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SUFI

**KHWAJA SAHIB**

**Ata e Mustafa wa Naib Rasool: Khwaja Gharib Nawaz** ﷺ

Allah ﷻ says in the Holy Qur'aan in the 10<sup>th</sup> Sura, Yunus (Jonah),  
يُونُسُ in verse 63:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Beware! Verily, the friends of Allah ﷻ will not have any fear, nor will  
they grieve.

Allah ﷻ says in the Holy Qur'aan in the 19<sup>th</sup> Sura, Maryam (Mary) مَرْيَمَ  
in verse 96:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Surely, those who believed and did pious deeds, the Most Kind (Lord)  
will create love for them in the hearts (of the people).

مولوی ہرگز نہ شد مولائے روم تا غلام شمس تبریزی نہ شد

Allow me to translate according to my taste:

مولوی ہرگز نہ شد مولائے روم

Molvi Rumi ﷺ couldn't be transformed into the Spiritual Guide  
(Mawla) of Ruum

تا غلام شمس تبریزی نہ شد

Until he became the lowly slave of Hazrath Shams-e-Tabrīzī<sup>1</sup> ﷺ

Jis neh is dar peh gardan jukayi,

Ban gaya who Mahboobe Ilahi

Dekoh Kalyar meh jah,

Khwaja Saabir Piya heh yagaana

Tera kaahim Rahe aastana.

Khwaja Ganje Shakar, kar karam ki nazar

Meh Diwaana

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<sup>1</sup> Shams-e-Tabrez (Persian: شمس تبریزی، d. 1248) was an Iranian Sufi born in the city of Tabriz in Iranian Azerbaijan.

He is responsible for initiating Mawlana Jalal ad-Din Muhammad Rumi, usually known as Rumi in the West, into Islamic Sufism, and is immortalized by Rumi's poetry collection Diwan-e Shams-e Tabrizi ("The Works of Shams of Tabriz").

### **Tera kaahim Rahe aastana.**

He who lowered his neck in submission at your Holy Court  
Was transformed into Nizammuddin Awliya, The Beloved Of  
Allah ﷺ (Mahboobe Ilahi)

Go and see in Kalyar  
Khwaja Saabir Allauddin is unique  
God Preserve your Holy Court  
Khwaja Ganje Shakar, Give me a look of grace  
I am your lover  
God Preserve your Holy Court

To the lovers of Khwaja Muinuddin Chishti ؒ and the disciples of the Spiritual Order of *Chishtia*, *Muinia*, *Ajmeria*, we are indeed thankful to Allah ﷻ that we are gathered here to celebrate the great event of the ushering into the Realm of Divine Beauty (*Ur's*) out of the restriction of the physical shell of *Naibun-Nabi* (Deputy of the Holy Prophet ﷺ), *Ata-e-Rasul* (Gift of the Holy Messenger ﷺ), *Sultan ul-Hind* (The Spiritual Sultan of Hindustan), *Shahenshah-e-Wiliat* (the Supreme Sovereign of Intimacy with Allah ﷻ), *Khajae Khajagaan* (The Master of those who have attained Professorship in the Sufi Path), *Qudwa-e-Aashiqan* (leader of those soaked in Extreme Love), *Uswae Aarifaan* (The Model for those who have attained Recognition of Reality), *Kaaba-e-Saliheen* (The One whom the Righteous turn to for Direction), *Qibla-e Aashiqan* (the Focus of the Divine Lovers), *Sayedus Saadaat* (A leader from amidst the Family of the Holy Prophet ﷺ) Khwaja Sayed Muinuddin al-Hassan Sanjari, Ajmeri Chishti ؒ, born in 536 A.H./1141 A.D. at a place called *Sanjar*, in *Sijistan* (Persia or present day Iran). He was in direct lineage of the Holy Prophet Muhammad ﷺ being a paternally descended from the Holy Prophet's grandson, Imam Husayn ؑ and maternally from the Holy Prophet's grandson, Imam Hassan ؑ. Khwaja Saheb passed into the realm of Divine Beauty on the 6 Rajab 633 AH/1233 AD at the age of 97. On his passing he had the unique

honour of knowing that 9.9 million had accepted Islam in India due to his efforts.

Eight hundred years have passed but, Caliphs, Kings. The Super Rich, Politicians and people in the position of temporal power have come, and continue to come to pay respect to him as needy beggars. Ajmer Shareef, due to his presence, is the Spiritual Headquarters of the Indo/Pak subcontinent and the *Chishtia* Spiritual Order which has a universal following. Every Spiritual order emanating from the Subcontinent is indebted to Khwaja Sahib ﷺ. The spread of every order, in the Subcontinent, is due to his *tawajjuh* or concentration in mobilising millions of hearts to Islam and the *Fayz* or Divine Effusion that flowed through him. Islamic history records in golden letters that only Khwaja Muinuddin Chishti ﷺ and no one else instituted the everlasting spirit of Islam in India. He conquered the hearts of Indian people without any army. It was a grand spiritual victory that must stand high among all political victories of the world. Which Ghaznavi, Lodhi and Ghauri could not do with their army, Khwaja Muinuddin ﷺ accomplished with wisdom and love. He conquered India, not by the sword but by winning the hearts with love and strong character as has been said by Hazrath Nizamuddin Aulia ﷺ in *Fawaid-ul-Fuad*<sup>2</sup>:

"None can be converted to Islam either by sword or by dialogue; but good character is more effective than sword or dialogue. Before converting someone it is most essential that one must first be a real Muslim."

According to the authentic historical sources it is evident that a small batch of the pious followers had escorted Hazrath Khwaja Muinuddin Chishti ﷺ on his Indian mission. Their number is said to be around 40, but one of them was certainly Hazrat Khawaja Syed Fakhruddin Ahmad Gurdezi ﷺ also known as Maulana Ahmad.

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<sup>2</sup> The discourses of Hazrath Nizamuddin Aulia as recorded by his disciple Amir Hassan Sijzi

When Hazrath Khwaja Muinuddin ؒ proceeded for India, his spiritual guide Hazrath Khwaja Uthman Haruni ؒ asked him to take one of his blood relations and follower, Hazrath Khwaja Fakhruddin Gurdezi ؒ along with him. Hazrath Khwaja Syed Fakhruddin Gurdezi, the *khadim - e - khas* used to serve Hazrath Khwaja Muinuddin Chishti ؒ day in and out. The descendants of Hazrath Khwaja Fakhruddin Gurdezi ؒ are the present *khadim* community.

Syed Fakhruddin stayed with Khwaja Sahib ؒ up to his last breath and when Khwaja Sahib kept himself busy in prayer and meditation or in seclusion for a number of days he looked after the affairs and management of the *Khanqah* (Spiritual Centre) and *Langar Khana* (Food Kitchen). Hazrath Syed Fakhruddin Gurdezi ؒ passed into the Realm of Divine Beauty at Ajmer, on 25th of Rajab 642 A.H./1245, nearly a decade after the passing of Hazrath Khwaja Gharib Nawaz ؒ and was buried near *Mazar - e - Pak* of Khwaja Sahib in the *Hujra*, which is known as "*Tosh - e - Khana*" (Toshak - Khana). His annual Urs is celebrated on the 25th of Rajab, with all religious ceremonies by the *Khuddam* (Syedzadgan). The *khuddam* of Khwaja Sahib ؒ known as "*Syedzaddgan*" trace their descent from Hazrath Khwaja Syed Fakhruddin Gurdezi ؒ through his sons, Khwaja Syed Masud ؒ, Khwaja Syed Mahub Bahlol ؒ and Khwaja Syed Ibrahim ؒ. Thus the *Khadims* are performing their religious duties as a trust from their forefathers.

Since so much doubts and confusions are being spread in this age of doubt, regarding the Status of Awliya, I would like to clarify this in the light of the Holy Qur'aan and Hadith of the Holy Prophet ﷺ. Allah ﷻ says in the Holy Qur'aan in the 8<sup>th</sup> Sura, *al-Anfāl* الْأَنْفَال (Spoils of war) in verse 34:

إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ

The guardians of the Sacred Masjid (*Haram*) are only the righteous people

Some people on the basis of this verse propagate that the *Awliya* are not an elite group in the Ummah, since every righteous person (*muttaqi*) is a *wali*. So let us establish that *Awliya Allah* is an elite group within the Ummah akin to the Sahaba and *Ahl al-Bayt*<sup>3</sup> أهل البيت being elite groups. First we turn to the Hadith Collections of *Sahih al-Bukhari* صحيح البخاري<sup>4</sup> and *Sahih Muslim* صحيح مسلم<sup>5</sup>. I quoted two verses from the Holy Qur'aan the 10<sup>th</sup> Sura, *Yunus* (Jonah), يُونُس in verse 63:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Beware! Verily, the friends of Allah ﷺ will not have any fear, nor will they grieve.

And the the 19th Sura, *Maryam* (Mary) مَرْيَم in verse 96:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Surely, those who believed and did pious deeds, the Most Kind (Lord) will create love for them in the hearts (of the people).

Allah ﷻ will create love for them in the hearts (of the people). Many righteous Muslims, kings and poor, have passed away over these 800 years but is their remembrance and love entrenched in the people's hearts but the elite group called *Awliya* are still revered and

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<sup>3</sup> Family of the Blessed House of the Holy Prophet Muhammad ﷺ, which included the Blessed Five and all the wives of the Holy Prophet Muhammad ﷺ.

<sup>4</sup> The *Sahih* of al-Bukhari (صحيح البخاري), as it is commonly referred to as, is one of the Six major Hadith collections of Sunni Islam. These prophetic traditions, hadith were collected by the Muslim scholar Muhammad ibn Ismail al-Bukhari (810-870) and published during his lifetime. Most Sunni Muslims view this as their most trusted collection of hadith and it is considered the most authentic book after the Qur'aan. The actual title of the book is: *al-Jaami' al-Sahih al-Musnad al-Mukhtasar min Umur Rasool Allah wa sunanihi wa Ayyamihi*. [The Abridged Collection of Authentic Hadith with Connected Chains regarding Matters Pertaining to the Holy Prophet ﷺ, His practices and His Times].

<sup>5</sup> *Sahih Muslim* صحيح مسلم, full title "*Al-Musnadu Al-Sahihu bi Naklil Adli*") is one of the Six major collections of the hadith in Sunni Islam, oral traditions relating to the words and deeds of the Holy Prophet Muhammad ﷺ. It is the second most authentic hadith collection according to Sunni Muslims, the most authentic book of hadith after *Sahih Al-Bukhari*. It was collected by Muslim ibn al-Hajjaj, also known as Imam Muslim(206-261 AH/.821-875 CE).

loved. Let's clarify these hadith from the books of Hadith. Allah ﷻ preserved the meaning of the Quran by explaining some of its generalities within the Quran itself and by entrusting the *Tafsir* (explanation) of the remainder to His final Messenger, Muhammad ﷺ. Allah ﷻ says in 16<sup>th</sup> Sura, Sura *Nahl* (the Bee) النَّحْل in verse 44:

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

We have revealed to you (Beloved Prophet ﷺ) the Glorious Reminder (the Qur'an) so that you may explain clearly to people (the message and the commandments) that have been sent down to them and that they may contemplate.

When a hadith appears in both collections of Sahih Bukhari and Muslim, it is called *Mutafak Alai* (Agreed upon by Imam Bukhari and Muslim)<sup>6</sup>. Such a hadith has a status that no Scholar can reject it.

حدثنا محمد بن مقاتل أخبرنا عبد الله أخبرنا معمر عن همام بن منبه عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أول زمرة تلج الجنة صورهم على صورة القمر ليلة البدر لا يبصقون فيها ولا يمتخطون ولا يتغوطون آنتهم فيها الذهب أمشاطهم من الذهب والفضة ومجامرهم الألوة ورشحهم المسك ولكل واحد منهم زوجتان يرى مخ سوقهما من وراء اللحم من الحسن لا اختلاف بينهم ولا تباغض قلوبهم قلب واحد يسبحون الله بكرة وعشيا

Narrated Abu Huraira: Allah's Apostle said, "**The first group (of people) who will enter Paradise will be (luminous) like the moon** when it is full. They will not spit or blow their noses or relieve nature.

Their utensils will be of gold and their combs of gold and silver; in their centers the aloe wood will be used, and their sweat will smell like musk. Every one of them will have two wives; the marrow of the bones of the wives legs will be seen through the flesh out of excessive beauty.

They ( i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah ﷻ in the morning and in the evening."

<sup>6</sup> A hadith which appears both in the collection of *Sahih صحيح* Bukhari and *Sahih صحيح* Muslim

[Sahih Bukhari, Volume 4; Darussalam Publishers; July 1997; Saudi Arabia;  
Volume 4; The Book of the Beginning of Creation; Page 292; Hadith No 3245]  
Also in Sahih Muslim in The Book of *Jannah*.

Remember according to the commentators of this Hadith this first group will enter *Jannah* prior to Judgment beginning. The Hadith is:

Narrated Ibn 'Abbas: The Prophet said, "The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, "Are these people my followers?" He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Gabriel said. 'Those are your followers, and those are seventy thousand (persons) in front of them **who will neither have any reckoning of their accounts nor will receive any punishment.**' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterization) nor with *Ruqya* and not to see evil omen in things, and they used to put their trust (only) in their Lord." On hearing that, 'Ukasha bin Mihsan got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet said, "O Allah, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet said, 'Ukasha has preceded you."

[Sahih Bukhari, Volume 8; Darussalam Publishers; July 1997; Saudi Arabia; The Book of the *Ar-Riqaaq* (Softening of the hearts); Page 294; Hadith No 6542]

There is also another Hadith in Bukhari in the same chapter that says:

حدثنا محمد بن أبي بكر المقدمي حدثنا فضيل بن سليمان عن أبي حازم عن سهل بن سعد رضي الله عنه عن النبي صلى الله عليه وسلم قال ليدخلن من أمتي سبعون ألفا أو سبع مائة ألف لا يدخل أولهم حتى يدخل آخرهم وجوههم على صورة القمر ليلة البدر

Narrated Sahl bin Sad: The Prophet said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and **their faces will be glittering like the bright full moon.**"

[Sahih Bukhari, Volume 4; Darussalam Publishers; July 1997; Saudi Arabia;  
Volume 4; The Book of the Beginning of Creation; Page 293; Hadith No 3247]



The **their faces will be glittering like the bright full moon** can be taken literally or figuratively for one can see that Khwaja Sahib still shines like a luminous guiding moon. Here an elite group of 70 000 or 700 000 are being spoken of. Their eating utensils and combs will be of gold and silver and their perspiration will be fragrant like musk. There will be no enmity or hatred amongst them. This is a very important point for amongst people of ‘externally derived knowledge’ there are conflicts but the *Awliya* who possess ‘divinely bestowed knowledge’ in there pure, sincere, truthful hearts live harmoniously with one another. Despite belongings to different Sufi Orders and possessing different methodologies in their attainment of proximity to Allah ﷻ, there will never be conflicts and hatred amidst the *Awliya*. They are like different flowers from the same garden.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :  
 : إِنَّ اللَّهَ قَالَ : مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي  
 بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي، يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ  
 حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ : كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ،  
 وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي، لَأُعْطِيَنَّهُ، وَلَئِنِ  
 اسْتَعَاذَنِي، لَأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ،  
 يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَ تَهُ.

رَوَاهُ الْبُخَارِيُّ وَأَبْنُ حِبَّانَ

Hazrath Abu Hurraira رضي الله عنه narrates that the Holy Prophet Muhammad صلى الله عليه وسلم reported that Allah ﷻ has said:

Whosoever bears enmity towards an intimate friend of Mine (wali) I declare war on him.; and no servant of mine can attain intimacy with Me with anything better than what I have made obligatory upon him; and My servant continues to seek nearness to Me with optional devotions until I begin to love him. [My servant accomplishes all the *fara'id* and then he seeks

my nearness by abundance in the field of *Nafa'il* ( optional virtues ) (*Yatakarrabu ilaia bin nawaafil*) I make him my beloved] When I love him (*Fa iza ahbabtuhu*) I become (the faculty of) hearing with which he hears (*Fakuntoh samahum lazi yasmahu bihi*) and the (the faculty of) sight with which he sees (*Wa basara hul lazi yubsiru bihi*) and the hand with which he grasps (*wayatahul lazi yabtisu biha*) and the legs with which he walks (*wa rijlahullati yamshi beha*); and when he asks of Me, I (certainly) grant him and when he seeks refuge in Me, I grant him refuge. I have no greater hesitation for anything than My hesitation to remove the soul of the believer at death who dislikes death-as I dislike grieving him but none has escape from it.

[Sahih Bukhari, Volume 8; Darussalam Publishers; July 1997; Saudi Arabia; The Book of *ar-Riqaaq* (softening of the hearts); Page 275; Hadith No 6502]  
 [Imam an-Nawawi رحمته الله<sup>7</sup> has also included it as the 38<sup>th</sup> Hadith in His collection of 40 hadith]

Allah ﷻ, is Most Loving, and does not just declare war on any of His servants. Here He is stating that if one shows enmity towards any *wali* ولي, even of a low status, He declares war on such a person. What will be the position of him who shows enmity to a *wali* of such a high status like Khwaja Sahib, who is the regulator of a circuit of great *awliya*? Many people say that one should only direct ones love to Allah ﷻ, thus whosoever directs love to Khwaja Sahib, one has committed polytheism (*shirk*). Allah ﷻ says *حَتَّىٰ أُحِبَّهُ* (I love this wali). Allah ﷻ says, 'I love Khwaja Muinuddin رحمته الله and all my *Awliya*'. So if we love, these intimate beings of Allah ﷻ, who He loves, and are abused, what these abusers say of Allah ﷻ, loving them? We are fulfilling the *Sunnah* or practice of Allah ﷻ, by loving them. Our salaah, fasting, zakat, hajj etc. are

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<sup>7</sup> Abu Zakaria Muhiuddin Yahya Ibn Sharaf al-Nawawi (1234 - 1278) أبو زكريا يحيى بن شرف النووي, popularly known as *al-Nawawi*, or Imam Nawawi (631 - 676 A.H. / 1234 - 1278 CE), was a Sunni Muslim author on *Fiqh* and *hadith*. His position on legal matters is considered the authoritative one in the *Shafi'i Madhhab*. He was born at Nawa near Damascus, Syria. As with many Arabic and Semitic names, the last part of his name refers to his hometown.

fulfilling the order of Allah ﷻ and not His practice. There are two acts only which are the practice of Allah ﷻ (*Sunnatte Illahi*); firstly to ceaselessly send salutations upon His Beloved, Holy Prophet ﷺ and secondly to love His Awliya. An order of Allah ﷻ is necessary to carry out. It is for His servants and above His Majesty to perform it. That act which Allah ﷻ himself performs and asks us to participate in it with Him, has a higher status than just an act he orders us to perform, because it is His order and His practice. So those who love the *Awliya* are blessed by Allah ﷻ to love them. So those that don't possess this love for the *Awliya* in their hearts, are actually those whose hearts Allah ﷻ has found not worthy of carrying this love. Then Allah ﷻ says 'when I begin loving My intimate friend' (فَإِذَا أَحْبَبْتُهُ). Some people who reject hadith may ask if it is in the Holy Qur'aan that Allah ﷻ, showers His love on His servants? Yes! It is. Read the 5th Sura, al-Mā'idah المائدة (the Table spread) verse 54:

يُحِبُّهُمْ وَيُحِبُّونَهُ

He will (Himself) love them and in turn they will love Him  
So Allah ﷻ is saying that first, He loves them and then their love for Him is increased. So when Allah ﷻ says 'when I begin loving My intimate friend' (فَإِذَا أَحْبَبْتُهُ), the result is:

I become (the faculty of) hearing with which he hears  
(*Fakuntoh samahum lazi yasmahu bihi*) كُنْتُ سَمِعُهُ الَّذِي يَسْمَعُ بِهِ and  
the (the faculty of) sight with which he sees (Wa basara hul lazi  
yubsiru bihi) وَبَصَرُهُ الَّذِي يُبْصِرُ بِهِ and the hand with which he  
grasps (*wayadahul lazi yabtisu biha*) وَيَدُهُ الَّتِي يَبْتَاطِشُ بِهَا and the legs  
with which he walks (*wa rijlahullati yamshi beha*) وَرِجْلُهُ الَّتِي يَمْشِي  
بِهَا; and when he asks of Me, I (certainly) grant him

وَإِنْ سَأَلَنِي، لَأُعْطِيَنَّهُ

This very hadith is in many books with variations and additions. Imam Haakim (d.403AH)<sup>8</sup> records a hadith, that he grades as very strong, in which it narrated by Zayd bin Aslam ؓ from his father:

Hazrath Umar Farouk ؓ left his house and went to the *Masjid an-Nabawi* and found Hazrath Muadh ibn Jabal ؓ crying at the Blessed grave of the Holy Prophet ﷺ. Hazrath Umar Farouk ؓ asked Hazrath Muadh ibn Jabal ؓ as to the reason for his crying. Hazrath Muadh ibn Jabal ؓ said, ‘ I had heard a hadith from the Holy Prophet ﷺ and recalling it is making me cry. Hazrath Umar Farouk ؓ asked him as to which hadith it was. He replied, ‘The Holy Prophet ﷺ said, ‘Even a small bit of ostentation (showing off) is *Shirk* and those who show enmity to my *Awliya* has declared war with Allah ﷻ, for surely Allah ﷻ loves His *Awliya*.

The hadith continues to describe the *Awliya* as having hearts that are like lamps in the darkness.

[Haakim; al-Mustadrak 1<sup>st</sup> Chapter; page 44; Hadith number 4]

Hazrath Anas ibn Malik ؓ narrates in Imam Tirmidhi<sup>9</sup> (209 AH - 279 AH) collection and also in Haakim; al-Mustadrak and many other books of Hadith f which I present t you a summation. Allah ﷻ says:

Whosoever slightly disrespects My wali and causes slight hurt to them has transgressed what I have made forbidden (*haraam*) and transgressed against the limits set by Me. When you come in the presence of My *wali* then lower your shoulders out of respect, connect your heart with their hearts and do not speak. If you don't do this then you are at war with Me. I am

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<sup>8</sup> Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Nishaburi (d. 403 AH) was a Sunni scholar and the leading traditionist of his age, frequently referred to as the "Imam of the Muhaddithin" or the "Muhaddith of Khorasan."

<sup>9</sup> Abū Īsā Muhammad ibn Īsā ibn Surat ibn Mūsā ibn ad-Dahhāk as-Sulamī at-Tirmidhī (824-892, i.e. 209 AH - 13 Rajab 279 AH) was a collector of hadith. He was born and died in Bāgh (meaning 'Garden'), a suburb of Termez (Tirmidh), Khurasan - Persia, in present day Uzbekistan. He wrote the Sunan al-Tirmidhi, one of the six canonical hadith compilations used in Sunni Islam. Starting at the age of twenty, he traveled widely, to Kufa, Basra and the Hijaz, seeking out knowledge from, among others, Qutaiba ibn Said, Bukhari, Imam Muslim and Abu Dawud. Tirmidhī was blind in the last two years of his life. Tirmidhi is buried in Sherobod, 60 kilometers north of Termez. He is locally know as Iso At Termizi or Termiz Ota (Father of Termez City).

swift in retaliation against one who disrespects My Awliya. I  
have taken on Myself the defense of My wali.

So this showing of respect by adopting a posture of bowing in the presence of a wali or at his mazaar is a command of Allah ﷻ as recorded in Abu Nu'aim Isfahani's<sup>10</sup> (334-430 AH) *Hilyat-ul Awliya Wa Tabaqat al-Asfiya*<sup>11</sup> (The Beauty of the Righteous & Ranks of the Elite).

In the Sunan of Abu Da'ud *al-Sijistani* (202AH-275AH)<sup>12</sup>, Imam Al-Nasa'i<sup>13</sup> (214AH - 303 AH), Sahih Ibn Hibban<sup>14</sup> and many collections it is reported:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
وَسَلَّمَ : إِنَّ مِنْ عِبَادِ اللَّهِ لَأُنَاسًا مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْبِطُهُمُ الْأَنْبِيَاءُ  
وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنَ اللَّهِ . قَالُوا : يَا رَسُولَ اللَّهِ ! تُخْبِرُنَا مَنْ  
هُم؟ قَالَ : هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَيَّ غَيْرِ أَرْحَامٍ بَيْنَهُمْ، وَلَا أَمْوَالٍ  
يَتَعَاطَوْنَهَا، فَوَاللَّهِ إِنْ وَجَّوْهُهُمْ لِنُورٍ وَإِنَّهُمْ لَعَلَيَّ نُورٌ، لَا يَخَافُونَ إِذَا خَافَ

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<sup>10</sup> Abu Nu'aim Isfahani (334-430 AH). He is the author of *Hilyat al-Awliya*. He passed away in Baghdad at the age of 80. He did a lot of work on the critical study of Muslim Traditions.

<sup>11</sup> *Al Haafiz Abu Na'im al-Isfahaani* (336-430 A.H./ 948-1038 C.E.) is the author of this renowned book

<sup>12</sup> Abu Da'ud (817/ 888), full name Abu Da'ud Sulayman ibn Ash`ath al-Azadi al-Sijistani: He was born in Sijistan, now known as Sistan in south-western Afghanistan. He was a noted Persian/ Khurasani collector of hadith (sayings/traditions of Muhammad), and wrote the third of the six canonical hadith collections recognized by Sunni Muslims, Sunan Abi Da'ud. He was primarily interested in law, and as a result the collection by him focuses largely on legal ahadith. From about 50,000 ahadith, he chose 4,800 for inclusion in his work based on their superior authenticity.

<sup>13</sup> Al-Nasa'i(214 - 303 AH/ ca. 829 - 915 AD/CE), full name Ahmad ibn Shu`ayb ibn Ali ibn Sinaan Abu `Abd ar-Rahmaan al-Nasa'i: He was born in Nas'a, in Khorasan. was a noted collector of hadith (sayings of Muhammad), and wrote one of the six canonical hadith collections recognized by Sunni Muslims, Sunan al-Sughra, or "Al-Mujtaba", which he selected from his "As-Sunan al-Kubra". As well as 15 other books, 6 dealing with the science of hadith.

<sup>14</sup> Sahih Ibn Hibban is a collection of hadith by Sunni scholar Ibn Hibban. The actual name of this collection is al-Taqasim wa al-Anwa`, however, it is commonly referred to as Sahih ibn Hibban. It has the distinction of being one of small number of collections intended by the respective authors to contain only authentic hadith. The author of this Sahih is Abu Hatim Muhammad ibn Hibban ibn Ahmad al-Tamimi al-Busti, from Bust in Khorasan. He was a prominent *Shafi'i* hadith specialist and prolific author who died in the year 965 C.E. Some authorities in the field of Hadith consider it to be the most authentic hadith collection, after Sahih Bukhari and Sahih Muslim

النَّاسُ، وَلَا يَحْزُنُونَ إِذَا حَزِنَ النَّاسُ، وَقَرَأَ هَذِهِ الْآيَةَ : (أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)  
رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

الحديث رقم 82 : أخرجه أبو داود في السنن، كتاب : البيوع، باب : في الرهن، 3 : 288، الرقم : 3527، والنسائي في السنن الكبرى، سورة يونس، 6 / 362، الرقم : 11236، والبيهقي في شعب الإيمان، 6 / 486، الرقم : 8998.  
Hazrath Umar رضي الله عنه reported the Holy Prophet صلى الله عليه وسلم as saying: There are people from the servants of Allah صلى الله عليه وسلم who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah صلى الله عليه وسلم. They (the people) asked: Tell us, Apostle of Allah, who are they? He replied: They are people who love one another for the spirit of Allah صلى الله عليه وسلم (without having any mutual kinship and giving property to one). I swear by Allah صلى الله عليه وسلم, their faces will glow and they will be (sitting) on (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve.

He then recited the following Qur'anic verse:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Behold ! Verily for the friends of Allah there is no fear, nor shall they grieve." (Sura Yunus, verse 62)

In this narration recorded by Imam Ahmad ibn Hanbal رحمته الله (164 - 241 AH) it is stated that the Holy Prophet صلى الله عليه وسلم was on the *Minbar* when he said this. One of the Sahaba went forward hands raised as if in *dua* and asked the Holy Prophet صلى الله عليه وسلم to describe them. He said that Allah صلى الله عليه وسلم will Himself seat them on these pulpits of *nur*.

There is another hadith in Sahih Bukhari and Muslim thus called *Mutafak Alai* (Agreed upon by Imam Bukhari and Muslim).

Allah صلى الله عليه وسلم infuses the love of His Intimate friends (*Awliya*) into the hearts of believers via Hazrath Jibra'eel عليه السلام:<sup>15</sup>

الحديث رقم 80 : أخرجه البخاري في الصحيح، كتاب : بدء الخلق، باب : ذكر الملائكة، 3 / 1175، الرقم : 3037، وفي كتاب : الأدب، باب : المقة من الله تعالى،<sup>15</sup> 5 / 2246، الرقم : 5693، وفي كتاب : التوحيد، باب : كلام الرب مع جبريل ونداء الله الملائكة، 6 / 2721، الرقم : 7047، ومسلم في الصحيح، كتاب : البر والصلة والآداب، باب : إذا أحب الله عبدا حبه إلي عباده، 4 / 2030، الرقم : 2637، ومالك في الموطأ، 2 / 953، الرقم : 1710.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ : إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيْلَ : إِنَّ اللَّهَ يُحِبُّ فُلَانًا، فَأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيْلُ، فَيُنَادِي جِبْرِيْلُ فِي أَهْلِ السَّمَاءِ : إِنَّ اللَّهَ يُحِبُّ فُلَانًا، فَأَحْبِبُوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ. مُتَّفَقٌ عَلَيْهِ.

Hazrath Abu Hurraira رضي الله عنه narrates that the Holy Prophet Muhammad صلى الله عليه وآله said:

“When Allah ﷻ loves a person, He calls Jibra’eel عليه السلام and tells him: ‘Allah ﷻ loves so and so you must also love him’; and then Jibra’eel عليه السلام also is infused with this love. Then Jibra’eel عليه السلام makes an announcement to the dwellers of the heavens, ‘Allah ﷻ loves so and so’. The dwellers of the Heaven are infused with his love. Then the inhabitants of the earth (past, present and future) are infused with love and reverence for him.

[Sahih Bukhari, Maktaba Dar us Salam, July1997, King Fahd National Library, Vol. 4, The Book of The Beginning of Creation, Chapter 6, Page 276, Hadith Number 3209]

[Sahih Muslim. Maktaba Dar us Salam, Volume 6; The Book of *al-Birr*, Nurturing ties and Manners Page 496; Hadith Number 6705]

In the Jaami at-Tirmidhi, Maktaba Darussalam Publication; 1<sup>st</sup> Edition; November 2007; Volume 5, Chapters on the *Tafsir* of the Holy Qur’aan, Sura Maryam, Page 466; Hadith Number 3161, the same topic is recorded with reference to 19th Sura, Maryam (Mary) مَرْيَمَ verse 96:

حدثنا قتيبة حدثنا عبد العزيز بن محمد عن سهيل بن أبي صالح عن أبيه عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال إذا أحب الله عبدا نادى جبريل إني قد أحببت فلانا فأحبه قال فينادي في السماء ثم تنزل له المحبة في أهل الأرض فذلك قول الله إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا وإذا أبغض الله عبدا نادى جبريل إني أبغضت فلانا فينادي في السماء ثم تنزل له البغضاء في الأرض قال أبو عيسى هذا حديث حسن

صحيح وقد روى عبد الرحمن بن عبد الله بن دينار عن أبيه عن أبي صالح عن  
أبي هريرة عن النبي صلى الله عليه وسلم نحو هذا

“When Allah ﷻ loves a slave, He calls Jibra’eel عليه السلام and tells him:  
‘Indeed I love so-and-so, so, love him’ He said: So he makes an  
announcement to the dwellers of the spiritual strata (The dwellers of  
the Spiritual Strata are infused with his love). Then the inhabitants of  
the earth (past, present and future) are infused with love and reverence  
for him. That is as the saying of Allah ﷻ;

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Verily, those who believe and work deeds of righteousness, the Most  
Gracious will grant love for them. And when Allah ﷻ hates a slave He  
calls out to Jibra’eel (saying): ‘Indeed I hate so-and-so. So he calls out in  
the heavens and then hatred for him descends upon the Earth.

So the *silsila* of love starts with Allah ﷻ, then Jibra’eel عليه السلام, then the  
dwellers of the spiritual strata (*samawaat*) and eventually it is poured  
into the hearts of chosen hearts in the world. The *Awliya* are also under  
the constant loving, benevolent gaze of the Holy Prophet ﷺ. Allah ﷻ  
says in the 18<sup>th</sup> Sura, *al-Kahf* (the Cave) الكَهْف in Verse 28:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ  
عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ  
هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

Stay persistently in the companionship of those who remember their  
Lord morning and evening, ardently seeking His pleasure, (keen on the  
glimpse of His sight, and eagerly aspiring to glance at His radiant  
Countenance). **Your (affectionate and caring) looks must not move  
from them.** Do you seek the charisma of the worldly life (shifting your  
attention away from these self-denying devotees)? And (also) do not  
follow him whose heart We have made neglectful of Our  
remembrance, and who follows but the urge of his (ill-commanding  
self) and his case has exceeded all bounds

There is another hadith in Sahih Bukhari and Muslim:



حدثنا محمد بن أبي بكر المقدمي حدثنا فضيل بن سليمان عن أبي حازم  
عن سهل بن سعد رضي الله عنه عن النبي صلى الله عليه وسلم قال **ليدخلن  
من أمتي سبعون ألفاً أو سبع مائة ألف لا يدخل أولهم حتى يدخل آخرهم  
وجوههم على صورة القمر ليلة البدر**

Narrated Sahl bin Sad: The Prophet said, "Verily! 70,000 or 700,000 of  
my followers will enter Paradise altogether; so that the first and the last  
amongst them will enter at the same time, and **their faces will be  
glittering like the bright full moon.**"

[Sahih Bukhari, Volume 4; Darussalam Publishers; July 1997; Saudi Arabia;  
Volume 4; The Book of the Beginning of Creation; Page 293; Hadith No 3247]

حدثنا أبو اليمان أخبرنا شعيب عن الزهري قال حدثني سعيد بن المسيب أن  
أبا هريرة رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول  
يدخل الجنة من أمتي زمرة هي سبعون ألفاً تضيء وجوههم إضاءة القمر فقام  
عكاشة بن محصن الأسدي يرفع نمرة عليه قال ادع الله لي يا رسول الله أن  
يجعلني منهم فقال اللهم اجعله منهم ثم قام رجل من الأنصار فقال يا رسول  
الله ادع الله أن يجعلني منهم فقال رسول الله سبقتك عكاشة

Narrated Abu Huraira: I heard Allah's Apostle saying "From among my followers,  
a group (70,000) **will enter Paradise without being asked for their accounts,**  
Their faces will be shining like the moon." Ukasha bin Muhsin Al-Asadi got up,  
lifting his covering sheet and said, "O Allah's Apostle Invoke Allah for me that  
He may include me with them." The Prophet said! "O Allah! Make him from  
them." Then another man from Al-Ansar got up and said, "O Allah's Apostle!  
Invoke Allah for me that He may include me with them." On that Allah's Apostle  
said, "Ukasha has preceded you."

[Sahih Bukhari, Volume 7; Darussalam Publishers; July 1997; Saudi Arabia; The  
Book of Dress; Page 387; Hadith No 5811]

[Hafiz Ismail ibn Kathir<sup>16</sup> (701AH/774AH) ابن كثير quotes all these hadith in *Tafsir Ibn Kathir*<sup>17</sup>  
under the section The Believers will be taken to Paradise Here].

<sup>16</sup> Ismail ibn Kathir ابن كثير was an Islamic scholar. His full name is Abu Al-Fida, 'Imad Ad-Din Isma'il bin 'Umar bin Kathir Al-Qurashi Al-Busrawi. He was born in 1301 CE in Busra, Syria (hence Al-Busrawi). He was taught by Ibn Taymiyya (expounder of Wahabism) in Damascus, Syria

يدخل أولهم حتى يدخل آخرهم ‘The first and last will not enter until the last enters. These are the *silsilas*. They will be led by the Leaders (Imams) of the *Silsila*. They will check to see if anyone of their lovers is not left behind. Thus we visit the *Awliya* often so that they recognise us. In The Book of *Iman* in Sahih Muslim and the Book of *Tauhid* in Sahih Bukhari it speaks of the intercession of the *Awliya* for their followers. Allah will allow the *Awliya* to take their followers out of hell. The hell fire will be instructed not to burn their faces.

Hazrath Anas bin Malik رضي الله عنه reports the same hadith of 70 000 or 700 000 in Abu Yala (d. 307 AH/918 CE) in his *Musnad*, Chapter 6, page 417, Hadith Number 3783. In it it’s mentioned that when the Holy Prophet صلى الله عليه وسلم mentioned 70 000 or 700 000 will enter into Paradise without reckoning, the Companions asked the Holy Prophet صلى الله عليه وسلم to increase the number. This reflects the *Aqida* of the Sahaba, that the Holy Prophet صلى الله عليه وسلم has been given this authority by Allah تعالى.

**Hukm nafiz heh tera, saif teri, kaamah tera**  
**Dum meh joh aaye kare, dohr heh shaaha tera**  
 Your authority prevails (O Beloved of Allah تعالى), the sword  
 (scissor) is yours and the pen is yours (write the law or cut  
 from it)

Do whatever you desire; this age is your age.

The Holy Prophet صلى الله عليه وسلم did not reply that he has not got the authority to do so. On the contrary he said ‘each one of the 70000 or 700000 will take 70000 or 700000 with them’.

In this first rank of 70 000 that will be admitted into heaven undoubtedly one of them will be *Naibun-Nabi* (Deputy of the Holy

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<sup>17</sup> *Tafsir Ibn Kathir* تفسير ابن كثير by Ismail ibn Kathir whose full name is Abu Al-Fida, 'Imad Ad-Din Isma'il bin 'Umar bin Kathir Al-Qurashi Al-Busrawi. He was born in 1301 in Busra, Syria (hence Al-Busrawi). He was taught by Ibn Taymiyya (expounder of Wahabbism) in Damascus, Syria

Prophet ﷺ), *Ata-e-Rasul* (Gift of the Holy Messenger ﷺ), *Sultan ul-Hind* (The Spiritual Sultan of Hindustan), *Shahenshah-e-Wiliat* (the Supreme Sovereign of Intimacy with Allah ﷻ), *Khajae Khajagaan* (The Master of those who have attained Professorship in the Sufi Path), *Qudwa-e-Aashiqan* (leader of those soaked in Extreme Love), *Uswae Aarifaan* (The Model for those who have attained Recognition of Reality), *Kaaba-e-Saliheen* (The One whom the Righteous turn to for Direction), *Qibla-e Aashiqan* (the Focus of the Divine Lovers), *Sayedus Saadaat* (A leader from amidst the Family of the Holy Prophet ﷺ) Khwaja Sayed Muinuddin al-Hassan Sanjari, Ajmeri Chishti ﷺ.

Hazrath Khwaja Muinuddin Chishti Sanjari ﷺ was born on 16 Rajab 536 A.H./1141 A.D. at a place called *Sanjar*, in *Sijistan* (Persia or present day Iran). According to some *Sijistan* is located it is located Imam Abu Da'ud *al-Sijistani* (202AH-275AH)<sup>18</sup> the compiler of *Sunan Abu Da'ud* was also born in *Sijistan* is near Basra in Iraq, whilst others place it in *Khurasan* in Iran. Another places it between Herat and Kabul in Afghanistan. He was in direct lineage of the Holy Prophet Muhammad ﷺ being a paternally descended from the Holy Prophet's grandson, Imam Hussain ﷺ and maternally from the Holy Prophet's grandson, Imam Hassan ﷺ Thus he is a *Hassani* and a *Hussaini Sayyid*<sup>19</sup>. He was brought up in *Khorasan*, Iran and received his early education at home from his father, Hazrath Sayyid Gheyasuddin ﷺ. At the age of 9; he committed the Holy Qur'aan to memory. He was 15/16 yrs. old when his father passed into the realm of Divine Beauty; he inherited a grinding stone and an orchard, which formed a source of his

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<sup>18</sup> Abu Da'ud (817/ 888), full name Abu Da'ud Sulayman ibn Ash`ath al-Azadi al-Sijistani: He was born in Sijistan, now known as Sistan in south-western Afghanistan. He was a noted Persian/ Khurasani collector of hadith (sayings/traditions of Muhammad), and wrote the third of the six canonical hadith collections recognized by Sunni Muslims, *Sunan Abi Da'ud*. He was primarily interested in law, and as a result the collection by him focuses largely on legal ahadith. From about 50,000 ahadith, he chose 4,800 for inclusion in his work based on their superior authenticity.

<sup>19</sup> *Sayyid*: 'Master.' This title is given to a descendant of the Holy Prophet ﷺ, descending from his daughter Fatimah (Radiallahu anha).

livelihood. Allah ﷻ says in the 93<sup>rd</sup> Sura, *ad-Duh* (The Forenoon) الضُّحَى, verse 6 of the Holy Qur'aan,

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

(O Beloved!) Did He not see orphaned, and then provided you (a dignifying and graceful) abode?

Or: Did He not observe your compassion and provided (in your person) a shelter for orphans?

The word يَتِيمٌ 'yateem' is derived from 'yeh', 'teh', 'meem' which is yateem meaning, the one who is unique and without equal (*yakta aur bemisaal*). One who has no equal is termed yateem. Thus the word 'durre yateem' means 'matchless pearl'. Another cannot be found in the universe. So 'alam yajidka yateeman' will mean:

'I created everything but I made you matchless and unique'.

Nothing can match your beauty, character, grandeur or status. Khwaja Sahib coming from this lineage was also a 'matchless pearl'. Khwaja Abu Ishaq Shami was first called Chishti because a glow like the time of Chasht could be seen over his *Khanqah*. The time of *Chaast* is symbolic of the beautiful face of the Holy Prophet Muhammad ﷺ<sup>20</sup> which glows like the morning light. The time of *chaast* is when a pleasing glow is seen neither dim nor uncomfortable. Khwaja Sahib ﷺ was physically present in the world when the Mongol invasions of Genghis Khan occurred. Sijistan was invaded so their family moved to Khurasan.

## Spiritual Awakening

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<sup>20</sup> Shah Abd al-Aziz Of Delhi ﷺ expounds the meaning beautifully in his *Tafsir Azizia*. Allah ﷻ said regarding *wad Duha*,

I swear by your beautiful face which glows like the morning light My beloved and I swear by your beautiful locks of hair which, when it covers your radiant face is as if night has fallen that I have not forsaken you

A *Madjzoub*<sup>21</sup> saint, Hazrath Ibrahim Qandoozi ﷺ paid Khwaja Sahib a visit at his orchard. Khwaja Sahib laid out a sheet for him to sit on and offered him a few grapes from the garden. The saint ate some grapes, and then took out a piece of bread from his sack and chewed on it. He then took out the chewed bread from his mouth and placed it in Khwaja Sahib's mouth, which served a means of awakening the *Wilaya* within him, since he was a born *wali*. An instant transformation occurred, in keeping with the Sunnah<sup>22</sup> of the Holy Prophet ﷺ.

It is stated in *at-Tabarani*<sup>23</sup>, that a slave girl, who was not very modest, asked the Holy Prophet ﷺ for some food whilst he was eating and he offered her some of the food in his plate.

She refused to accept it saying, "I want the food in your mouth." He took some food out of his mouth and as soon as she ate it she was transformed into the most modest woman in Madinah.

The saints of Allah ﷻ also practice the internal, spiritual Sunnah of the Holy Prophet ﷺ. On eating the bread from Hazrath Ibrahim Qandoozi ﷺ Khwaja Sahib ﷺ penetrated the thin line separating the material world from the unseen: the inner organs of perception opened and so did his universe expand. The veil of worldly imagination was lifted from his mind and he found himself in quite a strange world radiating with divine manifestation. The intellectual proof of Islam is found among the *Ulama* or scholars whilst the personification of 'surrender to the Will of Allah ﷻ' or the visible proof are the *Awliya*. The truth of the Holy Prophet ﷺ's integrity is manifested through these *Awliya*.

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21 *Madjzoub*: One under the influence of Divine attraction (*jadhba*). The power of this attraction brings about spiritual intoxication (*sukr*) and indifference to all that is other than Allah. In being drawn towards Allah the *Madjzoub* experiences excessive ecstasy.

22 *Ash Shifa*: Qadi Iyad ibn Musa al-Yashubi: translated by Aisha Abdurahman Bewley: Madinah Press, Granada, Spain. Page 179/180

23 Abu al-Qasim Sulaiman ibn Ahmad ibn Al-Tabarani born 260 AH (821 CE) and lived, according to the sources, until 360 AH (918 CE). He narrated numerous *ahadeeth*. Amongst his students Ahmad bin 'Amr bin 'Abdul-Khaliq Al-Basri or Abu Bakr Al-Bazzar.

With this expanded view of the universe, Khwaja Sahib ﷺ went to his mother and with her permission left to acquire more knowledge of Islam (*ilme deen*). Distributing all his worldly belongings to the poor, he went to *Bukhara* and *Samarqand* to join the famous Nizamia Universities there for his theological education. He studied under Hazrath Hussamuddin Bukhari ﷺ and other great scholars. He completed his academic courses brilliantly in 9 years (552 AH to 561 AH). Sayed Hashim Fatehpuri ﷺ narrates that he personally saw at the Library of Asfia<sup>24</sup> a *muhaddith* noting in his book that Khwaja Sahib ﷺ taught Hadith in Madinah, the Illumined, for three years.

Adorned with the external knowledge of Islam (*ilme zaahir*) he felt an urge to acquire recognition of his Creator (*ilme baatin*) and thus he sought a Spiritual Guide. The Spiritual Guide is the inheritor of The Holy Prophet ﷺ in his inner Spiritual Condition, in their outward behavior and in their roles as guides and protectors within their communities. Their Spiritual Hearts (*qalb*)<sup>25</sup> are capable of receiving light and love from Allah ﷻ and radiating it to those that are in their attendance. A person may acquire any amount of external knowledge (*ilm*) but he cannot reach reality (*haqiqah*)<sup>26</sup> until he connects himself to a *Silsila* <sup>27</sup> via a physical present Guide of the *Silsila*, who has the powerful transference or overflow from the Great Heart (*qalb*) of the Holy Prophet ﷺ down the unbroken chain of recipients.

He became a disciple, in Baghdad in 562 AH, of Hazrath Khwaja Uthman Harooni ﷺ a great Sufi of his time from a place called *Harwan* or *Haroon* at Nishapur, a city in the present day Razavi Khorasan

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<sup>24</sup> State Central Library established in 1891 by Nawab Imad-ul-Mulk Initially known as Asfia library, State Central Library is located nearby Begum Bazar in Hyderabad India.

<sup>25</sup> Holy Qur'aan Sura *al-Anaam* 6 Verse 122

<sup>26</sup> The power to connect to Allah.

<sup>27</sup> *Silsila* The Spiritual Chain of each Sufi Order descends from the Holy Prophet ﷺ down to the present Spiritual Guide.

Province in north-eastern Iran. This was a year after the passing into the Realm of Divine Beauty of Hazrath Abd al-Qadir Jilani ؒ. Khwaja Sahib undertook a journey to *Harwan* with his Shaykh and stayed in his service for 20 years. The *Siyar al-Auliya*, written by Muhammad ibn Mubarak Kirmani ؒ, is the most authoritative source on the lives of the Chishti Sufis. They traveled to Makkah, Madinah, Iraq, Syria, Samarqand, Afghanistan, etc. meeting many great saints. While they were in Makkah in 562 AH, Hazrath Khwaja Uthman Haruni ؒ took Hazrath Khwaja Muinuddin Chishti ؒ to the Holy Kaaba and prayed for him at the Hatim, semi-circular wall opposite, but unconnected to, the north-west wall of the Kaaba. A voice was heard declaring:

"We have accepted Muinuddin as one of our beloved devotees."

In Madinah the Illuminated, while at the Holy Court of the Holy Prophet ﷺ, Hazrath Khwaja Uthman Haruni ؒ instructed Hazrath Khwaja Muinuddin Chishti ؒ to offer his homage and salutations respectfully. In doing so, a voice was heard saying:

*"Wa Alaikum us-Salaam Ya Qutb ul-Mashaa'ikh-e-bahr-o-bar*  
(Peace be upon you also, O, the Head of the Pious of the earth and the sea)."

On hearing this, his *Pir-o-Murshid* said to him:

"Now indeed you have reached perfection."

In Sufism, a Qutb or Kutb is the perfect human being, *al-insān al-kāmil*, who leads the saintly hierarchy. The *Qutb* is the Sufi spiritual leader that has a Divine connection with God and passes knowledge on which makes him central to (or the axis of) Sufism. Thus Khwaja Sahib ؒ is *Ata-e-Rasul* (Gift of the Holy Messenger ﷺ).

### **Khalifah of the Chishti Order**

After full 20 years hard training in the Science of Spirituality (*Tasawwuf*) under this great Spiritual Guide, at the age of 46, in the

year 582 AH at Baghdad, Hazrath Khwaja Muinuddin ﷺ was awarded *Khilafat*<sup>28</sup> in the Chishtia Silsila. His Murshid, after advising him, handed over his Sacred Staff (*Asa Mubarak*), wooden sandals and prayer mat (*Musallah*) to Hazrath Khwaja Muinuddin ﷺ saying that those *Tabbarukaat* have come down from Holy Prophet ﷺ in succession. The association with his Spiritual Guide (*Suhbat*)<sup>29</sup> had now prepared him for his mission. This fire of love and *nur* for insight is passed down the Spiritual Chain. Heart connection is required to acquire it.

Once when he visited Madinah alone a voice was heard from the *Rauda*:

Call Muinuddin ﷺ to me!

When they summoned Muinuddin ﷺ, many with the name responded. But the voice said:

Call Muinuddin Chishti ﷺ to me!

The Holy Prophet ﷺ said:

"O Muinuddin, you are the Helper of Our Religion. We put India under your charge where darkness prevails." Go to Ajmer. With your presence the darkness will disappear and Islam shall shine. God will help you."

Khwaja Muinuddin was much pleased with being given an assignment by the Beloved of Allah ﷺ but wondered about the geographical position of Ajmer. He was again blessed with a vision of the Holy Prophet ﷺ and shown a map with the exact position of Ajmer with its surrounding hills and fort. Resuming his journey through Hamadan, Tabrez, Isfahan, Khirqan, Astrabad, and Herat, meeting notable saints in his way he reached Sabzawar in Afghanistan where he converted the governor of the place, Yadgar Muhammad who was cruel and haughty

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28 *Khilafat* : An official Award of Commission, on spiritual perfection, to guide others.

29 *Suhba*: The Spiritual Companionship between guide and disciple. It is the pouring of love of Allah into the *Murids* heart whilst increasing the hearts capacity to absorb.



and was a *Shia* by faith, who did not recognize and respect the first three Caliphs of Islam, neither had any respect for Sufis nor for any holy saints. One look of grace from Khwaja Sahib ﷺ caused Yadgar Muhammad to repent. He distributed his wealth among the poor and needy, divorced his many wives, freed all his slaves and renouncing the world, became one of the ardent devotees of Hazrath Khwaja Muinuddin Chishti. (*Tazkarat ul-Aulia*). Before entering India in 587 A.H., he healed the suffering humanity throughout his journey, visiting Balkh and Ghazi as well. He proceeded to Delhi via Fort Shadman, Multan, Lahore and Samana.

### At the Holy Court of Data Ganj Baksh ﷺ

At Lahore Khwaja Sahib stayed for forty days at the shrine of Hazrath Makhdum Sayyid Ali Hujwari ﷺ, a descendant of the Holy Prophet ﷺ who is popularly known as Data Ganj Baksh ﷺ. Hazrath Sayyid Ali Hujwari ﷺ is a *wali* of such a high status that it is stated that Shaykh Abd al-Qadir Jilani ﷺ said, when he was once mentioned in his gathering:

“I, Abd al-Qadir, would have taken him as my Spiritual Guide if I was born in his time.”

Khwaja Sahib, who had reached such a high spiritual status, had such respect for Data Sahib that he spent forty days at the feet of data Sahib. Before leaving Lahore he offered the following couplet in appreciation of Ali Hujwari ﷺ's status:

گنج بخش فیض عالم مظهر نور خدا  
ناقصاں را پیر کامل کاملان را رہنما

**Ganje Bakshe, faiz e aalam, Mazhare nure Khuda**

**Nakisara Pir kamil, kamilara rahnuma**

He awards Spiritual Charge to the world and reflects Allah's radiance

A perfect leader for the lifeless and a Super charge for the perfectly charged

This couplet has made him famous forever as '*Data Ganj Baksh*. In what high esteem must adherents of the Chishti Spiritual Order hold this Mazaar of Data Sahib where the Sovereign of the Chishti Order, Khwaja Sahib spent forty days? Hazrath Baba Fariduddin Ganje Shakar ﷺ used to sweep the floor of the Mazaar of *Data Sahib* with his beard. Khwaja Nizamuddin Aulia ﷺ reports that I saw the Holy Prophet ﷺ entering the Mazaar of my Shaykh, Hazrath Baba Fariduddin Ganje Shakar ﷺ and he, the Holy Prophet ﷺ exclaimed:

**Man dakhala hazihi baaba faqat amina**

Whosoever enters through this door will enter paradise

Therefore this door is called "The Door to Paradise" or *Behisti Darwaza*. How great must the status of Baba Farid Ganje Shakar ﷺ be?

He then proceeded to Ajmer.

### **The Khalifat-Allah actualized**

The Hindu ruler, Prithvi Raj challenged Khwaja Muinuddin ﷺ, unsuccessfully, on many occasions. The ruler sent a Hindu Priest, Shadi Dev or Ram Deo to persuade Khwaja Saheb to leave the area and not to use the water of the Anasagar Lake for ablution, since it was a Hindu Holy lake. Khwaja Sahib requested that he be allowed to fill one water bag. Permission was granted and on Khwaja Sahib's orders, Khwaja Qutbuddin went to fill the water bag. The entire lake disappeared into the water-skin bag. Shaadi Ram was awestruck by the magnetic and miraculous personality of Khwaja Sahib. He hesitantly protested and Khwaja Sahib told him:

'O! Shaadi. I can see the light of Islam on your forehead.

Testify that 'None is worthy of worship except the One True God'.

He at once accepted Islam and was named Saadi. This created a stir amongst the Hindus. Thousands now accepted Islam. The Hindu ruler now sent his greatest magician, Ajaipal, to challenge Khwaja Sahib.

After failing in many attacks on Khwaja Sahib he finally flew into the air on a deerskin and asked Khwaja Sahib to better this feat. Khwaja Sahib ordered his wooden sandals to fly up into the air and beat the head of Ajaipal and bring him down. We may think that these are fictitious stories. No! This is Islam and this is man acting in his capacity as *Khalifat-Allah*<sup>i</sup> actualised. . The goal of Islam is not to grope in the dark. The Holy Qur'aan describes the function of man in 45<sup>th</sup> Sura, *al-Jaathia*, Verse 13

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ

Allah ﷻ has made subservient to you whatever is in the heavens and the earth

If the goal is to imbue ourselves with Divine Attributes- to become *Khalifat-Allah* actualized then the natural function is interference. This interference by man is possible on the lower level of physical science and at the higher level of spiritual science or spirituality. The *Khalifat-Allah* as one totally submitted to Allah ﷻ can do greater wonders than the physical scientist.

Love to all and Malice to none, along with Service to humanity was the foundation stone laid by Khwaja Muinuddin Chishti رحمته الله for the successful spread of Islam in India. Representatives of Chishtia Order are working up to the present day on the same line. Khwaja Sahib used great wisdom in presenting Islam to the people of India. He Islamised prevalent activities, in keeping with their culture, and presented other 'enjoyable' activities to them, especially designed to attract them to Islam. Although music and singing popularly known as 'Sama' is not new to Sufis wherever they are, *Sultan ul-Hind*, Gharib Nawaaz Khwaja Muinuddin Chishti specially arranged and patronized these concerts to capture and mould the heart of his audience for accepting the Divine Message gracefully. Thousands of Muslims and non-Muslims listen to it in rapt attention wherever these Sufi functions are held by the

representatives of Chishtia Order and derive spiritual benefits. It is through these methods that the Sufis, slowly and patiently, awaken the Spiritual Heart, to love Allah ﷻ and Rasulullah ﷺ, resulting in those astray coming to the straight path. A Chishti is attracted by *sama*. Chishti's want to become dust (*khaak*) and heart-torn (*sina chaak*) leading to Rasule Paak. Khwaja Sahib ﷺ said:

Through Sufi music one attains double union because, on account of it, the heart dwells in the purity of love, the head in contemplation, the soul in union, the body in service, the eyes in sight and the ears begin to hear the voice of the Friend.

### Passing into the Realm of Divine Beauty

Khwaja Saheb passed into the realm of Divine Beauty on the 6 Rajab 633 AH/1233 AD at the age of 97. On his passing he had the unique honour of knowing that 9.9 million had accepted Islam in India due to his efforts.

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i The God given innate ability to man to imbue himself with Divine Attributes