

Shaykh Ahmed Sirhindi

MUJADDID ALF-I-THANI

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SHAYKH AHMED SIRHINDI MUJADDID ALF-I-THANI

(Life, Thoughts and Services)

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***Main Entrance of the Holy Shrine (Roza Sharif)
of Hazrat Mujaddid Alf-I-Thani
(Sirhind, Punjab, Bharat)***

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FOREWORD

This book was written as a research paper in Urdu 45 years ago from today. It was published in monthly "MA'ARIF" (Azamgarh, UP India) from June 1961 to February 1962 in nine installments. The original paper was published in a book form by Idara-i-Mas'udiyya, Karachi in 1995. Prior to this an elaborated dissertation entitled "SIRAT-I-MUJADDID ALF-I-THANI" consisting of 476 pages was published in 1976 by Madina Publishing Company, Karachi (revised edition published by Imam Rabbani Foundation, Karachi in 2005). The writer had been writing continuously from 1960 to 1970 on Hadrat Mujaddid Alf-i-Thani beside other topics. The writer has been in contact with scholars and researchers who were doing research work on Mujaddid Alf-i-Thani in Pakistan and abroad but from 1970 till 1994 been working on Mawlana Ahmed Raza Khan Bareilvi (d.1340/1921) and during this period contact was broken with foreign scholars and researchers doing research work on Hadrat Mujaddid Alf-i-Thani (d. 1034/1624). Surely much work must have been done during this long span of 35 years. In Pakistan a Centre Imam Rabbani Foundation International, Karachi has been established in Karachi in 2002 by Mawlana Jawaid Iqbal Mazhari. The Imam Rabbani Foundation published a voluminous Encyclopaedia *Jahan-i-Imam-i-Rabbani Mujaddid Alf-i-Thani* in 2005 in 7 volumes. The remaining 5 volumes will be published upto 2007 Insha Allah. It is hoped that under the supervision of this Centre the research work will progress and details of the work done in the different parts of the world will be brought in lime light. Another book in Arabic by Dr. Mufti Muhammad Mukarram Ahmed "Al-Shaykh Ahmed Sirhindi etc" will be published by Darul Uloom Sultania, Jehlum (Pakistan) in 2006. The Persian version of this book translated by Muhammad Zubair Majaddidi is also in process, and will be published in 2007 Insha Allah.

Hadrat Mujaddid Alf-i-Thani is amongst those versatile scholars of Islamic world whose thoughts have influenced and inspired the Islamic world. His thoughts contain solution to the problems of modern era. Probably this is why the great scholar of the Jahangir's era Allama Abdul Hakim Sialkoti who is among the forefathers of Mufti Dia-al-Din Qadri Madani declared Hadrat Mujaddid as Mujaddid of the second millennium (Hijri). For the first time he addressed him as "Mujaddid al-Alaf al-Thani" and the Islamic world accepted it. His name is" Ahmed "but he became famous as "Mujaddid Alf-i-Thani. In a Hadith a reference towards him is found. Hadrat Jalal-al-Din Suyuti narrated this Hadith in *JAM'AL- JAWAMI* Translation of which is as under:

"In my Umma there would be a person who would be called "SILAH" (Tie) with whose recommendation so many persons will be entered in paradise." (Zubda al-Maqamat, Lahore 1407, p 258).

Hadrat Mujaddid Alf-i-Thani advised his family members to celebrate and prepare variety of food items due to this dream and in gratitude he said;

"All praise be to Allah who made me Silah (Tie/Bridge) between two rivers" (Zubda-al-Maqamat p. 258).

The meaning of Silah is also a patch and a patch unites two pieces). From these facts and words it can be understood that only he has been referred to in the Hadith given above.

His thinking and thoughts have the approval of different Schools of thoughts. So research on his life and thoughts can become a source of unity among Muslim Umma --- No doubt he is "Silah". One who joints the broken pieces --- One who brings together the scattered umma). The history of Muslim Umma cannot be completed without mentioning him, he has deep influence and impression over the Muslim Umma. As Dr. Muhammad Iqbal said "Naqshbandia order is dynamic (Mahmud Nizami: Malfuzat, Lahore, p.122) and Mawlana Abdul Rahman Jami said "All Lions of the world are attached with this Order". (Rawd al-Azhar fi Zikr al-Akhyar, Delhi, 1344 A.H.)

At international level work on very fast pace is being done to take out the life and deprive the Umma from its soul. At present it is the dire need to establish and patch up our relations with our far and near past and with saints and savants of Umma.---- Among these Virtuous and pious leaders of Umma, the personality of Hadrat Mujaddid Alf-i-Thani is a beacon light. When his mentor (Murshid and Spiritual guide) Hadrat Khawaja Baqi Bi'llah (d1012/1703) was leaving for India from Afghanistan, his mentor Khawaja Amkangi had made this prophecy to him;

"In India a pious person will be attached to your order, from whom the world will be illuminated and get guiding light." (Zubda-al-Maqamat (Persian) p.141).

No doubt this prophecy was about Hadrat Mujddid Alf-i-Thani ---- Dr. Muhammad Iqbal, years ago had visualized the worldwide influence of Hadrat Mujaddid alf-i-Thani. At one place he writes about Naqshbandia Mujaddidia order:

"Today also in Punjab, Afghanistan and Asian, Russia it is a living reality" (Malfuzat, Lahore, p.134).

This was said in the past but now too the Naqshbandia order is a living reality and dynamic force in the entire world. During last century much research work has been done in Asia, Europe and America etc., on the life and thoughts of Hadrat Mujaddid Alf-i-Thani.

Anyhow research on thoughts and theories of Hadrat Mujaddid Alf-i-Thani specially on "Maktubat Sharif" needs to be done from different angles. This is a treasure of knowledge and wisdom. --- At this juncture his personality can serve as a "Silah" (patch) between different schools of thoughts. If one wants to learn the secret of bringing revolution through reformation and preaching one can learn from him by closely treading upon his footsteps. --- His movement equally impressed the Ulema and Mushaikhs, King and Minister, Rich and the Poor; --- His method of preaching was very prudential, states --- manly and devoutly. An ailing nation needs such Savant and Saint. --- Today under his leadership we can dispel disturbances and troubles from our homes, streets, bazaars, mosques and khanqahs and can create an atmosphere of peace and love. And thus can pave the way for international unity and solidarity. --- As Dr. Muhammad Iqbal said:

"The salvation of present age Muslims lies in the revival of the lives of these amazing people. I think that the real reason of the downfall of Muslim is abandoning good opinion about these people" {Letter dated October 1904}.

In the end I express my deep thanks to Qazi Abdul Manan Naqshbandi for translating the book willingly and wholeheartedly. I am also thankful to Dr. Safiuddin Siddiqi, Dr. Ali Sarfaraz Masudi for the revision of the translation and choudry Rahmat Ali Naqshbandi, Mr. Farooque Yousuf Zai for re-composing and re-setting of the manusecript. I am also indelited to Prof. Dr. Arthur Bueheler (Victoria University, Newzealand) for editing the annotations and Mawlana Jawaid Iqbal Mazhari for publishing the book. May Almighty Allah bestow them all His abundant blessings Amen!

Muhammad Mas'ud Ahmed
Karachi (Sindh)
Islamic Republic of Pakistan
5th June 2006



**Holy Shrine of Hadrat Mujaddid Alfi-Thani
(Sirhind, Punjab, Bharat)**

(1)

As Abul Kalam Azad said (d.1958):

"Hadrat Mujaddid is among those (Spiritual Leaders) Nobles of Umma who are held in high esteem and reverence due to good faith but their real achievements of life are concealed".¹

Azad has expressed repentance and sorrow over the concealment of the life achievements of Hadrat Mujaddid (HE 1034 / CE 1624) but infact his entire life is a marvelous great achievement. Syed Sulayman Nadvi (d.1953) wrote in the "Lectures of Madras"; "The very better philosophy, the very best education, very best guidance cannot come to life and cannot succeed unless someone bears it and acts upon it and becomes the centre of our love and affection."² "Dr. Iqbal says about such a personality; "The efficacy of his burning soul is such that even the garden's clay becomes sparkling (i.e. The Umma becomes rejuvenated and revolutionized.)"

In India, such a personality was of Shaykh Ahmed Sirhindi Hadrat Majaddid Alf-i-Thani who was bearer of Uloom-i-Nabuwat and embodiment of Sunna al-Nabai. From his spiritual guidance the Din which had almost extinguished again revived and the gloomy atmosphere of doubts and heresy of evil practices were eliminated and the Divine Light illuminated again. In coming lines glimpse of such light will be shown.

The Family Lineage of Hadrat Mujaddid Alf-i-Thani

Khalifah (The spiritual successor) of Hadrat Mujaddid Alf-i-Thani, Khawaja Muhammad Hashim Kashmi has written his genealogical Table in Zubda al-Maqamat (1037/1627) as under:

Shaykh Ahmad bin Shaykh 'Abd al-Ahad bin Shaykh Zain al-Abedin bin Shaykh Abdal-Hayye bin Shaykh Habib Allah bin Shaykh Imam Rafi al-Din bin Shaykh Naseer al-Din bin Shaykh Sulayman bin Shaykh Yousuf bin Shaykh Ishaque bin Shaykh 'Abd Allah bin Shaykh Shu'ayb bin Shaykh Ahmed bin Shaykh Yousuf bin Shaykh Shahabal Din Farrukh Shah Kabuli bin Shaykh Nasir al Din bin Sheykh Mahmood bin Shaykh Sulayman bin Shaykh Mas'ud bin Shaykh 'Abd Allah (Wa'iz Al Asghar) bin Shaykh 'Abd Allah (Wa'iz al-Akbar) bin Shaykh Abu Al Fateh bin Shaykh Ishaque bin Shaykh Ibrahim bin Shaykh Nasir bin Hadrat 'Abd Allah bin 'Umer bin Al-Khattib (May Allah be pleased with them all).³

Shah Muhammad Fadal Allah (d.1241 HE) writes in 'Umda al Maqamat 1233 HE) that:

"The fourteenth forefather of Hadrat Mujaddid, Shaykh Sultan Shahab al-Din known as Farrukh Shah Kabuli was King of Kabul. Many times he invaded India, did Jihad with Kufars (infidels) rooted out idols and disseminated Islam. Many times he returned victorious along with great riches. At last he abandoned the Kingdom and adopted "Faqr" (Saintliness) and attached to the Chishtyya Order and settled in the hilly track of Kabul. He benefited the masses with his spiritual favours and blessings and died there, Shaykh Diya'al-Hazq constructed Khanqa (Shrine) and Mosque here. This place is now famous with the name of Darra-i-Farrukh Shah".⁴

"The fifth forefather of Hadrat Mujaddid Shaykh Imam Rafi al Din was disciple and Khalifah (Spiritual Successor) of Hadrat Jalal-al-Din Bukhari. He came to India along with his Murshid (Spiritual Guide). When these Saints reached village Sara'is , which is five to six leagues from Sirhand, its residents requested Syed Jalal-al-Din Bukhari that when he reaches Delhi he may inform Sultan Feroz Shah that the way is full of danger for those who travel from Sara'is to Samana because the jungle is full of beats. So a city maybe colonized between the two villages so that those who had to go to Samana for depositing yearly land revenue may not face any difficulty.

When Hadrat Jalal-al-Din Bukhari reached Delhi, he recommended the request of the residents of Sar'ais to Sultan Feroz Shah.

The Sultan ordered Khawaja Fateh Allah, elder brother of Sheikh Imam Rafi'al -Din to colonize a city at that place, hence he along with two thousand horse riders reached here and started the construction of fort but a strange happening occurred. As much fort use to be built in the day next morning it was found demolished. When Hadrat Jalal al-din Bukhari learned about this happening he write to Imam Rafi'al Din at Sunam to go and lay the foundation of the fort and settle in the city, therefore, he built the fort and settled there. This fort was originally situated away from the present city but due to increase in population it is now within the city. This city was called Sahrand which means Den (lair of lion). Due to passage of time the Sahrand has become Sirhind or Sarhand. Hadrat Mujaddid Ali-i-Thani was born in this city".⁵

The father of Hadrat Mujaddid, Shaykh 'Abd al Ahad (d.1598/1007) was a great saint of his time. During the course of his studies he reached Shaykh 'Abd al Qudus Gangohi (d.1537/944) in search of Spiritual Guide and benefited from him. The Shaykh advised him to complete his education. So after completion of his education he returned back but the Shaykh had died. Therefore his son Shaykh Rukn al-Din (d.1575/983) spiritually trained him and conferred on him Kharqa-i-Khalafat (vicegerency) of Qadriya and Chishtiya Orders and along-with it a permission letter was also awarded (969 HE). As Prof. Farman Ali said:

"Shaykh 'Abd al Ahad had expertise in all branches of knowledge. He used to teach students all books M'aqul (Rational Sciences) and Manqul (Traditional Sciences). He had great accuracy and mastery over Islamic law and Islamic jurisprudence. Simultaneously he used to impart spiritual knowledge to those who sought Allah (God)".⁶

Birth of Hadrat Mujaddid Alf-i-Thani

Hadrat Mujaddid Alf-i-Thani was born on 971/1564 at Sirhind. Khawajah Muhammad Hashim Kashmi writes:

This celebrated Saint like his great Spiritual Guide (Hadrat Baqi Bi'llah) was born in 971 HE. Sirhindi also confirmed this with a rough evaluation. I inquired from his aged relatives and they also confirmed the same year. The year of his birth can be deducted according to the Science of Reckoning from the word "Khashi". He was born in Sirhind".⁷

Dr. Inayat Allah has also written this very year of his birth in the Encyclopedia of Islam. He writes:

"He was born in Sirhind (Patyala State, East Punjab) in 971/1564."⁸

Mr. C.A. Storey has also written this very year of his birth.

"Imam Rabbani, Mahboob-i-Subhani, Hadrat Mujaddid Alf-i-Thani was born in Sarhind in 971/1563-64"⁹

Education

Hadrat Mujaddid memorized the Holy Quran. Thereafter he acquired education in the fields of traditional and Rational sciences ("Ma'qul and Manqul") from his great father Shaykh 'Abd al Ahad. Khawaja Muhammad Hashim Kishmi and other biographers have written that Hadrat Mujaddid had memorized the Holy Quran in his early age but from the letter of Hadrat Mjuaddid it appears that this honour of memorizing the Holy Quran was obtained during the period of his imprisonment in the Fort of Gawalior (1028/1619 to 1029/1620). Hadrat Mujaddid wrote to his sons Khawjah Muhammad Sa'eed (d.1071/1660) and Khawaja Muhammad Ma'sum (d.1079/1668).

The other thing is that I have completed the Holy Quran till Surah 'Ankabut'. When I return from this Assembly (Royal Court) I become busy in Taraviah. The honour of memorizing the Holy Quran was obtained in these disturbed conditions which has become a source of peace and tranquility. (Al-HamduliAllah). All praise be to Allah in the beginning and end".¹⁰

According to Khawaja Muhammad Hashim Kishmi;

After memorizing the Holy Quran he started receiving education from his great father and acquired most of the education from him. He also received education from other learned teachers and scholars of that time. The completion certificate of Hadith was obtained from Hadrat Shaykh Ya'qub Kashmiri. In these days a pious and learned personality was of Hadrat Qadi Bahlul Badakhshani. He took lessons of the following books and obtained completion certificate from him.

Tafsir Basit of Imam Wahidi, Tafsir Wasit, Asbab-al-Nuzul, Tafsir of Qadi Baydawi and other books such as Minhaj-al-Wasul, Al-ghayat al-Quswa etc. and Sahih of Imam Bukhari and other compilations such as Thalathiyat, Adab al-Mufrad, Af'al al-'ibad and History etc. Mishkawt al-Masabih, Shama'il Tirmizi, Jami'Saghir of Suyuti and Qasidah Burdah etc.

Mawlana Kamal Kashmiri taught 'Azadi' In short every branch of knowledge and skill was acquired from its famous and authoritative teachers."¹¹

Journey to Akbarabad (Agra)

After completion of his education he went to Akbarabad and started teaching. Scholars of his time also attended his lectures. At that time Akbar (d.1014/1605) was king of India and Akbarabad being the capital was centre of learning. During this period he developed friendly relations with Abu al-Fadl (d.1011/1602) and his brother Faydi (d.1004/ 1595). Both these brothers used to pay great respect to him. Khawaja Muhammad Hashim Kishmi says that a pupil of Abu al-Fadl told him that his venerable teacher was writing a letter to some friend. During the course of writing when a reference was made to your Shaykh, he wrote many honorific appellations in his praise. Hadrat Mujaddid often used to visit both these brothers. Once he visited Faydi who was busy in writing his un-dotted Tafsir Sawati'al-Ilham (1003 HE). Unexpectedly when he learnt about his arrival he said:

"Welcome! You came at the right moment. I am stuck up at a place. For Tawil and Tafsir (Quranic exegesis and interpretation) I am unable to find undotted words. I have worked very hard but an agreeable and pleasant passage could not be written."¹²

Hadrat Mujaddid at once, with great eloquence, off handed wrote a page in an undotted words. Seeing it Faydi became surprised.¹³

The relations of Hadrat Mujaddid with Abu-al-Fadl were not based on flattery, instead it was with a keen sense of honour. This can be judged from an incidence. One day he went to see Abu al-Fadl. Perchance Abu al-Fadl started praising philosophers. In refutation of philosophers Hadrat Mujaddid quoted Imam Ghazali (d.505/1111). At this Abu al-Fadi said "Ghazali said absurd."¹⁴

How could Hadrat Mujaddid tolerate such insulting remarks? Hence what transpired thereafter was narrated by a pupil of Abu al Fadl to Khawaja Hashim Kashmiri thus:-

"After hearing these words your Shaykh became wrathful. He stood up and while he was standing up said, " If you have a taste for the company of the scholars, you should refrain from making such insulting remarks " and then he left and did not come to visit him for few days until Abu al-Fadl through a messenger sought forgiveness and invited him.¹⁵

Nikah (Marriage)

When Hadrat Mujaddid spent a long time at Akbarabad, his father Hadrat 'Abd al-Ahad, impatiently came to Akbarabad to take him along. En-route to Sirhind when they reached Thanisar, Shaykh Sultan, a pious rich chief of the city who was at that time a trusted favourite of Akbar, wished to marry his daughter with Hadrat Mujaddid. Shaykh 'Abd al-Ahad accepted and Nikah of Hadrat Mujaddid was performed. Thereafter, he along with his father came to Sirhind.¹⁶

Bay'a

In the beginning Hadrat Mujaddid attained spiritual Favour from his great father. He bestowed on him Kharqa-i-Khilafat (Vicegerency) of Chishtiya Order. Hadrat Mujaddid himself wrote:

I got Nisbat-i-Fardiyyat (Spiritual Affinity of Singleness) from my father who obtained it from Shaykh Kamal Kaithali (d.981/1573) who had Jazba-i-Qawi (strong absorption) and was famous for Khawariq (Miracles). Besides I got Tawfiq (Divine help) of Ibadat-i-Nafila (Supererogatory prayer) specially Namaz-i-Nafila (Supere-rogatory prayers) from my father who got this from Shaykh 'Abd al-Quddus (d.944/ 1537) a saint of Chishtiyya Order.¹⁷

Shaykh Kamal Kaithali had bestowed his Khas Tawajuh (Special favour) on Hadrat Mujaddid during his childhood and granted him Nisbat-e-Qadria. Later he awarded his Kharqa-Khilafat (Vicegerency) and permission too. Khawaja Muhammad Hashim Kishmi wrote the details of this happening as under:

"When he for the first time returned to Sirhind from Delhi after profiting from the company of Khawaja Muhammad Baqi Bi'llah then one day he absorbed in Muraqaba (Meditation) in the gathering of his Muridin (disciples). During Muraqba Shah Sikandar (d.11023/1614) grandson of Shaykh Kamal Kaithali came and put the Kharqa of the Shaykh on his shoulders. When Hadrat Mujaddid became free from Muraqba he put on it and went inside his house.

After some time he came out and said:

"After wearing the Kharqa of Hadrat Shah Kamal strange things happened!"¹⁸

Hadrat Mujaddid was awarded Kharq-i-Khilafat (Vicegerency) of Naqshbandia Order by Khawaja Muhammad Baqi Bi'llah. He narrates about these three Nisbats as under:

"I have got Nisbat with Hadrat Muhammad Rasul Allah from many (Agencies). Naqshbandiya Order from 21 agencies, Qadriyya Order from 25 agencies and the Chishtiyya Order from 27 agencies".¹⁹

Among these three Orders, Hadrat Mujaddid had special attachment with the Naqshbandia Order hence this Nisbat is being narrated in detail.

First Journey to Delhi

During the lifetime of his father Shaykh 'Abd al-Ahad, Hadrat Mujaddid mostly remained in Sirhind. Only for a short while he had gone to Akbarabad.

In 1007 HE his respectable father died then in 1008 HE he left with the intention to perform Nafli Haj (Supererogatory Hajj). During the course of his journey when he reached Delhi, his friend Mawlana Hasan Kashmiri urged and encouraged him to meet Khawaja Muhammad Baqi Bi'llah hence according to his suggestions he presented himself in his esteemed presence. Khawaja Baqi Bi'llah welcomed him with great affection and said;

"Although you intend to go on an auspicious journey but if possible please remain in the company of the Fuqra (i.e. in his company), not too long, only for a month or a week. There is no harm in it".²⁰

Hadrat Mujaddid remained in the company of Hadrat Khawaja Muhammad Baqi Bi'llah for two/three months and in this short period of time achieved so much which other seekers do not achieve in years. Hadrat Mujaddid, in the beginning had foreseen the same hence he told his khalifa Khawaja Muhammad Hashim Kishmi:

"The day I started taking lessons in Tariqat (Spiritual knowledge of Allah from my Hadrat Khawaja at once I was sure that soon Allah, only with His extreme Mercy, will take me to the utmost height (utmost perfection) of this path although when I evaluated my deeds and affairs I tried to negate this belief but could in agony often used to repeat this couplet:

"Oh! Beloved your light which has glittered on my heart surely in its glow I will find you".²¹

Hadrat Mujaddid described the Spiritual favour he gained from Hadrat Khawaja Baqi Bi'llah in the letter he wrote to Khawaja 'Obaid Allah (d.1074 HE) and Khawaja 'Abd Allah (d.1075 HE) --- the sons of Khawaja Baqi Bi'llah .

"I am deeply indebted to your venerable father from head to toe. I took lesson of 'Alif'Ba' (the alphabets) of this path from him and successfully attained all the stages from beginning to end under his Spiritual guidance, I attained the good fortune of "Safar Der Watan" as a reward for his service. Due to his kind attention in a short period of two and a half months he made access to this bearer of Nisbat-i-Naqshbandia and awarded (bestowed) "HUZUR-I-KHAS" of the great of Naqshbandia Order. During this short period, the (manifestations) Tajaliyyat, Zuhurat (happenings), Anwar (Brilliances), Alwan (colours), Bay Ranglniyan (Super colourfulness), Bay Kaifiyan (Super Ecstasy) were achieved, its explanations and details cannot be described."²²

Khawaja Muhammad Baqi Bi'llah in one of his letters states about the "Batni" (intrinsic) capability and suitability of Hadrat Mujaddid.

"Shaykh Ahmed is resident of Sirhind and is a very learned man I have spent a few days with him and have observed many astonishing things. It appears that in future he will become such a candle which will illuminate the world. AlHamduliAllah by watching his achievements in the spiritual world, I am sure of it. The brothers and relatives of the said Shaykh are all pious and belong to the class of "Ulema" (Religious scholars). I have met few of them they are one of the rare jems and possess extra ordinary qualities. The sons of the aforesaid Shaykh who are in their childhood are Asrar-i-Ilahi (secrets of Allah).

Such a chaste 'Family Tree' whom Allah Himself has grown and well grown".²³

In short Hadrat Mujaddid attained great advancements and elevations in the company of Khawaja Muhammad Baqi Bi'llah . There is no doubt that the credit of these advancements and elevations go to Mawlana Hasan Kashmiri. Hadrat Mujaddid writes to him in a letter:

"I find no words to thank you and (can never repay your kind favour am unable to return your kind favours. All these spiritual advancements and observation of Divinity are due to and the consequence of your reward and are attached to it. Whatever I have been bestowed was through you. I doubt that the same which I got might have been granted to anyone else too. Due to auspiciousness of your meeting I was awarded that much which no one else could have ever received!"²⁴

Khawaja Muhammad Baqi Bi'llah after spiritual training narrated few incidents which occurred prior to making him his disciple which throws some light on Hadrat Mujaddid's spiritual greatness. Khawaja Baqi Bi'llah said;

"When my Shaykh-i-Tariqat (Spiritual Guide) Khawaja Amkangi (d.1008/1599) ordered me to leave for India, I did not consider myself fit for this journey and by the way of humility hesitated. The Khawaja asked me to do "Istakhara" (prayer for dream serving augury). I did Istakhara and saw in a dream that a parrot was sitting on the branch of a tree. I thought that in case this parrot flies from the branch and sits on my hand then there would be some facility in this journey. Suddenly that parrot flew and sat on my hand. I put my saliva in his mouth and the parrot put sugar in my mouth."²⁵

The next day when I narrated it to Khawaja Amkangi, he said:

"A parrot is an Indian bird. In India a dear one will be attached with you who will illuminate the world and you too will be illuminated from him".²⁶

Hence Khawaja Muhammad Baqi Bi'llah left Kabul for Delhi via Lahore. During the course of journey he passed through Sirhind. The Khawaja narrated to Hadrat Mujaddid the incident that occurred in that city thus:

"When I reached your city Sirhind then I was shown in the "Alam-i-Waqi'a"(state or world of happening) that you have descended near a "Qutub" and I was informed about the appearance of the "Qutub". Hence, next day I went in search of recluses and hermits but could not found any one according to the description and nobody had the signs of "Qutbiyat". At last I thought that someone in future amongst the citizens of the city will be of this status.

"No sooner I saw you I found your appearance exactly according to the description and noted the signs of that ability also in you".²⁷

Khawaja Muhammad Baqi Bi'llah narrated another occurrence thus:

"I saw that a big candle was lighted. Before one's eyes its light began increasing. People were lighting thousands of candles from it, until that I reached near Sirhind and I found it. Desert and gates were illuminated with lamps. This indication was also towards you".²⁸

In short Hadrat Khawaja Baqi Bi'llah enriched Hadrat Mujaddid with favours and blessings and awarded him the Khirqa (Vicegerency) and permission of the Naqshbandia Order and bid farewell for Sirhind.

My goodness the traveller of the Holy Land had not yet reached the destination but he was rewarded during the course of his journey. A true carver can get everything. Whatever he desires he gets, rather he gets without asking. While returning from Delhi he said with great honour and pride:

"I am returning with hundred thousands of honour (Khil'at) and Spiritual victories (Futuh).²⁹

Eyes of peoples saw that the one who was going for Hajj returned from the way; probably returned unsuccessful. But who knows where wisdom light fell and completed its job.

Hadrat Mujaddid says:

"I know with confidence that after the blessed era of "Muhammad"(Allah's Grace and Peace be on him) this type of Suhbat, Tarbiyat and Irshad (Company, training and guidance to the path of righteousness) would not have come into being. I thank this Ni'ma (Divine blessing) that although I was not blessed with the Honour of the company of Muhammad (Allah's Grace and Peace be on him) I was not deprived of the good fortune of this company."³⁰

Second Journey

After returning to Sirhind from Delhi Hadrat Mujaddid again came to Delhi in the auspicious company of Khawaja Muhammad Baqi Bi'llah and for a long time he was blessed with his company. These meetings greatly enhanced mutual understanding, love and affection between both these Saints. Prince Dara Shikoh (d.1070/1659) has regarded this extreme affection and great mutual respect and regard as wonders of the time. The writers of "Mir'at al-'Alam" and "Mir'at-i-Jahan" have also recounted it as wonders. Khawaja Muhammad Hashim Kishmi writes;

"The regard and respect which was seen between these Pir and Murid (Spiritual Guide and disciple was not heard about anyone else. It is from the wonders of the time and those who are blessed with insight watch it and are struck with amazement."³¹

These are the views of that neophyte whom Hadrat Mujaddid himself summoned by writing a letter to Mir Muhammad Nu'man Burhanpuri (d.1058/1648).

"Send Khawaja Hashim so that he may remain in the company and learn certain disciplines and secrets of mystic knowledge. He appears to be a competent Young man. You have trained him and he is familiar with your disstate".³²

Khawaja Muhammad Hashim Kishmi remained in the service of Hadrat Mujaddid for two years. Mr. C.A. Storey writes;

In 1031HE/1621-2CE Muhammad Hashim Kishmi came and remained in the service of Shaykh Ahmed Sirhndi approx-imately for about years continuously.³³

Hence his views about Hadrat Mujaddid are reliable and authoritative. He narrates another incidence with reference to Mir Muhammad Nu'man (1058 HE/1648 CE).

"One day Hadrat (Hadrat Mujaddid) was sleeping on the wooden bed in the room. Hadrat Muhammad Baqi Bi'llah came to see Hadrat Mujaddid alone like other Darwesh. When he (Muhammad Baqi Bi'llah) reached at the door, the servant wished to inform Hadrat Mujaddid about the arrival but Hadrat Muhammad Baqi Bi'llah, strictly advised not to inform about the arrival and waited outside the Hujra of Hadrat Mujaddid till he woke up himself and inquired who was there outside. Hadrat Muhammad Baqi Bi'llah said with respect that "Faqir Muhammad Baqi". Hadrat Mujaddid hearing the voice stood up in haste from his wooden bed came out and with great humility and lowliness sat before him."³⁴

After staying for some period in Delhi Hadrat Mujaddid returned to Sirhand. This journey immensely enhanced his spiritual advancement. Back in Sirhind he started the system of Bait and Irshad and the seekers of Allah started becoming devoted disciples of Hadrat Mujaddid and his own Murshid Hadrat Muhammad Baqi Bi'llah instructed his own disciples to turn towards him. From this the spiritual greatness of Hadrat Mujaddid can be imagined. He himself writes:

"Our Hadrat Khawaja remained busy in the training of Taliban-i-Tariqat (Seekers of the path of Tasawwuf) until the time my training was not completed to the highest level but when he was free from my training it was noted that he gave up all the responsibilities of Mashkhat (spiritual leadership) and handed over to me the training of the Taliban-i-Tariqat and said, "I brought this seed from Bukhara and Samargand and sowed it in the Holy land of India"."³⁵

This statement of Hadrat Mujaddid is also confirmed from a letter of Khawaja Baqi Bi'llah which he sent to him. He writes

"Syed Amir Saleh Neshawpuri showed his desire (to become a disciple) but it was not the call of the time. I thought it against Islamic spirit to waste his time hence he has been directed to you. Insha-Allah he will be benefited according to his capability and full concentration and special favour and kindness will be shown to him."³⁶

After staying in Delhi for some period Hadrat Mujaddid returned to Sirhind.

Third Journey

Hadrat Mujaddid travelled to Delhi third time between 1011/1602 and 1012/1603 during the last days of Khawaja Baq Bi Allah. This time his Murshid summoned both his infant sons Khawaja Muhammad 'Ubaid Allah (b.1010/1601) and Khawaja 'Abd Allah (b.1010/1601) and asked him to exercise his Tawajuh (spiritual attention) on them and their both mothers in absentia. Detailed account of this event is mentioned in the letter addressed to both these sons of his Murshid by Hadrat Mujaddid. He writes;

"I had the honour of paying my respects at the esteemed residence of Hadrat (Baqi Bi'llah) thrice. Last time when I had the privilege of seeing him, he said: "The weakness has overcome me. There is little hope of survival now. Keep yourself informed about the affairs of children. Look after the children. Then he summoned you. You were infant at that time and asked me "Exercise Tawajuh on him." At the command of Hadrat, in his presence I exercised my Tawajuh on you until it's effect was manifested. After this Hadrat said: "Exercise Tawajuh on the mothers in absentia. Hence Tawajuh was given to them also and hopefully due to the blessing of the presence of Hadrat better results of this Tawajuh would have emerged."³⁷

This was the last journey of Hadrat Mujaddid during the life of Hadrat Baqi Bi'llah . After returning from Delhi he stayed in Sirhind for few days and thereafter left for Lahore according to the instructions of his Murshid and started Ta'lim and Irshad. (Mystic and religious teachings to people). Eminent scholars of the age were benefitted with his company. Mawlana Jamal Talwi often used to call on him.

Fourth Journey

Hadrat Mujaddid was still in Lahore when on 25th Jamadi al-Akhir 1012HE Hadrat Khawaja Muhammad Baqi Bi'llah breathed his last in Delhi. When this sorrowful news reached Lahore, he immediately left for Delhi. He visited the holy grave, offered fatiha and after offering condolences to the members of the family returned to Sirhind. Thereafter he came to Delhi fifth time to attend the 'Urs of his Murshid. After returning from Delhi he remained in Sirhind. However he went to Akbarabad twice or thrice and during the last days of his life, due to the intervention of Jahangir, he happened to visit few places along with the Royal Army. After the demise (1012 HE/1603 CE) of Hadrat Khawaja Muhammad Baqi Bi'llah, Hadrat Mujaddid expedited his preaching efforts until the sub-continent underwent a radical change.

Before reviewing the preaching efforts of Hadrat Mujaddid, it will be better to give the historic background so as to understand the motives of his reformatory and missionary efforts. Hence details about Emperor Akbar's time will be narrated in the next chapter.

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CHAPTER – 2

Akbar's Era

First Stage

Second Stage

Third Stage

Akbar's Death

Influence of Hadrat Mujaddid on Akbar's Reign

References.



Akbar's Agra Fort where Hadrat Mujaddid gave religious guidance to the King Jahangir.

Akbar Era (1556 C.E. – 1605 C.E.)

It has already been stated that Hadrat Mujaddid had redoubled his preaching efforts after the death of his Murshid (d.1012/1603). This was the last period of Akbar's reign (963/1556 to 1014/1605) which is an ungraceful and ugly stain on the Muslim history. No doubt the non-Muslim authors have eulogized Akbar so much that as compared with him the great Indian Muslim kings seem flagrant. It is a fact that the non-Muslim always praised with exaggeration the character of those personalities who undermined Islam and in contrast they did their utmost to mutilate the character of those who truly served Islam. Anyhow in the light of the facts we will prove that the last era of Akbar, as a whole, was a period of atheism and faithlessness and in consequence of which Hadrat Mujaddid came into action. His father the emperor Nasir al-Din Muhammad Humayun was a religious and God fearing King. His religiousness is evident from his death incident.

Nizam al-din Ahmed writes in Tabaqat-i-Akbari that in the evening of 5th Rabi-ul-Thani 963/1556, the king was descending from the roof of library. Suddenly he heard the voice of Azan-i-Maghrab (Prayer call for the evening prayer). On hearing it he immediately sat down. When the Azan completed he got up with support of the rod. The staircase was of marble and the steps were slippery. No sooner he got up, the rod slipped and Humayun came down and got severe injuries and could not survive. At last he died on 11th Rabi al-Thani (963/1556)

When Humayun died, Akbar along with Bairam Khan (967/1559) was in pursuit of Sikandar Sur Kalanaur District Gurdaspur (East Punjab). When this news reached, Bairam Khan formally performed the accession ceremony to throne of Akbar and proclaimed him to be the king of India. Before this, in Delhi too, the same proclamation had also been announced.

When Akbar became free from the conquest of Agra and Delhi, he held a court in Agra. After becoming free from the expeditions of the country, Bairam Khan tried to tempt Akbar towards learning but he paid no attention and remained busy in majestic hobby. One of its cause was also the fact that the responsibility of the empire was on the shoulders of Bairam Khan and Akbar was totally carefree. Before this Mullah 'Isam al-Din Ibrahim, Mullah Bayazid, Mulla'Abd al Qadir, Mulla Pir Muhammad etc. also attempted to educate him but could not succeed. Later on he started taking lessons from Shaykh Mubark Nagori in Mubadiyah-i-Arabi but this also remained incomplete. In short Akbar remained illiterate. When Bairam Khan, on his way to Makka, reached 'Azimabad his enemies assassinated him (967/1559). Now Akbar started taking interest in the affairs of his kingdom. We are dividing the Era of Akbar in three periods and will assess each one of them separately.

First Period (963/1556 to 983/1575)

In the first period of his life Akbar appears to be a religious Sunni Muslim. In Darbar-i-Akbari Muhammad Hussain Azad has expressed following views about his period which are also confirmed from authoritative history books.

"For 18 to 20 years, like other straight-forward sincere and devoted Muslim he used to listen to the commands of Shari'at with respect and used to obey them with sincerity. He used to offer prayers with Jama'a, used to say Azan, used to broom the mosque himself, used to pay very much respect to Ulema and Fudala (the learned and the scholars), used to visit their residences, used to put orderly the shoes of some of them. State suits used to be decided according to the Fatwa of the Shari'at. At different places he had appointed Qadi and Mufti. He used to treat the Fuqara and Mushaikh (saints and hermits) with complete faith and from the blessing of their presence used to obtain beneficence for his state affairs....."

Due to Shaykh Salim Chisti he often used to live in Fatehpur. Besides the palaces there was a secluded old cell and chamber near which was laying a block of stone, he used to sit there alone in the starlight, at dawn, in the early morning. The time of blessings used to be spent in muraq'ba (meditation) used to with repeat Wazefa (incantation) with submissiveness and supplication used to offer prayer to Almighty Allah.

Used to illuminate his heart with the blessing of dawn. Even in the routine meetings used to talk about Ma'rifat (Mystic knowledge), Shari'at (Islamic Jurisprudence) and Tariqat (Practical Knowledge of Shari'at). In the night the scholars and the learned persons used to assemble and talk about these topics and hadith (Traditions of the Holy Prophet), Tafsir (Commentary of the Holy Quran), discussions and debates about the intellectual problems".¹

In spite of all these activities, due to his (un-Islamic) peace loving nature, he had also married Hindu ladies. In it political expediencies were also involved. In the beginning of 970/1562 Akbar went to Ajmer He visited the shrine of Khawaja Mu'in al Din Chishti (d.633/1234) On his way back when he reached Jaipur, Raja Bihari Mal, to prove his faithfulness presented his daughter who was accepted and after un-Islamic matrimonial rites taken to haram (seraglio - women's apartment in the Royal palace.) Due to political expediencies Akbar also waived Jaziya (An Islamic tax recovered from Non-Muslims subject to safeguard their life and property and to give all facilities as a citizen) which was later in 1090/1679) re-imposed by Aurangzeb.

Anyhow, during this period Akbar, by nature, was not tempted towards atheism and faithlessness. The happenings of un-Islamic acts were due to political considerations which surely is cognizable. Akbar was not having a male issue hence in Fatehpur Sikri he requested Shaykh Salim Chishti (d979/1571) to invoke prayers for him. On 17th Rabi-al Awwal 977/1569, from the Empress and daughter of Raja Bihari Mal Kachwaha gave birth to a child i.e. Abu al -Muzaffar Noor al-din Jahangir who was named Salim after the name of the said Shaykh due to auspiciousness. On this occasion Akbar went on from Agra to Ajmer to fulfill his vow which shows his devotion to saints. 'Abd al Baqi Nihawandi has described this event as follows:-

"Before the birth of the prince, Hadrat (the King) had vowed if God blesses him with a son, he will perform a pilgrimage to the auspicious shrine of Hadrat Khawaja Mu'in Al-Din Chishti. Hence to fulfill his vow, on Friday the 12th Shaban 977, reached Ajmer Sharif on foot from Agra."²

Mulla 'Abd al Qadir Badayun (d.1004/1595) was one of the prominent scholars of the court of Akbar. His Muntakhib al-Tawarikh is the original source of this treatise but prior to reviewing the life of Akbar in the light of history, it will be appropriate to read a short comment by an eminent scholar on the life of the said historian because some persons consider that Mulla 'Abd al-Qadir was violent and prejudiced. Mawlana Ghulam Ali Azad Bilgrami writes:

"He was all round scholar of art and sciences and very prominent among his contemporaries. He had acquired skills and perfections from Shaykh Mubarak Nagori and other contemporary scholars. Besides excellence in learning he was very good Arabic writer and poet. He knew Hindi and Arithmetic. He liked contentment and was truthful.

With the recommendations of Jalal Khan Torchi and Mir Fateh Alah Shirazi he was appointed to the post of Pesh Imam (Prayer leader) in the court. He remained companion of Faydi and Abu al-Fadi for forty years. What other better example of truthfulness can be quoted that he recorded the events pertaining to Emperor Akbar covering a period of forty years with hair-spilting truthfulness and in speaking truth he never cared or earning the wrath of despotic king and acted according to this Quranic verse," Is He not enough for His slave?"³

From the above statement it is clear that Mulla 'Abd al Qadir was a distinguished scholar and was such a truthful and truth loving historian who will not give any concessions to any friend or foe and do not hesitate to describe his own short comings. It is evident that the compilation of such a historian is authentic from every angle. Specially there is no doubt about those incidents and happenings which he himself observed. About Akbar's religious inclinations during the first period Mulla 'Abd al Qadir writes:

"For five times In the Royal Court he used to ask to say Namaz ba Jama'at. (Prayer with congregation)." ⁴

About the respect and honour of ulema he writes:

"The king with urge of extreme respect and honour occasionally used to visit the house of the Shaykh (Abi al Nabi) for hearing Ahadith-i-Nabawiyya (Traditions of the Holy Prophet) and one day the king with show of extreme devotion placed even the said Shaykh's shoes before him". ⁵

But this respect and honour vanished in the second era. When this very Mulla 'Abd al Nabi returned after living in exile from Makka then one day in the court in the public audience:

"King (Akbar) himself slapped hard on the face of the Shaykh ('Abd al Nabi). At this the Shaykh said," Why don't you slaughter me with a knife." ⁶

Prior to reviewing the second Era of Akbar, it will be appropriate to say something about the three characters who played active role in the mental revolution of Akbar i.e. Shaykh Mubarak and his two sons Shaykh Abu al-Fayd Faydi and Abu al-Fadl. Shaykh Mubarak Nagori (d.1001/1592) was one of the great scholars. According to Mawlana Ghulam Ali Azad Bilgrami, he wrote 500 voluminous books with his own hand. Near the end of his life although he had lost his eye-sight, he dictated to scribes four volumes of Tafsir 'Uyun al-Ma'ani but inspite of this great scholarliness, his outstanding role in the promotion of atheism and faithlessness will be narrated shortly.

According to Ghulam Ali Azad Bilgrami, Shaykh Abd al-Fayd Faydi (d.1004/1595) was "Burhan-i-Fadilat" (Authority in excellence). When Akbar came to know about his literary capabilities then in 973 HE, he ordered for his presence in the Royal Court. So he was presented in the court and was bestowed with the Royal favours and got the title of Malak al-Shu'ara (Poet Laureate). In only two years he compiled Undotted Tafsir, "Sawat' al-Ilham" (1002/1593). Scholars of the age wrote appreciations and favourable reviews. In the literary world this is the great masterpiece of Faydi. Akbar loved Faydi very much. When he (Faydi) was involved in the mortal disease, he himself came at midnight to enquire about his health and lifted his head and placed it on his own knee." ⁸

Abu al-Fadl was admitted to Akbar's court in 981/1573 through Faydi. Next time he was admitted at court in 982/1574 and became his favourite. The compiler of "Haft Iqlim"; Amin Ahmed Razi writes about him:

"Today no one is equal to him in intelligence and wisdom. Although, he used to remain present all the time in the Royal court, even then whenever he got time he used to remain busy in scholarly studies and had great proficiency in the art of writing. 9.

But as per Mulla 'Abd al Qadir Badayuni despite their knowledge and excellence the aforesaid three persons annihilated the learned persons of Islam (Ulema) and disgraced them in the open court due to which irreparable loss was caused to Islam itself. All this was due to the feelings of revenge, details of which are as follow:

"Shaykh 'Abd al-Nabi and Makhdum al-Mulk had made Shaykh Mubarak object of Royal displeasure. Since Akbar had devotion with Shaykh Salim Chishti, he after being driven out from the court approached the said Shaykh for recommendations. He advised him to go to Gujrat. At last with the good offices of Mirza Aziz Koka, Mirza Mubarak regained his lost state.

Now he firmly decided to take revenge from the ulema. His both sons were with him. The horrible result of this revenge made Abu al Fadl ashamed. Mulla 'Abd al Qadir Badayuni writes that this quatrain was being recited by Abd al-Fadl.

"I, with my both hands set fire to my belongings. When I myself set fire why should I blame the enemy? No one is my enemy. I am my own enemy. Alas! I have torn my garment to shreds with my own hands. 10

The strong desire of these father and sons to take revenge attracted Akbar to Secularism and at last in 990/1582 proclaimed "Din-i-Illahi" details of which follow hereafter.

Shaykh Mubarak Nagaori and Abu al -Fayd accepted this religion because this was a 'sour fruit' of their efforts.

Powell Price writes about the family of Shaykh Mubarak.

"The family of Shaykh Mubarak was fully responsible for paving this path which became the cause of the formation of Din-i-Illahi. Faydi (the Poet) and Abu al Fadl (Secretary and Historian) were special representatives of this Din (Faith). Alongwith them Raja Birbal was also a participant." 11

These were the impressions of Jahangir himself about Abu al Fadl

"He decorated his outside condition with loyalty and sold it to my father at a very exorbitant price." 12

Jahangir was so disgusted with Abu al Fadl that at last summoned his head (after getting it beheaded by the hands of Bir Singh Dev in (1011/1602) at Allahabad.

Second Era (983/1575 TO 985/1578

In 983/1575 a building was erected which was named 'Ibadat Khana (Place of worship) by 'Abd Allah Niazi Sarhindi. This Ibadat khana was built at the same place where Akbar in the first Era of his life.

"Used to mediate and worship early in the morning." 13 The beginning of the second Era of Akbar starts from the activities of his very 'Ibadatkhana. Since Akbar had developed a fondness for the enquiry and investigation of the fundamental and minor subsidiary issues of the Muslim jurisprudence hence in this 'Ibadat khana every Friday night a gathering used to be held in which Ulema and Masha'ikhs of every school of thought used to participate in which the king used to award royal rewards and appreciations also. These rewards and appreciations became the root cause of malice and enmity among the ulema. According to 'Abd al-Qadir Badayuni more than hundred Ulema used to participate in the gathering..

"Debaters, dialecticians, researchers and conformists exceeding approximately hundred used to be there." 14

First of all altercations amongst ulema started over the occupation of seats. Due to such a foolish and silly attitude the prestige of the ulema started diminishing in the eyes of Akbar. After this, on different intellectual issues instead of philosophical and scholarly exchange of views they started fighting and quarrelling as if they will kill each other. As per Mulla 'Abd al Qadir Badayuni"

"They used to start war of words and openly used to call each other Kafir and heretic." ¹⁵

Totally ignoring the Royal etiquette and veneration and in a vulgar style:

"In rage the views of the ulema used to swell and then great hue and cry used to create" ¹⁶

At the Fatwa (Religious decree) of Haji Ibrahim Sirhindi (d.994 HE) the ulema were so enraged that they raised their sticks and stuffs to beat each other. By watching such immoral and irreligious acts Akbar started distrusting the ulema.

The ulema divided into two groups. Haji Ibrahim Sirhindi and Abu al Fadl were on one side and Makhdum al-Mulk and Mawlana Abd Allah Sultanpuri on the other. Then many contest and confrontations were held. Shaykh Mubarak and Faydi also participated. Anyhow, on one side there were orthodox and conservative Sunni Ulema and on the other liberal-minded ulema. Powell Price writes:

At first these debates and dialectics were limited to Muslim Ulemas hence President of ulema of Ahle Sunna Makhdum al-Mulk and Shaykh 'Abd al-Nabi' were among main dialecticians. In their opstate Shaykh Mubarak and his sons Faydi (poet) and Abu al Fadl were in favour of such liberal mindedness which permits full freedom of thought. Likewise the heat of these debates kept on increasing." ¹⁷

Due to political expediencies Akbar adopted diplomatic peace loving policy. The influence of Hindu wives was also effective. Shaykh Mubarak, Abu al Fadl and Faydi also adopted this policy. Consequently they became favourites of the king and other ulema became object of Royal displeasure. Powell Price writes:

The violence and abusive language used by the sunni ulema made Akbar annoyed with them.

Hence he sent Makhdum al -Mulk and Shaykh 'Abdl a-Nabi (in exile) to Makka".¹⁸

"In 983/15 75, Hakim Abu al-Fateh (d.997/1588) accompanied by his two brothers Hakim Hammam (d.1003/1594) and Noor al-Din Qarari came to India from Gilan. The first stated became Royal courtier. He played active role alongwith Abu al-Fadl in spoiling Akbar, until he became atheist and repudiated "Nabuwwa" (Prophet-hood) and "Wahi" (Revelation)." ¹⁹

Anyhow the king mostly distrusted Ulema due to their own behaviour. Since Akbar was uneducated hence he apprehended the indecent state of affairs of these accursed ulema to that of pious ancestors and thought that they would also be like them. So he became distrustful of them too. Mulla 'Abd al Qadir Badayuni writes:

"Akbar used to comprehend the ulema of his time better than Imam Ghazali and Imam Razi. When he saw their indecent attitude he presumed the present over the past and became fed up with the pious ancestors too." ²⁰

One day Akbar said to Shaykh Mubarak Nagori:

"Why don't you relieve me from the obligation of these Mullahs".

Shaykh Mubarak was seeking such opportunity hence in 987/1579 he prepared a "Mahdar Nama" (Royal declaration with public attestation) and got it signed by ulema. Everyone had to sign it willingly or unwillingly. This was the last passage of the "Mahdar Nama".

"In those issues of the religion on which Mujtahedin (Jurists entitled to independent opinion) differs, if the king with his glittering mind and judicious thinking removes this difference and for the facility of the society of mankind and due to the administrative expediency adopts some particular line of action and issues orders, then it would be considered unanimous and it's obedience will be binding and inevitable. If due to his judicious and sound opinion he issues orders which is not against "Nas" (Categorical Quranic Injunction) and there is public welfare in it then it will be compulsory on everybody to act upon it. It's opstate would be wordly and after-wordly destruction, loss and accountability in the life hereafter." ²¹

This was the "Mahdar Nama" which opened the door of atheism and secularism. According to the Mahdar Nama the king was declared "Sultan-i-Adil" (Just and equitable king) and "Imam-i-Adil" (just and equitable religious leader) and his decision was unchallengeable. Now the supremacy of ulema ended. It happened (after being declared Imam-i-Adil) that one day Akbar in the Jama Masjid Fatehpur Sikri, on Friday repelled Hafiz Muhammad Amin Khatib and he himself started delivering Khutba (sermon). This khutba was in poetry and was written by Faydi He had recited only few couplets when suddenly he started shivering and he immediately came down and the said khatib delivered the khutba.

Seeing the unbecoming attitude of Akbar, the Chief Justice of Jaunpur Mulla Muhammad Yazdi openly gave Fatwa (verdict) that the King has become faithless (Atheist) and against him Jihad (Holy War) has become essential. In the court Qutub al Din Khan Kokah and Shahbaz Khan Kanboh courageously tried to convince the king that this attitude was improper but the intoxication of power is bad. Akbar became more furious and abused Qutub al Din Khan and Shahbaz Khan. On some pretext he sent for Mulla Yazdi and Mo'az al Mulk etc. and when they reached Ferozeabad, ten miles from Agra, ordered that they be separated and sent to Gawaliar via river Joan where there was prison for State criminals/culprits. Then ordered that they may be beheaded so the guards put both of them in a broken boat and at a short distance they were drowned in a whirlpool. After the passage of time Qadi Yaqub was also called for and other ulema too, about whom the king was doubtful, all were killed one by one." ²²

In the same year i.e. 988/1580, in the gatherings (congregations) of 'Ibadat Khana, the ulema of other religions also started participating. Powell Price writes:

"Now Akbar included in these debates not only Muslim ulema but also Jaini, Hindu, Zoroastrian, and Budh ulema and soon sent for a Chirstian Missionary team." ²³

Akbar had sent for the Christian clergies from Goa. In this group these persons were included. Antonio Montserrat, Rodolpho Acquaviva and Francisco Enriques. This group left Goa in the end of 986/1578 and reached Akbarabad in 988/1580 and attended the court and also participated in the gatherings of 'Ibadat khana. These spoke vehemently against Islam but Akbar quietly witnessed the show and was also influenced by their speeches. As a result of this influence he ordered Prince Salim and Prince Murad, to learn to read few lessons of Bible, as blessing, from them. Hence Abu-al Fadl performed the duties of an interpreter.

It appears that the general public was disgusted with this action of Akbar and could not tolerate this group of priests any cost. This is why in 990/1582 Rodolpho Acquaviva was murdered in Akbarabad.

In 990/1582 a group of Christian businessmen with a message from Queen Elizabeth (966/1558 to 1012/1603) reached Akbarabad in 993/1585. This group comprised of three persons namely Ralph Fitch, John Newbery and William Leeds. As per Mulla 'Abd al Qadir Badayuni often Hindu and Buddhist saints were admitted in Akbar's court. In the Royal meetings they always tried to prove Islam to be a false religion while they prove righteousness of their own religion. These people, therefore, used to criticise Islam openly and Akbar used to listen to them calmly and patiently. Due to the influence of these people, Akbar ordered that Hindu religious books Atharveda, Ramayn and Mahabharat etc. should be translated so that the kind could understand fully. Similarly, 'Abu al-Fadl had received the orders to translate Bible.

As a result of the intimacy with the Hindu saints, the kind developed hatred with Arabic language; therefore, he requested a birhamin named Hotum to suggest Sunskirt names of the things instead of their Arabic names. The Arabic pronunciation of the alphabets was annuled.

A birhamin named Deiby who had also written commentary of Mahabharat, often used to be admitted to the court, taught the methods of the worship of fire, sun and stars and also the etiquettes of the worship of this own deities.

Tawhid Wujudi which was presented in the wrong perspective by the Muslim mystics and philosophers, persuaded Akbar towards atheism. As per 'Abd al Qadir Badayuni, the writer of the Nuzha al-Arwah, Shaykh Taj al-Din Dehlavi who was considered to be equal to Shaykh Mohyy al-Din Al-'Arabi (d.638/1240) was often admitted in the court and used to remain there whole night and used to explain this philosophy. 'Abu al-Fadl himself believed in this theory. As per Tazkara-i-Hafth Aqlim, "He used to remain the service of Akbar day and night just like qualities remain with the personality. Evidently his views must have influenced Akbar fully. These (following) thoughts of the above mentioned mystic shows his devotion to the wujudi philosophy:

"Oh God! In every temple I see your seekers. You are praised in every language. This is the teaching of every religion that You are One and no one is Your partner.

In mosque, temple or church everywhere you alone are worshiped. Sometimes I search you in church and sometimes in mosque. Yes, I go from temple to temple in Your search. Oh Al-Mighty God! You do not distinguish between Faith and Atheism because in your Divine Righteousness there is no room for either of them. The atheist be blessed with the atheism, Faith to the Faithfuls, yes, the flower-seller be blessed with the flower petals." ²⁵

From the above views the tendency of faithlessness is apparent. The entire life of the Akbar was fully surrounded by this conception. Moreover, intimacy with hindus and the influence of their infidel teachings added fuel to fire. Mullah'Abd al-Qadir Badayuni writes:

"Fire worshippers came from Nausari city of Gujrat. These people proved the truthfulness of Zartasht (Zoroaster) before the king, taught him the worship of fire and attracted him towards themselves and made him conversant with the ways and traditions of kiyanese." ²⁶

Hence these teachings showed its influence.

"Fire used to burn in the royal palace day and night like Persian kings and Abu al-Fadi used to supervise it." ²⁷.

With arguments and reasoning it was proved that the prophet has no right that he may demand unconditional obedience and reverence from the mankind. Under this very concept he babbled and spoke imprudently about Hadrat Muhammad (Peace be upon him). About the Islamic Religion even it was said that it is neither beneficial for the wise/intelligent nor for the idiots. Akbar used to listen to all those utterances /quietly. Anyhow as per Mulla 'Abd al Qadir Badayuni:

"Different type of intellectuals and ulema of different religions used to assemble in the Royal Court and get the privilege of talking with the king. Day and night nothing attracted and fancy of the king except the research and investigation." ²⁸.

As an ultimate result of this research and investigation the king became totally indifferent towards Islam and by heart shared their impious and infidel beliefs. Hence according to Mulla 'Abd al Qadir Badayuni.

"The commands which the followers of other religion used to explain the king, in opstate to Islam, used to consider them absolute injection and conversely used to consider the Millat-Islamia and Muslim Religion unreasonable and created and concoated by the Arab Bedouins." ²⁹

This belief did not remain theoretical but became practical which played havoc. Mulla'Abd al Qadir Badayuni writes;

He used to select anything of others which attracted his fancy/which appealed him except those of Muslims but anything which was against his wish or liking, abstention from it he considered compulsory." ³⁰

In due course of time the result was:

"Within five six years there remained no trace of Islam and the tables were turned." ³¹

In 988/1580 Akbar called ulema and saints (mystics) for temporal help. Many selfish people also came. Among them one Alim/scholar was Mawlana Shirazi. He made Akbar to believe that the age of the world had become 7000 years hence time for "Mehdi Mawud" (awaited Imam) has come and this indication points towards the king. As such the king was misguided in many ways and due to his illiteracy he was also misled. The result of all these things emerged in the third era which is very dreadful and disgusting.

Third Era (990/1582 TO 1014/1605)

This era begins with Din-i-Ilahi. This new religion was founded in 990/1582. Scholar of London University Mr. Peter Hardy has expressed the following views about it:

"Din-i-Ilahi ideologically was "Matasufana" (Immature mystical). The Zoroastrian beliefs were also included in it but this religion was purely Unitarian. Shi'ite ideology of Imam and Mujtahid were also included in it. In short as much relation it had with Islam so much relation it did not had with Hindu religion." ³²

However, the views expressed by the American historian Powell price are more realistic. He writes:

In 1582 CE Din-i-Ilahi was founded. (This new religion was) an abstract and unequivocal shape of the doctrine of Tuihid-i-Wujudi in which beliefs of different religions are included. It is a mixture of Zoroastrian, Jaiani, Hindu, Budhhist religions, etc. and Islamic theory of Tauhid has been included only for the name sake" ³³

It appears from the views of Akbar that in this new religion beliefs of different religions were included. Abu al-Fadl has presented the views of Akbar in Akbar Nama like this:

"Once his Honour said "The human being is one who makes Justice leader in the path of the research and investigation and accept from every religion that is according to wisdom/commonsense. Probably/May be in this way that lock may open key to which has been lost" ³⁴.

A review of Akbar's life during the third era reveals that he had practically owned and practiced the beliefs of all religions. Mulla 'Abd al Qadir Badayuni has impartially commented on it. He writes:

"He had made it obligatory on himself to pray the sun morning and evening, at noon and mid-night. He had memorized one thousand names of the sun which he used to recite in noon with full mental attention. (The mode of prayer was this) Used to grip his both ears, take a full turn and hit the tip of his ear with his fist. Used to do many such other acts, paint mark on his forehead as done by Hindus. It was also ordered that midnight and dawn be announced with the beat of drum." ³⁵

It did not ended with the prayer of the sun but had started prayer of everything. It was such a situation which could happen due to the wrong interpretation of the Theory of Tuhid-i-Wujudi. Mulla abd al Qadir Badayuni writes:

"Likewise used to worship fire, water or tree or stone and all the natural phenomena. Even the cow dung was worshipped. Used to paint the mark on forehead made by Hindus, used to wear the holy thread. The prayer to conquer the sun which the Hindu Rishis (saints) had taught him used to repeat as incantation at midnight and dawn" ³⁶ and had this belief:

"The sun is greater luminary, gives bounty to the entire universe, is sustainer of the kings and the kings are its followers." ³⁷.

"The influence of this belief was even on the dress hence colours of daily dresses were separate according to the colours attributed to the seven stars." ³⁸.

The height of these atheistic and idolistic beliefs as that it was ordered that along with the Kalema (There is no God except Allah) people should say (Akbar is Caliph of Allah).

The selected disciples of Akbar were already reciting it, others were also persuaded to recite it. This is why during the days of Akbar religious people were of the opinion that Akbar had claimed prophethood/to be a prophet or otherwise what could be the reason of the removal of the Holy name of Hadrat Muhammad (Peace by up him) from the Holy Kalema. After this he claimed to be divine. Abu al-Fadl has also narrated about this public feeling. He writes in Akbar Nama:

"A group is of those mean people who like night animals in broad day light are blind like a bat/flying fox. They blamed of this God's bondman (Akbar) who is pride of his race, that he has claimed to be divine and with such indecent uttering they land themselves into eternal abysmal ignominy." ³⁹

After becoming an stranger to Allah and the Holy Prophet Akbar totally became bored with Islam and against Islam an stubbornness developed in his temperament and he used to like everything which was against Islam. Mulla 'Abd al-Qadir Badayuni writes:

"In oppostion of Islam pig and dog were not considered dirty/defiled. They were kept in haram (women's apartment) and palace and the privilege of seeing them in the morning was counted as prayer." ⁴⁰

Because Hindu Rishis (saints) had presented this conception about it that;

"Pig is among those ten phenomena in which God has penetrated" ⁴¹ (God forbid)

Faydi despite all his scholarliness was betrayed to this extent that:

"Used to keep few dogs with him during travel and used to eat with them. Some poets used to take the tongues of the dogs in their mouths." ⁴²

Slaughtering the animals for food according to Islamic tenets was generally banned and this order was issued.

"If anybody eats with someone whose profession is slaughtering of animals then his hands be cut off and if he be a member of his own family then his fingers with which he eats be cut off." ⁴³ Legality of the gambling was promulgated. **"Gambling den was made in the Royal Court. The gamblers were given money from the Royal Treasury."** ⁴⁴.

The legality of wine was ordered with this ironic precaution:

"If like physicians wine is drunk for the benefit/welfare of the body and due to it no mischief and disturbance is caused then it is legal but if the drunk sways to and fro/be in an ecstatic mood, and mob gathers in large numbers and make an hue and cry then in such a situation the drunk should be fully punished." ⁴⁵

"For selling wine this arrangement was made that a wine shop was established in the open court and a lady attendant was made Manager and the rates of wine were also fixed," ⁴⁶

The wine drinking gained such a force that even Faidi could not restrain and saying this he drank a peg.

I drink this peg to the blindness of Fuqaha (Muslim jurists).

Worst cum worst even Hadrat Shaykh al-Islam Mir Sadar Jahan Mufti and Mir 'Abd al-Hayy Mir 'Adil drank their pegs. On this occasion the King recite this couplet.

"During the era of the emperor who overlooks sins, the Qadi spilled his pitcher and the Mufti drank his pegs"⁴⁷ in 1004/1595 Mufti Sadar Jahan besides drinking wine did a big job that on orders of Akbar shaved his beard.⁴⁸ About Beard Akbar had this ridiculous opinion. "The beard is saturated from the testicles. This is why none of the Kha'ja Sara had any beard on his face. Hence what reward of virtue will be awarded for the safeguard of such a thing?"⁴⁹.

Incidentally it was restricted to trimming of the beard otherwise the actual beard would have shaved from the roots. Women were fully permitted to move about unveiled. It was ordered:

"Any young woman who comes out in the street or bazaar either should not wear Burqa or if it is worn then she should keep her face uncovered."⁵⁰.

An strange method of burial of the dead was invented.

"It was ordered that some uncooked cereal alongwith a baked brick may be tied with the neck of the corpse and through it in water, if water is not available then burn or like culprits/guilty be hanged on tree," and if buried then may be buried with the head of the corpse pointing towards the East and the feet towards the West."⁵¹.

All these obscenity was included in the Din-i-Ilahi to gain cheap popularity and public acceptance but despite it this new religion could not become popular. Only few courtiers accepted it. Among them Abu al Fadl and Faidi and Shaykh Mubarak were in their masses forefront. Very few people from the masses accepted it. As Peter Hardy said:

"Anyhow very few courtiers accepted Din-i-Ilahi."⁵²

Following are the comments of S. Edwardes about this religion.

Akbar bribed people to join Din-i-Ilahi and by force tried to persuade towards it. Despite it this religion could not become popular in the masses. Even his beloved courtiers refused to accept it. Among them his adopted

Akbar bribed people to join Din-i-Ilahi and by force tried to persuade towards it. Despite it this religion could not become popular in the masses. Even his beloved courtiers refused to accept it. Among them his adopted son Kanwar Mansingh said to this extent "If the meaning of becoming disciple is that one should express his consent to devotion, then I already came here at the peril of my life. After this what more proof is required? But if the meaning of becoming a disciple is to change the religion I am already a Hindu. If you order I can become a Muslim but I do not understand that there is any other third religion except these two." ⁵³

This was an example of the firmness of the Hindus towards their religion/How firm the Hindus were about their religious beliefs and conversely people like Mirza Jani, Governor of Thatta, were also there. He sent this type of affidavit to Akbar.

"I so and so son of so and so with my voluntary obedience, inclination and mental longing express curse upon Islamic, Hijazi and conformist faith which I saw of my ancestors and had heard about from them and adopt Akbar's Royal Din-i-Ilahi". ⁵⁴

"Sajda-i-Ta'zimi" (Prostration in Honour) which Akbar had made obligatory that too was the tyranny of immature/imperfect mystics. Mulla 'Abd al-Qadir Badayni writes that:

It was Shaykh Taj al -Arfin bin Shaykh Zakariyya Ajuddhani who: "Prescribed sajdah for him (Akbar) and named it 'Zamin Bose' and ranked it among the obligatory Royal etiquette". He use to call his (Akbar's) face 'Ka'aba-i-Muradat' and 'Qibla-i-Hajat' and as pretext (proof, argument, reason) used to quote as precedent weak narratives and actions of the mureedin (disciples) of some Masha'ikh in India". ⁵⁵

From these statements this truth is apparent that Akbar although in the beginning was a faithful Muslim but gradually became secular and his government did not support Islam and Muslims but exploited it. About Akbar's secularism French scholar Dr. Gustawli Baan writes:

"Akbar himself was secular and considered both Hindu and Muslims prejudiced and used to see both religions with the same angle/eye. He wished that he may bring both of them on one religion but could not succeed in his aim." ⁵⁶

This assertion of the said scholar that Akbar was secular is correct but it is quite evident from the facts presented above that his attitude with Muslims was based on enmity.

Akbar's Death

In 1014/1605 the king Jalal al Din Muhammad Akbar died. The history, Muntakhib al-Tawarikh, compiled by Mulla 'Abd al-Qadir Badayuni covers events up to 1004/1595. Ain-i-Akbari and Akbar Nama by Abd al-Fadl were compiled before 1011/1602 hence it could not be correctly known in what condition Akbar died? Mufti Zaka Allah has written in Iqbal Nama Akbari.

"He called Mullah Sadar Jahan and did penitence on his hand/repented on his hand, recite Holy Kalema and like blessed Muslims got paradise." ⁵⁷.

This Mullah Sadar Jahan is the same person whom Akbar made to drink wine and who shaved his beard on his command. It is also mentioned in the translation of Tuzak-i-Jahangiri done by Major Price:

"The Emperor repented on the hands of the biggest mauvi, recited the Holy Kalema and departed from the world like Blessed Muslims."

However, this incidence has not been reported in the edition published by Sir Syed Ahmed Khan in 1281/1864. It is possible that the source of information of Major Price might be the travel accounts of Portuguese bishops. Anyhow these statements are not authentic. Keeping in view the way Shaykh 'Abd al-Haq Mahaddis Dehli (d.1052/1642) wrote the condolence letter on the death of Akbar to Sayyid Farid Bukhari known as Murtada Khan (d.1025/1616), who after enthronement of Jahangir was posted to the office of "Punj Hazari" and "Mir Bakhshi" and at whose house, which was situated at Saleemgarh (Delhi), Akbar and Jahangir used to stay, clearly shows that in the eyes of the religious persons, Akbar was not a Muslim at the time of his death. He along with his claim to Prophethood had also claimed to be God and he died claiming it.

'Shaykh Abd al-Haq was not a biased and violent scholar but he was peace loving. Jahangir himself had great regard for him.

He used to go to Jahangir's court off and on. Jahangir has narrated the account of a meeting with him like this.

He is one of those having excellence and auspiciousness. The cause of his acquaintance was that I read his compilation on the life biographies of the Musha'ikhs of India (Akhbar al-Ikhiyar 999HE). A long time has passed/elapsed that he is leading a retired life in Delhi/living in secluded corner of Delhi by the way of contentment and separation. He is venerable person and his company is not without pleasure. With various Royal favours and kindness bade him farewell."⁵⁸

In the condolence sent to Syed Farid Bukhari by the said Shaykh an indirect reference to the Akbar's beliefs has also been made. Shaykh Mohaddis Dehli in this letter writes at a place:

"The characteristic of wine drinking is that its each draught which is drunk and its drop which goes down the throat makes more greedy and the thirst increases, makes intoxicated and stupid. At the time (the drunkard) cannot listen to anyone's advice and he does not care about the eternal end. Due to the pride of worldly sovereignty/rule takes one to such extent that he claims Prophet Hood and Godliness. What else can be said after this?"

"The Pharaoh became so proud of his small country Egypt that he claimed Godliness.. What can be said about others? That ignorant/stupid did not know that God is the Creator of sky and earth/heaven/Celestial Order and he has not even created a fly or mosquito in this world then how can he be claimed Godliness?" "He was not even insane otherwise all this incredible yarn could be attributed to his insanity".

He further writes:

"But worldly intoxication and pride of sovereignty and empire inspired him to make such insane utterances. In the nature of some people stupidity and pride is so mixed that their wisdom and judgement has been taken away and despite their claim of wisdom they act like madman and make insane utterances/ talk stupid. They are not mad but surely they are like mad/lunatics. One rises and claims to be a Prophet and he is not aware what Prophet hood means?"

He writes in the end:

"People have fallen in such darkness of their soul and nature that they do not listen to advice and do not take step towards performance of virtuous deeds. After death they will learn what the truth is"?

(Translation of Persian couplet)

"Wait till the time reveals your own self your problem and whatever you have done is clearly evident in future. The Holy Prophet (Peace be upon him) said that "People keep on sleeping and they are awakened when they die".

(Translation of couplet)

"As long as the creatures are in this world of goods and chattels they remain in carelessness and dream and after death what benefit they will drive by saying: (There is no God except Allah) and where can they get shelter." 59

From these extracts this fact is clearly established that Mohadith Dehlvi considered that Akbar remained faithless till he breathed his last otherwise there is no reason of referring to such issues in a condolence letter. The Akbar Era is generally considered disastrous/destructive for the humanity and specially for Muslims by saints and farsighted persons. Now the impressions of Hadrat Mujaddid Sirhindi about Akbar's Era are presented.

Influence of Hadrat Mijaddid on Akbar's Era

Hadrat Mujaddid writes about the disgraced state of Islam to Khan-i-Azam (the great khan);

"Said the Holy Prophet (Peace be upon him) "The helplessness of Islam has reached to this extent that infidels openly criticize it and call names to Muslims. Infidelistic orders are recklessly issued and those who obey these orders are warmly praised everywhere in streets and bazaars. Enforcement of Muslim's Islamic orders has been denied. Disseminator of Islamic Jurisprudence is contemptible and blame worthy. Translation of couplet: 'The fairy has hidden her face and the devil is bent upon coquetry/blendishment."

What is this oddity? Wisdom is being burnt with surprise". Allah be praised and all praise to Him! It has been said that the Shari'at is beneath the sword and the splendour and flourishment of Shari'at is due t the existence of the kings (but here) the situation has been totally reversed. Alas for shame! Ah! Dear. Today we consider your personality as a blessing and in place of weak and dejected/defeated we do not consider anyone as opponent and adversary/equal. May Al Mighty Allah be your Protector and Ally.⁶⁰

Just after the enthronement of Jahangir (1014/1605) he writes in a letter to Lala Baig;

"Near about for a period of thirty eight years the helplessness of Islam has reached to such an extent that infidels in the Islamic State does not remain content with the issuance of infidelistic orders but they wish that in Muslims there should not remain any trace of Islamic faith. They have taken this matter to this extreme extent that if any Muslim observes the Muslim rites then he is murdered. In India sacrifice of cow is one of the greatest rite (but note it) that Kafir (unfaithfuls) may probably become prepared to pay "Jaziya" (Islamic tax imposed on non-Muslims for their protection in an Islamic State)but will not be prepared to allow the sacrifice of the cow.

If in the beginning of the rule Islam be in vogue and the prestige of Muslims is established then it will be al-right but otherwise if any delay is done then God forbid the life will become difficult for Muslims. Help, help! Again help, help! Let us see which auspicious person attains this auspiciousness and which falcon reaches this treasure.?"⁶¹

In a letter he writes like this:

"Islam has become weak. Infidels of India are recklessly demolishing mosques and are building temples in its place."⁶²

Whatever the so called mystics did for the annihilation of the Shari'at is not less tragic. Hadrat Mujaddid writes in a letter:

"Immature mystics and imprudent atheists are bent upon it that they somehow keep themselves free from the observance of Shari'at Laws and make the observance of Shari'at orders reserved for the masses only. They think that the responsibility of the gentry is only its knowledge and no more." "When knowledge is obtained then suffering/ inconveniences of Shari'at (caused while putting its orders into practice) is annulled."⁶³

In fact this misunderstanding was created due to the misinterpretation of the doctrine of the Wahdat al-Wujud which became prelude to other evils. Hadrat Mujaddid writes

"Some people, due to wrong interpretation of Tauhid-i-Wujudi, have become victim of atheism and hypocrisy in profession of Islam especially by some Zoroastrian converts. These people consider everything from God rather everything God."⁶⁴

Due to such thoughts these people did not believe in the Resurrection and as Hadrat Mujaddid said, these people used to say:

"Likewise we have come from a oneness into abundance, similarly again we will go from abundance into oneness and this abundance will be absorbed in this oneness. A group amongst these misleds has considered this absorption/obliteration as the Day of Resurrection. (This is why these people did not believe "Hashr wa Nashr" (Resurrection)," Hisab" (Accountability) "'Sirat" (Narrow passage leading to Paradise) "Mizan" (Balancing the virtues and vices on the Day of Judgement))."⁶⁵

Akbar was also influenced with these thoughts and did not believe in "Hashir-o-Nashir", "Seerat and "Mezaan" etc. Hence when Mulla Abd al-Qadir Badayuni presented the script of the translation of Mahabharat done by him. While reviewing it he saw a Persian couplet which supported the idea of "Hashir"and "Nashir". Due to it he summoned mullah 'Abd al Qadir and strictly reprimanded him. He replied, "This is the translation of the book. I have not narrated my beliefs. It is written in the book itself. "After hearing it Akbar became silent.

The theory of Tauhid-i-Wujudi attracted the immature mystics towards the justification of "Tanasukh" (Transmigration of the soul). Hadrat Mujaddid says:

"Some misled have occupied the seats of the Mashkhiyat and allow the justification 'Tanasukh' and 'Awagawan' (Transmig-ration of soul and coming and going of the soul)".⁶⁶

Not only this but,

"A group out of these people considering "Namaz" irrelevant attributed its basis/ foundation to "Ghayr" (outsider /stranger) and "Ghariyyat" (strangeness)."⁶⁷

Those immature mystics who legitimated "Sajda-i-Tazimi" (Prostration in honour) for Akbar, they themselves were "Masjud"(object of prostration). Hence Khulafa of Shaykh Nizam Thanasari caused to be done "Sajda-i-Tazimi" from their Muridin (disciples). About this Hadrat Mujaddid wrote in a letter to the said Shaykh:

I have heard from reliable persons that disciples of some of your Khulfa do sajda to them."⁶⁸

The condition of the immature mystics has been explained. The condition of the masses was this:

'During the days of Dewali (An Hindu religious festival of illuminations) ignorant Muslims specially their ladies used to perform the rites of Kafirs and celebrate it like their Eid"⁶⁹ **"It became well known amongst ignorant Muslims that if help is sought from the idols and deities then different diseases could be cured."**⁷⁰

In short the entire society style had distorted and there was an all round destruction which has been described by Hadrat Mujaddid in this way:

"Majority of the people are drowned in the river of "Bid'at" (Innovation in the religion) and are resting in the darkness of these Innovations. Who can dare to take steps to annihilate these innovations in the religion and open the lips/mouth for the revival/renaissance of Sunnah? Most of the ulema of this age have given currency to Bid'at/innovations in the religion and to annihilate the Sunnah."⁷¹

However, the auspiciousness of annihilation of Bid'at and revival of Sunnah came in the lot of Hadrat Mujaddid. Abu al Kalam Azad (d.1378/1958) writes;"

The entire country was simply ignorant of the Shari'at and Uloom-i-Sharif'a and the reality totally extinct.

The entire empire was chained only in the chains of Khanqahs and Sajadah Nashins (Shrines and successors to saints). On the other hand during the reign of Akbar, Bid'at had spread by the force of the Government and ulema-i-su (Religious scholars with an axe to grind) and Mash'ikh-i-Dunya Parest (Saints after worldly gains) themselves were involved in their dissemination. Who could dare to come out of the school of peace and tranquillity, from the princely Khanqahs and step in the trying situation of reformation and then with the forces of the help of Allah and so armed with the material of intransigent influence that neither the crown and throne of the emperor of India could obstruct his path/way nor the Government and rule of the time could overcome this Sultan-i-Haq (King of righteousness) and Satwat-i-Ilahi (Majesty of Allah).⁷²

Hadrat himself write to his son in a letter:

"O! son this is such a time that in the "Umam-i-Sablqah" (followers of past prophets) time like this which is full of darkness of sins "Payghamber-iUlu-al 'Azm" (Resolute Prophets) used to be "Mab'uth" (commissioned) who used to lay the foundation of new Shari'at. This Umma which is "Khayr al-Umam" (Best of any other followers of prophets) and their "Payghamber" (Prophet) is "Khatim al-Rusul" (Last of the prophets) ulema have been given the status of prophets and from the existence of ulema the existence of prophets have been sufficed. In these days; 'Alim and 'Arif (a fully matured scholar and saint) is required who become the successor of and perform the duty of Resolute Prophets.⁷²

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CHAPTER – 3

Reformative Achievements

Wahdat al-Wujud and Wahdat al-Shuhud

Shari'at and Tariqat

Radd-i-Bid'at (rebuttal of Innovations)

Revival of Shari'at

References.



**Mosque at Holy Shrine of Hadrat
Mujaddid Alf-i-Thani (Sirhind, Punjab, Bharat)**

REFORMATIVE ACHIEVEMENTS

Now we review those reformative achievements of Hadrat Mujaddid through which he brought idealogical revolution and attained everlasting fame. As Mas'ud 'Alam Nadvi said:

"Religion and every branch of religious reformation is indebted to his efforts. He removed the mutual tug-of-war between the Shari'at and Hindu mysticism. He reformed this false mysticism. He emphasized on the observance of Sunnah and succeeded to a great extent in bringing back the masses towards the pure stream of the Book and the Sunnah (Quranic Injunctions and the Sunnah)"¹

Wahdat Al-Wujud and Wahdat Al-Shuhud

Hadrat Mujaddid did not present the philosophy of Wahdat al Shuhud in the magic of philosophy and reasoning but explained it in the light of mystic experiments and revelations. The success of this ideology is embodied in this very fact. Peter Hardy also has pointed towards it. He writes:

"The great success of Shaykh Ahamed Sirhindi is that he liberated the Hindi Islam from Matasufana Immature extremeness through Tasawwuf (Mysticism) itself. Its reason probably may be that he personally had deep comprehension of the meaning and worth value of the theory which he repudiated."²

Prior to writing about Hadrat Mujaddid's ideology of Wahdat al-Shuhud it appears appropriate to mention the summary of the concept of Wahdat al-Wujud.

Husayn bin Mansur al-Halaj' (d.310/922) mystic concepts created a revolution in the Islamic Mysticism. Keeping in view his concepts after a long time Shaykh Mohyy al-Din Ibn al-'Arabi (d.638/1340) and then after him 'Abd al-Karim Jili drew their own Matasawwifana (mystic) laws. Shaykh Moho al-Din Ibne al-'Arabi was born in Undlus at Marsia and died in 638/1240 at Damascus. He has numerous writings of which Fatuhah-i-Makkiyya and Fusus al-Hikam are most famous. He had presented the theory of Wahdat al -Wujud which later spread over the entire Islamic world. Peter Hardy has defined the gist of this concept like this:

"The existence is one, that is Allah. Everything is his reflection. The Almighty Allah is neither non-understandable and nor completely surrounded. He is all in all. Creation is only desire of the Allah to know himself by presenting Himself. The 'salik' (the devotee) knows at the last Maqam-i-Fana of 'sulook' (the way towards Allah) that he is himself and existence and qualities of the Almighty Allah (devotee of Tariqat way) are the same."³

Shaykh Mohyy al-Din Ibn al-'Arabi writes on this concept:

"Man is the example of God and God is the soul of man. God accommodates Himself in the existence of man and observes the existing things of the world. With whatever virtues with whom man attributes God he himself is the source of those virtues. When man imagines God, then he imagines about his own self. When God thinks about man then He too is thinking about Himself".⁴

It was the theory of Ibn al-'Arabi that only after becoming Fana Fi'llah correct ascertainment of "Dhat-i-Ilahi" (Existence of Allah) is done. This is the state where the power of reasoning and thinking of brain is seized. Extreme amazement is the utmost limit of Ma'rifat (knowledge of God). Here man does not consider himself stranger to God but considers exactly God because virtues are exactly being of God. Upon him this truth dawns that Being is only one. It has apparently academically been deduced from the theory of Wahad-al-Wujud that when the entire universe is not alien to God but exactly God then worship of God can be done in any form. Therefore there is no reason that equity and reconciliation could not be reached between the religious of the world. Hence Ibn al-'Arabi himself writes:

"Every person praises that God who is before him in the shape of his faith and with whom he has attached himself (but the fact is) that his God is his own creation. When he praises God then in fact he praises himself but in spite of this he criticizes the beliefs of others whereas had he been just minded, he would never have done it. His dislikeness is due to his ignorance. Had he remembered this saying of Hadrat Junaid Baghdadi that "water takes the colour of the utensil it is in" then he would not have interfered in other's beliefs but in every face and in every belief he would have seen the appearance of God?" ⁵

Under this theory Ibn al-'Arabi is the supporter of the belief of "Peace with everyone." He says:

"There is room for everyone in my heart. May it be the church of the priest, Temple of the idols, pasture of the deers, worshipper's Ka'aba --- Tawrat is the same and Quran is the same. My way of thought is the way of love."⁶

The era of 'Abd al Karim Jili come approximately after 150 years of Shaykh Mohyy al-Din Ibn al-'Arabi. He too was the supporter of the theory of Wahdat-al-Wujud. His point of view was this:

"The beliefs of all religions although appear to be different but in fact they are attached to a single truth. Worship may be done in any manner; it is the reflection of any of the Virtues of that Absolute One and the differences seen amongst them are due to the vast variety of names and virtues. In fact these differences have the status of the parts in the completion of the entire One."⁷

Anyhow the theory of Wahdat al-Wujud by and by spread in India. Towards the end of 12th Century and in the beginning of 15th century three big silsilas (Spiritual chains) Chishty, Suhrawardy, and Firdausy came from Iraq and Iran. After this during the reign of Mughals few new silsilas Shattari, Qaudry and Naqshbandi came. In these salasil (chains) Shattari and Qaudry were very much influenced with the ideology of Wahdat al-Wujud. Due to the influence of their Shaykh this theory spread amongst other silsilas. Eventually the Shaykhs of Naqshbandia Order also became its followers. In the beginning Hadrat Mujaddid himself was very impressed with this theory. This was the way of thought of his father and Shaykh-i-Tariqat too. Hence Hadrat Mujaddid in Maktub (letter) No.31 of Durr al-Ma'rifat which is addressed to Shaykh Sufi, writes that apparently this was the way of thought of his great father Hadrat Shaykh 'Abd al Ahad (d.1007/1598) too. In those days when Hadrat Mujaddid was the follower of the way of Tawhid-i-Wujudi, he wrote a letter to his Shaykh-i-Tariqat Khawaja Muhammad Baqi Bi'llah which also contained the quatrain which leads to wahda-al-wiyud. He further writes:

This condition remained for many years. Until:

"Suddenly, the Divine Grace appeared from the Unseen and all the curtains of sceptical questioning of "how" and "why" were lifted from eyes; Previous knowledge which was based on consolidation of Wahdat al-Wujud began to decline and the enclosure of closeness and personal companionship which had become evident at this state, disappeared and it was known with certainty that the Creator has no relation with this world and although this world (Universe) is the Mirror of His Manifestations and Attributes and yet the manifestation is not really the same. Manifested One and the shadow of the object is not really the same object as is the religion of the followers of Tawhid-i-Wujudi." ⁸.

Hadrat Khawaja Baqi Bi'llah, in the beginning, was also convinced with Tawhid-i-Wujudi but later he was elevated to a higher state, Hadrat Mujaddid writes in a letter:

"Haqrat Khawaja for some time followed the path of Tawhid-i-Wujudi and used to express it in his letters and treatises but at last Allah with His limitless kindness elevated him from his state and made him traveling on the highway and relieved from this narrowness of Ma'rifat. Mian'Abd al Haq (Mohaddith Dehlawi) who is among his sincere friends narrates that Khawaja Muhammad Baqi Bi'llah said a week before his mortal disease

"I have got 'Ain al-Yaqeen (Positive knowledge) that Tawhid is a narrow lane/alley. Besides it, there is another highway which I knew before but now I have become certain/sure of it."

After this Hadrat Mujaddid writes about his own way of thought:

"For some time, I too, in the service of Hadrat had the same way of Tawhid and in support of this way many introductory manifestations had occurred but Al-Mighty Allah advanced me from this state and elevated me to the state of His Choice."⁹

Ihsan Allah 'Abbasī has written that Hadrat Mujaddid's spiritual attention elevated Hadrat Khawaja Baqī Bi'llah from Tawhid al-Wujudi to Tawhid-i-Shuhudi."¹⁰

Similarly Dr. Burhan Ahmed Faruqi has also written with reference to Zubda al-Maqamat:

"Khawaja Baqī Bi'llah has himself admitted that he got out from the narrow lane of Wahdat al-Wujud due to the spiritual beneficence of Shaikh Ahmed."¹¹

It is evident from the writing of Hadrat Mujaddid referred to above that Khawaja Muhammad Baqī Bi'llah himself got out of narrow lane of Tawhid-i-Wujudi. In Zubda al-Maqamat no such writing has passed from the eyes of this writer which may show that in this connection Hadrat Mujaddid might have guided his Shaykh-i-Talqat. Some biographers have written such things out of devotion for example Rodh al-Qayyumiah wrote even this:

"He (Hadrat Mujaddid) soon completed all the stages of sulook and achieved so much progress that Khawaja Baqī Bi'llah used to sit in his assembly of devotees like his Mureeds."¹²

Anyhow Hadrat Mujaddid after getting out from the narrow lane of Tawhid Wujudi started treading upon the highway which was the highway of Tawhid Shuhudi. In the letter he wrote to Shaykh Farid Bukhari, he has abstractly explained the difference between Tawhid-i-Wujudi and Tawhid-i-Shuhudi thus:

"The Tawhid which comes across the path of this highly elevated class is of two kinds. Tawhid Shuhudi and Tawhid Wujudi, Tawhid Shuhudi is seeing One meaning that Salik may not see anything except One and Tawhid Wujudi is knowing only One Present and knowing stranger of Him non-existent and despite non-existence consider one His phenomenon. Thus Tawhid Wujudi is of the kind of Ilm al-Yaqin (Informative Knowledge) and Tawhid Shuhudi is from the kind of 'Ayn al-Yaqeen (beholding knowledge)"¹³

Hadrat Mujaddid corrected the wrong views which were created in Tasawwuf due to the influence of the theory of Tawhid-i-Wujudi, and discussed the causes and motives of Mohyy al-Din Ibn al-'Arabi's theory Wahdat al-Wujud. As per Peter Hardy, he said:

"Mohyy ad-Din Ibn-e-Arabi and his school of thought have said about only one station (manzil) or state 'Fana' that this is not last station. The salik feels lost himself on reaching at Maqam-i-Fana and feels himself with Almighty Allah so deeply, there remains no feeling except Allah. The factual state is that Ibn-i-Arabi do not differentiate the inner and outer although he should feel 'Ahle-i-Dunya' (worldly creatures) so that he should differentiate between Creator and creature, except this his feelings will be about Allah only."

"Hadrat Mujaddid says that there is another "state above the state of "Fana" where Ibn a-Arabi did not reach. At this state Salik learns it that God cannot be recognized only through intuition.(90) That is why human being should respect and honour "Wahi" (Divine revelation) and religious knowledge which is entirely based on Wahi (revelation) . In other words you should say that you should respect and honour Shari'at. Hadrat Mujaddid says emphatically:

"The relation between the World and God is the same which exist between the Creator and creation. All speeches of consolidation and penetration are atheism which is created due to the spiritual misunderstanding of Salik".

The propagation of his thoughts/views, Hadrat Mujaddid did through his Maktubat (letters) which he wrote to his Murshid, sons, disciples and other people. Total number of which is 530, and in Religious literature these are master pieces of literature.¹⁴

While presenting the theory of Wahdat al-Shuhud, Hadrat Mujaddid did neither repudiate nor criticize the theory of elder Sufis but has very beautifully elucidated the ideas of the owners of Tawhid-i-Wujudi as such has saved these elders from adverse carping. He writes to Khawaja Hashim Kishmi in a letter:

"There is no doubt that some of the hypocrite scholars might have said that this issue is spurious but these people (owners of Tawhid-i-Wujudi have said and written with full authority. Falsehood has no connection with the affairs of these elders. This state cannot be repudiated. From the elevated state these elders have spoken about this magnificent issue, at that place is the domination of truth and repudiation of falsehood.

These elders have lost themselves and the stranger in the love of Al-Mighty Allah and left no trace of their own existence. Possibly the falsehood itself will not dare to come near them."¹⁵

Similarly in a letter he writes:

"Those among the Highly placed Sufis who and were convinced with Whada al Wujud and sees thing 'Ayn al-Haq (only God) and orders Pantheism, he does not mean that the things and God have united and have come down from Irresemblance to resemblance. Wajib became Possible and Incomparable has become Comparable. All this talk is kufr (infidelity), faithlessness, mis-guidance and hypocrisy Islam. Instead the meaning of Pantheism is that they themselves are not present only Allah Al-Mighty is present."¹⁶

Elucidating the sayings of Hussain Bin Mansur al-Hallaj (310/932) and the saying of Hadrat Bayazied Bostami "Subhani ma Azama Shaani" in a letter he writes:

"There are many respected persons who due to overwhelming love give such orders but such overwhelming love is due to the beloved that alien one becomes invisible from the sight of the lover and he does not see anything except the beloved. In fact nothing is present except the beloved because it is against grace of reason and Shari'at."¹⁷

But the meaning which the immature mystic deduced from "Tawhid-i-Wujudi, Hazrat Mujaddid was very strongly criticized of this repudiated, hence he write at one place.

"To call Possible the Absolute Being and hold its virtues and actions Absolute Original of His Virtues and Actions is un-mannerliness and faithlessness..."¹⁸

And at a place he writes in a very strongly worded language:

"Hence He has no relation with this world. Without any doubt Allah Ta'ala (Highest God) is care free from all the universe. To unite Allah Subhanaho Ta'ala with mortal world or even to relate Him with it is very unpalatable for me."¹⁹

It was also unpalatable on Hadrat Mujaddid that Ram and Rehman may be attached with the same reality. This was the belief of Hindus but Muslims also thought so that among them the only difference is of name but the reality is one. This misunderstanding created by the Tawhid-i-Wujudi. Hence in the letter Hadrat Mujddid, wrote to a Hindu named Harway Ram, has clearly written that Rehman has no relation at all with Ram which runs thus:

"Know and beware that our and your Cherisher rather the Sustainer of all worldly people ----- they may be inhabitants of the skies; and may they be the inhabitants of the earth; may they be the inhabitants of the heavenly world and may they be the inhabitants of the world; the Sustainer of all of them is One, free from limitation confined to a place; free from free resemblance from shapes. For Him the conception of father or son is impossible. In His Honour (there is no trace of) equality or similarity cannot dare to cast a shadow of doubt. Unity and transmigration is unbecoming of Him and the suspicion of who and where is bad. There is no time which is not his creation. There is no place which is not built by Him. There is no beginning of His Being and there is no end to His life. Anything having connection with virtue and excellence is proved to be from Him and anything which is connected with flaw or decline is snatched away from Him. So He only is entitled to be worshipped and He only is worth devotion. Ram, Kirshan and other Hindu deity incarnate of their type are quite inferior among His creatures." ²⁰

In the above mentioned letter he writes further:

"Ram, is son of Jasrath, brother of Lachhman and husband of Sita. When Ram could not keep an eye on his own wife then what help can he render to others. Foresight should be used and should not follow them. It is extremely shameful to remember the Sustainer of all worlds with Ram or Krishan. Its example is such that some one may remember a magnificent emperor with the name of a sweeper. To consider Ram and Rehman one is great foolishness. The Creator, does not unites with His creatures and become one and one free from structure cannot unite with one having structure.

In short Hadrat Mujaddid by presenting the theory of Wahdat al-shuhud fully rooted out the concept of unity and Penetration which was the root of all innovations in religion and explained in detail the difference between these two and cleared the misunderstandings created by Tawhid-i-Wujudi and explained that the Maqam-i-Zilliyyat (State of shadowness) is better than Maqam-i-Wujudiiyyat (state of existentialism) and the Maqam-i-'Abdiyyat (State of being God's slave) is best and superior to all. Sufis who born after Hadrat Mujaddid some of them did not agree with his theory and declared that Tawhid-i-Shuhudi was mistake. Hence Shah Wali Allah Dehlawi (d.1114/1703) writes:

"The conclusion of Hadrat Mujaddid that there is difference between Wahdat-al-Wujud and wahda al-Shuhud is mistaken, the religion (beliefs) of Ibn-i-Arabi is the same as that of Hadrat Mujaddid. The dispute between Wahdat-al-Wujud and Wahdat-al-Shuhud is only literal." ²¹

At another place both these theories were reconciled like this;

"The only object of Wahdat al Shuhud is to stress on the perfection of the Absolute Being and the imperfection the Possible but Ibn -i- Arabi also says this that Possible/liable to exist is imperfect and insignificant and only the Absolut Being has the perfection". ²²

The school of thought of Shah Rafi al-Din (1184/1770) son of Shah Wali Allah is the same. He says:

"Whada-al-Wujud is fundamental proposition it is the reality of Islam. That is why the great Masha'ikh adopted it. Wahdat al-Shahud is a new concept which has been enunciated by Hadrat Mujaddid. He did not understand the lecture of Ibn al-'Arabi and thought that Wahdat al-Wujud is totally different from Wahdat al-Shahud." ²³

The same is also the school of thought of Ismail of Delhi (d.1246/1830) grandson of Shah Wali'llah²⁴ but as against them there is a group who has supported Hadrat Mujaddid's theory of Tawhid-i-Shuhud. Khawaja Mir Nasir 'Indalib writes:

"As a matter of fact Wahdat al-Wujud is totally wrong and Wahdat Shuhud is near correctness although according to the condition and details the result of both may be the same i.e. everything except Allah may go out of sight." ²⁵

His son, Khawaja Mir Dard (d.1199/1784) has very strongly supported Tawhid-i-Shuhudi. He writes:

"Second issue is Wahdat al Shuhud. It means that without the existence of the essential One the real existence of the world is impossible and all the existing things are existing from the Light of this One Being. Most of the ignorant who could not understand the exact meaning of the sayings of Hadrat Mujaddid believed in Zil (shadow, projection) although this was his opinion during the middle of Sulook. Most of the immature Mystics who consider themselves "Arif-i-Kamil, after going through the letter of Hadrat Mujaddid, in which the Unity of Being and Pantheism has been explained think that he was not aware of the truth because the issue of Tawhid is very difficult. This is the reality of Islam. That is why the past Sufis adopted it. It was not fully revealed to him but he does not understand it. According to: "Everything is from Allah", "Everything is from Him" is confirmed from Wahi (Revelation). Therefore "Everything is Him" is wrong and "Everything is from Him is right.""²⁶

Hadrat Mirza Mazhar Jan-i-Janan (d1194/1780) also belonged to the school of thought of Tawhid-i-Shuhudi. At his suggestion Mawlana Ghulam Yahya (d 1195/1780) repudiated Shah Wali Allah's theory and seconded Hadrat Mujaddid. He writes:

"The contention of Shah Sahib that Wahdat al Wujud and Wahdat al-Shuhud show the relation between the reality of the things and newly created things and that there is no difference between the two rather the meaning of both of them is the same, is totally wrong. Reconciliation between these two theories is simply impossible because according to Wahdat al Wujud the world and the Creator of the World are exactly alike and according to Wahdat al-Shuhud between the Absolute Being and liable to exist there is completely no relation."²⁷

Shah Ghulam Ali, (1240/1824) the Successor of Hadrat Mirza Mazhar Jan-i-Jannan also do not accept the reconciliation of these two theories. He writes:

"Wahdat-al-Wujud and Wahdat-al Shuhud are different states of manifestation.

Those mystic initiators who have passed from these states know that their reconciliation is impossible."²⁸

Anyhow, there is no doubt in it that Hadrat Mujaddid's theory of Tawhid-i-Shuhudi has eradicated the alien influence on Islamic mysticism to a great extent and gave a new true Islamic thinking.

Many scholars of modern age have appreciated it: Hence Mr. Peter Hardy scholar of London University writes:

That Shaykh Ahmed Sirhindi discussed the theory of Pantheism of Ibn al-'Arabi in the light of his own spiritual experience and reminded the Muslims that REVELATION is supreme."²⁹

Dr. Iqbal has appreciated the doctrine of Wahdat al-Shuhud in his lectures. He says:

"A venerable philosopher of 17th Century Shaykh Ahmed Sirhindi whose daring interpretative criticism on the Tasawwuf (mysticism) of his age ended on the development of a new technique. The different methods of Sufis which came to India from Central Asia and Arab, among them only his technique has crossed Indian border and today in Punjab, Afghanistan and Asian Russia is a living force."³⁰

Dr. Shaykh Inayat Allah and Dr. Yousuf Husayn have also narrated the theory of Wahdat-al-Wujud and its influence.

Shari'ath and Tariqat

A wrong thought was also created among Sufis that Shari'ath and Tariqat are different realities. The misunderstandings created by Tawhid-i-Wujudi were also responsible for it. Hence Hadrat Mujaddid rectified this mistake through his letters and made it clear that Shari'ath and Tariqat are two sides of the same reality. Hence he writes to Syed Ahmed Qadri in a letter:

"Shari'ath and Tariqat are exactly alike each other. In reality they are not separate from each other. Among them only the difference is of summary conciseness and details, of reasoning and revelation, of absence and evidence, of compliance and non compliance. Those injunctions and disciplines which become evident and known in the light of Shari'ath, their truth is confirmed after reassert in unequivocal terms, these very injunctions and disciplines are revealed in detail, from absence come into evidence. The desire of achievement and deception of action is lifted, the indication of reaching the fact to the "Haq al Yaqin" (Absolute confidence) is that the bud of disciplines and sciences of sharalah and that of their state are exactly the same and if there is even a hair line difference between them then it will indicate that "haqiqa al Haqa'iq" (fact of the truth) has not been reached. On the other hand any action done by Masha'ikh-i-Tariqat against Shari'ath is committed due to the state of 'Sukr' (intoxication) and Sukar is only during the path and for Muntahiyān al-Nihayat (those who have reached the final destination) there is always Sahaw (full awareness).³¹

He writes to Mulla Haji Ahmed Lahori:

"Thus Shari'ath suffices for all worldly and religious and nothing left outside the preview of the Shari'ath which may necessitate anything against Shari'ath. For the completion of the 3rd ingredient i.e. the sincerity (Ikhlas) is Tariqat and Haqiqat with which the Mashaikhs (saints) are honoured and which is the servant of Shari'ath. Thus the purpose of achievement of both of them is nothing but completion of the Shari'ath."³²

In a letter to Shaykh Muhammad Yousuf persuades thus:

Pass your life in such a manner that you seem eligible to succession to this heritage that your Zahir (outward appearance) is decorated with Zahir (apparent) Shari'ath and your Batin (intrinsic) is decorated with Shari'ath which is expressed with Haqiqat because Haqiqat and Tariqat are expressed with the Haqiqat of Shari'ath. Not Shari'ath is different thing and Tariqat and Haqiqat are another thing. This is Ilhad (athelism) and Zindiqā (hyproerisyh in Islam).³³

In a letter he writes:

"There are three parts of Shari'ath. *Knowledge, practice and sincerity* until all these there all these are achieved Shari'ath cannot be achieved when Shari'ath is achieved then the pleasure of Haq Subhanahu wa Tala (*most High God*) is attained which is far in excess of all religious and worldly.³⁴

Rad-i-Bid'at

(Rehuttal of Innovations)

Rad-i-Bid'at (discarding new ways) from this wrong idea that Shari'ath and Tariqat are two different realities, on the one hand laziness was created in the observation of the restrictions imposed by the Shari'ath and on the other new undesirable ways were created in the religion. Hence Hadrat Mujaddid told that Shari'ath and Tariqat are not two different realities. At the same time he also pointed out that Bid'at (Innovation in religion) howsoever good it might be nothing (no worth whib) as against following the Holy Prophet. Hence he writes to Khawaja 'Abd al Rehman Kabuli in a letter:

"With great lamentation supplication I pray to Al Mighty Allah both in/outwardly and intrinsic way that those new ways (things) which have crept into the ween which were not present in the (days) era of the Holy Prophet (may Allah's peace and grace be upon him) and Khulfa-i-Rashideen, may Allah not involve me in such innovataria action although it may be glittering like radiant morning and may not make me lover of this Bid'at (new way in religion). It I said that Bid'at are of two types. Bid'at-i-Hasana and Bid'at-i-Sayyl'a That good action is called Hasana which has been innovated (invented) after the era of the Holy Prophet and Khulfa-e-Rashidin and is not against the Sunnah. Bid'at Seyeah is that action against the Sunna. I do not see any beauty in both types of these Bid'at except darkness and muddiness and do not feel anything. Supposedly if today few people in the beginning of action due to infirmity of sight find elegance and freshness so when they will see correctly (correct sighted) they will learn that its result is nothing but loss and repentance.³⁵

This is very lengthy letter. After the above cited writing Hadrat Mujaddid has narrated the Bid'at-i-Hasna one by one and then highlighted their short comings. Here this fact should be kept in mind that Hadrat Mujaddid has included all those Bid'at-i-Hasna among Sunnah which was founded during the era of the Holy Prophet or the era of Sahaba (companions of the Holy Prophet) and afterward. It may please be noted that Hadrat Mujaddid only dislikes such Bid'at which are against sunna or lift the Sunna. He does not dislike such Bid'at which is permissible according to Shar'at. He calls such Bid'at as sunnat-i-Hasana because in Thradition such Bid'at are called Sunnat-i-Hasana (Muslim Sharif Vol. I, p.327, Delhi also see Maktubat Sharif Vol.I, Maktub No. 192, p.80 (Amritsar Edition, 1333) Vol. I, Maktub No. 122, p.132, Maktub No. 57, p.20' vol. III, Maktub No. 94, pp.51-52). However he has criticized some Bid'at-i-Hasana which have no connection with these auspicious eras and some ulema have called them Mustahab (desireable). For example to insist upon the expression of Niyyat (intention to pray) by words is such a Bid'at in which there is strong possibility of the inattention of the mind, hence he writes:

"This very Bid'at which ulema have desirable in the Niyyat-i-Namaz (intention to pay) they say that despite intention of the mind (soul) Niyyat must be repeated by tongue (in words) although this is not substantiated by the action of the Holy Prophet nor from tradition nor from the Sahaba and Tabi'in (those who saw Sahaba in their lives) that they did Niyyat in Namaz instead they used to say Takbir-i-Tahrira immediately after Iqamat. Thus to say Niyyat in words would be a Bid'at and this Bid'at has been attributed as Hasna I am of the opinion that due to this Bidat not only Niyyat but also Fard (essential) is left because many people in Niyyat become content only reciting it with tongue and do not care for negligence (thoughtlessness) of the heart (mind) thus in such a situation in the Fara'id (essentials) of Namaz, a Fard is abandoned that is Niyyat-i-Qalbi and so it leads to the termination (incomplete execution) of Namaz."³⁶

Hadrat Mujaddid does not consider any desirable action desirable which makes the hearts (mind) negligent from Allah and the Holy Prophet. His attention is on Tawajuh Ila al-Allah and Tawaj Ila al-Rasool (attention towards Allah and attention towards Rasool). Some ulema have different from his views on Islamic jurisprudence but they have ignored this point that Hadrat Mujaddid does not approve of reciting the Niyyat with tongue (in word) because it may distract the heart and that concentration may not be achieved which is the soul of Niyyat. This fact deserves the attention of those who are blessed with insight.

It is essential to mention here that Hadrat Mujaddid despite this stress for concentration in Namaz do not consider Tasawwur-I-Shaykh (thought of the Shaykh) as of factor creating disturbance in the Namaz but counts it among the prized things. Hence he writes to Muhammad Ashraf in a letter:

"Possessor of loving habits! This treasure is sought by the Talban (The seekers). It is given to one in thousands. One who is overtaken by this condition has ready complete sultability to absorb in him all the perfection of excellence of the Rahnuma-i-Tariqat (Guider of Tariqat) with his little company. Why do you deny Rabita It is masjid alayh (towards whom one prostrates) and not Masjid lahu? (For whom one prostrates). If it is the case then why they do not deny mosques and priests niche in mosques. This type of wealth is achieved only by the fortunate so that in all affairs he may consider the "Sahib-i-Rabita (The Pir) his means of approach and may retain attention towards him all the time and not like that deprived class who consider themselves indifferent and takes away their centre of attention from their Shaykh and disrupts their own affairs."³⁷

It is surprising that in Sirat-i-Mustaqim Mawlvi Sauyid Ahmed Bareilwi declared that the imagination of the Holy Prophet in Namaz is the cause of upsetting it (Breaking it) (God forbid) Hadrat Mujaddid has referred to such people as "Baydawlat" (without the treasure).³⁸

Revival of Shari'ath

Hadrat Mujaddid has strongly stressed upon observance of Zahir-i-Shari'ath (exposed Shari'ath) and Batin-i-Shari'ath (Intrinsic Shari'ath) in his numerous letters and has stated that observation of Shari'ath is the only way of the eradication of all the Bid'at and the zenith of the Human auspiciousness (Sa'adat). The memorable efforts done by Hadrat Mujaddid for the revival of the Shari'ath has also been appreciated even by the non-Muslim Scholars. Hence Professor S.H.A.R. Gibbs writes:

"Few top scholars have attempted to promulgate the Islamic Rule, after one another, during the 17th and 18th century. They not only emphasized on 'zahir-i-shar'a' but also specially on 'batin-i-shar'a'; and highlighted the psychological and behavioural qualities. But this movement has not been given full attention. The main personalities of this movement are: Abd al-Ghani Nablusi of Syria (1614 to 1731), Ahmed Sirhindi of India (1563 to 1624) and Shah Wali Allah Delhvi (1702 to 1762)."³⁹

The point towards which Prof. Gibb pointed out is found in Hadrat Mujaddid's letter addressed to Syed Shah Muhammad

"Following the Holy Prophet in his religious and worldly activities is the treasure of auspiciousness. It has different stages and ranks. The second stage of following is that those sayings (utterances) and actions should be followed which is connected with the intrinsic or the inner most part. The object of which is irtadilat bad qualities and enlighten the moral."⁴⁰

Hadrat Mujaddid has written a large number of letters to Government personalities and his disciples; emphasizing the need of Itiiba-i-Nabawi (peace be upon him). We are quoting only extracts of only those letters which are addressed to Government personalities in Volume I named as 'Durr al-Ma'rifat (1025-6HE, 1616 CE compiled by Khawaja Yar Muhammad Badkhsi); His emphasis is on Itiiba-e-Sharia. He writes a letter addressed to Shaykh Farid Bukhari:

"There will be question about "Shari'at" and not about "Tasawwuf" on the day of judgment, tomorrow. And the ultimate salvation also depends on it. The object of annunciation of these sufis is the preaching and propagation of the Shari'ath. Hence the best of all virtues is to make efforts for giving currency to the Shari'ath and making current any one of the injunctions of the Shari'ath, especially in such an era when Islamic rites have been abandoned."⁴¹

In an Arabic letter addressed to Khawaja Jahan, he writes:

"All this but all excellences of Rooh, Sir, Khafi and Akhfa (Stages of spiritual progress) are related to following in the foot steps of the Holy Prophet. It is obligatory upon you to follow the Holy Prophet, Caliphate and the successors to the Holy Prophet's companions. They are stars of righteousness and saintliness. Thus whosoever followed their footsteps achieved great success and whosoever opposed them became greatly misguided."⁴²

He writes in a letter to Bahadur Khan:

To make your "Zahir" (outside appearance) according to the Zahir of Shari'ath and to keep your Batin (Innermost part) attached with Allah is a very great job. Let us see upon whom is bestowed these two great Divine Blessings. Today keeping two nisbats (connections) together rather following even Zahir Shari'ath steadfastly is rarely found. May Allah with His Profound Great Graciousness grant Divine Help to follow steadfastly the Holy Prophet in Zahir and Batin."⁴³

In another letter addressed to Shaykh Farid Bukhari he writes;

"Allah says," Whosoever obeys the Holy Prophet obeys Allah". Al-Mighty Allah has declared the obedience of the Holy Prophet as precisely His own obedience. Hence the obedience of Allah which is being done through the mediation of one who is not a Prophet is not the obedience of Allah. In order to stress this point the word "Qad" (Not doubt) has been used so that any pseudo-passion person may not separate and create distinction between these two obedience and may not give preference to one over the other. At another place Allah complains of those who differentiate between these two obedience. Hence He says:" They wish to differentiate between Allah and His Prophet and they own some and disown some and desire to adopt a way in between. They are in fact Kafir (infidels)."⁴⁴

He writes in a letter to 'Abd al-Rahim Khan Khanan (The great Khan):

"Everlasting successness and perpetual salvation is attached with the following of the Holy Prophet. Supposedly, if worship is done for thousand years and most difficult mystic exercises and most difficult endeavours are done but the chest is devoid of the light following these Holy people then all these mystic exercises and difficult endeavours will not be bought even for a grain of barley. But Qaylula (sleeping in the noon for a short time after taking meal according to sunna) which is totally negligence and causation if done by following these Holy personalities then it will be much more beneficial than those mystic exercises and difficult endeavours."⁴⁵

In high circle especially in high ranking officials and ministers of the government numerous evils have been created due to their attachment with the worldly gains hence Hadrat Mujaddid eradicated the evils of this class of society, and through letters strongly stressed upon them to follow the directions of the Holy Prophet. Hence he writes in a letter addressed to Shaykh Farid Bukhari: (d.1025/1616):

"Likewise "Kufr" (heathenism) is against Islam similarly "Akhirat" (life after death) is against the worldly gains. Worldly gains and Hereafter cannot get together at a place. Abandoning the worldly gains is of two types. One of it is that one may abandon even the permissible things except essentials of life. This type is the best way of abandoning the worldly gains. Another type is to refrain from the "Moharramat" and "Mushtabihat" (forbidden and doubtful) and take the benefit of using the permissible. Even existence of this type in these days is rarely found.

Hence desist from the use of gold, silver, silky clothes and other such things which have been declared Haram (forbidden) by the Holy Prophet. Save yourself from their use. Utensils of gold and silver if used for decoration, only it can be allowed but their use is forbidden. For example drinking water, eating in them or keeping perfumes in it, making antimony for collyrium etc. In short Al-Mighty Allah has enlarged the circle of permissible acts and things very much from its utilization the taste and the nourishment, the pleasure one derives much more than from the use of forbidden things. The permissible has the pleasure and approval of Allah while in the forbidden His displeasure/anger".⁴⁶

Similarly, in the letter written to 'Abd al-Rahim Khan-i-Khanan (d.1036/1626) in a very philosophical way he has created hatred from the things forbidden and caused to be inclined towards permissible things. He writes:

"Amongst dishes and drinks and clothing many of them have been declared "Halal" (permissible) and very few things have been declared "Haram" (forbidden) and that too is for the benefit of humanity. A harmful and unpalatable wine has been declared Haram but number of tasty and profitable drinks in its place have been declared Halal". Disatilled Concoction of clove and Cinramon has flavour and taste besides many advantages and benefits are beyond explanation. What comparison a bitter unpalatable, surely, malicious, confounding and dangerous thing can have with a flavoured and tasty drink?

The distinction which is made due to "Hillat and Hurmat" (permissible and forbidden) is something else and the distinction which is made keeping in view the pleasure and displeasure of Allah is something pre-eminent. Some silken clothes have been declared Haram because instead so many different kinds of decorated and adorned clothes and dresses have been declared Halal."⁴⁷

During the reign of Akbar the Muslim were so much changed that it was difficult to distinguish between Muslim and Non-Muslim. Amongst Muslims hundred of polytheist rites became current effects of which were seen till the reign of Jahangir. Hadrat Mujaddid tried to eradicate it with full force and in such an atmosphere spreading truthfulness was equal to endangering one's life. Hadrat Mujaddid with full sense of Islamic honour and very boldly upheld the truth. He wrote to Shaykh Farid Bukhari in a letter with extreme devotion and fondness thus:-

"Think a while how far the matter has gone, no trace of Islam has left.

A friend said "unless amongst you people become crazy for imparting Islam it will be difficult to reach Islamic faith. To uphold the cause of Islam not caring for one's profit or loss is craze. If Islam remains never mind what happens to you and if it does not remain than nothing should remain. If Islamic faith is there then pleasure of Allah and His Holy Prophet is earned and no wealth is greater than the pleasure of the Master."⁴⁸

The teaching and preaching of Hadrat Mujaddid fully showed its influence on high ranking Officers and Ministers of the Government were duly influenced by it and indirectly Jahangir was also influenced. Hence before accession to throne he gave assurance to give protection to Islam. During the life of Akbar, Khusro, son of Jahangir, was endeavouring for the succession to the throne of Akbar and he was perfidious to his father. Majority of high ranking officers were his supporters but keen lover of Hadrat Mujaddid and most trustworthy of Jahangir, Shaykh Farid Bukhari (d.1025/1616) promised to support Jahangir on this condition that during his reign he will protect Islam.

Dr. Tripathi writes;

"Some how during the end of Akbar's reign some nobles under the leadership of the Commander of Armed Forces of Agra. Farid Bukhari, with the help of the Sadat-i-Bara, supported the enthronement of Salim (Jahangir). These people gave assurance of their active cooperation and support on the condition that Salim, after accession to throne, will protect Islam. Probabaly with this, their intention was that Salim will support Ahl-i-Sunna wa-al-Jamm'a which was quite distinct from Akbar's policy. Hence soon after Jahangir's accession to throne, Shaykh Farid Bukhari was posted to the post of "Panj Hazari" and "Mir Bukhshi". Farid Bukhari was keeping close liaison with Shaykh Ahmed."⁴⁹

Jahangir acceded to the throne on 21st October 1605 with the title Noor al-Din Muhammad Jahangir Badshah Ghazi and as per Edwardes:

"Along with accession to the throne he promised in unequivocal terms to support and protect Islam and religion of Ahl-i- Sunna wa-al-Jama'a."⁵⁰

These are some of the twelve points of charter which Jahangir issued after accession to the throne:

1. Prohibition of all kinds of "Munkarat" (Things prohibited by Islam) and "Manhiyyat" (intoxicating drug)
2. Restoration of land pertaining to mosques.
3. General pardon of the prisoners.

It has been narrated above that during the reign of Akbar the state of drunkenness was such that a wine shop established in the Royal court itself.. Lords and Ministers used to drink wine. Some ulema also could not evade it. Mosques became deserted and in their place Temples and stables were built and anyone who dared to speak about these Moharramat (Acts prohibited by Islam) then either he used to be murdered without hesitation or put in jail. After Jahangir's accession to throne all these acts were rectified. These were the same acts towards which Hadrat Mujaddid had repeatedly invited the attention of the Ministers of the Government through his Maktubat (letters). About Jahangir some historians have the misunderstanding that he too like his father was faithless and secular. Hence Dr. G.Le Bon writes:

Jahangir (1605 to 1648) although was not equal to his father but at the same time was very famous king. Due to being secular, he too continued the method of his father. He married Hindu and Muslim wives and used to treat both of them equally. Jahangir also gave shelter to Christians. In his capital there were approximately sixty Christians.”⁵¹

Edwardes also writes commenting on the Religion of Jahangir:

“There is no doubt that this Public Charter may have satisfied Ahl-i-Sunna wa-al-Jama'a but in spite of this proclamation and commitment, he never lived like a pious and abiding Muslim. Like his father his inclination were atheistic. He used to listen with interest the discussions which were held between the ulema and the Christian clergies, always used to appreciate Fine Arts. Religious photos were hanging all around him, among them most of them were Christian style, with which most of his courtiers were irritated. He had gone so far away that he got engraved on his seal Christian symbols.”⁵²

But these statements that Jahangir was faithless and atheist does not seem to be correct. During Akbar's life he had benefited from Mowlana Kalan Harwi, Mawlana Qutub al-Din and 'Abd al-Rahim Khan Khanan was a devotee of Hadrat Mujaddid. Many letters addressed to him are in Maktubat Sharif. Jahangir surely would have been influenced through Khankhanan by Hadrat Mujaddid and in the end when Hadrat Mujaddid remained for few years with Royal Army and in the Fort of Agra (1029 – 1033 CE) then this influence would have been more conspicuous. Hadrat Mujaddid not only changed Jahangir's temperament but as a matter of fact changed the mode of the Government. There is no doubt in it that Jahangir was born on 977/1569 from the daughter of Raja Bihari Mal and in 993/1585 was married to the daughter of Raja Bhagwan Das and besides this he also had many Hindu wives (perhaps the Mughal kings presumed the Hindus as Ahl-I-Kitab because they believe that the Vedas are revealed books) and this is also true that in 1017/1608 Capt. William Hankins brought James-I message in Jahangir's court and after this in 1024/1615 William Edwardes brought another message and in this very year Sr. Thomas Roe came in the court of Jahangir and remained stationed for three years but on it cannot be said that he had Hindu mentality or was inclined towards Christians. Jahangir, the first and the last, was a Muslim. However, as many biographers of Hadrat Mujaddid have written that towards the end of his life he had become a pious Muslim does not appear to be correct. Jahangir was a liberal minded Muslim. He drank wine till his last but this is a fact that he supported Islam and during his reign Islam flourished His support speeded up when during end of the era he got the company of Hadrat Mijaddid for three years, who tried to reform him by preaching and giving counsel of Sanity. Anyhow, under the influence of Hadrat Mujaddid, Jahangir by and by reformed the Empire. Hence during the reign of Shahjahan (d.1069/1685) and Aurangzeb (d.1119/1707) the situation became better to best. From the point of progress to popularization of Islamic Religion, we can call the period of Jahangir a transitional period in which most of these evils were annihilated which were founded by Akbar and its annihilation was completed during the reign of Shahjahan and Aurangzeb.

From the study of Maktubat-i-Imam Rabbani Mujaddid Alf-i-Thani it appears that he expedited the preaching and reformation mission soon after Jahangir's accession to throne. Before accession to throne, Shaykh Farid Bukhari had persuaded Jahangir towards Islam to a great extent and soon after his accession Hadrat Mujaddid wrote letters to high ranking officers that they should induce the King towards observance of the Sunna and Shari'at. He writes in a letter addressed to Syed Sadr Jahan:

"At the time when there has occurred revolution in the Governments and the enmity of other religions have been annihilated, it is incumbent upon the religious leaders and Ulema-i-Islam to focus all their attention on the currency of the Shari'at and to erect again those pillars of the Shari'at which were demolished."⁵³

He writes to Khan Jahan:

"Whenever you meet the King and you find him inclined to listen to you, how better it would be that explicitly or as a passing reference, according to the beliefs of Ahl-i-Sunna wa-al-Jama'a, you may convey to his ears the word of Allah i.e Kalima-i-Islam."⁵⁴

In a letter he writes to Shaykh Farid Bukhari:

"Today when the good news of King's accession to throne is reaching the ears of the masses and the decline of Islam is coming to an end, it is incumbent upon Muslims to assist the King and make a bid for the currency of Shari'at and strengthening of the Millat-i-Islamia. This support may be verbal or practical. The best way of support is that the "Masa'il-i-Shari'at (problems of Islamic Jurisprudence) may be explained so that no novice and misguided may not intervene and mislead and the matter may not become worse. Since Al-Mighty Allah has fully granted you the royal confidence and has also granted you the capability, hence it is expected of you that whenever you get together with the King, make efforts for the promulgation and currency of the "Shari'at-i-Muhammadi" and salvate the Muslims from alien life in their own country."⁵⁵

Even after accession to the throne, some previous idealistic rites were current in the empire and in the Royal Haram. These rites were current due to Hindu girls. Hadrat Mujaddid, therefore, tried for its reformation through Shaykh Farid Bukhari. Hence he wrote to him in a letter:

It is incumbent upon Muslims to inform the King about the harm of these rites and try for its eradication. Probably they were adopted because the king was not aware of their harm."⁵⁶

As a result of reformative and preaching efforts, one day Jahangir himself ordered Shaykh Farid Bukhari (d.1025/1616) that for giving advice to the King on matters of Islamic Jurisprudence, a committee of ulema be constituted. Keeping in view the faithlessness prevalent during Akbar's era if this Islamic Revolution is seen then it will become obvious that in the era of that faithlessness it was only Hadrat Mujaddid who upheld the Religion and whatever was being done was the fruit of his efforts.

When Hadrat Mujaddid learnt that Jahangir has asked Shaykh Farid Bukhari to constitute an Advisory Committee then in the light of previous bitter experiences, he gave necessary and important instructions. He wrote in a letter addressed to him:

"It was heard that the King of Islam (Jahangir) due to his Islamic intrinsic beauty has told you to select four such Religious scholars who may remain present and explain matters in the light of Islamic Jurisprudence so that nothing is done or decided against Shari'at. What better Divine inspiration then this could be for the Muslim and better good news could be for the mourners. Since I have been addressing you for this very purpose and it had repeatedly been expressed therefore, out of necessity, it will not refrain from saying and writing about it. I hope you will excuse me. ---- Therefore, it is advised that Dindar ulema (Practicing Religious Scholars) who are away from the lust for power and lust for State and do not have any other object except promulgation and currency of Shari'at and support of Muslim nation, are very few in number. If they will have the lust for power then every one of them will adopt one or the other way to express his superiority. He will raise points of difference and make it a source of his nearness to the king. In such a situation the religious expedition will certainly become spoiled and miserable. During the past (Akbar's era) the differences of the ulema-i-su' (scholars gone astray) had thrown the world in calamity. Now also the suspicion of the company of ulema-i-su' is again confronting. In such a situation currency of the Din (religion) will become naught but instead there would be destruction of the Din. I seek the protection of Allah from the mischief of ulema-i-su. (In my opinion) if only one Alim (Religious Scholar) is selected for the purpose how best it would be, if he be one of the ulema-i-Akhira (Religious scholar who always keeps in sight the Doomsday). His company is rare and precious. If he is not available then after due consideration, out of ulema, a better Alim be selected. In this connection what should I write except this that as the salvation of the masses depends on the existence of the ulema, similarly their loss in the life is also due to them. The best ulema are the best Alim and the worst ulema are the worst of the creatures. Both guidance to the righteousness and misguidance depend upon them. Somebody saw the Satan sitting idle. He asked the reason of his idleness. He replied that ulema of the time are doing his job. They are sufficient to misguide the world.

"Alim who is busy in seeking the worldly gains, he is lost in himself. How can he guide and lead others to righteousness?" That is why in this matter any step should be taken with full selflessness and due consideration. Otherwise when chance is lost then no remedy is effective. One feels ashamed to make such utterance before sensible and intelligent persons but what has been said considering it to be auspicious for myself." ⁵⁷

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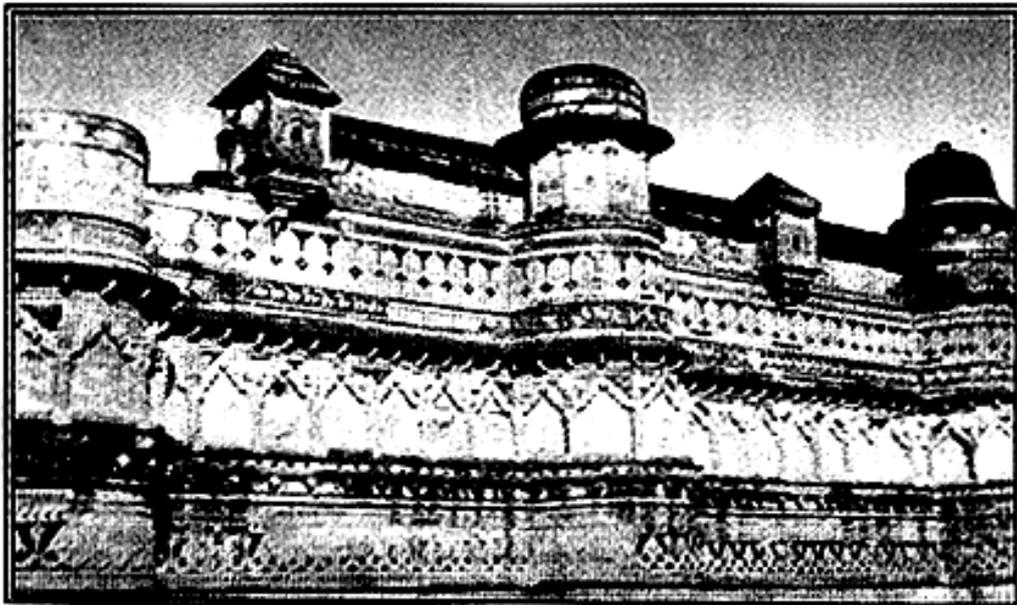
CHAPTER - 4

Imprisonment at the Fort of Gawalior

Correspondence During the Imprisonment

Release from the Fort of Gawalior

Reference2



***Fort of Gawalior where many non-Muslim embraced Islam
at the hands of Hadrat Mujadid Alf-I-Thani***

(4)

Imprisonment at the Fort of Gawalior

In the previous chapter the indirect influence of Hadrat Mujaddid (d.1034/1624 upon Jahangir (1037/1627) was reviewed. In the present chapter the direct influence would be reviewed. Prior to explaining the influences, it is essential to explain the important incidence in detail which paved the path for these influences. From the study of the Maktubat-i-Imam Rabbani it is learnt that till 1028/1619 he did not had meeting with Jahangir but used to send letters. In volume III this letter is found.

"Prayer is done for the victory and support of the king because the issuance of the orders of Shari'at depend on the support and strength of the kingdom. There are two types of victory and support. One is material etc. This is the apparent nature of victory and support. The second type is the reality of the victory and support. That is from Allah the Causer of the causes. There is no victory except from Allah. This reality of the victory and support is related to the prayers of the persons selected by Allah. Holy Prophet (Peace be upon him) said, nothing can put off or evade Allah's Command but prayer.

Sword and Jihad (Religious wars) do not have the power to evade or put off the Allah's command but Allah has kept this power in prayer, therefore, the strength of prayer is more stronger and effective than the power of the army. The example of the strength of the army is like the body and the example of the prayer is similar to the soul. Without soul the body is not useful, hence the prayers of the Fuqara (saints) with the army is essential and indispensable. The Holy Prophet at the time of Jihad despite military power used to pray for victory and support, through the mediation of the Fuqara-i-Mahajreen (Pious immigrants). The Holy Prophet has said that on the day of Judgement the ink used by the religious scholars would be better than the blood of the martyrs. Although I do not consider myself to be capable enough to be included amongst those who pray for the Royal Army but in view of the hope of acceptance of prayer, I am not s separate from the Royal Army."¹

Since the fame of Hadrat Mujaddid had spread far and wide, therefore, some biographers are of the opinion that the Prime Minister of Jahangir, Asif Jah, who was religiously a shi'ah (shi'ite), keeping in view the general popularity of Hadrat Mujaddid instigated Jahangir against him so in 1028/6119 i.e. in the third month of 14th year after accession to throne summoned him to the Darbar and imprisoned him.

Dr. Burhan Ahmed Faruqi writes:

"The Prime Minister of Jahangir, Asif Jah advised Jahangir to be cautious about Shaykh Ahmed since his influence is spreading in India, Iran, Tauran and Badakhshan. He also advised that the soldiers of the army may be stopped from meeting the mureedins (disciples) of Hadrat Mujaddid and taking oath and to keep Shaykh Ahmed in detention."²

However, it appears this assertion is based on assumption. There is no doubt that shi'as had sufficient influence in Jahangir's Darbar and they were not happy with Hadrat Mujaddid but this statement that Hadrat Mujaddid was arrested due to the instigation of Asif Jah or other shi'as does not appear to be historically correct. However it can be attributed as one of the factors in arresting him. Jahangir himself has narrated, in Tuzak; the reason of his arrest that he (Hadrat Mujaddid) has claimed in a letter that he is superior to the four orthodox Caliphs. It is apparent that shi'as could not have brought home this point. Dr. Inayat Allah has also written that the arrest of Hadrat Mujaddid was the result of the hostile activities of the shi'as but simultaneously has narrated the incidence which became the actual reason for his arrest. He writes:

Imprisonment at the Fort of Gawalior

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"Shi'a had great influence in Jahangir's Darbar. The invigour intensity with which Hadsrat Mujaddid had repudiated their beliefs made his personality for them an eye-sore hence they advised the King that the activities of Hadrat Mujaddid are dangerous for the empire. On the basis of one of his apocalypsetic writing (writing based on revelation) he was summoned in the Darbar in 1028/1619. Witnessing his carefree attitude at the time of admission in the Darbar the King became displeased and ordered for his imprisonment in the Gawalior Fort" ³

The Maktub on which Jahangir objected is the 11th Maktub of Volume 1 of "Maktubaat-i-Imam Rabbani". This volume was compiled by Yar Muhammad Jadid Badakhshi Taliqani, caliph of Hadrat Mujddid in 1025/1616. This Maktub is quite lengthy. Here we are translating only that portion on which he was called to account for. In it Hadrat Mijaddid writes to his Shaykh-i-Tariqat Khawaja Muhammad Baqi Bi'llah:

"The second submission is that during the review of this station, one after another higher stations became apparent. After diverting attention towards humility and dejection when I was elevated from this previous station to another station then it was revealed that this station is the station of "Zu-al-Nurayn". Other Caliphs had also crossed this station and this station is also the station of "Takmil and Irshad." (Station of Completion and preaching). Similarly I was elevated to two other higher stations which will be presently narrated. Other station above this station appeared. When I was elevated to this station then it was known that it is the station of Hadrat Farooque. Other Caliphs have also passed through this station. Above this station the station of "Siddiq-i-Akbar" appeared. I was also elevated to this station." ⁴

Jahangir himself has narrated this incidence in Tuzak-i-Jahangiri which shows his dire furry against Hadrat Mujaddid. The politicians have always used such tricks against Ulema-i-Haq but the support of Allah always sided with the Ulema-i-Haq. Jahangir writes:

"During these days (14th year of accession to throne) I was informed that Shaykh Ahmed named one forgerer has spread a net of decle and deception in Sirhind and has entrapped innocent people. He has appointed a caliph in every city and place who are very experienced in deceiving people and in shopkeeping of Marfat. The nonsenses letters which he occasionally wrote to his Mureeds (disciples) and devotees have been compiled in a book named Maktubat. In this meaningless collection he has written many such absurd sayings which reaches to the extent of Infidelity (athenism). In a letter he has written that while travelling Maqammat-i-Suluk he reached Maqam-i-Zu-al-Nurain which was very grand and chaste. From there crossed to Maqam-i-Farooqi and crossing the Maqam-i-Farooqi reached Maqam-i-Siddiqi. Then passing from these stations reached Maqam-i-Mahboobiyyat (Station of beloved-ness) which is extremely illuminated and fascinating. At this station he came under the influence of different coloured lights. As if, God forbid, in his vanity he elevated himself from the status of Orthodox Caliphs and was posted at a better state from them. He has also written similar other derogatory remarks abut caliphs; its repetition would be lengthy and disrespectful towards caliphs." Due to these reasons I summoned him in the Darbar when in response to the summons he presented himself then I asked many questions but he could not give satisfactory answer to any one of them.

Besides unwise and dull he is also proud and self-complacent. This is why for reformation of his condition I considered it appropriate to imprison him for few days so that refractoriness of his temperament and disorder of his mind may heal up and the commotion spread in the masses may stop hence handed him over to Anni Rai Singh Dalan to keep him imprisoned at Gawalior Fort." ⁵

When Shahjahan (d.1069/1658, who was at that time known as Shahzada Khurram, heard that Jahangir has summoned Hadrat Mujaddid in the Darbar then he became very much perturbed because he had great devotion and love for him. He had the apprehension that Hadrat Mujaddid will not perform Prostration of Honour in the Royal Darbar due to which there is possibility of grave consequences. Keeping in view this danger he sent Afzal Jahan and Khawaja Mufti 'Abd al-Rehman along with few books to meet Hadrat Mujaddid. Mawlana Ghulam Ali Azad Bilgrami narrates the details of this meeting. He writes;

"Sultan Shah Jahan son of Sultan Jahangir had regard for the Shaykh. Hence prior to his visit to the Royal Darbar he sent two messengers i.e. Afzal Khan and Khawaja 'Abd al Rehman Mufti alongwith few Fiqah books (Books on Islamic Jurisprudence) to the Shaykh with the message that Ulema have permitted Sijda-i-Ta'zimi (Prostration of Honour) for the king. If you prastruted before the king. I guarantee that the king will not harm you but Shaykh did not accepted it and said that this is "Rukhsat" (Mere permission in extra ordinary circumstances) but "Azimat" (Determination and steadfastness) is not to bow (like in prostration) before any one except Allah." ⁶

By preferring 'Azimat over Rukhsat (Steadfastness over permission) Hadrat Mujaddid altogether changed the history of India. Had he acted on Rukhsat then the history of India would have been different. These are the details of the incidence that took place in the Royal Darbar.

"Sultan Jahangir said to Hadrat Mujaddid that I have heard that you have written that your status is greater than the status of Siddique-i-Akbar. Shaykh accepted and replied in answer that "If you summon your ordinary servant near you then surely that servant will reach you by passing from the states and stations of the Lords and then he will return to his own state. From this it does not imply that the status of that servant has elevated from the state of Lords." At this reply the king kept quiet. In the meanwhile one person amongst the audience said to the king, "Have you noticed the proudness of this Shaykh? He has not prostrated before you, although you are Zillullah and Khalifat Allah (Shadow of ullah and Spiritual successor of Allah) but not even showed ordinary courtesy which people observe in their mutual meetings. Hearing this the king became furlous and imprisoned him at Gawalior." ⁷

The meeting of Hadrat Mujaddid with Jahangir is also narrated like this:

"He observed that the king is in the state of intoxication and is unable to understand the intricacies and truth. He descended from his status and gave a common and easily understandable reply and said that I do not consider myself superior to a dog. How can I say that I am superior than Siddique-i-Akbar? Since this condition and elevation took place hence confidentially I wrote to my Shaykh to investigate its genuineness and defects. The enemies due to ignorance have placed before you. There are many answers to it and the easiest reply is this that the king has called me after fifty years and summoned me before him. I am standing before you after crossing the stations (states) of the courtiers and princes. Can it be said that I am at the moment superior to "Punj Hazari" and "Das Hazari" (Commanders of Five Thousand and Ten Thousands troops) although I have the same dilapidated house which is well known in Sirhind. After a long time I have been brought in the Darbar of the king. I have been elevated above the stations of the courtiers and placed near you. After the lapse of some time I will return to my house and for entire life will live in my same actual abode and your Ministers will always remain close to you. People like me will come to you for their need once in life time and return. Similarly the companions of the Holy Prophet are always near to him and I like other needy persons reached in his presence once in the life time and after fulfillment of the need returned and are stationed at the original state and are alive".⁸

From the above quotations it appears that the real reason of imprisonment of Hadrat Mujaddid was his steadfastness which Dr. Iqbal has narrated thus:

"His neck did not bow before Jahangir. Due to the warmth of his breath the warmth and freedom of the free born people exists."

Nawab Siddique Hassan Khan has also written the same thing.

"Sultan Jahangir imprisoned him at Gawalior Fort for not performing Sijda-i-Tazimi".

Ghulam Ali Azad has also pointed towards it in his poem ⁹.

Dara Shikoh (d.1070/1659), the grandson of Jahangir has forcefully repudiated the charge which was labeled on Hadrat Mujaddid in connection with the Maktub. He writes:

"In the end of the year some people objected rather labelled false allegation on the Shaykh that he professes himself to be superior to the Orthodox Caliphs but in fact it was only a false allegation which was labelled against him by his opponents. ¹⁰

The Western scholars have also declared the wrongful confinement as undesirable. Hence T.W. Arnold write:

"In India in the seventeenth century there was a religious scholar named Shaykh Ahmed Mujaddid who was imprisoned without justification. It is said that he brought in the prison many hundred non-Muslims to the fold of Islam." ¹¹

The said author has thrown light on this incidence with some detail in the "Preaching of Islam." He writes in it:

During the reign of Jahangir (1605 -- 1628) there was a Sunni 'Alim named Shaykh Ahmed Mujaddid who refuted the Shi'a beliefs such forcefully which made him particularly distinct. This is why they (Shi'a) succeeded in getting him imprisoned by labelling some false allegations against him. During two years he remained in jail, he converted his many hundred Hindu companions and brought them to the fold of Islam".¹²

C.A. Storey has also criticized the unjustified imprisonment of Hadrat Mujaddid. He had written that in 1028/1619 Jahangir on the basis of apparent proud sentences of his Maktub imprisoned him in Gawalior." ¹³

From these statements it appears that even during his imprisonment Hadrat Mujaddid continued the practice of "Ba'it and Irshad" and converted thousands of Mushrikin (non-believers) and brought them to the fold of Islam. As Dr. Iqbal said: "The efficacy of his burning soul is such that even the clay of the garden becomes sparkling.(i.e.The Umma become rejuvenated and revolutionized)".

Commenting on the imprisonment of Hadrat Mujaddid, Mufti Ghulam Sarwar Lahori writes:

"When he reached the prison he converted few Thousand non-Muslims who were imprisoned in the Royal prison. Hundreds of people became his devotees who were elevated by him to the station of "Walayat". Hadrat Shaykh never cursed the king in the prison but used to say that had the king not imprisoned me these few thousand people who have been benefited with the religious gains would have been deprived of them and the elevations and the stations I have achieved depended on the descent of calamity, would never have otherwise been achieved."¹⁴

The news of the arrest of Hadrat Mujaddid instantly spread over in every nook and corner of the country. Pir Syed Ahmed states:

"I was in Daccan at the time the king teased Hadrat. I heard that the king sternly summoned him and martyr him. Hearing this dreadful news I became perturbed and came out in the bazaar so that some delightful news could be heard."¹⁵

Since the courtiers of the Government were devotees of Hadrat Mujaddid, frustration spread amongst them due to this incidence. Rather some historians and biographers have stated that mutiny spread among them but the writers of "Zubda al-Maqamat" and "Hadraat al Quds" who were Khulafa of Hadrat Mujaddid have not hinted about this mutiny. However, the writer of "Rodha al Qayyumiya Kamal al -Din Muhammad Ahsan states that when Lords of India Khan Khanan, Khan-i-Azam, Syed Saddar Jahan, Islam Khan, Mahabat Khan, Murtadha Khan, Qasim Khan, Tarbiyat Khan, Khan Jahan Lodhi, Sikandar Lodhi, Hayat Khan and Darya Khan etc. heard the news of the arrest of Hadrat Mujaddid, they became inclined for rebellion and it was decided to appoint Mahabat Khan, Governor of Kabul, their leader and remaining army may assist him financially and the Governor of Badakhshan, Khurasan and Toran who were murid of Hadrat Mujaddid, helped Mahabat Khan,. When he had sufficient army and financial resources he abandoned the Royal obedience. Both the armies confronted at Jhelum. In the meanwhile his message was conveyed to Mahabat Khan from Khan Khanan and other Lords that revolt and tribulation be extinguished and the king be obeyed because Hadrat Mujaddid has so commanded."¹⁶

Dr. Abdul Waheed Khan has also narrated the revolt of Mahabat Khan. He writes:

"The imprisonment made Mahabat Khan, Governor of Kabul, extremely angry. He revolted against Jahangir and perchance arrested him at Jehlum. Then at the orders of Shaykh released him, therefore, Jahangir soon released him (Hadrat Mujaddid who later on became Privy Counsellor of the king.)"¹⁷

However, the historians have attributed the revolt of Mahabat Khan (d.1634) to his personal feud with Noor Jahan, hence Olaf Caroe writes:

"This is the same Mahabat Khan who later became against Empress Noor Jahan and was anxious to arrest the king himself at the bank of river Jehlum."¹⁸

In Tuzak, Jahangir has described in 14th year of Nauroz celebrations the arrest of Hadrat Mujaddid. However, Mirza Hadi Baig, appendix writer of Tuzak, in the 21st year of Nauroz celebrations has narrated about the revolt of Mahabat Khan, as such there is a difference of about seven years between the arrest of Hadrat Mujaddid and the revolt of Mahabat Khan. Hence attributing the reason of the revolt of Mahabat Khan to the arrest of Hadrat Mujaddid do not appear to be historically correct. The actual reason of the revolt of Mahabat Khan, according to Mirza Hadi Baig, was that Asif Khan had conflict with Mahabat Khan and he wanted to disgrace Mahabat Khan by labelling indecent allegations. Therefore Mahabat Khan took this bold step under compulsion. Mirza Hadi Baig writes:

"In the previous pages it has been stated that the Emperor sent Arab Dast-i-Ghaib towards Mahabat Khan and demanded those elephants which he captured in Bengal during the commotion of Shah Jahan. It has also been written that he was also ordered by hint to attend the Darbar. During these days according to the said orders he reached near the Royal army at the bank of river Jehlum. In fact he was summoned at the suggestion of Asif Khan who wanted to put his hands on his dignity, honour, life and property by disgracing him."¹⁹

It should, however, remain clear that Mahabat Khan was amongst the special devotees of Hadrat Mujaddid. Dr. Tirpathy writes:

"Khan Khanan, Syed Saddar Jahan, Khan Jahan and Mahabat Khan are said to be among the eulogists of Hadrat Mujaddid."²⁰

Hence it is just possible that it may be one of the reasons of the revolt of Mahabat Khan that he wanted to punish Jahangir for the audacity. It also appears from the Maktubaat-i-Imam Rabbani that due to the audacity of Jahangir tribulation was created amongst the constituents who were Pillars of the state ²¹.

Correspondence during the Period of imprisonment

Hadrat Mujaddid remained imprisoned in the Gawalior Fort for about one year (1028HE/1129HE). During the period those Maktubat which he sent to the inmates of his house, friends and relatives are very constructive and in fact the actual talents of his great personality were exposed after the incidence of his imprisonment. As per Dr. Iqbal:

"The confinement increases the credence of those who have inherent qualities. The drop of spring rain becomes worthy after remaining confined in oyster shell."

Here extracts from Maktubat are presented. In a Maktub addressed to Shaykh 'Abd al Haq Muhadith Dehlavi, he writes:

"Respectable and Honourable! Although at calamities one has to tolerate hardships but one simultaneously expects to receive rewards and Divine Blessings. In grief and affliction this is a very good capital and is the Choicest Blessing of torment and grief. On these sugar coated vermicelli a light coat of bitter medicine has been done and although on this pretext apparently calamity has been shown but those who are fortunate keeping the eye on the hidden sweetness eat the bitterness like sweet and find the temperature opposite to bile sweetness and why not find it sweet because all the Actions of the Beloved are sweet. Those who are involved in the love of other than Allah feels it's bitterness but those rewarded with the treasure of Blessings drive so much pleasure from the calamity awarded to them by the Beloved which cannot be imagined in rewards although both of them are from the Beloved but in calamity the sensual appetites is not involved and the reward is based on the wish of the sensual appetites. In these days of weakness of Islam your personality is a source of strength for the Muslims. May Al-Mighty Allah keep you in His Protection and grant you long life. "Peace be with you."

²²

He writes in a Maktub written to his sons Khawaja Muhammad Ma'sam and Khawaja Muhammad Sa'id.

My venerable sons! Although the time of calamity is bitter and unpalatable but in it if some leisure is obtained then it is a blessing. At this time because you have got leisure, thanking Allah you should get busy in your work and do not sit idle for a second. You should always punctually observe one of the three things. Recitation of the Holy Quran Sharif, long recitation of the Holy Quran in Namaz and repetition of the words 'LA ILAHA IL LALLAH' (There is no God except Allah). With the word "LA" negate all self created gods of the sensual appetites. Also negate your wishes and aims. To demand own wishes and aims amounts to claiming to be Divine, therefore, there ought not be any room for any wishes in your heart and no thought of any pseudo passion should even cross your mind so that the truth of life may be proved. Bring the carnal wishes, which are false gods. Keep under La the sensual wishes and no wish or aim may remain in your heart. Even the wish of my release which is at the moment your biggest wish should not remain. Remain content and accept willfully the fate and Actions of Will of Al-Mighty.

Wherever you are, consider it your native country. This life is for few days. Where ever it passes it should pass in the Remembrance of Allah." ²³

In a Maktub he wrote to his caliph Shaykh Badi'al-Din:

"For years I was traversed from one station to another by "Jamali training" (Manifesting Divine Mercy and Beneficence) but now I am being traversed by "Jalali training" (Allah's Awe-inspiring Attributes), therefore, be firm at "Maqam-i-Sabr" (Submission to the Will of Allah) rather to the "Maqam-i-Rida" (Submission willingly to the Will of Allah) and consider Jamal and Jalal as one and the same. You had written that since the happening of the mischief "Zawq and Hal" (Ecstasy and intrinsic taste) have gone. In fact "Zawq and Hal" should be counted as sin. Because the oppression (Jafa) of the Beloved is more delicious than His fulfillment (Wafa). What is this misfortune that you too has started to talk like ordinary people and have gone far away from the intrinsic love." ²⁴

In another Maktub writes to Mirza Muzaffar Khan:

This is a fact that whatever is received from the "Mahbub-i-Haqiqi" (Allah) should be accepted with whole heartedness, magnanimity, gratitude and indebtedness rather pleasure should be driven out of it. Disgrace and honourlessness is the Wish of the Beloved as such it is better than fame and honour. This is His Heartiest Wish. If this thing does not grow in the lover then his love is imperfect rather he is liar in his claim of love." ²⁵

He writes in a Maktub to his another Caliph Khawaja Mir Mujhammad Nu'man (1058/1648):

"As the lover gets pleasure in the reward of the Beloved similarly he drives pleasure in His trial rather he drives more pleasure in the trial because in it there is no trace of sensual appetites and his own wish is also not in it. When Al-Mighty Allah who is absolutely Elegant and Graceful Wishes to malaise this person then surely this intention of Allah is beautiful and graceful in the eyes of this person rather he drives pleasure in it because the objective of this class is exactly according to the Objective of Allah and this is the window for the manifestation of the objective, therefore, surely His Objective is also felt nice to the eye sight and it gives pleasure. The actions of the person which is the mirror of the Beloved appears lovely like the actions of the Beloved and it's executant due to this sight appears lovely to the lover. How strange it is that from h is side as much oppressions are committed, in the sight of the lover he becomes more and more lovable because in this situation he is fully representing the Wrath of the Beloved. The matter of the frenzied lovers of this path is strange. So trying to do wrong to this person and becoming disheartened from him is against the love of the Beloved because this person is nothing but the mirror of the Action of the Beloved. Hence those people who are bent upon malaise they look more loveable to the eyes as compared with other creatures. Therefore, tell friends that they should refrain from narrow mindedness and do not misbehave with those people or party which is bent upon malaise instead drive pleasure from their action." ²⁶

In the light of these sacred Maktub (letters) the glorious character of Hadrat Mujaddid can be thoroughly seen. Lo! Self surrender and self-yielding is to this extent that from the Jafa (oppressions) of the Beloved, pleasure is being drawn.

The Release from the Fort of Gawalior

Mawlana Ghulam Ali Azad Bilgrami writes:

"When Hadrat Mujaddid was taken in custody he remained imprisoned in the prison for three years. Afterwards the king released him on two conditions. One condition was that he should remain with the Army. Another condition was that he will accompany the king wherever he goes. So the Shaykh stayed with the army." ²⁷

Nawab Siddique Hassan Khan also writes the same:

"When he was taken into custody he remained imprisoned for three years. Then he was released and stayed with the army and moved with it." ²⁸

Mawlana Rehman Ali writes:

"In short the Shaykh remained imprisoned for three years. Therefore the king released him on the condition that he will remain with the Royal Army and tour with it. Hence the Shaykh remained with the army for few years." ²⁹

However, from Jahangir's statement it appears that Hadrat Mujaddid remained imprisoned only for one year. Under the events for 15th year of Royal enthronement he writes:

"I summoned Shaykh Ahmed Sirhindi who was undergoing imprisonment due to selling mysticism and silly talk, at being present I invested him with a Robe of Honour, gave him Rupees One Thousand and freed him and gave him the discretion either to return to Sirhind or to remain in my company. He said equitably that in fact his punishment was a type of guidance granted to him by the Al-Mighty Allah and that he considers it well to remain present in Royal Company." ³⁰

Jahangir had written the incidence of the imprisonment of Hadrat Mujaddid amongst the events of 14th year of Royal accession to throne (1028/1619) and has written about his release in the description of the events of 15th year of the Royal accession to throne (1029/1620). According to the statement of Jahangir Hadrat Mujaddid remained imprisoned for one year only. Hence this assertion of Mawlana Ghulam Ali Azad Bilgrami, Nawab Siddique Hassan Khan and Moulana Rehman Ali that he remained in prison for three years does not appear to be correct. C.A. Storey has correctly written:

"In 1028/1619 he was imprisoned at Gawalior Fort by the order of Jahangir but next year he was pardoned, invested with a Robe of Honour and awarded Rupees Ten Thousand and released." ³¹

Dr. Inayat Allah in the Encyclopaedia of Islam has not determined the period of detention while narrating the events of Hadrat Mujaddid. In fact he remained imprisoned for one year.

Abu al-Fayid Kamal al Din Muhammad Ihsan'illah Abbasi, Dr. Burhan Ahmed Faruqi etc. has written that when Jahangir summoned Hadrat Mujaddid in Darbar for release, Hadrat Mujaddid presented these conditions:

1. Sijda-i-Tazimi (Prostration in honour) be abandoned.
2. Mosques which have become ruined should be rebuilt.
3. Orders banning the slaughter of cow be revoked and cancelled.
4. Qadi (Judge) be appointed.
5. Jizya (Tax collected by the Islamic State from its non-Muslim subjects for the protection of their life and property) should be levied on zimmi (Non-Muslim subjects who are under the protection of state).
6. Promulgation of Shari'at Laws and eradication of Bid'at (Innovation in Religion)
7. All political prisoners be released.

Mr. John writes:

"Shaykh Ahmed remained in prison for three years. Thereafter Jahangir became confident about his innocence. Hence he not only released him but was impressed with his mystic and pious life and as a matter of fact became his Mureed. The King acting on the advice of his Shaykh-i-Tariqat made many changes in the affairs of the State." ³²

The source of information of these gentlemen could not be ascertained. These ascertions could neither be substantiated from the study of Tuzak-i-Jahangiri nor the Caliphs of Hadrat Mujaddid, Shaykh Muhammad Hashim Kishmi and Shaykh Badr al-Din has narrated them in the compilations. Rather from the statement of Khawaja Muhammad Hashim Kishmi it appears that after being released the Shaykh had to live with the Royal Army under compulsion. Hence in Zubda al-Maqamat (1037HE) Khawaja Muhammad Hashim Kishmi writes:

"Due to the intervention of the king up to two/three years he visited few cities along with the Army. In it there were many considerations and it was that the public may also be benefited by his company and his kind attention."³³

The Maktub which Hadrat Mujaddid sent from Royal Army to his venerable sons Khawaja Muhammad Ma'sum and Khawaja Muhammad Sa'id also indicates that his stay with the Royal Army was under compulsion. He writes:

"My venerable sons be satisfied. Here people take care of my inconvenience and are trying for the deliverance from the inconvenience. They do not know that in disappointment, being powerless and unsuccessfulness, there is immense beauty and grace. What other Divine Blessing could be it's parallel that after making this man (that is Hadrat Mujaddid) powerless with His Own Authority, Grants him life and brings his elective affairs under his helplessness and bring him out of his own jurisdiction of control and make him such as a dead man becomes in the hands of a living person. During the period of imprisonment whenever I used to study my unsuccessfulness and powerlessness, I used to derive great pleasure and used to enjoy it very much. Yes! How could the satisfied people imagine the taste of the afflicted and how can they understand the beauty and grace which is in this affliction? Children relish sweets but the one who relishes sweetness in bitterness will not purchase sweet meat in exchange of a grain of barley."³⁴

Similarly Khawaja Muhammad Hashim Kishmi has written about an incident of 1032 HE (When Hadrat Mujaddid was staying in Ajmer Sharif with the Royal Army). He writes that one day Hadrat Mujaddid visited the shrine of Hadrat Khawaja Moin al-Din Chishti remained absorbed in meditation. After being Free he said to me:

"Not to try to be free from this army and leave the matter to the Will of Allah."³⁵

From the above mentioned facts it appears that Hadrat Mujaddid remained imprisoned from 1028 HE to 1029 HE in Gawalior Fort, was released in 1029 HE and till 1033HE he remained in the Royal Army. Jahangir valued him and off and on used to bestow upon him kingly awards. At the time of release (1029 HE) he gave him Rupees one Thousand and the Robe of Honour and in 1032 HE, he gave him Rupees Two Thousand. C.A. Storey has also mentioned about it. He writes;

"In 1032/1623 Rupees Two Thousand were presented to him on behalf of Jahangir"³⁶

Jahangir himself has written in the details of his birthday that Rupees Two Thousand were given to Shaykh Ahmed Sirhini. He writes:

"As usual every year I get myself weighed in gold and grain and distributed it amongst the deserving. Out of it Shaykh Ahmed Sirhindi was given Rupees Two Thousand."³⁷

After being released Hadrat Mujaddid remained with Jahangir at Agra Fort and in the Royal Camp. As such he got the opportunity to reform him. It is evident from the Maktub that how skillfully and scientifically he attracted Jahangir towards Islam and tried his utmost to root out those evil influences which were created due to the short sightedness of Akbar. In the Maktub which was sent to his sons Khawaja Muhammad Ma'sum and Khawaja Muhammad Sa'id he writes:

Here the states of affairs are very good and worth thanks giving. Strange and novel meetings are being held. By the Grace of Al-Mighty Allah in all conversations any idleness or concession at all has not been shown about religious affairs or Islamic principles. Those topics which used to be explained in special and private meetings, with the Divine Help of Al-Mighty Allah, are narrated in these important meetings. If I describe the details of one of the meeting a lengthy letter will be required for it. Specially tonight which is 17th of Ramadan, commissioning of the Prophets, miserableness of the "wisdom", Akhera (The Hereafter), to believe in the 'Azab (Torture in the life hereafter), and thawab (Reward in the life hereafter), beholding Al-Mighty Allah, the end of Prophethood after our Holy Prophet, following the Mujaddid of every century and the orthodox Caliphate and Tarawih (twenty Rak'ats after the Fard of night prayers in the month of Ramadan) being Masnoon (having been practiced by the Holy Prophet), Tanasukh (Transmigration) being untrue, description of Genii and the matter of their punishment and reward and many similar topics were discussed. The king listened to them with full attention. In this connection reference was also made about the characteristics of the "Aqtab (Highest cadre in spiritual pivot) and Abdal (an order of saints) and Autad (A category of saints). Thanks Al-Mighty Allah the king remained normal and no change (i.e. No change which might indicate angry mood) occurred. Probably in these meeting secrets and considerations of Al-Mighty Allah might be hidden. Thanks to Allah who gave me this guidance. We can not find this path until and unless Al -Mighty Allah guides us to it. Undoubtedly the Payghamber (Prophet) of Rab (The Sustainer) came with Haq (Truth) "38

Hadrat Mujaddid often had meetings with Jahangir In another Maktub he refers to such a meeting:

"I have received the letters of my sons. Thank God. There is health and safety. I write about the new thing which occurred today. Listen carefully. Tonight which is the night of Saturday. I went in the Royal assembly. After passage of three hours of night, I returned and listened three Parts (of the Holy Quran) from Hafiz (one who has memorized the Holy Quran) and slept after passage of six hours of night." 39

It appears from the above quotation that Hadrat Mujaddid used to remain in the Royal assembly late in night. It also appears from the first Maktub that at first he gave attention to those issues negligence from which became the cause of misguidance and havoc during the reign of Akbar. These meetings greatly influenced Jahangir and he was also reformed. The dignitaries of the State were also reformed. Hence the year he was released the same year the son of Khan Jahan abandoned drinking. Khan Jahan was among the devotees of Hadrat Mujaddid. Jahangir has narrated this incidence of quitting drinking with surprise and astonishment. He writes:

"During these days 1029/1620 Al Mighty Allah gave amazing Divine Help to the son of Khan Jahan to abandon drinking. Due to excessive drinking he became very weak. The excess of this intoxication had reduced him to this condition that his life came near to the end but with Divine Help he suddenly controlled himself and vowed never to drink in future, although I repeatedly advised him that it is not advisable to leave it altogether and from medical point of view it should be left by and by but he did not agree and manly passed from this ordeal." 40

Although Jahangir did not point out the influence due to which this magnanimous son left drinking and that too so gracefully that despite the advice of the king he absolutely kept no connection with the wine. However, there is no reason that this revolution may not be considered, the effect of the auspicious company of Hadrat Mujaddid when it is known that during this period Had Mujaddid was present in the Darbar.

Whatever happened at the conquest of Kangra also shows the influence of Hadrat Mujaddid over Jahangir. At first on the expedition of Kangra Shaykh Farid Bukhari (d.1035/1616) was deputed. He was one of the special devotees of Hadrat Mujaddid. He had very important and responsible state in the Darbar of Akbar and Jahangir. Both these kings used to stay at his house in Delhi but he died before the expedition. After him this job was entrusted to Jawhar Mal but he became rebellious. At last Prince Khurram (Shah Jahan) was sent to this expedition. He besieged Kangra Fort on 16th Shawwal al Mukarram 1029 HE and on Thursday the First Moharram al Haram 1030HE the Fort was conquered. It was such a strong Fort that as per the statement of Jahangir no Muslim king or Commander could conquer it. Therefore, Jahangir writes with pride and glory:

"As such this victory was obtained on Thursday the 1st Moharram al Haram 1030HE which was not obtained by any king having power, might and majesty and which was considered very difficult by the thick skilled persons who keep an eye on the apparent means. This is special favour and Grace of Al-Mighty Allah which has been bestowed on me".⁴¹

From the writing style of this extract the Islamic mentality of Jahangir is evident. After victory 'Abd al- Aziz belonging to Naqshabandi Order was made Military Commander of the suburbs of Kangra Fort who probably had Bai't (Oath of allegiance to the saint) with Hadrat Mujaddid. Jahangir visited Kangra Fort in 1030 HE the 16th year of accession to throne.

With reference to Kawaja Muhammad Sa'id s/o Hadrat Mujaddid this has been written in the Majma' al-Awlia (India Office Library, London, p 433) that while going to Kangra Fort Jahangir requested Hadrat Mujaddid to accompany him and promised that in the Fort cow will be slaughtered, idols will be broken and the mosque will be built. Besides Hadrat Mujaddid other Ulema and scholars were also accompanying the king. Narrating about the Fort Jahangir writes:

"On 24th of the month of Aban, at the time of going for the inspection of the Fort, ordered the Qazi and Mir 'Adl (Chief Justice) who were accompanying me that while entering the Fort all the Islamic and Shari'ath rites which they considered necessary, be performed. To reach the Fort a league had to be climbed. When entering the Fort with the Divine Help of Allah, got the Azan and Khutba (sermon) delivered and prayer paid and got the cow sacrificed in my presence. Not even a single rite out of these had ever been performed till date in this Fort before. For this Divine Help of Allah which was not granted to any king before. I prostrated before Allah in thanks giving and ordered that a grand mosque be built inside the Fort."⁴²

Bay Badal Khan composed chronogram at the time of the construction of the mosque and conquering the fort at the foundation laying ceremony of the mosque:

"For the chronogram of the foundation voice from heaven said the Mosque of Shah Jahangir became luminous." 1030HE.

This is the chronogram of the conquest of the Kangra Fort.

"With the illustrious sword this Fort was conquered for the chronogram the wisdom said this fort was conquered with the luck of Jahangir."

The influences of Hadrat Mujaddid are quite evident from the ceremonies performed in connection with the victory. The sacrifice of cow was strictly prohibited during the reign of Akbar. Jahangir got the cow sacrificed. During Akbar's reign mosques were being deserted. Jahangir got a grand mosque built. After excursion of Kangra Fort, Jahangir went towards Durga Mandir. His comments about the Mandir (temple) reflect the Islamic mentality of Jahangir.⁴³

There was a time when in Akbar's reign the mosques were being demolished as lamented by Hadrat Mujaddid.⁴⁴

Some new biographers have written things with reference to Jahangir which seem exaggerated, For example Muhammad Mian writes:

"Anyhow due to the good fortune auspiciousness of these special meetings and attentions the king repented on his righteous hand and became completely indifferent from wine and other religiously forbidden things as it should be" ⁴⁵

From the study of Tuzak-i-Jahangiri it appears that Jahangir kept on drinking till he breathed his last. During the last days of his life when he was lying on his bed indisposed, Mirza Hadi Baig writes about him.

"He has lost his appetite and became disgusted with opium of which he was habitual for forty years". Except few pegs of wine all other eatables have been given up" ⁴⁶

Many biographers have committed such mistakes and in extreme good belief have distorted the events. This statement which is of similar type is attributed to Jahangir.

"I have not done any act from which I may hope for my salvation. Only I have got a document which I will present before Al mighty Allah and that document is that one day Hadrat Mujaddid Sirhindi said to me that if Al-Mighty Allah takes me to Paradise, I will not go without you." ⁴⁷

However, Khawaja Hashim Kishmi and Shaykh Badar al-Din have not at all mentioned it. I do not know what is the source of these scholars. Similarly the writer of Rawda al-Qayyumiyya has also narrated many such exaggerated events. Present biographers have mostly been benefited from it. Hadrat Mujaddid was at such a high position where one becomes indifferent to the Praise and reproach. He was indifferent to the entire world except the Absolute Being. History is evident that to show the magnificence and greatness of Hadrat Mujaddid does not need the tribute of any king. The secret of his greatness lies in his faith, determination, steadfastness, matchless fortitude, unparalleled magnanimity and in his secret knowledge which surpasses him from his contemporaries.

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CHAPTER – 5

Demise

Bath to the Holy Corpse

References



*The Holy grave of Hadrat Mujaddid Alf-I-Thani
(Sirhind, Punjab, Bharat)*

Holy Demise

Hadrat Mujaddid said ten years (1024) before his death. "It was shown and it was revealed that inevitable death and my life is 63 years."¹

Then in 1032 AH when he was staying in Ajmer alongwith the royal army, one day he said, "The signs of my death are appearing," and wrote to his sons Khawaja Muhammad Sa'id and Khawaja Muhammad Ma'sum at Sirhind.

"The Holy Prophet (ﷺ) said that you have been awarded permission letter for the Akhira instead of this world."²

No sooner this letter was received both the sons came at Ajmer. Hadrat Mujaddid kept them in seclusion for few days and then said:

"Now I do not have any interest in this world neither do I have any degree of association with it. Now I should leave this world (dunya) as the indications of my departure are also becoming evident."³

By lucky chance during these very days he (Hadrat Mujaddid) was absorbed in meditation at the shrine of Hadrat Khawaja Mu'in al-Din Ajmeri (d.633/1234). That day the cover (chadar) of the auspicious grave was changed. When Hadrat Mujaddid was free from meditation the servants of the shrine presented the cover to him. He heaved a deep sigh and said:

"In the eye of Hadrat Khawaja no other dress was his favourite than this. Assuredly the same has been awarded to me. Save it for my Coffin."⁴

Khawaja Muhammad Hashim says that during the stay at Ajmer Sharif, one night he went near his. Voice of his weeping was coming from inside. When he heard intently he (Hadrat Mujaddid) was weeping bitterly and was repeating this couplet:

Saturation from the grief of your love could not be achieved in this mortal life
how happy one would be who has got eternal life.

Lo! Look at the want for the grief of the Beloved that eternal life is being sought only for the grief of the Beloved.

In 1033AH Hadrat Mujaddid with the permission of Jahangir (d.1037/1627) came to Sirhind and sat in solitude. Only his sons, Khawaja Muhammad Hashim Kishmi and two/three servants were permitted to present themselves. Some disturbances occurred in the Daccan Province. Khawaja Muhammad Hashim Kishmi sought permission to return home and requested for Du'a (Prayer). Hadrat Mujaddid heaved a deep sigh and said:

"I pray that in Akhira (life hereafter) we may get together at one place."⁵

Hearing this Hadrat Mujaddid said:

"You are saying this doubtfully. What will be the condition of one who is seeing with his eyes that his name has been erased from the page of life in this world." ⁷

In the middle of Zul Hijjah 1033 AH the disease (asthma) became severe. As the disease became more severe, his desire to meet the Beloved was increasing. In the longing to meet Allah one day he said:

"If the Doctor says that your disease is incurable then I will thank God." ⁸

And in the severeness of his yearning this line of a verse was current on his tongue:

"If today I meet my beloved

I will sacrifice the entire world."

He said on 12th Muharram al-Haram, 1034 AH:

"I have been told that within 40/50 days I will depart from this world." ⁹

After a passage of 40 days on 22nd Safar al-Muzaffaar, 1034 AH he said:

"Forty days have passed. Look what happens in the next 7/8 days." ¹⁰

On Thursday the 23rd Safar he distributed clothes among the needy, as well as suffering from asthma he had caught fever. In the night of 28th Safar he got up in the night at Tahajjud time, and whilst enduring the pain of fever, offered Tahajjud prayers in standing state and said:

"This is my last Tahajjud." ¹¹

What a great passion he had for following the Sunna of the Holy Prophet that in the ending moments of his life he willed to his Sons:

"Keep hold of the Sunnah by your teeth." ¹²

Then he willed for his grave:

"Make my grave at an obscure place." ¹³

Since the sons hesitated so he said:

"If you do not do it then bury me outside the city near my father or make my grave in the garden outside the city. Keep my grave unbaked and unfinished so that after sometime no trace of it will be found." ¹⁴

What was the degree of Fana at which he was posted that even the trace of his own grave was intolerable? But those who have become unidentified in the love of Allah it is not in the power of time to obliterate them:

One never dies whose heart has become alive with love .

Our eternity is inscribed over the ages of the world.

On 28th Safar al-Muzaffar, he called his attendants in the night and said:

"You have underwent great hardship. Only tonight is left." ¹⁵

On Monday the 29th Safar al-Muzaffar, 1034AH his condition deteriorated. Khawaja Muhammad Sa'id asked:

"How are you" ¹⁶

In reply he said:

"Very well. That two rak'at prayer which I have offered only that is sufficient," ¹⁷

After this he did not speak and started repeated invocation of the God's personal name i.e. Allah and after sometime he expired. Everything belongs to Allah and has to return to Him.

Details of Bath to the Holy Corpse

The details of the Ghusal of Hadrat Mujaddid are worth narrating. Khawaja Badar al Din was present at the time of Ghusal. He was giving water. Shaykh Baha al Din nephew of Hadrat Mujaddid was performing the Ghusal of the corpse.

Khawaja Muhammad Hashim Kishmi has narrated the statement of Shaykh Badar al Din as such:

"When the body was placed on the wodden board and the clothes removed then those present saw that Hadrat had folded his hands as if in Namaz (prayer) although his sons had straightened his hands and feet at the time of his death and for quite some time while lying on the wooden board he was smiling. Observing this those present exclaimed.

The hands were unfolded and laid on left side and right side was washed. Then he was laid on his right side and the left side was washed and then laid straight. Then those who were present saw that the hands moved and automatically came in the state of Niyyat. He was touched with hand but the hold was firm although the hands were soft like petals of a flower. When the hands were separated, those who was present saw that they again became as before. Two three times it so happened. At last Khawaja Muhammad Sa'id said that when Hadrat wishes so then let it be so." ¹⁸

Probably hearing about this 'Karamat' of Hadrat Mujaddid the son of his mentor Hadrat Khawaja Muhammad Abdullah (d.1075AH) composed this chronogram regarding the moment of his demise:

"He died yet he never died but he is forever alive." (1034)

Mawlana Muhammad Sadiq caliph of Khawaja Muhammad Baqi Bi'llah composed this chronogram.

"Death is the bridge which unites beloved with the beloved"(1034)

Khawaja Muhammad Hashim Kishmi took out chronogram from this Ayah:

"Beware no doubt the friends have no fear." (1034)

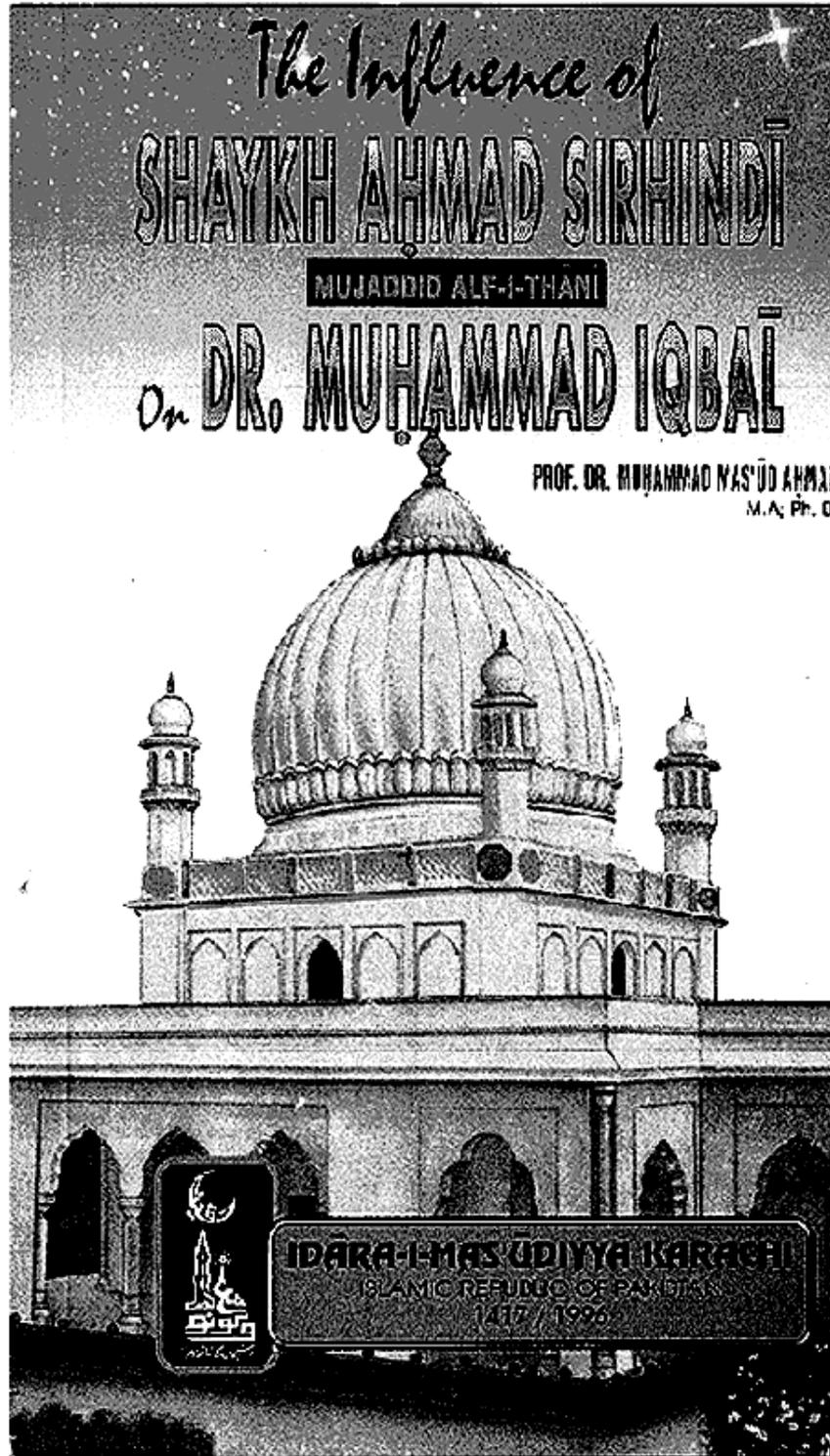
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*The Holy Shrine of Hadrat Mujaddid Alf-i-Thani
(Sirhind, Punjab, Bharat)*



CHAPTER – 6

Status of Hadrat Mujaddid Alf-i-Thani

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**The Holy Shrine of Hadrat Mujaddid Alf-i-Thani
(Sirhind, Punjab, Bharat)**

Status of Hadrat Mujaddid Alf-i-thani

The memorable deeds performed by Hadrat Mujaddid during the darkest period of Indian history are witness to his dignity. Mawlana Abdul Hakim Sialkoti declared Hadrat Mujaddid as "Mujaddid Alf-i-Thani"¹ meaning Mujaddid of the second millennium Hijri and the Islamic world unanimously seconded it. Khawaja Muhammad Hashim Kishmi states:

"The writer says that this thing came in my heart that if someone out of the great ulema of the time second this fact that Almighty Allah has sent him (Hadrat Mujddid) as the Mujaddid of second millennium then this fact will be admitted."

One day with this thought in mind I went in his company. Addressing me he said:

"Mawlana 'Abd al Hakim Sialkoti who has written books in arts and sciences of such a high standard equal to which could not be seen in entire India, has written a Maktub to me. Then smilingly he said that in the praising sentences also was "Mujaddid Alf-i-Thani".²

The great saint Shah Ghulam Ali (d.1240 HE/1824CE) and the great savant Qazi Thana'llah Pani Pati (d.1225 /1810) declared Hadrat Mujaddid as "Mujaddid Alf-i-Thani".³⁻⁴

Shaykh 'Abd al-Haq (d.1053/1642) had some doubts on certain contents of the Maktubat of Hadrat Mujaddid although both of them had obtained were benefitted from Hadrat Khawaja Baqi Bi'llah . When through the good offices of Shaykh Noor-al-Haq (d.1073/1642) by correspondence these doubts and suspicions were dispelled then the quantum of love and attachment amongst them increased manifold which can be estimated from this Maktub which he wrote to Khawaja Hassam al Din (d.1043/1633) caliph of Khawaja Baqi Bi'llah . Please review:

"These days my love with Shaykh Ahmed is to the extent which exceeds all limits. The curtain of human weakness and natural disstate has been lifted in between us. Apart from the wisdom and justice (which should not be ungraceful with such types of dear ones and elders) that thing comes in the intrinsic due to the taste of intuition and over whelming ness which the tongue can not explain. How sacred is that being which turns the heart and changes the states.

Probably this might seem far from common sense to those who have superficial values but I do not know what the state of affairs is and how it is?"⁵

As a matter of fact hatred and had not touched these pious personalities. Whatever they say, say with sincerity and fear of God, have no reservations because the heart of a Momin is the empyrean. Their footprints are guiding light for us. The unreserved-ness and piety of the hearts of both of them can be judged from the Maktub which Hadrat Mujaddid wrote (two three years before his death) to Shaykh 'Abd al-Haq Mohadith Dehlawi during his last days probably from Gawalior Fort in

reply to his Maktub. This Maktub has been reproduced at some place above. Mawlana Muhammad Hassam Ghowthi who was the mureed (neophyte) of Hadrat Shah Muhammad Ghawth Gawaliori had compiled a collection of biographical notes on the

"Occupying the chief seat of loveliness and the President of the assembly of believers in the unity of God, the Ruler of the state of Fardiyat and the holder of the state of Qutub."⁶

During the period of Hadrat Mujaddid was staying in Ajmer Sharif with the Royal Army, a person came from Balakh to meet him and brought with him letters of the following Syed Mir, Shaykh Qadeem Kibravi, Mir Mo'min, Mawlana-i-Rabbani, Hassan Qabadyani, Chief Justice Mawlana-i-Tulak etc. The said person also conveyed this verbal message of Mr Momin Baalkhi to Hadrat Mujaddid:

"Had old age and distant travel not prevented me I would have come and spent rest of my life in your auspicious company and would have been illuminated with that brightness which has not been seen by any eye or heard by any ear because these hurdles are in between, therefore, it is requested I may be counted among your true and sincere ones and be granted your beneficence in absentia. Apparently these true and sincere ones are far away but in fact they remain present in your auspicious company."⁷

During the life of Hadrat Mujaddid his fame had spread not only in India but also in Afghanistan, Russia, Turkey, Syria etc. Mawlana Rehman Ali writes:

"In that period the fame of Hadrat Mujaddid had spread far and wide. Saints and savants of the time had gathered at his threshold. Ulema and dignatories were coming from far and near. Mushaikh-i-Tariqat (saint) were entering in the circle of his devotees. His order had spread beyond India upto Mawara al Nehr, Rome, Syria and the Western countries."⁸

Mawlana Ghulam Ali Azad Bilgrami writes:

"A raining cloud which has saturated 'Arab and non-Arabs, a sun whose light has spread till East & West, all round scholar of the obvious (ظاہر) and intrinsic (باطن) knowledge and the possessor of the obvious and intrinsic treasures."⁹

The above statements are evident that the fame of Hadrat Mujaddid had spread during his own lifetime. Shah Wali Allah Dehlawi has written commentary in Arabic of Hadrat Mujaddid's treatise "Rad al Rafda". He writes:

"This treatise has been written by such a unique, matchless and expert in arts personality of the time who is steadfast on Shari'at and Tariqat and is a high mountain of Sunna and eradicator of Bid'at (New innovation way in the religion). He is lighted lamp of God and takes light from him. For the enemies of God, Kuffar (Non-believers) and those practicing Bid'at, he is drawn sword of Allah. He is Imam-i-'Arif (Leader having knowledge of the secrets of God). He is open-minded 'Alim (scholar) whose name is Mawlana Shaykh Ahmed Faruqi Maturidi Hanafi Naqshbandi Sirhindi ."¹⁰

Shah Ghulam Ali (d.1240 HE) writes in Iidah al-Tariqah:

"Besides being benefited from four great Silsilas (Chains) he was granted great dues and illustrious rewards from Al-Mighty Allah. Wisdom is incapable to comprehend his attributes and his high state. Hadrat Khawaja (Baqi Bi'llah) said that there is no one like him below the sky and in the Muslim Umma there have been only few like him.

His information and manifestations are correct and are worth being brought to the notice of the prophets. From the Maktub of Hadrat Khawaja (i.e. Baqi B'illah) the height of his attributes are known,"¹¹

Nawab Siddique Hassan Khan was Ahle Hadith. In spite of it he has remembered Hadrat Mujaddid thus:

"He was 'Alim and perfect 'Arif. He was leader of the age of Naqshbandia Order and Mujaddid for Sufiya in the way of sulook (path of God). His Maktubat which consists of three volumes open proof of the excellence, width magnanimity of his knowledge. From these it is also evident that he had reached the state of extreme height of Ma'rifat. These Maktubat are the foundation of achieving the state of the Ma'arifat. Salik can not remain indifferent to its study at any time. His great way is based on the Quran and Sunna."¹²

At another place he praises Hadrat Mujaddid thus:

"The height of the 'Kashf' (Manifestation) of Hadrat Mujaddid can be imagined from the fact that all the 'Kashf' has been gusted from the fountain-head of 'Sahw'. None of the 'Kashf' is against 'Shari'ath' "However, there are some 'Kashf' about which the 'Shari'ath is silent. He has that state amongst Awlia (saints) any great Nabi (Prophet) holds among the prophets."¹³

Shah Ahmed Radha Khan Breilvi (d.1340/1921) also called him. 'Mujaddid Alf-i-Thani and advise his friends to follow him strictly¹⁴

Hadrat Mufti Dia al-Din Madni (d.1401/1981) according to Shaykh Muhammad 'Arif Madanikept his both hands on his head and said,

"Hadrat Mujaddid Alf-i-Thani is the crown of our head, is the crown of our head."

Mufti Dia al-Din Madani is among the glorious descendants of 'Allam 'Abd al-Hakeem Sialkoti who for the first time addressed Hadrat Shaykh Ahmed Sirhindi as "Mujaddid al-Alf al-Thani. You have seen that the Ulema and Mashai'kh of every school of thought have accepted Hadrat Mujaddid Alf-i-Thani as their guide and spiritual leader. Then why not we all hold fast unto him and unitedly create a revolution in the world! May A-Mighty Allah grant Divine help to us to tread upon the right path. Amen!

Descendants

Hadrat Mujaddid had seven sons and three daughters. Details of which is as follow:

Sons

1. _ Khawaja Muhammad Sadiq (d.1025 HE)
2. _ Khawaja Muhammad Sa'id (d.1070 HE)
3. _ Khawaja Muhammad Ma'sum (d.1079 HE)
4. _ Khawaja Muhammd Farrukh(d.1025 HE)
5. _ Khawaja Muhammad 'Issa (d.1025 HE)
6. _ Khawaja Muhammad Ashraf
7. __ Khawaja Muhammad Yahya (d.1096 HE)

Daughters

1. __ Bibi Ruqayya Bano
2. __ Bibi Khadija Bano
3. __ Bibi Ummi Kulthum

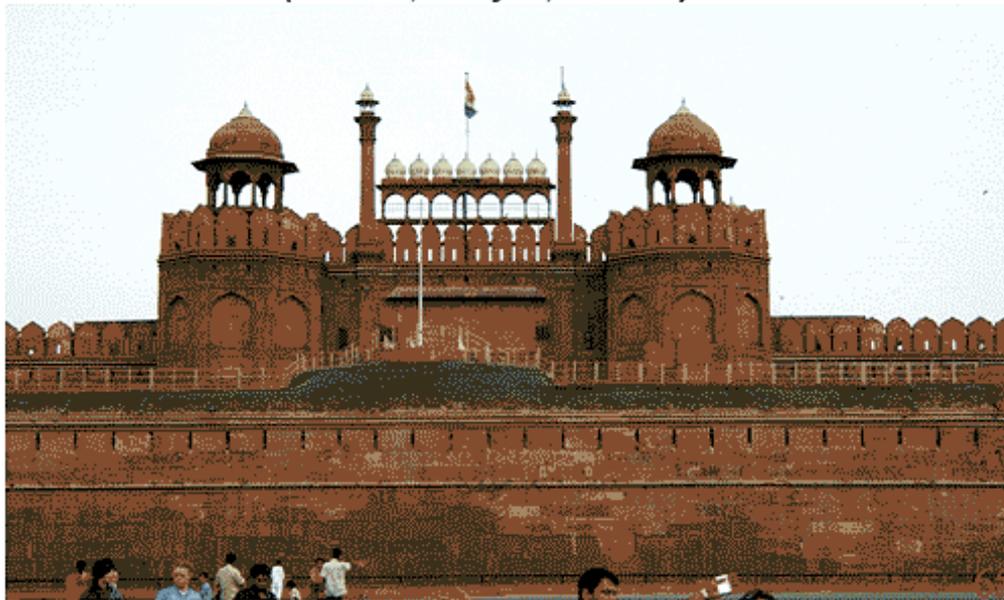
Three sons of Hadrat Mujaddid were born during the life time of Khawaja Muhammad Baqi Bi'llah.

1. __ Muhammad Sadiq (b1000 HE)
2. __ Muhammad Sa'id (b1005 HE)
3. __ Muhammd Ma'sum (b1007 HE)

Khawaja Baqi Bi'llah in one of his Maktub as written about these sons:



The Holy Shrine of Khawaja Muhammad Ma'sum son and vicegerent of Hadrat Mujaddid Alf-i-Thani (Sirhind, Punjab, Bharat)



Red Fort of Delhi whose foundation stone was layed by Khawaja Muhammad Ma'sum (Delhi, Bharat)



Shrine of Khawaja Muhammad Siddique son of Khawaja Muhammad Ma'sum the King of Delhi Furrugh Siyar was his neophyte (Sirhind, Punjab, Bharat)

"The sons of that Shaykh (Ahmed Sirhindi) who are in the childhood are 'Asrar-i- Illahi (secrets of Allah) All of them are sacred tree whom Allah has increased (grown) and well grown." ¹⁵

Khawaja Muhammad Hashim Kishmi writes about Khawaja Muhammad Sadiq:

"When in 1008 HE Hadrat Mujaddid attended Khawaja Muhammad Baqi Bi'llah then this Makhdumzada (i.e. son of Hadrat Mujaddid) was also spiritually benefited and then with the bringing up of Hadrat Mujaddid Alf-i-Thani he achieved strange and magnificent state".

Hadrat Mujaddid has praised this son in his Maktub at different places:

1. **"My beloved son is an embodiment of my Ma'rifat and the states of " Jazb and sulook" (Mystic initiations)." ¹⁷**
2. **"My beloved son is confidant of the secrets of Allah and is innocent from misdeed and wrong"¹⁸**
3. **"This state has been awarded to my beloved son and I have been admitted in his Wilayat (Mystic dominion). Here I am sitting like a traveler in his Willayat," ¹⁹**
4. **The benefit which I derived from the Willayat-i-Musvi is by the way of summary (امسال)of the Willayat and the benefit which my dear son has derived is by the detailed way (تفصیل)of that Willayat. The Willayat which I have derived from the Willayat-i-Musvi has the resemblance of the Willayat-i-Momin who was from the family of the Pharoah and the Willayat of my son is the resemblance the Willayat of Magicians of the Pharoah who accepted the Faith."²⁰**

Khawaja Muhammad Sadiq Khawaja Muhammad Farrukh and Khawaja Muhammad 'Issa died in 1025HE during the plague. In one of his Maktub Hadrat Mujaddid has referred to the death incidence of these three sons simultaneously and has thrown light on their virtues. He writes:

"My eldest son alongwith his two brothers Muhammad Farrukh and Muhammad Issa have died. {No doubt every thing belongs to Allah and to Him has to return). Thank Allah that first He gave strength and fortitude to the relatives then the misery befell."²¹

My late son was a Sign of Allah out of His Signs and was a Divine Blessing out of his Divine Blessings. In the age of 24 years he attained so much which very few people attains. In the acquisition of the knowledge of Rational and Traditional sciences he reached the highest level of. He taught Sharah Mawaqif and similar other books with extreme expertise. The stories of his Ma'rifat and 'Irfan and the details of his kashf and shahud can not be narrated".

In the same Maktub he writes about Khawaja Muhammad Farrukh:

"What may I write about Muhammad Farrukh,. In the age of Eleven years he was reading "Kafiya" with attention and complete understanding. He was always shivering and trembling with the fear of the punishment of Akhira and was praying that he may die in his childhood so that he may be saved from the torture of the Akhira. The friends who were attending to him in his last ailment saw many of his miracles" ²²

About Khawaja Muhammad 'Issa he writes:

"What may I write about the miracles which people witnessed from Khawaja Muhammad 'Issa at the age of Eight years"? In short these children were pearls which were given to us in trust. Thanks to Al Mighty Allah that these trustees have been delivered to the deserving without cry or abhorrence." ²³

Khawaja Muhammad Hashim Kashmi writes about Khawaja Muhammad Said:

Hadrat Mujaddid Alf-i-Thani said that Muhammad Sa'id was four or five years old when he fell ill.

In this weakness he was asked, "What do you want? "spantaneously said. "I want Hadrat Khawaja". I conveyed his words to Hadrat Khawaja Baqi Bi'llah) He said "Your Muhammad S'aid has boldly, in absentia, obtained my Nisbat."²⁴

Khawaja Muhammad Hashim Kashmi has thus shortly narrated the life sketch of Khawaja Muhammad Sa'id:

"When this son of my Shaykh reached the years of maturity he got busy in the acquisition of rational sciences. A portion of these sciences he acquired from his father Hadrat Mujaddid Alf-i-Thani and acquired some of it from his elder brother Khawaja Muhammad Sadiq. Study of some sciences were completed under the guidance of Shaykh Tahir Lahori. Thus he acquired complete mastery over the Rational and Triditional Sciences (i.e. All branches of knowledge;) and due to the auspiciousness of the Tawajuh (spiritual attention) of his father, during the period of study of these sciences, acquired the Nisbat of the Naqshbandia Order and was elevated to high states and soon acquired and completed the intrinsic and obvious expertise and at the age of seventeen/ eighteen years acqulred obvious and Spiritual puberty. Since then till now he is regularly teaching the delicate and minute books of Manqulat and M'aqulat with full command and on some important books has written marginal notes." ²⁵

Khawaja Muhammad Ma'sum was born on 12th Shawwal al-Mukarram 1007 HE. Hadrat Mujaddid said about him to Khawaja Muhammad Hashim Kashmi:

"The birth of Muhammad Ma'sum was very auspicious for us. For few months after his birth I had the good fortune of presenting myself in the service of Hadrat Khawaja Muhammad Baqi Bi'llah and there I saw what I saw." ²⁶

Hadrat Mujaddid has praised his said son at different places in his Maktub. In one Maktub he writes:

"What may I write about my son Mohammad Ma'sum. He personally is capable of his treasure i.e. Willayat-i-Khassa-i-Muhammadia." ²⁷

In one another Maktub he writes:

"My heart is always attentive towards your condition and wishes for your excellance. Day before yesterday after Namaz-i-Fajr (morning prayer) I was sitting quietly. It appeared that the Robe of Honour () which I had separated from me and in its place another Robe of Honour was awarded to me. Thereafter, the thought crossed my mind whether this Robe of Honour will be awarded to anybody or not. A moment later I saw that this Robe of Honour () was awarded to my very son. The taken off Robe of Honour pointed to the state of Qayyumiya which relates to training and completion and the matter of this new Robe of Honour when it will reach its accomplishment then I hope that with extreme kindness it will be awarded to my dear son Muhammad Sa'id. I humbly request and see the effect of the acceptance of this prayer and find my son entitled to this treasure." ²⁸

Aurangzeb Alamgir was neophyte and had love and devotion towards Hadrat Khawaja Muhammad M'asum. Hence the said Khawaja visited the Royal Court many times. The writer of Farh al-Nazirin writes:

"At the request of the king, the Protector of the Din on some occasions visited the Royal Court and shown great reverence and honour." ²⁹

It is written about both the sons (of Hadrat Mujaddid) in the Alamgir Nama:

"Shaykh Muhammad Sa'id and Shaykh Muhammad Ma'sum are the sons of the deceased Shaykh. Who knows the secrets of the Haqa'iq (secret knowledge of God). Each one of them have excellence and expertise in the Rational and Traditional Mystic sciences and are true successor of that Salik of the path of 'Irfan and Tariqat. Emperor Alamgir awarded Three Hundred Ashrafis." ³⁰

The writer of 'Umda al-Maqamat writes about Khawaja Sayf al-Din (d.1096 HE) son of Khawaja Muhammad Ma'sum:

"From the company of his father (Khawaja Muhammad Ma'sum) he went." to the capital Delhi for the training of the then king (Aurangzeb /alamgir) .All the kings of this period and the dignitaries were obedient to him." ³¹

In another place writes:

"The inclination of the masses so much increased towards him that one day Prince Muhammad Mo'azzam Shah came in his service for Tawajuh (Spiritual attention). There was so much rush of public at his door that the turban of the Prince fell down from his head and could get in with much difficulty. He presented himself in his service and obtained his Tawajuh. When he met his father (Emperor Aurangzeb) and narrated the state of the crowd of the people to him, his father was very much amused to hear it and thanked Al-Mighty Allah that in this age there are such saints in whose Darbars even the princes could reach with such labour." ³²

The writer of 'Umdah al-Maqamat writes about Shaykh Muhammad Siddique, the fifth son of Khawaja Muhammad Ma'sum:

"During last days of his life he was in Delhi. Muhammad Farrukh Safir who was then king was his murid (neophyte). He died in Delhi on 5th Jamad al-Awwal 1131HE. From there his dead body was brought in Dar al-Irshad (Sirhind)." ³³

As per the writer of Jawahir-i-Mujddadyia, the sixth son of Hadrat Mujaddid, Khawaja Muhammad Ashraf died in his in fancy. Khawaja Muhammad Yahya, the seventh son of Hadrat Mujaddid was ten years old at the time of his death. He was born in 1024 HE. Khawaja Muhammad Hashim Kashmiri writes about him:

"After the death of Hadrat Mujaddid when he had already memorised the Holy Quran, with the training of his elder brothers, completed the knowledge of Rational and Traditional sciences (M'aqul and Manqul) and with full confidence teaching the current books. His features as to the stature, eyes and eyebrows resembled his father. This fact also adds to his popularity that the grand-daughter of Khawaja Baqi Bi'llah i.e the daughter of Hadrat Khawaja Kalan Khawaja 'Ubaid'llah is married to him. Thus along with the Nisbat-i-M'anawi (Intrinsic connection) he also has got Nisbat-i-Zahiri (Visual connection)." ³⁴

Emperor Aurangzeb also presented himself in his service and was benefited. Shah Muhammad Rauf writes:

"Emperor Aurangzeb presented himself in his service and obtained his Tawajuh (Spiritual attention) and gifted him a lot of property." Hence this became the proverb; "Whatever is the property of God is the property of Yahya." ³⁵

In short the sons of Hadrat Mujaddid were the twinkling stars of sky of knowledge and fragrant flowers of the garden of M'arifat. Khawaja Muhammad Baqi Bi'llah had told the truth:

"Are Asrar -i-Ilahi (secrets of Allah) and have strange capabilities. In short all are sacred tree whom Allah has grown and well grown." ³⁶

Writings of Hadrat Mujaddid

The writings and compilations of Hadrat Mujaddid are the greatest witness of his vast knowledge and great scholarliness. His contemporary ulema and scholar themselves have admitted the depth and hold for his writings. Therefore, a celebrated scholar of the period said to Khawaja Muhammad Hashim Kashmi:

"Books and treatises of the people are either compilations (تصنيف) or consolidation (تأليف). Consolidation is that the writing of others on subjects may be arranged according to reference and context and the compilation is to take out the points himself and write about them. These points might have occurred due to expertise of knowledge or might have been exposed due to height of inherent quality or Divine Revelation and true manifestation. For a long time compilation among the people had vanished but rarely that some compilers may write few things according to their knowledge and taste. Now, as a matter of justice, in this period I carefully read the books, treatises and letters of your Shaykh, there is no copy from other except for necessity i.e. for reference. Mostly there are his Divine Revelations and True Manifestations and all of them are highly placed and beautiful and according to Shari'at. May Allah grant reward on behalf of the seekers and better of the rewards." ³⁷

Among these compilations the Maktubat (letters) have distinguished state. These are in three volumes. Their study gives freshness to the soul and life to the heart. For building the character study of these letters are essential. Khawaja Hashim Kishmi has made factual review on the writings of Hadrat Mujaddid:

"These are those M'arif which are Makateeb and in the treatises. Every one is a cure for the ailing hearts, and brings close the deserted people. Copying it is the grace of every gathering and their fame is the ear ring of every heart's ear. Its every sentence is the jewel of the ring of Fuqara. Every crop of these jewels is the treasure of the secrets of the union. Pen, by writing these writings became the raining clouds of thanks. Pages by writing these words became blooming garden. Throats, due to the sweetness of these words, acquired the sweetness of Iman (faith). Hearts, from the beauty of these secrets (Asrar), embraced the Brightness of Allah. (What are these Maktubat). They are consolidator of the secrets of Din and the Brightness (نور) of the faith. Exposes the hidden secrets of the Holy Quran and is the mirror of the beauty of the meanings of the Ahadith of the Holy Prophet (tradition). Solves the difficulties of the Islamic Jurisprudence and Quran.

Are interpreter of the intricacies of the Past Elders. Are states of the conditions and sayings of the modern Ulema and scholars.”³⁸.

The total numbers of the Maktubat-i-Imam Rabbani are approximately 634. Some Maktubat are lengthy treatise. The Persian version of the Maktubat was published from Delhi in 1294/1877. Then in 1313/1890 a very fine edition was published from Amritsar. Many Urdu translations were also published. Arabic translation was published from Makka Mukarrama in 1317/1899 and recently from Beirut in three volumes. The Persian translation was published in 1392/1973 in Istanbul (Turkey). After this Arabic translation was also published from there. Dr. Fadl al-Rehman published the English translation of the selections of the Maktubat from Karachi (Pakistan) in 1388/1968. The explanation and marginal notes of the Maktubat were also written. Some scholars also did their Doctorate on Maktubat Sharif. For Example Dr. Siraj Ahmed did his Doctorate from Karachi University and Dr. Babar Baig Mitali from Punjab University, Lahore (Pakistan). Maktubat-i-Imam Rabbani is a treasure of arts and sciences and in its light Doctorate can be done on many old and modern topics.

Now we state the details of other writings alongwith Maktubat-i-Imam Rabbani.

1. ___ Al-Risala fi Ithbat al-Nabuwwa (Arabic)³⁹
2. ___ Taliqat al-'Awarif⁴⁰
3. ___ Al-Hashiya 'Ala Sharh al- Aqa'id al-Jalali⁴¹
4. ___ Al-Muqadama al-Sunniyya fi Intisar al-Firqata al-Saniyya⁴² translated in Arabic by Shah Wali'llah Dehlwi)
5. ___ "Dur al-M'arifat." Vol.I, Maktubat Sharif. Compiled by Mawlana Yar Muhammad al-Jadid.(1025/1616) Al-Badkhshi al Taliqani, Number of Maktubat 313. Year of editing 1025HE.
6. ___ "Nur al-Khala'iq." Vol.II Maktubat Sharif, Compiled by Mawlana 'Abd al Hayy Hisari, Number of Maktubat 99, year of 1028 HE.
7. ___ "M'arifat al Haqa'iq " Vol.III, Maktubat Sharif, compiled by Mawlana Muhammad Hashim Kashmi Burhanpuri, Number of Maktubat 222, year of 1031 HE.
8. ___ Mabda-o-M'ad.
9. ___ Mukash-i-fat al-Ghaibiya ('Ayniyya)
10. ___ Ma'arif al-Ladunya
11. ___ Rada al-Rifda
12. ___ Sharah Ruba 'iyyat Khawaja-i-Bayrang
13. ___ Risala Ta'yin wa la 'Ta'yin
14. ___ Risa Maqsud al-Sawlihin
15. ___ Risala dar'Bayan Mas'la-i-Wadat al-Wujud
16. ___ Adab al-Muridin
17. ___ Risala Jazb-o-Suluk'
18. ___ Risala 'Ilm-i-Hadith⁴³
19. ___ Risala Halat-i-Khawajgan-i-Naqshbandia⁴⁴
20. ___ Majmu'a-i-Tasawwuf⁴⁵
21. ___ Risala Tahliliyya etc. etc

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11. Ghulam 'All Shah, *Idah al-tariqa* (Lahore: np, 1956), p. 56.
12. Nu'mani, Manzur, *Tazkira -yi Imam Rabbani*, p.307 mentioning Siddiqi Hasan Khan, *Taqsar al-Juyud al-Ahrar* (np:np,nd), pp.111-112.
13. Nu'mani, Manzur, *Tazkira-yi Imam Rabbani*, p. 307 mentioning Siddiqi Hasan Khan, *Riyad al-Murtadd* (np: np, nd), pp. 121-122.
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16. Ibid, p301.
17. Sirhindi, Ahmad, *Maktubat*, 1:207.
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THE AUTHOR AT A GLANCE

(A) PERSONAL CAREER

1. **Name:** Muhammad Mas'ud Ahmed
2. **Fathers Name:** Muhammad Mazharullah Shah the Grand Mufti of India.
3. **Date of Birth:** 1349/1930
4. **Place of Birth:** Delhi (Bharat)
5. **Bay`a in Naqshbandia Order:**
Shah Muhammad Mazharullah Naqshbandi Mujaddidi (d. 1386/1966)
6. **Ijizat and Khilafat**
According to Mufti A'zam Mufti Muhammad Mukarram Ahmed (Delhi), Mufti A'zam Shah Muhammad Mazharullah conferred the Ijizat to the author when he wrote to him:
 - i) May Mawla Ta'ala benefit the Humanity to your Religious Services! (1949 CE.)
 - ii) I hope you will surpass your brothers! (1953 CE.)
 - iii) May you be manifestation of your great-grand-father! (1963 CE.)
7. **Formal Ijaza (authority of Bay`a) in different mystic orders from:**
 - (i) Allama Sayyid Alawi Maliki Makki (Hadith)
 - (ii) Mufti Muhammad Mahmud Alwari (Naqshbandiyya)
 - (iii) Shah Zayn al -'Abidin Gilani (Qadriyya)
 - (iv) Hakim Sayyid Ikram Husayn Sikri (Chishtiyya)
 - (v) Allama Muhammad Fayd Ahmed Owaysi (Owasiyya and Qadriyya)
8. **Assigned Ijaza (Authority of Bay`a) to more than 30 Ulema and Masha'ikh in Pakistan, India, Bangladesh, Kashmir, Saudi Arabia, Damascus, Holland, Mauritius etc.**
9. **Circle of Disciples in Asia, Europe, America, Australia, Africa etc.**
10. **Pilgrimage to Makka 1412/1991**
11. **'Umra And Ziyarat-i-Haramayn Sharifayn: Five times (from 1992 to 2005)**
12. **Descendants** the only son and three daughters. All are married the son Abu al-Suroor Muhammad Masroor Ahmad is the Chairman of Imam Rabbani Foundation (International), Karachi; Idara-i-Mas'udia (International) Karachi; Editor-i-Chief Monthly al-Mazhar (Karachi), and Janishin (Vicegerent) of the author Prof. Dr. Muhammad Mas'ud Ahmed.

B. ACADEMIC CAREER

1. EDUCATION:

- (I) M.A. Ph.D. (Qur'an)
- (II) Honours Persian
- (III) Honours Urdu

2. KNOWLEDGE OF LANGUAGES:

- (i) Urdu
- (ii) Persian
- (iii) Arabic
- (iv) English

3. MEDALS AWARDED:

Five Gold Medals and one silver medal were awarded from the President of Pakistan, Chancellor, Vice-Chancellor of Sindh University (Pakistan) and the Presidents of Various academic Organizations.

4. DIRECTOR/ SUPERVISOR of Research for Ph.D Scholars at the University of Karachi and Shah Abdul Latif University Khairpur Mirs (Pakistan)**5. Paper-setter, Examiner, Member Board of Studies at the University level.****6. PATRONSHIP:**

- (i) Patron-In-Chief
Imam-I-Rabhani Foundation (International) Karachi (Pakistan).
- (ii) Idara-I-Tahqiqat-I-Imam Ahmed Riza (International), Karachi (Pakistan).
- (iii) Idara-i-Mas'udliyya, (International Karachi (Pakistan).
- (iv) Idara-i-Mazhar-i-Islam, Lahore. (Pakistan).

C) SERVICE CAREER

1. Performed the duties as Lecturer, Professor, Principal in different Degree and Post-Graduate colleges of Sindh and Baluchistan (Pakistan)
2. Retired on 1st April 1992.

D) LITERARY CAREER

1. Books / Treatises compiled and published (1964 - 2006) 200 Nos.
2. Articles / research papers published in leading Journals (1956 - 2006) 600 Nos.
3. Research Experience fifty years. (1956-2006)
4. Speeches delivered (1950 - 2006) more than 1000.
5. Translation of writings of author in different languages; Arabic, Persian, English, French, Dutch, Hindi, Bangla, Gujrati, Pushto, Sindhi, Sawahili, more than 50.

E) I'ZAZ-I-FADILAT AWARD

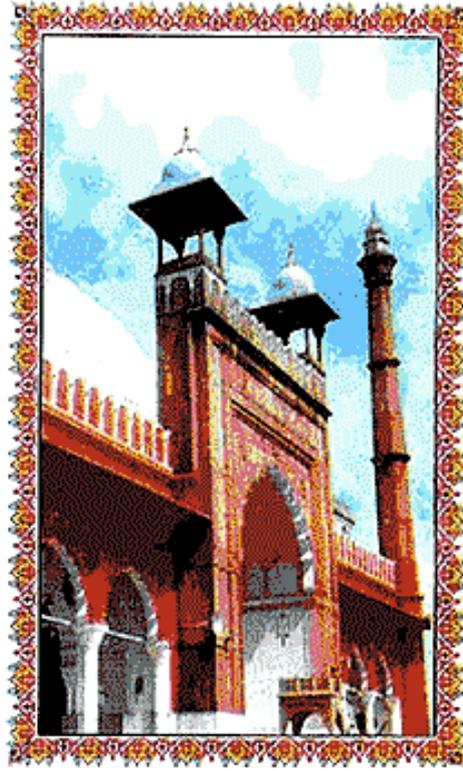
The president of Islamic Republic of Pakistan Conferred the I'zaz-I-Fadilat Award on the Academic Achievements in 1992.

F) BIOGRAPHIES ON THE AUTHOR:

Twelve Biographies have already been published so far. Dr. Ijaz Anjum Latifi did his Ph.D. from Bihar University (Bharat) in 1996 on the life and works of the Author, which was published from Karachi in 2002.

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Mujaddidiyya Order and the Cradle of the Author.

**THE AUTHOR
(IN THE EYES OF HIS TEACHER)**

1972

Professor Emeritus Late Dr. Ghulam Mustafa Khan (M.A; LL.B; Ph.D; D.Litt)
University of Sindh Jamshoro (Sindh, Islamic Republic of Pakistan)



It is my proud privilege to certify the qualification of Dr. Muhammad Masood Ahmad. He has been a regular student in M.A. Classes of this University, where he topped the list of the successful candidates – securing very high marks in the first division. Then he was appointed as a Lecturer in Government Colleges and, due to his extraordinary caliber in Research and Scholarly teaching, he became a first class professor. On the 8th of February 1971 he was declared successful in his Ph.D. Degree, for having written a meritorious work on the Quranic Commentaries of the Urdu Literature, He has so far published several works of high research and has won name in the country. He is one on whom the literati can trust and of whom any university can be proud.

**Ghulam Mustafa Khan
9th September 1972**



مختصر و شیرین کوفی صلی اللہ علیہ وسلم

بلوغ العباد بحکامہ

کشف اللہ عنہ بحکامہ

سند محمد بن فضالہ

عقود و اولیاء

علیہ الصلوٰۃ والسلام

کلام شیخ سعدی

کتابہ گوہر قلم

