Hayat-e-Qadir

بسم اللہ

مَن عَمِلَ صَالِحاً مِن ذَكَرٍ اَواُنثیٰ وَهُوَ مُومِن"

فَلَنُحيِيَنَّه' حَيٰوةً طَيِّبَةً وَلَنَجزِيَنَّهُم اَجرَهُم بِاَحسَنِ مَا كَانُوايَعمَلُونَ ٥

جس نے صالحہ عمل کیا مردوں میں سے یا عورتوں میں سے اور وہ مومن ہے

ہم اس کو حیات طیبہ سے زندگی دیں گے اور ان کے اعمال کی احسن جزا دیں گے۔

Whosoever, either from Men or Women, have done chaste deeds, and he(or she) is Momin; we shall give them life from the Sacred Life (Hayat-e-Tayyaba) and will bestow upon them bounties for their Deeds.

Author: Ubaidullah Khan Durrani (RA)

DEDICATION:

This brief publication is dedicated to those educated people of the present times whose heart desires an answer to this question as to what do I want.

يَهدِى اللّٰه بِنُورِهٖ مَن يَّشَاءُ

(اللہ دیتا ہے ہدایت اپنے نور سے جسے چاہے)

Allah does give, to whosoever he deems right, Guidance from the divine radiance (Nur).

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Foreword

Owing to the popularity and benefit of Hayat-e-Qadir, 3rd edition is presented for the readers. In this edition, a chapter 'Last Era' has been added to give the soul gazers a glimpse into the last days of physical life of Hazrat Qadir Baba Aulia (RA).

In this edition, events from arrival to parting of the subject clearly reflect the true purpose of Nature and this fact is also clarified as to how, under the divine decree, sacred souls living within the confines of a material body can achieve spiritual excellence.

Who can have the good fortune to wield the power to write about the spiritual life of these personalities? Only 63 year long biography of this body will reveal to the Seeing Eye that what is to perish shall perish, but the gem of life is eternal – this fact is beyond the grasp of intellect or knowledge. Only the 'Master of Time' can have appreciation of it. A lover's heart is the palace of the beloved and only true love can, after the attaining the rapture of communion, attain firm belief that the Gem of life is in fact everlasting.

> *All that is within it(universe) shall perish; but shall abide forever the Face of your Lord God, full of Majesty & Honor.*

This permanence of life (or the Face of God) has been from the start & shall remain till the end; thus it will keep on revealing itself through such personalities (Fuqara).

[1] (God is one) : How can those eyes that cannot see beyond a man of clay see beyond (all that shall perish) . Divine light (Noor-e-Haq) is not bound by the dynamics of birth & death, hence it was advised "neither he begets nor is he begotten"([3]). How can the 'face of God([2]) remain unless all that is within universe perishes (). True eternal life can only be achieved with the absolute termination(death).

If Hayat-e-Qadir can bring mankind to have faith in the eternal life and if the seekers of truth are graced by the companionship of "The everlasting face of God" (), then their vision & actions will witness such a

[1] Al Quran – Surah Akhlas

[3] Al Quran –Surah Akhlas

revolutionary change that will turn their focus from this material life to the life beyond and henceforth man will achieve his true place.

Ubaid Ullah Khan Durrani

Qadir Nagar (Pir Baba, Buner, Swat) *9th Shaban 1383 Hijri*

Preface

Every man experiences at least a few eternal moments, in his lifetime, when he feels as if he is a note of an infinite universal symphony – the difference between part & the whole are dissolved. Freedom is attained from the bounds of time & space and within himself, he undergoes a feeling where he starts to feel that the whole universe and its eternal beauty is in fact his own heart! These everlasting moments often become a treasured memory, especially in the old age and during the moments of peace away from the grind of life, these previous moments invoke longing in your heart but also give peace all the same. Nature bestows every man & woman, from any race or religion, these special moments, at least once in their life time, where these moments prove their bliss & subtlety above all joys & luxuries of life.

This brief book tries to present the glimpses of the life of a personality whose every single moment of life is enlightened and sublime. Whose life events, from cradle to the grave linked with each other like perfect sequels of a drama. These personalities become the core of the mysteries of life's evolution and the Divine will. Just like a rose spreads its aroma & beauty all around, these personalities become the torch bearer of eternal truth and the subliminal messages of the life's true purpose and propagate Truth(Haq).

If we endeavor to understand these personalities, many mysteries of the universe unfold unto themselves automatically. Like, what is sin? What is reward? If the Will of God Almighty is preordained (destiny), then what is the place of endeavor? If nothing can happen without God's Will, then why shall the deeds of humans be questioned?

When nothing exists but you

Then why oh why this chaos 'O God!

The contradictions between the inner & the outer self, the secret of life & death, the place of joy & sorrow, the creation of Jinn & Man, in short, thousands of such problems, which have remained unsolved till date, vanish into nothingness with just a glance from these personalities. However, its only the Heart which can bear the revelation of Truth (Haqeeqat).

In a similar fashion, the secrets of the rise & fall of nations, growth & decay of cities & countries unfold to a seeking heart. With the same grace of attention, the most basic of

questions is also answered "What am I? Why have I been created? What am I supposed to do? And what is the end of it All?

Biographies of many Sufi saints have been written, mostly included their miracles, their teachings and the daily happenings of their lives. But none has written the happenings of the sacred cave of Hira – why did the radiant eyes of our prophet Muhammad (peace be upon him) went tearful when he would pray "Oh God (Rab) increase my knowledge & understanding (Rab-e-Zidni Ilman wa fahman4)"!!! Our worldly eyes can see the miracles and the paranormal and the beauties of behaviors and character also appeal to the hearts. But what secret do the hearts of these saintly people hold for which they are sent. What does their heart go through? Who will reveal these secrets!!!

The scientific method to reach the Soul (Batin) is via the physical self (Nafs). On the contrary, if we try to reach for the soul (batin) directly, then the realities of the physical self (Nafs) will automatically start to reveal themselves.

In writing this book, I do not want to take up the role of a critic scientist who, while investigation a 'part' destroys the 'whole' and nor do I want present the facts colored with adulations of a devotee. I want to write it like a simple student who is presenting what he has seen and what is heart has found, just like a painter, who paints the parts whilst keeping the focus on the whole.

Exactly as the basic quality of a master piece painting is unity (tawheed), I present before you the oneness of his life, viewing different aspects and events of his life.

I am fortunate that my hero is not a Majzoob (a hermit or ascetic, one absorbed totally in divine whose outward appearance is of a madman), whose aspects dazzle one's eyes, where intellect & understanding fall in vain. In fact he is complete and perfect Salik (a sufi saint who has achieved perfect balance between inner (soul) and outer self), who is simple and innocent like a child. His simplicity reflects the simplicity of the verses of Quran and the life of our Prophet Muhammad (Peace be upon him), which an only be achieved by achieving completion & perfection. This simplicity deceives those who can only see the outer shell, but is the guiding light to those who are searching for the Truth. To understand something, if complete empathy and unanimity of thought cannot be acquired, at least these should be an appreciation for the matter. Only fire can understand fire and water can know water.

[4] Hadith – (saying of the prophet Muhammad (SAW)

Till such time that one's wisdom as well as Heart (Qalb) does not reach the realm where the subject is stationed, there is no advancement. However, if the seeker approaches the subject with sincerity & simplicity and the past concepts do not interfere and the seeker reaches out with love & sincerity, the person itself embraces the seeker with utmost warmth and gets absorbed unto him.

To the viewers who come with the support of reason & wisdom, my request is to take this book in their hands with love and sincerity, read it carefully, ponder on it and give it a place in their hearts and once the blessing of God (Haq) start to flow, then endeavor to reach Baba Qadir Aulia (RA), as the saying of our prophet Muhammad (SAW) goes, "One who has seem me has seen God (Haq)".

To reach the one reached is also worship.

اے لقائے تو جواب ہر سوال

Oh beautiful face, you are the answer to all! (Rumi)

Chapter 1

Advent

There have been many distinct eras in the human history and within every era, a guide, a prophet, an avatar or a reformer has been sent. How are nations formed, how does their childhood begins, what goes on in their youth and how does old age comes over them and why?

How do ignorant nations dominate the world with one message and a mission? Then message remains, the youth is also there and the blood is warm and zeal of action is there also, even then they perish and disappear in a way that even their name are forgotten and traces are lost. One can also find such nations who, for thousands of years, existed in a simple and primitive way when all of a sudden an individual is born amongst them, who invigorate their spirit of childhood to youth, and they, with all the aspirations for the search of beauty and light, go forward and dominate a great portion of the world.

And then there are nations, which are swept away, by the flood of civilization and culture, to a point where there is no concept of Sirat-e-Mustaqeem – the True path. Moral & spiritual diseases infiltrate them like tuberculosis and leprosy, ending in their total destruction. Such nations also exist who, using their knowledge and wisdom, try to harness the forces of nature reach to a point where they totally forget about 'The creator of Nature' itself, which leads to their straying from their path.

Some nations loose the balance of the struggle between the individual and nation, tilting upon one or the other. Rules of the politics are made such where no importance to the individual is given. World wars are fought for global dominance and millions perish, where each individual who is as important to be called a nation unto itself are mowed

down like cattle. And where the tilt is towards the individual only, they leave the collective group and become ascetics.

Every nations character, the way of life & action, and the goal is different. Apart from the political & social angle, even in the field of intellect, the philosophers, poets, artists and teachers have their different colors. Sometimes they are in conformity with their times and sometimes they are completely in opposition to their times. Sometimes their personalities and presence bring harmony to the defects of their era and at times they organize the scattered forces of their environment at one point and guide them in a direction and on a path.

When Greek philosophy drifted away from "cause & reality" towards superstition and its inner self(Batin) was veiled by the iron curtain of outer beauty, Socrates was sent. His physical appearance was so repulsive that children ran away from him in fright but his talk was so sweet and attractive that whoever heard him for a while became his disciple. He put to test, through reason & wisdom, centuries old groundless superstitions & myths which had taken the form of their faith, and destroyed them. He informed them, that nature and the universe are a book of God and their continuity lies in chains of reason. He established that everything, living or lifeless, static or dynamic, can be clearly comprehended and understood if the chain of reasons & causes can be traced to its origin.

He was born in the era of mythology & idol worship but spoke the language of nature. He endeavored to make himself understand through the concepts of nature & the environment. Plato and a few other disciples reached his inner-self (soul) however he was a big problem for others as centuries old traditions, beliefs and myths were being torn into pieces. How could he be tolerated. Hence he was made to drink poison which he gladly did and became a martyr – a Shaheed[5]. Shaheed never dies. The present day advancements of the European civilization are the fruits of his martyrdom.

When the Roman civilization, owing to its unlimited collectivism and military might, dominated the whole world, Our Beloved Christ (peace be upon him) emerged with the message of love and highlighted the importance of the hearts of poor and downtrodden – and was then crucified, as the worldly people thought.

However, in today's world, courtesy, mutual love, empathy for the poor and the relation of man with God are attributed to Christ (peace be upon him).

[5] Shaheed – one who lives forever with God (ref Quran)

In India, when the Brahman Spirituality digressed from the path of the purification of inner self and self negation, and what remained was the soulless structure of rituals and customs, came Gautam Buddha, who taught that the real self of man is not his body or his reason or consciousness but the evolution of inner-self is his real goal. The purpose of life of a human being is to awaken his soul and to reach it. He was a prince, the people held venerated him. But after him, his followers were massacred en-masse under the banner of Shankar Acharya.

In the study of human history, if one tries to find out as to what circumstances create which type of guiding and reforming personality, the discussion itself will result in a voluminous book. No need to trace the history of Arabia and the obvious ills of that society along with the dormant and hidden traits of characters. No need to trace the advent of the sacred personality which is totally, completely and absolutely sufficient for all times to come for the cure of all ills of society. This is clear as the daylight.

Scientists calculated that this earth came into being about 300 million years ago and the first sign of life was in the form of minute insects in water about 30 million years ago. Within the historical evolution of life, the interaction of matter and energy and their balance created a third entity for which science has not yet found a permanent name. Sometimes it is called consciousness, sometimes life and at times soul. Slowly and steadily, in gradual steps, once it reaches within the human form, it acquires a special form. Even though, till date, the human development has not been completed over the last 30 million years (or whatever be the period maybe). Within this period, some one hundred & twenty four thousand prophets were sent, under whose guidance the evolution of humanity continued. If you look closely, the whole purpose behind every development of the universe and life within this universe appears to be towards the same direction. The mind boggling speed of atomic particles, the earthquakes, typhoons and their devastating effects, the soft changes of weather, the rising and setting of moon, the sunrise, the hundred & thousands of life forms of land & seas, the daily turmoil's of life, the wars, the devastations of countries, the rise and fall of nations and the efforts to protect the progeny and the race, all this and much more, had one single purpose and that goal was that

"the human being should recognize the TRUTH and reach the Truth"

In the mirror of existence a face was to be shown whose inner reality was HE-HIMSELF. The outer self (zaahir) exists only because of the inner reality or self (baatin). The path or the movement of universe is from the periphery towards the centre. The nature wanted to create a being as the center of all creation and wanted to present

that being in the human form. No wonder that the earth and the mountains were afraid to take the burden of legacy and refused.

"The sky could not hold that burden of legacy then I (the human being) was chosen to hold it.''

This great Legacy, the inner core of this legacy is light of Mohammad (noor e Mohammadi) Sal Allah O Alehe Wa Sallam. This light started from the beginning of creation, passing through various stages appeared at the forehead of Adam. It shone in the grandeur (jalaal) of Moses and this gave the warmth to the love (Ishq) of Jesus. This is that which sustained the reasoning of Aristotle and became the wisdom of Luqman and the auspicious light of Gautam Buddha. Henceforth, with the completion of hearts (Quloob), finally a 'form' was perfected for the "Lam Ya Lid Wa Lam Yulad[6]" to grace it by His manifestation and the universe was graced with the advent of our Prophet Muhammad, Nabi-e-Karim Rasool Allah Sal Allah O Alehe Wa Salam, the Lord of all creation. After millions and millions of years of turmoil and tribulations till this the only and the great purpose of creation of all life was achieved.

This day we have perfected your religion

For you, completed, Our favor upon you[7]

The light (noor) which is the core and the inner reality of all movement, all life and the core of existence reached the person of Our Prophet Muhammad Sal Allah O Alehe Wa Sallam and found a permanent abode there. What was the message of our Lord and his purpose of life? Why was he sent to this world and what did he achieve? The pages of history are replete with these sacred details.

There is a place under the sky, the shadow of the throne of Allah (Arsh)

Junaid and abayazid visit which with bowed heads speechless[8]

But has the light of Mohammad (Noor e Mohammadi) Sal Allah O Alehe Wa Sallam been buried with his sacred body in the earth? The words of Allah say that if the advent of Huzoor Sal Allah O Alehe Wa Sallam not been the final purpose, the universe would not have been created. The sun, the moon and all universe would have perished, had the light of Huzoor been buried with his sacred body.

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[6] "neither he begets nor is he begotten"(②➘❍➚➲⌧➘②➘❍➲⌧ [6])

[7] Quran - Al-Maeeda 5:3

[8] Junaid and Bayazid were great Muslim saints.

When angel Jibreal embraced Huzoor Sal Allah O Alehe Wa Sallam then the breast of unlettered (ummi) prophet became the "Ocean" of knowledge and gnosis (Ilam o Irfan). And when Huzoor embraced Hazrat Ali the foundation was laid of

"I am the city of knowledge and Ali is its portal."

The spiritual wealth has been travelling from heart-to-heart and will continue as such till the eternity. The lovers of God and Rasool Allah (SAW), the saints (Fuqara), carry this secret (the spiritual wealth) hidden within their breasts and guard it like their dignity & chastity.

In the history of Islam specifically and the history of mankind in general, how many such personalities (Fuqara) did come, what were their circumstances and what did they achieve? If these details are gathered, it will in itself become a voluminous book. How did Sheikh Abdul Qadir Jelani (Allah's Mercy on him) awakened the Muslim Nation and cure its spiritual illness, or how the Shaikh of Ajmer, Moeenuddin Chishti (Allah's mercy on him) change the multiplicity of Tauheed in one-ness of Tauheed?

This universe is nothing but the one-ness of the Beloved.

Where would we have been, had the Beauty not been a narcissist!

(Ghalib - translation)

How did Mujaddid Alf Saani (RA[9]) clear the dust off Sufism? Or how did Baba Farid Ganj Shakar (RA) give a renewed form to the inner world of human beings and how was the pride of the sultanate of Dehli set right by Hazrat Mahboob Ellahi (RA) and how did the Makhdoom Sabir of Kaliar (RA) show how Allah condescends to the insisting demand of a divine lover? How did Hazrat Waris Ali Shah (RA) eradicate the system of worship of evil spirits and how did he teach an individual to merge himself into the Will of Allah, and how did Baba Tajuddin Aulia remove the duality of "I" and "Thou"?, implementing true Tauheed or divine Oneness. If one releases himself from the bonds of time and space then all this, and more, becomes clear automatically.

[9] RA – rehmatullah Alay – Allah's blessing on him

Chapter

2

Present era - The Fourteenth Century (Hijri)

In every era, some people are seen saying, “present times are the worst, the people of past were much better”. About twenty five years ago, from the archeological excavation of ancient civilization in Greece, a tablet was unearthed which had the inscription (this stone tablet was about three thousand years old) *"The present times are very bad, moral corruption has increased to such heights the earth is about to turn upside down – Apocalypse is coming. People beware and turn to the One whom you worship."* Similarly, from the historical documents, it appears that people have always been dissatisfied with their present and praised their past. The reason is obvious. As the time passes the ups and downs of daily life are leveled out. Just as when you see from a distance, the hillocks appear smooth and beautiful, but when you tread on them the feet get injured and bleed.

The complaint about the present times is understandable. However, there is another thing! Because, as the times change, the criterion of good and bad also change. About a century or two back, in Europe, even if the wrist of a woman was visible it was considered immodesty - Now it is not so. In Greek civilization, if any one did not consider beautiful, a statue which was considered beautiful by the nation, he was considered a great sinner. In Roman civilization, if somebody took pity on slaves when they were oppressed then it was considered as the moral weakness of that person. In short, in different times, the laws were different, the standards of society were different and the way of life was different.

There is a weak Hadith[10] that Prophet Muhammad, Sal Allah O Alehe Wa Sallam foretold about the happening of the coming thirteen centuries but kept quiet when asked about the fourteenth century[11]. The present times are called fourteenth century. As far as the version helps, I want to present before you it's good points and the bad, the obvious and hidden, and the direction in which it is moving. Thereafter, by the simple process of cause and effect, the attributes of the "Master of the Times" (Sahib-e-Waqt) will become obvious. You will know - about the Master of times - whether Hazrat Baba Qadir Aulia (RA) has measured up to the standard of the "Master of Times"- the purpose of his life, what was his message, what does his practical life teach and up to what dimensions the light of his personality extended.

When Baba Saheb is sitting in his "hujra[12]" and only one or two of his close devotees are with him, he is often heard saying to them, obviously to make them ponder and understand, *"who am I, what did I come for and what have I achieved? "*

It is not possible for a person like me to find an answer to these questions. To understand the words of the "Master of Time" (sahib e Waqt), one has to reach up to his level.

These days because of the convenience of travel, the whole world has shrunk to the size of a city where every district has its own color and such is the state of different nations. Practically they have the same characteristics and this is the special characteristic of the fourteenth century. It started with the subtle instigation of Satan to guide humanity to the love of haste. The result is that Man has fallen from the level of humanity.

It is pointless to go into the details of the phenomena of haste. The journey that used to take years is now completed in hours and the desire is to reduce it to minutes. The propagation of information is so quick that any event happening in any part of the world becomes known to almost everybody within no time. Not only that, the technology in learning and education has made it possible to achieve results in months that were achieved previously by the labor of years, are obtained in days and months. The peace of the world has been distributed by the conveniences available. However, these commodities have robbed the world of its peace. Time, which is treasure of life and should have been the source of spiritual bliss, has become a burden. You will hear lots of educated and civilized people complaining that "the time does not pass." Man runs

[10] Hadith – Saying of Prophet Muhammad (PBUH)

[11] This book was written at around 1383 Hijri. Now it is 1433 Hijri. (around 50 years have paased)

[12] Hujra – A place for meditation and contemplation or generally a place for sitting

from one recreation to the other and creates every new modes of seeking pleasure but the capacity to enjoy these recreational activities is continuously reducing. No wonder that in the western countries the number of suicides and delinquents is continuously rising. Allama Iqbal addressed the modern civilization when he said:

You have Jesus touch (of cure) that is not strange
Strange it is indeed that you sick is getting sicker!

(free translation)

This opposite method to find release from the bounds of time & space is indeed the work of the Satan. Consider this hadith.

Haste comes from the Satan (Shaitan) whilst calmness & patient deliverance is from Rahman (Allah the Most Merciful.)

Look at the result. Following Satan we have lost our way towards Rahman (God) although Rehmat (Divine mercy) fervently seeks the wayward humanity and to embrace it and bestow on them peace and steadfastness. But when no steps are taken and the direction is also wrong, how can we benefit from Rahman?

The other face of the accursed Satan came as Darwin. It is an over simplification that Darwin said that ape is the ancestor of man. He tried to form a chain of evolution to prove the inner relation of all life. It is useless to comment on whether his effort is right or wrong, but the satanic influence of this effort came forth in form of the philosophy of 'Survival of the fittest'. The philosophy advocates that the environment is the natural enemy of man, and a constant battle to gain dominance above it is necessary for the survival of the individual. Self worship or the animal self (nafs e ammarah) are not only the masters of Darwinian philosophy but their true God.

Owing to this philosophy, a person considers, any action which establishes or elevates him and/or brings comforts to his living, as justified, and every philosophy which supports this principle is adopted as his or her religion. Since the co-operation between the individual and the community is essential to achieve universal supremacy, there exists a superficial code of conduct within the academics. But this philosophy is covered by such invisible and subtle satanic code of conduct that it becomes very difficult to distinguish between the code of conducts present humans and Divine code of conduct (ilhami shariat). In the modern politics "democracy" has gained immense popularity and quiet a number of thinkers consider it as the epitome of human thought and civilization. But this is a clear deception. The fraternity and equality of human being, a goal towards which all true religions have invited the humanity, is something entirely different,

whose essence can be found only in the lives of Saints (fuqara or Sufis) and other true monotheists. Here every individual bears testimony that the other is the central point of Truth (God or markaz e Haq).

The philosophy of the survival of the fittest and the war of self assertion has inevitably led every person to promote his & his family name and in that effort all hypocrisy, deception, cruelty and extortion is not only considered permissible but also necessary. In the same way a nation, in the cause of its dominance, considers the complete destruction of the other nation, not only fair but also a pious act. The result of this way of thinking is that we have forgotten the meaning of being in tune with nature and submitting our own will and reason to the Divine Will. The end result is that each individual is lost in himself and not only the relationship with Allah is severed but also the relationship between one another is cut off and this individual is jumping around like a headless chicken. Once someone asked permission from a Sufi in Nagpur to go to a western country for education. The reply was "what would you like to learn from monkeys?" It took me quite some time to understand his words. The inner-self (Batin) of Europe is just like a monkey. There is the great power of Hanuman[13] but has not relation to humanity. The monkeys do not have any concept of chivalry, thoughtfulness, modesty, ethics, sympathy and compassion . The monkeys can co-operate with each other and the secrets of relationship between the individual and community are known to them by instinct, but the most prominent deficiency in their character is the lack of modesty or ‘Haya’, which degrades them from the level of humanity.

Haya and Hayat (Life)[14] are words come from the same root and are interdependent and Iman[15] is the single most valuable gem of humanity. Just like a diamond without its shine is like a piece of glass, without Iman, human being becomes an animal. The lack of haya (modest) does not mean lack of modesty in women, in fact real modesty is the weakness of Iman. It is Indeed the most vital ingredient of humanity. However, it is observed that beauty is sold in the market to foster success & dignity. If an orator delivers a beautiful speech, he is not satisfied till he receives his praise in the shape of a riot. The limit is that if someone falls in love, he is not satisfied till he has made it publicly known. The lack of haya has gone so deep in the character that one has lost faith in his own life (hayat). Until the whole world points a finger at him assuring "you are alive", he is not even convinced of his own existence. They demand the proof of (batin) inner core from

13 Hanuman - legendary powerful monkey of Ramayan, the holy book of Hindus

14 Haya and Hayat are Arabic words.

15 Iman - Faith

the outer shell (zahir). They do not know that the real taste of life is not in living itself but the reiteration or intensity of living.

The real SELF (haqiqi Khudi) to which Allama Iqbal guides through Zarb-e-Kaleem[16] dies due to lack of haya. In this dead and insensitive environment, even when one is virtuous, he is not assured till others say he is virtuous.

Why is it so? It is because the consciousness of humanity has lost the concept of the core of existence and the faith in the source of life has been completely obliterated. The reality is that without duality (of the counterpart) neither the existence can be established nor the individuality, whose grandeur is higher than the skies. When a counterpart is not in front one gives up effort and finds himself lost.

In short, mankind has lost the heart and communion with the world of heart which is a special gift of nature to human beings. Remove the world of heart from any human being, then that person is no better than an animal inspite of the bodily resemblance with the human being. Such a person is not the being referred to as "created in the best of moulds" (Ehsan-e-taqwim - a Quranic expression). Any externally applied developmental program for humanity be it in the grab of democracy or something else, cannot elevate a man to the level of a human being if the inner self of the man is not cultured.

Until & unless a divine power (or a sufi saint!) purifies or rather beautifies the inner self (Soul or Batin), one can neither achieve his prestige & ultimate glory nor can he reach the pinnacle of ‘self’- since the doorway to the soul (Batin) is through the world of heart (Qalb).

Sincerity, love, devotion, sacrifice and compassion are the by-laws in the world of heart but the highway is different. The mission of Fuqra is to awaken the hearts of the seekers and then create in them a strong conviction and then to "drown them in the limitless bottomless ocean of “REALITY or TRUTH (haq)” that leads them to the goal of Haii-o-Qayyum (The ever living & Self Existing one).

Iman is the essence of life. As the body needs life and is governed by life, so is life itself is in need of discovering the "essence of life". An example is that if a wheel is pushed and then let loose, it will, with the help of its surroundings, roll towards the lower level and reaching the lowest point will stay there. However, if there is a motive force behind or in the wheel, like an engine, then the wheel, which is not only on motion but is also

[16] Zarb-e-Kaleem – Iqbal’s famous book which means The Strike of Moses (his Title was Kaleem or one who speaks to God)

endowed with life, will abhor lower levels, which are contradictory to its nature, and move up and up and find its way to the pinnacle. There is immense hidden energy (batini quwat) in human beings and his energy demands expression.

The child, when it leaves the darkness of the mother's womb and enters the domain of light (i.e. this world), gets the push of life. Scientists tell what intricate designs and actions of nature have helped to make the new creation possible, and what great potentialities have been reposed in this small body. But this body, inspite of its high potentialities, is just like the wheel which because of the initial push starts rolling. It instinctively chooses the easier part and conserves its energy and seeks the position of rest, but instead of rest it finds semi unconsciousness sleep and forgetfulness. It finds rest but not the peace. Instead of the wealth of "submersion in the infinite", it finds the "darkness of death".

The secret of life is hidden in the heart. When due to the influence of some spiritual power the bud of heart blossoms (into a flower) and favor of the accident of birth and of the initial push ends. The person finds in his heart such irresistible force that raises him to the planes ever higher and the essence of life, that is, "Iman" gives the life such a rhythm that the person becomes a complete (perfect) human being.

All the efforts of life, be they deeds, ethics, knowledge, or wisdom are relevant upto the grave. The heart, when it becomes the focal point of Hayat (life), it becomes the mirror of limitless, deathless, eternal grand truth. If the harmony between ordinary life and The Life, in true sense is achieved, then the man experience the taste of the eternal life, day and night and is emancipated from the prison of this limited body and momentary life. He becomes the mirror of Lam Yazil, the One for whom there is no decline.

In the worldly life, if the spirit (rooh) has not found the light of Iman (Faith), it wanders aimlessly because after death the elements join the elements, dust will turn to dust, but the "rooh", for whose development the favour of the body was sought, finds no place or peace. According to some other religions, such spirits find different bodies (transmigration of soul)and this cycle continues but those who have the assets of Iman are released from this cycle- their path is set to the "Straight path" (sirat e mustaqeem).[17]

Those who believe that the true path takes them from this world to some other world, or from earth to skies, or release them from the struggles of this life and bestows the bliss of heaven, are mistaken. The Fuqra say that it takes a person nowhere else but to his

[17] sirat e mustaqeem – the Straigt Path or the right path (Quran – Surah #1 – Al-Fatiha)

own self. Sidrat ul muntaha[18] is not outside - but is stationed within the heart. This path is not related to deeds but to Iman and this path is neither traversed by the motion of hand and feet nor through the intellectual power of brain. This is traversed by the "Zikr", chanting of the heart. It is a point. Quran-e-Karim is the mirror of the universe. Surah Ikhlas is the polish of this mirror. Bismillah is the everlasting brilliance of this polish. The "Ba[19]" of Bismillah is the essence of this brilliance and the dot under Ba is the secret of the heart of a Faqir (saint).

Quran-e-Karim has repeatedly made mention of the words Muslemeen and Momineen. The world of Muslim is the world of action and deeds, and the creator who is merciful rewards the action seventy folds. However, even seventy billion folds reward is quiet insignificant before his Generosity which is infinite. The world of Momin is the world of soul or batin. Ishq is its luminary of this world. Ishq demands nothing whatsoever. Ishq is self sufficient and is spontaneous. The inner self (batin) is its world as ishq resides within the inner self.

If and when the inner self is cleansed, the outer world automatically becomes pious and when the line of difference between the inner self and the outer world vanishes, the person becomes Muslim as well as Momin and receives the title of Siddiq[20].

In the fourteenth century the commodity of Iman is not in great demand and that is why those people who have it are distributing it at a very small price. The great people earlier strived through long drawn efforts repetition of litanies, meditation, nightlong prayers. But now it is loudly being proclaimed by the Fuqra,

> *"Do we have a buyer? We are selling unlimited wealth, unmatched pleasure, Universal domination in return of a mould of clay. (The earthy body and its worldly life)".*

For those who have some curiosity, come to the Fuqara but since greed was their desire, they hesitate and turn away.

The mission of Hazrat Baba Qadir is to draw the attention of public to the center of life, that is the heart, and that through a message of love. The great wealth of iman is thrown in the path of seekers and even to those, who are not destined for this wealth, something, at least something is given. The people in he order of "Tariqat" usually do not approve of squandering such wealth to be thrown around so easily. They are against dispersing

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[18] Sidrat ul muntaha – highest place in the heaven that Muhammad (PBUH) visited during his ascension

[19] Ba of Bismillah – The 2nd Arabic alphabet "ba"

[20] Siddiq - Title of first caliph Abu Bakar,(RA), the life long friend and companion of Prophet Muhammad (PBUH).

that light so freely, which (light) has been protected over the times with such effort and vigilance. The seekers, of the enlightenment have in the past taken to fasting and praying whole night for extended period of time, and to the meditations in solitude, and the negation for themselves the ordinary pleasures of life. Now the offer to them and to bestow it on them just on the condition that they imbibe from the cup of love and assimilate it, is the way (mission) of Hazrat Baba Qadir Aulia. Seekers, in this way (tariqat), cover the way in months which took others before them decades. This the Grace and Mercy of the creator that in this age when "individual selves" (in competition with each other) are predominant, there is way of Baba Qadir to merge the individual selves in LOVE and guide to the goal of "Beat o the Creation")(Ahsan- e -taqweem).

(Translators note-the term Ahsan -e- Taqwim is a Quranic term translatd by Allama Abdullah Yosuf Ali as "man in the best of moulds").

Just look at the simple souls, the first Muslims of the first few centuries who spread the light of Islam to every nook and corner of the known world and you will understand what is Iman (and the force of iman). It was Iman which spread the light of Islam in the times of the guided caliphs (khalifa-e-rashideen) like lightening. Ali, the Lion of Allah (shair -e- khuda) was the embodiment of Iman and the CROWN of Fuqra. Even today this name has the same blessing hidden in it - call Ya Ali and fill up yourself. From here emanates the LIGHT of MUHAMMAD (noor e Muhammad) and this (light) is the shortest path (tareeqat) which, with the help of Faqir, can be covered in moments. From here opens the gates of knowledge and gnosis (Ilam o irfan), and the secrets and hidden meanings of all revealed books become clear, and the characteristics are "color" of all lovers of Din(aashiq Aan e din) flow through the seeker.

There is nothing that cannot be achieved by The Isam-e-azam (Exalted Name)! However, it is nothing external but that which resides in the heart of a seeker. This Isam-e-Azam is chanted consciously and unconsciously, with every breath. Then, the Secrets of the relationship between the Name & the Body and that which is beyond the Name right to the divine emanate spontaneously like the fragrance of a flower from that heart. It is our great fortune that even in this fourteenth century, Baba Qadir is repeating the way of our simple and truthful ancestors.

Chapter

3

Birth of a Star

You might have read how a star is born in the universe. Science says that in the beginning of creation, the universe was full of particles of matter or cosmic dust and the inner energy of these atoms was forcing them to expand. This energy was present in these bodies of matter in the form of heat and light. The other force that was acting on these bodies of matter was the force of attraction (gravitation), which tends to unite and solidify these small particles.

The presence of these opposing forces is the nature of Matter as we know it and in hundreds of millions of years, somewhere in the universe, these forces within huge mass of cosmic dust attains such balance that with intense rapidity begin to attract towards each other and solidify into a huge mass and a star is born. This star, due to its heat becomes a mass of fire and moves with such speed that this fire is ten thousand times more intense than that on Earth. Sun is also a star like other stars, but since the other stars are much further away from us, little of their heat reaches us.

The whole universe is just a cluster of particles, like dust. There is neither a concept of existence nor that of time. In this environment, when a star is born, then there is a determination of space and time and also the determination of direction. This cosmic dust is the collision of the internal & external forces and has been taking place for eons such that when a star is born, its birth testifies the Time. This star burns itself and also burns others and achieves existence for itself and brings other objects into existence. It begets life and sustains other lives and at times, kills its own individuality and is found in nature in the form of death.

If some other nations before us, in search of the truth, accepted the Sun as the creator of all, then this, in the light of their wisdom was not too far from truth. The Brahma and

the Shiva of material existence was the Sun. Just as in the creation of a star many forces unite (interact), so when many forces of time and space, like the needles of a compass rotating, find a central point of rest – a human being is born, who is embodiment of Laqad khaqnal Insaan-a fee Ahsan-e-taqveem (“we have indeed created man in the best of moulds” –Al Quran- Surah Wa-Teen).

Influenced by the family background and connections of hundreds of years, the changing circumstances and the adaptive individuality, a human being is born of whom it can be said that Nature has formed or molded him for a purpose. Although this appears to be usual and ordinary event in the evolution of life, the birth of such a person is a milestone in the journey of history. His existence is a high tower of light from which humanity can seek direction and guidance for centuries. If other extraordinary events accompany the event of such a birth, it is not surprising. When destiny and nature, both are with this person, then why other cannot entities of Nature be affected by the events of his birth.

Who does not know the tragic history of the downfall of the Mughul Empire – how the grandeur and splendor as lost in the niceties and artificiality of its culture. How the warmth of Imaan was reduced to the sweetness of cultured behavior? How the greatness of the inherent inner strength was reduced to superficially made up facial beauty. Whenever a civilization and culture has achieved its zenith and declined and breathed its last, Nature has also shed a tear and Ghalib, the famous poet, who witnessed the death pangs of Mughul empire, was a drop of such tear.

As every individual has a spirit (Roh) and his childhood, youth and decay, which develops in the stages and when the end comes, with the last flicker of the torch, Nature itself sheds some tears. A prominent personality comes into being, a new era beings. A new chapter of history is opened.

I northern India, with the end of Bahadur Shah, the chapter of Mughul empire closed. In south India, the unity was destroyed with the martyrdom of Tipu Sultan. There were sentiments warming the hearts of people and tears where welling up in their eyes but they could not disgrace the tears by shedding them. Then some chosen hearts, which could bear the angelic powers and were in communion with the supernatural, set on completing the purpose of hayat (life). Nawab Qadir Khan of Trichinopoly was such a revered person, who can be called the last oarsman of the sinking boat. Outwardly a king and from inside a Faqir (saint). His inner self was closed to tears on the downfall of the grandeur of Islam. But in his inner self, were the swords of Imaan of Tipu Sultan shining. After the debacle of 1857, two of his sons, Muhammad Ali Khan and Sardar Khan where taken away from him and sent to Burma in exile.

Nawab Muhammad Ali Khan told his son Baba Qadir Aulia, “you have been named after your grandfather. Our family is that of ‘dervishes’ don’t give up ‘faqiri’. I did not get the opportunity but you do go to Nagpur. In our family, there have been dervishes and men of station (Sahib-e-Martaba)”.

“Your uncle, my elder brother, Sardar Khan’s tomb is in Vizag and the chain of his good deeds and benevolent spiritual influence still continues. Your grandmother was a lady of great piety. She gave birth to twenty one children, fifteen boys and six girls and died in her last child birth, but none of her children reached the age of twenty one, except me and your uncle Yousuf khan, whose family lives in Malabar. The last girl died of asphyxiation because she at Cashew nut fruit which caused her throat to swell”. The English government exiled your uncle Yousuf and me to Burma when I was five years old where they gave me a half boiled egg, milk and boiled meat to eat. When I became eleven years old and your uncle fifteen, they brought us on a temporary visit to Malabar. My relatives gave false information to the government that Yousuf drowned in river Kaveri while swimming. The government decided to send me to Burma alone. After sometime your grandfather made a petition to the government that now he was left with only one son and he may not be sent to Burma in exile. The government sent me with two servants to Aligarh. We got eighty rupees for the expenses of three of us and thirty rupees for school fee. At Aligarh, they also taught me Arabic and Islamiat. When I finished my education, I was sent to Afghan war with the 8th regiment as a prayer leader (Imaam). Your grandfather had also married, apart from my mother, a dancer who usurped all the property of Nawab of Trichnapoly. I took an oath on Quran that as long as I live, I will no money from that property. When I retired and came to Vizianagram, the government sent me my share, fifty thousand rupees, I returned it to the government. The result was that when the step uncle of Baba Qadir Aulia, who was in police service came to Vizianagram on duty and met Baba Qadir, he fell crying and became unconscious, and then said to the mother of Baba Qadir that in our family there is a man who has shown that faqiri is far above nawabi.

The story of the birth of Baba Qadir Aulia is like this. His father Nawad Muhammad Ali Khan was attached to a military regiment as Iman. When this regiment was disbanded, he came back and settled down in Vizianagram and all his life remained the Imam in the local mosque. He married in an old Pathan family settled there. Baba Saheb was born of this lady on 3rd Rabi-us-Sani 1302 Hijri on Thursday, after Fajir (Morning Prayer) time. The community where Baba Saheb was born is the picture of sincerity, nobility and poverty.

Look in the hearts of people of this community and you see abundance of hospitality, sincerity and endless devotion, qualities which are extinct in the so called civilized societies of larger cities. Most of the houses in this district were mud and clay built but the house in which Baba Sahab was born and which still exists, was a brick house. Five girls were born after Baba Saheb who live with their husbands in the city of Vizianagram. The last of the children of baba Sahab's father was a son Bahadur Khan, who died of smallpox at the age of twenty one, whose widows still lives.

Vizianagram is a strange city which has been the capital of many principalities. On one side are the forts, castles and hunting grounds of the past Rajas spread far and wide and on the other side there are the tombs of revered lovers of Deen and exalted religious personalities. Most of the Rajas of Vizianagram were the devotees of these religious personalities and fuqara and sought their blessings in difficult times.

Quite a number of these stories and miracles about these saints are still commonly narrated and believed. After independence in 1947, the principalities and the status of Vizianagram as the capital city of these Rajas finished and the castles were converted into schools and museums. The last five of six centuries of Vizianagram tell a story of rise and fall of many Rajas and also advent and emergence of godly fuqara and also one or the other Mard-e-Momin of the time who established this city as centre of truth to propagate truth.

When in the old cities, civilization dies and human population and dwellings are destroyed, then other creatures lives evil spirits and jinn make it their abode. Why is it so – it's a secret known only to Allah or his beloved Prophet Muhammad. This incident related to evil spirits and Jinn have repeatedly been happening in Vizianagram, which ake many a rational scientist bow down their heads and surrender their wisdom.

The mission of fuqara apparently is to improve humanity. But the scope of their mission is not limited to this. In the district where Baba Sahab was born, there is a pond known as Kala Talaab (The Black Pond). The dead of hindus are burnt there. About ten years back, even the stout-hearted people when they passed that way were overtaken with fear and quite often some awe inspiring incident happened. In the whole city, apart from merchants and businessmen, the Muslims are extremely poor and illiterate. When a community suffers from oppressive poverty, quite a number of evil traits also develop. Poverty itself is a great sin. The condition of common Muslim all over is a testimony to that.

The reason is that in almost all countries, there is no goal, no zeal and no hope, no all-consuming passion for betterment among the Muslim individuals and families or groups.

No wonder the inspiration to action is absent. Coming to terms of peace with their abject poverty, Muslims pass their time finding faults in each other, in-fighting, and donning the mantle of (false) religiosity, they enter into non-ending battles of sectarianism.

Henceforth, Baba Qadir Sahab was raised in such surroundings. His emergence was truly the will of nature because when the spirit of humanity is surrounded by darkness, nature from this very darkness, bring out an illuminating lamp. Or think of it in this way that when a centuries old civilization goes down into the Earth as manure, then from this manure emerges a rose whose spirit nourishing fragrance spreads far and wide.

Baba Sahab's father was a prayer leader in a mosque and often shed tears on the complete downfall of the nation and prayed intensely, "O Almightly Allah, forgive the sins of all Muslims, take pity on them and grant them the zeal of life and fragrance of Iman whose light may dispel the darkness all around". His entreaties were accepted and Baba sahib came in this world to generate new life in the dead and decaying surroundings. After the birth of Baba Sahab, his mother developed wounds in her breasts and could no longer feed the infant. A poor kumbi woman named Achamma who lived in a nearby village Kampatia was hired to feed the baby. She came early morning and remained all day. Sometimes she used to take the baby home and laying him down in swing would go out of the village to gather dry grass for animal fodder.

One day, during summer, the village got engulfed in fire. Only those people who have seen the summer fires in south Indian villages can imagine the hell-scence of such fires, as dwellings are built with coconut tree logs and roofs with dried coconut leaves. Seeing the flames, Achamma ran towards her house. The fire was raging and Achamma's hearts was burning, "save my baby, save my baby", she shouted hysterically but no one dared to enter the fire. When the fire reached Achamma's hut, the wind suddenly changed and the flames turned back receded and died. She ran inside and took the baby in her arms. All people in the village where unanimous, "this is no ordinary child. This is a Mahatma[21]". Such stories have been told about my great personalities, which if you think deep are not surprising because nature makes arrangement for centuries to bring them into being, then why such events be surprising. Those who can see beyond the obvious see the hidden hand of the creator.

Achamma kept Baba Sahab for about five years. When Baba sahib was a bit older than five, his parents took him to Malabar to show him to their relatives. After a while they returned to Vizianagram.

[21] Mahatma – a scared or holy personality

One day, clad in some fine clothes, which had a royal touch, Baba Sahab's father took him to the market. There was a strange simplicity and attraction in him. Achamma saw him from a distance, ran up to him calling, "my baby, my baby" and embraced Baba sahib. What happened to her during the embrace no one knows but she fell unconscious. It was said she kept crying "my baby, my baby" and died two days later. Baba Sahab's father visited her village and made funeral arrangements. After this incident, Baba Sahab, who was nine or ten, kept quite and remain almost in trance for several days.

EDUCATION: No exact estimate of age but at first Baba Sahab was admitted in a Telgu school of Raja Bazaar. He remained there till class four and was then sent to municipal school. One of his teachers', who is now very old, lives with Baba Sahab whole time. He says that Baba Sahab was never interested in reading or writing. He liked to listen with rapt attention to the stories of Ramayan, Bhagwat Geeta and about the lives of great saints. His father narrated to him the life history and stories about the prophets and the saints which he listened to very eagerly.

Once it so happened that one of his teachers' beat him very hard for not learning the lesson and got marks on his body. He reached home scared & angry. His father was so angry that he terminated the schooling. One the other hand, when the teacher reached home, he was overtaken by very high fever and all his body got covered in blue boils. He died next day. Why did this happen? The reply is a difficult one. The intentions of the teacher were good and it was a norm to beat children in those days. He wanted to improve the child but still he got severely punished.

Understand it this way. You are going to a mosque for prayers and in the way there is darkness and a well. You fall in the well. Nature will not excuse your ignorance. A child grabs at a burning coal taking it to be an eatable. His innocence does not save him. He burns his hand. The same when on the embodiment of the nature's intention and future hopes of the nation, when pain is inflicted, nature itself takes the revenge. This is another matter that when this personality attains spiritual consciousness and dons the apparel of forbearance, he with his own will, absorbs the fire and wrath of nature and becomes Rehmat (Mercy) for those who torture him.

After giving up school, Baba Sahab used to play with goats and rabbits that were kept in the house but most of the time he remained silent and absorbed in his thoughts. During the evenings, when the boys and girls of the neighborhood invited him to play, they used to hind him immersed in his thoughts. So much so that he had to be shaken to wake him up. What were those thoughts? What was that pain in his heart which kept him oblivious

to his surroundings? Was he trying to reveal the secrets of life or did he want to know why was he born and what should he do?

He did not take interest in child play but was very fond of attending Hindu and Muslim religious stories, gatherings like Kitha and Milad and felt that all was his own field of interest. In his solitude, he found an affinity with the revered personalities of all religions, wondering what was in them that even after their death, their life history is livelier than the life of the living people. He wondered what life is and why is there such turbulence in life? Why is happiness so rare and sorrow so immensely encompassing? Why is peace nowhere to be found and why is the heart so restless and for what is it yearning? What is it searching? What does it have to do?

His father loved him immensely, however his mother, may Allah bless her, was harsh on him. Reason was that he was stubborn and obstinate. If something entered his head, then no power could move him away from it. At meal times, when all gathered around the food, if something happened to his disliking, he would simply get up and go away. On such behavior, his mother would sometimes pull him outside and beat him so much that marks of beating appeared and sometimes she even burnt him with hot iron tongs.

But all these punishments did not change Baba Sahab. He would revert to his old behavior. His father was very touched by the pain inflicted on Baba Sahab. Saying nothing to his wife, he would embrace baba Sahab, kiss him and try to make him happy. In his father, he found not only a father's kindness but also a mother's intense love. When he looked at Baba Sahab, it appeared as if he was looking at something distant. Unconsciously he knew that this child had something super normal in him. He would take Baba Sahab with him when he offered Namaz and he recited Quran in a sonorous voice before him which immediately received full attention and reverence from Baba Sahab who would sit as one sits in Namaz. Baba Sahab loved his father very much but was hardly ever expressive.

In the evening, Baba Sahab would go for a walk towards the Black pool with his friends. Although he took part in their playful activities, he never talked too freely with his friends. Some of his childhood friends are still alive, more prominently Rahman Khan, about whom we will talk later in greater detail. He has settled down in Qadir Nagar Vizianagram. Rahman khan says that Baba Sahab did not know what a lie is. One can say that he had no capacity or ability to tell a lie. He was so simple that when anybody asked him anything he would tell all the truth. If from the childhood friends anybody laughed loudly Baba Sahab would step away and become immersed in deep though. It was seen that when his companions got busy in play, he would step aside and remain

standing aloof and quiet. He was not fond of any game but was known to have played kabaddi and Gulli danda occasionally. He liked long walks most. sometimes he rode a horse. When the servants of stable of Raja took the horses out for a trot, they offered Baba Sahab a ride. Once Baba Sahab rode towards the Black pool on the horse of an inspector. The horse was a docile one but something startled it under a banyan tree in the cliff and it ran away at gallo throwing Baba Sahab off its back. Baba Sahab fell unconscious. When the horse reached home without its rider people rushed towards kambal road and found Baba Sahab lying wounded where passerby were trying to help him. In this area, at that time, people were afraid to go alone even in broad daylight not only because of the fear of wild beasts, snakes and scorpions but also because of evil spirits and jinn.

This is that place which later **Baba Tajuddin indicated** Baba Sahab to settle down at and raise the banner of Truth from there. As Baba Sahab came of age, he started liking solitude even more and went to kambal road along more often. During these days, he started forgetting his meals and sleep. When he came back, often every tired, he would sometime lie down with his shoes on. His father would change his clothes lovingly and feed him something. He had understood that this love of solitude and strange ways were not meaningless.

As a child, Baba Sahab was timid child and very afraid of darkness. In this darkness, if he had to go out to urinate, he would take his father along and held his hand during the whole time. He avoided going to new places or meeting strange new people. Whenever at night, when the jackals howled, he would wet his pants. His mother would terrify him of Beragi (wandering sadhus) saying they catch children and make momiai [22]from them.he was so afraid of the Beragis that whenever he saw them, he would fled home running full speed.

Once when he was about ten or twelve, on a Thursday night, he saw in his dream that a saint, wearing green clothes, came out of the tomb of Hazrat Sailaan Shah. This tomb was opposite Baba Sahab lived where Baba Sahab played and used to climb the tomb with his shoes on. He was afraid and ran away thinking he was a beggar when this pious looking man said, “Don’t be afraid, come to me”. He held Baba Sahab’s hand and took him to his tomb which opened and stairs appeared leading down. There as a bedstead (charpai) with a bed sheet. He made Baba Sahab sit on the head side and sat on the foot side. He said, “you tread and jump on my grave with your shoes on. You are the greatest. You hold all the offices etc. Baba Sahab said nothing. Sailaan Shah brought out

[22] Momiai – a medicinal essence thought to be extracted from young boys.

something form under the bedstead and gave to Baba Sahab which Baba Sahab took in his hand but did not eat. Thereafter, both came out and the tomb closed. Shah Sahab took his hand and brought him to his home and left. He told all this to his father, whom he used to call 'Badshah' (The King). He suddenly woke up and felt the call of nature. Since he was afraid of the darkness, he woke up his father. On his return, he told his father that although I have narrated to you all this in my dream but let me tell you again. His father became very happy and that very Saturday spread flowers on that grave, distributed sweets and illuminated the tomb that night.

Quite a number of such basharats came to Baba Sahab who narrated them all to his father. His father had full understanding of such matter. He did not only love him but he also respected him. So much so that he slept on floor and made Baba Sahab sleep on the bed.

In the evening the old women of neighborhood used to gather around him and tell tales of all sorts. To these women, Baba Sahab used to pay money and bought goodies for them. An old lady from that time is still alive and receives a monthly pension from Baba Sahab.

In 1953, Baba Sahab was sitting in his hujra facing Qibla (mecca). A devotee stood with folded hands. Baba Sahab's eyes were wet and apparently looking at something distant. In this stance, Baba Sahab said,

"Oh childhood what an age! such freedom! No worries! There was such stubbornness in nature that I would do all that I was forbidden to do, with ever more zeal and enthusiasm. If I was told not to climb trees, I would climb all the more and jump. Playing with playmates- roaming around & going places- Allah, Allah! What a dream it was! Such keen interest in stories of the elders- An undefined search for an unknown object- Playing with pet animals and swinging from trees, the meaningless stories of old ladies and my father's love. But now, where am I now? and why? What am I doing? Where do I have to go? can this the childhood ever return?

Chapter

4

The Youth

The childhood was spent playing & frolicking, however, when youth came & he reached the age of eighteen or nineteen, he was oblivious to this world. He abhorred cunning, deception and hypocrisy. When encountered by such behavior, he became anry and remained affected by it for quite a while. Only his knew what he had made him. In the matter of sex, he only knows the relations of mother and sister. His aesthetics appreciation spread beyond the human beauty to the beauty of nature. The beauty in trees, cool breeze, delicate beauty of sunrise and the sad atmosphere of sunset warmed his heart just as like the heart of a young man at the sight of female beauty. Baba Sahab found a connection with the wild flowers and trees as much as another would find in the presence of a close friend. In the silence of night he felt that the stars were talking to him. On moon lit nights he would sometime glance at the moon and then gaze at the nature in the moon light. He would feel as if all the rigors of life are asleep and the whole universe is drunk & silent.

In a semi conscious state, he would see enter a state that reside between life and death. He would feel as if he would reach the moon and embrace it. During the day time, when the sun is at the half mast, he would feel as if the whole nature is petrified under the blaze & grandeur of the scorching sun. Storms of thoughts would rage in his heart. Day & night, he would ponder on what this strive is all about and why, who am I? why have I come in this world

Two different ways have been observed in the functioning of universe – one is evolutionary, where gradual developments take place in which a person cannot tell what changes have happened within his life span and the other is revolutionary, where in a very short span of time, the forces of nature unite to explode like a bomb & prominent changes are brought about. The first way is the way of Jamali (grace & beauty) and the other of Jalali (Grandeur). (page 27 translation)

In the human history, reformers have called the people towards virtue and goodness and bestowed their favor towards the humanity and reverted the direction of negatives forces. But when degeneration and helplessness exceed their limits, nothing works but Revolution. (page 27 translation)

In such times (of revolution), a spiritual volcano is created and the dead mound of earth which has suppressed its emotions for centuries gets torn apart- gives it the spiritual power - burns it and revives its soul. (page 27 translation)

Dua-e-Ummat

We pray to you Dear Lord, the Omnipotent! that you forgive the sins of this Ummat[23]. This boat of your beloved, Sal Allah 'O' Alaihe Wa Sallam, is caught in a whirlpool, O Lord, give this boat a direction and guide it to the shore. We are broken and downtrodden – save the honor of the black mantel of Fakher-ul-Fuqara (The Pride of all Fuqara SAW). Our hearts have become frozen; warm our hearts by the warmth of Imaan. O Lord! Our sins that we even deny you can only be forgiven by you and you alone. O' Forgiver and Merciful, the calamity that we have been trapped in for three hundred years, please take it away; infuse the spirit of Bilal [24](RA) in our Azzans[25], bless our prayers with Jazb[26] of Maula Ali[27] (RA) and guide our actions towards you. O Lord! When you are pleased with us, the whole world is pleased; the entire nature becomes subservient to us. O Zul Jalal[28]! Grant the utterly disgraced Muslims, the grandeur which suits the ones who chant your name.

Sal Allah ho Alaika Ya Muhammad. O Lord of the universe! Your compassion for the Ummat was your love. We are the ones who call your name and we will always call on you. We are ashamed of our evil deeds & unfulfilled aspirations. You are Shafa-e-Mehsher[29]. What else can be called the Judgment day? You are alive and everlasting. It is only through your benevolence that you Ishq can be revived in our hearts. Arhamna!

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[23] Ummat – The followers of Prophet Muhammad (SAW) i.e. the Muslims.

[24] Bilal – A Sahabi, beloved follower of the Prophet Muhammad (saw)

[25] Azaan – prayer call

[26] Jazb - a state of complete absorption in the divine.

[27] Ali – Ali Ibn-e-Abi Talib – 4th Caliph, son in law of Muhammad (saw).

[28] Zul Jalal – One of 99 names of Allah. The Majestic, Lord of the universe

[29] Shafa-e-Mehsher – Intercessor of the judgment day.

Arhamna! Arhamna[30]. You are alive and everlasting. Come! Your Ummat is asleep. Awaken it, revive it.

O Pir-e-Kamil[31], even our vision cannot reach you. What can we ask for? What can we pray for? You can see everything that is happening. It is your job to awaken this Ummat. Our destiny is thy Pen and thy Pen is on the Arsh[32] - it have written some and is writing some more. What else can be the Will of Allah than the wish of the heart of a lover (aashiq). Patience! Patience! Patience! This is all true, but why do you preach forbearance in the times of such utter disgrace.

O Dear Lord! Pull us out from this depth of disgrace. Turn every follower of this Ummat-e-Muhammadi into a beacon of light and send us forth as a mercy upon this world and Ya Hu (O Lord)! Divert the humanity from the path of material worship to the path of Haq (divine).

We pray that whosoever has recited or heard this prayer, from the depth of his heart - by the grace of Panjatan Pak and the saints from the sufi orders of Qadria, Chistia, Naqshbandia and Suharwardia, Inshallah[33] - he will be cured of maladies if he is sick, relieved of debt if he is a debtor, will be given love & respect by the oppressor, if oppressed. Rizq[34] will be made plentiful. He & his progeny will be bestowed with graceful conduct & pure deeds & his friends & relatives will be blessed.

Also, he who would read this prayer regularly, his words would be granted healing & effect. The bud of his heart will blossom and would be blessed with the (Spiritual) "Guide".

Amen Ya Rabul Alameen (Lord/Provider of the whole universe)

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[30] Arhamna – Bless us (pertaining to Rehmat – Muhammad's blessing.

[31] Pir-e-Kamil – The perfect absolute guide.

[32] Arsh – The throne of Allah.

[33] Inshallah – God willingly

[34] Rizq – means of life like food, shelter, clothing, love etc.

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Iman -Faith 18
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