an inborn urge for love and devotion towards his Maker.

An attempt is made here to deal with the various Silsilahs of this living movement with the life sketches of the founders of some important Silsilahs, as much as could be collected from different sources. The quantum of details or the information presented to the readers of this book were unattempted hitherto.

Though the number of Sufi Silsilahs is quite large, yet ordinarily this is accepted to be 72. Dr. Sir Mohammad Iqbal, the renowned Islamic theologian and Fiqih, in his *Persian Metaphysics* (p. 72) giving the count as 72 writes :

It would be interesting to compute how many of the seventy two sects in which the Islam is supposed to be divided, owe their existence wholly or in part to the theological activity of the Persian mind.

It is quite possible that the 72 sects of Islamic Sufism gained their number from the count of 72 woollen threads of which the *Kushti*, Sacred Thread is woven.

Khan Sabib Khaja Khan, in his learned work *Studies in Tassawwuf* P. 72, observes :

Though Qura'n has been the same from the very first. Not a jot or tite of it has changed, yet there are as many as 72 sects (and innumerable sub-sects) in Islam brought about by its interpretations. One interpretation can be true and the rest false.

The major Islamic Sects and Sufi Silsilah (s) are :

1. Shias,
2. Sunnis,
3. Qaderya,
4. Chishtia,
5. Suhrawardia,
6. Naqashbandia,
7. Nooreya,
8. Junaidia,
9. Adhameya,

10. Muhaasbeya,
11. Qassareya,
12. Taifureya,
13. Suhayala,
14. Khafeefeya,
15. Siyaareyya,
16. Khaaraazeyya,
17. Qashaareyya,
18. Kabaareyya,
19. Vilaateyya-Hakeemeyya,
20. Kuunaazeyya,
21. Uwaaseyya,
- and
22. Maulaveyya.

Qaderya Silsilah was founded by Sheikh-ul-Mushaikh Abu Mohammad Mahyuddin Shah Sayyed Abdul Qadir Jilani al Hussan al Hussayan (471-580 A.H. : (1077-1166 A.D.) of Naif in the district of Jilan or Gilan. He was mureed of Sheikh Abu Sayed bin Abu Khair (ob. 513 A.H.).

Sheikh Jilani lost his father at an early age. The deceased bequeathed eighty gold dinars for the education of his two sons. Jilani's mother gave Jilani forty dinars before he was sent to Beghdad, at the age of 18 years, in pursuit of higher studies in Fiqqah (Islamic Jurisprudence) and other Islamic lore, with an advice to eschew speaking a lie in his life, even at the point of distress to his person.

It so happened that Jilani, on his way, encountered a band of highway robbers who waylaid him and demanded from the young way-farer whatever he possessed. Without the least demure and loss of 'composure, Jilani placed his entire belongings in front of the brigand chief. Jilani's undiluted innocence amazed the chief of the robbers and he enquired from the lad the reason of his uninhibited frankness. Jilani told the chief of the advice his mother had imparted to him: "to be truthful in his life even at the cost of risk." This small act of virtue in the youngman rekindled whatever little moral

consciousness remained in the heart of the brigand chief who entrusted back the forty gold coins to the lad and wended his way in utter remorse and repentance for his ill deed, along with his followers.

Sayed Amir Ali in his *The Spirit of Islam* writes that Abdul Qadir was a descendent of Ali and is credited with the performance of many miracles. He was the patron saint of the Sunni sect of India. The Qadri Order has a wide influence in the East, which extends to Java and China, and its zavia(s)-lodges are established in Mecca and Medina.

Abnegation of self, says the author of 'Confreres', to the service of God, ecstatic mysticism bordering hysteria philanthropic is developed to the highest degree without distinction of race and creed, intense charity, vigorous piety, humility prevailing all actions, and a gentleness of spirit, have made him (Jilani) the most popular and the most revered saint of Islam.

Once Khalifa Abu Muzaffar Yusuf of Baghdad approached Hazrat Jilani for a blissful advice with the present of ten bags of gold *mohurs*. This great Sufi saint contemptuously refused to accept the money but when the Khalifa insisted for the acceptance of the offer, he picked two of the bags, one in each hand and squeezed them. And Lo : as he did so, human blood flowed out of them. The great saint said, "Abu Muzaffar, don't you feel ashamed in offering me this blood of the poor people?." The Calif was dumbfounded and went away in utter shame and disgrace.

Dara Shukoh relates in his *Sakinat-ul-Aulia* that one day, it is said, Hazrat Abdul Qadir Jilani was busy discussing some serious problems on Shariat and Fiqqah sitting in a mosque, in the presence of a learned audience. Suddenly a big serpent fell from the ceiling of the room in front of him. All those who were present in the assembly ran out leaving the Sheikh alone. The reptile quietly wriggled up from underneath his shirt and coiled around the saint's neck. Gradually the reptile came down from the neck and stood erect on it's tail, spreading his hood, facing the Sheikh. The Sheikh continued expounding his discourse without any fear, undisturbed. It appeared that the reptile had

some talk with the saint. The serpent after some time quietly sneaked away. The audience returned, and in an amazement, inquired of Sheikh Jilani as to what was the serpent talking about with him. The Sheikh replied, "The serpent was telling me that he has seen so many other aulia but none so steadfast on Allah's way." I replied, "I was discoursing on the subject of Qaza and Qadr—Lord's Commands and His devotion, I wanted that my word and deed agree. My *guftaar* and my *kirdaar* may well balance. It is Qaza and Qadr that afford a man his mobility and immobility.

In the realm of *Tassuwwuf*-Sufism-Mysticism-*Bhaktism-Rahaswaad-Sirriat*-Shoyam these *kharaavas-chob naaleen*-wooden sandals-*charan paduka* have mystic and sanctified significance. Wood which is the Lord's natural gift is accepted by man, from antiquity, to be more *paak* - pure, than the leather hide of a dead animal from which shoes are generally made for affording protection to human feet from inclemencies of environs. Zoroarter priests also used wooden sandals during the prayer times in their temples. Like *Khirqa* or *Khurqa* - patched coat, *Kambli* - woollen wrap, *Kullah* - conical cap, *asa mubarak* - stick, *Mussalla* - prayer mat, Wooden sandals were the constant companions of Sufi *dervishes*. The wooden sandals constitute one of the four sacred relics of Prophet Mohammad.

Sheikh Jilani was born in the month of Ramzaan, and it is believed that he did not suck his mother's milk, it being the month of fasting. As for the personality of Sheikh Jilani, he had a slim body, average height, a long flowing enormous beard, (whitely reddish) resplendent complexion, broad chest, and deep voice.

In an ecstatic devotion, Dara Shukoh, being himself a Qadri Sufi, in his *Sakinat-ul-Aulia*, goes eloquent in singing glorious tributes to the founder of Qaderya Silsilah, as the Preceptor-Holder of hand, world conqueror, Caller of the virtuous, Shah Moheyuddin Sayyad Abdul Qadir Jilani—May he be blessed—the Invisible Spiritual Energizer—he who raised Mianjeo to the highest station of spiritual glory as the pole star

of the spiritual firmament and the beloved of Allah.

Hazrat Jilani is said to have brought seventy thousand souls under the umbrella of Prophet Mohammad, and this took about four hundred *mureeds* to register them in the accounts of the Sheikh's *Khanqah*.

Also known as 'Gaus-e-Aazam' and 'Pir Dastgir', Hazrat Jilani was said to have learned by heart fourteen Suras of Qura'n while in his mother womb.

In India, the Qaderya order was established by Sayyad Bandgi Mohammad Ghaus, one of Sheikh Jilani's descendants, at Uch in the province of Sind which was already renowned as the seat of the followers of Suhrawardia Silsilah. Sultan Sikander Lodhi gave his daughter to Ghaus Bandgi Mohammad. He died in 1517 A.D. and was laid to rest in Uch.

Sheikh Abdul Qadar Jilani was successor of Sheikh Abu Sayed bin Abu Khair (ob. 513 A.H.) :

The present head of this Silsilah in India at Marharah is Sheikh Shah Mustafi Haidar Hussain—(b. 1345 A.D.). This Silsilah commenced in India, in an another account, with the arrival of Sheikh Bahauddin Shattari (b. 921 A.H.) at Dauatabad during the reign of Sultan Gheyausddin Khilji. The present head is 42nd in order of descent from Sarvare Qayenaut Hazrat Mohammad (1570-1632 A.D.).

Chishtia Silsilah was founded in India by Ashrat-ul-Aulia, Sultan-ul-Hind, Khwaja-e-Khwajgaan, Hazrat Muinuddin Hasan Chishti Sanjri. He was born in the year 563 A.H. (1141 A.D.) at Chist in Sistan, Persia, during the reign of Sultan Sanjar, and thus many a time was hailed by his devotees as Sanjri. His father's name was Ghyasuddin Hasan Chishti who was himself a pious and well-to-do personage. Sistan was a very politically disturbed state, then. Owing to the insecure and disturbed condition of the country, Ghyasuddin Hasan migrated to Neshapur.

Muinuddin lost his father, while his mother had died earlier and he was left an orphan in the care of Allah. He was the descendant of the house of Hazrat Ali, the fourth Calif and founder of the Shia sect of Islam. His mother's name was Seyada Ummul Wara Alias Bibi Mah-e-Noor, daughter of

Sayyad Daoud whose genealogy is traced from Hazrat Imam Hussayan the younger son of Hazrat Ali, and maternal genealogy goes back to Hazrat Imam Hassan who was the elder son of Hazrat Ali.

Muinuddin met Sheikh Ibrahim Kandozi at Khorasan. Sheikh Ibrahim was a *majzooob*—drawn towards Allah's glory. Muinuddin was watering his fields, then, and in an amicable gesture he offered a bunch of grapes from his orchard to the visitor. Sheikh Qandozi was very pleased and in his pleasure he took out a piece of Khul (residue of sesame or mustard seeds left after extraction of oil, generally used as animal feed) and after chewing it himself put it in the mouth of Muinuddin. As soon as Muinuddin ate it, the veil of *jahaalat*—ignorance was lifted from his mind, and he felt that he was no more a man of this world. Thereafter, Muinuddin renounced whatever worldly possessions he had and took to rambling in search of deeper spiritual enlightenment.

Muinuddin had his formal education in Bokhara, and in search of murshid—spiritual preceptor he reached Harwaan-Harron. At Harron he happened to meet Sheikh Usman Harron (510-617 A.H.) who lived there and was laid to rest in Mecca after his death. Muinuddin took *bay't*—baptism - spiritual initiation from Sheikh Usman sometime in the year A.H. 561-562. He remained in devoted service to his murshid for 20 years, assisting the Sheikh in carrying his bedding and looking after his needs of water and food. His love and devotion were paradigmatic.

Muinuddin was conferred with the *Khirqe-e-Khilafat* (robe of succession) at the age of twenty two years in 582 A.H. (1136 A.D.), at Baghdad. He was also recipient of the *Mustafavi Tabarrukaat* (sacred relics) coming down from the Prophet Mohammad, since then traditionally entrusted to the head of the Chishti Silsilah in succession. They comprised a *Asae-Mubaarak* (sacred staff), *Chob Naaleen* (wooden sandals), *Khirqe* (patched coat), and a *Mussala* (prayer carpet). These were given to Khwaja Muinuddin by his Sheikh along with the words: "These

sacred relics are *Taburrukaat-e-Mustafavi*-mementos from *Piraan-e-Triqat*—Holy Spiritual Guides, and have come down from Prophet Muhammad in succession, which I am now handing over to you : Verily, entrusted to you by Allah.”

Chishtia Silsilah had been actually initiated by Khwaja Abdul Chishti (b. 466 A.H.) in Iran. The presumption that Chishtias were actually named after Maharatu Zoroastera’s daughter Porochishti seems correct.

There after Khwaja Muinuddin visited Mecca Muazzama—the revered and Medina *Munawwara*—the illuminated. In Medina he had a *bashaarat* - prophecy appearing in a dream, wherein he heard :

“O Muinuddin, you are the promoter of your religion. We give India, where darkness prevails, to your charge. Go to Ajmer. With your presence the darkness shall disappear and Islam shall shine. Allah will help you.”

Hazrat Muinuddin then turned his face towards India, known as Hindustan, and entered this ancient land reaching Delhi, via Multan, Lahore, Sunam, in the year 587 A.H. At Lahore, he stayed for forty days at the Khanqah - mausoleum of Sheikh Abdul Hasan Ali Hujwar, popularly known as Data Ganj Bakhsh (400-465 A.H.), the reputed writer of ‘Kashf-ul-Mahjoob’. Before he left Lahore, he sang the following verse in Sheikh Data Ganj Bakhsh’s glory :

*Ganj Bakhsh Faiz-e-Aalam, Mazhare-Noore-Khuda,
Naakasaan ra Pir-e-Kaamil, Kaamilaan ra Naakhuda.*

Data Ganj Bakhsh is a radiant ray of Divinity and the bestower of the divine wisdom for the salvation of mankind. To the unworthy he is the Supreme Guide and to the Supreme Guide, he is like the captain of the ship.

Gradually he reached Ajmer in the year 1191 A.D., in the reign of Maharana Prithvi Raj Chauhan (1170-1192 A.D.), King of Ajmer, Delhi, and Kanauj. In the initial period, Khwaja Muinuddin is said to have suffered many hardships in Ajmer. After the defeat of Prithvi Raj in the second battle against Shahabuddin Ghori, Khwaja Muinuddin slowly settled in peace. Though he was quite alien to the local language yet as a Sufi saint humble and wise, he could make himself endearing to the people around.

Times of great calamity and confusion which beset the Torch Bearers of Truth, have ever been productive and a lesson for the history and the following generations of mankind. The purest ones are produced from the hottest furnace and the brightest thunderbolt is elicited from the darkest storm. (Cotton)

There are a number of miracles, about 4000, attributed to Khwaja Muinuddin's name, in the period before and after his settlement in Ajmer. Miracles are a part of life of a man of spiritual excellence, specially that of a Sufi saint.

Khwaja Muinuddin married twice. First, he married Bibi Ummatullah, daughter of a Hindu chief, a captive in battle and a convert to Islam, in the year 590 A.H. (1195 A.D.). His second consort was Bibi Asmat, daughter of Sayed Wajihuddin Mashahdi, the Commissioner of Ajmer, in the year 620 A.H. (1223 A.D.). He had three sons : Khwaja Fakharuddin, Ziauddin Abu Sayyed, and Hassamuddin; and one daughter who was named Bibi Hafiza Jamaal.

He lived a very simple life covering himself with a patched *khirqā* which he would repair himself and a white *dotahi*—double sheet.

Hazrat Muinuddins's *visaal*—death was also a miraculous event. On the night of the fifth day of Rajab in the year 634 A.H. (1234 A.D.), he retired to his *hujra* in *wajad*—an ecstatic state of mind, after *Isha* prayer (8:30 p.m.). As usual on the morrow the door remained unopened till the *Fajr* prayer (5.00 a.m.). As he did not come out for the *Fajr* prayer, the door had to be forced open by his devotees. It was found that he had relinquished his mortal frame peacefully sometime during the night. He had lived to the ripe age of 97 years of which he spent about 45 years in Ajmer.

Inna Lillah Wa Innaa : alaih Rajja Oon

To God we belong and to Him we return.

Saint's Urs is celebrated every year on the sixth day of the month of Rajab when lacs of devotees congregate from all parts of the country and Islamic lands to pay homage and seek blessings of the founder of the Chishtia Silsilah in India.

Sheikh Muinuddin Hasan Chishti was a great lover and promoter of *Sama*. Of the five principal successors of Gharib

Nawaz-Ajmer, Khwaja Qutubuddin Bakhtyaar Kaaki of Delhi and Khawaja Nizamuddin Aulia-Mahboob-e-Elahi of Delhi breathed their last in the state of *wajad* induced on them while enjoying *Sama* congregations. The other three successors were Khwaja Fariduddin Ganj-i-Shakar, Khwaja Makhdoom Ali Ahmad Allauddin Sabir of Kalyer and Khwaja Nasiruddin Mohammad Chiraag of Delhi.

Dara Shukoh writes in his *Sakinat-ul-Aulia* :

"My father (Shahejehan) had no male child till he had crossed the age of 23 years. He had only three daughters by then. Since my father entertained great reverence for Khwaja Muinuddin Hasan Chisti, he prayed at the *mazaar* in Ajmer for the gift of a son. Allah acceded to his prayer and as Allah is ever beneficent to his friends and devotees, I was born in the vicinity of Ajmer at a place named Saagar Taal on the night of Do-shamba in the month of Safar, A.H. 1024. I visited Ajmer many times to pray at the Roza.

Ajmer Shrief is a city of salubrious environments with river like lakes on all the four sides of city."

There is another anecdote in the glorious life of sacred Mausoleum at Ajmer (according to Princess Jahan Aara) when Dara Shukoh and his elder sister Jahan Aara, in reverence to the royal wish, along with members of the royal household, came to Ajmer for homage at the *Mazaar*. They passed the last night of their journey on the bank of the *Ana Saagar* Lake in meditation. In the morning they formed into a procession singing devotional praises wending their way slowly to the *mazaar*. As soon as the procession reached Delhi Gate, about a kilometer distance from the *roza* Dara Shukoh and Jahan Aara were seized in ecstasy of the love of the saint. Jahan Aara failed to control her emotions and in utter alienation she loosened her hair and commenced sweeping the road leading to the *mazzar*. Dara Shukoh commenced performing two *rakaats* of *Namaaz* at every step onwards to the *roza*. In this state of mystic tremendum the royal devotees reached and kissed the *dehleez*—door, of the *roza* in the evening.

As narrated earlier, the coming down of Taburrukaat-e-Mustafavi—relics of Mohammad to the head of the Chishtia Silsilah, though there are said to be 72 sects in Islam, goes to

establish that this order was the oldest and could even be bearing its antiquity with some other faith before the advent of Islam ; and this could only be zoroastrian religion of Iran- Persia. The continuity of the name 'Chishtia' has been linked by some scholars of comparative religions with the name of Paura Chishti, who was the daughter of Maharatu (Ideal person or Arya) Zarthushttra (660-583 B.C. or is it 5000 B.C.?) The eminent and foremost Iranian saints would love to call themselves as Chishti. Their distinctive feature was to look upon God—*Yazdaan* as consort, to cling to Him with absorbing love and devotion, similar to that of a wife for her husband. This love was constant, desperate, undivided, all-persevering, patient and hoping, and entire surrender, and a ceaseless watch on the pleasure and displeasures of the beloved. And, all these virtuous traits are the ever-present appendage of Sufism.

The Iranian Sufists - Wisemen - precursors of Tassawwuf took to Islam after the decisive battle, fought at Nehovand (persia) in 641 A.D., amongst the forces of Calif Umr bin Khattab Farooq (584-639 A.D.) and the Persian King Yazdigard III. The losses sustained by the Iranian troops alone have been estimated at thirty thousand dead by the hands of Arab lancers and eighty thousand drowned in deep moats surrounding the Persian camps. The ill-fated Yazdigard fled, heart-broken, from the battle field and was later treacherously murdered at Meru, in the year 652 A.D.

It will be interesting to know that the greatest promoter of Islamic Sufism Imam Gazaali Mohammad, better known as Hujjatual Islam-Proof of Islam (958-1111 A.D.) was of Persian origin, born in Tus-Khprasan.

And to end, the most significant event which completely changed the whole concept and the custom of succession in the old Chishtia Silsilah was that the sacred relics or Tabarraqkaat-e-Mustafavi, earlier referred to, the symbol of duly recognised Khalifa or Sajjadanashins in the order, coming down from no less a personality than Hazrat Ali, Karam Allah Wajhu, were ordered by Sheikh Nasiruddin Chiragh direct successor of Hazrat Nizamuddin Aulia and the fifth successor of Hazrat Muininuddin Hasan Chishti-Ajmeri, to be buried with him at his death in Delhi, on 18th Ramzaan, 737 a.m. 1336 A.D.

Suhrawardia Silsilah was founded by Hazrat Shihabuddin Umr Shurawardi (536-632 A.H. or 1147-122 A.D.), a great Sufi Sheikh of his time, associated with the village Suhraward, a few miles distance from Baghdad. Ascending twelve generation his genealogy reached Siddiq-Akbar Calif Abu Bkr. His uncle Zia-ul-Millat-wa-Din Hazrat Sheikh Abdul Qadir Abdul Najeeb Suhrawardi who was the original founder of the famous Suhrawardi Silsilah of Sufis. Sheikh Shihabuddin was his nephew and mureed and had the honour of receiving his education and spiritual training under his distinguished uncle's personal care. He had also the distinction of receiving spiritual lessons and enlightenment from the great Sheikh Mohyuddin Abdul Qadir Jilani-Mahoob-e-Subhani of Baghdad, a very big name in the Sufi world. Shihabudddin was a treasure-house of Divine knowledge and logically succeeded to the Suhrawardi gaddi of khilafat after the death of his illustrious uncle. He is the author of many illuminating expositions on Islamic mysticism of which: 1. *Awarif-ul-Ma'Arfin*, 2. *Kashf-ul - Nasah-ul-Eimaania*, 3. *Kashf-ul-Nasah-ul-Yunania*, 4. *Asrar-ul-A'rfin*, and 5. *Siar-ul-Taaben* are most original and famous in the Sufi world. For the Sufi aspirants *Awarif-ul-Ma'Arfin* is considered to be a masterpiece and is recognised as one of the basic and rare publications on *Tassawwuf*. Hazrat Baba Farid would expound on the intricacies of this book and many a time its profound lesson would effect the aspirant with the loss of his senses.

Hazrat Baba Farid in his *Fahat-ul-Quloob* narrates that he was with Sheikh Suhrawardi in Baghdad for a long time. During this period he saw offerings to the tune of ten to twelve thousand gold *mohurs* as daily *nazraana* to his presence, which he would distribute among the poor before sunset in the name of God. By the evening not a single penny remained from this wealth. He would say, "If I would have kept a single pie from this money, I would not have been a *dervish* but I would have been known by the title of a rich man."

Sheikh Bahauddin Zakeria Suhrawardi of Multan, a contemporary of Baba Farid Ganj-i-Shakar, headed the

Shurawardi order in India, specially in the North Western part of this vast country. He received *bay't* from his Pir-o-Murshid Sheikh Shihabuddin Surawardi at Baghdad, and after khilaafat having been granted to him was commanded to proceed to Multan for promotion of the mission in India. His ancestors belonged to the holy city of Mecca Muazzma. He died in the year 666 A.H. His mausoleum is in Multan, Pakistan.

Naqashbandia Silsilah was founded by Sheikh Bahauddin Naqashbandi (1318-1389 A.D.) in Turkistan. The Sheikh's full name was Mohammad bin Mohammad Al-Tajjari. Since his father had a profession of weaving *naqoosh*—designs on silken and keemkhaab cloth, he was known as *naqashband*—fabric designer. In course of time he came to be known as a great Sufi saint and his followers were known as Naqashbandi. He was a very strict disciplinarian in the observance of Islamic *Shariat*, in its letter and spirit. He was strongly against *Sama*. He died in the year 1389 A.D. and was buried in *Bokhara*.

His seventh successor Khwaja Baqi-ba-Allah Bairang, full name Mohammad Rashiduddin bin Qazi Abdul Aslam was born in Kabul on the fifteenth day of July of the year 1546 A.D. Sheikh Bairang came to India and spread his mission around Delhi, and after his death in November of the year 1603 A.D. he was laid to rest in Delhi.

The man who achieved top distinction in India as the head of the Naqashbandia Silsilah was Ahmad Farooqi Sirhindi Sheikh Mojadad Alf Saani. He was born and brought up in Sirhind during the regins of Mughal Emperors Akbar and Jehangir. He was born on the twentieth day of June of year 1564 A.D., and was christened on birth as Ahmad. His genealogy ascends to Hazrat Umr Farooq, second Calif of Islam. It is believed that Hazrat Mohammad had sounded Azaan in his ear on birth. It was even claimed that he was born duly circumcised, like the Prophet of Arabia. All Jews and the people of Arabia had a custom of circumcision which prevailed since the days of *jahaalat* - ignorance. This still continues with all semitic faiths. It is also claimed that during the week following his birth no

musician could play his musical instruments since Islamic Sharia't bans singing or the like. His father's name was Abdul Asad or Mohammad.

On his way to Mecca for Haj, he happened to meet Khwaja Baqi-ba-Allah Sheikh Mohammad Qazi Abdul Salam, seventh successor of Sheikh Bahauddin in Delhi in the year 1000 A.H. (1599 A.D.). He was so much impressed with the Khwaja's spiritual excellence, that he became his *mureed* after a period of two and half months and thus became the founder of the Naqashbandi Order in India. He was acknowledged later as 'Mojadaddi Alaf Saani'—Mojadaddi Alaf Saani literally means 'Mojadada'—Renovator; 'Alaf'—'One Thousand'; 'Saani'—Second; i.e. Renovator of the faith who appeared in the Second Millennium : 974-1034 A.H. He was acknowledged thus for his task of purging, re-strengthening, and renovating the Islamic faith from heresy. It was suggested that Islam had been weakened by the weak-kneed policies and propagation of non-Islamic faith by Din-e-Elahi by King Akbar (1542-1605 A.D.). Akbar's appointment of Hindus to high positions, his marriages with Rajput princesses, and his celebration of Hindu and other non-Islamic festivals and rituals, deeply irked Sheikh Mojadad.

He also claimed to be a Qeyyum from the year 1111 A.H. Qeyyum is a spiritual stage in between Villayat and Nabvat — Vali and Nabi. He was also said to be the first Qeyyum. Three were born after him. He evolved or introduced the Sufi principle of Wahadat-ul-Shahud before its advent on the Islamic scene in India. He also claimed to be the *Qutab* — Pole Star of the faith. With his great influence over Emperor Jehangir, he brought about the re-imposition of *jezia*—tax and cow-slaughter which were lifted during Akbar's reign.

Sheikh Sirhindi even claimed his direct relation with Allah without the intercession of Prophet Mohammad, an anathema to Islamic Sharia't. In his *Maktoobaat* - letters (III-145) he had declared that he was *Mureedo-Paiaraha*—*Mureed* and Brother of Prophet Mohammad.

This did not augur well with Emperor Jehangir, and when

Sheikh Sirhindi claimed a politico-spiritual status higher than the Sahaabi-Khulfa-e-Islam—the Emperor summoned him from Sirhind for his explanation for right to prostration to none save Allah. Jehangir found him intolerably egoistic and confronting when he did not perform customary obeisance to the emperor in his royal court. Jehangir ordered that the Sheikh be imprisoned to mend his ways in the Gwalior Fort, under the supervision of Ani Rai Singhdalan, and the Sheikh is said to have suffered incarceration for a period of three years.

Jehangir depicts this events in his *Tuzuk-e-Jehangiri*, Vol. II, on Pp. 91-93 and again on p. 161.

At this time it was reported to me that a shayyad (Arabic for imposter), a loud-talker, and a cheat, of the name of Sheikh Ahmad had spread net of hypocrisy and deceit in Sirhind and caught in it many of the apparent worshippers without spirituality and had sent in every city his deputy (khalifa) and whom he considered more skilled than others in the adorning of shops (of deceit) and selling religious knowledge in deceiving men. He had written and he had made them into a book which he called Maktoobaat (Letters). In that album of absurdities many unprofitable things had been written to drag (people) in infidelity and impiety. Among these he had written a letter as follows: "In the course of travel I had come to the dwellings of two lights (the sun and the moon) and saw very splendid and lofty buildings. From there I passed to the abode of Discrimination (Faraq) and from there I passed to the abode of Truth (Siddaq) and to each I wrote a suitable explanation (or perhaps for each I wrote an explanation). From there I reached the abode of Love and I beheld a brilliant dwelling. It had diverse colours and lights and reflected glories. That is to say (God forgive us an exclamation of Jehangir). I passed from the abode of the Viceregents (Khulfa) and attained to the high rank."

There were other presumptuous expressions which it could be too long to write and could be contrary to good manners. I accordingly ordered that they should bring him to court that is based on justice. According to orders he came to pay respects and appeared to me to be extremely proud and self-satisfied with all his ignorance. I considered best thing for him would be that he should remain for some time in the prison of correction until the heat of this temperament and confusion of the brain were some what quenched and the excitement of the people also should subside. He was accordingly handed over to Ani Rai Singhdalan to be imprisoned in Gwalior.

Sheikh Ahmed is a well known man. He is mentioned in Beale as

Ahmad Sirhindi (Sheikh) and having had the title Mojaddad-e-Alaf-Saani because that he was S. Abdul Wahid Farooqi and born in 1563. He died on 29 November, 1624 A.D. and is buried at Sirhind. The I.G. New Edition III-21 says there are two tombs in Sirhind known as that of the Master and the Disciple and it may be that one of them is of S. Ahmed's although the Gazetteer says that they probably belong to fourteen century. There is also a reference to him in Rau's Catalogue-III-1085-fol-16. He belonged to the Naqashbandi Order and one his writings is called *Majmuaa-ul-Tassawwuf*. There is a very long account of him and the interviews with Jehangir in *Khazinat-ul-Aulia-I-607* etc. It is said that he was imprisoned for two years and then released and that he died in the last day of Safar 1035 A.H.—November 20, 1625. (10 years before the visaal of Hazrat Mian Mir) at the age of 63 years. Jehangir afterwards pardoned Sheikh Ahmad. (Volume II, page 161)

On this day Sheikh Ahmad of Sirhind who had been for some period placed in the prison for correction of his pretentiousness literally adorning his shop of selling himself and immoderate language, was summoned to my presence and I released him, giving him a dress of honour and rupees 1000 for expenses and making free to go or remain. He justly represented that his punishment had really been a valuable lesson to him and his desire was to wait on me.

Emperor Aurangzeb became a disciple of his son Sheikh Maasom. He forbade the use of music, dancing, prostration, worship of the saints, Sufi shrines, and illumination around the tombs.

Khushwant Singh writes in his *The History of the Sikhs* (Vol. I : 1469-1839 : p.29).

Hazrat Mojaddad Saani was a fundamentalist of pristine purity, and his abhorrence for non-Muslims and even for Sufis was extreme.

Nooria Silsilah : This Silsilah was founded by Sheikh Abul Hasan bin Mohammad Noori (Ahmad bin Mohammad-Mohammad bin Mohammad). His father belonged to Baghshoor which is situated in between Heraat and Marva. Abul Hasan was born in Baghdad. He was called 'Noori' because when he would discourse or open his lips in a dark room, the room and its walls were illuminated with his *Baatani Noor*—Spiritual light. He was also greeted as *Jasuus-ul-Qalb*—spy of the expressed One, "I beheld the Light and I fixed my gaze on it until I became the Light."

Noori was once overheard saying,

"O Lord! In Thy eternal knowledge and power and will, Thou dost punish the people of Hell whom Thou hath created and if it be Thy unexplainable Will to make hell full of mankind, may Thou be able to fill with me alone and send them to Paradise."

A true charity, and such pious words are love in its true form, pure and undiluted. It is an uncontrollable rapture : a God-sent grace : a result of ardent prayer :

My religion is founded on unselfishness. Life is the most precious thing in the world, I wish to sacrifice it for the sake of my brethren'.

He was mureed of Sheikh Saqati and advocated that tassawwuf meant breaking of links with the love of nafs.

It is said that one day when he was taking his bath, a thief pilfered his clothes and disappeared. Miraculously the thief's hands were paralysed. He came back and delivered the clothes to Hazrat Noori. The thief's repentance pleased him, and his blessings restored the health of the thief's hands.

In another case, Calif Ahmad Almaatzaad who was much adverse to the Sufi cult ordered Sheikh Noori's arrest and passed order for his beheading along with two of his associates, Raqum and Hamza. When the executioner came to perform his job Noori pleaded for execution prior to his friends, so that the latter might enjoy the benefit of a little more life. Since this needed revision of the execution orders, they were rushed before the Qazi. The Qazi on requestioning found them men of Shariat and true believers. The Qazi declared, "If such men are *zindag*—unbelievers, where would you find the believers of the faith?" They got their freedom.

For the full year he kept rambling around the city without meeting anybody and maintained silence, except for offering Namaaz.

Some scholars believe that the Noorians did not advocate *uzlat-nasheeni* - renunciation, and preferred contact with the people of exemplary spiritualised living to guide the ignorant. He died in 295 A.H.

Junaidia Silsilah : This order was established by Hazrat Junaid—Abul Qasim Junaid Baghdaadi (835-910 A.D.). He was addressed as *Tauos-ul-Ulema*—Peacock of the Learned. His

father Mohammād bin Junaid was in the Aabgina (Shisha Aalaat) trade and lived in Nahvand. Abul Qasim Junaid was born in Baghdad. He was a newphew (sister's son) and mureed of renowned Sheikh Saqati who had presaged that Junaid would rise very high as a *dervish*, which came true. Daily, for thirty years of his life, Junaid would exercise *Zikr-e-Jabrooti*-Remembrance of Allah, singing his praises loudly while standing on the leg, commencing after *Isha namaaz* and ending before Fajr prayer. He was a strict follower of Sunna and did not advocate *Sama* and *Wajd*. Some writers differ on this point about him. He believed in *Sahv* and discarded Sukr saying, "We have no need of the company of those who are unsound." But how could one attain to *Sahv* without wading through *Sukr*-spiritual madness?

Calif Almaatzaad, who maintained hatred for Sufism, hired a lewd maid and deputised her to vitiate Junaid's spiritual life. Junaid divined her ill-motive and was very unhappy. The Sheik's displeasure brought death to the wile woman. This though irked the Calif yet he was helpless.

Sheikh Junaid at the time of his death, as his wont, was with a *tasbeeh* - rosary in his hand and was *mustgharraq*-lost in Allah's Zikr-remembrance. In this very state of ecstasy his soul fluttered off. When the *ghussal* (the person who bathes the corpse before laying the bier) was bathing the mortal coil he tried to open the eyes to wash them, a voice from the heavens sounded, "Keep your hands away from the eyes which were closed in our remembrance. They shall open for Us." Again when the *ghussal* tried to open and straighten the fingers which clenched the rosary for washing them, the same voice called out, "The fingers that were closed on Our Name, shall only open on Our Command." When the *janaaza* - bier was being carried to the graveyard, a white dove perched on the coffin. It is said that despite all attempts to make it go away it would not fly off. It said, "My toe nails are fastened with the spikes of love and Junaid's mortal coil rests today on the shoulders of the angels. Had there been no human following here with the *janaaza*, the

body would have accompanied us like a white hawk." His mazaar is in Baghdad.

Sheikh Junaid discussed eight essential basic characteristics of a Sufi *dervish*, as follows :

- (1) A Sufi's sense of charity and magnanimity should be like that of Hazrat Ibrahim who advocated 'Fana'—annihilation on the way of God.
- (2) His sense of obedience and submission should be like that of Hazrat Ismail who surrendered his life on the way of God.
- (3) A Sufi's patience and forbearance should be like that of Hazrat Ayuub who suffered multiple privations without a word of complaint on his lips.
- (4) A Sufi's should be like that of Hazrat Zakria who passed his entire life in *ashaarat*—signs and volunteered silence.
- (5) A Sufi's sense of poverty should be like that of Hazrat Yahya who remained detached, all his life, in his own country.
- (6) A Sufi's sense of simplicity should be like that of Hazrat Moses who for all his life wore garments made from coarse wool.
- (7) A Sufi's travelling nature should be like that of Prophet Christ who kept travelling for all his life sans any possession except a *kooza*—earthen drinking pot and a comb to dress his long hair. When Christ happened to see a man drinking water cupping both his hands and another man disengaging his tangled long hair with the help of his fingers, Christ threw away the last of his possessions.
- (8) A Sufi should exhibit a sense of contentment and renunciation like that of Hazrat Mohammad who with all comforts available at his disposal maintained *faqr* and *faaqa*-poverty and eating frugally for all his life.

Adhmeyya Silsilah : This order was founded by Sultan Ibrahim Adham bin Sultan Sulaiman bin Mansur alias Abu

Ahmad. He was earlier the Sultan of Balkh.

Once, in the middle of the night, he found his roof shaking while he slept on his throne. He called aloud, "Who is there on the roof?" "We are searching our camel which we have lost," a voice replied. Adham wondered hearing the reply, yet he answered, "How could a camel be over the roof?" The voice again replied, "O Ignoramus one, you seek for God bedecked in costly bejewelled silken raiment, asleep on a golden throne. Is it not more surprising than searching a camel on the roof?" On hearing this reply, the Sultan was put into a great consternation. Next morning, he summoned his full court and offering some explanation, relinquished his kingdom and took to renunciation. He repaired to the forests and became a faqeer and took to wearing tattered clothing.

Before the Sultan had relinquished his kingdom, but was still a Sufi at heart, an event paradigmatic of total renunciation came to pass. Once a Sufi dervish with only a small begging bowl in his hand, happened to see Sultan Adham in his royal encampment, in a state of luxury with his tents tethered to gold pegs fixed in the ground. He questioned Sultan Adham, "It is strange you call yourself a Sufi with all this luxury and your tents are fixed with golden pegs?" Sultan Adham ignored the comment. A few days later, Sultan Adham asked the *dervish* to accompany him for Haj. The princely Sufi started for the pilgrimage leaving his tents and retinue behind. They had not gone long when the *dervish* remembered that he had left behind his begging bowl, and expressed his wish to return to fetch the same. The royal Sufi remarked "This is the difference between the two of us. I could part with all my luxurious wealth and royal camp without the least compunctions or uneasiness of my consciousness, while you could not forget about your insignificant and worthless begging bowl. The gold pegs that fascinated and surprised you were driven into the earth and not into my heart." The *dervish* was left speechless.

He became a *mureed* of Sheikh Saisul Ayyaaz and engaged himself in deep meditation and *mujahidaas*. Gradually he turned

into a man of miracles. Once, when he happened to travel by a boat and had no money to pay the boatman, he picked up a handful of sand from the shore and gave it to the boatman : Lo, the sand had turned to gold.

Sheikh Adham died on the eighteenth of Jamaadi-ul-Awwal of the year 162 A.H., and was laid to rest in Jabal-al-Shaam. Some people believed that it was in Baghdad. But according to Dara Shukoh, as he writes in *Sakinat-ul-Aulia*, the first is correct.

Muhaasbeyya Silsilah : This Silsilah was founded by Sheikh Abdulla bin Harris Muhaasbi of Basra. He distinguished *haal*—the state of ecstasy due to an overwhelming love of God, from ‘*muqaam*’—station. *Hall* is secured by *mujahedas* or *reyaazat*—striving whereas *muqaam* by constant overwhelming of *hall*. *Hall* is a gift from God, it is as fleeting as lightening. The beginning of *muqaam* is repentance. According to him knowledge is superior to action. Knowledge is an attribute of God and action that of *aabid*—servant. We know God by knowledge and not by action. Contemplation of a moment with God is better than service in both the worlds. He died in 243 A.H.

Qssaareyya Silsilah : This order was founded by Sheikh Qassaari bin Hamdaan. His sect was, in character, *malaammati*, i.e., while outwardly they covered themselves with opprobrium and calumny internally they remained very pure.

Sheikh Qassaari was a man of miracles. His mission spread from Iraq. Sheikh Junaid held him in very high esteem, and maintained that if after Prophet Mohammad, there could be any *Paighamber*—Messenger of God, that could only be Sheikh Qassaari. He died in 371, A.H. and his *mazaar* is in Herat.

Taifurreyya Silsilah : This Silsilah was founded by Imaamul Ulema Tayfuri of Bustan. This sect advocated the doctrine of *sukr and sahv*, meditation in a state of ecstasy and dream. Only difference being : In *sukr*, one enters into the *Mithal*—Cosmic world with his physical senses active and

responsive to the causal world, while in a veridical dream the avenues of the senses are closed. *Sukr* is akin to diving into the surging ocean of Divine Light, and getting lost into the Unfathomable. In *sukr* of lesser kind, again one is lost in the observation of the manifestation of attributes and names, i.e. the attributes that he observes in and around himself, and also in the self of others, he takes and feels to be attributes and *Dhaat*—Essence of God, i.e., in manifestation and thus loses the sense of materiality. In this state *Namaaz* is not incumbent on man.

In *sahv* a *dervish* returns to the normal state with his experience of *sukr*. Ordinarily the *zaahir*—external covers the *baatin*—internal. In *sukr* the *baatin* overshadows the *zaahir*. In *sahv* both are equipoised, both are present to the mind's eye at one and the same time, so that while continuing to have the Beatific Vision the *abid* - servant continues to serve God as His slave. In *sahv* a Sufi returns to *Sharia't*, though deep inside he is not willing. Here is a *Insaan-ul-kaamil-Perfect Man* or *Jiwan Mukta* - Living Liberated in the terminology of the Hindu *Bhakti* tradition. Here he in all his perfection does the work of a slave, to do *nishkama sewa*—selfless work, in spite of his spiritual superiority.

Sheikh Qassari was totally dead to *nafs-ammara* — human bestial passion-concupiscence. He would say, "A woman and a stone-wall are one and the same thing for me." He was practically, always, in a state of *sukr-baikhudi*. He was supposed to be the originator of the discipline of *Sukr*. His grandfather Adam bin Sirosham was a Zoroastrian, who later converted to Islam. Sheikh Qassaari died in 234 A.H., and he was laid to rest in Bhustaam.

Suhayaleya Silsilah : This order of Sufism was established by Sheikh Suhayal bin Abdulla Tushtri. He advocated *mujaheda*—physical mortification as the path for attainment of Allah. This was in contradistinctions to Sheikh Junaid's who upheld that *nijaat*—salvation could only be achieved by His Grace. The author of these lines also forwards Sheikh Junaid's idea : man's efforts, indistinct or formidable, are always subject

to Allah's acceptance. Al Qura'n and Guru Granth Sahib, both, agree on the importance of His Grace in toto.

Sheikh Suhayal, in support of his claims, quoted Al Qura'n : Sura-Al-Imraan :

Wal lazzena jahadun lanahdiyannahum subukana

Those who labour in God's ways, We guide them to the right path.

Mujaheda is a battle with the *nafs* - sensuous pleasure and greed for worldly honour and distinction. Yet you cannot kill the *nafs* : you can divert it into other channels leading to virtuous living.

Sheikh Suhayal was a *mureed* of Hazrat Zunnun Misri. He died in the month of Muharram of the year 283 A.H., at the age of 80.

Khafeefeyya Silsilah : This Silsilah was founded by Abu Abdulla Bin Khafeef. He was of royal blood, like Sheikh Sultan Ibrahim Adham. His doctrine was *ghaibyat*—baatin (inside) and *hadoor*—zaahir (outside). He believed in total oblivious-ness for *Maaswa Allah*—other than God : When you disappear from yourself—*ghaibyat*, you appear before *hadoor*—God.

Hazoori Gar Khawahi Az-o-Ghaib Mashaw Hafiz.

Would's't thou need His presence

Better, O Hafiz: Be un-absent thyself.

Sheikh Khafeef wrote of an event on his life, when he was on his way to Mecca, carrying only a *dol*—bucket and *rassi*—string with him. He felt extremely thirsty. He saw a well and a forest deer drinking water from it. When he reached the well and lowered his bucket to draw water for his need to his utter disappointment and wonder, he found the water level had sunk to the bottom of the well. He said, "O Allah : How is it that I am deprived of the water to quench my thirst and a deer could drink to its heart's desire?" A voice from the void answered, "The deer had brought no tools to help it. The animal's trust was in Me and Me alone, You, *ignoramus*, depended on your bucket and string". Sheikh Khafeef threw away the bucket and the string and Lo: the water rose to the brim of the well. He quenched his thirst. In gratitude and deep contemplation he wended his way to Mecca.

Sheikh Khafeer died at the age of 95 years. His mortal remains were buried in the city of Aazar.

Siyaareyya Silsilah : This Silsilah was founded by Sheikh Abu Abbas Siyaar, born in a village in the district of Marva. He was the Imam of Marva. He was nephew (sister's son) of Sheikh Ahmad bin Siyaar and his full name was Qasim bin Qasim bin Mehdi. He introduced the doctrine of '*jamaa tafreeq*' — assimilation and differentiation : identifying of attributes with the Essence of God at the same time differentiating His actions from Him. In the state of *jamaa* : whatever a Sufi hears he hears from Allah; whatever he sees he sees through Allah; whatever he gets he gets from Allah; and whatever he speaks he speaks with the tongue of Allah. All his actions are submerged in God and actions of God with a total identification in His *zaat-Daat-Essence*.

Kharaazeyya Silsilah : This order was founded by Sheikh Ahmad bin Eisa Abu Sayyed Kharaaz. He was a *mureed* of Sheikh Mohammad bin Mansur Tuusi. He enjoyed association with and blessings of a great number of Sufi Sheikhs of his period. He ever prayed that he had Allah's blessing so that save His *Zikr* he had never employed his time for anything else. He was the first Sufi saint who analysed the philosophy of *fana*—death or annihilation and *baqa*—life and existence. After his death in the year 285 A.H. he was buried in the sacred city of Mecca.

Qushaareyya Silsilah : This order was founded by Sheikh Abdul bin Karim Havazan Qushaari (983-1072 A.D.). He was born in Khorasan and took *bay't*—initiation—*mureedi* from Sheikh Abu Ali Waqaq. He was so deeply impressed with the sufistic transcendence of his *Pir-o-Murshid* that he gave his daughter's hand in wedlock to the latter.

He himself relates that once when he needed some stones to plug a hole in the wall of his residence, which ever stone he picked up from a heap of boulders it would turn into his own image, a miracle of seeing his own image in natural objects.

Dara Shukoh mentions in his *Sakinat-ul-Aulia*, that Sheikh Qushaari died in the year 165 A.H., leaving behind many famous works including *Risalas Qushaareyya* and *Tafseer-ul-Taaif-Ishaaraa*.

Kabaareyya Silsilah : This chain was founded by Sheikh Najamuddin Kabaari whose earlier name was Mohammad bin Ahmad bin Umruljanuti. On the path of *Tassawwuf* and *Triqat*, he had no peer. He was a man of miracles. He had a number of *mureeds* of lofty sufistic approach who spread his mission widely after his *visaal* (death).

Once he saw a hawk hunting a sparrow in the firmament. His mysterious gaze at the birds empowered the sparrow to overpower the hawk and meek bird brought down the hawk on the ground in front of the Sheikh.

Sheikh Kabaari died on Jamaadi-ul-Awwal of the year 618 A.H., a martyr, fighting against the forces of Halaku, when the latter attacked Khawarzan.

Villaateyya Silsilah : This Silsilah is also known as the *Hakeemeyya Silsilah*. This order was founded by Sheikh Abu Abdullah bin Hakim Tarmizi. *Vilaayat* an attribute for a Sufi *dervish*, is a stage of spiritual ascendance with a *Vali*, Friend of Allah. *Vali* (Arabic) is singular of *Aulia*, its root being *villa* meaning victory or greatness and refers to *Sura X-63* :

Alaa Inna Auliyallahe la Khaufun Alayhim Wa Kahum Yahza Nun.

Lo : Verily the friends of Allah are (those) on whom fear cometh not, nor do they grieve.

Vali is a perfect Sufi *dervish* free from all desires or *Nafs*. He knows the secrets of God. Miracles emanate from him for his spiritual ascendance. He is the annihilated one and is eternal in his Beautiful Vision. Dara Shukoh writes in *Safiant-ul-Aulia* that Sheikh Tarmizi was a man-of-letters and had deep understanding into the interpretations of *Hadiths*. He would meet Hazrat Khizr every weekend. Once in the vein of his sufistic detachment he threw all his books into a river. Sheikh Khizr fished them out and restored them to him counselling that he should make proper use of them.

Sheikh Tarmizi was blessed with a very youthful and charming personality. A beautiful but amoral woman tried to vitiate his pure and pious living. One day when she came to know that the Sheikh was sitting in a garden, she bedecked herself with all the alluring finery and reached the garden, but the saint paid no attention. He did not fall prey to her vile ways. Hakim Tarmizi died in A.H. 255.

According to Islamic belief, under Allah's command there are, always 4000 Aulia in this world of men. Of these, in the order of ascendance, there are 300 Akheyyaars : of these 40 are Abdaals, of these latter 7 are Abraars and 4 are Autaads; of these 2 are Naqqeeb and the head of all is *Qutab*—the Pole or *Gaus*—around whom all existence revolves. A *Qutab* is *Sadguru* in the Hindu parlance. These all, in a way, correspond to the orders of spiritual identities with other faiths—*devtas*, gods, *buddhisitva sidhaas*, angels or *gurumukhs*. The terms mean spiritual, pious, and pure identities of the *mithal* or cosmic spheres.

All these heavenly entities are said to know each other and cannot act save by mutual contact. It is the task of the *Autaads* to go round the world every night and if there were to remain any place on which their eyes have not fallen on the next day some flaw would appear in that place. They must then inform the *Qutab* in order that he may direct attention to the weak spot and that by his blessings the imperfection be remedied.

However Al-Qura'n speaks of another set of saints as :

(1) Rasools (2) Siddiqs (3) Shaheeds (4) Salih

The circle of the first group has been closed after the appearance of Prophet Mohammad, being the seal of the Prophets (Sura xxxiii-40) for Divine Law has reached its completion (Islamic faith) in revelation of the Holy Qura'n. But the other three groups continue extending their circles till the end.

Maa Kaana Mohammadun Aabaa Ahadim Mir Rijalehum Wa Laa Kir Rasoolal Laahe Wa Khaataman Nabeeyeen. (xxxiii-40)

Mohammad is not the father of any man among you, but he is the messenger of Allah and the seal of the Prophets. And Allah is aware of all things.

Shaheed from Shaahid (Arabic), i.e., be witnessed or experienced; a *shaheed* reaches a stage of spiritual journey wherein he may be said to be witness to glory and power of God - acts of virtue proceed from him spontaneously as if out of natural desire. hence he feels pleasure at sacrificing everything that he has at the altar of truth, even to the extent of his life. One need not actually die to prove that he is capable of being a *shaheed*, but one must be fully prepared to die a martyr's death at all times.

Salih from *Salah* (Arabic) : to become sound or healthy. To attain spiritual health one must be cleared of all impure elements like greed, jealousy, ostentation, pride, arrogance, cruelty, etc. An attempt to become a being of piety and moral caution: minimum qualifications for a devout man.

Kunnazeyya Silsilah : This order was founded by Sheikh Abu Said Kunnaz. He advocated that '*Fana*' and *Baga* were attributes. He died in A.H. 290.

Uwaasyssya Silsilah : Sheikh Uwasysi founded this silsilah. He belonged to a tribe in Najad and lived during the time of Prophet Mohammad. Owing to sickness in the family he could not go to meet the Prophet yet he was extremely devoted to him. When he heard that the Prophet's teeth had been injured and broken in the course of holy wars—*Jihaads*, in utter anguish and sorrow he pulled out and broke his own teeth which caused intolerable pain, yet he suffered it in his undiluted love and devotion for the Prophet.

He died sometime between 652-657 A.D., in Azarbijan and was laid to rest there. When the grave was being dug for his mortal remains, it happened that the diggers discovered a grave already below with a coffin and shroud available there. The same grave and shroud were made use of.

A Sufi who has no *Pir* or *Murshid* is said to belong to Uwasysys Silsilah. Uwasys are known as *Aashiq-i-Rasul*—Lovers of the Messenger (Mohammad).

Mavalana Silsilah : This silsilah was founded by Maulana

Jalaluddin Rum of the whirling dervishes, so called as they practised both *Sama* and *Ragas*—song and dance in extreme devotion.

Jalaluddin Rum was born in Turkistan in 1207 A.D. and went to Koneya, Turkey.

The *dervishes* dance with their eyes closed and with their right palms extended upwards while the left palm remains downwards meaning: We receive from God and distribute among the people: we keep and own nothing but a visible medium.

After Maulana Rum's death his followers observe a *Shab-i-Urs*—wedding night in the memory of his *visaal*, by a symbolic whirling dance as a mark of their devotion to Allah: just as the celestial bodies whirl around the sun. While whirling in ecstasy, they sing Qura'nic verses (Ayat),

Wa Lillahel Mashriqo Wal Maghrib Fa Aenama Towallu Fa Summa Wajihul Lah
(Sura II-115)

You see the face of God. You see the face of God whither you turn.

In Koneya he came in contact with the famous mystic saint Sheikh Shammassuddin Tabrezi of Damascus. Tabrezi was a great thinker, philosopher, poet and spiritual leader, under whose mystic spell Rum renounced the world.

The symbolic costume of the whirling *Dervishes* consists of a foot high conical hat or *kullah* representative of their tombstone, while their white *kaftans* and shirts represent their future tombs. The sad tune of music accompanied by drums, cymbals, and *nay-bansri-langoja*-flute, expresses the agony of *virha*—spiritual pain in separation of the Beloved. As the whirling continues the tempo of the music rises, with their skirts billowing out. A round lasts about 45 minutes. Sometimes the whirl lasts longer to the point when the *dervishes* collapse, sometimes resulting in their maiming their bodies.

The Maulana's celebrated *Masnavis* (Persian)—are the subject of *Sama mehfilis-Qawwaali* congregations in Sufi shrines in India. Maulana Rumi's '*Masnavi-i-Maanawi*' is accepted in Sufi circles or *Zavias* as a Qura'n in Pehlavi (Persian). Verily, their reading transports the reader akin to that of a religious

scripture.

It is said of Maulana Rumi that on one December night in Konya, he had gone into his *hujra* to perform his night prayer. When the time for the *Fajr* (morning prayer) arrived he did not appear. His followers became worried because for over 20 years the Maulana had never failed to join them in the congregational prayer. As the time passed, the *mureeds* alarm grew. Someone finally decided to force open the door. Inside they were startled to find the Maulana with his beard frozen to the ground, struggling to set himself free. In his supplication, he had begun weeping so copiously that a pool of tears had formed. His prostration in the cold was so prolonged that the tears froze trapping him by his beard.

CHAPTER V

GLOSSARY

Language Indications :

- (A) – Arabic; (E) – English; (H) – Hindi; (Heb) – Hebrew;
(M) – Moroccan; (P) – Persian; (Pun) – Punjabi;
(S) – Sanskrit; (T) – Turkish; (Z) – Zend.

<i>Aab-e-Heyyat</i>	(A)	water of life, Amrit, potion to ward off death, Maa-ul-Heyaat
<i>Aabid</i>	(A)	One in meditation
<i>Adam</i>	(A)	The first man; Mannu in Hindu Mythology
<i>Adam</i>	(A)	In negation
<i>Aadmah</i>	(Heb)	Earth, khaak, matti, from which Aadam was forged by God-Jehova (Genesis)
<i>Aadmeyyat</i>	(A)	Mannerliness, countesy
<i>Aadmi</i>	(A)	Man, purush
<i>Aakhir</i>	(A)	End-last
<i>Aalam</i>	(A)	World
<i>Aalim</i>	(A)	learned
<i>Aameen</i>	(A)	May be so
<i>Aana</i>	(Pali)	Inhalation
<i>Aaqil</i>	(A)	Wise
<i>Aaqil Kul</i>	(A)	Universal mind or wisdom
<i>Aarif</i>	(A)	Seeker or observer of Irfaan—spiritual wisdom
<i>Aasan</i>	(S)	Sitting posture in meditation, a prayer carpet
<i>Aasi</i>	(A)	a sinner
<i>Aashiq</i>	(A)	lover, 'maashooq' male, 'maashooqa' female
<i>Aayasu</i>	(H)	command, ayous (S)
<i>Abd</i>	(A)	servant
<i>Abdaal</i>	(A)	state of a Vali who can change into any form
<i>Abraar</i>	(A)	pious, virtuous
<i>Akhwand</i>	(A)	teacher Ustaad—(T) Ataaliq
<i>Aeitkaaf</i>	(A)	seclusion

<i>Agam</i>	(S)	fathomless
<i>Agamas</i>	(S)	Jain scriptures, canonical literature, based on the discussions of Tirthankaras held from time to time, on religious philosophy, ethics, and social reforms; most of these from the 24th leader Mahavira. They were originally in Maghadhi, the language spoken by them, These have since been revised thrice by the Jain Supreme Councils.
<i>Agni</i>	(S)	fire, Aatish—a Vedic God
<i>Ahal</i>	(A)	member of a family or a faith
<i>Ahankara</i>	(S)	pride, ego, nafs, haumein
<i>Ahmad</i>	(A)	remembered
<i>Ahura Mazda</i>	(Z, P)	God of the Parsees, Ahura— the Supreme Being and Mazda— the Wise One
<i>Ahwaal</i>	(A)	ecstatic state, purity of mind, haal
<i>Aineyat</i>	(A)	sameness
<i>Aizad</i>	(A)	God
<i>Aizadi</i>	(A)	of God, Divine
<i>Akaal</i>	(S)	ageless, timeless, this term is popular as an attribute to God in the Sikh faith also.
<i>Akaashwaani</i>	(S)	the Word descended from heaven, Vahi-Ilhaam, the Voice of Infinity, Sowd-e-Sarmadi
<i>Akfa</i>	(A)	secret
<i>Akhayaar</i>	(A)	men of religion
<i>Akaama</i>	(S)	desireless
<i>Akhgar</i>	(A)	spark
<i>Al qada wa al qadar</i>	(A)	Divine Will with reference to the doctrine of Aafrinash—Creation of the World
<i>Allah</i>	(A)	God of Islam, El or Eli (Heb)— Owner of All Attributes worshipped or worthy of worship Islamic Ism-e-Aazam.
<i>Allasbah</i>	(A)	early morning, before sunrise; Brahma Mahurat (S), Amrit Vela (S)
<i>Amaam, Imaam</i>	(A)	Leader, one who leads the Namaaz congregation
<i>Amaan</i>	(A)	security, peace
<i>Amaanat</i>	(A)	trust, anything in trust
<i>Ameen</i>	(A)	a man of peace
<i>Amrit</i>	(S)	a portion to ward off death; Akseer
<i>Amrivela</i>	(S)	see 'Allasbab'
<i>Anaam</i>	(S)	nameless, attributeless, God-anaami
<i>Ananeyyat</i>	(A)	I-ness
<i>Anatta</i>	(Pali)	selflessness

<i>Anfaass</i>	(A)	breaths, plural of nafs
<i>Ang</i>	(S)	limb, part of body
<i>Angra Manuya</i>	(Z,P)	evil spirit, Ahriman, opposite of Spenta Manuya—God Spirit, reference to Avastha
<i>Anhad</i>	(S)	Anhad Shabd, Anhat Shabd, Anaahad Shabd, a standing reminder, call, voice, inaudible, invisible, sweet <i>rasa</i> to keep man awake to the Glory of God at all times as he breathes. When love of God exercises the mind of man in his veins and nerves flow fresh and purified blood giving a new meaning to his life. His vision becomes perfect as his eyes get trained to look within, his sense of hearing is perfected and attuned to listen to the eternal music of the spheres - <i>sowd-e-sarmadi</i> , and his tongue is sealed. He loves nothing but <i>Khalvat</i> or seclusion to talk to Him in nakedness. 'nad' is arabic term for that which limits, and 'hat' is Sanskrit term for steadfastness. This is the most coveted state of spiritual perfection with all Sufis and devouts. This term is repeatedly used in <i>Guru Granth Sahib</i> and other Hindu literature which deals with spiritualism. Its equivalents are used commonly in Sufi literature.
<i>Ansaar</i>	(A)	friends
<i>Antahakarna</i>	(S)	inner heart, inner mind, not of flesh, cosmic seat of Absolute, Allah's abode
<i>Aparigriha</i>	(S)	to renounce
<i>Apaana</i>	(Pali)	exhalation
<i>Ardaas</i>	(Pun)	ardaasa, from 'ardan' (S) to beg, pray, yaachana, pararthana; from 'arz' (A) to present or submit
<i>Arahat-Arihant</i>	(Pali)	worthy, one fully awakened; perfect human being; Insaan-e-Kaamil, Terms common for Baudh and Jain spiritual leaders, free from <i>sukkha</i> or <i>dukkh</i> , killer of enemy.
<i>Aasa</i>	(A)	wooden staff as used by a sufi or the aged, <i>dandi</i> as termed in Hindi for use by a recluse. <i>Dandi</i> — a Sanyasi sect.
<i>Asatya</i>	(S)	untruth
<i>Aasta</i>	(S)	belief in the divine
<i>Asfia</i>	(A)	plural of sufi, man of purity, men of soof

<i>Ashgaal</i>	(A)	mystical practice, meditation singular 'shugal' occupation.
<i>Ashoi</i>	(Z)	Sirosh—blessing
<i>Assalaamulaik</i>	(A)	Islamic greeting
<i>Atta</i>	(Pali)	ego.
<i>Autaad</i>	(A)	pious man or men
<i>Avastha</i>	(Z)	Zoroastrian scripture, now extinct
<i>Avatar</i>	(S)	perfect being, incarnations of God, that descends.
<i>Ayaan</i>	(A)	reality, unhidden
<i>Awwal</i>	(A)	first-Awwaleen
<i>Aye</i>	(A)	a sentence of Al Qura'n plural 'ayaat'
<i>Azaan</i>	(A)	call for namaaz, prayer
<i>Baang</i>	(P)	call, sound
<i>Baani</i>	(Pun)	speech, 'vaani' (S) words of mouth, with the Sikh faith this term is popularly used to mean the text of the Guru Granth Sahib.
<i>Baaqi</i>	(A)	baqa, remainder, what lives behind, as opposite to fana that which vanishes
<i>Baargaha</i>	(P)	court of Baari-Allah, place of refuge
<i>Baatal</i>	(A)	untruth
<i>Baatin</i>	(A)	inner, 'baatni' of the heart
<i>Baighampura</i>	(A-H)	the valley in which there is no pain or sorrow, Ahlueyat, kevla, Tureya—Samaadi
<i>Barzakh</i>	(A)	denotes, in Islamic faith, the period of life in the grave: from the point of time of death to the day of resurrection Roz-e-Qayyamat.
<i>Baseer</i>	(A)	clear sighted
<i>Bashar</i>	(A)	mankind, man
<i>Basheer</i>	(A)	harbinger of good news, seer
<i>Bay't</i>	(A)	path of allegiance, adoption of Mureedi—Shaagndi
<i>Bhaambar</i>	(Pun)	conflagration
<i>Bhajan</i>	(S)	song, from 'bhaj' sing.
<i>Bhu-loka</i>	(S)	world, aalam
<i>Bida</i>	(A)	innovation
<i>Bin</i>	(A)	ibn, son, plural 'bani'
<i>Bind</i>	(S)	drop, boond, seed, semen
<i>Bindi</i>	(S)	of the same blood, of the same parent
<i>Binnat</i>	(A)	daughter
<i>Birtha</i>	(Pun)	pain or prediliction, vitheya (S)

<i>Bismillah Hir</i>	(A)	In the Name of Allah— the Beneficent— the Merciful, an Islamic chant— mangalacharn or Ganesh-e-namah
<i>Rahmaanir Raheem</i>		
<i>Bosa</i>	(P)	kiss.
<i>Brahma or</i>	(S)	one of the gods of the Hindu Trinity Brahma— Vishnu—Shiva (the Creator—Sustainer— Destroyer respectively). Hinduism has multiple order of gods, good or bad, their importance varies with an individual Puraana. Brahma has only two temples in India, one in Pushkar the holiest pilgrimage, for the Hindus and the other in UP. Brahma also has a temple devoted to him in Bangkok 'Drawan'. Vishnu has many temples devoted to him throughout the world.
<i>Brahman</i>		
<i>Brahma Loka</i>	(S)	paradise
<i>Brahma Teja</i>	(S)	spiritual effulgence, teja—glow
<i>Brahma Vidya</i>	(S)	Brahma Gyan, spiritual insight, unity of Godhead, 'tawheed', ilm-e-baatni, mystic insight, esoteric knowledge
<i>Brahmachareya</i>	(S)	deeds of virtue, act of the control of human productive energy of semen for its diversion and utility in meditation or requisition of gyan— vidhya—ilm
<i>Brahamchari</i>	(S)	one who practices Brahmachareya; member of a recluse sect like sanyaasi
<i>Buddha</i>	(S— Pali)	the enlightened one
<i>Buddhisatva</i>	(S— Pali)	the one striving for Enlightenment
<i>Chaar Yaar</i>	(P)	four friends or khalifas, khulfa-of Hazrat Mohammad: Abu Bkr, Umar, Usman, and Ali
<i>Chandaal</i>	(T)	supposed to be the lowest class of human beings (Brahman, Kshatreya, Vaisha, Sudra, and Chandaal). Though it is apparently a product of the Hindu caste system, in fact these people are migrants from Turkistan along with the Turk and Moghul invaders (Karim-ul-Lughaat)
<i>Chanwar</i>	(P)	fly flicker
<i>Charan</i>	(S)	ordinarily means foot, of flesh, but in spiritual parlance they convey the invisible and revered feet of the deity, Guru, Murshid or the Absolute Himself.

<i>Charana-Amrit</i>	(S)	water in which revered feet have been washed, accepted as gift from the deity by the devout. Charan Pauhal, accepted to have healing effect by the followers of Hinduism and Sufism but now extinct in Sikhism
<i>Charan Paaduka</i>	(S)	Kharraava— wooden sandal—that protects the feet
<i>Chashm</i>	(P)	eye
<i>Chashma</i>	(P)	pond, a source of water-ghadaee (A)
<i>Chashm-e-Bad</i>	(P)	evil sight—evil eye
<i>Chashm-e-Baahri</i>	(P)	worldly sight
<i>Chashm-e-Baatin</i>	(P)	internal vision, spiritual vision
<i>Chaitan</i>	(S)	cautious, wise, circumspect
<i>Chatur</i>	(S)	wise, crafty—chaatin (Pali)
<i>Chetna</i>	(P)	remeberance, memory
<i>Chingaari</i>	(H)	spark, changiaari (Pun)
<i>Chitra Gupta</i>	(S)	In Hindu mythology, hidden accountant of man's deeds, Kiram-ul-Kaatbeen (A)
<i>Chitta</i>	(S)	mind, mental vision
<i>Chob-Naaleen</i>	(A)	Kharaavaan-wooden sandals (chob-wood, Naaleen-nails, Sing-Naal)
<i>Daar</i>	(A)	gallows, sleeb
<i>Daar-ul-Harab</i>	(A)	a place where Allah's Zikr or Ibaadat is prohibited the land of Kaffaar or Kaafirs, the place of battle for rulers of perpetual Islamic faith
<i>Daar-ul-Islam</i>	(A)	place of peace or salaamati, a refuge for infidels, opposite to Daar-ul-Harab
<i>Dar</i>	(P)	door, house
<i>Dara</i>	(P)	king
<i>Daraayee</i>	(P)	kingdom—kingship
<i>Dard</i>	(P)	pain, compassion
<i>Dargah</i>	(A)	monastery, mousoleum, mostly a site of a Sufi Sheikh, takia, vihaara
<i>Daroo</i>	(P)	remedy, medicine, liquor in bad sense
<i>Darood</i>	(P)	prayer for some one's praise and for blessings, polularly for the glory by a Muslim believer for the Prophet Mohammad.
<i>Darvish</i>	(P)	mendicant, from Daryuz, darvez, hanging on the door, Sufi faqeer
<i>Dastaar</i>	(P)	turban
<i>Dastgeer</i>	(P)	hand holder, guide, rahbar
<i>Dastoor</i>	(P)	law, Magi—Parsee priest

<i>Daulat</i>	(P)	wealth, riches
<i>Daulatmand</i>	(P)	wealthy, rich, not mediant
<i>Deen</i>	(A)	religion, faith
<i>Devta-Deva</i>	(S,H)	angel, godly
<i>Dhaarna</i>	(S)	concentration
<i>Dharma</i>	(S)	a multi-meaning term in Hindu metaphysics conveying religion, faith, duty, an act of virtue. Not translatable in its entirety—Pali—Dharma
<i>Dinaar</i>	(A)	a coin, generally of gold, from Iraq and Iran
<i>Dulaab</i>	(A)	persian wheel
<i>Dukkha</i>	(S-Pali)	<i>Kilesa</i> , misery, opp. of <i>Sukha</i>
<i>Eimaan</i>	(A)	religion, faith, deen
<i>Ezra</i>	(Heb,A)	father of Abraham (Sura VI-75) Staunch idol maker, trader and worshippe. Joseph Gae in his "How the Great Religions Began" names him Tehra, a Chaldean from village Ur (PP—245)
<i>Fajr</i>	(A)	morning
<i>Fana</i>	(A)	to merge, unite, or lose one's identity in One's Pir-Nirvana.
<i>Faqeer</i>	(A)	mendicant, humble
<i>Faqer</i>	(A)	poverty-religious adopted gharibi
<i>Farmaan</i>	(A)	command
<i>Fatwa</i>	(A)	religious order
<i>Fikr</i>	(A)	cogitation, deep thinking
<i>Fiqqah</i>	(A)	Islamic jurisprudence
<i>Fiqqih</i>	(A)	versed in fiqqah
<i>Firaasat</i>	(A)	wisdom
<i>Gaatha</i>	(Z)	gai to sing, the original songs of zarathustra, Paarsee Sincture
<i>Gazal</i>	(A)	lyrical song
<i>Geeta</i>	(S)	geet, song of Lord Krishna
<i>Ghaffaar</i>	(A)	ghaffoor, forgiver
<i>Ghaib-ul-Ghaib</i>	(A)	God Absolute, Hidden of the Hidden—Far Far Away, Waar-ul-Waara. Beyond contemplation.
<i>Gheyab-daan</i>	(A,P)	Knower of the secrets—antrayaami
<i>Ghussaal</i>	(A)	a bather particularly of dead body
<i>Ghussal</i>	(A)	bathing—bath—isnaan
<i>Guddar</i>	(Pun)	rough, old stuffed cotton cover, guddari-Kharqa

<i>Guru</i>	(S)	to eat, eat the ego, to lead, leader, to teach, teacher, murshid
<i>Haadi</i>	(A)	guide, rehbar, peshwa
<i>Haadith</i>	(A)	Haadis, saying, news, news, traditional narrations, Hazrat Mohanmad's words or sayings other than those embodied in the Qura'n.
<i>Haaji-Haaj</i>	(A)	pilgrimage to Mecca, Plural hajaaj
<i>Haajra</i>	(A)	one of the two wives (slave girl) of Prophet Abraham (Ibrahim), the other being Saira. Haajra was the mother of Ismael, progeniture of Islam and co-builder of Ka'ba, 5000 years ago, Saira mothered Ishaq—progeniture of Judaism and Christianity
<i>Habeeb</i>	(A)	friend, plural ahbaab
<i>Haafiz</i>	(A)	one who is particularly learned in Qura'n, remembers by heart. Keeper, Nom-de-Querre of the great Persian poet, Mohammad Shamussuddin Hafiz
<i>Haj</i>	(A)	pilgrimage to Mecca, one of the cardinal obligations of Islam to be carried out once a year in life provided health and means permit
<i>Hajar</i>	(A)	stone
<i>Hajjaab</i>	(A)	veil, purdah
<i>Halaal</i>	(A)	lawful, ceremonially clean to eat or use
<i>Haleem</i>	(A)	meeek, forbearing
<i>Hallelujah</i>	(Heb)	Praise be to God, Be Thou Exalted, O'Lord Al Hammadu Lillah (A)
<i>Halool</i>	(A)	merger, transmigration
<i>Halqa</i>	(A)	circle, ring of sufi dervishes immersed in zikr
<i>Halwa</i>	(A)	sweet pudding
<i>Hansa</i>	(S)	soul, jiva, atna, rooh, a pure white-bird which supposedly lives on the Mansarovar lake in the Himalyas
<i>Haram</i>	(A)	sanctuary, temple, particularly Ka'ba
<i>Harmeeyan</i>	(A)	both sanctuaries at Mecca and Madina
<i>Haraam</i>	(A)	unlawful, opposite to halaal
<i>Harem</i>	(A)	the household of an Arab chieftain with reference to his wives

<i>Hashar</i>	(A)	the mythical plain—maidaan—where the denizens of the graves present themselves, to Allah, on the Day of Judgment with their alvah-takhties-Loh-e-Hisaa bearing the accounts of their mundane deeds during the life time.
<i>Hasna</i>	(A)	beautiful
<i>Hasrat</i>	(A)	greed, desire
<i>Hath Yoga</i>	(S)	the Hindu term for the hard struggle Tappass-aya during meditation for union with God—Yoga-union
<i>Haumein</i>	(Pun)	I-ness, ego, 'aham' (S), Mein Haan, Mein Houn. This term repeatedly occurs in Sikh Scripture
<i>Hazrat</i>	(A)	One who is always present in His Presence, Haazar
<i>Hayye</i>	(A)	alive, living
<i>Hijr</i>	(A)	pain of separation in love-
<i>Hijri</i>	(A)	Islamic Year, beginning from the year of Mohammad's desertion from Mecca to Medina, June 20th, 622 A.D.
<i>Hira</i>	(A)	the cave in the mountain of the same name in the vicinity of Mecca where Hazrat Mohammad would meditate and where Al Qura'n descended upon him
<i>Hiranyagrabha</i>	(S)	the womb that shines like gold, radiant dynamic orb or matter preparatory to the creation of the universe, Self Existent, generation of creation in myria ways, Brahma the Creator Himself never born, Majmooa-e-Ansar Bascet (A) (Dara's Sirr-r-Akbar — Golden Fetus, Golden egg, germ. Womb which held the Absolute before manifestation Comic Abode
<i>Hujra</i>	(A)	an exclusive room, particularly of a dervish
<i>Hukam, Hukm</i>	(A)	command, order, Divine Will, bhaana (Pun), Riza (P), this term is used in Guru Granth Sahib for Allah's commands for the guidance of mankind; plural akhaam
<i>Husan</i>	(A)	beauty, youth
<i>I'maal</i>	(A)	deeds—actions (sing: amal)
<i>Ibaadat</i>	(A)	prayer, meditation
<i>Iblis</i>	(A)	shaitan, devil
<i>Ibn</i>	(A)	son, plural ibna, also bin
<i>Ilaah</i>	(A)	God, Allah, also Ilohi

<i>Ilhaam</i>	(A)	Word of God descended on man, Vah
<i>Illa</i>	(A)	not, negative ('illey' in Dravidian languages)
<i>Ilm</i>	(A)	knowledge, education
<i>Imaam, Imam</i>	(A)	leader, peshwa, haadi, one who leads the congregation for prayer—namaaz
<i>Insaaf</i>	(A)	true judgement
<i>Insaan</i>	(A)	man
<i>Insaaneeyat</i>	(A)	humanity
<i>Insha Allah</i>	(A)	God Willing; may it please God; 'Deo Volenti'
<i>Inteqaal</i>	(A)	transfer as death separation, maat
<i>Ishaq, Ishq</i>	(A)	love, see aashiq
<i>Ishq-e-Haqiqi</i>	(A)	spiritual love
<i>Ishq-e-Majaazi</i>	(A)	love for human flesh, non-spiritual
<i>Islam, Islaam</i>	(A)	surrender, the faith of Prophet Mohammad, the Muslim religion
<i>Ism</i>	(A)	name, noun plural asma
<i>Isnaan</i>	(S)	bath—ghussal
<i>Israel</i>	(A-Heb)	chosen one, the Jews, Izrael (Heb) Angel of Death, one of the four angels qalrael, Mechael, Israel, Israfeal.
<i>Ja</i>	(A)	place
<i>Ja Nasheen</i>	(P)	successor
<i>Jaam</i>	(P)	cup, typically of wine
<i>Jaanaan</i>	(A)	beloved, as valuable as life
<i>Jabal.</i>	(A)	mountain
<i>Jiggayaasu</i>	(S)	seeker, typically seeker of truth, saalik
<i>Jaagrati</i>	(S)	wakefulness, lowest state of spiritual ascendance
<i>Jahaalat</i>	(A)	ignorance, aggeyan (S)
<i>Jalaal</i>	(A)	inner beauty, teja (S)
<i>Jaleel</i>	(A)	One with Jalaal-Jaleel-Jalli-Alni in wrath
<i>Jalwa</i>	(A)	manifestation; epiphony of God
<i>Jalwagar</i>	(A)	one who manifests
<i>Jamaal</i>	(A)	visible beauty
<i>Jamaat</i>	(A)	congregation
<i>Jameel</i>	(A)	one with visible beauty jamaal
<i>Janaaza</i>	(A)	bier—coffin
<i>Janam</i>	(H)	birth
<i>Jannat</i>	(A)	garden; typically paradise
<i>Janat-ul-Baqie</i>	(A)	eternal paradise said to be of graveyard at Madina where the Prophet was laid to rest.
<i>Janoon</i>	(A)	madness, insanity, typically spiritual madness of a Sufi

<i>Jara</i>	(S)	old age, jara mara—old age and death
<i>Jazbaa</i>	(A)	passion, emotion that draws a majzoob spiritually insane, jazzab
<i>Jazia</i>	(A)	state tax for protection of non-muslims in an Islamic state.
<i>Jeev-Jiva</i>	(S)	creature, soul
<i>Jeevan</i>	(S)	life
<i>Jeshua</i>	(Heb)	Jesus, founder of Christianity, Saviour, He is accepted to have been harmonised with the Will of God whose spirit turned flesh in Him.
<i>Jetha</i>	(Pun)	the elder brother, jeshta (S)
<i>Jegar, Jigar</i>	(Pun)	Heart (Pun) Kaleja
<i>Jivan Mukta</i>	(S)	living liberated
<i>Jnana (Gyaan)</i>	(S)	Knowledge
<i>Johar</i>	(A,P)	diamond, jwaharaat commonly used to convey the self immolation of Rajput women to save their modesty from the invaders. Also this practice is called sati—to die with the husband.
<i>Jood</i>	(A)	gift
<i>Jyoti</i>	(S)	light, typically Essence of God, noor
<i>Kaafar</i>	(A)	one who does not follow Islam or believes in the faith, disbeliever
<i>Kaakal</i>	(A)	fascinating tress of hair, zulf
<i>Kaama</i>	(S)	passion, also God of sensuality
<i>Kabeer</i>	(A)	great opp. to Sagheen, Great Indian bhakta of Benaras
<i>Kalaam</i>	(A)	talk, word, speech
<i>Kalma</i>	(A)	Word-Logos-shabd
<i>Kaleem</i>	(A)	speaker, one who preaches
<i>Karam</i>	(A)	magnanimity (S) deed
<i>Karahat</i>	(A)	aversion
<i>Kardaar</i>	(A)	manager
<i>Kardgaar</i>	(A)	creator
<i>Kareem</i>	(A)	generous
<i>Kartaar</i>	(S)	Magnanimous Creator
<i>Kauneen</i>	(A)	both words— he and hereafter—see kauneyan
<i>Keertan</i>	(S)	Sama-Singing-Sing-mu
<i>Kevala</i>	(S)	the last stage of spiritual excellence—Samaadhi
<i>Kirdaan</i>	(A)	deeds—Aamaal—Amal
<i>Kilesha</i>	(Pali)	dukkha
<i>Khaadim</i>	(A)	servant, also khodam, feminine—khaadima

<i>Khaak</i>	(A)	earth, dust—matti : Khaaki—of the earth— (Heb) Admah
<i>Khaanqah</i>	(P)	Sanctuary—Vihara—math
<i>Khaatoon</i>	(A)	woman
<i>Khaavand</i>	(A)	husband, lord—maalik, khasam
<i>Khabar</i>	(A)	news, plural akhbaar
<i>Khaddar</i>	(H,Pun)	handspun, rough cloth
<i>Khafi</i>	(A)	hidden
<i>Khaftaan</i>	(p)	over-all typical of dancing dervishes
<i>Khaleej</i>	(A)	gulf
<i>Khaleel</i>	(A)	friend
<i>Khaaliq</i>	(A)	creature, khaleeq—Khaliq—what is created
<i>Khalvat</i>	(A)	seclusion, khilvat
<i>Khalsa</i>	(A)	khaalis - pure, commonly used for the followers of the Sikh faith after the tenth Guru baptised his followers at Anandpur Sahib in the year 1699 A.D. The land under the direct possession of the state on which no lantax is levid.
<i>Khamar</i>	(p)	hangover, headache from wine-khamaar
<i>Khar</i>	(P)	an ass, idiot
<i>Kharaabaat</i>	(A)	tavern, wine house
<i>Khidmat</i>	(A)	service, plural 'khidmaat'
<i>Khiirqa</i>	(A)	khintha (H), kantha (S), gudri (G), patched coat, typically that of a dervish, from khirq—to tear
<i>Khumar</i>	(P)	spiritual ecstasy, khumari
<i>khwahshaat</i>	(A)	desires
<i>Khwaja</i>	(P)	master
<i>Kiramol-Kaatbeen</i>	(A)	Munkan-Nakeer heavenly accountants of the man's deeds during life, 'chitra Gupta'
<i>Kitab-ul-Mubin</i>	(A)	source of Tohra—Toreit and Qura'n, the holy books of Judaism and Islam on the Seventh Heaven, Loh-e-Mehfooz
<i>Kouneyan</i>	(A)	worlds here and hereafter, two worlds
<i>Kunj-faya-kun</i>	(A)	Be—and it was, Sikh—Kuaawo—Parsee— Ahnuwar
<i>Kundalini</i>	(S)	the coiled, the state of Yoga where the Cosmic Energy is said to be sleeping like a coiled serpent in three and half—coils and awakened by Hath Yoga practices—extreme penances— mujahedas
<i>Kushti</i>	(Z-P)	sacred threat of the Parsee faith, Zunnar, Janeue and Yajnoparita

<i>Khuda</i>	(P)	God, master, mallik—Swambhaw (S)
<i>Khudavand</i>	(P)	Self—manifest
<i>Lalit-ul-Qadr</i>	(A)	Night of power, shab-e-qadr, the 27th night of the month of Ramzaan when the Holy Qura'n descended on Prophet Mohammad in the cave of Hira near Mecca, designated as the most sacred night for the followers of Islam.
<i>Linga</i>	(S)	part of the body
<i>Loka</i>	(S)	world, aalam, duneya
<i>Ma'sha Allah</i>	(A)	well done, 'may God preserve you from evil', an exclamation
<i>Maadar</i>	(P)	mother
<i>Maajid</i>	(A)	elder—Majeed
<i>Maala</i>	(H)	rosary, tasbih, Sabah
<i>Maalik</i>	(A)	master possessor
<i>Maamoor</i>	(A)	functionary
<i>Maanavi</i>	(A)	meaningful, of esoteric depth
<i>Maa'nee</i>	(S)	internal meaning
<i>Maanus</i>	(S)	man
<i>Maara</i>	(Pali)	Temper, demon, evil
<i>Ma'bid</i>	(A)	worshipper, Mahaal
<i>Maha parleya</i>	(S)	end of the Universe, qayyaamat
<i>Maharatu</i>	(Z)	an ideal person (S) Bhadra
<i>Mahboob</i>	(A)	friend, beloved
<i>Mahendra</i>	(S)	great ruler, Asraafeel in Judaism.
<i>Majlis</i>	(A)	congregation, plural majaalis
<i>Majzoob</i>	(A)	lost in spiritual intoxication
<i>Makhdoom</i>	(A)	master, female makhdooma
<i>Makhlooq</i>	(A)	creation, creatures
<i>Maktoobaat</i>	(A)	letters
<i>Malakolmaut</i>	(A)	angel of death-Izreal
<i>Malfoozaat</i>	(A)	letters or writings
<i>Malik</i>	(A)	angel, farishta
<i>Malkoot</i>	(A)	one of the four stages of spiritual ascendance, these are : naasoot, malkoot, jabroot, Laahoot
<i>Mamnooh</i>	(A)	prohibited
<i>Manas</i>	(S)	mind, man

<i>Mantra</i>	(A)	word, sound, shabd, kalma, a potent vibratory chant, instrument of thought. It signifies the ideal thought, inaudible sound which represents an aspect of creation. When vocalised in syllables a Mantra constitutes a universal terminology
<i>Manu</i>	(S)	Hindu theologian and law given
<i>Manzil</i>	(A)	goal, destination of journey—mansion.
<i>Maqsood</i>	(A)	intended, aimed ideal
<i>Masahaf</i>	(A)	scripture of Abraham, before Qura'n
<i>Mashriq</i>	(A)	one of the four geographical directions, the four directions are :
<i>Masjid</i>	(A)	Mosque, the place to bow in prayer—temple (Pl. Masaajid).
<i>Masjood</i>	(A)	the worshipped
<i>Matan</i>	(A)	manuscript, pandulipi (S)
<i>Matwaala</i>	(A)	intoxicated
<i>Maujeza</i>	(A)	miracle when performed by a Prophet, as against karaamat which is through a Sheikh
<i>Mawla (Morroccan)</i>	(A)	master, maalik, maula, maula as rabb, a term popularly used in Punjabi
<i>Maymoor</i>	(A)	auspicious
<i>Mazaar</i>	(A)	grave, mausoleum
<i>Mehaafiz</i>	(A)	guard
<i>Meharm</i>	(A)	of close relationship—Secret knowing
<i>Mehraab</i>	(A)	the direction to which namaazi looks while saying the prayers, symbolising Ka'ba
<i>Meyraj</i>	(A)	ladder, ascension, particularly Prophet Mohammad's ascending to Heaven on one night from the Dome of Jerusalem, and beholding Allah in human form as described in the Hadith-e-Ruyat, "I saw my Parvardagaar in the form of a beardless youth with curly hair"
<i>Mil'k, Milkiet</i>	(A)	dominion, possessions
<i>Mimbar</i>	(A)	Platform-Chabutra on which Imaam stands while leading Namaaz
<i>Mohar</i>	(A)	seal, stamp of authority
<i>Mojadad</i>	(A)	renovator, reformer
<i>Momin</i>	(A)	pious muslim, saint, gurmukh
<i>Mona'am</i>	(A)	beneficent
<i>Morovat</i>	(A)	compassion, friendship
<i>Mosalla</i>	(A)	prayer carpet
<i>Mustgharraq</i>	(A)	drowned in meditation

<i>Muaad</i>	(A)	day of death, qayyamat
<i>Mullam</i>	(A)	distinguished in learning
<i>Muazzama</i>	(A)	reverred
<i>Muazzan</i>	(A)	prayer caller
<i>Mudra</i>	(A)	coin, seal, also a stage of performance of yoga saakhana or nritya, dahce a practice, a symbol
<i>Muhaadsa</i>	(A)	talk within the heart with the invisible, guftgoo
<i>Muharrum</i>	(A)	mourning, ninth month of the Islamic calender, this month includes the ten days of mourning by Muslims symbolising Hazrat Hussain's martyrdom
<i>Mujahad</i>	(A)	a person struggle or in holy war, 'jehaad', 'tapassavi' (S)
<i>Mujahad</i>	(A)	struggle, 'jehad'
<i>Mujarrad</i>	(A)	alone, recluse
<i>Mukaashfa</i>	(A)	lifting of the veil—of darkness or ignorance, breaking of the seal to the secret of Divinity.
<i>Mukt-Mokhooh</i>	(S)	deliverance, freedom, salvation, nirvana,
<i>Vimutti</i>	(Pali)	nijaat, kevala, entrance into the high paradise 'Rizwaan-e-Kabeer', release from the circle of transmigration—birth and death samsara. It is divided into three categories as per the Hindu shastras : universal belief of all faiths—orthodox, heterodox

Jeevan Mukti salvation, of the individual, in life which consists in the deliverance from the cycle of birth and death by endowment of the wealth of knowledge jnana of truth : in ascribing everything in this world to God and not to self, all deeds, actions, behaviour along with existing objects in complete identiity with the Truth.

Sarvada Mukti : an eternal salvation, for the individual, as he is immersed in Truth : aarif deep in maarifat, and attains freedom at every stage of spiritual progress, in or beyond the confines of space or time.

Sarv Mukti : liberation of all living things from all bondages and absorption in His Self. This salvation holds universally true for all living things and after the destruction of the Universe Brahmmand (the heavens, earth, and hell) and time manifested as day and night) all will attain anhillation in the Self of the Lord.

		All this manifestation of/or hidden cosmic and earthly struggle is a long drawn process in the life of one who has thrown off all mundane perception and taken to research on the field of the Spirit. It is difficult to judge whether Mukti may be attained in one life or many : salvation, yet remains evanescent as dubbed by seers with but one final aim of merger with the Self.
<i>Munaajaat</i>	(A)	calling to God in confidence
<i>Munnawara</i>	(A)	illuminating, effulgent
<i>Munsif</i>	(A)	judge
<i>Muqaam</i>	(A)	place or stage in spiritual ascendance
<i>Muraaqba</i>	(A)	a state of living liberated, 'jivan mukt'
<i>Muraaqbq-e-Haazri</i>		when a devotee thinks that God has appeared in his self and form and he sees through the devotee's eyes and hears through the devotee's ears
<i>Muraaqbq-e-Hazoori</i>		When a devotee thinks that he is always in his presence
<i>Muraqqa</i>	(A)	see khirqa
<i>Mureed</i>	(A)	disciple, one who has been attracted towards Allah and whom Allah attracts, shaagird, sikh
<i>Murshid</i>	(A)	spiritual preceptor, leader, guru, pir
<i>Mushaahada</i>	(A)	observation, perception
<i>Mushashad</i>	(A)	observer—a witness
<i>Muskeen</i>	(A)	humble, meek
<i>Musalla</i>	(A)	prayer carpet
<i>Mustafa</i>	(A)	the chosen one, typically as of Hazrat Mohammad
<i>Mustafavi</i>	(A)	of mustapha
<i>Mustgharraq</i>	(A)	intoxicated, drowned in devotion
<i>Muswaak</i>	(A)	tooth brush made from twig of a tree
<i>Mutrab</i>	(A)	singer
<i>Na Khuda</i>	(P)	boat man
<i>Na Ahal</i>	(P-A)	unworthy
<i>Na'at</i>	(A)	song of praise, keertan
<i>Naad</i>	(S)	sound, voice
<i>Naadi</i>	(S)	nominated with the word of mouth, 'rasheed'
<i>Naar</i>	(A)	fire, hell, 'aatish'—(S) water
<i>Naasar</i>	(A)	defender, friend
<i>Nabi</i>	(A)	messenger
<i>Nafrat</i>	(A)	hatred

<i>Nakeer</i>	(A)	the angel who with his companion Munkar interrogates the dead in their tomb or grave
<i>Namaaz</i>	(A)	Islamic prayer, one of the five obligations for the followers of Prophet Mohammad to be carried out five times daily
<i>Naqaab</i>	(A)	veil
<i>Naqeeb</i>	(A)	apostle chief, peshwa
<i>Naqqal</i>	(A)	narrator, pantomime, also naqal—duplicate
<i>Naseer</i>	(A)	helper, defender see naasar above
<i>Nataq</i>	(A)	speech,
<i>Nath</i>	(P)	metal ring placed in the nostril or lobe of the ear; a female wearing a ring in the nostril denotes subjugation to her lord or her husband, 'nath', 'natthna'—to control, though today it is a part of daily fashion wear; sufi dervishes wear a ring halqa in their ear lobe as a symbol of loyalty to their pir-o-murshid' Hindu bairaagi recluses wear a ring in the phallus to subdue bestial passion nafs-e-ammara, kaama, concupiscence. Nath is an attribute to Lord Krishna from his act of placing a ring in the nostril of demon Kalii in the river Jumna.
<i>Naushah</i>	(P)	bridegroom—Shanhar
<i>Navaa</i>	(A)	tune, melody
<i>Navaaz</i>	(A)	to bless
<i>Nazool</i>	(A)	to descend
<i>Nagah, nigah</i>	()	sight, nazar (A) nadar
<i>Negahabaan</i>	(A)	care taker, protector, one who looks after
<i>Niaaz</i>	(P)	supplication, offerings, prayer, need
<i>Nijaat</i>	(A)	salvation, mukti, moksha
<i>Nirguna</i>	(A)	absolved, with no properties : good or bad
<i>Nirmoha</i>	(H)	with no greed, with no passion
<i>Nirmolak</i>	(H)	what cannot be given value
<i>Nirvana</i>	(S)	to let go off life, nibbaana Pali, a Buddhist term for salvation—to blow off. extinguishment of the fire of kilesa, attachment of Sukkha
<i>Nishkaama</i>	(S)	Greedlessness—Selflessness. Actions done neither seeking nor hoping for reward.
<i>Nishmarma</i>	(S)	action sans greed
<i>Nisyaan</i>	(A)	forgetfulness as root of all sins and human behaviour and Insaan.

<i>Niyyat</i>	(A)	purpose, intention good or bad
<i>Noor</i>	(A)	glow, light, jyoti, effulgence.
<i>Ojas</i>	(S)	Power, glory, effulgence, gamaal
<i>Om-A U M</i>	(S)	ATHA, PARNVO, EKONKAAR, ESSENCE, ABSOLUTE, JEHOVA, URMUZD, GOD, ALLAH, WAHEGURU— may be as many names as the number of world languages— presently 3000.
<i>Pa', Paa</i>	(A,P)	foot, charaan, pad, paad, qaddam
<i>Paabosi</i>	(A,P)	kissing of the feet in devotion
<i>Paak</i>	(A)	pure, person who has not committed a sin
<i>Paakdaaman</i>	(P)	robe, paakdaamni chaste, abstemious, with no sin marks on his daaman
<i>Paakeezah</i>	(P)	clean, chaste
<i>Paakeezgi</i>	(P)	cleanliness
<i>Panaah</i>	(P)	shelter, refuge, sharnagat
<i>Paranyon</i>	(S)	primeval name—OM. Eik-on-kaar
<i>Parbrahma</i>	(A)	Absolute, Beyond the Beyond, Infinite
<i>Parcham</i>	(P)	banner, flag
<i>Parhez</i>	(P)	abstinence, gar gaari (Z)
<i>Paschataap</i>	(S)	repentance, remorse, tauba (A)
<i>Pat</i>	(H)	silk
<i>Pavitra</i>	(S)	pure, undiluted, paak
<i>Pavitrata</i>	(S)	clarity, chastity
<i>Pidar</i>	(P)	father
<i>Peghaam</i>	(P)	message
<i>Peghambar</i>	(P)	carrier of Peghaam—Peyaam—messenger, generally a religious one.
<i>Pekaan</i>	(P)	arrow
<i>Pisar</i>	(P)	son
<i>Peshwa</i>	(P)	leader, imam
<i>Pingal</i>	(S)	prosody
<i>Pinhaan</i>	(P)	hidden
<i>Pir</i>	(P)	spiritual leader, sheikh, 'guru'
<i>Piti</i>	(Pali)	Sabr—contentment
<i>Pooja</i>	(S)	worship
<i>Puraanic</i>	(S)	of Puraanas, Antique—mythical
<i>Poorna</i>	(S)	abounding, commonly used for God who is ever full and never wanting
<i>Pranayaama</i>	(S)	breathing exercise to control mental fluctuations, habs-e-dam
<i>Prastash</i>	(S)	meditation, worship, pooja, ibaadat
<i>Pratyaga</i>	(S)	renunciation, dispassionless

<i>Pratyhara</i>	(S)	renunciation
<i>Prasaad</i>	(S)	blessing, gift from the guru or Almighty, kripa
<i>Purusha</i>	(S)	man—also God—great being
<i>Pul Saraat</i>	(P,A)	bridge on a straight road, mythical bridge that a man has to cross after death
<i>Putra</i>	(S)	son
<i>Qaadir</i>	(A)	powerful, able, Allah, Qaadir-e-Mutalaq
<i>Qaafila</i>	(A)	caravan
<i>Qaalib</i>	(A)	body, form
<i>Qaasim</i>	(A)	distributor
<i>Qaazi</i>	(A)	judge
<i>Qabar</i>	(S)	grave
<i>Qalam</i>	(A)	pen, brush
<i>Qalandar</i>	(A,P)	wandering dervish, sometimes a libertine
<i>Qalb</i>	(A)	heart
<i>Qamar</i>	(A)	moon
<i>Qandeel</i>	(A)	hanging lamp, chiraag
<i>Qassaab</i>	(A)	Slaughterer
<i>Qassaa</i>	(A)	tales, anecdotes
<i>Qaul</i>	(A)	promise, word of mouth
<i>Quvvat</i>	(A)	power—might
<i>Qawwaal</i>	(A,P)	Singers—Keertanias
<i>Qayyamat</i>	(A)	doomsday, apocalypse
<i>Qeemat</i>	(A)	value, price
<i>Qeyyuum</i>	(A)	self existent, eternal, Guardian, also a superior order of Sufi saints
<i>Qibla</i>	(A)	a holy site for concentration while in prayer, Ka'ba for Muslims, Jerusalem for Jews
<i>Qismat</i>	(A)	share, part, destiny
<i>Qoum</i>	(A)	nation, people
<i>Quddous</i>	(A)	pure, holy
<i>Qudrat</i>	(A)	nature, that what has been created
<i>Qura'n</i>	(A)	holy book for the followers of Islam, to read
<i>Qurbaani</i>	(A)	sacrifice
<i>Qurbat</i>	(A)	proximity, closeness, samipta (S)
<i>Raafzi</i>	(A)	heterodox for Islam
<i>Raag</i>	(S)	the roots for music
<i>Raahib</i>	(A)	monk
<i>Raahat</i>	(A)	comfort
<i>Raam</i>	(P)	gentle, tame
<i>Ram, Raam</i>	(S)	beautiful, all pervading, God for Hindus
<i>Raqam</i>	(A)	To write, cash
<i>Raaqam</i>	(A)	writer

<i>Raashid</i>	(A)	one who has been advised
<i>Raast</i>	(A)	straight, truthful
<i>Raavi</i>	(A)	narrator
<i>Raaz</i>	(A)	secret
<i>Raazi</i>	(A)	pleased, in agreement or consent
<i>Rabb</i>	(A)	Purveyor, Parvardgaar
<i>Rabbab</i>	(A)	rebec, a stringed musical instrument first played on by Sufi dervishes of Tazakastan
<i>Rabbabi</i>	(A)	one who plays the rabbab
<i>Rabbani</i>	(A)	from God
<i>Rabbim</i>	(Z)	priest, Parsi magi
<i>Raboobiat</i>	(A)	pertaining to God's creation, khudaai, ahlooyeyat
<i>Rafeeq</i>	(A)	friend
<i>Rahabar</i>	(P)	guide, one who shows the path—'rah'
<i>Raham</i>	(A)	compassion, womb
<i>Rahlat</i>	(A)	release, reehai
<i>Rahmaan</i>	(A)	beneficent
<i>Rahmani</i>	(A)	divine
<i>Rahmat</i>	(A)	grace, kripa
<i>Rahzan</i>	(P)	dacoit
<i>Rajuu</i>	(A)	genuflexion, to bend the knees in prayer
<i>Ramz</i>	(A)	secret, in confidence
<i>Rasool</i>	(A)	messenger
<i>Rasooni</i>	(A)	rites, customs, singular—rasam
<i>Razzaaq</i>	(A)	provider of daily bread
<i>Reesh</i>	(P)	beard
<i>Reyaakaar</i>	(P)	deceptive—cheat
<i>Reyaazat</i>	(A)	struggle, hard way for meditation
<i>Richa</i>	(S)	a sentence or part of a Veda
<i>Rikaab</i>	(A)	stirrup
<i>Rind</i>	(A)	Will—pleasure—agreement
<i>Riziq</i>	(A)	daily food or bread
<i>Rizwaan</i>	(A)	a garden of paradise
<i>Rooh</i>	(A)	life breath, atma, plural—arwaah
<i>Roohi</i>	(A)	divine
<i>Roohaaneyat</i>	(A)	spiritualism
<i>Rouyat</i>	(A)	vision, deedar, darshan
<i>Roza</i>	(P)	fast-mausoleum
<i>Rukan</i>	(A)	pillar
<i>Rukhsaar</i>	(P)	cheeks
<i>Ruqs</i>	(A)	dance, raaqas—dancer
<i>Sabar</i>	(A)	patience, contentment
<i>Saabun</i>	(A,P)	soap, saaban (Pun)

<i>Saa't</i>	(A)	time of day, hour
<i>Saadhana</i>	(S)	training, concentration, typically in spiritual matters
<i>Saadhu</i>	(S)	one who is trained—Sant—Saalik—Bhikhu
<i>Saadhik</i>	(S)	seeker, practitioner, saalik, feminine—saadhika
<i>Saadiq</i>	(A)	truthful
<i>Saaf</i>	(A)	clean, clear
<i>Saafa</i>	(A)	chosen one
<i>Saafa</i>	(Pun)	headgear, turban
<i>Sajaan</i>	(A)	friend (H) Sajaan—Sajan—husband—swami
<i>Saajid</i>	(A)	one who prostrates, performs Sajda
<i>Saaleh</i>	(A)	pious
<i>Saaqi</i>	(A)	cup bearer, typically of wine
<i>Saaz</i>	(A)	musical instrument, vaadh (S)
<i>Sabor</i>	(A)	rosary
<i>Saddeeq</i>	(A)	sincere friend
<i>Sadqa</i>	(A)	alms
<i>Saha</i>	(H)	master, superior
<i>Sahaab</i>	(A)	clouds
<i>Sahal</i>	(A)	easy
<i>Sahib</i>	(A)	master, superlative
<i>Sahib-e-Jamaal</i>	(A)	most beautiful
<i>Sahib-e-Kamaal</i>	(A)	master of perfection
<i>Sahib-e-Qeraan</i>	(A)	master of master's chief, invincible, conqueror, one born under the influence of two lucky stars Zuhal and Mushtri, in conjunction with each other.
<i>Sajda</i>	(A)	prostrate
<i>Sajaada Nashin</i>	(A)	successor—Sojaada—prayer carpet
<i>Sajjan</i>	(S)	true person
<i>Sajood</i>	(A)	one who worships
<i>Salaam</i>	(A)	greeting, Salalaho Salahey Wa Salam—May God send benedictions and greetings to you', a greeting used by the followers of Islaam
<i>Slammaleykom</i>	(A)	Peace be with you
<i>Samarn, Simran</i>	(S)	remembrance
<i>Samaahito</i>	(Pali)	dheyaani—one who has samaadhi recollection
<i>Sang</i>	(A)	stone (S) association
<i>Sang-e-Aswad</i>	(A)	Black Stone, an object of reverence for the followers of Islam, in Ka'ba
<i>Sangat</i>	(A)	association of godly people, Halqa-e-Zaakaran—Sangha (Pali)
<i>Sant</i>	(S)	saint

<i>Sanyaas</i>	(S)	one of the periods of a man's life on earth. As per the Hindu rules of conduct of life a man's life is divided into four stages: brahmachareya, grihastha, sanyaas, and vanprast
<i>Sanyaasi</i>	(S)	Hindu renunciate : they have ten orders Dashaami Giri, Puri, Bharati, Saraswati, Daandi, Areyanya, Tiratha, Asharma, Ban, and Saagar
<i>Sat, Satya</i>	(S)	truth, concentrate
<i>Sataan</i>		place where there in group of things
<i>Sat-chit-anand</i>	(S)	with truth abides bliss
<i>Satguru, Sadguru</i>	(H)	the true guide, qutb
<i>Sathan, Sthaan</i>	(S)	place, site, location
<i>Satyam—Shivam—Sundarm</i>	(S)	Truth, God, and Beauty, are inseparable, where you find two there shall you find the third
<i>Sawran, swarn</i>	(S)	Gold
<i>Sayyad</i>	(A)	men above reproach, bhaddar purush (S)
<i>Seeta</i>	(S)	furrow, the consort of Lord Rama was named Seeta (Sita) as legend goes that she was born of a furrow when her father was ploughing the field. She is believed to have vanished into the earth when here journey on earth came to an end. The ploughing of the fields by royalty is a practise carried out to this day by the king of Thailand as a good omen for the harvest to come. The king of Thailand is also a descendent of the Kingdom of Sun : Suryavanshi
<i>Seetal</i>	(S)	cold-patient
<i>Setam, Sitam</i>	(P)	opression, zulm
<i>Setaan</i>	(P)	place
<i>Seyf</i>	(A)	sword
<i>Shaahed</i>	(A)	witness
<i>Shaanti</i>	(S)	peace—a term repeatedly used in Hindu scriptures
<i>Shaashtra</i>	(s)	books, typically the six Hindu books of philosophy
<i>Shaastri</i>	(S)	person versed in the shastraas
<i>Shabaab</i>	(A)	youth, used for either gender
<i>Shab-e-Visaal</i>	(A)	the night of meeting
<i>Shabaahat</i>	(A)	similarity of complexion. shabeeh—complexion
<i>Shabd</i>	(S)	word, the Word
<i>Shahakaar</i>	(A)	masterpiece
<i>Shahaadat</i>	(A)	to give witness

<i>Shaheed</i>	(A)	martyr, a witness for truth
<i>Shahvat</i>	(A)	sensuality, kamaturta
<i>Shakti</i>	(S)	force, strength, power, typically the Goddess of Power, shaakat—worshipper of power
<i>Shakkar</i>	(P)	sugar
<i>Shakkar-i-ganj</i>	(P)	treasure of sugar, epithet of Sheikh Baba Fariid (unique) Farida—(a precious gem)
<i>Shama'</i>	(A)	lamp, chiraag
<i>Shastar</i>	(S)	arms, astra-shastar astra are used from a distance, e.g. arrows, shastar are used for arm to arm combat, e.g. sword spear
<i>Shattroo</i>	(S)	enemy
<i>Shekasta</i>	(S)	broken, illegible
<i>Shikha</i>	(S)	fire, also peak, a symbolic tuft of hair on the head kept by Hindus
<i>Shikast</i>	(A)	defeat
<i>Shikaaet</i>	(A)	complaint—grievance
<i>Shouq</i>	(A)	eagerness, also hobby as something for which one is eager.
<i>Shukar</i>	(A)	thanks, shaakar—person who thanks
<i>Shukoh</i>	(A)	king
<i>Siddaq</i>	(A)	trust, patience
<i>Sifr</i>	(a)	zero, sypher (French, shunneya (S), the Absolute, Self Existent, Un-caused, the point from which the universe begins and to which it will finally merge :
<i>Sukkha</i>	(S &Pali)	gay, happiness, tranquillity, bliss
<i>Sunna</i>	(A)	traditional Mohammadan teachings, code of Sharia't, sunnat
<i>Sunni</i>	(A)	the follower of sunna
<i>Sura</i>	(A)	a chapter of the Holy Qura'n
<i>Ta'ala</i>	(A)	exalted, high
<i>Taab</i>	(A)	light, roshni
<i>Ta'abeen</i>	(A)	close, friends who obey
<i>Taabeer</i>	(A)	explanation
<i>Taaboot</i>	(A)	coffin, beir
<i>Taaeif</i>	(A)	one who circumambulates, typically around the sacred black stone at the Kaa'ba
<i>Taahir</i>	(A)	clean—chaste
<i>Taaleif</i>	(A)	to write a book
<i>Taalib</i>	(A)	seeker

<i>Taam</i>	(A)	food
<i>Taaq</i>	(A)	vault—roof
<i>Taarak</i>	(A)	recluse (P) crown of the head—pasting of hair— maang
<i>Taareek</i>	(A)	dark
<i>Taareeki</i>	(A)	ignorance—darkness—gehallat
<i>Tabal</i>	(A)	drum tabla
<i>Tabarok</i>	(A)	gift, blessing
<i>Tabassum</i>	(A)	smile
<i>Tabeeb</i>	(A)	physician
<i>Tableegh</i>	(A)	promotion of change or conversion
<i>Tadbeer</i>	(A)	plan
<i>Tafakor</i>	(A)	cogitation, meditation
<i>Tafreeq</i>	(A)	abstraction
<i>Tafseer</i>	(A)	commentary, in detail
<i>Taghaafal</i>	(A)	ignorance, forgetfulness
<i>Tahjid</i>	(A)	waking through the night, vigil
<i>Tawheed</i>	(A)	unity, typically monotheism
<i>Tajdeed</i>	(A)	renewal
<i>Tajadod</i>	(A)	revival
<i>Tajalee</i>	(A)	epiphany—cedar—darshan
<i>Tajorrud</i>	(A)	aloofness, solitude
<i>Tajreed</i>	(A)	abstraction
<i>Takhalas</i>	(A)	pseudonym, nom de plume; nom de guerre
<i>Takla</i>	(A)	support, sanctuary, place to rest
<i>Talaaq</i>	(A)	divorce
<i>Talavaat</i>	(A)	reading
<i>Tamaasha</i>	(A)	spectacle, manifestation
<i>Tamas</i>	(S)	ignorance, jehaalat, agyanaan
<i>Tambole</i>	(P)	beetle leaf, paan
<i>Tannab</i>	(A)	to draw, a rope of a tent or 'khema'
<i>Tanaasukh</i>	(A)	the doctrine of metempsychosis, birth and death, samsara
<i>Tanak</i>	(P)	little, very small
<i>Tanhaa</i>	(A)	alone (Pali—disire, craving)
<i>Tanhaaeye</i>	(A)	loneliness—solitude—Khalvat
<i>Tappasseya</i>	(H)	striving, prayers in deep devotion, reyazat, mujaheda
<i>Tappassavi</i>	(H)	one who does tappasseya
<i>Taaqaa</i>	(A)	demand, call for
<i>Taqdeer</i>	(A)	fate, destiny, Qismat
<i>Taqi</i>	(A)	pious
<i>Taqleed</i>	(A)	to follow

<i>Taqseem</i>	(A)	divide, distribute
<i>Taqreer</i>	(A)	speech
<i>Taqseer</i>	(A)	quilt
<i>Taraf</i>	(A)	side, viewpoint or opinion
<i>Taras</i>	(P)	compassion—to fear
<i>Tardaaman</i>	(A)	unchaste
<i>Tareef</i>	(A)	praised, commendation
<i>Tarsa</i>	(P)	Christian, follower of Christ
<i>Tasbih</i>	(A)	rosary
<i>Tasdeeq</i>	(A)	confirmation-certification
<i>Tasleem</i>	(A)	delivery—surrendering—surrender
<i>Tathagata</i>	(S)	seeker of truth, used for Lord Buddha
<i>Tatt, Tatva</i>	(S)	essence, element
<i>Taubu</i>	(A)	repentance. This is of eight types (1) of Dil (2) of Zabaan (3) of Chasham (4) of Gosh (5) of Paa (6) of Nafs (7) Sins of Maazi-past (8) sins of Haal-present (9) Sins of Mustaqbil-future.
<i>Tavajoh</i>	(A)	attention
<i>Tavakol</i>	(A)	trust, reliance
<i>Tavangar</i>	(P)	rich, tavangari—wealthy state
<i>Tayamum</i>	(A)	ablution—wuzoo with sand—khaak, matti in absence of water
<i>Tazkia</i>	(A)	purification, purging of the nafs
<i>Tazkora</i>	(A)	narration, zikr
<i>Tehi</i>	(A)	empty
<i>Tehqeeq</i>	(A)	search of truth, truthfulness
<i>Tehreer</i>	(A)	writing
<i>Teig</i>	(A)	sword
<i>Tifal</i>	(A)	child
<i>Tirthankara</i>	(H)	guide,
<i>Toobi</i>	(A)	fragrant, typically a name of the tree in Paradise, paarjaat (S) water born
<i>Tarannam</i>	(A)	a lit of music, song
<i>Triguna</i>	(S)	one with three attributes
<i>Triqat</i>	(A)	straight road maarifat
<i>Turbat</i>	(A)	grave
<i>Tureya</i>	(S)	a stage of spiritual excellence, last stage of the practice of Yoga—Smaadhi Ahlooyat
<i>Umm</i>	(A)	mother
<i>Ummat.</i>	(A)	body of believers, a Muslim congregation
<i>Ummam</i>	(A)	plural of ummat
<i>Ummi</i>	(A)	unlettered

<i>Umm-ul-Kittab</i>	(A)	Mother of books, Al Qura'n
<i>Upaadaana</i>	(S)	attachment
<i>Upaasak</i>	(S)	worshipper
<i>Upaasma</i>	(S)	worship
<i>Upvass</i>	(S)	fast
<i>Urs</i>	(A)	married woman who outlives her husband, sadaa sohagan, also the day of death for a sufi when he will be eternally married to his Lord—shauh—visaal Uraayas (A) plural of urs, annual memorial getherings of the followers of a sheikh, (plural of urs feminine—aurat)
<i>Vaadheya</i>	(S)	without body
<i>Vaadya</i>	(H)	instrument of music, saaz
<i>Vaeda</i>	(A)	promise
<i>Vaaye</i>	(A)	guardian
<i>Vaahib</i>	(A)	donor, munificent
<i>Vaajib</i>	(A)	due, correct value
<i>Vaak</i>	(S)	speech, word, vaag, vachan, kalma
<i>Vaaris</i>	(A)	successor
<i>Vafaa</i>	(A)	fidelity in relationship
<i>Vahi</i>	(A)	ilhaam
<i>Vairaagi</i>	(S)	recluse
<i>Valaayat</i>	(A)	state of a vali
<i>Vali</i>	(A)	friend of God
<i>Valiahad</i>	(A)	heir apparent
<i>Valid</i>	(A)	son
<i>Vandan</i>	(S)	greetings, vandana, stuti, salam
<i>Var</i>	(S)	husband
<i>Vrat</i>	(S)	fast
<i>Varta</i>	(A)	water abyss, bhanwar
<i>Vassal</i>	(A)	meeting
<i>Vehna</i>	(S)	predicament
<i>Veetraag</i>	(S)	with passion destroyed
<i>Veraag-Vairaag</i>	(S)	dispassion—resignation
<i>Vidhina</i>	(S)	fate, God of Fortune, bidhina
<i>Vidya</i>	(S)	education, gyana, ilm
<i>Vihaara</i>	(S)	sanctuary
<i>Vilokana</i>	(S)	to see
<i>Viraat</i>	(S)	large, typically universe—brahmand—qaeyanat
<i>Viraaga</i>	(S-Pali)	without attachment-vi-not, raaga—attachment
<i>Viraagi</i>	(S-Pali)	bleached out by the sunlight of detachment
<i>Virha</i>	(S)	desertion of love, seperation from lover, viyog

<i>Virahan</i>	(S)	female seperated in love, viyogan
<i>Virhi</i>	(S)	male seperated in love, viyogi
<i>Visaal</i>	(A)	death—union
<i>Vasal</i>	(A)	unite
<i>Vishva</i>	(S)	universe
<i>Vihvah</i>	(S)	marriage (S)—paani garh— Intercommune and union of male and female of all species of creation, animate or vegetation for the simple reason of reproduction of that species for the sake of affording life to the universe.
<i>Waadi</i>	(A)	valley
<i>Wafir</i>	(A)	more
<i>Wahib</i>	(A)	doner—one who gives a gift—Bakhshanda
<i>Waaqif</i>	(A)	to know, acquaintance
<i>Waeiz</i>	(A)	preacher
<i>Waha</i>	(P)	exclamation in awe, awesome, 'wallah'— astonishment
<i>Wahadat-ul-Shahood</i>	(A)	doctrine of Oneness of God, 'Hama-o-Ast', Advaitvad (S)
<i>Wahadat-ul-Shahood</i>	(A)	doctrine of God as witness to His Creation, Hama-Az'o-Ast, Vashisht Advait (S)
<i>Wahdaaniyat</i>	(A)	state of Unity of God
<i>Wahdat</i>	(A)	Unity of God
<i>Waheed</i>	(A)	single, unique, typically used for God, wahid
<i>Waheshi</i>	(A)	beast, savage,
<i>Wahshat</i>	(A)	stage of being as a beast
<i>Wajd</i>	(A)	ecstasy
<i>Wajin</i>	(A)	graceful person
<i>Wajud</i>	(A)	body-existence
<i>Wassalamlaikom</i>	(A)	reply to the greeting
<i>Wallah</i>	(A)	state of wah—awe, adbhuttam (S) or achambha, spiritual and emotional rapture, mysterium tremendum, vismaya, vismaad
<i>Waqf</i>	(A)	department of religious endowment
<i>Wara</i>	(A)	pious person
<i>Waseela</i>	(A)	cause—link
<i>Wasi</i>	(A)	executor
<i>Watan</i>	(A)	country—home land
<i>Wazeefa</i>	(A)	duty—function—ration—pension
<i>Wuzoo</i>	(A)	washing of limbs before Namaaz
<i>Ya-alah</i>	(A)	cry unto God, O! God

<i>Yaad</i>	(P)	remembrance
<i>Yaadgaar</i>	(A)	memorial
<i>Yaar</i>	(P)	friend—madad gaar
<i>Yaara</i>	(P)	ability—power
<i>Yaaraaye</i>	(A)	remedy—courage—ability to help
<i>Yaari</i>	(A)	friendship, yaaraana
<i>Yaatra</i>	(H)	journey, pilgrimage
<i>Yaatri</i>	(H)	traveller, pilgrim
<i>Yaavari</i>	(A)	help
<i>Yateem</i>	(A)	orphan, helpless
<i>Yazdaan</i>	(P)	God, Khuda
<i>Yog, Yoga</i>	(S)	to unite, a system of concentration of mind
<i>Yogi</i>	(S)	well versed in Yoga, recluse, have twelve orders Barapanthi as per Hindu scriptures: Hetu, Pava, Aayee, Ghaemmeya, Paagal, Gopal, Kambari, Ban Dhavaj, Raaval, Daasa, and Choli
<i>Yom</i>	(A)	day
<i>Yom-ul-Hisaa'b</i>	(A)	Day of Judgment or Reckoning
<i>Yudh</i>	(S)	war
<i>Yug</i>	(S)	era, period of time—see Yugas
<i>Yugati</i>	(S)	method
<i>Yugya</i>	(S)	According to the Hindu shastras, the age or time is covered in four yugas or yuga—Satwa, Treta, Dwaapar and Kali. First three have passed. We are living in the fourth.
<i>Zaada</i>	(P)	son, offspring
<i>Zaafar</i>	(A)	victory
<i>Zaharee</i>	(A)	external
<i>Zaheer</i>	(A)	supporter
<i>Zahoor</i>	(A)	vision, manifestation
<i>Zail</i>	(A)	Small a part of district
<i>Zakaat</i>	(A)	poor - rate or alms
<i>Zakki</i>	(A)	pure—pious—brainy
<i>Zalmat</i>	(A)	of darkness

<i>Zam Zam</i>	(A)	a sacred well in Mecca This well is believed to be a divine gift for infant Ismael and his mother Hajirs in exile to quench their thirst when there was no water around and the water which Abraham gave them before leaving the house had been finished. (When infant Ismael in utter state of thirst kicked his legs, the well appeared where his heels struck the ground. The Haajees sip the water of Zam zam as life giving potion.
<i>Zamaan</i>	(A)	Time—age
<i>Zameer</i>	(A)	conscience
<i>Zamein</i>	(A)	land—ground
<i>Zawwaal</i>	(A)	decline
<i>Zebeh</i>	(A)	slaughter
<i>Zehmat</i>	(A)	affliction
<i>Zelqaah</i>	(A)	Islamic eleventh month
<i>Zend</i>	(R)	Persian language long extinct
<i>Zendique</i>	(A)	non-believer in Islam
<i>Zia</i>	(A)	Light of Sun
<i>Zikr</i>	(A)	To remember—Yaaddaesh
<i>Zimmi</i>	(A)	one enjoying safety in Islamic country. paying Jazia
<i>Zoluf</i>	(A)	lock of hair—ringlet
<i>Zujalaal</i>	(A)	one man of glory and respect
<i>Zulfiqaar</i>	(A)	name of Hazrat Ali's Soward
<i>Zulum</i>	(A)	cruelty
<i>Zunnaar</i>	(P)	Sacred thread—Kushti—Janeue

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