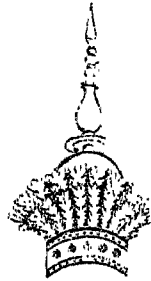


In the Name of God, the Merciful, the Compassionate.



The
Holy Biography

OF

HAZRAT KHWAJA MUINUDDIN HASAN CHISHTI,
the Holy Saint of Ajmer.

By

MIRZA WAHIDUDDIN BEGG
of Ajmer.

Popularly Known as W. D. Begg.

Price-Rs. 16.

“LOVE TOWARDS ALL — MALICE TOWARDS NONE”

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*Dedicated to
Prince Mukarram Jah Bahadur
Grandson of
H. E. H. The Nizam of Hyderabad
in loving memory of
his illustrious family's unswerving devotion
to
azrat Khwaja Muinuddin Hasan Chishti,
the Holy Saint of Ajmer.*



A few prominent Sajjadanashins of India snapped at an important "Qawwali" function held recently (1960) at the Holy Dargah of Mahboob-e-Elahi Hazrat Khwaja Nizamuddin Aulia at Delhi.



Sitting (from left to right)—(1) Hazrat Peer Zamin Nizami Saheb, Sajjadanashin of the Dargah of Elahi Hazrat Khwaja Nizamuddin Aulia of Delhi, (2) the Hon'ble Shri Humayun Kabir, Minister of Affairs, Government of India, (3) Sheikh-ul-Mashaikh Dewan Syed Saulat Husain Ali Khan, Sajja Hazrat Khwaja Muinuddin Chishti of Ajmer, and (4) Maulana Peer Syed Valiullah Husaini, Sajja Dargah Chishti Chaman of Hyderabad Deccan and President of the All-India Religious Leaders.



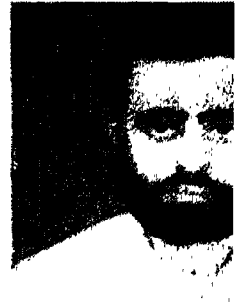
Two of the devotees of the Great Saint of Ajmer who lent hand to the Author in solving some of his last minute in connection with the publication of this Holy Bio

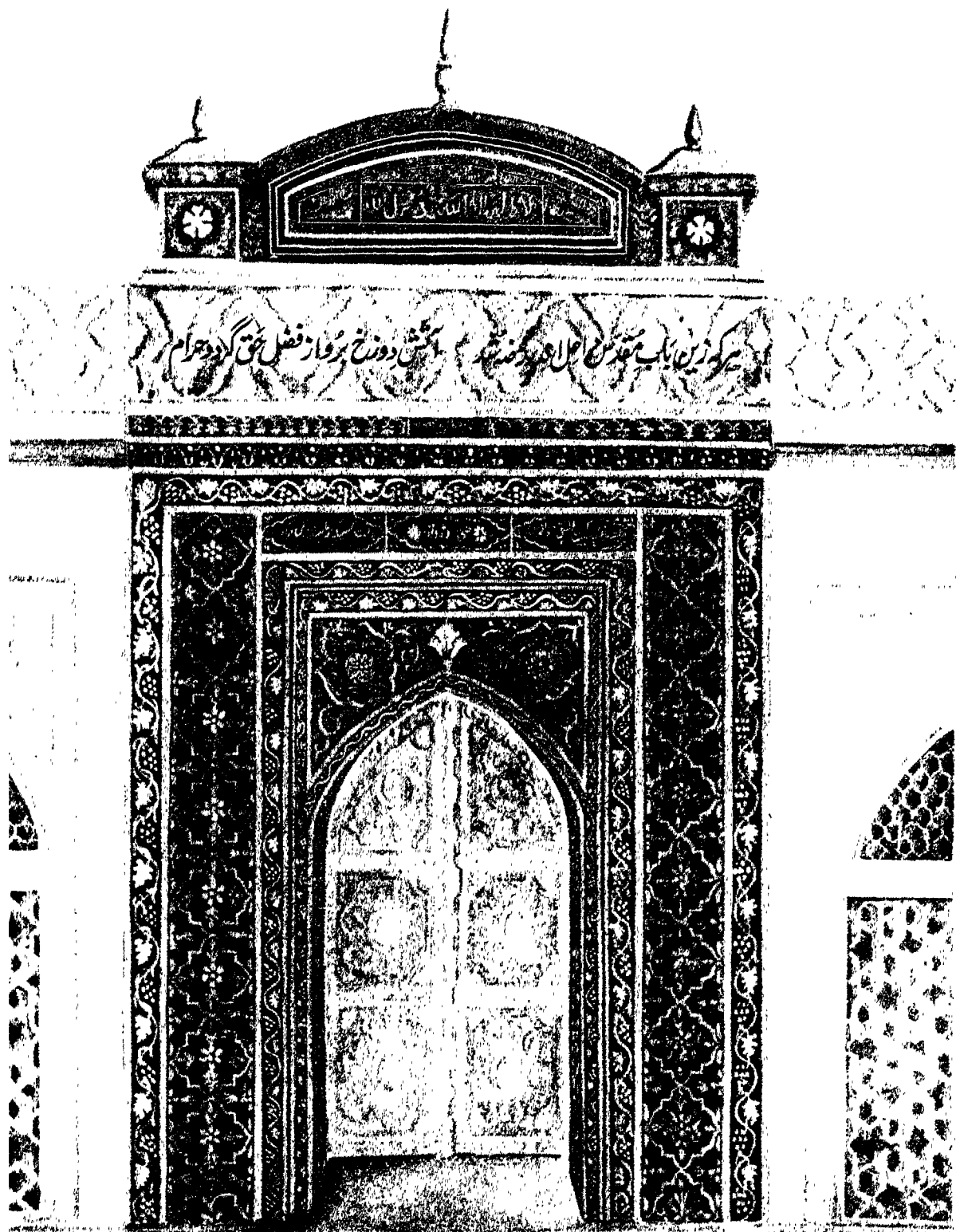


◀ Mr. Fakirbhai Ismail Kapadia of Bombay & Abrama (Surat)

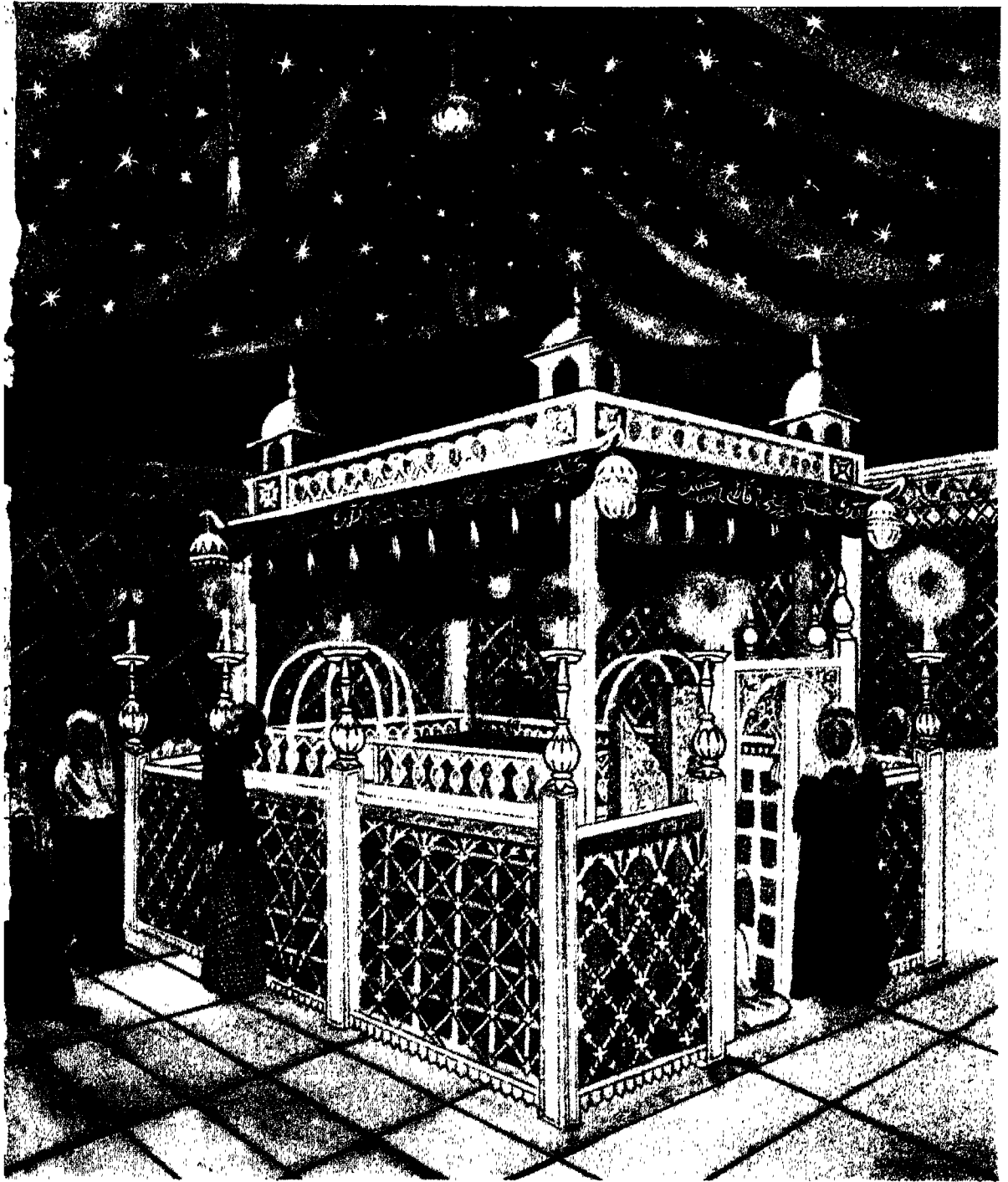


Mr. Abdul Rahman Haji Ibrahim Gaya of the Gaya Food Products, Bombay. ▶





THE "RESTING PLACE" OF THE HOLY SAINT



(Copyright)

- The holy Shrine of Hazrat Khwaja Muinuddin Chishti—the "Sanctum Sanctorum" of his Dargah at Ajmer.



Minister,
Scientific Research and Cultural Affairs, India, New De

Introduction

I have glanced through some chapters of Shri W. D. Begg's biography of Khwaja Moinuddin Chishti. The Khwaja Saheb is known throughout the country as Khwaja Charib Nawaz or the friend of the poor. The title is itself an indication of the love and esteem in which he is held by millions of people for his services to the cause of humanity.

One of the earliest Muslim saints who came to India, Khwaja Saheb was remarkable not only for his piety and love of God but also for his broad humanitarianism and the catholicity of his views. To him all men and women were equal and he accepted them as brothers and sisters without regard to caste, creed, language or religion.

The Dargah at Ajmer is to this day a centre of pilgrimage to Hindus and Muslims alike. The catholicity and toleration which the Khwaja Saheb preached offer the basis on which alone a truly human society can be built. These qualities are even more necessary today for India with all her diverse peoples and even more for the world when conflicting ideologies threaten the very existence of man.

New Delhi,
29th August 1960.

Humayun Kabir
(HUMAYUN KABIR)

FOREWORD



THIS devotional biography is the result of the author's five years' incessant research, steadfast determination and abiding faith in the philosophy preached and practised by Hazrat Khwaja Muinuddin Hasan Chishti, the holy saint of Ajmer. A wellknown Indian Cricketer and the author of "Cricket & Cricketers in India," (a magnum opus on the history of Indian Cricket) Mr. W. D. Begg has chosen quite a different field this time and, need I add, has scored high.

To reconstruct, for the first time in English, the life story of a great saint seven centuries after his death, is a tremendous task indeed. Its difficulty is multiplied when the pattern of the life to be related is woven on the nucleus of divine inspiration and intuitive experiences of the spiritual world. Little wonder, therefore, if some readers may not agree with some parts of the author's views or interpretations. No one, however, will dispute that this book is a great venture in which the author has spared no pains or expense.

No great man, truly great, belongs to any particular age, community or religion. The fact that there are countless devotees of Hazrat Khwaja Muinuddin Chishti in all parts of the globe, testifies to his unquestionable greatness and wide-spread popularity.

Whatever our achievements in science, including our threatened visits to the planets far beyond, the essential nature of man remains

largely unchanged. He has inherited a bundle of passions. They are nature's legacy to him. He is torn by conflicts within and without. Each saint and religious preceptor endeavours to show light and guide mankind. Hazrat Khwaja Muinuddin Chishti has done the same. To millions of men and women his ennobling message gives true meaning to their lives and solace to their souls. This is indeed no small achievement.

Today's world stands divided in distinct camps. The malady from which mankind is afflicted is "cold war". There is yet hot pursuit for peace. The doctrine of "Universal Brotherhood" emphasised by the Chishti school of Sufism founded by Hazrat Khwaja Muinuddin in India seven hundred and fifty years ago has, therefore, an urgent and timely appeal to preserve humanity. This extraordinary publication, therefore, comes out at a most opportune moment in human history. May it carry Hazrat Khwaja's sacred message of love and peace once more to all corners of the world and advance the cause of world-peace.

In our age, mysticism has a special significance. This biography of a very great mystic should, therefore, be welcomed by all wellwishers of peace in the world. The author's toil, troubles and tribulations undergone in compiling and publishing this biography will stand richly rewarded if these pages leave the reader humming the tune in which Shelly sang—

"The desire of the moth for the star,
Of the night for the morrow,
The devotion to something afar,
From the sphere of our sorrow."

B. P. Beri.

Advocate, Supreme Court of India.
(Now Judge of the Rajasthan High Court).

Ajmer,
6th August, 1960.

FOREWORD No. II.

The name of Hazrat Khwaja Moinuddin Chishti, the great saint of Ajmer, is a house-hold name among the people of both India and Pakistan. Not only at his annual Urs which is held in the month of Rajab but throughout the year people from all over the country, belonging to all religions, resort to his Dargah or "resting place" to seek his spiritual blessings. Such is the esteem and veneration in which he has been held for over 800 years.

The Khwaja Sahib was born in the town of Sanjar in Sistan on the 18th April 1142-43 A.D. to parents directly descended from the Holy Prophet of Islam. He received his early education and training from his father. But as he grew into manhood, he came into touch with various leading scholars of the Middle East and made a profound mark in scholarship. It was at this stage that he came under the influence of the great mystic of Islam, Hazrat Khwaja Usman Haruni, who initiated him into the spiritual mysteries of the Chishtiya order which had already been founded by Khawja Abu Ali Ishaq Shami at a place called Chisht situated in Khurasan. The young seeker after Truth had the opportunity of being introduced to Sheikh Abdul Qadir Jilani of Baghdad, the founder of the Qadriya order, Sheikh Shahabuddin Suhrawardy, the founder of the Suharwardiya order, Khwaja Auhaduddin Kirmani and Khwaja Mahmud Isfahani—great names in the illustrious galaxy of Muslim saints.

This was the time when the whole of the Middle East had been laid waste by the ruthless invasion of the Tartars. The havoc wrought by this catastrophe to the Muslim culture and civilization of the Middle East was so great that his Preceptor or *Pir* enjoined on the young Moinuddin to go round the affected areas and spread his message of love, and offer the stricken people every cheer and hope. For several years, the Khwaja Sahib spent his life in the midst of these ruins going round from place to place and re-organising the social and moral life of the people and leaving behind at each centre a disciple of his own to carry on his work of social reconstruction and spiritual uplift.

It was after having completed his mission in the Middle East that he turned his attention to India and eventually settled down at Ajmer and established a centre there of the *Chisti* order of Sufis or mystics whose branches are now to be found in every part of this country.

The impulse which directed his steps to India, according to a tradition recorded in history, was in the form of an inspiration received by him at the resting place of the holy Prophet in Medina which he had visited during a pilgrimage to Mecca. The well-known utterance of the holy Prophet touching India—the utterance, "I feel cool breezes coming to me from the land of Hind", came to his mind in his reverie at the Prophet's tomb, and he felt that the sudden

awakening in him of this old prophetic utterance was indeed a call for him to proceed to India, and devote the rest of his life to the cause of spiritual uplift among her people.

Khawja Sahib made his first halt at Lahore where the great scholar and saint, Sheikh Al-Hajwari, had lived and worked. For forty days the migrant sequestered himself in the cloister of this Saint and received spiritual illumination from him. Khawja Saheb then went to Multan which was, for generations together, a rendezvous of saints and scholars from the Middle East and it was from here that he left for Ajmer, via Samana, which he made the centre of his subsequent activities and where he founded the Indian centre of the Chistiya Order whose spiritual mission is to shatter the walls which stand between man and man for diverse reasons, and knit them together in a common bond of love regardless of religious or creedal affiliations, since they believe and preach that God is wholly the God of Love and that the entire creation in all its forms constituted but a single family.

Countless memoirs and biographical sketches of the saint have been written in almost every Indian language. But an authentic account of his life in English was a desideratum, and I congratulate Mr. W. D. Begg of Ajmer for having supplied this need. Mr. Begg has surveyed the life of the saint in great detail by bringing to bear on his subject all the available historic data needed for the purpose. He has also dwelt on the work of the saint's spiritual successors who had worked in different fields throughout India. The task must have involved a very arduous labour. But one can easily see that it has been taken up as a labour of love and in deep regard and affection for the great saint, and that by itself is a reward for the pains he has taken to give the world a picture of the great saint and scholar whose memory we so dearly love and cherish.

In the presentation of the subject, I may observe, the space assigned to the political events of the time might have been reduced for the life and work of a saint; a reference on such a large scale to such events was not quite necessary as they are liable to different interpretations. It is the moral and sociological background that really mattered and I am glad to say that the author has paid due attention to it. It is this that lends an additional value to the picture given in these pages of the moral and spiritual services which the great saint had rendered to the people of India during his life time. I again congratulate the author on his achievement.

New Delhi,
12th December, 1960.

(Dr.) SYED MAHMUD
(M.P.)

In the name of the merciful and compassionate God

PRAISE BELONGS TO GOD

"Praise belongs to God, the Lord of the worlds, the Merciful, the Compassionate, the ruler of the Day-of-Judgment; Thee we serve and Thee we ask for aid. Guide us in the right path, the path of those Thou art gracious; not of those Thou art wroth with; nor of those who err."

THE HOLY BIOGRAPHY

of

Hazrat Khwaja Muinuddin Chishti of Ajmer.

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AUTHOR'S PREFACE

"We send the apostles only to give good news and to warn: so those who believe and mend (their lives), upon them shall be no fear, nor shall they grieve. But those who reject our signs, them shall our punishment touch, for that they ceased not from transgressing." (Holy Quran translated by Abdulla Yusuf Ali—S. 48, VI, p. 301).

"Generations before you We destroyed when they did wrong: their apostles came to them with clear signs but they would not believe! Thus do We requite those who sin." (Holy Quran translated by Abdulla Yusuf Ali—S. 13, X, p. 487).

The Divine Law

IF we go religiously deeper into the 'Cause' and 'Action' of the world, we find that the cycle of the universe revolves upon a fixed axis of 'Divine Law' which regulates and sustains, above all man-made laws, an equilibrium in the life and conduct of all the creation on earth in accordance with the will and pleasure of the Almighty God, the Maker of the universe. This law is elaborately defined in all the Holy Scriptures and is transmitted to mankind through various divine messengers in history.

It is laid down in all religious books that there are two phases of human life, viz. the material and the spiritual. While all material creation is perishable, the spiritual side is everlasting. So long as there is a harmonious equilibrium between these two phases, peace and tranquillity are the order of the day. But when mankind gets bogged in materialism, this equilibrium is disturbed and the forces of Satan or evil overshadow the spirit or Truth, resulting in misery, chaos and ultimate destruction of the people. This universal Truth has been recognised by all sane persons. It is here that Almighty God in His infinite mercy sends prophets, apostles, saints, *rishis* or *avatars*, to rescue the humanity from degradation under the Divine Law which is also known as the "Law of God" over which man has no control. These saints, endowed with supernatural powers, enforce this Law under the "divine scheme of things" and manage to control the forces of evil in order to lead

mankind on the right path. The life and mission of Hazrat Khwaja Muinuddin Hasan Chishti of Ajmer, one of the greatest spiritual redeemers of India, was dedicated to this noble cause.

Love Towards All

This great Sufi dervish, popularly known as "Khwaja Gharib Nawaz" of Ajmer, appeared on the scene of India at the end of 11th century A.D. His saintly role represented the glorious blending of the various schools of thought in which the predominant conception was that of "Love and Peace towards all humanity" alike. Such a divine character converted mankind into submissive obedience in the interests of its own happiness and prosperity. This noble conception of "Love towards all and malice towards none" succeeded tremendously in inculcating the doctrine of Islam through Sufism because it was so natural, so profound and so simple and pure that no earthly power could dare stand against its powerful influence.

The chronology of events relating to the life and mission of this great saint and their powerful influence on Indian history, is a very important subject which should be of immense value to all seekers after Truth and real well-wishers of peace and goodwill in this age. It is with this object in view that I decided to volunteer my humble services to publish his biography in English for the first time since his demise 750 years ago.

'The Light Moves

It was in the year of grace, 1191 A.D., that this 52-year old dervish, with only a few disciples, moved into India through her North-West frontier carrying the torch of divine light of "Universal Brotherhood and Peace". Like all other great religious reformers of the world, his task was not to be an easy one. Naturally he had to face obstacles at every step before he could ultimately succeed in his grand mission which has gone down in history as one of the noblest contributions to the welfare of the Indian people. His unequalled success added another glorious chapter to the history of Islam as it ought to be. The everlasting effect of Hazrat Khwaja Muinuddin's mission is that, even up to this day, his immortal glory and divine love pervade the country, as green as ever, bringing solace and peace to the suffering humanity, irrespective of caste or creed. Millions of people seek and enjoy his blessings from day to day with unshakeable faith, unswerving loyalty and unceasing devotion.

This lonely dervish not only infatuated millions of his devotees by his spiritual magnetism and love during his own lifetime but also founded the well-known Chishtia Order of Sufi dervishes in India who, for 4 consecutive centuries after his death, carried the torch of his noble mission successfully, guiding humanity on the sacred path of Peace and Love. By his awe-inspiring spiritual powers, he defied all sorts of worst opposition, including the dreadful attacks of black-art, singlehanded, unarmed and without any friend except Allah, and yet without the slightest malice or illwill towards his deadly adversaries whose loyal allegiance and submission he used to win at his very first charming glance. In a country like India, with an overwhelming population professing various religious ideologies and having manifold languages, traditions and customs, the Khwaja Sahab's success is indeed a marvelous spiritual feat worthy of the great apostles, saints and *rishis* only. Few dervishes, except God's holy prophets and sages, have ever performed such a '*LIVING MIRACLE*' in the history

of mankind. In fact, the whole life of Hazrat Khwaja Muinuddin (may peace of God be upon his soul) was a chain of more than 4600 records and unrecorded "*karamaat*" or miracles which the materialistic world of today might hesitate to believe. The chapters on "*The Philosophy of Sufism*" and "*Astounding Miracles of Khwaja Sahab*" conclusively prove that logic and philosophy have no place in the wonderland of Sufi doctrines.

Islam means Peace

It is a pity that certain friends, who sanity and reason are warped by bitter antagonism, accuse Islam of having been spread by sword. But if they would inquire minutely into the basic principles of Islam and study the Holy Quran with Hadith and the noble teachings of the host of Sufi dervishes they would, if they were god-fearing and reasonable, at once shake off their false impression and find that Islam alone embodies and stands for the much cherished Universal Peace and Love for which the whole world is so solicitous craving today. There are, no doubt, black sheep in the ranks of Muslims also who find fault with other religions just as there are such shortsighted gentlemen in other communities. But the Quran openly condemns such persons and permits no Muslim to raise an accusing finger against other peoples' religious sentiments, practice or usage. The Holy Prophet of Islam and the Sufi dervishes like Hazrat Khwaja Muinuddin, and the multitude of their true followers, never acted against the commandments of God embodied in the Holy Quran. They respected all other religions of the world.

Deplorable Neglect

It is a matter of deep regret that, with the advent of the so-called "modern" civilisation the host of those families whose generations have been thriving for many centuries on the rich '*nazranas*' (offerings) made at the shrine of the saint and the endowments dedicated for the upkeep of his Dargah at Ajmer, never thought of or took any steps for the propagation in any way of his noble teachings for the good

humanity. It is also regrettable that the life-history of such an exalted spiritual benefactor of mankind, which is exceedingly fascinating and irrefutably useful and instructive, should have remained in obscurity in a highly enlightened and progressive age during the past 100 years. It is also surprising that the new Dargah Committee, set up under the "Dargah Khwaja Saheb Act of 1955-56" have not yet been able to launch the much-needed publicity scheme approved and incorporated by them in their Annual Report of 1957-58! Similarly, many of the useful reforms recommended by the Ghulam Husain Inquiry Commission of 1949 have not yet been carried out; they deserve special attention of the Committee now. As India is speedily changing herself under her new democratic set-up, it is therefore only reasonable to expect that both the Dargah authorities and the Dargah beneficiaries shall make special efforts to carry out all these reforms as soon as possible in the interests of the saint's mission and the people of India who enjoy his spiritual blessings.

Urdu Publications

There are, no doubt, a few cheap Urdu publications by "interested" writers purporting to be the Khwaja Saheb's biographical sketches, but they are incompatible with the incomparable dignity of the great saint and his noble mission. They fall too short of the requirements of 'modern' age, and some of them indeed smack of vested interests and misrepresentation of facts also. The most unfortunate part of this cheap literature is that its circulation is confined to the extremely limited number of the Urdu-reading minority of India. At a time when India is striding ahead with her social, economic and political evolution, and when mankind is straying away from its age-long religious moorings, there is no reason why she should forget or ignore her rich spiritual heritage handed down by her holy saints and *rishis*—a very noble heritage which has maintained her proverbial "*unity in diversity*" for centuries together! This English version of the saint's authentic biography is, therefore, brought out with the main purpose

of meeting the long-felt want of such a version. The necessity of this edition, I feel sure, is all the more urgent at this critical juncture of history when the peace of the world hangs precariously on the mercy of the Atomic war and when, according to all wise and god-fearing elements, the world badly needs a spiritual revival to call a halt to the break-neck race among the votaries of unbridled materialism which is slowly but surely eating into the vitals of our sacred religious doctrines or divine principles. In the words of President Eisenhower, the history of the past two world wars proves that "peace cannot be left to the diplomat and the soldier. It desperately needs the transforming power that comes from men and women responding to their highest allegiances and to their best motives. The cause of peace needs God." This 'transforming power' lies in Religion alone and, if it is sacrificed at the altar of politics and materialism, world peace will remain an empty dream.

Religion is ridiculed

Unfortunately, as the result of two world wars, mankind has been carried away by the deluge of materialism because of its utter ignorance of Religion, and what this materialistic world offers to mankind in these days is summarised below:—

- (1) Therein is the apparent revival of the worship of the "golden calf".
- (2) Therein the 'almighty dollar' and the 'rouble' rumble along eagerly grasped by greedy masses.
- (3) Therein piety is mocked at as a superstition.
- (4) Therein tradition is regarded as a stupidity of the past.
- (5) Therein the ignorant youth is running away from religious and moral discipline because he gets no religious education either at home or at the school to mould his character.
- (6) Therein science and politics are considered to be the be-all and end-all of man's life.
- (7) Therein progress means amassing of

wealth by any means whatever, fair or foul, at the expense of the underdog, and enjoying it with modern luxuries forgetting all religious and moral responsibilities.

- (8) Therein people find no time to study their Holy Scriptures which are shelved as sacred preserves or kept in museums as "once-upon-a-time" relics, and finally,
- (9) Therein devotion and prayer are considered as obscurant ecstatic traditions which have no value and are supposed to hamper the race of science and modern democracy.

Alas! in such an age of deteriorated spiritual and moral values, Religion is a helpless spectator, at least for the time being, although it is bound to reassert itself in the long run under the immortal "Divine Law" as history repeats itself. It is also one of the main purposes of this publication to draw special attention of the leaders of the world to this sorry state of affairs in the hope of securing their help in the religious and moral regeneration of mankind and through it for the restoration of peace and prosperity upon earth. It is a matter of gratification that many of the leading statesmen of the world are already raising their voice against the dangers of excessive worship of the devil of new materialism, but a more concerted action is necessary to achieve some spectacular success in this direction before it is too late.

Stupendous Task

In my compilation work, it has been a very stupendous task to sift out all the best available material for this book from the old but trustworthy Persian and Urdu literature, records and unpublished manuscripts (which are quoted as ready references at appropriate places in the text) in order to weave it into a truly authentic story of the life and mission of the saint, as best and complete in detail as it could be humanly possible. In the saint's Urdu life-sketches, I have, however, discovered certain divergent views in connection with the following points:—

- (a) The precise dates of his birth and death.
- (b) The date and place of his initiation by

his *Pir-o-Murshid* (religious preceptor Hazrat Khwaja Usman Harooni.

- (c) His "several" visits to India as ridiculously claimed by a very recent Urdu writer of his life-sketch.
- (d) The old and notorious controversies about his descendants.

I have tried to explain away all these controversial points to the best of my knowledge and information, as and when they occur in the relevant chapters, in order to avoid confusion to the readers. In the absence of any further reliable records or data, these intriguing controversies and differences of opinion have no historic value and, as such, deserve to be ignored at this far distant date. In this connection, it must be remembered that the old work of 536-537 A.H. (the date of Hazrat Khwaja Saheb's birth as generally recognised) had none of the writing facilities or printing devices of the modern world of 1960 A.D., and, therefore all historical records upto the beginning of the British Raj in India were generally preserved in rare hand-written manuscripts by both the official and unofficial chroniclers. Hence all writers of the saint's Urdu life-sketches had perforce to depend upon whatever material and data they could collect from the various scattered sources for their respective publications. Although I have taken all possible precautions to check up the contents of this edition, yet I do not claim immunity from any inadvertent omissions because "to err is human"

Dargah Administration

A separate chapter is devoted to the Administration of the saint's Dargah at Ajmer which deserves a careful study by both the public and the Government of India in the best interests of this holy shrine and its devotees; and, above all, the sacred cause of peace and happiness of mankind to which the shrine has been dedicated for the past 7 centuries.

This Dargah enjoys international fame and is one of the few important religious sanctuaries of India. As such, its administration must be free of all loop-holes and must be consistent with the saint's dignity as well as the prestige of

India in the comity of nations. The popularity of the saint and his holy shrine can be judged from the fact that more than 2 lakh pilgrims rush to Ajmer from all corners of India at great risks of travel and discomfort to pay their loving homage to the saint on the occasion of his annual *Urs* ceremony. While it is gratifying to see that the Government of India are eager to respect and maintain all age-long traditions of this Dargah and have, in fact, effected some useful reforms in accordance with the spirit of the changing times by enacting the new "Dargah Khwaja Saheb Act of 1955-56", yet there are certain very pressing needs that cry aloud for the special attention of both the beneficiaries of the Dargah and the authorities concerned. For instance, at no time in the long history of this Dargah was the need of publicity for Khwaja Saheb's mission and teachings so urgent and pressing as it is today when a tremendous "silent revolution" is taking place all over Asia, and when bleeding Tibet, which was one of the most ancient religious strongholds of the East, has already been ran-sacked by an unscrupulous aggressor. In short, the manifold benefits of publicity in the best interests of the Dargah and the saint's mission cannot be described in full in this limited space. Both the Government of India and the Dargah authorities are wise enough to realise their importance in this age of publicity and I hope they will put the scheme of publicity approved in their Annual Administration Report of 1957-58 in immediate action if they were really keen and sincere about it.

Low Standard of *Qawwali*

Another glaring deficiency, for which the partition of India is mainly responsible, is the extremely low and hopelessly deteriorated standard of the traditional daily "*Qawwali*" programme at the Dargah. I have devoted a special chapter to explain the significance of "*Sama*" or *Qawwali* as one of the indispensable features of Hazrat Khwaja Saheb's mission which, I beg to insist, must receive the best and immediate attention of the Dargah Committee, the Sajjadanashin, the Khadims, the multitude of the saint's devotees and, last but not least, the

Government of India, with a view to this deficiency and fill up the glaring gap. Faith, sincere endeavour and the saint's hold on the masses, any amount of goodwill and voluntary help can be for these laudable causes of Pub *Qawwali* provided the age-long mutual dissensions are cast away by all beneficiaries of the Dargah—dissensions a great slur on the fair name and mission of the saint. Let not posterity say that the Government of India failed to serve the saint's mission at a critical period of history when he needed its guidance badly. These reforms must have all top priority particularly have also been strongly recommended by Ghulam Husain Inquiry Report of 1955-56 in which the new Dargah Act of 1955-

Augmentation of Dargah Funds

It is no idle optimism to predict that a publicity scheme of propagating the mission of the saint in the noble cause of peace if it is conceived on right lines and is carried out efficiently, would open up several "unexpected" channels of recurring income to the Dargah treasury which has already lost a big chunk from its age-old permanence due to the abolition of Jagirs under the present political set-up of India. The gains from the proposed publicity scheme and the reversion of the permanent '*chowkis*' of Qa bound to outweigh their initial investment in a very short time if the necessary arrangements were enthusiastic, compact and efficient.

I am afraid, after a few years, the management of the Dargah and its age-long traditions and customs, with the dwindling funds and general economic slump in the country, ever rising cost of living, are bound to irreparably and present a very serious problem to the Administration—a crisis. I am sure, no devotee of the saint or a wisher of world-peace will tolerate a situation like this. As an eye witness on the spot for 15 years, I can dare say that there is a marked general deterioration in carrying out the various traditions of the shrine at

to the old standard. The authorities of the Dargah must wake up and lose no time in tapping all new avenues of income in order to preserve the agelong sanctity of this unique spiritual sanctuary of India—the symbol of peace, love and refuge for the afflicted millions of this country. In keeping up the traditional standard of a religious and historic sanctuary like this Dargah, the question of economy does not and must not arise at all. It is neither a public nor a government utility department. It is a time-honoured religious fountain-head which India cannot afford to sacrifice for the sake of economy or any other modern reforms. As stated above, the endowments are earmarked to meet the maintenance expenses of the shrine with all its old religious traditions and customs, and not for any other purposes whatsoever. Publicity and Qawwali are indispensably correlated; one is an outdoor feature required by the exigencies of the modern age, while the other is a most important indoor daily function, as important as any other traditions of the Dargah.

Acknowledgements

In conclusion, I must acknowledge the great help I have received in connection with the work of this biography. First of all, I have been fortunate in receiving the blessings of Allah and the holy saint for which I bow down in all humility and solemn gratitude at the feet of the great saint. Secondly, I have been favoured by the unhesitating support of a host of my god-fearing friends and devotees of the saint all over India who are sincerely interested in the peace of the world through the infinite grace and mercy of God and His beloved apostles. But for their support, I should have never ventured to embark upon this stupendous task singlehanded. To these patrons therefore goes the best credit for this publication and I take this opportunity of recording my and my readers' appreciation and gratitude for the same.

I am particularly indebted to the Hon'ble Dr. S. Radhakrishnan, the venerable Vice-President of India, and the Governors of

Rajasthan, U.P., West Bengal and Bom their messages of good wishes which reproduced in the special brochure (published by me in October 1958 as a "forerunner" to introduce this biography) which was circulated widely both in India and abroad. These wishes gave me refreshed incentive and to carry out my humble duty to the saint's mission and, I am sure, the god-world would also appreciate the noble from these noble souls for a noble cause.

To the learned Syed Alek Mohammed U.P.C.S., the able Nazim (Administrator) of the Dargah of Khwaja Saheb, I also owe of deep gratitude for the many useful help he has been kind enough to give me to make this biography as authentic and interesting as possible. Apart from his learned advice, he has spent a good deal of his precious time in editing the manuscript copy critically with me. My special thanks are also due to the late Sajjadanashin, Syed Enayat Husain Ali Khan Bahadur Syed Abdul Wahid, M.A., and Pirzada Syed Ilmuddin Alimi for their sympathetic encouragement in my work.

My grateful thanks are also due partly to the following friends who have been kind enough to help me in various ways to the success of this Holy Biography:—

1. Sheikh-ul-Mashaikh Dewan Syed Husain Ali Khan, the present Sajjadanashin of Hazrat Khwaja Gharib Nawaz Ajmer.
2. Peer Syed Valiullah Saheb Husain Chishti Chaman, Hyderabad Deccan.
3. Mr. Fayazuddin, Chief Town Planning Officer, Hyderabad Dn.
4. Mr. Ghulam Dastgir and Janab Ilahi Saheb of Hyderabad Dn.
5. Mr. Abul Qasim Kakiwalla, Municipal Corporator, Ahmedabad.
6. Seths A. K. and A. R. Allaraj, Ajmer.
7. Seths A. R. Karachiwala and Karachiwala of Bombay.

8. Messrs. V. D. Sharma & Ghisa Ram,
Printers of Ajmer.

Later on I propose to publish an exhaustive list of many other friends and patrons of my work to whom also I owe a deep debt of gratitude.

The credit for the get-up and printing of this work according to my personal taste goes to Messrs. The Commercial Printing Press Private Limited of Bombay, particularly Mr. S. Ramu, General Manager of the press.

My best thanks are also due to the English Editor of "*The Reader's Digest*" of London for his kind permission to use in Chapter I certain relevant extracts from a special article on "Islam—A Western View" by his special correspondent, Mr. James A. Michener, which appeared in this magazine's issue of June, 1955. "*The Reader's Digest*" is one of the most influential and widely read magazines published monthly in all the principal languages of the world and circulated to 172 million people all over the globe. Mr. James A. Michener is one of the learned and devoted scholars of Islam in the West.

Apology

Due to many unavoidable circumstances, I am sorry, I could not stick to my original

plan of bringing out this publication earlier. The whole period of 5 years spent by me in its research and compilation work, has been a period of many trials and bitter experiences of my life. It is however an amazing miracle of the Great Saint that I have been able to finish it in spite of all these heart-rending miseries and deliberate obstacles put in my way. I trust, in view of these difficulties, I shall be forgiven for this delay.

PRAYER

May these combined efforts of all of us in a noble cause meet the gracious blessings and infinite mercy of the Most Merciful and Compassionate Allah and the grace of His holy messengers of Love and Peace, and may they be pleased to enshrine the much cherished mutual affection and love in the hearts of all the nations of the world so that an everlasting international peace and goodwill may reign supreme on this earth.—Ameen.

W. D. BEGG,

(Mirza Wahiduddin Begg)

A humble devotee of

Hazrat Khwaja Muinuddin Chishti of Ajmer.

Begg's Building,
Topdara, Ajmer.
December, 1960.

The Blessings of Islam

Note :— To appreciate the life history and the grand mission of Hazrat Khwaja Muinuddin Chishti in India, which were dedicated to the cause of universal brotherhood and peace among mankind, it is very necessary for the readers to know something about Islam, its Holy Prophet and the cult of Sufism which is the essence of Islam. The first 4 chapters of this saint's biography are, therefore, devoted to these important subjects.—Author.

"Say to My servants that they should only say those things that are best: For Satan doth sow dissensions among them: For Satan is to man an avowed enemy." (Quran: XVII: 53).

According to the Muslim faith, when the Almighty God created Adam (the father of the human progeny) out of a lump of clay, and commanded the angels to greet him with a *sajda* (bow), *Eblis*, the Satan, hesitated to acknowledge Adam as his superior because he claimed his own superiority over Adam by virtue of his age-long devotion to God Almighty and his creation out of fire. His reluctance to accept this divine commandment to bow before Adam, however, resulted in his condemnation and he was, therefore, eternally banished from the benediction of God.

Under this great humiliating disappointment, the Satan, however, pleaded God that he and his progeny (the Satan belongs to the progeny of the *genii*) may be granted opportunity till doomsday to lead mankind into error and sin in order to test the devotion of Adam and his progeny to God. This request

was granted by the Almighty God with the commandment that "whosoever followed the Satan's path, will forfeit His pleasure and his permanent abode shall be hell-fire." This was allowed in order to give an opportunity to Adam and his progeny to choose either of the two options, i.e. the *straight path* or the path of those who went astray, because the forced existence of a uniform system or code of life, without the existence of any *Mutazaad* (opposite), would not have been in accordance with natural justice and the free exercise of man's talents according to his inherent nature as he was gifted with the power of distinguishing evil from good and his natural inclinations would thus have remained unsatisfied. Further, it was not in the "Divine Scheme of Things" to harness the faculties of man or his independence as he was made *free* with certain options before him to choose

The first treacherous act of Satan under this arrangement started with the beguilement of Adam himself in the wellknown episode of Eve and the "forbidden fruit" which resulted in the banishment of both Adam and Eve from the heavenly paradise as a punishment against God's pleasure. And thus the treachery of Satan, the avowed enemy of the progeny of Adam, has continued throughout the ages causing perpetual misery among the vast majority of those people who succumb to his mischievous allurements in defiance of the commandments of God.

In this respect, there are two kinds of people in the world; those who follow the commandments of God and those who are susceptible to the beguilement of Satan. There has always been a mighty struggle between the followers of Satan and the believers of God ever since the creation of Adam in which the latter have always vanquished the former.

Injunctions of Islam

According to the Holy Quran, those who follow the Satan's enticement are rebels against God. They will have to render an account of their misdeeds and sins on the Day-of-Reckoning and suffer punishment in hell for they acted against the pleasure of God, but those who defy Satan and stick steadfastly to the path of Righteousness and Truth, as ordained in the Holy Quran and preached by Prophet Mohammed, are promised salvation and eternal bliss in paradise. This is one of the principal articles of faith in Islam.

Retribution

The pages of the history and all religious books of the world are full of the terrible stories of God's retribution upon those past rebellious generations of mankind who defied the teachings of His prophets and apostles under the mischievous influence of Satan. There have also been numberless bloody wars between the forces of evil and good, Truth and falsehood, i.e. the followers of Satan and the devotees and believers of the Almighty God, in

which the latter few have always vanquished the overwhelming many, as stated again and again God has sent His prophets and apostles to all races and nations of the world in order to warn and keep them on the right path of Truth but, after their death, people forgot their sacred lessons and became victims of Satan's treachery only to forfeit the pleasure of God and earn His retribution. This is a divine decree which no civilisation or modern progress can change in spite of our scientific and material advancement.

The Holy Prophet Mohammed

When the holy prophet of Islam, Moham (may peace and blessing of God be upon his soul) appeared on the scene of Arabia in A.D., Satan had virtually established his de facto kingdom over the Arabs who were steeped in abysmal ignorance and sin.

What was the actual condition of Arabia before the birth of the holy prophet Mohammed? According to the Holy Quran, "it was on the verge of a fiery abyss". The barbarous Arabs were completely submerged under the influence of Satan. They were soaked in superstition, ignorance, cruelty and idolatry and were torn asunder by internecine wars. They had no settled government, lived a nomadic life. Wine, women and kind of vice and crime summed up their general attitude towards life. Even the Jews and Christians had forgotten the teachings of prophets, Moses and Jesus, and had become idolators. Writing about the condition of Christianity in the 7th century, Sir W. Muir says: "The Christianity of the 7th century was itself decrepit and corrupt. It was divided by contending schisms and had substituted the puerilities of superstition for the pure expansive faith of the early ages."

The teachings of the Prophet of Islam, however, wrought a dynamic transform in the sinful life of the Arabs within a few years despite all the worst types of oppression, insults and persecution by the forces of Satan in order to stick to their old ways of life. In spite of all these obst

Prophet Mohammed succeeded, and succeeded triumphantly in completely routing the forces of Satan and revolutionising the life of the Arabs under Islam, the religion of Peace and Prosperity founded not only for the benefit of the Arabs but for the happiness of the people of the whole world as well.

Islam is an ancient religion

As a matter of fact, Islam, which means 'peace' and which represents the Divine Code for a disciplined, contented and harmonious life of man on earth, already existed in one or the other form long before the advent of the Holy Prophet Mohammed. It, however, needed a revival in an up-to-date form because, due to individual and political intrigues, certain abuses had crept into it. The preceding generations had altered the true spirit and version of the former holy scriptures to suit their own selfish ends and conveniences, thus mutilating the original commandments of God and bringing an ugly slur on the fair name of Religion. These unauthorised intrusions and mutilations therefore necessitated an up-to-date 'Divine Code' in its pristine glory, and that is why a final and perfect religion in the form of Islam was revealed through the Holy Quran and prophet Mohammed with the explicit warning that Mohammed was the last prophet, and that no more prophets were to come after him. Islam is, therefore, a perfect religion for all humanity and for all time to come, and not for the Muslims alone, whether the world accepts this divine claim or not.

Unlike the past, Islam is now preserved in its up-to-date perfection in the Holy Quran and because the past generations proved themselves incapable of preserving the original commandments of God in their true perspective and had, as stated above, tampered with them to suit their own intriguing conveniences, therefore the Almighty Allah promised in the Quran to be its preserver Himself this time. One of the living instances of this jealous guardianship is that millions of Muslims easily commit this "Book of God" to memory—a feature unique in its own way which is nothing short of a

miracle. There is no instance in the living memory of mankind to show that any of the ancient religious books, or any other kind of book of such a voluminous nature as the Holy Quran is, was ever committed to memory. This fact alone proves that God's original words have been preserved as He willed, and that there have been no tamperings whatever with them after the death of the holy prophet Mohammed through whom the Quran was delivered.

Unique virtues of Islam

There are many unique virtues of Islam and its holy prophet as compared with his predecessors. While the preceding prophets were endowed with only one 'divine' virtue to help them to make their mission successful, prophet Mohammed had the exclusive distinction of possessing all those 'divine' virtues in him which were bestowed upon his predecessors individually. For instance, Prophet Mohammed was endowed with the exemplary patience granted to prophet Ayub, the miraculous virtues possessed by the 'staff' given to prophet Moses, the healing spell possessed by prophet Jesus, the perfect human beauty bestowed upon prophet Joseph and the supreme faith held by prophet Abraham.

Further, no prophet, ever since the creation of Adam, had the unique distinction of being succeeded by a line of illustrious saints and divines among his followers as the prophet of Islam had—a venerable line of religious teachers and saints who shunned all pomp and show of the material world in order to serve the cause of Islam and humanity selflessly and faithfully. Both morally and spiritually, they were the true pictures of perfection and stood out alone in the multitude of intelligentsia, never deviating from the teachings of the Quran or the traditions of the prophet. Their one paramount aim of life was the selfless service of mankind, strictly in accordance with the teachings of the holy Quran both in letter and spirit. These holy teachers of Islam, in the garb of Sufi dervishes, continued to keep the banner of Islam flying high for a period of nearly 1000 years after the death of the holy Prophet Mohammed, by their

matchless zeal, abstemious character and amazing spiritual powers. And it is due to this unique dedication to the service of mankind that there are today 350 million Muslims spreading all over the world whose 'faith' in their religion remains as staunch and unshakeable as it has ever been in spite of all the political and social revolutions of the world ever since the death of Prophet Mohammed.

Hazrat Khwaja Muinuddin Chishti

On the illustrious list of these great Sufi saints who preserved the spirit and promoted the cause of Islam by their strict religious devotion and amazing spiritual powers under all sorts of cruel persecution like the holy prophet himself, the name of Hazrat Khwaja Muinuddin Chishti of Ajmer stands high in perpetual glory. This publication is intended to show to the world what a marvellous role this lonely Sufi *fakir* has played in the 12th century A.D. for the spiritual salvation and moral uplift of the people of Hindustan by peaceful means and universal love. In fact, this lonely saint actually changed both the map and the course of Indian history at a crucial period of her destiny not by sword or cannon but by the sweet and melodious spell of his spiritual sway plus unparalleled moral and religious character—a revolution which ushered in quite a new era of peace and prosperity for the millions of India, and a revolution which the march of history and the present civilisation cannot afford to forget in the interests of mutual love and peace for which the people of the world are intensely thirsting today.

Because mutual goodwill and confidence between man and man and nation and nation are once more rapidly deteriorating, and because the world is searching for a lasting peace against the forces of Satan that have once again raised their monstrous head under the intoxication of a new kind of scientific materialism, the teachings of Hazrat Khwaja Muinuddin and Islam must, therefore, be revived in the interests of world peace.

We are sure, these lessons will prove of

immense value in easing the political and religious tensions and restoring the waning faith of man in God and Religion without which there will be no lasting peace in the world.

Purpose of Religion

Deliberating upon the purpose of religion, Dr. M. A. Salmin, author of "*The Holy Prophet Mohammed Through Different Lights*" and the Founder-President of the Grand Muslim Mission, Bombay, writes :—

"The true purpose of religion is that human beings should follow the right path according to divine teachings. But before asking people to follow these teachings, it is first necessary to explain the teachings and whose teachings they are; secondly, about the one who is preaching them, and finally, the great benefit that will be derived by following them. These are the fundamentals on which religions are formed. To have a comparative study of Islam in the light of the teachings found in other sacred books, is to know what a comprehensive world religion Islam is, pointing out also how the author of such a religion was decidedly the last great Prophet, there being consequently no further necessity at all for another prophet to rise. Quran is the final revealed Book of God and Mohammed is the last Prophet."

ISLAM—A WESTERN VIEW

Extracts reprinted by kind permission of "The Reader's Digest" (Indian Edition) June 1955

Before closing this chapter, it would not be out of place to reproduce some of the relative excerpts from a learned article on Islam by Mr James A. Michener which appeared, under the above title, in the "*Reader's Digest*" of June 1955 (p. 53-61). A devoted scholar of Islam Mr. Michener draws a true and faithful picture of some of the most important aspects and principles of Islam and the life of its holy prophet with a view to correct the prevailing misconceptions about Islam among the western people. Mr. Michener writes :—

"One of the strangest facts in today's world

is that Islam, a religion which in many ways is almost identical with Christianity and Judaism, should be so poorly understood in Europe and America. Since there are 350 million Moslems in the world, and since they control many strategic areas of the earth, it is essential that we understand them better."

Rejecting some of the ridiculous notions and imaginary stories heaping insults upon Islam, Mr. Michener proceeds to clarify the tenets of Islam and the aspects of the pious life of its prophet, as under :—

"Let us see why these experiences would be so offensive to a believer in Islam.

"Mohammed, the inspired man who founded Islam, was born about A.D. 570 at Mecca. Orphaned at birth, he was always particularly solicitous of the poor and the needy, the widow and the orphan, the slave and the downtrodden. At 20 he was already a successful businessman and soon he became director of camel caravans of a wealthy widow. When he reached 25, his employer, recognising his merit proposed marriage. Even though she was 15 years his senior, he married her and as long as she lived, he remained a devoted husband.

"By 40 this man of the desert had secured for himself a most satisfying life : a loving wife, fine children and wealth. Then, Moslems believe, in a series of dramatic and terrifying events, he began to receive through Archangel Gabriel a revelation of God's word.

"Like almost every major prophet before him, Mohammed fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded, 'Read'. So far as we know, Mohammed was hardly able to read or write, but he began to dictate those inspired words which would soon revolutionize a large part of the earth : "There is but one God."

"Mohammed's message infuriated those rich Arabs whose faith required many idols, and he and his few followers were driven from Mecca, his home. Forced now to fight in defence of the freedom of conscience which he preached, he became an accomplished military leader. Although he repeatedly went into battle out-

manned and out-speared as much as five to one, he won some spectacular victories.

"Later he became head of the state, and the testimony even of his enemies is that he administered wisely. The wisdom he displayed in judging intricate cases became the basis for the religious law that governs Islam today. In his final years, he was invited to become a dictator or a saint, but he rejected both temptations, insisting that he was an average man to whom God had sent another of His periodic messages to the world.

"By the force of his extraordinary personality, Mohammed revolutionized life in Arabia and throughout the Middle East. He preached a religion dedicated to one God. He lifted women from the bondage in which desert custom held them and preached general social justice.

"Moslems think it particularly ironic when Mohammed is charged by Western writers with having established a voluptuous religion. Among drunkards he abolished alcohol so that even today all good Moslems are teetotallers. Among the lazy, he ordered individual prayers five times each day. In a nation that revelled in feasting, he instituted a most vigorous day-time fast lasting a full month each year.

"Western critics have based their charges of voluptuousness mainly on the question of women. Before Mohammed, however, men were encouraged to take innumerable wives ; he limited them to four only and the Koran is explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one.

"A widespread misunderstanding arises from Mohammed's promise of paradise. In a land of blistering drought and sandstorms he predicted that evil men would suffer the tormenting fires of hell, whereas good men would be transported to a perpetual paradise of cool breezes, comforting streams and beautiful hours.

"Western imaginations, unfamiliar with this last word (houris), defined it by analogy with one of the ugliest words in English and jumped to the conclusion that Mohammed's paradise was to be a sexual debauch. They were wrong.

A houri is a fair-skinned, black-eyed woman created from musk and spices, incredibly beautiful and *perpetually virgin*.

"In all things, Mohammed was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Mohammed is said to have announced—"An eclipse is a phenomenon of nature. It is foolish to attribute such things to the birth or death of a human being."

"At Mohammed's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history : "If there are any among you who worshipped Mohammed, he is dead. But if it was God you worshipped, He lives for ever."

"These things explain why people who follow the religion of Mohammed do not like to be called Mohammedans.

The Book

"The Koran is probably the most often read book in the world, surely the most often memorized, and possibly the most influential in the daily life of the people who believe in it. Not quite so long as the New Testament, written in an exalted style, it is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to ecstasies of faith. Its rhythms have been compared to the beat of drums, to the echoes of nature and to the chants which are common in all early societies.

"It is written in Arabic, and devout Moslems have often insisted that it must not be translated into any other language. One might expect that such a wish would have limited the spread of Islam. On the contrary, all over the world men have laboured to learn Arabic, not an easy language, just to be able to read their holy book and pray in the original.

"The Koran was revealed to Mohammed between the years 610 and 632 A.D. in the cities of Mecca and Medina. Devoted scribes wrote it down on "scraps of paper, bark and

the white shoulder blades of animals." The early revelations were dazzling assurance that there was only one God, Merciful and Compassionate ; He is Allah, the Creator, the Maker, the Fashioner. Whatever is in the heavens and the earth declares His glory ; and He is the Mighty, the Wise.

"It was this message that inspired men to revolutionize their lives and their nations. In later years, when Islam began to penetrate large areas of Arabia and had acquired much power, the revelations dealt with the organization of society, its laws, procedures and problems.

"The Christian or Jew who reads the Koran finds himself on familiar ground a good deal of the time.

"Many revered names from Christianity and Judaism appear in the Koran. For example five of the important chapters are entitled Noah, Joseph, Abraham, Mary. Lacking specific chapters of their own, but playing quite important roles are Jesus, Adam, David, Goliath, Job, Moses, Lot and Solomon.

"Islam is partly founded on the words of four prophets who lived before Mohammed—Jesus, Noah, Abraham, Moses. The Koran does not acknowledge that Jesus was the son of God and that He suffered death upon the Cross ; if Jesus were acknowledged the child of God, Moslems believe it would compromise God's oneness, the belief which is the cornerstone of Islam. It would, moreover, be difficult thereafter to contend that Mohammed was the bearer of the final perfect revelation as Moslems do.

"It is this dedication to one God plus practical instruction that makes the Koran unique. Each Islamic nation contains many citizens who are convinced that their land will be governed well only if its laws conform to Koran.

The Traditions

"In addition to the Koran, Islam relies upon 'traditions'—what Mohammed said and did. These are largely affectionate camp fire gossip—the odds and ends that would be remembered after a great man had died.

"About 200 years after Mohammed's death, more than 600,000 separate anecdotes about him were current, and several great scholars undertook the job of checking them for historical validity. More than 597,000 were rejected. The remainder, called the Hadith, are accepted by all good Moslems.

"Much of Islam's common sense comes from them. For example, one dark night Mohammed had to escort his wife home from the mosque. On the way he saw two men giggling in the shadows, so he called them to him, lifted his wife's veil and said, "See, it is my wife with whom I walk." When the strangers protested that they trusted him, he said: "I was not worried about your trust of me. I did not want your faith to be affected by your suspicions".

"Once a Jew came to the prophet and protested that Mohammed's chief assistant had outraged Jews by claiming that Mohammed was more exalted than Moses. The prophet said to his assistant: "You should not have said this. The feelings of other people must be respected."

"Also some of the profoundest elements of Moslem faith and culture derive from these traditions. Every Moslem, in beginning a meal or entering upon any other task, repeats 'In the name of God, Most Merciful, Most Beneficent.' This is the opening verse of the Koran. Moslems greet each other with the traditional salutation "Peace be on you." The whole ritual of congregational prayer is taken from the traditions, including the wellknown call to worship.

"Some traditions influenced Western behaviour. On one occasion, Mohammed saw a donkey being branded on the face. When asked why this was being done, the herdsman said; "The Romans taught us that to prevent theft." Mohammed reflected a moment and said: "An animal's face is the most sensitive part of its body. If you must brand, then do it on the flanks, where the flesh is thicker." And the custom spread.

"As a successful general, Mohammed left many traditions regarding decent conduct in

war. "Faithfully carry out all covenants : agreements. Avoid treachery and do not figure the enemy dead. Do not slay children, women, old men or persons dedicated to service of religion. Do not destroy sacred objects, orchards or crops."

"Throughout the traditions Mohammed appears as a saintly man, one whom devotees of all religions would have recognised immediately as deeply concerned about the nature of God. He preached that slaves should be set free, that fathers should not kill unwelcome baby girls, that those oppressed by society inherit the earth, that peace is better than war and that justice prevails. There is much proof that Mohammed hoped for the day when all would share a common belief in God would exist together in peace. It is well documented that on one occasion, when a deputation of Christians visited him, he said, when time for prayer arrived. "Conduct your service here in this mosque. It is a place consecrated to God."

"No other religion in history spread as rapidly as Islam. By the time of Mohammed's death (A.D. 632) Islam controlled a great part of Arabia. Soon it triumphed in Syria, Persia, Egypt, the lower borders of present Russia and across North Africa to the gates of Spain. In the next century its progress was even more spectacular.

"The West has widely believed that the great surge of religion was made possible by the sword. But no modern scholar accepts that idea and the Koran is explicit in support of freedom of conscience. The evidence is strong that Islam welcomed the peoples of many diverse religions, so long as they behaved themselves and paid extra taxes. Mohammed constantly taught that Moslems should co-operate with the "people of the Book" (Jews and Christians).

Important Facts

"Many Westerners, accustomed by their history books to believe that Moslems were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by Moslem scholars in the fields of science, medicine, mathematics, geography and

philosophy. Crusaders who invaded the Holy Land to fight Moslems returned to Europe with new ideas of love, poetry, chivalry, warfare and government. Our concept of what a university should be was deeply modified by Moslem scholars who perfected the writing of history and who brought to Europe much Greek learning.

"More than most religions, Islam preaches the brotherhood of all races, colours and nations within its fold. Mohammed himself probably had the same skin colouring as Jesus, a very sun-tanned white—but today his followers embrace all colours : black men from Africa, yellow men from China, brown men from Malaya, white men from Turkey.

"For long periods in history Moslem nations strayed far from the spirit of Mohammed. If one focuses only upon the worst Persian and Turkish caliphs, one can easily condemn Islam as a religion that failed. But one can find such similar dark spots in the history of Christianity.

If one looks at the enormous good that Islam has achieved, however, one sees the permanent greatness of this religion.

"I have been studying Islam for many years and I cannot see any valid reason why Islam and others cannot co-operate. I know that some fanatic men in Islam preach Jihad (holy war) against unbelievers and that they are to assassinate their own leaders to foment civil war. But no sensible Moslem listens to them. They are today's equivalent of the hot-headed Christian knights who, in the Middle Ages, vowed to exterminate all Moslems. Age cannot excuse such rashness.

"Of great importance to the world is the fact that Islam, as a religion, is unalterably opposed to Communism. Sometimes when living among Moslems I feel that God is a much greater reality to them than He is to Christians. It is difficult to believe that Moslems would willingly surrender their faith for a Communism which denies His existence."

Propagation of Islam

Brotherhood of Truth is one in all ages: it is narrow men who create sects. Let them not think that goods of this world can shield them from evil or its consequences. God's Truth and His Messenger are known to all: for He in His mercy has given us faculties and judgment, if we would but use them. The message is not new: all Creation proclaims it: High above all is the Lord of Glory Supreme"—in: C. 155—XXIII. Translated by Abdulla Yusuf Ali)

there be no compulsion in religion: Truth stands out clear from error: Whosoever rejects evil and believes in God hath grasped the most trustworthy hand-hold that never breaks." (Holy Quran).

A fallacious charge is frequently brought against Muslims and the holy prophet is blamed that Islam was forced at the point of sword, although the fact is otherwise. As a matter of fact, Islam does not enjoin upon its adherents to use compulsion in religion as the following Quranic verse justifies :—

"Let there be no compulsion in religion : Truth stands out clear from error : Whosoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things."—*Quran : II : 256.*

It is therefore inconceivable that the holy prophet or his four succeeding Caliphs or the majority of Muslim saints could have acted against the clear commandment of the Almighty God. There may have been cases where some Muslims may have resorted to firm action against their opponents in the garb of propagating

religion, but their individual action, which was definitely un-Islamic, cannot be a plea for the wholesale condemnation of the religion of Islam. Before arriving at the rash conclusion that Islam was spread by compulsion or sword or violence, it is necessary to study and understand the history of Islam in order to come to the right decision.

In this chapter, we are chiefly concerned with the explanation of the teachings of Islam and not with the personal characteristics of those short-sighted Muslim rulers who did not work up to its principles as laid down in the Holy Quran and thus, instead of attracting the people caused repulsion against the basic faith of Islam which was unambiguously made clear in its verdict on the point of compulsion in religion. It will be a grave injustice to Islam if it is treated in the general sense prevalent among those who know nothing about this "universal

religion of peace and brotherhood." In fact, Truth has been mixed up with falsehood and it is for all intelligent people to correct the misunderstanding in order to get a transparent picture of Islam. The truth of Islam is amply corroborated by the teachings and the exemplary life of the Holy Prophet and his four Caliphs followed strictly by all the great Muslim saints of the world. The life history of all these great personages is preserved and a careful study of the same should suffice to refute the baseless charge of compulsion or the use of force in the propagation of Islam.

Clarifications

Besides the various old scholars and impartial historians belonging to other religions, many of the recent writers on Islam, like Khwaja Kamaluddin (author of "*The Ideal Prophet*"), Syed Amir Ali (author of "*The Spirit of Islam*"), and Al-Haj Dr. M. A. Salmin (author of "*The Holy Prophet Through Different Lights*") have also refuted this fallacious charge. We cannot do better than reproducing here a few relevant 'extracts' from their works before the bar of public opinion and leaving the judgment to the readers themselves.

Writing about Prophet Mohammed's migration from Mecca to Medina, Dr. M. A. Salmin says: "The Prophet next turned his attention to another important affair, namely to establish friendly relations between the various tribes inhabiting in and around Medina. He was not satisfied with the brotherhood that he had established between Muslims in Medina and the resident-emigrant Muslims there. He concluded a pact between Aus and Khazraj, (who had now embraced Islam) and the Jews. The terms were: (1) The Muslims and the Jews shall live as one people. (2) Each one of the party shall keep its own faith, neither shall interfere with that of the other. (3) In the event of war with a third party, each was bound to come to the assistance of the other provided the latter were the party aggrieved and not the aggressors. (4) In the event of an attack on Medina, both shall join hands to defend it. (5) Peace, when desirable, shall be made in

consultation with each other. (6) Medina be regarded as sacred by both, all blood being forbidden there. (7) The Prophet be the final court of appeal in case of dispute.

These terms themselves, which form the starting point of Islam, refute the charge of spreading it by the force of arms. On the contrary, they prove "how the Prophet was anxious to maintain an atmosphere of peace and harmony among all classes of people in Medina from the very beginning of his *hijrat* (migration) there." Bloodshed was entirely against the spirit of Islam, repugnant to the teachings of the Prophet. Warfare which the Muslims were forced to resort to was purely defensive. It was not to propagate their faith. It was to defend themselves against their arch-enemies who always took initiative in attacking Islam. The instinct of self-preservation is as natural to man as breathing to his life; therefore, the use of sword in self-defence does not mean that the Prophet wielded sword for the propagation of Islam. "All religions, all governments, all peoples have the right to fight for their protection." On the other hand, in the latter history of Christianity we see that sword was used indiscriminately for the slaughter of all non-Christians. Even among the Christians themselves, those who did not follow the teachings of Rome were slaughtered mercilessly. A haughty Muslim ruler acted contrary to the teachings of Islam, it was his personal ambition which cannot be laid at the door of Islam for which he will be answerable to God according to Islamic restrictions. Against the misinterpretation of the Prophet declared: "He who is not affiliated to God's creatures and to his own country would not receive the affection of God." (Ibn Hurraira). "Charity of the tongue, the most important and least cultivated of all character qualities, was likewise earnestly inculcated by Mohammed." writes Irving. How can a religion that knows the finer qualities of human character be in the forefront be, therefore, aggressive by its nature? The Prophet was supremely patient and tolerant when the bitter animosity, sedition and blood

of the Jews prevailed against Islam in Medina. It was in such a terrible state of affairs that God ordered the Prophet: "Defend yourself against your enemies, but attack them not first; God hateth the aggressors." (*Quran* : 2 : 190).

Citing various examples of coercion to which Muslims were subjected by the Jews and the Christians, Dr. M. A. Salmin proceeds :—

"I challenge anybody to show me an instance when the Prophet used sword, or force, or compulsion, for the promulgation of his faith while, on the other hand, history tells of many instances of dreadful wars waged by the Jews, the Christians and the gentle Parsis. In the case of Jews, the force and compulsion were sanctioned by religion and in the case of early Christians, the teachings of the Prophet of Nazareth were soon forgotten for the pride of power. From the moment Christianity became a recognised force, it became aggressive and persecuting. The name of religion served as the plea and justification of aggression upon the weaker nations to lead to their spoliation and enslavement." Thus it is Islam that has suffered endless persecution patiently at the hands of its enemies at every step of its peaceful propagation and progress."

Referring to the 'diplomatic' toleration of Christianity, Dr. Salmin continues : "In the history of religion as well as individuals, except in Islam, we see that the spirit of toleration is preached and insisted only as long as they have been powerless, which spirit gave way to intolerance and persecution the moment they attained power. Till the time of the conversion of Constantine, Christianity was weak and in consequence remained passive, but from the moment of the conversion of Constantine, it became safe for molestation. From this moment began a system of religious persecution unparalleled in conception." "From the very moment," writes Lecky, "the church obtained civil power under Constantine, the general principle of coercion was admitted and acted upon against the Jews, the heretics and the pagans." Dr. Salmin

multiplies such instances and then declares : "Yet the followers of this religion have the temerity and impudence to say that Islam became militant since its advent in Medina. Yes, Islam did become militant in so far as it was necessary to fight for self-preservation."

It is a wellknown fact that Islam, as a religion, never took initiative in aggression even against its worst enemies. It was quite contrary to its spirit and teachings. Islam was always ready to say to its enemies ; "Cease hostilities, I will be your allies and we shall be faithful to you ; I will pay tribute as a cost of protecting your life and property, and we shall secure and protect in all your rights." Muslim laws of war are admittedly more human than those of any other religion. The Holy Quran has ordained : "fight for the religion of God against those who fight against you, but transgress not by attacking them first, for Allah loveth not the transgressors" (2 : 257).

"The Ideal Prophet"

Describing statecraft in Christianity, K. Kamaluddin, author of "*The Ideal Prophet*", says : "The pulpit has always been subservient to statecraft. The clergy further the ends of the state rather than guard the conscience of the people. They read homilies of war when the state wants war, as did the Bishop of London in 1914 at the Marble Arch, but they lay stress on the 'Sermon on the Mount' when the time has come for the sword to return to its scabbard. Humility, meekness, forgiveness and non-resistance to evil are some of the cardinal ethics of Christianity, but her history discloses quite a different chapter. There we find heinous sanguinary persecution of others, want of charity and lack of kindliness."

While religious wars and persecution blackened many chapters of European history, it must be noted that Prophet Mohammad always preached and practised supreme tolerance, allowing his bitterest enemies full freedom of conscience in religious matters. We do not read of the persecutions of Galileos, Luthers and others in the annals of Islam. The prophet was respected and also preached to his followers

respect other religions. He also protected life and property of the unbelievers without any discrimination whatever. Those Muslims who violate the laws of Islam are not true Muslims.

“The Spirit of Islam”

Here is a fine paragraph from “*The Spirit of Islam*” by Syed Amir Ali, characterising the supreme toleration and justice of Islam as proclaimed to the vanquished enemy after a grand victory :—

“To the Christians of Nazareth and the surrounding territories, the security of God and the pledge of His prophet are extended for their lives, their religion and their property—the present as well as the absent, and other besides ; there shall be no interference with the practice of their faith or their observances ; nor any change in their rights or privileges ; no bishop shall be removed from his bishopric, nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy everything, great and small, as heretofore ; no image or cross shall be destroyed ; they shall not oppress nor be oppressed ; they shall not practise the rights of blood-vengeance as in the Days of Ignorance ; no titles shall be levied from them, nor shall they be required to furnish provisions for the troops.”

Can there be a nobler example of the religious toleration of Islam than this ? It can certainly not be the attitude of one who wanted to thrust onto others his religion at the point of sword.

After the death of the Holy Prophet of Islam, who was the founder of *true democracy* in the world, his four succeeding Caliphs also followed in their master’s sacred traditions most scrupulously, upholding the dignity of Islam, both in letter and spirit, by granting complete freedom of conscience and protection of life and property to their non-Muslim brethren. In spite of all the wealth of their expanding empire, these noble Caliphs—Abu Bakr, Omar, Usman and Ali, lived the life of an ordinary humble citizen and ruled in a true democratic spirit, unseen and unheard of in the history of the world. No ruler of the world has ever lived such an austere

and self-denying life. Indeed the history of Islam under these four Caliphs is the history of a new era, a new civilisation and a new prosperity in the life of a medieval and savage mankind. Their selfless rule was strictly dedicated to the noble cause of human welfare. But for their exemplary character and sacrifices, there would have been no such galloping progress which Islam was destined to make within 30 years of its birth.

Sir W. Muir’s tribute

The Prophet of Islam was an ideal embodiment of such virtues as mercy, sympathy, magnanimity, justice, forbearance and forgiveness. There is not a single instance to show that he ever used force or preached violence to promulgate his religion or to revenge against his foes who persistently dogged the early part of his prophetic mission. One of the many noblest examples of his tolerance and forgiveness in history is seen in his peaceful but triumphant victory over Mecca. It was not a military victory ; it was the triumph of his magnificent moral and religious character unparalleled in the history of the world, after many years of ceaseless oppression and sanguinary wars waged by his enemies to destroy him and his religion. In this moment of great triumph, the prophet remained god-fearing, merciful and forgiving, magnanimously refusing to avenge the Quraish tribe for their past misdeeds. He did not compel even a single soul to embrace Islam under the pressure of his grand victory. Although the city of Mecca had surrendered unconditionally and had recognised his authority, but all its inhabitants had not till then embraced Islam, nor had they formally acknowledged his prophetic claim. Verily the ways of the Prophet were the ways of God. Here is a tribute which Sir William Muir pays to this supreme and exemplary religious tolerance of the Holy Prophet : “Thus he (the Prophet) preached a religious toleration that had never been known to the world before. If religious toleration must be a necessary article of faith in the ‘Religion of Humanity’ it is surely another cogent justification for

hammed's claim to the name of the Ideal prophet."

Gandhiji's Tribute

astly, let us see what Mahatma Gandhi, greatest apostle of non-violence and rious toleration of our time, has to say about Holy Prophet and Islam. The Mahatma : "I become more than ever convinced it was not the sword that won a place for m in the scheme of life. It was the rigid plicity, the utter self-effacement of the phet, the scrupulous regard for pledges, his nse devotion to his friends and followers, intrepidity, his fearlessness, his absolute t in God and his own mission."

Forgotten History

ne of the main objects of this publication o lay before the present world a rather otten but great historical event of Islam in interests of universal brotherhood and peace a awe-inspiring miracle brought about by Divine Will of God and not by the power ny sword. This was the marvellous success Hazrat Khwaja Muinuddin Chishti's grand sion in India. As a matter of fact, it was one e grand victory of the Eternal Truth inst the evils of excessive materialism ough the amazing spiritual powers and uence of a solitary dervish.

we were to compare the inestimable value the grand success of Hazrat Khwaja

Muinuddin's mission in India with the magnificent triumph of Prophet Mohammed's ow mission in Arabia, we will find, in many respect a peculiar similarity between the two. Th success of the saint's mission in Ajmer become all the more important and amazing when w consider that he was not a prophet but wa only a humble devotee and messenger of th Holy Prophet of Islam. While the Prophet o his triumphant entry in Mecca had about 140 armed followers with him, Hazrat Khwaj Muinuddin entered Hindustan—quite a new an strange country for him—with only a few (no more than 11) unarmed followers. Again, i Mecca, the atmosphere was of a triumphan victory after unconditional surrender of th enemy but here, in India, there were hostil odds pitched against the lonely dervish in climate thickly surcharged with hatred in th wake of a great political victory of Raja Prithv Raj Chauhan of Ajmer against Shahabuddi Mohammed Ghauri in the first battle o Tarain or Trawri in 1191 A.D. Yet this lonel apostle of Truth won all the battles of opposi tion and persecution singlehanded withou harming even a single soul in order to uphol the dignity of Islam's Peace and Love fo mankind. And it is due to this unique featur of his success plus his never-failing spiritual blessings upon the oppressed and down-hearte humanity that millions of Indians, irrespective o caste, creed or colour, continue to hold him i highest reverence for the past 750 years.

A view of the mausoleum of the great Su Saint Ghos-ul-Azam, Piran-e-Pir Dastgi Hazrat Abdul Qadar Mohiuddin Gilani c Baghdad. At one time, so over-whelming wa the influence of this great saint's religious sermons in Afghanistan and Iran that mor than 70,000 people pledged their faith in Isla after every lecture delivered by him. Th colossal conversion necessitated the employm ent of as many as 400 registrars to prepar the lists of new converts. This is only o instance of the most brilliant part played b a chain of leading Sufis in propagating Isla peacefully from 10th to 13th centuries A.D.

A glimpse into the history of Islam



PART I

Before proceeding with the life-story of Ashraf-ul-Aulia, Sultan-ul-Hind, Khwaja-e-Khwajgaan, Hazrat Khwaja Muinuddin Hasan Chishti of Ajmer (may peace of God be upon his soul), let us have a glimpse of the early history of Islam and its dynamic influence upon the un-Islamic countries within a few years of its birth with particular reference to the grand mission of this saint in India. Without this background, it will be difficult to appreciate the importance of this historic event, and the tremendous revolution which the teachings of the great saint created in the spiritual, social and political life of this vast country, specially at a time when racial and caste prejudices were eating into its vitals.

Hazrat Khwaja Muinuddin's mission was dedicated to the sacred cause of peace and salvation of mankind from the moment he set his holy feet on the soil of India in 1191 A.D.

His life work is, therefore, of very absorbing interest to the suffering humanity particularly at a time when the world is once more torn by mutual hatred and survives precariously at the mercy of Atom and Hydrogen bombs. Indeed the teachings of this great saint have been a perpetual source of solace and inspiration to the seekers after Truth as well as the oppressed humanity for the past 750 years. His grand success was based upon the magnificent lessons of Islam, coupled with the inspirations he used to get from his divine powers which, in the terminology of Sufism, are classified as "*Shariat*", "*Tariqat*" and "*Haqiqat*" and which are the basic teachings of the holy Quran as elaborated in *Hadith* and *Fiqh* having their root in the religion of Islam.

What is Islam ?

Although we have seen a brief outline of

Islam in Chapter I by Mr. James A. Michener, an impartial observer and a learned scholar of Islam, yet there are some other salient points which need clarification to enable the readers to appreciate the mission of Hazrat Khwaja Muinuddin in India.

A comparative study of Islam will reveal that it is the most practical and latest religion in the world that suits all human requirements. It completes the final "Divine Message of God" for the good conduct of man on earth—a message which He delivered, in parts, through His various other prophets before Prophet Mohammed, as revealed and confirmed in the holy Quran.

Islam's most distinguishing features, as a world religion, are: (1) its simplicity, (2) its explicitness and (3) its highly realistic attitude towards the day-to-day life of man. It enjoins upon its followers to observe moderation in all things relating to man's conduct and behaviour. Islam does not tolerate revelry and yet it does not shun all joy, zest and adventure. It adopts a 'middle course' between the extremities and discards puritanism and moral anarchy, but it allows freedom and satisfaction to all natural human desires and instincts, including even the instinct of war PROVIDED certain limitations are strictly observed.

Islam recognises that social conditions have a great influence in shaping human character and, therefore, it tries to set right the social, political and economic systems of mankind in accordance with its moral and spiritual values. Islam does not recognise that mere improvements in social, political and economic conditions, as preached by Communism and other Western type of 'isms', will make people virtuous and prosperous in their conduct of life. It advocates and insists upon individual reform and self-discipline through unswerving belief in God, His line of prophets, their respective scriptures, the angels, His last prophet Mohammed and the resurrection after death on the Day-of-Judgment.

Islam lays final responsibility on the individual for all his actions. In Islam, you cannot plead that because you were born in an evil

environment, therefore you could not shake off its evil influence to lead a pious, virtuous and ordered life, and that society was responsible for your sins of omission and commission. There is no appeal against Islamic law which is the Law of God, and one must necessarily discipline himself according to it if one desires wellbeing in life and salvation after death.

Islam does not want people to be tolerant to evil and injustice for fear of incurring the displeasure or wrath of those who happen to be in strength and power. Those who tolerate this, in the eyes of Islam, are no better than evil-doers.

For the selfish and greedy, there is no place of honour in Islam. The moral and religious attitude of Islam must follow its adherents in all walks of life. A Muslim cannot be a Muslim in the mosque and a socialist, nationalist or communist on a political platform outside. At every step of his life, he is a Muslim, always guided by the Laws of Allah embodied in the Holy Quran and expounded by the holy prophet Mohammed.

Among all the religions of the world, Islam stands alone, teaching humanity that political power must be subordinated to ethical values, that religion should not be allowed to serve the ends of a state which is not informed and actuated by moral values, ideals and decencies.

Islam is the only religion that made international brotherhood a reality. It recognises no racial and political barriers. It stands alone for its complete freedom from the domination of priestly class and the burden of cumbersome ceremonials and rituals.

Conception of God.

The whole structure of Islam is based upon the conception of the 'oneness' of God. It is from this paramount conception that all other tenets, principles and injunctions of Islam flow. Take away this conception and the whole structure of Islam would crumble. If this conception were wrong, man's behaviour is bound to be affected adversely. Once this paramount conception is admitted, then many important and relevant questions as to the relationship

of man with God arise. For instance, what is the law of God's pleasure for the conduct of man, a rational animal, on earth? How He desires to shape man's conduct and destiny in his life? Without a clear answer to these questions, it is meaningless to merely affirm God's existence. The East does not believe in God like the West whose conception is that "God is nothing more than a mere creator and having created the universe, He has retired to the seventh heaven and left man to do as he pleases." If such a conception were admitted, then it would be very difficult to distinguish between good and evil, justice and injustice, because if moral standards and ethical values have no relation with God, who created us, then they are no more than mere 'ideas' based on expediency and shaped only by our social necessities. We hear the name of God repeated by Western statesmen and war-lords in times of distress and wars. According to their conception, God seems to serve equally the national and imperial interests of both the belligerent sides. Such a role can never be the role of God. His position has been reversed. How can man be the master whose causes God is called upon to serve? This belief amounts to open disbelief in God. If we truly believe in God, then we must take Him not merely as the Creator of the world but also as its "guide and sustainer." And it is we, therefore, who must serve the cause of God for we are His servants and He is our Master. It is we who ought to seek His will and shape our conduct and destiny in life in accordance with His will explained through the code of religion which has been propounded by His holy messengers and prophets from time to time ever since the creation of the world. All our loyalty to other worldly causes is misplaced and misdirected. We have to associate ourselves finally and irrevocably with His will and pleasure and not with our own or any other's.

Sovereignty belongs to God.

But how can we know God's cause and discover His will with our 'limited' intelligence except through His own 'Self-revelation'? Not all the wisdom of the world can give us any

knowledge of the Almighty God's attribute and of how He wills us to shape our lives. According to Islam, God has revealed His will through his many chosen prophets from time ever since He created the world, and given the people express commands to do some things and abstain from others. Through revelations in the holy Quran, He has shown how our individual and collective lives should be shaped to win His pleasure and acquire our own peace and salvation. He has not left guidance to the whims of any worldly leaders or the so-called "sovereign people" to be determined by the counting of heads because, in Islam, *sovereignty belongs to Almighty God and God alone*. No people may usurp His sovereignty and if they do, they rebel against God. Therefore the life of a Muslim in Islam, is an act of devoted worship of God and complete surrender to His will. The simple rituals of offering prayers, etc. are merely outward worship and if they are not supplemented by a concentrated effort at living in accordance with the Divine will and commands, the life of man becomes a meaningless and fruitless affair. Hence Islam's social and political aspects are not excluded from the sovereign authority of God as the Western civilisation would have our modern society and its conduct to be.

To those who would worship 'anything' possessing the attributes of power and strength, Islam says:—"Do not bow down before rivers, the mountains, the sun and the moon for none of these and other forces of nature has the least power to do you injury or benefit without the will of God whose partial and complete manifestations they are. Do not treat any other authority, human and supernatural, as worthy of obedience in its own right. All obedience is, therefore, subject to the Divine and absolute loyalty to God and His commands as revealed in the holy Quran through the Prophet of Islam. Obedience to other authorities can be rendered only in so far as their commands do not go against or contradict the Divine commands. The doctrine of the 'Oneness' of God has, therefore, the greatest significance in Islam. A Muslim cannot, by a

vote of the majority, change even an iota of the legal and moral precepts of the holy Quran or the "law of God" which says - "Obey God, obey the prophet and obey those who are in authority from amongst yourselves, but if there is difference of opinion (either amongst yourselves or with those who are in authority over you), turn to God and the prophet for decision." Thus God and the prophet are the

final arbiters in all matters of dispute whether social, political or economic. This, in a nutshell, was the 'Message of Islam' and peace which Hazrat Khwaja Muinuddin Chishti was deputed, by a Divine decree, to preach to the people of Hindustan 750 years ago. His life and work are an outstanding inspiration and an amazing miracle for those who have a keen eye to see through them objectively and dispassionately.

PART II

Khilafat in Early History of Islam

After the death of the holy prophet Mohammed (may peace of God be on him), the question of succession was a difficult problem because no successor was nominated. The *Muhajirins* (those who followed the prophet from Mecca to Medina in Hijrat) wanted Hazrat Abu Bakr to be the Caliph but the Ansars objected to it as they wanted two Imams, one for themselves and another for the Quraish and the *Muhajirins*. Hazrat Omar, however, handled the dispute most tactfully and Hazrat Abu Bakr was elected to be the first Caliph of Islam. This decision excluded Hazrat Ali, the prophet's cousin and son-in-law, who, according to some, should have been the rightful successor of the prophet. But the principle of free election in Islam was held high which even the magnanimous Hazrat Ali himself did not grudge. This dispute, however, has been the perpetual cause of the serious differences between the Shia and the Sunni sects of Muslims.

Hazrat Abu Bakr lived a very pious life following in the footsteps of the holy prophet. During his Caliphate, Mesopotamia and Syria were annexed to the Islamic dominion. Before his death, he elected Hazrat Omar as his successor, a decision which was again unanimous-

ly hailed by all Muslims including the family of the holy Prophet. Hazrat Omar extended Muslim dominion in both the eastern and western directions by defeating the Persian and the Roman Empires—the two most powerful kingdoms of his time. He made Khilafat a very powerful institution by these conquests and was a great administrative genius Islam has ever produced. He founded many useful systems and institutions for good and benevolent government. He strictly followed the teachings of the holy Quran and the traditions of the holy prophet (may peace of God be on him) and never swerved from the tenets of Islam. He lived a strictly austere life and took special interest and pains in administering justice to all alike, strictly in accordance with the laws of Islam.

Hazrat Omar was, however, fatally wounded by a fanatic disbeliever (who is said to be a Christian) while he was in prayers, but before he succumbed to his injuries, he appointed an influential Council of Regency indiscriminately omitting his son Abdulla from the Khilafat. Subsequently Hazrat Usman Ghani, who is reputed for his philanthropy and magnanimity, was installed as the third Caliph of Islam with the consent of the people. For 6 years during

Hazrat Usman's caliphate, propagation and new conquests of Islam in foreign countries continued successfully but once more the fatal hand of mischiefmongers fell on this Caliph also and he was assassinated in cold blood to the misfortune and grief of the Muslims.

Hazrat Ali

Hazrat Ali now succeeded as the fourth Caliph of Islam. The Shias maintain that Hazrat Ali, being the son-in-law and cousin of the prophet, was the rightful heir to the Caliphate and should have been proclaimed as the first Caliph indisputably after the death of the prophet. Dissensions on this point had been continuing and some discontented persons stirred up feelings against Hazrat Ali also. Muawiya, the ambitious governor of Syria, did not recognise Hazrat Ali's election and refused to pay homage to him. Civil war followed and this glorious son of Islam, while in prayers in a mosque in Kufa (Iraq), was attacked by an assassin who struck him a serious blow with the sword from which he could not survive. This was another fatal blow to Islam and its future.

After Hazrat Ali's untimely death, the ambitious Muawiya had his chance and was successful in securing the consent of Hazrat Imam Hasan (the elder son of Hazrat Ali) to waive his right to the Caliphate and, in 661 A.D., the people of Kufa and its dependencies were influenced to elect Muawiya for this high office. The short-lived period of the patriarchal Khilafat had thus ended with the death of Hazrat Ali. The wellknown tragedy of Kerbala in which Hazrat Imam Husain (the younger son of Hazrat Ali) died as one of the greatest martyrs of the world, sealed the fate of Khilafat in prophet's family. The nefarious idea behind the tragedy of Kerbala was to destroy all the legitimate or legal claimants to this office of Khilafat from the blood of the Holy Prophet. But this was not to be, as the blood-heritage of the holy prophet did survive even after this gruesome tragedy by the grace of God. Many Muslim saints were born of this sacred heritage to carry on the torch of Islam in the world and

Hazrat Khwaja Muinuddin Chishti of Ajme was one of them who played a most wonderful and glorious part in preaching Islam in India.

After the death of Hazrat Ali, the aristocrat of Mecca seized all political power for themselves and the seat of Khilafat was also transferred from Medina to Damascus.

The first 4 Caliphs of Islam lived a very humble life. They wore clothes with patches and never permitted any pomp and show or royalty in their simple living. They performed their duties in the spirit of piety and benevolence and maintained no elaborate machinery for government. They personally looked after the affairs of administration and took particular interest and pains in giving justice to the poor and the oppressed.

This short period of 30 years, during which the first 4 Caliphs ruled, is called the *Khilafat-ul-Kamilah*, (the Perfect Caliphate) for in each case their title to the rulership of Islam was perfected by the universal suffrage of the Muslim nation. They rendered meritorious services to the cause of Islam and spread the Muslim empire far and wide during the short period of their rule. They propagated Islam and presented it in its true spirit before the people. In short, they lived and died for Islam as true Muslims.

Muawiya, the first Muslim King

Muawiya was the first Caliph of the House Ommayyads who seized power in 661 A.D. and whose house ruled till 749 A.D. He was the first king in Islam though he retained and used officially the title of Khalifa and Commander of the faithful. Now the Khilafat ceased to be elected and the hereditary principle was introduced. After the fall of the Ommayyads, hereditary succession became a general practice. Religion was no longer the determining factor in the politics of the Khilafat and Ommayyads developed imperialistic aims. From this period the secular and spiritual functions of Islam were separated. They built up a very big empire as Islam reached its farthest limits in the West and in the East. The African *Barbars* were subdued; Spain was conquered and in, 712 A.D. Mohammed-bin-Qasim annexed Sind in India.

While the Ommayyads, by their military exploits, extended the Muslim Empire far and wide, they crushed the real spirit of Islam. They loved pomp and pageantry of power and built up a brilliant court. They cultivated the royal ways and customs like other monarchs though they were predominantly Arabian in their habits.

The Abbassides

The later Ommayyads thus lost both character and valour of Islam. There were internal rebellions and external wars which weakened and destroyed their power. In 132 A. H. Abul Abbas conquered Iraq, declared himself *Khalifu* in the mosque of Kufa and wiping off the last remnants of Ommayyads, laid the foundation of the rule of Bani Abbas at Baghdad. The Abbassides ruled from 749 to 1256 A.D. Baghdad was their capital for about 500 years during which period it was the centre of all intellectual, political and social activities of Islam. At one time it was considered to be the largest city of the world. With the accession of the Abbassides to power, the Arab element receded into background and Iranian influences became predominant. Persian ways and manners were adopted by the court and the Caliphs tried to imitate the glories of the old kings of Persia. Power corrupted them and, with the passage of time, the Abbasside Caliphs became mere puppets in the hands of the Turks who were employed in their military commands. Their political authority declined and ultimately in 1256 A.D. Halaku Khan, the grandson of Changez Khan, invaded Baghdad and killed Al-Mustaqim, the then ruling Caliph, which tragedy dropped the curtain on Abbasside rule for ever.

The best period of the Abbasside rule was from 170 A.H. to 218 A.H. when Caliphs Haroon-ul-Rashid and Mamoon reigned. Both of them were highly intelligent and able rulers. During their regimes, peace prevailed and the country flourished both intellectually and materially. The pomp and pageantry of their courts have been proverbially famous throughout the world and their wealth knew no bounds. The wellknown "*Arabian Nights*"

is a publication of this period.

Rise of the Saljukis

With the decline of the Abbassides, whose suzerainty was confined to Baghdad, a Saljuki tribe of Turkistan gradually rose to power in Khorasan whose exploits in the cause of Islam deserve a special mention here. Its founder was a brave son of the 'Ghuz' dynasty. He had some trouble with the king of Turkistan and migrated with 100 Sowars, 1000 camels and 50,000 sheep to Jand near Bokhara where they embraced Islam. Islam by that time had not fully spread among the tribes of Ghuz and Turkistan. This leader often fought to repel the occasional invasions of the barbarous tribes from the surrounding districts. He also used to help the Sasanian kings from time to time and ultimately formed a small kingdom of his own in the neighbourhood of Mawar-un-Nahar (Transoxiana).

On his death, his grandsons Tughril Beg and Chaqar Beg succeeded him and played a most brilliant part in the history of Islam. They collected a large army by enlisting a considerable number of the 'Ghuz' tribes from Central Asia and, for years, continued to fight successfully for their existence against the Rulers of Bokhara and Kashghar and the governors of Sultan Mahmood of Ghuzni. They consolidated and spread their power gradually and at last captured Maro, at one time the capital of Afghanistan. Masood, son of Sultan Mahmood of Ghuzni, was thus compelled to raid their territory with a big army of 70,000 Sowars and 30,000 troops supported by a large number of elephants, but the Saljukis cleverly avoided a direct battle. But when Masood had taken Balakh and Neshapur, both Tughril Beg and Chaqar Beg fought and defeated him with the result that Masood had to run for his life back to Ghuzni where he died soon after this defeat.

After this brilliant victory, the Saljukis now ruled over all the cities of Khorasan and established two centres of their government, viz. Balakh in the East and Neshapur in the West. Both Tughril and Chaqar were excellent administrators. They divided their duties

ween themselves. Tughral Beg assumed charge of the administration while Chaqar Beg took over command of the army. Tughral then left his brother in charge of Khorasan and himself proceeded towards Kirman, Merv, Herat, Baluchistan and Azerbaijan all of which he conquered. He then turned towards Syria and returned only after annexing the whole of the surrounding lands of the Roman Empire. Chaqar Beg, however, died during his brother's absence and was succeeded by his son Alaparsalaan. Because Baghdad itself had not been taken, Alaparsalaan himself proceeded to help Tughral Beg with a large army and at last they succeeded in saving Baghdad which the Romans wanted to conquer due to the weakness of the Khalifa.

Alaparsalaan's Success

When Tughral Beg also died after some time, Alaparsalaan took over full command of this great kingdom from River Jeehun (Bactrus) to the Persian Gulf. During his reign there was another decisive war with the Romans who carried a deep injured feeling against Tughral's attacks and they had been longing for a vengeance ever since their defeat. They thought, after Tughral's death, they had a splendid opportunity to recapture Baghdad. When this news reached Alaparsalaan, he lost no time to run to the help of Baghdad, conquering Armenia and Georgia on his way. Kaiser Armanus, king of the Romans, met him with a mighty army of more than 1 lakh that included French, Germans, Macedonians, Bulgarians and some Turkish soldiers. This big force was also reinforced by more Christian battalions on the way. Alaparsalaan had only 40,000 troops. When both the armies faced each other, he offered to make a treaty of peace to avoid bloodshed but Kaiser Armanus rejected the offer as he was too proud and confident of his victory. His condition for peace was that Alaparsalaan must surrender the city of Ray, Muslim seat of government in their central Iran, to which the Sultan did not agree. At last a bloody war took place in which brave Alaparsalaan personally led his army with the

sacred vow of not to return alive from the battlefield, setting an example to his army to fight desperately to the bitter end. He then arranged his troops so carefully that after a full day's battle, he succeeded in routing the enemy. Kaiser Armanus was wounded and taken prisoner by a slave. When he was presented before the Sultan, he was treated right royally and was provided with a separate furnished tent attended by Muslim Sardars according to his royal dignity. During the course of conversation, the following questions and answers were exchanged:—

SULTAN — How would you like to be treated now?

KAISER — If you are a cruel king, then behead me; if you are liberal then make me your slave, but it is in your interest to set me free after taking a ransom.

SULTAN — Suppose, if I would have been your prisoner, what treatment would you have given me?

KAISER — I would have lashed you.

The Sultan smiled and with an air of magnanimity replied: "Anyway, I shall not treat you like this."

A treaty was then signed on the condition that the Kaiser shall pay 10 lakh sovereigns as war damages with 3,60,000 sovereigns as annual tribute; that all Muslim prisoners shall be freed and that the Kaiser shall marry his daughter to the son of the Sultan.

Alaparsalaan, after this great victory, returned to conquer Turkistan which was one of his ancestors' ambitions. This was the prime period of Sultan Alaparsalaan's reign which spread into the farthest of the Caspian coast. But a severe tragedy awaited him. Soon after his return from the south-western front, he was obliged to embark upon another military campaign against an ordinary chief, named Yousuf, in Turkistan, who had rebelled. Yousuf was too poor a match for the Sultan's army. He was arrested and brought before him. While under interrogation, Yousuf insulted the Sultan who ordered his beheading. This infuriated Yousuf and he drew out his dagger to

attack the Sultan. When the courtiers intervened, the Sultan asked them: "Let him come, I will make him the target of my own arrow." Alap Arsalaan was an excellent archer but this time his foot slipped and he missed the aim. Before he could recover, Yousuf's dagger had worked and thus one of Islam's most brilliant sons left this world in the prime of his career in 465 A.H.

Nizam-ul-Mulk

It must be remembered that all the brilliant achievements of Alap Arsalaan were, in a great measure, due to the very able support of his Wazeer, Nizam-ul-Mulk, who was a genius in political and administrative affairs. Islamic history has produced very few able statesmen of his calibre. Apart from his military genius and successes, Alap's short reign of 12 years was a period of all round prosperity and learning for his subjects.

Malik Shah

On the death of Alap Arsalaan, his son Malik Shah succeeded him at the early age of 19. Aided by the able guidance of his father's Wazeer, Nizam-ul-Mulk, he also undertook many new conquests and spread his dominions in the east right up to the borders of China, subduing the rebellious Tartars by consecutive defeats. On his return from this campaign, he turned to the western and southern countries and reached Ghuristan after annexing all the intervening Roman lands. The Kaiser had stopped payment of his annual tribute so he attacked Roman Empire again and conquered the whole country from Anatolia to Constantinople forcing the Kaiser to a treaty on the promise of paying his tribute regularly in future.

A diligent ruler

Malik Shah lived a most strenuous life and spent all his time in personally looking after the administrative affairs of his kingdom. He seldom stayed in his capital and constantly toured over his vast empire which now extended from the borders of China in the east to the Roman Empire in the west. He toured through his big country 12 times during his reign,

visited each province personally and ordered bridges, mosques, canals, schools, hospitals roads and caravanserais duly equipped with all amenities for the travellers, to be built for the benefit of his subjects. Like his father, he was the most benevolent king of the Saljuki dynasty. Wherever he travelled, he showered favour and wealth upon his people. Historians have paid him illuminating tributes for his qualities of head and heart.

The downfall

Indeed the secret of this Saljuki king's extraordinary success was due to Nizam-ul-Mulk who was as good and able a Wazeer as Malik Shah himself was a king. This combination worked miracles. Nizam-ul-Mulk has written a very authentic book on politics called "*Siyasat Nama*" which contains rules and policies for running a successful government. This able Wazeer also solved many religious disputes among the Muslims. Certain tribes, like the *Baatanis* and the *Qaraatmis* used to pass disrespectful remarks against other Sunni sects after the Friday prayers which injured the feelings of the Ulema, so much so that they were compelled to migrate to other lands. Nizam-ul-Mulk wisely solved this problem by discontinuing the practice and bringing back all the learned Ulema with due honour. He founded great universities in Baghdad and Neshapur known as "Nizamia" after his name where thousands of scholars received education in oriental philosophy, Islamic theology, art and other sciences. The great Sheikh Hazrat Abdul Qadar Gilani of Baghdad, Hazrat Khwaja Muinuddin Chishti, and many other learned dervishes and Sufis had received their education in these 'Nizamia' universities which attracted students from distant countries also. Nizam-ul-Mulk also discontinued many old taxes for the wellbeing of his master's subjects and effected many beneficial changes in the old systems of revenue. He was a pious man and never missed his prayers. In response to the call of the '*Azaan*', he left everything, however urgent, in order to offer his prayers first.

End of a great epoch

In the concluding years of Malik Shah's life, many disputes arose about his successor and, due to the intrigues of Queen Turkan Khatoon (mother of Prince Mahmood, the youngest son of Malik Shah) and some short-sighted courtiers, the king was unavoidably obliged to remove Nizam-ul-Mulk from the office of Wizarat (premiership). Immediately after this, a *Baatani Fidayee* (member of a reactionary party that has always played havoc in the history of Islam) killed this great Wazeer at the instance of Hasan-bin-Sabah who has a long story of his reactionary activities. Thirty three days after this heart-rending tragedy, king Malik Shah also died of a broken heart and thus the curtain rang down over one of the most illuminating chapters of the early history of Islam.

After Malik Shah ?

Malik Shah had 4 sons, viz. Barkiyarooq, Mohammed, Sanjar and Mahmood. In spite of Queen Turkan Khatoon's intriguing efforts, her youngest son Mahmood failed to succeed the king against the claim of the eldest son Barkiyarooq. But Barkiyarooq had none of the qualities of either the late king or the late Wazeer to hold the kingdom together. Mahmood usurped Azerbaijan, Asfahan and Armenia, Sanjar rebelled and took forcible possession of the territory from Jarjan to Maawar-un-Nahar, leaving only Khuzistan, Persia, Dayer Bakr and Ray to Barkiyarooq who died in 498 A. H. after a short rule. Mutual wars between the remaining 3 brothers then started from which Sanjar emerged successful in securing

sovereignty over the whole kingdom.

Ruinous wars

At the time of Hazrat Khwaja Muinudd Chisti's birth (536-537 A. H.), it was this ve Saljuki Sultan Sanjar who was ruling ov Khorasan, Sistan and Iran. Although Sult Sanjar was a wise and brave ruler, but ill lu always dominated him and never allowed hi to settle down in peace. Throughout his whc life, he was fighting against his brothers an their sons. This continued warfare natural weakened him and his government. H administrative machinery deteriorated beyor repair but he never lost his courage an perseverance. Although he met conspicuo success in Iran, but in the western and southe parts of his kingdom, he could not mainta his authority for long in spite of his tempora victories against Samarkand intrigues. In tl meantime, a long series of wars with Takhtay or Chughtayee Tartars and Karghezi tribes ha also broken out which gave a death blow Saljuki power after it had flourished for abo 100 years.

If we glance over the vastness of the Salju kingdom, we find that, after the Abbassi period of 500 years' rule, such an extensi Muslim Empire had never existed. Even fro the administrative point of view, such a va kingdom had seldom enjoyed a better an peaceful organisation with all-round tra quillity in the early history of Islamic rule Central Asia. The names of Alap Arsalaa Nizam-ul-Mulk and Malik Shah, wl strengthened the foundations of their kingdo and successfully managed this great Empire w ever shine in the annals of Islam.

PART III

Sack of Khorasan and Khwaja Muinuddin's Birth and Early Life

W hen Hazrat Khwaja Muinuddin was born (536-A.H.) at Chisht in Sistan, which was

also known as Sajistan, East Persia, the pea of the Muslim world was horribly disturbed :

described in Part II of this chapter. Sistan and its surrounding lands were experiencing unprecedented bloodshed and plunder at the hands of barbarous Tartars and other rebels. These intruders had taken advantage of the weak government of Sultan Sanjar, an account of which has appeared in the preceding pages. The life and honour of the people were in constant danger. The wild Tartars had completely destroyed the flower of the Muslim nation. They outraged humanity practically in all the centres of the 600-year old Muslim civilisation and culture.

Migration to Neshapur

Due to these intermittent political disturbances in Sistan, Khwaja Ghiyasuddin Hasan, father of Khwaja Muinuddin, one day decided to pack up and leave Sistan for a safer place. He migrated with his family to Neshapur, the Capital city, which was one of the most flourishing cities in those days. It was a great centre of intellectual and economic activities and possessed the famous "Nizamia" university with a precious library that contained a rare collection of Oriental literature. There lived learned Ulema and reputed Sufis who imparted knowledge in moral and spiritual enlightenment to scholars drawn from far and near. There lived physicians and artists of rare qualifications. There were rich gardens and canals with flourishing agricultural fields. One of the suburbs was called Rewand which was famous for its grape orchards. It is recorded that Khwaja Ghiyasuddin Hasan bought an orchard with a windmill in this vicinity to settle down for a peaceful life.

No peace of mind

"Man proposes but God disposes" is an old saying. The peace in search of which Khwaja Ghiyasuddin Hasan had migrated to Neshapur was not to be had even in this great city. Here too the people were hanging in a terrible suspense between life and death. The brave Sultan Sanjar had been fighting the Tartars at the borders to check them for a long time without success. Due to his prolonged absence from the

capital his administrative machinery was showing signs of disintegration. Internally, the Fidayees of the '*Qarmti*' and '*Baatini*' sects (one of whose members had already murdered the able Wazeer Nizamul Mulk) had also come out of their hide-outs and were roaming about the country unabated, spreading wild fire of rebellion all round. These armed hordes were busy in wholesale plunder and massacre of the innocent people.

These awe-inspiring events had a very deep impression on the mind of the young Khwaja Muinuddin who was watching the whole barbarous drama objectively at his impressionable young age.

The '*Qarmti*' and '*Baatani*' intriguers had carried centuries' old grudge against the Hanafi Muslims who held both temporal and spiritual powers in succession for more than 500 years after the death of the Holy Prophet (may peace of God be on him). Although it was an age-old grudge but, as Islamic history shows, they utterly failed in all their designs to destroy their rivals. Islam has survived many vicissitudes of history and Quran has promised its survival up to the last Day-of-Judgment.

Defeat of the Sultan

In spite of all his best efforts to turn out the invaders from his country and to control the internal rebels, Sultan Sanjar unfortunately could not succeed. He was engulfed in mutual wars between himself and his unfaithful brothers on the one hand, and the Fidayees and barbarous Tartars on the other. It was indeed a terrible situation for him, yet he fought the forces of evil to the bitter end though he was ultimately defeated and had to run for his life.

General massacre

After the defeat of Sultan Sanjar, the invaders had a free hand to plunder every town in Khorasan. Flourishing fields were destroyed, cities were razed to the ground, inhabitants, Ulema and Sufis were mercilessly murdered, honour of the women was brutally outraged, girls and boys were taken as slaves, mosques, hospitals and the historic educational institutions were destroyed.

Destruction of Neshapur

When the news of this terrible destruction reached the defeated Sultan, he once more summed up his courage and collected his shattered army to save his country. But Sultan Sanjar was born under most unlucky stars and his luck once more betrayed him. He failed to check the invaders and this time he was arrested. When this bad news reached Neshapur, the capital was plunged into indescribable grief. It was now at the mercy of the enemy. The invaders entered Khorasan and destroyed the cities of Tus and Mashhed, reaching Neshapur like a sweeping storm where they created extremely horrible scenes seldom witnessed by any Muslim capital in history. Everything was destroyed, leaving this once flourishing city of Islamic culture and learning into a heap of rubble and ruin.

Death of Khwaja's parents

Khwaja Muinuddin again saw all this ghastly drama at his early age. But this was not all for him. Just at this time he lost his dear father (551 A.H.) and the worst part of it was that he had already lost his dear mother too. The young orphan was now left all alone to look after himself in a world full of hate, murder and greed. Although, by virtue of legacy, he had enough material resources to sustain himself in his traditional standard of life, but the sack of Neshapur coupled with the death of his dear parents plunged him into deep thinking. At times he was overwhelmed with grief and saw a very vague picture of this terrible world though he bore it out with courage and exemplary forbearance. He was a hardworking youth and looked after his orchard personally, trimming and watering the plants with his own hands.

Yet another sack

Hardly a year had passed after the death of Khwaja Muinuddin's father, when the mischievous Tartars once more ransacked Khorasan and repeated the same bloody drama of murder, arson and loot. This time Sultan Mahmood, one of the brothers of Sultan Sanjar, came forward to check the invaders but he too failed to rout them. Neshapur was again the scene of the same ghastly tragedy which our pen shivers to describe. And once more Khwaja Muinuddin was overwhelmingly dismayed to see these scenes of terrible devastation. He often plunged himself into deep thoughts about these ugly events in order to try to come to some definite conclusion about his own future course of life. The thought of helping the helpless humanity against all such persistent pillage always tormented his tender heart. Yet he could not come to any definite conclusion.

Destined for a Sacred Mission

As helpless human beings, we can never understand the will of the Almighty God. Should we surmise that by exhibiting these tragedies perhaps God Almighty meant to show Khwaja Muinuddin the sins of this wretched world in order to prepare him for a mighty divine mission of reform and peace for mankind? As it will be seen later on, the Heavenly Father did mean this for which He enlightened the mind of the young Khwaja quite unexpectedly. How he was equipped providentially for this great and sacred mission and what a wonderful role he was destined to play in India, will be seen in the following chapters. Whenever injustice, oppression and greed reign supreme in this world, God has always been merciful to mankind by sending His savior to fight the Satanic forces and put the people on the path of righteousness and mutual love.

Philosophy of Sufism and its Brilliant Role in Islam

"C. 128—(XVII). It is the privilege of the men of God to see the secret mysteries of the spiritual world and instruct men in Righteousness, they warn and shield men against evil. But nothing can lessen each soul's personal responsibility for its own deeds. It carries its fate round its own neck. God's gifts are for all, but not all receive the same gifts, not are all gifts of equal dignity or excellence." (Commentary on the Holy Quran by Abdulla Yusuf Ali)

Hazrat Khwaja Muinuddin Chishti was a great Sufi saint of the 'Chishtia Order' and was the first person to introduce and spread Islam through Sufism in India. Before proceeding with the story of his illustrious life and mission, it is necessary to describe 'Sufism' to enable the readers to understand and appreciate fully the nature and object of this mystic knowledge which he came to preach in this country. Without knowing what Sufism means, most of the contents of this book might confuse the readers and hence we place this chapter here for their facility and enlightenment.

There are no fixed rules on Sufism. It is indeed a Divine Knowledge and only a selected few get the credit of attaining it by renouncing the material world and devoting themselves exclusively to the worship of God. It is a gift from God bestowed upon those who can retain it and bring into play only those courses which

are permissible for the uplift and happiness of mankind. In short, Sufism is the pinnacle of an all-round spiritual development in Islam.

Sufis are a specialised class of spiritual teachers in Islam who decipher and interpret the Divine Code not commonly understood by ordinary human beings because the teachings of the Holy Quran are classified into two important categories, viz. (1) *Mohakmats* and (2) *Mutashabehats*. *Mohakmats* mean clear cut instructions or orders governing the code of man's life and conduct as ordained by the Quran and are easily understandable by every Muslim, while *Mutashabehats* mean that secret code of spiritual teachings which is reserved only for those who have an aptitude for this special branch of the Divine knowledge and which, according to Islamic belief, can only be attained by very hard practice involving strict adherence to the principles of self-

mortification, renunciation, penitence and detachment from all worldly temptations in order to make one fit for the highest spiritual attainment. Sufism does not go by inheritance but, as stated above, it is a gift from God to the deserving who have the faith, the zeal and the thirst for this Divine knowledge. The holy Quran confirms this fact by the following verse:—"We taught him (Our chosen servant) knowledge from Ourselves." (Surah XVIII, V. 65).

Basis of Sufism

Early history of Sufism reveals that this particular branch of Divine knowledge originated and developed under conditions of strict discipline of quietism, seclusion, renunciation and incessant devotion to prayers under the guidance of a '*murshid*' or spiritual preceptor. In the popular sense, Sufism is known as mysticism in the West, but it is not at par with the conception which the word 'Sufism' actually carries in Islamic parlance. One of the advantages of this cult is that its follower speedily discovers all the mysteries of Nature for the benefit of mankind. Its greatest gospel is to 'Live and let live' and to bestow indiscriminating affection upon all mankind. It caters for the real peace and spiritual needs of the people who are generally sick of the material world and seek a spiritual asylum. To be brief, unless one is a God's chosen man, endowed with the inherent natural spark of Divine love, piety and religious devotion, and is also fit for the necessary hard *Mujahedas* (probations and strivings), one cannot become a perfect Sufi.

Brief history of Sufism

The origin of the term 'Sufi' is rather complex, but in general it signifies one who wears the garments of '*suf*' i.e. wool. In the beginning, it was a mark of personal penitence though some early Muslims, like Ibn Sirin (died 729 A.D.), criticised the ascetics for wearing '*Suf*' in imitation of Jesus Christ. He said: "I prefer to follow the example of the Prophet who dressed in cotton." In the second century of Islam, a particular group of ascetics of Kufa were generally called *al-Sufiya* due to their

dress. But, by 4th century, wearing of wool garments became the recognised badge of Sufis of Iraq and hence the term was common applied to all Muslim mystics. In the 5th century, groups of these ascetics used to assemble to recite aloud the holy Quran and other religious pieces which practice gradually took on a liturgical character called '*Zikr*' evolving into spiritual concerts named '*Sema*' (now popularly called *Qawwali* in India) and their attendant perils of extreme ecstasies and fervours. (For full description of *Qawwali*, Chapter 17).

Gradually a change was coming over the general character of Sufism. Its basis was "fear of God and His wrath to come" with mystical element of love and adoration. According to the woman saint, Rabia al-Adawiyya (died 801 A.D.), the mainspring of mysticism is Love. She said: "Love of God hath absorbed me that neither love nor hate for other things remains in my heart."

Ulema-Sufi Clash

At first the leaders of mysticism were supposed to be the Ulema or orthodox religious teachers, but, by the end of 3rd century, they were replaced mostly by middle classes, specially from the mixed half-Persian and half-Arab population of Baghdad, who followed Sufism. Against the political revolutionary aims of Shia'ite propagandists, the Ulema protested vehemently. Their programme of reform included the awakening of a religious conscience of individuals, and the spiritual revival of social organisation of the Community. Their labours of Sufis in preaching and converting firstly, members of their own class or following, and, secondly, carrying on their mission work for Islam in other distant lands. For times and in all countries, these Sufi ascetics were the most active and powerful propagandists of Islam, and it was none but Hazrat Khwaja Muinuddin Chishti of Sanjar who introduced the Chishtia '*silsila*' (order) of Sufis in India and did such a wonderful service to the cause of Islam.

For the above reasons, the orthodox Ulema began to suspect the new social implications of the Sufi movement in Islam and a rift seemed to be widening between Sufism and orthodoxy. Serious attempts were made to silence the Sufis and, on failure, an example of punishment was set of one prominent Sufi, Mansur al-Hallaj, who was charged with heresy in having identified himself with God and was cruelly executed in the beginning of the 4th century. This punishment was not inflicted by any violent fanatics but by pious upholders of the ancient Faith like the 'Good Wazir' Ali-ibn-Isa. Repression, however, proved futile and the Sufi movement continued firmly, based as it was on both the open and 'secret' teachings of Quran and the moral standards of Islam. Despite the adverse views of the learned leaders, viz. the tendency towards the neglect of the ritual prescriptions and the outside influences clashing with the traditional outlook of Islam, the strength of Sufism lay in the satisfaction which it gave to the religious instincts of the people—instincts which were chilled or starved by the rigid and impersonal teachings of the orthodox Ulema but which found more relief in the directly personal and emotional approach of Sufism. It must be remembered that this popular character and appeal of Sufism arose out of the ranks of the people themselves, and appealed to the people whose main reading-matter was furnished by short lives of the 'saints' often replete with their miraculous deeds. It was the unceasing labours of the mystics, ascetics or Sufis that gave to Islam its widespread permanent hold upon the masses, and that played such a conspicuous part in spreading the Divine Message among new and fertile lands rather than the slow work of purely orthodox Ulema or their system of propagation.

During the 4th and 5th centuries, Sufism grew in strength in spite of the frowning Ulema. It was in this period that the '*zikr*' and '*Sama*', from their simple congregational recitation and meditation over the Quran, began to show more definite liturgical tendency, marked specially by the recitation of chants and litanies. But it was not this difference alone that marked off

Sufism from the orthodox services, as similar liturgical ceremonies were commonly performed in the mosques as well. The hostility of the theologians was, however, due partly to their fear that the Sufi '*zikr*' might replace the mosque as the centre of religious life. There was also a more deeper and selfish reason for the conflict, viz. the traditional exclusive claim of the theologians to the religious leadership by virtue of the possession of sciences of theology and law, and their position as the sole authoritative exponents of the Islamic doctrine—sciences which they had built up by infinite trouble and whose acquisition involved long and arduous study. They maintained that it was by their means that the substances of Faith had been preserved against both heretical 'innovations' in doctrine and the attempts of the secular arm to over-ride its privileges and obligations. Naturally the theologians were proud of their system and jealous for the maintenance of their authority. They held that it was by this method alone that they were able to protect Islam and promote its cause, and that any relaxation would open the way to heresy and corruption, both spiritual and material. But the Sufis rejected these claims bluntly and even derisively. According to them, there was only one way to 'knowledge' which lay through the direct and personal 'experience' called "*Marifat*" culminating in momentary union with or absorption into the Godhead, and not through the rational and second-hand knowledge or '*ilm*' of the scholastic type. They thought, theology, instead of assisting their process, actually hindered it. The conflict between the doctrinaire legist and the seeker or follower of the 'Inner Light', therefore, seemed irreconcilable.

Sufism triumphed

The outside influences and doctrines implied in Sufism in these formative centuries, were also suspected by the Ulema. Apart from the various orthodox rules and concepts of Islam, the exaltation which the holy Prophet Mohammed enjoyed also appeared to be eclipsing against the overwhelming veneration accorded to Sufi

sheikhs in their lifetime and their elevation to sainthood after death. Nothing could, therefore, be more intolerable and repugnant to the primitive ideas of Islam and the system of their maintenance by the *Ulema*. But in the teeth of Quran, Tradition, rationalism and orthodox theology, the worship of Sufi saints irresistibly crept into the Islamic fold, and eventually swept everything before it. As time went on, popular elements of Sufism established themselves more and more firmly in the Islamic fold. More and more religious-minded people also joined the ranks of Sufi mystics who sought not 'metaphysical knowledge' of religion but 'living experience' of God and, during the 5th century, there was a marked drift towards Sufism of some of the ablest thinkers of Islam. Ultimately, a principle of compromise between orthodoxy and Sufism was inevitably sought, with the result that a celebrated theologian al-Qushari (died 1072 A.D.) wrote a treatise urging the cause of the higher Sufism and the acceptance of the doctrine of ecstatic communion with God. The actual revolution is, however, linked with the name of Imam al-Ghizali (died 1111 A.D.) who stands high in his religious insight and intellectual ability, and who dived deep into mystic sciences and philosophies. He changed his convictions again and again in his long religious experiments and research. First, he revolted against the casuistry of the theologians and incessantly sought ultimate Reality through all the Muslim religious systems and philosophies of his time. After a prolonged bodily, mental and intellectual struggle, he finally fell from sheer philosophic agnosticism upon his 'personal experience' of God which he found only in the Sufi path. To his school of thought belonged such Sufi giants as Maulana Rum, the author of the celebrated "*Masnavi*" (one of the most authentic works on Sufism), Hazrat Junaid Baghdadi, Maulana Shibli, Maulana Fariduddin Attar, Khaqani, Shamsuddin Haafiz Shirazi (one of the greatest Persian poets in the East), Sheikh Sa'adi and others. Both Imam al-Ghizali and the stalwart al-Qushari forged a synthesis that ultimately accommodated the essential principles of Islam

between orthodoxy and Sufism which we thus tied to one and the other for ever, though their paths remained different.

Meritorious contribution

Sufism, in spite of its loftiness in religious ideals, has been less fastidious and more ready to accept alien practices and ideas provided they produced good results. Blended with Sufism the orthodox church was undoubtedly refreshed and strengthened and, in fact, acquired a more popular character and attraction in Islam. Large multitudes were won over to Islam. Sufism in Western Asia, North Africa, Central Asia, India and Indonesia. In the wake of Sufism, Shia'ism also suffered an eclipse and lost much of its original influence. On the whole, Sufism has made a meritorious and invaluable contribution to the promotion and prosperity of Islam in the world.

Doctrine of Sufism and its need

After the death of the Prophet, the overpowering influence of his religion and sacred traditions dominated the lives of his succeeding descendants and the Caliphs. During this early period of Islam, there was no necessity of a new cult like Sufism but, as time passed or revival of the Islamic influence was deemed necessary and it was taken up by Sufism with right earnest. The term 'Sufism' denoted nothing but a direct interpretation of cardinal principles of Islam and certain spiritual practices to be observed in this process. The originator Abu Ishaq Shami was the first who preached this cult which was in conformity with all the basic principles of Islam.

The process

According to Islamic conception, a Sufi is one who is fired with Divine love and who, as a true devotee of God, is constantly impatient to seek nearness to HIM. The quest of a spiritual centre round the exploration or probe of the mysteries of the Nature. He is wholeheartedly engrossed in seeking out the my 'truths' of the TRUTH, and concentrates on the hard task of reconciling his actions to

thoughts. This is an extremely difficult process. He has, first of all, to suppress or subdue his worldly desires inherent in the soul of man, called '*Nafs*', in order to attain purity and steadfastness in his character. After attaining this stage, he enters the second phase of building up his 'external' and 'internal' character through mental exercises as the result of which the knowledge of the 'hidden' mysteries of Nature or God is revealed unto him. To summarise the whole process of Sufism, the true path of a Sufi's salvation lies through the thorny wilderness of renunciation, self-mortification and annihilation of the '*Nafs*' by incessant devotion to God. Thus a Sufi aspirant has to undergo a rigid test in morals and, by acquiring a perfect knowledge of the Quran and Islamic theology as well as strict adherence to the Muslim law of jurisprudence called '*Fiqah*' and '*Hadith*' which deal with the moral, social, economic and political aspects of Muslim life, he reaches his goal ultimately.

Sufism Defined

To be more precise, according to Islamic terminology, Sufism implies "*Iqtida*" i.e. to adhere strictly to the laws of Shariat. Briefly, it means a highly pious and enlightened way of life which may be expressed in conformity with thought and action as explained below :—

- (a) "*Qulalan*" i.e. expression through '*Shariat*' or the Divine Law (ordained for the harmonious conduct of man in this world with promise of his salvation in the next.)
- (b) "*Failan*" or '*Tariqat*', i.e. expression through human activity and discipline under the said Divine Law or '*Shariat*' and
- (c) "*Haalan*" or '*Haqiqat*' i.e. the 'state' acquired by acting upon and passing through the (a) and (b) stages, as explained above, reaching the zenith of the spiritual perfection.

While the (a) and (b) stages can be analysed or expressed through the human faculties, the expression of (c) i.e. of '*Haalan*', '*Haqiqat*' or

'Reality', is beyond the scope of all human conception and is, therefore, inexpressible and indescribable because human intellect or faculties are restricted to a 'limit' and transcend no more. This is the highest and final stage of Sufism in which the aspirant is face to face with the 'Divine Light' and ultimately merges his identity with God Supreme. It is, therefore, a state the secrets of which have never been divulged to the humanity at large without spiritual development and the hard striving and probation which Sufism entails. A Persian couplet describes this 'state' as follows :—
 "Aan raa ke khabar shud khabarash baaz nayamad", i.e. nobody ever heard of them who dived deep into the secrets of God or the mysteries of Nature.

Regulations and Practice

There are certain regulations of Sufism which are called '*Adraak*' and '*Ehsaas*' in Sufi parlance. They are also known as '*Arkaan-e-Tasawwuf*' or '*Arkaan-e-Baatani*' i.e. the rules and discipline for the acquirement of the "hidden wisdom" or knowledge. They are divided into the following three categories :—

- (1) "Knowledge" i. e. the 'divine knowledge' attainable through the rigid discipline of '*Shariat*';
- (2) "*Amal*" i. e. action under the above discipline with unflinching faith and devotion, and
- (3) "*Haal*" i. e. the resulting reaction from '*Amal*' or the action.

A Sufi aspirant's first important step to act upon the above course is to seek a religious preceptor or '*murshid*' who should be a practical master of the said Divine Knowledge and its training experiences. His preliminary lessons start with :—

- (i) liturgical practices and exercises with unswerving devotion to certain Quranic verses which are pregnant with the Divine Knowledge in order to grasp their spiritual interpretation and values, and
- (ii) a rigid control over his appetitive soul called '*Nafs*' which starts with renunciation and self-mortification.

‘Ilm-e-Ludanni’

The most mysterious part of Sufism is the delicate subject of ‘*Ilm-e-Ludanni*’ or the Knowledge of *Haqiqat* or Reality which, as stated above, is beyond all human conception and intellect. It actually means that “hidden knowledge” which directly emanates from the Almighty God and none else. No human being has ever achieved it without His will and grace, and those who achieved it had to relinquish the world and its passing show. They are the God’s ‘chosen few’ and their only object of life is the duty to guide the humanity on the right path of ‘Truth and Love’ whenever it goes astray.

A perfect Sufi is in constant communion with God through ‘*Ilm-e-Ludanni*’ and has unlimited powers to prevail upon the whole creation of his beloved God’s universe. This ‘*Ilm-e-Ludanni*’ has the following 4 mediums of communication with God :—

- (1) “*Wahi*” i. e. a message which is communicated by God only to His beloved and recognised prophets from time to time.
- (2) “*Ilhaam*” i. e. a prophetic dream inspired by God in ‘divine personalities’ for the benefit of mankind.
- (3) “*Darja-e-Firasat*” i. e. the stage of the highly developed divine intelligence acquired by saints and seers.
- (4) “*Kashf*” i. e. the knowledge of the invisible things or secrets (both earthly and heavenly) which also lies dormant and hidden in certain verses of the Quran. This knowledge is interpreted by those Sufis only who reach the pinnacle of spiritualism through their lifelong devotion to God.

The net result of the abovementioned knowledge and the different aspects and stages of Sufism is summed up in the following 3 categories of belief so far as Islam and Sufism are concerned :—

- (1) “*Ilm-ul-Yaqeen*” i. e. the knowledge of human feelings and experiences *vis-a-vis* all visible creation and manifestations of God.
- (2) “*Haq-ul-Yaqeen*” i. e. belief in the

presence of God in all His creation : manifestations (including His invisible secrets) like a blind person who cannot see things but believes in their real existence through his faculties of ‘feeling’ & ‘hearing’.

- (3) “*Ain-ul-Yaqeen*” i. e. belief through “*Tajalliyaat-e-Rabbani*” or the all-permeating manifestations of God (both visible and invisible) through the spiritual reflections of a highly advanced & perfect Sufi.

Life of a Sufi

Thus the life of a Sufi is the “life of the spirit” regulated strictly in accordance with Islamic theology and traditions. To attain this his first lesson is unshakeable belief in the existence of God and unconditional surrender to His will. This entails a strenuous life attended by rigidity and self-denial. He has to undergo a course of training in regular prayers and meditation to attain the Divine Knowledge and realisation of Truth. This particular knowledge is passed on ‘in secret’ by one Sufi to another having the requisite qualifications i. e. one who does not think evil, does not see evil, does not hear evil and does not speak evil. Without this Divine Knowledge, one cannot fathom the ‘hidden mysteries’ of the Nature and those of the secret world. To sum up, the whole object of Sufism is to attain the highest spiritual perfection.

A Sufi will be distinguishable from others on account of his detachment from his parental home, children, wealth, power, position and comforts. His ignorance vanishes in the effulgence of ‘Divine Light’ of the Most High, the Lord of all the Universe. In such an ecstatic devotion there is neither pain nor sorrow for him as he is overwhelmingly dedicated to the will of the Almighty God. Thus a Sufi saint is the Spirit King, far above all temporal kings, disguised in the patched robes of a humble dervish.

Hazrat Khwaja Muinuddin Chishti (in whose peace of God be upon his soul) was one of the greatest Sufi saints the world has ever known. His spiritual influence and benedictions have been, and are still, a perpetual source of in-

ration, courage and guidance to the afflicted humanity, irrespective of caste, creed or religion.

Stages of Mysticism

According to the Islamic standard of judgment, the seeker after Truth, as stated above, has to pass through many stages before he can actually feel himself in communion with the Truth being the ultimate object. The elementary condition is to have an unshakeable faith and a firm resolve in doing or not doing a thing that is termed '*niyyat*' (intention) in Muslim theology which is followed by repentance and penitence. The next stage is called "*Mujaheda*" (probation or striving). When it reaches its zenith then the revelation process begins which is known as "*Mukashfa*" (the uplifting of the veil). At this stage, the attainments of the saint (or Sufi) are so exquisite that he merges his identity in the will of God, the Creator, and the reactions are visible and affect the code and conduct of human beings. The effort by which each stage is gained is called '*haal*' (state). It is a state of joy or desire and when the seeker is in this condition, he falls into '*wajd*' (ecstasy).

Sufi '*silsilas*'

It is a common knowledge that the Sufis are classified into four prominent '*silsilas*' (categories) or lines, viz. (1) Qadaria, (2) Chishtia (3) Suhrawardia and (4) Naqshbandia.

Hazrat Khwaja Muinuddin Chishti belonged to the second '*silsila*'. There is no fundamental difference between these *silsilas* except in matters of minor details. They are all within the framework of the Islamic law as laid down by the holy Quran and expounded by Hadith but the rituals applied for obtaining the communion or '*raza*' of God are different just like the modern Universities where students take different courses for obtaining a particular class of degree. The Chishtia '*silsila*' does not enjoin any different belief from that of the other Hanafi Sunni Mussalmans. Their belief is based upon the holy Quran. A study of the lives of Chishtia saints, including Hazrat Khwaja Muinuddin and his spiritual preceptor—Hazrat Khwaja Usman Harooni—reveals that they

preached and held purely Quranic beliefs. According to Shariat, every Chishti saint has to follow the Quranic laws strictly.

It must, however, be noted that the Sufi '*silsilas*' are not sects. They grew up because people went to Sheikhs or '*murshids*' (religious masters) for spiritual guidance and training who invested those of their disciples whom they regarded as spiritually fit to cater for the spiritual and moral needs of others. Traditions, no doubt, grew up differently in different '*silsilas*'. What is common between the various Sufi *silsilas* is the Sufistic outlook. The characteristic feature of a particular '*silsila*' is confined to a few spiritual practices, like '*awraad*' (verses from Quran), '*sama*' (audition), certain festivals, institutions like veneration of the shrines, the etiquette of visiting them and the devotion to certain leading personalities of the order. One special feature of the Chishtia order, which is particularly observable among the early Chishtia saints of India, is their love for all humanity. They sought to inculcate among their followers an attitude of broad sympathy for the common man irrespective of caste, creed or nationality. They stressed more on humanitarian obligations of Muslims than on any other point. And that is why Khwaja Muinuddin Chishti attracted lakhs of people to the vast circle of his devotees in India.

Views of a scholar

A scholar, who is reported to have made a special study of Sufism and presented a thesis on the "*Chishti and Suhrawardi movements in medieval India upto the middle of the 16th century*" for the Degree of Doctor of Philosophy at Oxford, was examined by the special committee appointed by the Government of India in 1949 to enquire into the affairs of the Dargah of Khwaja Saheb (Ajmer). This thesis is said to have been accepted by the University at Oxford in June 1948, but it is not yet known whether it has since been published or not?

According to this scholar, the Chishtia *silsila* is really a branch of the Sufi movement and, except for some specific spiritual practices like '*Sama*' (audition) or '*Auraad*' (certain

Quranic verses), the order has all the beliefs in common with the orthodox Islam. This implies belief in the fact that spiritual salvation of an individual is possible only under the strict guidance of a preceptor (the '*pir*' or the '*murshid*') and the object for which an individual strives is not merely a desire to reach heaven after death, but to achieve nearness to God. Hazrat Khwaja Muinuddin Chishti regarded Divine Law as the moving principle of human existence. He summed up the other features of Sufi belief as follows:—

- (a) "Gnosis and apprehension of divine reality through spiritual and subjective means, suppression of '*Nafs*' (i.e. the lower self) and the attributes of "*Bashariat*" (creaturehood) involving an attitude of other-worldliness and penitence.
- (b) "The idea of '*Piri-muridi*' (master and disciple) and absolute devotion to the '*Pir*' (master) as the necessary precondition of salvation.
- (c) "Belief in the supernatural powers of the mystics, (*Kashf-o-Karamaat*) i.e. miracles, the eternal living of the dead saints and the veneration of their shrines."

Sufism really denotes the attitude of mind, that is to say, a Sufi, while accepting all that orthodox Islam has to offer, finds lacking in it an emotive principle. He is repelled by the idea of a straightforward religion containing primarily a command to do certain things and abstain from others. The Sufis having imbibed many traditions of Christian asceticism, Arab piety and oriental esoteric cults, and having been influenced by the traditions of the Shiates, Iranians, Greeks and Indians, have developed certain tendencies both in the matter of belief as well as organisation. At first there was a great divergence between orthodox Islam and Mysticism, as already mentioned, but as a result of the efforts of Al-Hujwari (died 1076 circa), Al-Qushari (died 1072), Al-Ghizali (died 1111), Hazrat Abdul Qadir Gilani (died 1166) and Sheikh Shahabuddin Suhrawardi (died 1234), a workable synthesis had been found between Sufism and orthodoxy. A distinctive Sufi

theology was evolved which had developed its own terminology characteristic of practices and institutions which the Sufis in India fully accepted. The Sufis of India, particularly of *ba shara* (Islamic orthodoxy) orders like the Chishtis or Suhrawardis, did not make any ideological or doctrinal contributions.

In the writings or statements of the Chishti saints we cannot find a coherent system of thought. Sometimes there are obvious contradictions between various aspects of their belief. But generally these contradictions did not disturb the Sufis and even less their disciples. They shared the general distrust of human reason and rejected logic as a method of getting at the Truth.

Shariat and Tariqat

The basis of the teachings of the early Sufis was a clear distinction between the real and the apparent, between the external and the internal, between the formal and the spiritual. The codes of beliefs and behaviour prescribed in the two were the *Shariat* which they called 'external science' and the *Tariqat* (the path or way) or the 'internal' or "spiritual science". The starting point of the spiritual progress, they argued, was the *Shariat* but their distinctive contribution to the religious life of the Muslims was the emphasis which they laid on *Tariqat*. They bypassed the abstract and colourless scholastic discussions of faith and ritual, and supplemented the inspiring orthodox attitude of commands and prohibitions with an "emotive principle and a living religious experience." In orthodox Islam, these features had become subordinated. By emphasising them, the Sufis sought to restore the religious balance and brought Islam into greater harmony with the prevailing Indian traditions.

Ma'arifat

The Sufis emphasised that ultimate Reality could be grasped only intuitively (*Ma'arifat* or gnosis). It was veiled from the human eye and intellect, and constituted a mystery which could be apprehended by none but the advanced spirits. Although they described in vivid details

how *Ma'arifat* could be achieved, they never concerned themselves with the nature of the Reality. There are clear traces of immanentist belief, of pantheism and of monism, although in general they believed in a transcendental omnipotent God as the Creator of the universe.

The intuitive or esoteric experience or Reality implied that parallel to the orthodoxy or "external" theology, there was also an "internal" or spiritual interpretation of the holy Quran and of the actions prescribed by the Law. This spiritual interpretation was necessarily subjective, intuitive and esoteric. But this is a very delicate point to be discussed by a layman. Only the advanced Sufis or Saints, who are now rare, can interpret them satisfactorily in the light of their own practical experience. No one in the present scientific civilisation can either understand or convince easily the average man on these delicate points.

Divine Love

The next important feature of Sufi belief was divine love. From the time of Rabia Al-Adawiya (died 801 A.D.), it had become the mainstream of Sufism, while in India it had become the dominant feature of the popular *Bhakti* movement. Love, they said, was both the cause as well as the effect of gnosis—a person was likely to achieve gnosis as a result of divine blessing only when he had a devotion for God, while a person who had achieved gnosis could not help being overwhelmed and overpowered by cosmic emotion (*jazba*) and divine love. Love, according to them, was emotive force of life—in fact *raison d'être*. This powerful emotion dominated every thought or sentiment, contemplative life, theology, ritual, thought of heaven and hell and all else. "The heart of a mystic is a blazing furnace of love which burns and destroys everything that comes into it because no fire is stronger than the fire of love" says Khwaja Muinuddin Chishti, (*Dalil-ul-Arifin*, page 37). Love implied an illuminative life, a state of continued communion with Reality (*haal*). The object of life was indifferently described as apocalyptic vision (sometimes used in spiritual sense, at others in a physical sense), nearness to

God, annihilation (*fana*), everlasting life in God (*baqa*) and ultimately absorption or union (*visaal*). It was only on the achievement of union that human soul could find repose and tranquillity (*itminan*). Khwaja Muinuddin Chishti (may peace of God be on him) is reported to have summed up this point as follows:—

"Have you noticed how a murmuring stream of water bewails until it achieves tranquillity by falling into the sea. Thus when the lover finds the beloved he no longer wails." (*Dalil-ul-Arifin*, p. 43).

The natural outcome of such an outlook was a religion of ecstatic fervour and intoxication (*Sukr*). Such an attitude of mind could best be produced by and then find satisfaction in liturgical practices (*Azkaar-zikr-e-khafi*, *zikr-e-jali*), spiritual concerts or audition (*sama*), and other forms of auto-hypnosis. Because of the efforts of Khwaja Qutubuddin Bakhtiyar Kaki, Sufi Hameeduddin Nagauri and Sheikh Nizamuddin Auliya of Delhi, '*sama*' became a cardinal feature of the Chishti *silsila* and brought it in occasional conflicts with the orthodox Ulama. It should however be borne in mind that not all Chishti saints share this devotion for '*sama*', e.g. Sheikh Nasiruddin Chiragh of Delhi avoided it and Sheikh Hissamuddin Muttaqi objected to it.

The mystic belief in gnosis and love is usually accompanied by characteristic ethics. The Sufis had fully followed and systematised certain ethical concepts before Islam came to India. The Indian Sufism merely reiterated these beliefs although there was difference in the degree of emphasis. The basis of the Sufi attitude is that the *Veil* which hides *Reality* from mankind is that of *Bashariyat*, (creaturehood). The nature of man consists of sensual, intellectual and spiritual features. Intellect, according to them, performed a restricted function. The central pivot of spiritual life was the *Qalb* (heart) or the *Rooh* (soul). They were regarded as ethereal in nature and hence capable of communion with God. This function, however, could never be performed until the heart was purified of the dirt of sensual or lower self called in Sufi terminology the *nafs* (appeti-

tive soul). The struggle against '*nafs*' regarded as wholly evil, therefore, became one of the main concerns of the Sufis. This implied an outlook of renunciation, penitence, asceticism, poverty, self-mortification and quietism—in short, other-worldliness. This other-worldliness was never interpreted strictly and the Chishti product recommended more an outlook of another-worldliness than actually going away from society.

Let us now see what Syed Ameer Ali says about Sufism in his worthy work "*The Spirit of Islam*". He says: "The idea among the nobler minds in the world of Islam, that there is a deeper and more inward sense in the words of the Quran, arose not from the wish to escape from the rigour of 'texts and dogmas', but from a profound conviction that those words mean more, not less, than the popular expounders supposed them to convey. This conviction, combined with a deep feeling of Divine pervasion, a feeling originating from and in perfect accordance with the teachings of the Quran and the instructions of the Prophet, led to the development among the Muslims of that contemplative or idealistic philosophy which has received the name of Sufism, and the appeal of which, among the Mohammedans, was probably assisted by the prevalence of Neo-Platonic ideas. Imam-al-Ghizzali in the East and Ibn Tufail in the West were the two great representatives of mysticism among the Muslims."

Sufism in India

From Iraq and Persia, Sufism penetrated into India with Hazrat Khwaja Muinuddin Chishti where it found a very congenial soil to prosper after some stubborn opposition. With its advent, a large number of Sufi saints sprang up all over the land, doing invaluable service by their solacing influence to the afflicted humanity irrespective of caste or creed. It was this indiscriminating service to the cause of the suffering humanity and peace that won the hearts of the people of India and made the Sufis highly popular among all classes of people from a peasant to the prince. Not only this but, even

after their death, they are still held in high reverence—a thing which is unknown in other countries. This unflinching devotion is of course not without any reason; there must be "something" very real and serious to commend it? The following chapters of this book will provide a complete answer to this interrogation.

Attendance at Shrines

When these Sufi saints left this world, their devotees put up impressive buildings over their tombs (*mazaars*) most of which are attractive monuments of architectural beauty and subdued oriental splendour where Muslims, Hindus, Parsis and Sikhs, their beneficiaries, pay loving homage to their immortal glory all the year round, and receive all sorts of benedictions even to this day. On the occasions of their death anniversaries, which are called *Urs*, the gatherings in many cases run from thousands to lakhs, according to the popularity of the saint. Religious ceremonies are performed on these occasions and the poor and the needy are fed liberally. Of the numerous Sufi saints of India, Hazrat Khwaja Muinuddin Chishti of Ajmer, (the founder of Sufism in this country), Hazrat Khwaja Qutubuddin Bakhtiyar Kaki of Delhi, Hazrat Nizamuddin Aulia of Delhi, Hazrat Nasiruddin Chirag of Delhi, Hazrat Makhdoom Allauddin Saabir of Kalyar and Hazrat Baba Fariduddin Ganj Shakar of Pak Patan are the most celebrated. But each Indian province from North to South and East to West has one or more monumental shrines of its own Sufi saints whose benedictions have left an impressive mark upon the people of those parts and whose blessings they still enjoy year after year.

Sufism in 12th & 13th century

While Imam Ghizzali (died 1111) and Abul Qasim Al-Qushari (died 1072) laid the basic foundation of Sufism, as stated above, it was Ghos-ul-Azam Mahboob Subhani Hazrat Sheikh Abdul Qadar Gilani (died 1166) who helped to give it a real practical shape by instituting the famous "*Qadaria*" *silsila* of Sufis in Baghdad in the 12th Christian century which did wonders in raising the cult of Sufism to

a glorious pitch in the succeeding generations. Sufism under Hazrat Gilani's spiritual and moral spell, created a marvellous revolution which brought the whole of Afghanistan and its adjoining districts in Islamic fold in a very short time. This was one of the greatest miracles of Sufism in the history of Islam at a very crucial period. The number of converts after Hazrat Gilani's every preaching meeting often exceeded 70,000 necessitating the employment of as many as 400 writers for the registration of these converts. Other Sufi saints of this century were Sheikh Najeebuddin Abdul Qahir Suhrawardy, Sheikh Akbar Mohiuddin Ibn Arabi (1156-1240) and Hazrat Sheikh Shahabuddin Suhrawardy (1144-1234), the last named being the founder of another famous "Suhrawardia" *silsila* which Sheikh Sa'adi embraced in his later years of life. Their services to the cause of Islam proved exceedingly invaluable and their innumerable writings and speeches helped to rejuvenate the waning spirit of Islam, serving the cause of Sufism itself as a guiding star for all future generations.

They despised wealth

One of the cardinal principles of the followers of Sufism is the hate of all wealth, pomp and show. All great Sufis have always, therefore, refused to accept any money or presents from any quarters whatever, and they never went to the glittering courts of any monarch which made them bold, selfless and independent of all secularism, thus distinguishing them from the class of the Ulema who so often succumbed to these temptations. On the contrary, if any ruler or rich person sought an interview with them, they either refused it flatly or gave them illuminating sermons, bluntly reminding them of their misdeeds and instructing them to realise and follow their duties and responsibilities to the cause of Islam and the holy Prophet's *Shari'at*. Once Khalifa Abu Muzaffar Yusuf of Baghdad approached Hazrat Gilani for a blissful advice with a present of 10 bags of gold mohurs. This great Sufi saint contemptuously refused to accept the money but, when the Khalifa insisted upon its acceptance, he picked

up two of the bags, one in each hand, and squeezed them. And lo, as he did so, human blood flowed out of them! The great saint said: "Abu Muzaffar, don't you feel shame in offering me this blood of the poor people?" The Khalifa was dumbfounded and went away in a shameful disgust.

During the 13th century A.D., Sufism had gained greater popularity among the masses as the result of the persistent efforts of the abovenamed Sufi saints. Under the rule of the Ommayyads and the Abbassides, secularism had usurped the real spirit of Islam and had assumed a monstrous form. In fact, it had torn the whole economic, political and social fabric of Islam to pieces, resulting in the ultimate downfall of their power itself. Baghdad, once a flourishing capital, was in the grip of debasing frivolities and revelry. Unbalanced secularism had caused unprecedented pillage, arson, murder and all-round destruction at the hands of Mongols and Tartars. Although this condition was generally attributed to the intruders' invasions but, as a matter of fact, it was primarily due to the deterioration of the spiritual and moral character of the Muslims from top to bottom.

Wonderful resurrection

In a way, this precipitating downfall however served as a very useful lesson in reviving the dead spirit of Islam with greater courage and vigour. It infused quite a new type of spirit through Sufism which stepped in boldly to play a most distinguished role in the revival of Islam. Leading Sufis of the day took up the reconstruction work in their hands, founded their respective '*silsilas*' and organised a network of their *Khanqahs* (monasteries) both at home and abroad to preach the new cult of Sufism to the afflicted humanity who badly needed a soothing balm for their bleeding wounds. Sufism thus reassured the lost faith in Islam and the collective life of Muslims; instead of individual, greedy and selfish, rebuilding their character once again on the basis of the sublime teachings of Quran and Hadith. It was this great miracle of Sufism that saved Islam at a very critical period of its history. The very

Mongolians who had mercilessly crushed Muslim culture and religion soon embraced Islam under the dominating influence of Sufism. They not only resuscitated it but also helped to lead it to the pinnacle of glory in Islam's later history. The very Mongol who had murdered the famous Sufi poet Maulana Fariduddin Attar, embraced Islam and became the *Mujawar* (attendant) of this great Sufi poet's shrine. The famous mosque of Al-Qasr of Baghdad which was pulled down by the order of Halaku Khan, was repaired afterwards by his own order. In short, organised Sufism under the guidance of its early giants once more revived the true spirit of Islam by leaps and bounds both at home and abroad. This has been one of the most glorious chapters in the history of Islam.

Sufism is a vast subject

As a matter of fact, Sufism is a very vast and most intricate subject of Islam. Although we have tried to give a passing glimpse of this mysterious cult in this chapter, but it is impossible to do full justice in this limited space to its doctrine, miraculous history, fascinating influence and the glorious part which Sufism has played, from time to time, in rescuing Islam from the fierce clutches of secularism and materialism. There are as many books on Sufism as there are leading Sufis in the history of Islam, each one of whom has recorded his own wisdom, peculiar experiences

and teachings in a voluminous literature which is mostly in Arabic and Persian with only a limited translation in Urdu but probably in no other language of the world. The story of the life and mission of Hazrat Khwaja Muinuddin Chishti, with which we are mainly concerned in this book, represents but only one illuminating chapter from that vast literature on Sufism and its illustrious history.

Training in Sufism

When a person decided to become a mystic or Sufi, he was expected to go to a Sheikh or *Murshid* (master) and spend with him as much time as was deemed necessary by the Sheikh for his spiritual development. During this period of apprenticeship which, in most cases, lasted a lifetime, the Sheikh used to instruct the disciple to perform mortifications (*Mujahedas*) so as to gain control over his appetitive soul, i.e. '*Nafs*'. This was done by performing the meanest of offices or service like hewing of wood, drawing of water from the wells and so many other menial services in the *Khanqah* (the monastery or chapel). Even Hazrat Khwaja Muinuddin Chishti himself had to pass through this hard and rigorous course of probation when he was under training for a period of 20 years with his *Pir-o-Murshid* (master) Hazrat Khwaja Usman Harooni. Every Sufi saint had to perform these hard services for his '*Pir*' before achieving the robe of Khilafat (succession).

A *Khanqah*, or monastery, where Sufi dervishes generally lived in seclusion, devoted to their constant *Mujahedas* and prayers, away from the population. Here they also imparted education and training to their *Mureeds* or disciples. A network of such *Khanqahs* was established in various countries, including India, under the command of such great Sufi saints as Mahboob Subhani Ghous-ul-Azam Hazrat Mohiuddin Gilani of Baghdad.



Khwaja Muinuddin's Genealogy and Childhood

Hazrat Khwaja Muinuddin Chishti was one of the descendants of the illustrious family of Hazrat Ali, the son-in-law and cousin of the Holy Prophet Mohammed (may peace of God be on him). His father Syed Ghiyasuddin Hasan was a very pious personality and a well-to-do and influential gentleman. His mother, Syeda Bibi Ummul-wara alias Bibi Mah-e-Noor, was the daughter of Syed Daud. While Khwaja Muinuddin's paternal genealogy is traced from Hazrat Imam Husain, the younger son of Hazrat Ali Karam-Allah Wajahu, his maternal genealogy is traced from Hazrat Imam Hasan, the elder son of Hazrat Ali. Below are given both of these genealogies:—

Paternal Genealogy

Khwaja Muinuddin Hasan Chishti son of Khwaja Syed Ghiyasuddin Hasan son of Syed Ahmed Hasan Sanjari son of Syed Husain

Ahmed son of Hazrat Najmuddin Tahir son of Syed Khwaja Abdul Aziz Husain son of Syed Imam Mohammed Mehdi son of Syed Imam Hasan Askari son of Imam Ali Naqi son of Syed Imam Mohammed Taqi son of Imam Ali Musi Raza son of Imam Musi Kazim Raza son of Imam Mohammed Jafar Sadiq son of Imam Mohammed Baqar son of Hazrat Syed Imam Zain-ul Abideen son of Syed-us-Shohada Syed Imam Husain son of Amir-ul-Momineen Hazrat Ali son-in-law of the Holy Prophet Mohammed. (References—*Hidayat-ul-Moin*, *Safinat-ul-Aulia* by Prince Dara Shikoh, *Ashjar-ul-Jamal*, *Waqe-e-Shah Moinuddin Chishti* by Babulal and *Ata-e-Rasool*).

Maternal genealogy

Syeda Bibi Mah-e-Noor daughter of Syed Daud son of Hazrat Abdulla son of Syed Zahid son of Syed Mooris son of Syed Daud I son

f Syedna Moosa son of Syedna Abdulla
lahaz son of Syedna Hasan Musa son of
yedna Hazrat Imam Hasan son of Syedna
lazrat Ali Karam-Allah Wajahu. (*Masalik-us-*
'alikin, p. 271).

Childhood

According to historians, Khwaja Muinuddin
hishti, even during his childhood, gave early
promise of his rare piety and sacrifice for others.
Whenever any woman with a baby came to see
his mother, and if the baby cried for feeding,

“the infant saint of the future” used to make a sign
to his mother to feed the crying baby from her
own breast. When his mother did this, the
spectacle pleased the ‘little’ Muinuddin very
much. At the age of 3 or 4 he used to share
his own food with his playmates. Once he was
going to Idgah for the Idd prayers in rich
clothes. On the way he saw a blind boy in rags.
He pitied the boy so much that he at once gave
him some of his own clothes and led him to
Idgah with all due affection.

PART I

Renouncement, Education and Initiation of Khwaja Muinuddin

C. 124—(XVI). *"In all ages wicked men tried to plot against God's Way, but they never succeeded, were covered with shame in ways unexpected. The righteous see God in God's Word, and their goal is the Good. Great teachers were sent to all nations to warn against Evil and guide to the Right. The penalty for Evil comes in many unexpected ways, for Evil is against Nature. And all Nature proclaims God's Glory and humbly serves Him, the Lord Supreme". (Commentary on the Holy Quran by Abdulla Yusuf Ali.)*

As already mentioned in Chapter 3, Khwaja Muinuddin used to ponder, for hours together, over the ugly scenes of the ghastly massacre in Khorasan which he had been witnessing with great pain for several years ever since his younger days. With these tragic impressions, his interest in worldly life and pleasures was diminishing fast. Inwardly he was very much worried and longed to be away from such a mad world if he could manage to see a way out.

Renouncement

One day (in 551 A.H.), he came across a *Majzoob* (a divine person constantly engrossed in communion with God) in the person of one Sheikh Ibrahim Qandozi who happened to come to his orchard. The young Khwaja Muinuddin was watering the plants at that time. Immediately he saw the dervish, he welcomed him enthu-

siastically and, after kissing his hands reverently, made him sit down under a shady tree. He then brought a bunch of fresh grapes and requested the holy man to eat it. The request was complied with. The divine seemed to admire the manners and this gesture of the young Khwaja's hospitality and at once perceived, by his intuitive powers, that his host was inwardly worried and upset, had a spark of divine love in his heart and was an ardent seeker after Truth. Overwhelmed by the pleasure of this understanding, the dervish brought out a bit of '*khul*' (the substance left after the oil was extracted from the sesame seed or Til; some historians say it was a piece of bread) from his wallet and, after chewing it, put it in the mouth of Khwaja Muinuddin. No sooner had he eaten it, than the veil of all worldly imagination was lifted from his mind and he found himself in quite a strange world radiating with 'divine

manifestation'. When Khwaja Muinuddin recovered from this extraordinary experience, he found that Sheikh Ibrahim Qandozi had gone. (*Siyar-ul-Arifin*, p. 5).

It is not a fable

This strange spiritual experience, which laid the foundation of Khwaja Muinuddin's divine career, would look like a queer fable from the *Arabian Nights* to the present world engrossed in materialism. But it is neither a fable nor a dream because such miracles have happened with the spiritualists or Sufi dervishes or *Rishis* and *Munis* of the highest order in the East. And they do happen even today if one is lucky enough to come across any 'real' divine (who prefers to live in perpetual obscurity away from all worldly gaze to avoid interruption in his devotional career). Such miracles are amply supported by the old religious books or Scriptures of nearly all the leading and recognised religions of the world all of which are based on spiritualism. The people of this 20th century, in which materialism overwhelmingly dominates spiritualism, may ridicule and refuse to believe in such superhuman feats and may naturally demand some substantial logical or scientific proofs to support them. But such doubts can be easily dispelled by a minute study of their own respective religious Scriptures. The philosophies of Islamic Sufism and the ancient Yogic and Vedantic sciences of Hindu civilisation also help us to believe in such miracles unquestionably. In this hidden science of spiritual communion or 'oneness' with God, all logical arguments are deliberately rejected because logic and Sufism do not go hand-in-hand as fully described in Chapter 4. Sufism, which was the creed of Khwaja Muinuddin and numerous other great Sufis and saints of the East, is neither taught in our modern Universities nor can it be analysed in our scientific laboratories. It is a knowledge from God that comes to His "beloved" devotees only.

Departure for Bokhara

The immediate inspiration of the above-mentioned miraculous experience with Sheikh

Ibrahim Qandozi was that Khwaja Muinuddin renounced the world. He lost no time in selling away his orchard and the windmill along with all his other worldly belongings and distributed every pie of the sale proceeds among the poor and the needy. He then cut off all his ties with his dear and near ones, bade them a last goodbye and left Neshapur for Bokhara, which was the seat of learning in those days, in search of religious knowledge and moral education. (*Siyar-ul-Arifin*, p. 3).

A handsome youth, who had renounced the world in his early 'teens', was seen walking, all alone, on the Neshapur-Bokhara highway amidst jungle and animal life, without a friend without a penny in his pocket and without any present or future hope of provision for his livelihood, resolutely determined to seek the Truth. The ever growing discontentment of his earlier years, in spite of all his rich traditions and material possessions, had suddenly changed into a perfect contentment immediately after a divine vision received through the help of a great '*Majzoob*'. He seemed to be very happy with his apparently gloomy lot. At this stage however, he did not know that one day he would be one of the greatest holy saints and '*Mujaheds*' of his day in the history of Islam who would turn the tables of the evil world, who would apply the balm of solace and salvation to the wounds of the afflicted humanity and who would cause downfall of the pride and arrogance of the mightiest monarchs of his time to redeem the sufferings of the oppressed? This youthful traveller in a friendless world was none but Khwaja Muinuddin, playing in the hands of Destiny for an exceedingly grand mission and amazing career dedicated to the cause of peace and happiness of mankind.

This illustrious son of Islam and dutiful servant of the oppressed humanity, had decided to go to Bokhara for his education because the famous oriental universities of Baghdad and Neshapur had suffered damage due to the ravages of continuous wars and plunder, but Bokhara had still some of the best educational institutions and the learned '*Ulama*' of his time

Nothing is recorded by historians about

Khwaja Muinuddin's primary education but, due to his noble heritage, it is safe to presume that he must have received at least his early Quranic lessons at home. One historian reports that he had learnt Quran by heart at the age of 7.

While in Bokhara, Khwaja Muinuddin received his education in all the oriental sciences and literature from many learned 'Ulema' of the day, prominent of whom was Maulana Hissamuddin Bokhari from whom he received his '*jubba*' (cloak) and '*Dastaar-e-Fazilat*' (turban of learning)—the two highest academical diplomas or "robes of learning" of that time. (*Dalil-ul-Arifin*, p. 47).

At Samarqand

Having completed his education at Bokhara, Khwaja Muinuddin went to Samarqand which was also a great seat of learning in those days. There too he attended many leading institutions to perfect his knowledge in Theology, Philosophy and Grammar. The years of his education in Bokhara and Samarqand are reported to be between 1150 and 1160 A.D. or 552 and 561 A.H. (The author of "*Waqaa-e-Shah Moinuddin Chishti*", however, writes that he first went to Samarqand and afterwards to Bokhara.)

In quest of a spiritual preceptor

In any case, after equipping himself with all the best available education (moral and religious) which he could obtain, Khwaja Muinuddin now diverted his attention to the spiritual side of his training. He now needed a 'spiritual preceptor' and decided to leave Samarqand in quest of such a master, starting on a journey in the southern parts of the country towards Baghdad. On this journey, he came to the town of Harwan or Haroon where one of the greatest Sufi dervishes of his time, Hazrat Khwaja Usman Harooni, lived.—(Born 510 A.H., died 617 A.H. and buried at Mecca). This great saint had a resounding fame which attracted scores of persons from far and near for their spiritual enlightenment and religious and moral training under him.

At the feet of Murshid

One day Khwaja Muinuddin decided to present himself before this great saint. When he approached the saint, he kissed the ground with all due reverence and pleaded: "Sir, may I request you to enlist me as one of your humble and devoted '*mureeds*' (disciples)"? Hazrat Khwaja Usman at once perceived by his intuitive powers that Muinuddin was the fittest candidate to join the circle of his disciples and granted his request without hesitation.

Initiation

Let us see what Khwaja Muinuddin says, in his own words, about his spiritual initiation (which took place sometime in 561-562 A.H.) by Hazrat Khwaja Usman Harooni. Khwaja Muinuddin says:—

"I had the honour of appearing (before Hazrat Usman) when many other spiritual luminaries were also present. I bowed my head in solemn reverence. Hazrat Usman asked me to offer 2 '*rakaats*' of *Namaaz* (prayers). I did it. He then directed me to sit facing the *Kaaba* (Mecca). I did it. He then asked me to recite *Surah Baqar* (a Quranic verse). I did it. He told me to repeat *Darud Sharif* (praise and blessings for the holy prophet and his family) 21 times and to say '*Subhan Allah*' (God be praised) 60 times. I did it. After that he stood up, took my hand in his own and looked towards the heaven saying: "Let me present you to God". After that he cut off my hair with a scissors and then put a special Toorki cap (*Kolah Chahaar Tarki*) on my head and asked me to sit down. He then asked me to repeat '*Surah Ikhlās*' (a Quranic verse) one thousand times. I did it. He then said, "among our followers there is only one day and one night's *Mujaheda* (probation), hence go and do it today." Accordingly I spent one day and one night in prayers and re-appeared before him. He asked me to sit down and repeat '*Surah Ikhlās*' again one thousand times. I did so. "Look towards the heaven" he then asked me. When I raised my eyes towards

the heaven, he enquired "how far do you see"? I said, upto *Arsh-e-Moalla* (zenith). He then asked me "look below". I did so. He enquired again "how far do you see". I said, upto *Tahtus-Sara* (abyss). He then asked me to sit down and repeat '*Surah Ikhlas*' one thousand times and I did it. He then asked me "look towards the heaven". When I did so, he enquired "how far do you see now?" I said upto *Hijaab-e-Azmat* (dazzlement of God's glory). He then asked me "close your eyes". I did so, and, after a moment, he told me "open your eyes". I did so. Then he showed me his two fingers and enquired "what do you see through them"? I said, I see 18,000 *Aalam* (worlds). When he heard this, he said, "now your work is over". Then he looked towards a brick lying nearby and asked me to pick it up. When I did so, I found some '*deenars*' (gold coins) under it. He asked me to go and distribute them among the poor and the needy which I did. I was then instructed to remain with him for some time." (*Anis-ul-Arwah*).

NOTE :— Some writers differ about the place of this initiation. They say it took

place at Baghdad on Khwaja Muinuddin's return from India in 562 A.H. while a few others maintain that he had two initiations, one at Haroon and the other at Baghdad in the mosque of Khwaja Junaid. In the absence of any authentic record, we are however not concerned with this unnecessary controversy here. We are only concerned with the incidence of Khwaja Muinuddin's initiation by his Murshid, Khwaja Usman Harooni, which, as mentioned above, is supported by nearly all the reliable historians. So far as the incidence of initiation is concerned, its place of occurrence seems immaterial at this far distant date. The most important point is the authenticity of the initiation which is beyond all dispute and on which all historians are unanimously of one opinion. As for Khwaja Saheb's return from India, it is only a clever invention. After his arrival in Ajmer, in 1191 A.D. or 587 A.H., he never left India and remained in Ajmer till his death.

PART II

Khwaja Muinuddin's Travels with His 'Murshid'

After his initiation, Khwaja Muinuddin became very closely associated with his '*Murshid*' (master) and spent all his time in his attendance, keeping company on all his travels too. While on these journeys, he personally carried his master's bedding, drinking water and food. For 20 years together, he thus

remained in his master's constant company and, by innumerable practical lessons and experiences, became a perfect dervish in the true sense of the word.

Note :—*Farishta* records only 2 years' duration about this company but it is sharply contradicted by a majority of other

reliable historians who unanimously agree that Khwaja Muinuddin remained with his '*Pir-o-Murshid*' (Khwaja Usman Harooni) for 20 years after his initiation—a fact which reconciles with the dates of all the events of his life.

At Mecca and Medina

Khwaja Muinuddin says he was taken to *Kaaba* (Mecca) in 562 A.H. from Baghdad by his *Murshid*, Khwaja Usman, where the master prayed for his disciple's success and salvation. His prayer was answered by a '*Nida*' (voice) declaring: "O Usman, We have accepted Muinuddin as one of our beloved devotees". (Hazrat Sheikh Shahabuddin Suhrawardy says he was himself present in Mecca when Khwaja Muinuddin Chishti's attendance took place.) Khwaja Usman then took Khwaja Muinuddin to Medina and asked him to offer his homage and salutations at the shrine of the Holy Prophet Mohammed. In this connection, Khwaja Muinuddin says: "I did so, and heard a '*Nida*' in response, declaring: '*Wa-alaikum-us-Salaam Ya Qutbul Mashaiikh-e-bahr-o-bar*' (Peace be on you also, O spiritual leader of all the saints on earth)". Upon this Khwaja Usman informed his disciple that he had now reached the stage of perfection as a dervish. (*Anis-ul-Arwah*, p. 3).

STRANGE EXPERIENCES ON TRAVELS

Describing his extensive travels with his '*Pir-o-Murshid*', Khwaja Muinuddin says:—

"I was once travelling with Hazrat Khwaja Usman in Sewastan. One day we reached a '*SomAa*' (monastery) where Hazrat Sadrudin Ahmed Sewastani lived and remained deeply absorbed in the devotion of God. For several days I remained in his attendance. When anybody came to him, he used to get out something from '*gheb*' (invisible source) and present the same to the new-comer and requested him to pray for the dervish so that he may carry his unflinching faith in God and His holy prophet Mohammed to the grave. Whenever he heard of the torture that awaits

the sinful dead in their graves (according to Islamic belief), he used to shiver like a cane even at this horrible thought. He very often bitterly wept for days together and did this so loudly that even the onlookers could not resist their pitiful emotions. When I attended on him, he was in this state of mind. When he recovered, he told me: "My dear, I have to face the death. How can one whose enemy is *Malik-ul-Maut* (the angel of death) and who has to render the account of his worldly deeds on the Day-of-Judgment (*Qayamat*) laugh or be happily engaged in any worldly affairs?" He went on: "If you people ever knew even a tithe about the condition of those persons who were interred in their graves with scorpions and snakes torturing them, you would melt like salt." Hazrat Sadrudin added: "One day I was sitting with a god-fearing dervish in the graveyard of Basrah. By his intuition, the divine understood that the dead person buried in a nearby grave was being subjected to questions about his religious belief etc. (according to Islamic conviction) with horrible torture. On realising the horror of this torture, this dervish made a violent '*Nara*' (loud shriek) and the next moment he was dead. I have never seen a dervish more horrified at the thought of after-death questioning and torture of the sinful in their graves than this one." Hazrat Sadrudin further went on: "It is due to this thought of the horrible torture in grave that I am in seclusion for the past 30 years and you are the first person whom I have related this story. Therefore, my dear, it is better to spend our time in the devotion of God than in the company of worldly people, because so long as people spend their time in the company of worldly people, they are away from God. We must avoid such association and prepare ourselves for the next world." After this, he gave me two '*Khurmas*' (dry dates) and retired to his seclusion only to resume his wailing repentance." (*Dalil-ul-Arifin*, p. 16 & 17). Hazrat Khwaja Muinuddin continues:— "Once I, Hazrat Khwaja Usman Harooni, Shiekh Ahaduddin Kirmani and Janab Aarif

Revigiri were sitting in the company of some other dervishes in the mosque of Damascus. In the course of conversation, Janab Mohammed Aarif said : "On the day-of-judgment (*Qayamat*) the rich will have to furnish an account of their doings and conduct before God, but the dervishes will be exempted." One of the dervishes, however, hesitated to believe this and demanded an authority on such a divine '*firman*' from an authentic book. After a little contemplation, Janab Arif gave out "*Kashful-Mahjoob*" as the name of the book, but the dervish insisted to see the said book and the '*firman*' with his own eyes. Upon this, Janab Aarif prayed the Almighty God for help and, by His grace, the angel presented the particular book to him. When it was shown to the arguing dervish, he bowed down his head at the feet of Janab Aarif apologetically. Afterwards it was decided that each of the 4 dervishes present should show his '*Karamat*' (miracle). Hazrat Usman Harooni put his hand under his '*mussalla*' (prayer carpet) and brought out some pieces of gold and asked one of the company present to go and fetch some '*Halwa*' (a kind of sweet paste prepared with refined flour, butter and sugar) for all. Shiekh Ahaduddin Kirmani then touched the lead branch of a tree lying nearby which immediately came to life and became green and flourishing. Owing to great regard I had for my '*murshid*' I did nothing. Hazrat Usman then turned to me and said : "Muinuddin, you did nothing". Upon this, I took out 4 fresh breads from my wallet and handed them over to the dervishes who were feeling too hungry but did not express their desire before the company due to shame. Janab Aarif then said : "A dervish who had no such powers did not deserve to be called a dervish." (*Dalil-ul-Arifin*, p. 41-42 ; *Vaq-e-Shah Moinuddin Chishti* by Babu Lall, p. 9 & 10).

Hazrat Khwaja Muinuddin says: "Once I, Hazrat Usman and another dervish were on a journey when we reached the town of Awash where we met Shiekh Bahauddin Awashi. He was a great dervish and it was his custom that whosoever went to him at his *Khanqah* (secluded place of meditation), he was offered

something. He used to distribute clothes also which he received from '*gheb*' (invisible sources). When we left him, he gave me a precious parting advice. He said : 'O dervish, whatever you get, give it away in charity in the name of Allah and never hoard any wealth. Feed the humble and the poor people of God so that you may become one of His beloveds.' (*Dalil-ul-Arifin*, p. 4).

Hazrat Khwaja Muinuddin continues :—"Our next halt was at Badakshan where we met a venerable old dervish one of whose feet was amputated. He was at one time in the attendance of Hazrat Junaid Baghdadi. He was 100 years old and was wholly absorbed in the devotion of God. When I enquired about his amputated foot, he said : 'One day, overpowered by my '*nafs*' (appetitive desire) I put this foot out of the '*Som' Aa*' (monastery) when I heard a '*nida*' (voice)—'O devotee, have you forgotten your pledge with Me' ? I immediately felt ashamed and cut off my foot and threw it away because it had led me out of the '*Som' Aa*' and was the cause of breaking my pledge with God. I do not know how shall I be able to show my face and wipe off this disgrace before other dervishes on the Day-of-Judgment." (*Anis-ul-Arwah*, p. 3 and 4 ; *Vaq-e-Shah Moinuddin Chishti*, p. 10).

Conversion of Fire-worshippers

A wonderful miracle is reported by all historians about Hazrat Khwaja Usman Harooni when he was on one of his tours with Khwaja Muinuddin from Harwan to Baghdad. In the town of Ray, which was a big centre of fire-worshippers, they had a big fire temple wherein 20 wagon-loads of firewood were consumed daily to keep the fire alive for all the 24 hours. Hazrat Khwaja Usman stayed here under a shady tree. While he engaged himself in his evening prayers, he asked his attendant Fakhruddin to arrange for the fire and prepare some food to end the day's fast. Fakhruddin went to the fire-worshippers and begged for some burning coal in order to prepare his fire, but they refused and said : "This is our god, we cannot give any fire out of it." The attendant returned and reported the matter to his master.

Hazrat Khwaja Usman then himself went and found that an old man, whose name was Mukhtar, was sitting on a raised wooden platform with a 7-year old boy in his lap and many persons were busy in worshipping the fire around him. Hazrat Usman questioned him : "What is the use of worshipping fire which is but an insignificant creation of the Almighty God and which can be extinguished with a little water. Why don't you worship that real and true God, the Creator of this fire and of all the universe, so that you may derive benefit and have eternal salvation". The old man replied—"Fire, in our religion, is very sacred and it is, the source of our salvation ; we worship it so that it would not burn us on the Day-of-Reckoning.

HAZRAT USMAN—Very well. Since you have been worshipping it for ages, now put your hand in it. If it is a source of your salvation it should not burn you.

THE OLD MAN —But burning is the nature of the fire ; who can dare to put his hand in it and yet be safe from it ?

HAZRAT USMAN—It (fire) is under the command of the Almighty God, the Creator of the whole universe ; without His command it cannot burn even a hair.

Having said this, Hazrat Usman took the boy from the arms of the old man and reciting "*Bismillah-Ar-Rehman-ir-Rahim— Yaa Naaro kuni bar da-wassalaam-un-ala Ibrahim*" (In the name of Merciful and Compassionate God, O fire be thou cool and a means of safety for Abraham) (Quran), he suddenly disappeared in the burning fire. The fire-worshippers began to cry and wail. It was after some time that, by the grace of God, Hazrat Usman emerged out of the fire quite unscathed with the boy in his arms, hale and hearty. The fire could do them no harm. The old priest and his companions were surprisingly too happy to see the boy safe and sound, and enquired of him—"What did you see in the fire ?" The boy replied—"I was playing in a garden because of the blessings of this Sheikh."

All the fire-worshippers, after seeing this miracle, embraced Islam and became Hazrat

Khwaja Usman's devoted disciples. Mukhtar's name was changed into Abdulla and the boy's into Ibrahim after the Islamic fashion. Hazrat Usman stayed in Ray for 2½ years and imparted necessary Islamic teachings and lessons to the new converts. Instead of the fire temple, a magnificent mosque was erected in Ray which stands even to this day. (*Gulzar-e-Abrar*, p. 38. *Siyar-ul-Arifin*, p. 8 & 9, *Masalik-us-Salikin*, Part II, p. 266.)

Punctuality of Namaz

Khwaja Muinuddin Chishti says : "One day my *Murshid* Hazrat Usman said—"Tomorrow, when the day-of-judgment will come, all prophets, saints and Muslims will be interrogated by God Almighty about their responsibility to '*Namaz*' (prayers). Those who have discharged this duty punctually will be spared but those who have not, or who have been lethargic, will be hurled in '*Waile*' which is a well in hell and where the punishment is dreadful." (*Tafseer of Imam Zahid*). Khwaja Usman then himself explained the significance and meaning of the well named as '*Waile*'. He said *Waile* prayed the Almighty God to indicate the people for whom its torture was meant ? The answer came : 'This punishment is meant for those who do not offer their prayers at the fixed times punctually'." (*Aftaab-e-Ajmer*, p. 93 and 94).

Crossing of the Tigris

Khwaja Muinuddin Says : "Once I and my *Pir-o-Murshid* Hazrat Khwaja Usman were on a journey. When we reached the bank of the river Tigris, it was horribly overflowing under a furious storm. I was disturbed about crossing it. Hazrat Usman understood my apprehension and asked me to "close the eyes". I did so. When I opened my eyes after a little while, I found him and myself both on the other side of the river. I reverently enquired as to how it happened ? The great *Murshid* said—"We repeated '*Al-hamd Sharif*' (*Surah Fatiha from the Quran*) five times and crossed the river." (*Aftaab-e-Ajmer*, p. 94).

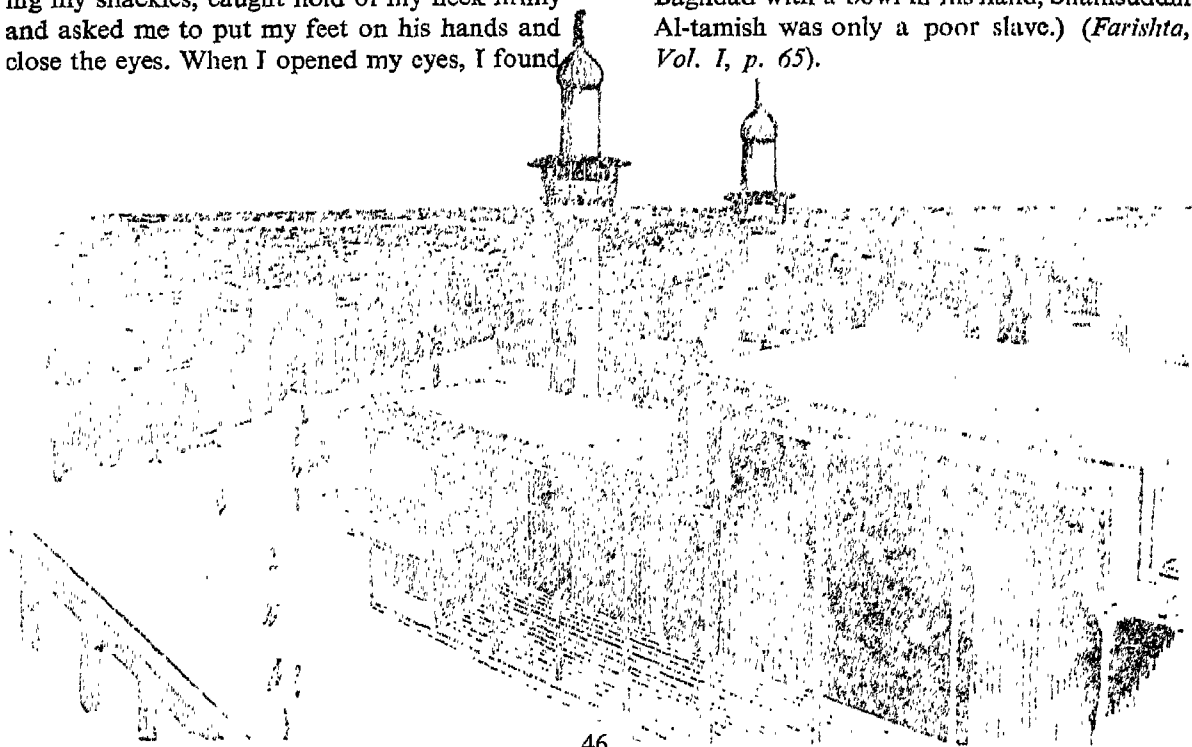
Khwaja Muinuddin says : "One day when I

was sitting in the company of my *Murshid* and some other dervishes, a very old man approached us helping himself with a staff and offered respectful salutations. Hazrat Usman got up and received him very affectionately. The old man wept and said : 'Sir, my son has been away from me for the past 30 years. I do not know his whereabouts. Due to the pain of separation, I am broken. I have come to request you to pray for his safe and early return'. On hearing this, Hazrat Usman went into *Muraqba* (spiritual contemplation) and after a little while asked us to 'recite *'Surah Ikhlas'*. We obeyed. He then told the old man : "You can go and when you meet your son, bring him to see me." The old man was still on his way home when a man informed him, "your son has come—congratulations." He reached home hastily and had a boundless pleasure in embracing his son who was already there. Immediately he took him to Hazrat Usman who enquired his whereabouts. The boy said : "I was confined with chains in a boat on high seas ; suddenly a dervish like you, no, it was you and you certainly, I am sure, approached me and breaking my shackles, caught hold of my neck firmly and asked me to put my feet on his hands and close the eyes. When I opened my eyes, I found

myself at the door of my house." Having said so much, the boy wanted to continue more when Hazrat Usman stopped him by a sign of his finger, asking him to keep quiet. The old man, on hearing this strange story, fell down at the feet of Hazrat Khwaja Usman to express his overwhelming gratitude." (*Aftaab-e-Ajmer, Part II, p. 96 & Waqa-e-Shah Moinuddin*).

The following statement, attributed to Khwaja Qutubuddin Bakhtiyar Kaki, is made by Baba Fariduddin Ganjshakar of Pak Patan :—

"One day Shiekh Muinuddin Chishti, Sheikh Ahaduddin Kirmani, Shiekh Shahabuddin Suhrawardi and I were sitting at a place in Baghdad. At that time Shamsuddin Al-tamish, who was then only 12 years old, passed in front of us with a bowl in his hand. When these spiritual luminaries saw him, Hazrat Khwaja Muinuddin told them :—"Until this boy would not become the king of Delhi, God would not take him away from the world." (True to the prediction, Shamsuddin Al-tamish became king of Delhi in 607 A.H. When he happened to pass in front of the above dervishes in Baghdad with a bowl in his hand, Shamsuddin Al-tamish was only a poor slave.) (*Farishta, Vol. I, p. 65*).



Khwaja Muinuddin's Succession as Khalifa—Good Wishes from Meera and Her Family—Arrival in Delhi

Khwaja Muinuddin Chishti (may peace of God be upon his soul), after 20 years' attendance on and travels with his spiritual preceptor or *Pir-o-Murshid*, Hazrat Khwaja Usman, was awarded the '*Khirqah-e-Khilafat*' (robes conferred on succession upon a *Khalifa*) in 582 A.H. or 1186 A.D. at Baghdad before parting with his '*Murshid*'. He thus became the recognised '*Khalifa*' (successor) of his spiritual master and received the '*Mustafawi Tabarrukaat*' (sacred relics coming down from the Holy Prophet) traditionally handed down by Sufi dervishes of the Chishtia '*silsila*' (order) to their successors from generation to generation. On this occasion, Khwaja Usman addressed his beloved successor as follows :—

"O Muinuddin, I have done all this work for your perfection. It is now absolutely necessary for you to act upto and carry on our traditions and your duties diligently.

A spiritual son is one who conscientiously follows the commandments of his '*Pir*' (master), includes them in his '*shajra*' (genealogy) and discharges his duties faithfully so that shame may not befall us on the Day-of-Judgment (*qayamat*). After this brief sermon, Hazrat Usman handed over his '*Asa-e-mubarik*' (sacred staff), '*Khirqah*' (sacred robe), wooden sandals and '*Musalla*' (the small carpet used for prayers by all Muslims) and said : "These *Tabarrukaat* (sacred relics) are mementos of our '*Piraan-e-Tariqat*' (holy spiritual leaders) and have come down to us from the Holy Prophet himself in succession, which we have now bestowed upon you. Keep them with you with the same reverence as we have kept them with us. They should be handed down as our mementos only to those who prove themselves strictly worthy of the same. You should perfect

yourself in renunciation, stay away from the common people and should never demand or expect anything from anybody". Then Hazrat Usman embraced Khwaja Muinuddin affectionately, kissed his forehead and said : "I entrust you to God." The Khwaja Saheb then departed with a heavy heart on his own travels. (*Anis-ul-Arwah*, p. 34 and *Masalik-us-Saalikin*, Part II, p. 275).

Hazrat Khwaja Muinuddin, having obtained the robes of Khilafat, started on a tour (582 A.H.) of his own now. During his journeys on the way, he used to stay in grave-yards, away from inhabitations and whenever news about his presence gained currency, he used to leave the place quietly. (*Siyar-ul-Arifin*, p. 7).

Meeting with Khwaja Qutubuddin

During this tour, when he visited the famous city of Asfahan, he met Sheikh Mohammed Asfahani. The 14-year old Qutubuddin Bakhtiyar Awashi (born 569 A.H.) was in search of a 'Murshid' (Master) in those days and was thinking of approaching Sheikh Mohammed in this matter but, in the meantime, he came across Hazrat Khwaja Muinuddin who read in him a very promising spiritual career and accepted him as a 'mureed'. Khwaja Qutubuddin accompanied him on his tour in 583 A.H. and, later on, was initiated as Khwaja Saheb's Khalifa in 586 A.H. as the result of the 'Basharat' (prophesy in dream) from the Holy Prophet of Islam at the early age of 17. Khwaja Qutubuddin was a born saint inasmuch as he had learnt half of the Holy Quran by God's grace while he was still in his mother's womb and used to recite it.

Visits to Mecca and Medina

During this tour (583-585 A.H.), Khwaja Muinuddin visited several other places including Mecca, performed *Haj* and offered incessant prayers for sometime there. One day, he heard a 'Nida' declaring : "O Muinuddin, We are pleased with you ; you may ask anything you like". The Khwaja Saheb replied : "O Almighty God, I only pray for the grace of your pardon to Muinuddin's 'silsila' of mureeds". The

'Nida' answered : "O Muinuddin, you are Our beloved devotee ; We shall pardon your 'mureeds' and also others who become so in your 'silsila' upto *Qayamat*" (the Day-of-Reckoning).

Prophetic direction to go to Ajmer

Khwaja Muinuddin then went to Medina. There also he remained in devotion for a long time. One night he had a 'Basharat' (prophetic dream) from the Holy Prophet who said : "O Muinuddin, you are the promoter of our religion. We give India under your charge where darkness prevails. Go to Ajmer. With your presence, the darkness shall disappear and Islam shall shine. Allah will help you." Khwaja Muinuddin was much pleased at this 'Basharat' but wondered about the geographical situation of Ajmer. In another spiritual communion with the Holy Prophet, he was however shown a map with the exact position of Ajmer with its surrounding hills and the fort. (*Masalik-us-Salikin*, Vol. I, p. 278 and "*Waqat-e-Shah Muinuddin Chishti*").

Resuming his journey, the Khwaja Saheb visited Khirqan and Sheikh Abul Hasan Khirqani and then Astrabad where he met Shiekh 'Naasiruddin Astrabadi. He then left for Herat where he stayed at the tomb of Hazrat Abdulla Ansari for some time.

Yadgar Mohammed's Conversion

When his reputation attracted large number of people in Herat, he moved on to Sabzawar in Afghanistan. The governor of this place, named Yadgar Mohammed, was a very cruel and haughty ruler. He was a *Baatani* and did not recognise or respect the first 3 Caliphs of Islam, neither had he any regard for Sufi dervishes and holy personalities. He owned a fine garden in the suburbs of the town. Hazrat Khwaja Saheb was tired, so he went into this garden for a little rest and, after having a bath in the 'hauz' (a small reservoir of water) engaged himself in the study of the Holy Quran. At this time news of the expected arrival of Yadgar Mohammed perturbed the attendant of Khwaja Saheb. Apprehending insult for

spass at the hands of the haughty governor, approached his master and informed : "Sir, the owner of this garden is coming ; I think, we should move out lest he may insult our honour for trespass in his garden". The Khwaja Saheb merely smiled and said : "If you are so much afraid, you may go and sit under that tree and watch the scene of Allah's orders." Immediately after this, Yadgar's servants appeared on the scene and started sweeping and carpeting of the place for their master's reception. Due to the extraordinary dignity and awe of Khwaja Saheb, they could not, however, dare to ask him to get out. In the meantime, Yadgar Mohammed arrived at the scene with his retinue. When he saw Khwaja Muinuddin there, he got wild and vehemently rebuked his servants questioning them : "Why did you allow this '*fakir*' here who did not turn him out of my garden ?" On hearing this, the Khwaja Saheb simply closed his eyes (from the Holy Quran which he was reading) towards Yadgar Mohammed and the next moment the proud and haughty governor shivered like a cane and fell down unconscious on the ground. His servants and retinue were thunder-struck by this incident and begged Khwaja Saheb to forgive their master for his impertinent behaviour. Upon this the Khwaja Saheb asked his attendant to bring some water from the '*hauz*' and sprinkle the same on Yadgar Mohammed's face. The next moment, he regained consciousness and fell down at the feet of the saint apologetically. The Khwaja Saheb then delivered a brief sermon of advice to him and his people who repented shamefully for their past sins and long convictions. He reminded Yadgar Mohammed that "it was highly contradictory and shameful to be a believer of the Holy prophet on the one hand and to disobey and flout his commands and the Islamic principles on the other." Yadgar Mohammed offered sacrifices in lieu of his '*tauba*' (repentance) and pledged strict abstinence for future. He wanted to give all his vast wealth to Khwaja Saheb, but it was contemptuously refused. He was, however, advised to distribute it among the

poor and the needy which he did promptly. He divorced his many wives, freed all his slaves and, renouncing the world, became one of the ardent devotees of Hazrat Khwaja Muinuddin Chishti. (*Tazkarat-ul-Auliya*).

Note :—It is reported by a few Urdu writers that this Yadgar Mohammed followed Khwaja Saheb and lived with him in Ajmer till his death, and was buried in the precincts of his Dargah at Ajmer. But, according to other historians, Yadgar Mohammed followed Khwaja Saheb only upto fort *Shaadman* (later on known as Fort Sandiman during the British period) which is 200 miles from Quetta (Baluchistan). They maintain that it was another *Sheikh Mohammed Yadgar* who lived with Khwaja Saheb as one of his devoted *Khadims* in Ajmer, and to whose progeny the present *Khuddam* known as '*Sheikhzadas*' are said to belong.

Staunch Philosopher becomes a Sufi

During one of his travels, Khwaja Muinuddin visited Balakh where he stayed in Sheikh Ahmed Khizarviya's *Khanqah* (monastery). In the suburbs, there lived a very learned and famous philosopher named Hakeem Ziauddin who enjoyed great reputation for his learning and knowledge of philosophy and logic. He never agreed with any doctrine or creed unless it was conclusively proved and supported by logic and reason, and he contended that "only lunatics could afford to waste their precious time and energies in pursuing the most illogical cult of Sufism which found no place either in common sense or '*Shariat*' (Muslim Law)". One day while Khwaja Saheb's attendant was roasting a '*kulung*' (crane or heron) for the supper after the day's hunt, and the saint himself was busy with his evening prayers, Hakeem Ziauddin happened to pass that way. Seeing a dervish, he stopped to have a casual chat with him out of mere curiosity and fun. The Khwaja Saheb, after his prayers, at once recognised this stranger to be the same Hakeem

who always used to ridicule Sufism and dervishes. In the meantime, the attendant served the roasted '*kulung*' before his master. The Khwaja Saheb invited the Hakeem hospitably to share one of its legs with him. No sooner had the philosopher eaten it, than he lost all his senses and became unconscious. He regained his senses only when Khwaja Saheb put a morsal from his own mouth into that of the Hakeem. Now the Hakeem had become an altogether different man and all his age-long supreme knowledge of philosophy and logic had vanished. His mind entirely changed, and by this strange experience he realised the doctrine and all the finer points of Sufism in a few minutes. Without any argument, he at once admitted that he was wrong about the cult of Sufism. He then threw away all his precious library of philosophical literature in a well and became one of the most ardent disciples of Hazrat Khwaja Muinuddin Chishti. Later on, he was known to be one of the most distinguished Sufis of his time. (*Nisaar-e-Khwaja*, p. 71-72).

In Ghazni

From Balakh, Khwaja Muinuddin is reported to have gone to Ghazni at a time when none could have dared to enter that city due to the terrible turmoil and disturbances that prevailed there consequent upon the fall of Sultan Mahmud's power and the rise of that of the Ghauris. The city was dangerously ablaze and life was unsafe on account of the general massacre, arson and loot. But Khwaja Muinuddin was too big to be afraid of such dangers. If he was afraid of anything on earth, he was afraid of the Almighty God alone. In Ghazni he met Hazrat Shamsul-Aarifin Sheikh Abdul Waahid and remained with him for some time. In the tone and temper of this horrible time in Ghazni, the Khwaja Saheb applied his healing balm of spiritualism to the wounds of the afflicted which was the supreme need of the hour.

ENTRY IN INDIA

It was in the year of grace, 587 A.H. or 1191 A.D. that Khwaja Muinuddin Chishti entered

India and proceeded to Delhi via Fort *Shaad-man*, Multan, Lahore and Samana (a town of the old Patiala State). At Lahore, he stayed for 40 days at the shrine of Hazrat Data Ganj Baksh, a great saint who had come to India before Khwaja Saheb and enjoyed considerable respect and popularity in the Punjab. While leaving Lahore, Hazrat Khwaja Muinuddin offered the following Persian couplet in appreciation of this great saint :—

“*Ganj bakhsh-e-faiz-e-Alam mazhar-e-nur-e-Khuda,
Naaqisaan raa pir-e-kamil kaamilaan
raa naakhuda.*”

(TRANSLATION: Data Ganj Baksh is a radiant ray of Divinity and a bestower of the treasure of divine knowledge for the salvation of mankind. To the unworthy, he is a supreme guide or '*nurshid*', but to the supreme guides or '*murshids*' themselves, he is a superlative guide like the captain of a ship.)

Warning of Raja Prithviraj's mother

It must be recalled here that the learned mother of Raja Prithviraj Chauhan, who ruled Ajmer and Delhi at that time, had warned her son 12 years ago by her astrological knowledge that a '*fakir*' would enter his kingdom from the North one day and destroy it if he would not be wise enough to respect him and compromise with him. The Raja had, therefore, deputed intelligent spies all over the North-western frontier to watch the 'expected' *fakir* with a view to foil his entry and finish him before he could do any mischief. When Khwaja Saheb reached Samana (a town of the old Patiala State), the spies were shrewd enough to recognise him and wanted to harm him by intrigue. They invited him to stay with them as their guest and accept their hospitality. But a '*Basharat*' from the Holy Prophet warned him not to trust them but to continue his journey onward to Ajmer. (*Munis-ul-Arwah* by Jehan Ara Begam, daughter of Emperor Shah Jahan).

Courageous Entry in Delhi

A great political event coincided with the journey of Hazrat Khwaja Saheb from Lahore to Delhi. On the decline of Sultan Mahmud's reign in Ghazni, Sultan Ghiyasuddin Ghauri and his brother Shahabuddin Ghauri had assum-

power and captured Lahore from the last hazni governor Khusro Shah. Before returning to his capital, Shahabuddin Ghauri was, however, challenged (after he had captured Bhatinda) by Raja Prithviraj Chauhan of Ajmer in the last battle of Trawri or Tarain (40 Kos from Delhi) in 587 A.H. or 1191 A.D. He escaped miraculously with his wounds by the help of a faithful Khilji slave who carried him safely on his horseback from the battle field. (*Ikbār Nama ; Tabqat-e-Naasari ; Ferozshah's history*)

The Khwaja Saheb on his journey to Delhi met some Khilji and Pathan sepoys—remnants of Shahabuddin Ghauri's defeated army—who warned the saint not to venture his entry into Delhi at such a dangerous time. But, as has always been proved, he was too big for such a warning and, despite all prevailing prejudice against Muslims in such an atmosphere, he continued his journey courageously towards Delhi.

Entry in Delhi

It can be easily surmised that the Khwaja Saheb's entry in Delhi, under such a prejudiced atmosphere, must have taxed his and his few followers' courage and perseverance to the utmost capacity, specially when they had nothing to protect themselves except their staunch faith in Allah. And indeed nothing could disturb or prevent him and his resolute mission even

when his appearance actually infuriated the inhabitants of Delhi. A citizens' deputation approached Khandey Rao, the cousin of Raja Prithviraj and governor of Delhi under his regime, and easily obtained his orders for the immediate expulsion of Khwaja Saheb and his few companions from Delhi. But whosoever went to execute the order, he was so irresistibly over-powered and subdued by the great saint's magnetic personality and affectionate demeanour that he was, on the contrary, obliged to listen to Khwaja Saheb's sermon and embrace Islam instead of evicting him from the city. This was the great saint's first miracle on the soil of India which killed all prejudice against his religion surprisingly and converted the same into a deep affection and reverence for him. As this news went round the city, people began to flock round him in ever increasing numbers and embraced Islam unhesitatingly. When sufficient seed of Islamic faith was thus scattered in the soil of Delhi, the Khwaja Saheb deputed Khwaja Qutubuddin Bakhtiyar Kaki (his beloved Khalifa) to carry on the good work there and himself proceeded to Ajmer.

The authors of the "*Future of Islam*" and "*Tarikh-e-Shrar*" have recorded that nearly 700 families (not individuals) attracted by Khwaja Saheb's preaching and spiritual powers, embraced Islam during his journey from Delhi to Ajmer. (*Nisaar-e-Khwaja*, p. 117; *Aftaab-e-Ajmer*, Part III p. 136 and 137).



India's Political Condition Before Khwaja Saheb's Arrival.

A peep into the past.

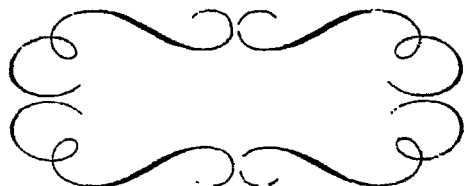
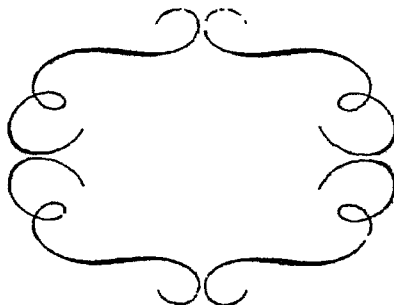
A rapid survey of the political history of India, before Hazrat Khwaja Muinuddin's arrival, must be made at this stage to enable the readers to realise the insurmountable difficulties he had to contend with against all sorts of opposition immediately after his arrival in Delhi. It was not Raja Prithviraj alone who stubbornly resisted the entry and stay of Khwaja Saheb in Ajmer but, in the preceding centuries also when Muslim visitors came to India and endeavoured to spread the light of Islam, they had to encounter tough opposition in various forms. As the early Muslims did not come with a missionary zeal or the spirit of a '*world movement*' which Islam is, their ephemeral success was short-lived, because they came to conquer and exploit the land. Moreover, the original impetus of the Islamic movement had been spent out when the Ghaznavi, Lodhi and Ghauri conquerers tried to establish their rule

in India. But Islamic history records in golden letters that the everlasting spirit of Islam was instituted in India only by Khwaja Muinuddin Chishti and no one else. While the early Arabs were true representatives of Islam, the latter Muslims from the North were actuated to conquer the Indian States and not the hearts of the Indian people. The Khwaja Saheb had no armies and did not come to conquer any Indian territory ; he conquered the hearts of the Indian people—a grand spiritual victory that must stand high among all the political victories of the world. No single person has ever performed such a marvellous miracle. It was the "Will" of God.

To achieve such an unique victory, a new approach was necessary and this was given by Khwaja Muinuddin's mission and was altogether different from all previous attempts. He did not come to India with the object of



Mohammed-bin-Qasim, a very young general who conquered Sind at the early age of 17 in 712 A.D. This very young Arab General was selected for this campaign by Hajja], the Governor of Iraq and Iran during the reign of the early Ommayad Caliphs.



Sultan Mahmood of Ghaznavi—son of Sultan Naasiruddin Subuktagin son of Sultan Alaptagin—who ruled Afghanistan in the beginning of tenth century A.D. Mahmood's wellknown 17 invasions of India were his military exploits. They did no service to the cause of Islam from religious point of view. It was Hazrat Khwaja Muinuddin's holy mission that laid the true foundation of Islam in India by the spiritual powers of Sufism. Mahmood looted the wealth of Hindustan and died in the agony of its ultimate and inevitable separation. Hazrat Khwaja Muinuddin won the hearts of the Indian people by "love and peace", and stayed in India as their beloved spiritual redeemer, for all time, draped in undying glory.



political exploitation. He came to deliver the simple message of "Peace and Love" as enjoined by Islam, as a God's missionary with a view to endear the hearts of the Indian people for a world movement. And he succeeded because of his own inherent spiritual strength and the characteristic qualities of Islam in spite of all the bitter and mighty opposition. There was thus a great difference between Khwaja Saheb's pious mission and the peaceful way of his approach and the ways of the other Muslim conquerers or invaders who came to India before him.

History shows that in the early period of Islam (34 A.H. to 400 A.H.) or long before Khwaja Saheb's mission, Islam had already reached India through the Arab traders and travellers who used to visit her Western coast. In 200 A.H. a Raja of Malabar is also reported to have embraced Islam. Prior to this, Sind had already been conquered in 93 A.H. by one of the emissaries of the Caliph of Islam but, later on, with the increasing Islamic influence in Malabar and the simultaneous rise of Rajput power in Northern India, the Islamic influence had faded gradually in the north. In any case, the Indian rulers of that time were not unmindful of the incursions of Islam in India and had continually been trying to check its influence in this country.

Subuktagin, Mahmud and Jaipal

After the decline of the Abbasside and Saljuki kingdoms, the distant provinces of Islamic dominions had gradually become independent of the centre and Naasiruddin Subuktagin, a slave of Sultan Alaptagin, had become the master of Ghazni from 977 to 997 A.D.

With the appearance of Sultan Naasiruddin Subuktagin and his notorious son Sultan Mahmud on the throne of Ghazni, the attention of the Hindu Rajas of India was diverted to the conquest of Muslim territories in the North. By the middle of 400 A.H. they were so much encouraged by their rising power that they wanted to conquer and bring even Afghanistan under their suzerainty. When Raja Jaipal of Punjab took a lead to fulfil this ambitious

scheme in 363 A.H., he was naturally engaged in a defensive war by Subuktagin and was ultimately defeated and captured. He, however, escaped with the promise of paying 1 lakh gold mohars and 50 elephants as ransom. But, immediately on reaching his capital, Lahore, he repudiated this pledge upon which the Sultan was compelled to march on India in retaliation. This time Jaipal formed a strong united front with the help of the rulers of Delhi, Ajmer, Kanauj and Kalanjar and raised an army of 1 lakh sowars with a very large number of foot-soldiers. All this mighty force, however, failed to win the war and Jaipal was once more captured. But the Raja again sought his liberty and the magnanimous Sultan again set him free.

Jaipal's 3rd attack

After the death of Sultan Naasiruddin Subuktagin, Raja Jaipal thought he had a great chance of conquering Afghanistan. In 1001 A.D. he, therefore, attacked again but was defeated and arrested for the third time near Peshawar by Sultan Mahmud, son of Subuktagin. The same old story of regret was repeated by Jaipal and he once again succeeded in securing his release. But the moral effect of his three consecutive attacks and defeats was so heavy upon his self-respect this time that he burned himself alive in a '*chita*' (pyre).

After Raja Jaipal's death, his son Raja Anandpal succeeded him. He proved to be a more haughty ruler than his father. Fired by old vengeance and hatred, he made an appeal to all his brother princes of India to unite and support him in a crusade against Afghanistan's ruler in the name of '*dhun, dharam and dharti*' (wealth, religion and land). On this propaganda, a very large army rallied under his banner and he started in 1003 A.D. via Peshawar to invade the territory of the Sultan of Ghazni. Mahmud Ghaznavi was thus forced to defend his country again and fought a furious war for 40 days. Anandpal was defeated and his allies deserted him to be captured and brought up before the Sultan. But the same old story of regret was repeated once more. Like his father, he also begged the Sultan to forgive him on promise

of paying a ransom and the Sultan did set him free. (*Nisar-e-Khwaja*).

Whatever may be the verdict of historians against Mahmud Ghaznavi's 17 notorious invasions of India, the above historic facts of the repeated attacks against him and his father should not be overlooked by all impartial observers when Mahmud is accused for his intermittent invasions on India. From the foregoing paragraph, it is evident that the Sultan had no other alternative to safeguard his own kingdom except adopting the policy of a curious strategy of a campaign of regular invasions over India from 1003 to 1026 A.D. in order to keep his adversaries at bay and in a state of constant confusion and insecurity. Perhaps this was his defensive policy?

Rajput rivalries

Just before Khwaja Muinuddin's arrival in India, this country was divided into various smaller States which were ruled by different Rajput clans. Rajputana was under the Sisodia Rajputs of Mewar, Ajmer was ruled by the Chauhans, Delhi was under Tomars, Kanauj was ruled by Rathors, Gujerat by Baghelas, Bundelkhand by Chandellas and Bengal and Bihar by Paul and Sen dynasties respectively.

Among the above principalities, Kanauj and Delhi were most powerful but there existed a bitter enmity between Raja Prithvi Raj (ruler of Ajmer and Delhi) and Raja Jey Chand Rathor (ruler of Kanauj). They were cousin brothers by blood relation. Raja Anandpal of Delhi was their grandfather on maternal side. Jey Chand was the son of Raja Anandpal's elder daughter and Prithviraj was the son of of his younger daughter. Raja Anandpal had no male issue. At the time of his death, he nominated Prithviraj as his heir and successor to the throne of Delhi as he was both brave and handsome. This naturally enraged Jey Chand who, by virtue of being the son of the elder daughter of Raja Anandpal, claimed to be his rightful heir and successor to the throne of Delhi.

Sanyogta's Swayambar

There was yet another reason which

perpetuated enmity between Jey Chand and Prithviraj. According to a Rajput custom called *Swayambar*, a princess was given the free option of selecting her husband from among the young princes drawn from the Rajput rulers on a special invitation of the father of the girl for this purpose. On the occasion of the *Swayambar* of his daughter, Sanyogta, Raja Jey Chand did not invite Prithviraj who enjoyed an enviable reputation both as a brave Rajput and handsome youth of his time. Prithviraj naturally took his omission as an insult. But to add more injury to this insult Jey Chand had a statue of Prithviraj put up at the door of the durbar hall where the *Swayambar* was held. According to the custom, Sanyogta came and put the garland of her choice in the neck of the statue of Prithviraj to the great amazement of the audience. It was, however, thought that she might have done so in a moment of excitement of the occasion and therefore another chance was given her. But she once more repeated the same previous choice to the bewilderment of all. When Prithviraj heard of this, he dashed to Kanauj, fought all resistance bravely and carried away the young princess on his horseback in a true Rajput chivalry. This was a shocking moral defeat of Jey Chand. It increased Prithviraj's prestige throughout the country. He was then recognised as the 'Rai' (head) of all the Rajput Rajas of India. When Prithviraj fought the second battle of Tarain in 1192 A.D. against Shahabuddin Ghauri and lost it, Jey Chand stayed away, withdrawing his support to Raja Prithviraj. (*Nisar-e-Khwaja*, p. 119-120 and *History of India*).

These mutual rivalries proved to be the major cause of the downfall of Rajput suzerainty in India.

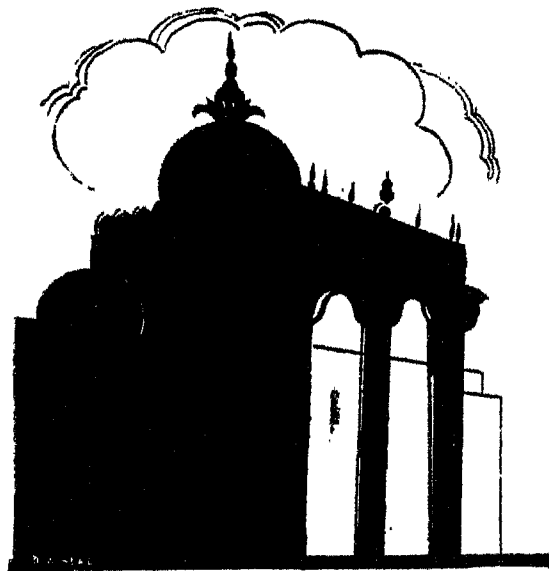
The visit of Hazrat Khwaja Muinuddin Chishti to Ajmer came off at a time when Raja Prithviraj Chauhan ruled from Ajmer over a large part of the country including Delhi and enjoyed highest prestige among his Rajput confederates. He had established his reputation as a great warrior by fighting successfully against the Solankis, the Chandellas and others.

He, in fact, has been a legendary figure in Rajput history. His famous bard, Rai Chand, has recorded his wonderful exploits and romantic stories in "*Prithviraj Rasa*", a rare but authentic documentary on the chivalrous history of Rajputs in India.

Why Ajmer was selected for Khwaja Saheb's mission ?

Apart from the 4606 recorded and unrecorded '*karamaat*' or miracles (many of which are described in this volume) emanating from Hazrat Khwaja Muinuddin, the choice of Ajmer for the centre of his spiritual mission was itself a most remarkable feature of his illuminating work in India. It was not the work of any human brain or ingenuity, but it was indeed the result of a "divine decree" from Medina or the Holy Prophet of Islam (as reported in Chapter 7) that suited the great saint's

mission so admirably from every conceivable point of its vantage. Politically, Ajmer was the pivot of a mighty kingdom that swayed over the most prominent parts of India ; geographically, it was the heart of India from which the life blood flowed through all the vital veins of the country and socially and economically it was at the zenith of Hindu superiority and power during the time of Khwaja Saheb's arrival in India. There could, therefore, be no other suitable place for the seat of his spiritual mission and to pilot the movement of Islam in this country. In short, it was an ideal centre from every point of view to conduct one of the toughest encounters between the forces of materialism and spiritualism the world has ever witnessed in which the latter, as always, triumphed over the former by the infinite grace of God without recourse to any kind of armed conflict, pressure or coercion.



Khwaja Muinuddin Chishti in Ajmer. His Peaceful Resistance Against Awful Persecution.

According to reliable historians, Hazrat Khwaja Muinuddin Chishti arrived in Ajmer at the age of 52 in 587 A. H. or 1191 A. D. on his divine mission, unique in the annals of Islam and also in the history of India. As we have seen, for the success of his grand mission he had already been suitably trained by his *Pir-o-Murshid* Hazrat Khwaja Usman Harooni and divinely equipped by the blessings of the Holy Prophet Mohammed. He was thus an apostle of God dedicated to the cause of Truth which "always and invariably prevails though in the long run". His only armour for the success of his great mission was that greatest 'invisible power' that pervades and sustains the whole universe.

Truth always prevails

Again and again through all successive ages, the apostles of God have successfully fought

and defeated the forces of evil. Prophet David succeeded in overthrowing Goliath. Prophet Abraham survived the torture of a huge fire made by Namrood to destroy him, but it turned into a garden of fragrant flowers and Namrood himself was destroyed by a gnat. There was no match between Prophet Moses and the mighty Pharaoh of Egypt who left no stone unturned to destroy Moses. Yet Pharaoh was doomed to die in the middle of the Nile helplessly and Prophet Moses succeeded in his sacred mission. Lord Krishna, the hero of the *Mahabharata*, survived by the grace of God all the intriguing efforts of Raja Kans who tried to kill him immediately after his birth. Shree Ramchandra, the exiled but dutiful son of Raja Dashratha, secured a mighty victory over Ravana, the demon king of Ceylon, in a righteous cause. In spite of all torture, the Holy Christ and his religion did survive even after his crucifixion

and the holy saint gave noble lessons of Christianity to the world. Prophet Mohammed was tormented by Abu Jehal and Abu Lehab with superior forces but he succeeded triumphantly in the end with his grand religious mission. In the gruesome tragedy of Kerbala, Hazrat Imam Husain, one of the greatest martyrs of the world, went down fighting Yedzid and his mighty army with a handful of 72 companions for a sacred cause—a tragedy which only strengthened the roots of Islam in the world. The whole history of the world is replete with such illuminating and noble examples of the success of 'Truth' against evil and repeats itself again and again. Whenever and wherever there is a struggle between Truth and falsehood, the former is ultimately a victor. Raja Prithvi Raj of Ajmer unfortunately adopted a false policy of arrogance, persecution and insult against a harmless dervish and had to go down before the divine dispensation of the Almighty God.

Greatest preacher of Islam in India

It is a historic fact that Hazrat Khwaja Muinuddin Chishti was the greatest preacher and founder of Islam in India. It was he who laid the real foundation of Islam in India by his peaceful mission and unparalleled forbearance. He brought the message of 'Universal Love and Peace' and paved the way for his succeeding Muslim saints for the peaceful propagation of Islam in this country without any compulsion whatsoever in the true spirit of the Holy Quran which says: "Let there be no compulsion in religion. Wilt thou compel men to become believers? No soul can believe but by the persuasion of God." Khwaja Muinuddin followed this dictum strictly throughout his mission. Before his arrival, Muslims in India were in a most negligible minority. His piety and sympathetic preachings made a profound impression upon all he came across. Dr. Ishwari Prasad, in his *Short History of Muslim Rule in India* (page 13) says: "The most powerful attraction of Islam in India has been its brotherhood which recognises the equality of all its members." Arnold rightly observes: "it is this absence of class prejudice which constitutes the

real strength of Islam in India and enable to win so many converts from Hinduism."

The invasions of Mohammed-bin-Qasim Sultan Mahmud of Ghazni, contrary to general belief, did little or nothing for any real permanent promotion of Islam in India. There were more or less military campaigns for economic exploitation like the British and in no comparison whatsoever with the great mission of Hazrat Khwaja Muinuddin who wonders with his peaceful preaching of Islam in this country. He did not bring any army with him but came with only a few companions; he feared none on earth except Allah. He did not come out to conquer the wealth of India; he came out to endear and win the hearts of Indian people by free conviction in order to lead them on the right path of 'Truth and Love' and thus give them happiness and prosperity in life and salvation after death.

Here was the God's chosen man for a particular mission at a particular period of history. Khwaja Muinuddin had renounced the world at an early age and braved self-imposed mortification and contentment when he could have easily lulled himself in a luxurious life on the rich traditions of his illustrious family. Unlike all other great prophets and redeemers of the oppressed world, his heart ached at persecution and sufferings which the barbarian man perpetrated upon his innocent fellow-beings. Here was the man of Destiny who was a penniless and friendless orphan when he renounced the world and left Neshapur in quest of education. And yet by exemplary self-denial and diligent industry, he was able to obtain the highest moral and religious training at the leading institutions of Samarkand and Bokhara. Here was a most devoted disciple who mastered the tedious lessons of the 'hidden wisdom' (knowledge from God) by serving his spiritual preceptor and many other Sufi luminaries faithfully for 20 years at a stretch before coming out to India on his grand mission.

Miracles and Sufi dervishes

The '*Karamaat*' or miracles, which form a most prominent part of Khwaja Muinuddin

life and mission, have always been intimately associated with the lives of other Sufi saints and Hindu seers in the East. As a matter of fact, miracles emanate from the supernatural powers bestowed upon these holy persons by God as the result of their life long devotion, probations (*Mujahedas*) and trials, and are beyond the scope of common conception of ordinary human beings, their experiences and knowledge. Modern science and logic have no place in the 'hidden' calculation and determination of miracles. They are displayed only when there is a great emergency to justify them. In fact, they are used as a 'last remedy' when all other common-sense persuasion failed to convince the 'devil' in man of the teachings and principles of the divine doctrines of Truth or the laws of God, in order to maintain a harmonious equilibrium among mankind in the "Divine Scheme of God" so essential for the happiness of His creation on earth. Highly talented and enlightened Sufis and seers are extremely few and rare in this age. They are ranked as *Walees* in Muslim terminology who, as the lives of Khwaja Muinuddin and others of his most distinguished order prove, were obliged to use their supernatural powers to meet the circumstances of each situation strictly in accordance with the divine law and will in the cause of Truth and nothing else. So far as Muslim saints are concerned, a variety of miracles or '*Karamaat*' are associated with the missionary work of such stalwarts as Ghos-ul-Azam Hazrat Abdul Qadir Gilani of Baghdad, Hazrat Khwaja Usman Harooni, Hazrat Khwaja Muinuddin Chishti, Hazrat Khwaja Qutubuddin Bakhtiyar Kaki of Delhi, Hazrat Baba Fariduddin Ganj Shakar of Pak Patan, Hazrat Makhdoom Allauddin Saabir of Kalyar, Hazrat Sheikh Nizamuddin Aulia of Delhi, Hazrat Sheikh Salim Chishti of Fatehpur Sikri and a score of other Sufi saints of India, Persia and Arabia, too numerous to name.

In the light of the above paragraph, the awe-inspiring miracles of Hazrat Khwaja Muinuddin, after his arrival in Ajmer, should not be difficult to understand for the common man although they are bound to baffle the present day scientist and materialist. All old historians and

oriental writers and scholars, who have recorded the miraculous events of the Khwaja Saheb and other sants' lives unanimously agree upon their authenticity. Every one of them repeats the same authentic stories about their miracles again and again in his publication. Moreover, there is also reliable evidence available in support of miracles in all the different ancient Scriptures of the world. (See Chap. 13 also).

Khwaja Muinuddin's first miracle in Ajmer

When this God's holy messenger arrived in Ajmer with his few followers and wanted to camp under a bunch of shady trees outside the city wall near Anderkot, Raja Prithviraj's camel-keepers arrogantly objected to his stay there. They insisted that the place was used as the stabling ground for the Raja's camels and that the strangers must move away to some other place. So the Khwaja Saheb had the first taste of racial prejudice in Ajmer. He, however, gracefully moved away to another site near the Anasagar lake. But when the Raja's camels did not get up next morning in spite of all efforts to make them move, the trouble was brought to the notice of Raja Prithviraj. He was much perturbed and is reported to have advised his men to approach the same *fakir* whom they had turned out from the place and seek the remedy by begging his pardon. When the camel-keepers did so, the Khwaja Saheb said : "Go, the camels would get up." On their return, they were simply surprised to find the camels standing. (*Masalik-us-Salikin* p. 278).

Persistent prejudice and attacks

Round the Anasagar lake, where the Khwaja Saheb's party had moved, there were many temples. The followers of the saint used to draw water and sometimes catch the fish also from this lake for their food, etc. The Brahman priests of these temples naturally remonstrated against this and reported the matter to the Raja who ordered immediate removal of "these Muslim *fakirs*" from the place. The servants of the Raja not only demanded Khwaja Saheb's movement from this place but also asked him to leave Ajmer at once, and this demand was made in

a very insolent and unbecoming manner. But it was impossible for Khwaja Saheb to agree because he was there by the will of God and the command of His holy Prophet of Islam, as reported in a previous chapter. When the rude crowd of Brahman tried to mob and molest these innocent *fakirs* with the ultimate intention of murdering them, the Khwaja Saheb only threw some dust upon them which forced them not only to shrink back but caused the loss of their senses and vitality also. Some of them ran away in terror and reported this second astounding miracle to Raja Prithviraj again, which created a great sensation in the city and presented a most baffling problem for the Raja to solve.

Conversion of Shadi Dev

Among the above temples, there was another magnificent temple wherein Raja Prithviraj and his courtiers used to offer their worship. The chief priest of this temple was a very learned Brahmin named Shadi Dev or Sadhu Ram who was also a bitter opponent of Khwaja Saheb's stay in Ajmer. When he heard of the above mentioned miracles, he approached the saint with a view to persuade him to leave the place. But as soon as he was face to face with Khwaja Saheb, he was so much over-awed by the saint's magnetic personality and spiritual powers that he forgot himself and could not resist the spontaneous urge of offering his obeisance to the great saint. Apologising for his co-religionists' misbehaviour, Shadi Dev at once surrendered himself and embraced Islam, thus becoming the Khwaja Saheb's first converted disciple in Ajmer.

Anasagar in a Mashkiza

In spite of the terrible repulse in their first attack against Khwaja Saheb, the priests of other temples still persisted in their subdued grudge and refused to let his followers have water from the Anasagar lake. Upon this the Khwaja Saheb asked Shadi Dev (now Saadi under his new Islamic name) to fetch some water in a *Mashkiza* (a small water-skin) from the lake. As he filled the *Mashkiza*, the water of the whole Anasagar lake mysteriously disappeared into it and not only this, but even the

water of all other wells in the city together with the milk in the breasts of all nursing mothers and animals of Ajmer also dried up miraculously. These miracles caused an unprecedented awe and consternation in the city, dislocating all its active life. When Saadi wanted to report this news to Hazrat Khwaja Saheb, the saint was absorbed in his usual meditation.

Ajaipal's magic attacks

In the meantime, the priests had carried the news of these palpable miracles to Raja Prithviraj again who naturally got furious with rage in spite of his mother's warning to control his temper. She reminded him calmly of her 12-year old prophesy about the entry of a *fakir* in his kingdom and warned him to treat the dervish with restraint if he wanted to preserve his kingdom. But the warning did not pacify the Raja. He lost no time in summoning one of his most trusted counsellors, Ajaipal, (who was also his spiritual '*guru*') for an urgent conference. Ajaipal was recognised to be the greatest exponent of the sciences of black-art, magic and witchcraft, astronomy, astrology and the like. He also expounded these sciences to many hundreds of his *chelas* (disciples). When he heard the news of Khwaja Saheb's miracles, he assured the Raja not to worry at all and informed him that "this *fakir* was only a fake juggler of occult sciences", and that he would turn him out of Ajmer without any difficulty. He advised Prithviraj to go to the *fakir* with his retinue and bodyguard, promising to follow him very soon with his own army of *chelas* and the necessary paraphernalia of his witchcraft etc. to meet the emergency.

Strange experiences

While on his way to Khwaja Saheb, Prithviraj, fired by his lingering wrath, thought of hurting the saint terribly but as soon as this evil thought inspired him, he lost his vision and could not move forward. But when he recollected his mother's pacifying warning to treat the *fakir* reverently, his heart suddenly softened and he regained his eyesight. By the time he actually appeared before the saint, he had such miraculous

experiences no less than 7 times. At last when he reached Anasagar, he was encouraged to see Ajaipal also arriving at the spot in time with his promised troop of disciples, etc.

Ajaipal's attacks

Ajaipal immediately started one of his magical attacks upon the unarmed and peaceful saint whose few followers got frightened for a while. To ward off their fear, the Khwaja Saheb asked them to draw a circle on the ground around their party for protection against Ajaipal's magical attacks which indeed produced horrible scenes, as follows.

First of all, Ajaipal made a violent attack through a whirlwind of "*chakras*" (a sharp-edged disc that terribly revolved in the air and cut everything it touched). But, instead of harming the Khwaja Saheb and his party, these hundreds of *Chakras*, whirling violently in the air, only re-acted back on Ajaipal's own men and caused no harm to the saint's party.

The second attack was more dreadful than the first. This time, a huge army of horrible boas, venomous snakes and scorpions suddenly sprang up and rushed towards Khwaja Saheb's party from all directions but, as soon as they came near the circle protecting the party, they perished while some of their rear ranks turned back to wreck a havoc among Ajaipal's own men.

When this attack also failed, furious storms of fire, water and stones were raised. But these too could do not a bit of harm to the small party of God's innocent *fakirs*. On the contrary, they did a lot of damage in the ranks of Ajaipal's men.

When all these horrible attacks were going on against Khwaja Saheb, the population of Ajmer was thirsting unbearably for water because of its mysterious disappearance as stated above.

Finding themselves in a hopelessly desperate situation, Ajaipal and the Raja at last apologetically approached the Khwaja Saheb and sought his mercy for the thirsting population. They pleaded: "After all, you are a *fakir*, and *fakirs* are always soft-hearted people. The innocent creatures of God are woefully crying for water and expect mercy from you. For the sake of

your honour, please provide water for them."

In response to this appeal, the magnanimous saint asked Ajaipal to bring the *Mashkiza* in which Saadi had filled the water of the Anasagar lake. But Ajaipal could not lift it up in spite of all his mighty magical powers. When he repented his helplessness rather shamefully, the Khwaja Saheb informed him: "This *mashkiza* belongs to the humble servants of the Almighty God. You people, woefully immersed in worldly greed, riches and temporal power, cannot pick it up." He then ordered one of his followers to pour back the water from the *mashkiza* in the Anasagar lake. To the amazement of all present, the disciple had no trouble in lifting the *mashkiza* and complying with the saint's order. As soon as the water was poured back into the lake, it swelled up as usual, while the milk in the breasts of the nursing mothers and the teats of the animals also overflowed and the normal life of the city was thus restored in a few minutes. The most dangerous phase of Khwaja Saheb's unarmed defence against Ajaipal's dreadful attacks thus ended in a glorious triumph of the saint.

Frustrated by his *chelas'* persistent failures, Ajaipal now made a last desperate bid in order to regain his damaged prestige in the eyes of his people by trying a masterpiece of his magical art. He enquired Khwaja Saheb of his position in the realm of the 'spiritual world'. The saint replied: "Let us first see what status you hold in your spiritual world? After that, God willing, we shall also show you our position."

Up in the air

Ajaipal took it to be a taunt and brought out his *Mirgchala* (the skin of a deer upon which the Hindu *rishis* and sages sit to perform their prayers and meditation) and threw it up in the air. He then ascended it and disappeared in the sky. Apprehending some very serious trouble out of this altogether new feat of Ajaipal, the companions of Khwaja Saheb (who had gone into a deep meditation) drew his attention to this new feat. The great saint merely smiled and signed his wooden sandals to go up in the air and bring Ajaipal down. Striking themselves on the head

of Ajaipal persistently in the air, the sandals brought him down in the presence of Khwaja Saheb in a few minutes in spite of all the best efforts of Ajaipal to avoid this catastrophe. It was now a lost game for Ajaipal and he surrendered himself to the mercy of Khwaja Saheb finally. While Ajaipal was the redoubtable master of all the evil sciences of his day, the Khwaja Saheb was only a humble devotee of none but the all-powerful, the all-pervading and the Almighty God of the universe.

Abdulla Bayabani

Having lost his battles, Ajaipal now embraced Islam and became one of Khwaja Saheb's devoted disciples. He now requested the saint to show his unique position in the realm of the spiritual world as promised by him, and the request was granted. Ajaipal's spirit was led upto the wonderland of the 7th heaven through Khwaja Saheb's spiritual powers and he was thus convinced that the saint's spiritual powers had no limit. Amazed at the wonderful "powers" of Khwaja Saheb, Ajaipal aspired to have an 'eternal life' so that he could gain time to seek God's pardon for his past sins. He begged the saint to have this wish fulfilled and the Khwaja Saheb prayed to the Almighty God accordingly.

The prayer was granted on the condition that Ajaipal's spirit will remain immortal only for the service of mankind, although he will not be seen in his mortal form which must decay in due course of time under the unchangeable Divine Law. Although Ajaipal died in 694 A. H. and cannot be seen in his mortal form, but his immortal spirit, according to a legend, exists for the service of humanity even to this day. Abdulla Bayabani is his Islamic name which Khwaja Saheb had given him, and it is strongly believed that he is deputed, in his spiritual existence, to guide those who lose their way in the jungles and hilly tracts around Ajmer, and to help such strayed persons with food and water also, if necessary. To seek his help, one in trouble has only to pray to God first, and then call out the name of Abdulla Bayabani who would appear on the scene in any stranger's disguise to lend the necessary help. Before the partition of India, there were many people in Ajmer who testified this unique experience.

At this stage the Khwaja Saheb had invited Raja Prithviraj to embrace Islam but he declined and went away in disgust.

(REFERENCES—*Siyar-ul-Aqtaab*, p. 131 : *Masalik-us-Salikin*, p. 279-280, *Khazinat-ul-Asfia*, Vol. 1, p. 260-262 : *Waqat-e-Shah Moinuddin Chishti*, p. 25-29 : and *Aftaab-e-Ajmer*, p. 144.)



Shahabuddin Ghauri carries the day at Tarain with the blessings of Khwaja Muinuddin



Now that both Shadi Dev or Sadhu Ram, Head Priest, and Ajaipal Jogi had embraced Islam and had become Khwaja Muinuddin's devoted followers, they requested the saint to shift from Anasagar to the former's house in the city—the site of the saint's present shrine—to enable the citizens of Ajmer to derive best advantage from his divine preachings. The Khwaja Saheb agreed to this suggestion and his missionary work began to flourish here so much so that within a short time thousands of people from the surrounding districts of Ajmer embraced Islam. At this time the Khwaja Saheb once more extended a cordial invitation to Raja Prithviraj to accept Islam but the haughty prince again turned down the offer contemptuously.

Prithviraj's threat

The miraculous conversions of Shadi Dev

and Ajaipal Jogi were unbearably mighty blows to the power and prestige of Prithviraj. As a reprisal, therefore, he now started a very serious campaign of regular persecution of the new followers of Khwaja Saheb. One of the Raja's Rajput courtiers, who had embraced Islam, was persistently coerced and insulted. He made a complaint to Khwaja Saheb with a view to obtain his recommendation to the Raja for a tolerable treatment. When Khwaja Saheb sent a word to the Raja in this matter, the latter got wild and passed certain harsh remarks against the saint. Next day, he also arranged a public *darbar* (audience) and told the people that "this *fakir* (Khwaja Saheb) by means of his fake jugglery and prophecies was not only polluting their religious beliefs but was also inciting their people in order to gain influence in their political affairs." He said, "he had so far been tolerant and did not like to harm this

'*fakir*' but now, due to his interference in the political affairs, the position had become very critical." He concluded: "Some one must go and tell this '*fakir*' to get out of Ajmer immediately."

15 Grave Words

When news of these proceedings reached Khwaja Saheb, he simply exclaimed these 15 words—"We have arrested the Raja alive and handed him over to the army of Islam." For a while, these grave words appeared to be very strange to his followers. The Khwaja Saheb was only a dervish, had no political ambition, no army, no military equipment to fight the mighty Raja and "capture him alive." How could he therefore arrest him? But they soon realised that their master was a God's man and could never be expected to tell any vain or superfluous lies. There must be something serious at the bottom of those words? They, therefore, waited patiently for the result. (*Siyar-ul-Aulia*, p. 46).

"We have arrested the Raja alive and handed him over to the army of Islam" were certainly very grave words, coming as they did from the lips of a great dervish who would seldom or never utter such a thing unless there was 'something' really serious at the bottom that affected the general wellbeing of humanity and, therefore, their reaction must come true sooner or later at any cost.

Powers of spiritualism

The very day when these 'grave words' escaped the lips of Khwaja Gharib Nawaz at Ajmer, Sultan Shahabuddin Ghauri was sitting in his chamber at Ghazni pondering despondently over his recent defeat (of 587 A. H.) at the hands of Prithviraj, when he suddenly felt giddiness and went to sleep. He had a dream in which he noticed that a venerable personality stood before him and commanded: "Get up, the land of India is yearning to kiss your feet and the throne and crown are awaiting you there." When the Sultan woke up, he was restless with the idea of this strange dream. Again and again his perturbed heart urged him irresistibly to attack India immediately. The

Sultan's fire of vengeance had already been burning in his heart ever since his last year's disgraceful defeat at the hands of Prithviraj in the first battle of Tarain or Trawri. He, therefore, started secret preparations for war but nobody ever expected that he would start on another Indian campaign so soon after his recent crushing defeat! In any case, his ears were intermittently ringing with "a voice" calling upon him to go to India as soon as possible where success awaited him. (*Aftab-e-Ajmer*, p. 150 and *Waqat-e-Shah Muinuddin Chishti* p. 31 & 32.)

SECOND BATTLE OF TARAIN

(588 A. H. or 1192 A. D.)

At last, he could no longer resist the urge and ordered immediate mobilisation of his army for a march towards India. But nobody knew, not even his most trusted generals, the exact destination of this march. When he camped at Peshawar, an old gentleman, who was closely related to the Sultan and who also enjoyed his confidence, ventured to enquire: "Your Majesty, from the preparations of this campaign it appears that we are out for some big battle, but I fail to understand the real target." The Sultan sighed heavily and said: "O venerable friend, I wonder at a question like this from a man of your ripe age. Don't you remember our last year's disgraceful defeat at the hands of Rai Pithora"? The Sultan then opened the fasteners of his overall and said: "See, ever since that defeat I have not changed my blood-stained clothes, nor have I slept on the bedding in my chamber, nor have I visited my harem, nor have I seen the faces of those unfaithful Sardars of Khilj and Afghanistan who betrayed and left me alone on the battlefield." The old man now understood the seriousness of the matter and said: "If Your Majesty means this, then wisdom demands that we must act very prudently before we actually go to the battlefield again. Those Sardars who were punished for their last betrayal be forgiven and granted an audience with promise of rewards and promotion in order to encourage

them to fight for us more faithfully this time and thus wipe off the blot of the last disgrace." Sultan Shahabuddin appreciated this advice and issued necessary orders for the Sardars to meet him at Multan where he called a durbar at which he appealed: "Dear Brothers-in-Islam—Everyone of you is aware of the blot of disgrace on our forehead due to our last year's defeat at the hands of Prithviraj. It is therefore the duty of every one of us to wash it off this time and I seek your loyalty to this duty." Due to the last shameful defeat, nobody could dare to say a word but everybody bowed in obedience and pledged his loyalty by putting hand on the scabbard of his sword.

The Sultan's Challenge

They then returned to Lahore and the Sultan sent the following letter to Raja Prithviraj at Ajmer with his able ambassador Syed Qawamul Mulk Ruknuddin Hamza:—

"I, on behalf of my elder brother, who is the king of all Mussalmans from the Punjab to Khorasan, have arrived in India for a military campaign. Therefore I write to Rai Pithora (Prithviraj) who is the Maharaja of all the Indian Rajas to accept our obedience and thus save the country from fight and bloodshed, etc. etc."

A triumphant victor of the first battle of Tarain, when he had trounced Shahabuddin Ghauri, how could Prithviraj, the brave and haughty Rajput king, relish the above challenge? He accepted it and immediately issued orders for mobilisation to all his 150 confederates. Within a short time, a mighty army of 3 lakh soldiers and 3000 war elephants assembled under his flag. Shahabuddin, who is reported to have only 1,07,000 troops, or 1,20,000 according to some writers, advanced from Lahore and camped at Tarain or Trawri, 14 miles from Thaneswar or 40 'kos' from Delhi. Prithviraj also brought up his army and all was set ready for a historic battle that proved to be a turning point in both the Islamic as well as Indian histories.

Prithviraj's Reply

In reply to the Sultan's above letter, Prithviraj had already despatched the following communication to Shahabuddin:—

"Commander-in-Chief of Islam must have heard by now through his spies that for the sake of protecting our '*dharma*' we have an army that exceeds the number of stars in the sky, and yet more reinforcements are arriving from all corners of India. Every Rajput with us is such a brave son that even Kabul and Qandhar shiver before his sword. Take pity on your young Tartar and Afghan soldiers whom you have brought out with the lure of plunder and loot, and go back from here. Otherwise, you can see, we have unlimited fire-arms and more than 3000 war elephants. We swear by our youth, we shall not follow you. It would be better if you would act on this advice, otherwise, you must remember, we shall not allow even a single soldier to return alive this time."

Shahabuddin's diplomacy

When Shahabuddin read this letter, he was plunged into a deep contemplation for a while. The number of enemy and Prithviraj's determination seemed to perturb and demoralise him. But, after a careful thought, he wrote a very diplomatic reply to Prithviraj, as under:—

"You have given us a very wise advice with great affection and favour but, you know I am helpless. I am on this campaign under the orders of my brother. Until I get his commands from our capital, I can do nothing. I therefore want time till I hear my brother's orders. Perhaps the terms of the treaty would be that the borders of Punjab shall be under our rule, and the rest of India's reign shall remain in your hands."

Dangerous lull

Prithviraj took this communication on its face value and laughed proudly thinking that the enemy was frightened by his letter's contents. Immediately after its receipt, there was a general relaxation in the Rajput camp. There were



EMPEROR PRITHVI RAJ CHAUHAN OF AJMER
(1179 to 1192 A.D.)

Emperor Prithviraj Chauhan ruled from 1179 to 1192 A.D. He was a legendary figure in the Rajput history of India. He was the son of Raja Someshwara who ruled from 1169 to 1179 A.D. over a big part of India. Someshwara was the 29th ruler in the lineage of Vasudeva who descended from *Chahaman*, the founder of the Chauhan clan of Rajputs, whose date is untraceable. Vasudeva is, however, reported to have flourished in V.S. 608 or 551 A.D. according to the "genealogical tree" given at the end of *Prabhandakosh*.

Prithviraj Chauhan was the last Hindu Emperor of India who ruled over a mighty empire from Delhi and the

Taragarh Fort of Ajmer. He enjoyed the unique distinction of being the "flower of" Rajput chivalry and human beauty of his time. His famous bard, Chand, has described his heroic exploits and romantic career in *Prithviraj' Rasa*—a very rare but authentic documentary on the contemporary history of Rajputs in India.

It was during the reign of this Prithviraj Chauhan that Hazrat Khwaja Muinuddin Chishti arrived in Ajmer on his holy mission in 1191 A.D. The Khwaja Saheb resisted all stubborn opposition of Prithviraj with his amazing spiritual powers.

scenes of jubilation with free sprinkle of 'kesar' (saffron) among the Sardars—an auspicious sign of happiness among the Rajputs. When this news broke out in the Rajput forces, everybody got equally excited so much so that the soldiers forgot all about the war and indulged in reckless drinking, dancing and merry-making throughout the night; Shahabuddin's shrewd diplomacy had worked.

On the other side, the Sultan, immediately after the despatch of the above communication, busied himself in secret preparations for a surprise attack. No one relaxed throughout the night, and the Sultan himself led a portion of his army under the darkness of the night through a long circuitous route involving several miles and, just before dawn, he made a surprise attack on the Rajput camp supported by his artillery. The resultant confusion in a camp lulled by previous night's over-drinking and merry-making can better be imagined than described. But the brave Prithviraj kept up his presence-of-mind and immediately gathered a portion of his army to resist the onslaught.

The strategy failed

Shahabuddin had divided his numerically smaller army into 4 parts, each under a commander, and had ordered them to attack on his signal. In spite of their unpreparedness, the brave Rajputs, however, fought so valiantly that at one time the Muslim soldiers' morale seemed to sink very low. Just at this critical juncture, the Sultan made a clever strategic move, i. e. he pretended to retreat and give ground to the enemy as if he faced an impending defeat. The Rajputs naturally pressed him and when the Sultan saw his chance through the gap in the enemy's rear, he signalled his reserves on both the wings to attack from behind. But he did not succeed in this attempt, due to the overwhelming number of the Rajput army, and suffered heavy losses.

At noon, when the fate of the battle still hung in the balance, Prithviraj assembled his allies for a conference and, after refreshing certain ceremonial oaths and pledges, according to Rajput

customs, they unanimously resolved to fight to the bitter end.

Victory with coffin cloth

When Shahabuddin saw no signs of his victory, he adopted a queer strategy by throwing off his jewelled 'khod' (steel helmet), wrapping the coffin-cloth on his head, drawing out his sword and smashing the sheath to pieces. He then selected 12,000 fresh swordsmen of his own bodyguard who also put on the coffin-cloth instead of their steel helmets on their heads, thus pledging "victory or death" but "no retreat" from the battlefield. The Sultan then gave his soldiers a few inspiring words and the next moment he thrust them into the heart of the enemy's ranks like an arrow. With the timely support of his other commanders fighting on the right and left wings, they at last succeeded in scattering the enemy ranks and gaining the much cherished victory. The grave words of Khwaja Muinuddin Chishti, and the warning of Prithviraj's mother to her son, were fulfilled at last. Khandey Rao and some other Rajput Sardars were killed on the battlefield. Prithviraj fled along the bank of *Sarswati* but was captured and killed.

Shahabuddin then proceeded to Ajmer and captured it. On his way, he easily took Hansi and all other Rajput strongholds. Because there was no enmity with the family of Raja Prithviraj, the Sultan installed the Raja's son, Govindraj, on the 'gaddi' of Ajmer with all affection and honour on the promise of loyalty and payment of an annual tribute. And that was the end of a most historic chapter in the annals of India and Hazrat Khwaja Saheb's mission in this country.

At Ajmer

While in Ajmer, Sultan Shahabuddin had the honour of kissing the feet of Hazrat Khwaja Muinuddin whom he recognised to be the same venerable spirit who had urged him to attack India in his dream at Ghazni. He spent most of his time in the attendance of the great saint and derived much spiritual benefit under his blessings. The Khwaja Saheb accepted him as one of his 'mureeds' also.

A Mythical Story

It is only a mythical story to say that Khwaja Muinuddin Chishti came out to India with the army of Sultan Shahabuddin Ghauri, as claimed by a few "distorting" writers recently. On the basis of authentic history, this is a baseless claim and deserves wholesale rejection.

From Ajmer, Shahabuddin went to Delhi to take over the reigns of the government there. He appointed Qutubuddin Aibak (who was one of his very able and trusted slaves) as his Viceroy at Delhi.



Qutubuddin Aibak, a very intelligent and trusted slave and lieutenant of Sultan Shahabuddin Mohammed Ghauri. The Sultan, after his success against Raja Prithviraj Chauhan, appointed Qutubuddin Aibak to act as his Viceroy at Delhi.

(References—*Farishta*, Vol. I., p. 85: *Tarikh-e-Hindustan* by Molvi Zakauallah, p. 293: *Aftaab-e-Ajmer*, p. 155, etc.)

After the fall of Prithviraj, there was no restriction in the way of Khwaja Saheb to carry on his mission peacefully all over India. He made Ajmer his headquarters and continued his preachings from here through his various disciples despatched to all corners of the country as missionaries of his "divine message." As a matter of fact, he did not want to destroy the kingdom of Prithviraj as we have seen. Unfortunately it was Prithviraj's own persistent obduracy, arrogance and intolerable persecution of the great saint and his innocent followers that were responsible for the downfall of the Raja. The Khwaja Saheb's only object in Ajmer was to banish ignorance, darkness, superstition, oppression and corruption from the soil of India—a grand mission on which he was deputed by an irrevokable "divine decree".

Khawaja Muinuddin's Married Life and Death

How could a great Sufi saint, who had renounced all worldly pleasures in his early 'teens', ever think of a married life? Yet Khwaja Muinuddin Chishti was obliged to marry twice at a very advanced age under Islamic *Shariat* at the commandment of the Holy Prophet. As we have seen, he had passed his marriageable age long before embarking upon his mission to India. Throughout his blooming youth, he was devoutly engaged in his difficult spiritual training under his *Pir-o-Murshid*, Hazrat Khwaja Usman Harooni, as a whole time devotee. After obtaining the robes of *Khilafat* from his *Pir*, he undertook extensive tours in Iraq, Syria, Iran and Afghanistan, meeting many Sufi celebrities of his time to mature his experience as a Sufi dervish. Moreover, the Sufis, leading a strictly austere and religious life, generally denied matrimony; their only object of life being com-

plete renunciation and staunch dedication to God in the service of Islam and humanity.

First Marriage

When he had settled down in Ajmer, the Khwaja Saheb had a special reminder about his marriage through a '*basharat*' (prophetic dream) from the Holy Prophet sometime in 591 A.H. or 1193 A.D. The prophet said: "O Muinuddin, you are a great preceptor of our religion. You have followed strictly all our traditions except one. You should not depart from our '*Sunnah*'" (meaning here marriage which is incumbent upon every Muslim under the laws of *Shariat*). Coincidentally that very night Malik Khitab, a devotee of Hazrat Khwaja Saheb, had captured a Raja's daughter in an encounter who embraced Islam and the Khwaja Saheb, in response to the above reminder, married her giving her the Islamic name of Bibi Ummutulla.

(*Siyar-ul-Aqtaab*, p. 135-137: *Nisar-e-Khwaja*, p.146 and *Akhbar-ul-Akhyar*.)

Second Marriage

Once again the Khwaja Saheb was asked to marry (in 620 A.H. or 1223 A.D.) Bibi Asmat, daughter of Syed Wajihuddin Mashhadi who was the commissioner of Ajmer since Qutubuddin Aibak's regime. The author of "*Siyar-ul-Arifin*" describes this marriage as under :—

"Maulana Ahmed, who was a *Khadim* (attendant) of Hazrat Khwaja Saheb, states that Syed Wajihuddin Mashhadi had a grown up daughter. He was much worried about her marriage as no suitable match was available. One night Hazrat Iman Jafar gave him this '*basharat*' : 'O son, it is the commandment of the Holy Prophet that you should marry your daughter to Sheikh Muinuddin'. Syed Wajihuddin mentioned this to Hazrat Khwaja Saheb upon which the latter said: "Although I am now too old to marry, but the commandment of the Holy Prophet must be obeyed. I accept this relation." And so the Khwaja Saheb married a second time.

It must be noted here that Khwaja Saheb married a Shia lady because Syed Wajihuddin, father of Bibi Asmat, was a Shia. He did not discriminate between Sunni and Shia sects and set an example for both to follow with a view to strengthen the bonds of unity in Islam.

Conflicting reports

While there is not the least doubt about Khwaja Saheb's two marriages and their respective dates, as mentioned above, there are however conflicting reports as to whom did he marry first, Bibi Ummatullah or Bibi Asmat? According to the author of "*Muin-ul-Arifin*" (p. 63-64) the Khwaja Saheb is reported to have married Bibi Ummatulla first. But according to other authors, as explained below, this position is either confused or reversed. We, however, place more reliance on the following findings of the Dargah Enquiry Committee.

The "Report of the Dargah Khwaja Saheb (Ajmer) Committee of Enquiry" (p. 17) dated 13th October, 1949, basing its information on the

'*Gazetteer of Ajmer*' prepared by Mr. J. D. Latouche, says: "It is a historical fact that the Khwaja first married Bibi Asmat, the daughter of Saiyid Wajihuddin Mashhadi." This contradicts '*Muin-ul-Arifin*'s statement referred to above. This report is an official document prepared by 3 high ranking Muslim and learned judicial officials of the Government of India for submission to the Indian Parliament in connection with the new Dargah Bill.

Again the author of "*Aftaab-e-Ajmer*" (p. 158) after describing Bibi Asmat's marriage says: "There is a mention of another '*Nikah*' (solemnisation of marriage) also but it is not certain whether that marriage took place before or after Bibi Asmat's marriage. Probably it must have taken place afterwards. The name of the lady was Ummatulla". This also contradicts '*Muin-ul-Arifin*'s statement but upholds Dargah Committee's version, i. e. the Khwaja Saheb married Bibi Asmat first.

Here another new and more delicate question crops up about Khwaja Saheb's children from his two respective wives. Unfortunately these confused versions about the first wife and the second wife also chase the question of his children from them. Some of the old and prominent Sufis also have conflicting opinion about them. These questions, viz. (1) who was Khwaja Saheb's first wife and (2) who were the children from his two wives respectively, are thus made very confusing by different authors, though all of them have tried to find out the truth about this puzzle.

Mr. Babulal, author of "*Waga-e-Shah Muinuddin Chishti*" (p. 53) says that the Khwaja Saheb married Bibi Asmat first and not Bibi Ummatulla. In view of the other authentic records, referred to above, we also confirm that Bibi Asmat was the first wife of Hazrat Khwaja Saheb. This belief is also supported by all other historical facts of the saint's life and may be taken as correct.

Children from both wives

It is an irrefutable fact that Khwaja Muinuddin Chishti had three sons and one daughter from his both wives, viz. (1) Khwaja Fakhruddin,

(2) Khwaja Hissammuddin (3) Khwaja Ziauddin Abu Sayeed and (4) Bibi Hafiza Jamal.

It is generally believed that Khwaja Ziauddin Abu Sayeed was born of Bibi Asmat while Khwaja Fakhruddin, Khwaja Hissammuddin and Bibi Hafiza Jamal from Bibi Ummatulla. Hazrat Syed Mahmud Gesudraz of Gulbarga and his group of Sufis are, however, of the opinion that both the latter sons were also born of Bibi Asmat, but Maulana Shamsuddin Taher and his group maintain that they were born of Bibi Ummatulla. It is therefore very confusing and difficult to come to any correct conclusion in this matter in the absence of any further authentic records. ('*Nisar-e-Khwaja*' by Allama Moinuddin Ajmeri, p. 148).

Khwaja Saheb's sons

Khwaja Fakhruddin, the eldest son of Hazrat Khwaja Saheb, was a great dervish and followed strictly in the footsteps of his illustrious father. He spent most of his time in spiritual development with Hazrat Nizamuddin Aulia of Delhi who was himself a great and wellknown Sufi dervish. He adopted agriculture as his profession and lived in a village (Mandal) near Ajmer. He is reported to have died in 1265 A. D. and is buried at Sarwar, 37 miles from Ajmer on the Ajmer-Kekri Road which is an attraction to hundreds of pilgrims during his *Urs* every year. He had a son Khwaja Hissammuddin Sokhta, who also lived a very pious life and died in 1340 A. D. and was buried at Sambhar which is 40 miles from Ajmer. Khwaja Hissammuddin Sokhta left 2 sons, viz. Khwaja Muinuddin Khurd (younger) and Khwaja Qayamuddin Babar Baal. Both were great scholars and saints. Khwaja Muinuddin Khurd received his '*Bai'at*' (initiation) in spiritualism from Hazrat Nasiruddin Chiragh of Delhi, another great Sufi saint of his time. He lived in Ajmer and died in 1359 A. D.

Khwaja Hissammuddin, the second son of Hazrat Khwaja Saheb, is reported to have disappeared in his early age and, according to the above-mentioned Report of the Dargah Enquiry Committee, "all that is known of

him is that he died in 1255 A. D." He is said to have acquired the stage of an "*Abdaal*" (certain holy persons by whom God continues the world in existence, according to Islamic belief).

Khwaja Ziauddin Abu Sayeed, the 3rd son of Hazrat Khwaja Saheb, left two sons "of whom nothing is further known" according to the said Dargah Enquiry Committee's report on the authority of '*Khazinat-ul-Asfia*'. He was buried in the precincts of Khwaja Saheb's Dargah at Ajmer and died at the age of 50.

The Khwaja Saheb's only daughter, Bibi Hafiza Jamal, who is said to have been born of Bibi Ummatulla according to some writers, and of Bibi Asmat according to others, as discussed before, was a very pious lady and had learnt Quran by heart at the age of 7. She was married to Sheikh Raziuddin son of Sultan-ut-Tarikin Hazrat Khwaja Hameed-ud-din Nagauri, a saintly dervish who lies buried at Nagaur in Jodhpur district. She was buried in a tomb on the south of Khwaja Saheb's shrine at Ajmer. Both Bibi Asmat and Bibi Ummatulla are also buried in the precincts of the Dargah of Khwaja Saheb at Ajmer.

When the Rajputs regained supremacy over Ajmer about 810 A. H., consequent upon the fall of the Tughlak Empire in India, the descendants of Hazrat Khwaja Saheb had migrated to Mandu, Gujerat and Baghdad as explained in the next chapter.

Worthiness of descendants

Allama Moinuddin Ajmeri, a very learned scholar of Islamic theology, while commenting upon the descendants of Khwaja Saheb in his book '*Nisar-e-Khwaja*' (p. 151-156) has thrown some illuminating light on the worthiness of the descendants of Muslim saints in India from both moral and religious points of view. He has ably compared the virtues of the early descendants of the great saints with those of the present gentlemen who occupy their sacred '*gadis*' as *Dewans* or *Sajjadanashins* (spiritual heads) at their shrines in India but lack, in his opinion, the unique spiritual qualities and Islamic traditions possessed by their original ancestors.

Space does not permit us to repeat this learned discussion here but it is strongly recommended for study in the best interests of Islam and Sufism.

It is, however, admitted by all chroniclers of Hazrat Khwaja Saheb's life-story that all his early descendants not only scrupulously followed in the footsteps of their illustrious ancestors, but also in those of the other Sufi saints, and thus always preserved their heritage most honourably. They carried the torch of Hazrat Khwaja's holy mission aloft with the same zeal, sacrifice and devotion as the Khwaja Saheb did himself. And they, therefore, commanded the same overwhelming respect and devotion from the people as their worthy ancestors did.

They kicked all wealth

It must be remembered that all Sufi saints as well as their descendants and earlier '*mureeds*' never cared to seek any patronage or help from even the mightiest of kings or rulers of their time. It was totally against their creed. On the contrary, powerful rulers themselves longed to receive benediction at their door. In fact, these 'spiritual kings' never went to the glittering court-halls of any men of power and wealth. Even if the latter sent any money or presents to these dervishes, the same were scornfully refused or, if accepted in rare cases, they were immediately distributed among the poor and the needy.

Khwaja Muinuddin Chishti wore a simple tunic and had only one solitary "*Dotahi*" or *Chadar* (a wrapper made of coarse cloth) to cover himself which bore marks of glaring patches of any kind of clean cloth he could lay his hands on for necessary repairs which he did by his own hand. His contentment and hatred for all worldly wealth and pleasures were exemplary and he followed all the principles of Islam very rigidly. He never preached aggression and his life was a great lesson for both the rich and the poor. These Sufi saints, by virtue of their renunciation and devotion to God, were in constant communion with the Almighty Creator of the universe. They were therefore themselves far higher than all the mighty kings and rulers of the world.

The Ghulam Husain Enquiry Committee's report dated 13th October 1949, cited above, describes, as below, the great respect which the descendants of Hazrat Khwaja Saheb enjoyed among the ex-rulers of India :—

"All descendants of Khwaja Saheb enjoyed great consideration throughout India. The Nizam of Hyderabad will not sit in their presence and the Maharajas of Jaipur, Gwalior and Jodhpur placed them on a seat with themselves."

DEATH OF KHWAJA SAHEB

The passing away of Hazrat Khwaja Muinuddin (may peace of God be upon his soul) from this world to the next, which took place on 6th of Rajab 633 A. H. (1233 A. D.) at the ripe age of 97 was also one of the greatest mysteries of his life like his innumerable other miracles.

It goes without saying that by virtue of his divine life Khwaja Muinuddin is immortal. It is his living miracle that in the past 750 years, millions of people of all classes and faiths have been inspired by his love and pious preachings and are attracted to his shrine from all parts of India, nay, even from foreign countries, to pay their loving homage and receive his unfailing blessings to solve their problems. Such a devotion has never been offered to the tomb of any of the mightiest monarchs of the world, and it is a rare distinction in the history of Islam and Sufism.

The life and mission of Hazrat Khwaja Muinuddin have been of an exceptional character as compared to any other saints of India. His simple teachings penetrated even a stony heart, his affectionate looks tamed his fiercest enemies, his matchless piety and blessings knew no distinction and his spiritual powers amazed and defied his bitterest adversaries who came to harm him but were compelled to embrace Islam and become his devotees for the rest of their lives. These exceedingly rare gifts are bestowed by the Almighty only upon His 'chosen few' whom He deposes to reform mankind whenever it goes astray from the right path of Truth.

Different versions

There are slight differences of opinion about Hazrat Khwaja Saheb's precise date of death as well as about the year of his birth and some of the important events of his life due to the absence of more authentic records. This is probably due to the fact that Khwaja Saheb's life-history is picked up and weaved together by his Urdu biographers only from the different versions of their Persian counter-parts. Moreover, in the absence of any modern printing and recording facilities in medieval East, all historical events and stories were mostly handwritten either by official or unofficial chroniclers. These were rare documents generally preserved by official recorders, individual historians and writers, educational institutions and the few old libraries, and they very often either changed hands or were absolutely lost in the constant political ups and downs. In such circumstances, minor differences of opinion are inevitable with the lapse of time but, so far as factual history and its basic theme relating to the principal events of the great saint's life and his mission are concerned, all historians, whether Persian or Indian, are unanimously agreed upon and have recorded the same versions and events in their respective publications. We have scrupulously searched and consulted all the best available records and have done our humble best to glean out the most authentic material for this latest publication on the life and mission of the saint.

Dates of birth and death

About Hazrat Khwaja Saheb's precise date of death, even the official "Enquiry Committee" of Dargah Khwaja Saheb's affairs, in their report dated 13th October 1949, are undecided. At page 16, they say: "The precise date of death not being ascertainable, his (Khwaja Saheb's) death anniversary is celebrated every year during the first 6 days of Rajab."

The author of "*Miraat-ul-Asraar*" (which is reported to be an unpublished manuscript, and a copy of which is said to be preserved in a private library at Aligarh) however gives 6th of Rajab 627 A. H. or 21st May 1229 A. D.

as the precise date of Khwaja Saheb's death, and the authors of "*Muin-ul-Arifin*" and "*Kalimat-us-Sadiqeen*" agree with him. But the authors of (1) *Nisar-e-Khwaja*, (2) *Aftaab-e-Ajmer*, (3) *The Holy Saint of Ajmer*, (4) *Siyar-ul-Arifin*, (5) *Siyar-ul-Aqtaab* and (6) *Iqtibas-ul-Anwaar* all unanimously come to the conclusion that 6th of Rajab, 633 A. H. is the precise date of Hazrat Khwaja Saheb's death.

Most of these authors offer different explanations in support of their respective statements. The late Allama Moinuddin Ajmeri has dealt with this question exhaustively in his book '*Nisar-e-Khwaja*' (p. 105 to 111) proving that 6th of Rajab, 633 A. H., and not 627 A. H. may be taken as the correct and precise date of Khwaja Saheb's death. The learned Allama who enjoyed an All-India reputation as a great theologian of his time, has also contradicted both *Farishta* (who seems to have erred in this respect) and Maulvi Abdul Halim Shrar (who depends too much on *Farishta* on the one hand, and then disagrees with him on the other) about Khwaja Saheb's dates of birth, his arrival in Ajmer and his death respectively. The Allama holds 535 to 537 A. H. as the years of Khwaja Saheb's birth (against other authors who give 530 to 533 A. H.). He gives authentic quotations, apart from his own arguments, in support of his findings.

Now if we hold the years of Khwaja Saheb's birth as 535 to 537 A.H.—a fact which is supported by the majority of reliable authors—we find that all the relevant events of Khwaja Saheb's life, together with their dates right upto his death, easily reconcile with each other, leaving no room for any wishful thinking in which Maulvi Abdul Halim Shrar and a few others seem to have indulged.

Mystery of Khwaja Saheb's Death

Without any divergence, nearly all historians agree about the mysterious circumstances of Khwaja Saheb's death. It is reported that on the night of 5th of Rajab 633 A.H. the great saint, as usual, retired to his cell after the '*Isha*' prayer (the prescribed time of this prayer is between 8-30 P.M. and midnight) and

closed the door, instructing his attending devotees not to disturb him that night. They stayed away but heard a noise of something like 'wajd' (ecstasy) throughout that particular night. In the early hours of the morning, this noise however ceased. When, as usual, the door of the cell did not open at the time of the morning prayers (5 to 6 A.M.), anxiety was felt all round and ultimately it was forced open by Khwaja Saheb's devotees who, to their great astonishment, found that the soul of the great saint had relinquished his mortal remains and the following sentence in Arabic was radiantly glittering on his forehead :—

“*Haaza Habib-Allah Mata Fee Hoob-Allah*”
(Translation—He is God's beloved and he died in God's love.)

Note— *Inna - lillah - e - wa inna - alaih - e-raaja - oon*—(Quran)

(Translation—To God we belong and to Him is our return)

At the time of Hazrat Khwaja Saheb's death, Sultan Shamsuddin Al-tamish, who was a devoted 'mureed' of Khwaja Qutubuddin Bakhtiyar Kaki (Hazrat Khwaja Saheb's Kha-

lifa) was the king of Delhi, having succeeded Qutubuddin Aibak.

The Khwaja Saheb lived in Ajmer from 40 to 45 years according to different opinions, as mentioned above.

A confirmed statement ascribed to Khwaja Qutubuddin Bakhtiyar Kaki, who was Khwaja Muinuddin Chishti's spiritual successor, says that “after the death of the great saint, I was extremely grieved and saw in a dream that Hazrat Khwaja was standing near *Arsh-e-Moalla* (the high throne of the Almighty God, according to Islamic belief). When I enquired about his place in the heaven, the Khwaja Saheb said : “God gracious has been very kind to grant pardon to me and has also spared me from rendering all accounts. I am now living here in peace.”

The author of “*Rahat-ul-Quloob*” records that on the night of Khwaja Saheb's 'wisaal' (final union with God) certain *Wali-Allahs* (holy saints) in their communion with God noticed the Holy Prophet Mohammed as saying : “Muinuddin is a beloved friend of God, we are going for his reception.”

Hazrat Khwaja Muinuddin's Descendants.

SPIRITUAL BATTLES AND ULTIMATE TRIUMPH of Khwaja Husain Baal Jati against Emperor Akbar.

PART I

From time to time ever since the reign of Sultan Mahmood Khilji of Mandu (859 A.H.), the lineage of Hazrat Khwaja Muinuddin Chishti has been questioned by those whose interests have clashed with the rights and privileges of Hazrat Khwaja Saheb's descendants who succeed to the '*gadi*' of Sajjadanashin or Dewan at the shrine of the saint ever since his demise 750 years ago. This tussle has often entailed bitter and prolonged controversies between the rival groups. One of the worst examples of such a controversy is seen in the rejection and cruel persecution of Khwaja Husain Baal Jati, a true descendant of Hazrat Khwaja Muinuddin, during the reign of Emperor Akbar.

To us, this age-long controversy is nothing but a link of the eternal war between Spiritualism and Materialism which has always been the bane of all religions of the world and not only of Islam,

specially after the death of their founders.

Our research

For the sake of preserving the traditional sanctity of the saint's holy shrine, which has been shedding its spiritual light and blessings for the salvation of the afflicted humanity for the past 750 years, and, at the same time, to promote mutual respect and toleration among all those fortunate people who have the honour of serving this sacred shrine, we have taken special pains to dig out and explore all the '*pros*' and '*cons*' of this old controversy in this chapter. We trust, in the light of the voluminous evidence reproduced herein, this controversy will now be buried deep, never to raise its ugly head again, in the interests of Islam and world-peace. On a minute study and comparison of the best available contemporary history, we find that the real truth of this baneful tussle has either been badly

twisted or purposely shrouded from the public eye by the interested parties while writing some of the vernacular editions of the so-called biographies and other informative literature on the life of the saint. It is a pity each party has to say a different story to suit its own ends which has caused considerable confusion for a layman to follow the correct position of Hazrat Khwaja Saheb's descendants.

As one of the humble devotees of the saint, I refrain to make any rash comments on this delicate matter and, in fact, have no right to raise an accusing finger towards anybody, much less against those gentlemen who are at present dedicated to the service of the saint's shrine and its traditions at Ajmer. But it would be grossly unfair to the cause of Truth if we passed silently over some of the glaring mis-statements about the saint's noble descendants—a moral duty which has compelled us to lift up the lid from certain unpalatable things in this important chapter only in the interests of justice, peace and goodwill among mankind. Islam means peace and Hazrat Khwaja Muinuddin preached nothing but peace even in the face of gravest provocations and dangers for the benefit of all humanity. We can ill afford to ignore these sterling lessons as humble followers of Islam and devotees of the saint.

Our Authority

The authority on which we base our findings on this subject, after a great deal of research, are the publications by impartial contemporary historians, Sufi dervishes of unimpeachable integrity and many other reliable authors of Hazrat Khwaja Saheb's life-story. Armed with this volume of evidence, we start with the Persian work of a distinguished Sufi, entitled "*Munajib-ul-Habib*", who wrote it after a very painstaking research as recently as 1277 A.H. or 1857 A.D. Because the author himself was a recognised Sufi and one of the *Khalifas* of the Chishtia order, having no personal axe to grind in the affairs of the Khwaja Saheb's shrine, we can therefore place every reliance upon his selfless and impartial work which was translated in Urdu by his son, Maulvi Mohammed Ramzan

and printed by Syed Mir Husain in 1332 A.H. or 1912 A.D. at his Maqbool Press, Delhi. The name of this author is Khwaja Haji Najmuddin Chishti Qadri of Jhunjhunu (Sheikhawati—Jaipur) who is one of the descendants of Sultan-ut-Tarikin Hazrat Khwaja Hamiduddin Nagauri (a very devoted disciple and *Khalifa* of Hazrat Khwaja Muinuddin Chishti) who spent many years in the intimate company of his great '*Pir-o-Murshid*' at Ajmer. Moreover, Khwaja Najmuddin Chishti was himself a recognised Sufi and *Khalifa* of the wellknown saint Hazrat Shah Suleman of Tonsa Sharif (Punjab) who was one of the most prominent Sufi dervishes of the Chistia order during the last century in India. The authenticity of our findings is further strengthened by another latest and highly reliable work in Urdu entitled "*Tarikh Mashaikh-e-Chisht*" published as recently as 1953 A.D. by Mr. Khaleeq Ahmed Nizami, M.A. (of the house of Hazrat Khwaja Nizamuddin Aulia of Delhi). Mr. Nizami belongs to the Department of History, Muslim University, Aligarh. He has dealt with the lives of both Hazrat Shah Suleman Tonsvi and his *Khalifa*, Khwaja Najmuddin Chishti Qadri of Jhunjhunu, exhaustively in two separate chapters in his illuminating book. Mr. Nizami has done an invaluable service to the cause of Sufism and Islam by publishing this masterpiece.

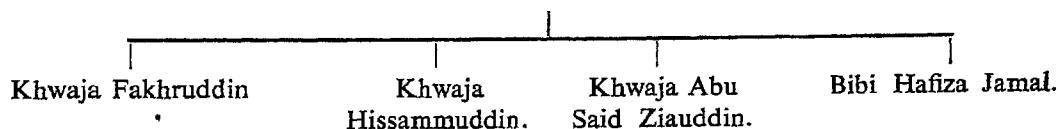
Genealogical List

Before discussing the details of this controversial subject, we give below a simple genealogical list tracing the lineage of Hazrat Khwaja Muinuddin's descendants in their order of succession to the '*gadi*' of Sajjadanashin from 633 A.H., the date of the saint's death, up to the present Sajjadanashin (1960 A.D.) As already stated, this list is based on the information of "*Munajib-ul-Habib*" and "*Lam'at-ul-Anwaar*" which contain the essence of many other best available and authentic publications, including some of the old and unprinted Persian manuscripts, on the life of Hazrat Khwaja Muinuddin. In the light of all this information, we can say, without fear of contradiction, that the lineage of Hazrat Khwaja Muinuddin's descendants,

at least upto the time of the writing of "*Lam'at-ul-Anwaar*" or "*Guldasta-e-Chishti Chaman*" i.e. 1325 A.H. or 1905 A.D., is genuine and irrefutable.

Here is the genealogical list of the descendant-Sajjadanashins of Hazrat Khwaja Muinuddin Chishti from 633 A.H. to 1380 A.H. or 1960 A.D. :—

DESCENDANT—SAJJADANASHINS OF HAZRAT KHWAJA MUINUDDIN CHISHTI



1. Khwaja Fakhruddin, eldest son of Khwaja Muinuddin Chishti.
2. Khwaja Abu Said Ziauddin, 3rd son of Khwaja Muinuddin Chishti.
3. Khwaja Hissammuddin Sokhta, son of Khwaja Fakhruddin.
4. Khwaja Moinuddin Khurd son of K. Hissammuddin Sokhta and elder brother of K. Qayamuddin Babar Baal.
5. Khwaja Nizamuddin son of Khwaja Moinuddin Khurd.
6. Khwaja Fariduddin son of K. Nizamuddin. It was during the time of this K. Fariduddin that Ajmer was annexed by Hindu rulers and the descendants of Hazrat Khwaja Muinuddin Chishti were forced to migrate to Gujerat, Mandu and other places as explained hereinafter.
7. Khwaja Tajuddin Bayazid son of Khwaja Shahabuddin one of the recognised descendants of Khwaja Qayamuddin Babar Baal, the second son of K. Hissammuddin Sokhta son of Khwaja Fakhruddin eldest son of Hazrat Khwaja Muinuddin Chishti. This resumption to the '*gadi*' of Sajjadanashin took place after a long interval of about 140 years at the end of the Hindu rule and establishment of the Muslim regime in Ajmer under Sultan Mahmood of Mandu.
8. Khwaja Nuruddin Mohammed Taher son of Khwaja Tajuddin Bayazid.
9. Khwaja Rafiuddin Bayazid Khurd (II) son of Khwaja Nuruddin Mohammed Taher.
10. Khwaja Moinuddin Salis son of Khwaja Rafiuddin Bayazid Khurd.
11. Khwaja Husain Baal Jati, (second son of Khwaja Moinuddin Salis), the saint who was persecuted by Emperor Akbar at the instigation of Abul Fazal.
12. Khwaja Wali Mohammed son of Khwaja Abul Khair brother of Khwaja Husain Baal Jati.
13. Khwaja Moinuddin Rabey, elder brother of Khwaja Wali Mohammed.
14. Khwaja Abdul Sattar *alias* Syed Sondha son of Khwaja Moinuddin Rabey.
15. Dewan Syed Allaiddin son of Syed Ilmuiddin I.
16. Dewan Syed Mohammed son of Dewan Syed Allaiddin.
17. Dewan Syed Fakhruddin son of Dewan Syed Mohammed.
18. Dewan Syed Sirajuddin I son of Syed Abul Fatah son of Syed Ilmuiddin.
19. Dewan Syed Maslahuddin son of Dewan Syed Fakhruddin son of Dewan Syed Mohammed son of Dewan Syed Allaiddin.
20. Dewan Syed Muniruddin son of Dewan Syed Sirajuddin.
21. Dewan Syed Najmuddin son of Dewan Syed Fakhruddin.
22. Dewan Syed Imamuddin Ali Khan I son of D. Muniruddin.
23. Dewan Syed Abdul Ali son of Syed Sadruddin son of Syed Zain-ul-Abideen (Short period).
24. Dewan Syed Waris Ali, younger brother of Syed Abdul Ali (Short period).
25. Dewan Syed Imamuddin Ali Khan I (son of Dewan Syed Muniruddin) who took back the post from Syed Waris Ali.

26. Dewan Syed Asghar Ali son of Dewan Syed Imamuddin Ali Khan I.
27. Dewan Syed Zulfiqar Ali Khan son of Dewan Syed Asghar Ali.
28. Dewan Syed Mehdi Ali Khan, son-in-law and brother's son of Dewan Syed Zulfiqar Ali Khan.
29. Dewan Syed Sirajuddin II son of Syed Imam Ali brother of Dewan Syed Mehdi Ali Khan. He was on the 'masnad' of Sajjadanashin upto 1277 A.H. when the author of "*Munagib-ul-Habib*" wrote his book (Persian manuscript) which is preserved in a private library at Jhunjhunu (Sheikhawati, Jaipur).
30. Dewan Syed Ghyasuddin son of Dewan Syed Sirajuddin II.
31. Dewan Syed Imamuddin Ali Khan II (Deputy Commissioner of Ajmer and author of "*Moin-ul-Aulia*") son of Syed Muniruddin.
32. Dewan Syed Sharfuddin (in the line of Khwaja Abul Khair brother of Khwaja Husain Baal Jati.)
33. Dewan Syed Aley Rasool son of Khursand Ali (who migrated to Pakistan in 1947)
34. Dewan Syed Inayat Husain Ali Khan (in the line of Khwaja Moinuddin IV son of Khwaja Abul Khair.) He ascended the 'gadi' of Sajjadanashin in 1948 A.D. and died in September 1959 A.D.
35. Dewan Syed Saulat Husain Ali Khan son of D. Syed Inayat Husain Ali Khan.

Note I:—This up-to-date genealogical list of descendant-Sajjadanashins is fully supported and justified from father to son by the authors of "*Lam'at-ul-Anwaar*" (P. 186 to 192) and "*Munagib-ul-Habib*" (p. 127 to 197) and is also supported by a host of other Persian and Urdu biographical publications on the life of Hazrat Khwaja Muinuddin Chishti by distinguished Sufi saints, impartial writers and contemporary historians, such as (1) "*Siyar-ul-Aqtaab*" (2) "*Madayan-ul-Moin*" (3) "*Fawad-ul-Fawad*" (4) "*Akhbar-ul-Akhyar*" (5) "*Malfoozaat-e-Khwajagan-e-Chishti*" (6) "*Miraat-ul-Asraar*" and some 'unprinted' old Persian manuscripts

with 30 other Urdu and Persian relative publications on Sufis and Sufism quoted by these authors.

Note II.—"*Lam'at-ul-Anwaar*" which is also called "*Guldasta-e-Chishti Chaman*" is another authentic Urdu publication of 200 pages by Mohammed Misbahuddin Huqqi of Delhi who is a descendant of the famous Sheikh Abdul Huq Mohaddis of Delhi (author of "*Akhbar-ul-Akhyar*"). The author of "*Lam'at-ul-Anwaar*" (published in 1295 A.H. and 1325 A.H. respectively) has refuted word by word in a most masterly fashion and on irrefutable grounds another book entitled "*Tahqiqaat-e-Aulaad-e-Khwaja Saheb*" printed by one Hafiz Mohammed Husain Ajmeri who made the following absurd allegations :—

- (1) That "Hazrat Khwaja Muinuddin Chishti had no descendants at all." (It is highly absurd and false as the volume of evidence goes against this allegation. In the past 750 years, after the death of Hazrat Khwaja Muinuddin Chishti, he is the only solitary author who has made such sweeping and untenable allegations amounting to utter absurdity.)
- (2) That "the pretenders to the descent of Hazrat Khwaja Muinuddin Chishti in the past could not prove their case". (They have proved their case every time the question was raised in the past—see full details of this very chapter.)
- (3) That "all offerings, *nazars*, etc. at the Dargah of Hazrat Khwaja Saheb at Ajmer were made to the *Khadims* alone and that they are entitled to receive the same." (This is also very wrong and untenable as the long history of the shrine proves.)

In the light of the abundant evidence available from reliable authors and historians, we emphatically refuse to admit all these absurd allegations and take them to be nothing more than a misleading propaganda by vested interests.

Migration of Khwaja Saheb's descendants from Ajmer

From the above list of the succeeding generations of the descendant-Sajjadanashins from

633 A.H. (the date of Hazrat Khwaja Muinuddin's demise) up to 1325 A.H. or 1907 A.D. (the date of the writing of "*Lam'at-ul-Anwaar*") it will be seen that after Khwaja Fariduddin (item No 6 of G. list), there was an abrupt break in the line of succession because, due to the fall of the Tughlak Empire at Delhi in 1400 A.D., Ajmer was annexed by Hindu rulers (see history of India) and all descendants of Hazrat Khwaja Saheb were forced to migrate and take shelter under the Rulers of Malwa and Gujerat who entertained very high regard for the great saint of Ajmer, his descendants and his shrine. While the descendants of Khwaja Moinuddin Khurd (item No. 4 of G. list) went to Mandu in Malwa, the descendants of his younger brother Khwaja Qayamuddin Babar Baal went to the Sultan of Gujerat.

Khwaja Tajuddin Bayazid I

During the above upheaval, another young descendant of Hazrat Khwaja Muinuddin Chishti, viz. Khwaja Tajuddin Bayazid I, however, migrated to Mecca and Baghdad. This Khwaja Tajuddin Bayazid I was the son of Khwaja Shahabuddin son of Khwaja Kamaluddin son of Khwaja Najmuddin Khalid son of Khwaja Qayamuddin son of Khwaja Hissamuddin Sokhta elder son of Khwaja Fakhruddin eldest son of Hazrat Khwaja Muinuddin Chishti. We have to keep a keen eye on this important personality to follow the line of descendants of Hazrat Khwaja Muinuddin because a flimsy objection about the descent of this very Khwaja Tajuddin Bayazid I was raised by the author of "*Kitab-ut-Tahqiq*" as we shall see presently. Similarly the descent of his grandfather Khwaja Kamaluddin was also disputed in the same booklet without any tenable proofs.

Historical Background

With a view to preserve the traditions and sanctity of Hazrat Khwaja Muinuddin's shrine under the care of the saint's own dear and near ones, Ajmer was taken by Sultan Mahmood Khilji of Mandu in 859 A.H. but it was raided and taken by Rana Sangram Singh or 'Rana Sanga' of Chitor fame in 922 A.H. from whom

Sultan Bahadur Shah of Gujerat re-conquered it sometime between 931 and 939 A.H. (*Tarikh-e-Farishta*). After some time, however, Raja Maldev of Jodhpur took Ajmer but this Raja held Hazrat Khwaja Muinuddin and his descendants in high esteem and treated them honourably and added several new constructions to the Dargah of the saint. It is thus apparent that during a period of about 140 years, commencing with the fall of the Tughlak Empire at Delhi in 1400 A.D. the political condition of India remained more or less fluid and Ajmer changed hands between its Hindu and Muslim conquerors simultaneously several times—a state in which the descendants of Hazrat Khwaja Muinuddin were uprooted and rehabilitated twice.

Rehabilitation of Khwaja Tajuddin Bayazid

When the news of the fall of Ajmer at the hands of Sultan Mahmood Khilji of Mandu in 859 A.H. reached Khwaja Tajuddin Bayazid I in Baghdad, he returned to India and proceeded to Mandu where he was received with all due affection and honour. At this time, Sheikh Mahmud of Delhi was Sheikh-ul-Islam at the court of Mandu. Having been fully satisfied that Khwaja Tajuddin Bayazid I was one of the real blood descendants of Hazrat Khwaja Muinuddin Chishti, he married his daughter to the Khwaja who stayed back in Mandu to impart religious education to the people of Malwa. The Sultan was so much impressed by his saintly demeanour that he used to spend much of his time in the company of the dervish for his spiritual uplift and guidance.

As we know, ever since his migration from Ajmer, Khwaja Qutubuddin, great grand son of Khwaja Moinuddin Khurd (II) and a cousin of Khwaja Tajuddin Bayazid I, was also living at Mandu with the Sultan, who had great regard for him also and had given him the title of "Chisht Khan" with the high '*mansab*' of 12,000 horse. Because, after the annexation of Ajmer by the Sultan, there was great deterioration of religious education there, and because Khwaja Tajuddin Bayazid was the fittest person to revive the teachings of Islam, the Sultan, on the suggestion of Khwaja Qutubuddin, sent him

to Ajmer to undertake this laudable cause. After a few years of his attention, Ajmer began to flourish once more. While at Ajmer, Khwaja Tajuddin Bayazid also occupied the 'gadi' of Sajjadanashin (item No. 7 of G. list), took over charge of the management of the Dargah of his ancestor, invited many learned Ulema, Sufis and scholars from distant places and, after a long and meritorious religious career, died at the ripe age of 150 years.

First Objection

It was after the resumption to the offices of *Sajjadanashin* and *Mutawalli* (manager) of the Dargah at Ajmer by Khwaja Tajuddin Bayazid with full temporal and spiritual powers, that the first objection against his descent was raised by the *Khadims* who had been enjoying a free hand in all the 'nazars' and affairs of the Dargah ever since the migration of Hazrat Khwaja Saheb's descendants after Ajmer was taken by Hindu conquerors, as stated above. Let us see what the author of "*Munagib-ul-Habib*" says in this matter in his own words :—

"Khwaja Tajuddin Bayazid was appointed to Ajmer by Sultan Mahmood of Mandu with both temporal and religious powers for the rehabilitation of that city. He was also given full administrative powers for the affairs of the Khwaja Saheb's Dargah, its endowments, funds, *nazars*, expenses, etc..... This naturally prejudiced the *Khadims* who began to disclaim Khwaja Tajuddin Bayazid as the descendant of Hazrat Khwaja Muinuddin Chishti, taking advantage of his prolonged absence in Baghdad during which period the *Khadims* had taken full control of the Dargah with its rich endowments. They also took a deputation to complain to the Sultan of Mandu against him. In this connection the authors of "*Munis-ul-Arwah*" (Jehanara Begam, daughter of Emperor Shah Jahan) and "*Akhbar-ul-Akhyar*" (Sheikh Abdul Huq Mohaddis of Delhi) say that the controversy about Khwaja Saheb's descendants had taken its root only from the time of this objection. The Sultan ordered an inquiry by the learned Ulema and old Sufis of his time. Hazrat Khwaja Makhdoom

Husain Nagauri (a descendant of Sultan-ut-Tarikin Hazrat Khwaja Hamiduddin Nagauri) and Maulana Rustom Ajmeri both of whom were among the oldest and highly respectable Sufis of their time, unequivocally supported the descent of Khwaja Tajuddin Bayazid from Hazrat Khwaja Muinuddin Chishti as witnesses at this inquiry. This evidence is further strengthened by Sheikh Abdul Huq Mohaddis of Delhi who emphasised special reliance upon Khwaja Makhdoom Husain Nagauri's evidence who had given his daughter to the son of Khwaja Tajuddin Bayazid I. He said Khwaja Makhdoom Husain Nagauri would have never given his daughter in this relation otherwise."

The Sultan being satisfied by this inquiry, appointed Khwaja Tajuddin Bayazid to look after the affairs of his ancestor's Dargah at Ajmer.

Khwaja Tajuddin's character

Besides his spiritual perfection, Khwaja Tajuddin Bayazid was a highly learned scholar of theology. He used to teach Islamic literature at the Dargah of his ancestor at Ajmer. One of his many distinguished pupils was Sheikh Mujadad Shaibani (a *Khalifa* of Khwaja Makhdoom Husain Nagauri) who was a great spiritual and religious teacher. Khwaja Tajuddin had widely travelled in Hedjaz and other Arabian countries when he had migrated to Mecca and Baghdad, as stated above. Sheikh Jamali has written elaborately about Khwaja Tajuddin in his book "*Siyar-ul-Arifin*" mentioning his personal meeting with the Khwaja at Ajmer. Khwaja Tajuddin is one of the first few teachers of *Hadith* and *Fiqah* in India. His migration to Baghdad, where he further burnished his already rich knowledge of Islamic theology, proved extremely useful to the cause of Islam on his return to Ajmer.

Refutation

Before proceeding further, we must divert the attention of our readers to the clarification of some highly prejudicial attacks upon the claim and sanctity of the descendants of Hazrat

Khwaja Muinuddin Chishti. One Munshi Ameenuddin Khan Maftoon, author of "*Kitab-ut-Tahqiq*" (an English version of which was also published in 1946 A.D.) has tried to refute the abovementioned inquiry held into the complaint about the descent of Khwaja Tajuddin Bayazid I in the time of Sultan Mahmood of Mandu. He bases his thesis on the evidence of "two different versions" appearing in "two different" manuscript copies of "*Akhbar-ul-Akhyar*" by the wellknown Sheikh Abdul Huq Mohaddis of Delhi who lived during the reign of Emperor Jehangir. According to Mr. Maftoon, one of these copies is said to be about 225 years old and the other one about 175 which, he says, "he was fortunate to read 3 years ago." But the originals of these "*surprise packets*" of the manuscript copies were never laid bare before the public, i.e. they were reserved in the fertile brain of Mr. Maftoon alone, and one of which, he alleged, was supposed to have been tampered with in order to suit the claims of the interested party, i.e. the descendants of Hazrat Khwaja Muinuddin.

We think even a layman can understand the motive of such a baseless invention which explodes the myth of these imaginary "precious treasures" confined to the dream of the inventor of "*Kitab-ut-Tahqiq*" only. This is only one instance from the book. With such ridiculous instances Mr. Maftoon freely indulges in the pastime of a lot of irrelevant arguments based upon stray thoughts as well as 'cuttings' and 'excerpts' from the publications of certain highly favoured court chroniclers of Akbar's time whose unworthy credentials are being elaborately explained in this very chapter perhaps for the first time in the history of this controversy. As a matter of fact, some prejudiced courtiers had a deep rooted animosity against Khwaja Husain Baal Jati—one of the innocent descendants of Hazrat Khwaja Muinuddin—who left no stone unturned in subjecting him to heartless persecution so long as they held power under Akbar's regime, as we shall see in his particular case represented in this chapter.

On the authority of the volume of recognised historical facts and figures, embodied in a host

of relative Persian and Urdu publications by unbiased biographers of Hazrat Khwaja Saheb, quoted in the two 'notes' under our genealogical list, we emphatically refuse to admit the confusing statements of our friend Mr. Maftoon against both Khwaja Tajuddin Bayazid and Khwaja Husain Baal Jati in his above pamphlet. On a critical examination of all the available evidence mentioned above, we find Mr. Maftoon's allegations highly misleading, irrelevant and prejudicial. And, we are sure, any impartial examiner, well acquainted with the true history of Hazrat Khwaja Muinuddin's life, will also come to the same conclusion.

Khwaja Husain's case

In the case of Khwaja Husain Baal Jati, which is more important and interesting than the case of Khwaja Tajuddin Bayazid, worst tactics were adopted only to meet their own doom ultimately. The details of the sordid story of the tragic drama of Khwaja Husain's case and its highly garbled versions presented to the world by the shrewd Abul Fazal, Akbar's right hand man, should make startling revelations for the judgment of the unbiased and god-fearing people of the world. It is a pity, these facts were purposely deleted from one of the important official chronicles of Emperor Akbar's court.

Lineage continues

We have already seen from the result of the inquiry of Sultan Mahmood's period that Khwaja Tajuddin Bayazid I was recognised as one of the real blood descendants of Hazrat Khwaja Muinuddin Chishti.

After the death of Khwaja Tajuddin Bayazid I his son Khwaja Nuruddin Mohammed Taher (item No.8 of G. list) succeeded him on the 'gadi' of Sajjadanashin. As we have seen, he was married to the daughter of Khwaja Makhdoom Husain Nagauri from whom he had a son Khwaja Rafiuddin Bayazid Khurd II who succeeded him on the 'gadi' (vide item No.9 of G. list.) When he died, his son Khwaja Muinuddin Salis was 5 years old. Due to the attack of Rana Sanga, who captured Ajmer in 922 A.H.

this young Khwaja was taken away to Nagaur by his near and dear ones for safety. Having left him with the family of his maternal great grandfather (Khwaja Makhdoom Husain Nagauri), his people and friends went to Agra and sought the help of King Sikandar Lodhi who promised to liberate Ajmer within a year but, in the meantime, he died. He had, however, fixed a stipend of Rs. 24,000/- (or 12,000/- *Tankas*) per annum for the maintenance of the young Khwaja, a fact which again proves unquestionably the descent of the young Khwaja from his illustrious ancestry. After King Sikandar Lodhi, his son Ibrahim Lodhi also continued to pay this stipend for the maintenance of Khwaja Moinuddin Salis.

Another political upheaval

When Babar defeated Ibrahim Lodhi and assumed power in India, the people of Khwaja Moinuddin Salis approached him also for the renewal of the said stipend. After necessary enquiries about the descent of the Khwaja from Sufis like Sheikh Jamali, who was a great scholar of his time and a contemporary of Khwaja Rafiuddin Bayazid Khurd II, and Sheikh Imamuddin, Babar smiled at the insufficiency of the previous stipend and raised it to 24,000/- *Tankas* or Rs. 48,000/- which he continued to pay annually.

Death of Khwaja Moinuddin Salis

Khwaja Moinuddin Salis however died during the reign of Babar and was buried at Nagaur. He left 3 sons viz. Khwaja Hasan, Khwaja Husain Baal Jati and Khwaja Abul Khair. At this time Ajmer and Nagaur were ruled by Raja Maldev of Jodhpur but soon after Sultan Bahadur Shah of Gujerat attacked Chittor and captured Ajmer and Nagaur also. After 10 years, Raja Maldev Rathore of Jodhpur again captured Ajmer and ruled here for 9 years. From Raja Maldev, Ajmer was taken by king Sher Shah Afghan of Delhi and was given over to the descendants of Khwaja Moinuddin Salis, who had shifted from Nagaur to Ajmer and held it upto the time of King Saleem Shah after whose death the descendants of Khwaja

Moinuddin Salis sought the help of the forces of Haji Jan and of the ladies of Sultan Adli and ultimately succeeded in recapturing Ajmer.

After the death of Khwaja Moinuddin Salis, his second son, Khwaja Husain Baal Jati, succeeded him because his eldest son, Khwaja Hasan, was a '*majzoob*' (one who is lost in constant communion with God and hence, according to Islamic *Shariat*, cannot succeed to the '*gadi*' of a '*salik*' dervish i.e. a spiritual leader). Khwaja Husain was a perfect Sufi and remained a bachelor all his life and hundreds of miracles are reported to have emanated from him. On account of his renouncement, he was highly respected by Hindus also who gave him the title of "*Baal Jati*" (one who remains a celibate ever since his boyhood). His services to the cause of Sufism and Islam are invaluable as will be seen in the succeeding pages. No descendant of Hazrat Khwaja Muinuddin has suffered so much persecution in the cause of Islam as Khwaja Husain did.

The miracle of succession

The incidence of Khwaja Husain's succession to the '*gadi*' of Sajjadanashin was a miracle indeed. It was agreed that all the three brothers must be taken to the shrine of Hazrat Khwaja Muinuddin in order to obtain a verdict on the selection of his Sajjadanashin from the sleeping saint himself. Each one of them would try to push the closed door of the shrine and upon whomsoever it opened, he would be the fittest person to occupy the '*gadi*'. All the 3 brothers tried turn by turn but the door opened only when Khwaja Husain pushed it and he was installed on the '*gadi*' of Sajjadanashin.

PERSECUTION OF KHWAJA HUSAIN

After the first objection raised against the descent of Khwaja Tajuddin Bayazid during the reign of Sultan Mahmood Khilji was rejected, as stated above, a second objection was raised against the descent of Khwaja Husain Baal Jati during the reign of Emperor Akbar. This time it was partly due to a dissension with the *Khadims* on the distribution of the share of

rich 'nazars' offered by Akbar at the shrine in 977 A.H. on the occasion of Prince Salim's birth, and partly due to a personal grudge nursed against Khwaja Husain by Abul Fazal, the Prime Minister of Akbar. Abul Fazal put up a very tough front against the Khwaja with the help of the *Mashaikhs* of Fatehpur Sikri and the *Khadims* of Ajmer. It was a conspiracy of Abul Fazal and the *Mashiakhs* to undermine and damage the prestige of Khwaja Husain but, in spite of the repeated and prolonged exilements extending over a period of 33 years, the Khwaja emerged out successful and the mighty conspirators had an ignoble fall in the long run.

Misrepresentation of facts

Abul Fazal, as author of the "*Akbarnama*", has given only a garbled and incomplete account of Khwaja Husain's persecution with the definite motive of misleading the succeeding generations about his own guilt as well as the shortcomings of his master's reign. This is the same "*Akbarnama*" of which Mr. Maftoon, author of "*Kitab-ut-Tahqiq*", takes advantage and presents in support of his refutation of Khwaja Husain's descent, but who can accept the judgment of Abul Fazal assuming the role of a judge over his own crimes? By virtue of his unrestricted power, Abul Fazal, as author of "*Akbarnama*", assumes the role of a judge as well as of the official historian of Akbar's court. Any sensible person who knows the true facts of Khwaja Husain's case will revolt against the one-sided version on the poor dervish's case recorded in "*Akbarnama*", the official organ of Akbar and his Prime Minister both of whom were equally guilty of all the unjust persecution imposed upon the innocent Khwaja.

Suppressed Facts

But luckily there is the other side of the picture also exposing the suppressed facts of this case. The learned scholar Mulla Abdul Qadir Badayuni, who was the official translator in Akbar's court, could not afford, as a god-fearing man, to betray the truth of the disgraceful drama of Khwaja Husain's torture happening before

his own eyes. He was bold enough to give out the true facts of this tragic case in his own chronicle "*Muntakhib-ut-Twarikh*" (*Persian*), Vol. III (p. 87 to 91) despite his awkward official position, which provides all the missing links of this case. Likewise, Maulana Mohammed Husain Azad, author of "*Darbar-e-Akbari*" (p. 774—775) and some of the other independent historians (quoted in the beginning of this chapter) have also condemned Abul Fazal's intriguing tactics in this case, together with his many other mischievous policies and acts. Every keen student of Indian history can read between the lines of the face-saving account of "*Akbarnama*" relating to the unjust treatment meted out to an innocent dervish simply because he told a very plain truth to Akbar about Abul Fazal's own descent in response to the Emperor's personal query in one of his interviews with Khwaja Husain at Ajmer.

Akbar's "*Deen-e-Elahi*" and Khwaja Husain's battles against it

It is a wellknown fact that Akbar was illiterate and yet lucky to have collected a unique set of nine intellectual giants, including Abul Fazal and Faizee brothers, around himself whom he proudly called the '*Nine Ratnas*' (jewels) of his court. They helped him in formulating his policies in building up his extensive Empire in a country like India full of diverse religious ideologies. To consolidate his Empire, therefore, he was advised by Mulla Mubarik and his sons, Abul Fazal and Faizee, (a very learned 'trio' from the illustrious school of Sultan-ut-Tarikin Hazrat, Khwaja Hameeduddin Nagauri) to introduce a new religion under the title of "*Deen-e-Elahi*" (religion of God) by which, they suggested, he would assume the supreme and unquestionable power, next only to God, as the religious head of his subjects in addition to his mighty temporal sovereignty. It was indeed a grand idea to which illiterate Akbar succumbed readily.

DEEN-E-ELAHI represented a sort of synthesis of all the important religions of India with special provisions to suit the policies of Akbar's court and his government. So far as the basic

principles of Islam are concerned, *Deen-e-Elahi* boldly rejected them and ignored the *Shariat* altogether because they were found repugnant to the doctrines and spirit of *Deen-e-Elahi*. They were either twisted or sacrificed altogether at the altar of politics and debauchery. Although *Deen-e-Elahi* never flourished beyond the reign of Akbar, yet it did an irreparable damage to the cause of Islam and the work of Sufis in India. Willy nilly, only those who basked in the sunshine of Akbar's court, or enjoyed his official patronage, were obliged to accept this new religion. Inwardly, the *Ulema* did not like it at all but, under the mighty weight and persistent pressure of Akbar's lieutenants, they soon gave way and ultimately signed the Charter of *Deen-e-Elahi*. It was a most trying and critical time for those god-fearing *Ulema* and Sufis who were bold enough to repudiate *Deen-e-Elahi*. They were penalised for their dissent by exilement to Mecca—a device of punishment specially invented for all such 'learned' dissenters in order to get them out of the way of the new religion.

Khwaja Husain was also one of such dissenters because, as a true Muslim belonging to the noble order of illustrious Sufi dervishes, he knew his responsibilities to God and man better and, as such, he could never be expected to bow down before any false power in the name of religion, much less before a fake religion like *Deen-e-Elahi*. He had inherited in his blood that proverbial Islamic courage and fearless determination which had always revolted against evil in spite of the mightiest powers of the world in the defence of Islam long before the advent of Akbar, Abul Fazal and their new "*Deen*" on the scene of the world. He therefore defied Akbar's mighty power in defence of his religion and refused to prostrate in '*sajda*' before "*Zill-e-Elahi*" (shadow of God on earth), the title which Akbar had assumed as the head of his new religion. In Islam, '*sajda*' is offered to the Almighty God alone and none else. Khwaja Husain also refused to follow all other new salutations and customs observed at Akbar's court under the etiquette of *Deen-e-Elahi* when he was called, along with other *Ulema* and

Sufis, for an audience with the Emperor. Naturally this defiance from a humble dervish was too much for the pride of a mighty Emperor like Akbar and his right hand man Abul Fazal in the open court. It also gave a nice handle to Abul Fazal to work up Akbar's annoyance in wrecking his own long cherished vengeance upon Khwaja Husain. The inevitable result of this daring repudiation of *Deen-e-Elahi* was the banishment of the Khwaja, in the first instance, to Mecca and, in the second and third instances, to the fort of Bakkar in Sind. He accepted this highly unjust punishment as cheerfully as any dutiful son of Islam would have, under the circumstances, in the defence of his religion.

This is only a brief review of the story behind Khwaja Husain and several other learned *Ulema's* persistent persecution for defying *Deen-e-Elahi*. Further amazing details of Khwaja Husain's interesting but pathetic case follow in these pages.

The atmosphere that prevailed in Akbar's regime under *Deen-e-Elahi* is fearlessly described in a passage of "*Tazkira*" (new edition, p.89) written by no less a personality than the late Maulana Abul Kalam Azad, one of the most learned scholars of Islam in recent history, who was also the Education Minister of the Government of India (1949-1958). This interesting passage is reproduced at the end of this Chapter,

Rise and Fall of Mulla Mubarik & Sons

Mulla Mubarik, who was associated with the illustrious Dargah of Hazrat Khwaja Hameeduddin at Nagaur, was a great scholar and a highly polished and well-informed theologian of his time. As such, he commanded great respect, influence and fame in the Islamic world. His two sons, Abul Fazal and Faizee, were also at par with their father in every respect and have played an important part in Akbar's regime. But, when Akbar came to power, Mulla Mubarik had fallen from his graceful position temporarily and the 'trio' had to face extremely hard times to save their lives due to the intrigues of their enemies at the royal court who were anxious to keep them away from Akbar lest they may gain access to the young monarch and

"Emperors" of India but "Slaves" of Hazrat Khwaja Muinuddin.

Here are the portraits of the Moghul Emperors of India who were great devotees of Hazrat Khwaja Muinuddin. During their constant visits to the shrine of the great saint at Ajmer, they showered wealth upon all connected with it, and created rich endowments for the

maintenance of the Dargah of the Saint as a mark of their gratitude for his blessings enjoyed by them. Even in pre-Moghul period, the Pathan kings and Hindu Ruling Princes also held Hazrat Khwaja Saheb, his shrine and his descendants in highest reverence.



Babar, the founder of the Moghul Empire in India. When he assumed power after defeating Ibrahim Lodhi, he raised the yearly allowance of Khwaja Saheb's Sajjadanashin from 12,000/- to 24,000/- Tankas, expressing that the former amount was "incompatible with the dignity of the great saint."



Emperor Jalaluddin Akbar, who, in the beginning of his reign, was a great devotee and admirer of Hazrat Khwaja Saheb. From 1571 to 1582 A.D., he visited Ajmer very often on foot to pay homage but after 1582 due to the intrigues of Abul Fazal and Faizee and the introduction of his new religion, Din-e-Elahi, he never came to Ajmer although he lived upto 1605.

It was under the influence of Abul Fazal that Akbar persecuted Khwaja Husain Baal Jati, a real-blood-descendant of the saint, by persistent exilements for a period of 33 years. Khwaja Husain, a helpless dervish against Akbar's mighty Empire, however, put up a tough resistance in the cause of Islam against Din-e-Elahi and won the battle ultimately. (For full details of Abul Fazal's intrigues, Akbar's Din-e-Elahi and Khwaja Husain's heroic battles against them, please see Chapter 12.)



Humayun, son of Babar, who continued to pay yearly allowance, fixed by his father, to the Sajjadanashin of the saint during his reign as a mark of his respect for the saint's sacred mission.





Abul Fazal, (the shrewd Prime Minister of Emperor Akbar) who was responsible for Khwaja Husain Baal Jati's persecution during Akbar's reign. (For complete story of this episode, see this Chapter.)



Emperor Jahangir, who, immediately after succeeding Akbar, restored all the hereditary privileges of Khwaja Husain Baal Jati and condemned his persecution in the political game of Din-e-Elahi at the cost of Islam. After his recovery from a serious illness, Jahangir, according to his view, had his ears pierced to wear ear-rings as a symbolic proof of becoming one of Hazrat Khwaja Muinuddin's ordinary "slaves". In his autobiography, Tuzk-e-Jahangiri, he says: "I wore in my ears a bright pearl...and gradually it became a common fashion."



influence him by virtue of their extraordinary abilities in order to capture some position of power for themselves. The Mulla and his sons, therefore, had to bear unspeakable miseries during the transitional period, at one time seeking refuge from their blood-thirsty enemies in a friend's home from town to town while at another moment fleeing frantically for life from the pursuing agents of the enemy from pillar to post. In this terrible game of 'hide and seek', the sword of Democles was constantly hanging over their heads at every step of their bewildering movements in disguise. This was indeed a terrible plight from which they had only a providential escape to survive.

At long last, their stars changed and one fine morning the Mulla and his sons were summoned for an audience by the Emperor. They were so terrified by their recent ill fate that they wondered if it was not a summons to the gallows? But, thank God, after a brief audience, both Abul Fazal and Faizee impressed Akbar by their extraordinary abilities, won him over and were at once appointed at the court thus passing suddenly from a dangerous adversity into a new era of prosperity.

A disgraceful weapon

Having gained a firm foothold in the close environments of Akbar, both Abul Fazal and Faizee soon secured a firmer grip over the affairs of his government. Mulla Mubarik, however, shrewdly stayed away from the royal court. He preferred to carry on the field work from the background in secret collaboration with his sons who helped him indirectly with their growing influence at the court. They gradually built up a strong position for themselves from which they were now able to manoeuvre and strike against their old enemies with a terrible vengeance. And the weapon they forged to do this dirty business was the invention of the new religion of *Deen-e-Elahi* which they founded under the auspices of Akbar himself. Being highly educated in religious matters, they could easily invent 'something new' only in the sphere of religious field and nothing else. The illiteracy of Akbar and the wealth and power of his

Empire suited their new device most admirably and they took best advantage of the same. It is, however, a pity that in spite of their extraordinary wisdom and learning, they failed to realise that all genuine religions of the world were not founded by kings or their courtiers hankering after personal gratification and wealthy empires. If it were so, then there was no necessity for the Almighty God to send his holy messengers or prophets to preach the doctrine of the Eternal Truth which is based on spiritual rather than temporal, intellectual or material powers of man. Akbar's new *Deen-e-Elahi* was based on the sands of materialism only. It had no spiritual foundation and, therefore, it collapsed and died with Akbar never to rise again. This is the verdict of history against *Deen-e-Elahi*.

How power corrupts?

As we have seen, "Mulla Mubarik and Sons" originally belonged to Nagaur. Before migrating to the North and entering politics, they were mere '*mujawars*' (attendants) at the holy shrine of Sultan-ut-Tarikin Khwaja Hameeduddin Nagauri, an ancestor of Khwaja Husain from his mother's side, and a beloved disciple of Hazrat Khwaja Muinuddin. Besides their distinguished learning, it is safe to assume (according to our religious conviction) that they also enjoyed the spiritual blessings of the saints of Nagaur and Ajmer, due to their original association, without which they would have been cut to pieces by their enemies instead of securing power in Akbar's court. But power soon corrupted them and they betrayed the salt of Islam and the illustrious house of Nagaur by inventing *Deen-e-Elahi* which caused considerable damage to Islam in India. The story of Akbar's persecution of some of the innocent Sufis of his time who repudiated his new religion is the same disgraceful old tale of the misuse of power and false pride against the helpless humanity. Prior to the institution of *Deen-e-Elahi*, Akbar was a very staunch devotee of Hazrat Khwaja Muinuddin Chishti and undertook no less than 10 pilgrimages to Ajmer to pay homage at the shrine of the saint.

THE ROOT CAUSE

In order to consolidate his personal prestige in the estimation of Akbar, Abul Fazal used to claim himself to be a cousin of Khwaja Husain, the distinguished descendant and Sajjadanashin of the great saint of Ajmer to whom Akbar was so devoutly dedicated. This claim of relationship naturally increased Abul Fazal's respect in the eyes of the Emperor and his court. When Akbar visited Ajmer on one of his pilgrimages and went to pay respects to Khwaja Husain along with Abul Fazal, he thought he had a nice opportunity to corroborate the truth of Abul Fazal's relation with the Khwaja. When the Emperor questioned Khwaja Husain in this matter, the latter replied in three intelligent words—"Kullo Momin Ikhwatun" meaning "all Muslims are brethren in Islam". Akbar however could not follow it exactly and repeated his question to get a definite clarification. But the Khwaja once more repeated the same words because actually Abul Fazal had no real blood-relation with the illustrious Khwaja except that he belonged to a family whose womenfolk used to work in the "*zenana*" (harem) of Khwaja Husain's mother, while the male members looked after the Dargah of his ancestor at Nagaur where they received religious education also in the *Madrisa* and Library (storehouses of Islamic literature) attached to the Dargah. Akbar was, however, shrewd enough to understand the meaning of the Khwaja's repeated answer, and came to the conclusion that the claim of Abul Fazal was nothing more than a bluff.

This incident naturally gave a shocking blow to the prestige of Abul Fazal in the eyes of the Emperor because the cat was out of the bag. And it was from this day that Abul Fazal carried a deep rooted grudge against Khwaja Husain whose only fault was that he told a plain truth to the Emperor, and that too on the latter's repeated query after the Khwaja had evaded the question by a common hint. He therefore invented a nefarious intrigue to avenge, and cooked up a highly dangerous and concocted story to get rid of Khwaja Husain for all time.

The Plot

Finding an appropriate opportunity, Abul Fazal prevailed upon and convinced the short-sighted Emperor that Khwaja Husain was a highly revered dervish and, by virtue of his exalted position as a religious head, commanded very great influence among the princes and people of Rajputana, and that he was secretly planning with them to raise a big army to attack and capture the Emperor's capital and kingdom. When Akbar demanded a more clear and authentic proof in support of this report, the shrewd Fazal offered a very witty but highly dangerous plan to test its authenticity. He said, since the Rajput Rajas of Jodhpur, Bikaner, Jaipur, Bundi and Kotah were in league with the Khwaja and often went clandestinely to offer their respects and 'salaams' to him at Ajmer, therefore, to test their loyalty to the throne, the Emperor should order them to behead Khwaja Husain and surrender his head to him. "If they were loyal to the Empire, they would obey Your Majesty's commands, but if they were disloyal, they would refuse and the truth of my information would be proved," said Abul Fazal. This highly intriguing and dangerous suggestion put Akbar off his feet. He was in a serious quandary; he must either distrust his Prime Minister and lose the kingdom or carry out his suggestion to find out the truth of his report—a dilemma which put everything for Akbar at stake.

The order of beheading

Akbar was thus at the mercy of Abul Fazal's clever ruse and had no other go but to fall in his trap. Without making any further enquiries, the inexperienced young Emperor was obliged to issue orders to the abovenamed Rajas to behead the innocent Khwaja Husain.

The ways of God

As a Sufi dervish, the Khwaja was above all politics. He belonged to the illustrious order of his ancestors who had always kicked the wealth and pleasures of this passing world in the cause of God and His afflicted humanity. He bore no grudge whatsoever against Akbar or his Empire and solicited neither the Emperor's

nor Abul Fazal's riches or favours. And yet the worshippers of the Satanic evils would not leave him alone. Although Providence has already given Its just verdict in this treacherous game, yet we cannot help drawing the attention of our readers to the unalterable dispensation of the Divine Power that always comes to the rescue of the innocent and oppressed in this world. The sublime history of not only Islam and Sufism but of all the other great religions of the world is full of such examples. We feel sure that, according to our religious conviction, it was yet another miracle by which God Almighty wanted to test Khwaja Husain's integrity as a true devotee of Islam at a critical juncture when man was openly defying Him by inventing a fake and new religion, so that the erring humanity may have a lesson and return to His commandments, as the later stage of this chapter will show. Truly the ways of God are queer and beyond all the wisdom of the world! Abul Fazal proposed the beheading of Khwaja Husain but God disposed of his plan in His own just way and saved the head of one of His innocent devotees to the utter disgrace of the plotters.

The Glitter of Rajput Chivalry

When this order of beheading Khwaja Husain reached the said Rajas, they presented to the world a very rare and magnificent example of the noble character and chivalry of the Rajput race that will continue to illumine the pages of the history of the world for all time. As soon as they received the order, they conferred and decided to bang an exemplary rebuff into the Emperor's face which should be a lesson and warning to all those short-sighted rulers of the world who follow the advice of their treacherous lieutenants and ministers blindly and cause oppression and misery to the innocent humanity. The noble Rajas had the courage of their moral and religious convictions to refuse point blank, and in very firm tones too, to carry out this disgraceful order. On the contrary, they bravely offered their own heads, and if it did not satisfy the Emperor then the heads of their dear ones

also, instead of Khwaja Husain's, if it may please His Majesty? They wrote back that Khwaja Husain belonged to an illustrious family of the Sufi dervishes of India who had nothing to do with the politics of the country, that he and his family were revered by both the Hindus and the Muslims of this country for the past 3 centuries, and that they were extremely shocked to receive such a cruel order from a sagacious ruler like Akbar against a peaceful dervish which, they regretted, they were unable to carry out at the risk of any consequences whatsoever.

This was indeed a tough rebuke for both Akbar and Abul Fazal which put them into a terrible dilemma. Abul Fazal had under-rated the moral nobility of the Rajput race and the ennobling principles of their own *dharma*. In other words, the Rajputs' reply amounted to nothing but a challenge of war which Akbar could not risk in the shameful circumstances of this case, specially in the maturing years of his reign. To Abul Fazal it was an unexpected thunderbolt from the sky. This rebuff made him look like that idiot who learns all the wisdom of the world in the books but does not know how to use and adjust it practically in every day life. It took him some time to repair the great damage which his silly plan caused to his prestige. Any wiser king would have dismissed him, but probably due to the indispensable utility of Abul Fazal in the interests of his regime at a critical period, the Emperor was compelled to swallow this intrigue gracefully.

In any case, the providential dispensation made Akbar and Abul Fazal both eat their own humble pie in this intrigue, and they had no alternative but to keep quiet over the rebuke of the Rajas and try to forget the idea of Khwaja Husain's beheading. But this was not all, for Abul Fazal's evil designs against the Khwaja continued unabated to the bitter end of this struggle only to lose the battle disgracefully in the long run, as we shall see in the following pages.

First Banishment of Khwaja Husain

The only face-saving alternative open to Abul Fazal and Akbar in the apprehensive

circumstances of this case was to banish Khwaja Husain from India, without assigning any reason or giving a chance for defence, and, therefore, another *Firman* was issued asking him to leave Ajmer immediately for Mecca where he was to pass the rest of his life—a policy which was the general rule to punish all those *Ulema* and Sufis of the day who did not bow before Akbar and Abul Fazal's political intrigues and their *Deen-e-Elahi*.

Khwaja Husain took the order with serene fortitude and, in a true Sufistic spirit, left for Mecca with a few of his loyal devotees who insisted to go with him. But, after a few years, Akbar was unavoidably compelled to recall him back to India by a very urgent order as the result of a miracle only to save his own precious life, as the details of this miracle will show in the succeeding pages.

Demolition of Khwaja Husain's house

Even the expulsion of Khwaja Husain from Ajmer did not satisfy the vengeance of Abul Fazal. He advised Akbar to have the ancestral house of Khwaja Husain, which was adjacent to the Dargah of his ancestor at Ajmer, razed to the ground and to build in its place a mosque in Akbar's own name. This plan was executed immediately and the present Akbari Masjid standing at the north-west corner of the Dargah vividly reminds the world of this tragic story if one cares to go deeper into its real history. Curiously enough, this mosque never flourished, like other mosques in the Dargah, due to its sorry background. It is now principally used for accommodating the pilgrims during the annual Urs of the saint and housing the Moinia Usmania "*Darul-Ulum*" and its library only. Very few people say their prayers in this mosque.

Khwaja Husain's miracle

One day, during Khwaja Husain's exilement in Mecca, his devotees felt very despondent over their long absence from home and reminded the Khwaja of the painful episode of his unjust banishment. They pleaded with him to do something to return to Ajmer because, they insisted,

he was, after all, a Sufi saint possessing marvelous spiritual powers which could certainly compel justice to come to his rescue in this unjust act if he wished. Khwaja Husain said: "We are not supposed to use our spiritual powers to gain any selfish ends without the will of God, otherwise what power could the Emperor have to turn us out of our home?" The devotees were dumbfounded at this reply but, after some time, they once more felt the same impulsive revolt inwardly against Akbar's highhandedness and '*Zulum*' upon an innocent dervish like their master, and decided to persist in their request once again for their master's reconsideration. When they represented the matter again to the Khwaja, he was in an ecstatic mood and said: "All right, *Inshallah*, (God willing) you will see that this very night the Emperor would be compelled to write a *Firman* inviting us back to India."

Accordingly, here in India, that very night Emperor Akbar had a very acute pain in his stomach which could not be cured in spite of all the best medical aid which his royal position could command. The pain continued to increase throughout the night and subsided only a little in the early hours of the morning lulling him for a while after extreme exasperation. In this state of unconsciousness, he saw Hazrat Khwaja Muinuddin in a vision, standing by his bed and reminding him of the unjust banishment of Khwaja Husain and commanding him to recall the innocent victim immediately if he wished to survive this ordeal. It was nearly dawn and the first thing which Akbar did, on regaining consciousness, was the dictation of a *Firman* for the immediate return of Khwaja Husain to India. Such are the "*hidden powers*" of Sufi dervishes beyond the wisdom and conception of ordinary human beings. Abul Fazal has cleverly omitted to mention this episode in his *Akbarnama*.

Khwaja Husain's Second Banishment

On his return from Mecca, Khwaja Husain was called to the court of Akbar at Fatehpur Sikri and was offered a lucrative appointment under a new plan in order to win him over to

work for the promotion of Akbar's new religion i.e. *Deen-e-Elahi*. But, as we know, Khwaja Husain was not made of any cheap stuff like other *Ulema*, *Mullas* and *Kazis* of his day whom Akbar and Abul Fazal had already pocketed to work for their new enterprise. During his audience, Khwaja Husain therefore neither prostrated himself in '*sajda*' before the Emperor nor observed any of the other salutations of the new "*Deen*". He had the blood of Hazrat Khwaja Muinuddin, (one of the greatest Sufi saints the world has ever known,) in his veins, was a staunch Muslim and a true Sufi whom, like his illustrious ancestors, no earthly power could bend before any false gods or fake religion. The dervish knew that in this offer all the sacred traditions of Islam, Sufism and the grand mission of his ancestors were at stake, and that this centuries' old and hard earned legacy was far superior to, and mighty precious than, the combined price of all the kingdoms of the world. He also knew that in the success of *Deen-e-Elahi*, Islam was actually in danger at the hands of the very people who pretended to profess it and called themselves Muslims. Khwaja Husain was thus the only solitary soul, a lonely soldier of Islam and a true Sufi, upon whose shoulders rested the whole burden of defending it from the devilry of Akbar's new religion. At one time the innocent dervish had to suffer heartless privations and exilement, at another time he had to turn away scornfully from the glitter of gold and the revelries of the royal court to save the honour of Islam, sticking always steadfastly to the commandments of God, the holy Quran and the holy prophet. It was indeed a terrible test of Khwaja Husain's character as a Sufi from which, by the grace of God, he emerged out unscathed with one of the most thrilling and triumphant victories of Truth in the history of Islam in India.

Khwaja Husain's disdainful attitude in refusing the above offer naturally hurt the pride of the Emperor who ordered his internment in the fort at Bakkar in Sind where many other dissenters of *Deen-e-Elahi* were also undergoing indefinite exilement. This incident provided Abul Fazal one more appropriate opportunity

to revive his old grudge against the Khwaja, and he was mighty happy at the second order of Khwaja Husain's banishment to Bakkar.

Khwaja Husain's Third Banishment

Akbar's persistent persecution of Khwaja Husain however constantly pricked the conscience and invoked the sympathies of many god-fearing *Ulema*, *Omara*, Sufis and his subjects, including the Queen Mother herself, in spite of the known attitude of Abul Fazal and the Emperor in this particular case. From time to time, therefore, they used to appeal to the Emperor for his release from Bakkar. At last, in 1002 A.H. the pressure of public opinion compelled the haughty Emperor to recall Khwaja Husain to his court from Bakkar along with other interneers, prominent of whom was Sheikh Kamal Bayabani. During the audience, all other interneers, tired of their imprisonment, except Khwaja Husain, staggered and gave in by prostrating in '*sajda*' before the Emperor and offering all other un-Islamic salutations according to the new customs of *Deen-e-Elahi*. In appreciation of their surrender, they were pardoned and released with valuable rewards and stipends. But because Khwaja Husain once again stood unabashed and unmoved with the same old fortitude in defence of his religious convictions, and refused to go down before the crusade of *Deen-e-Elahi*, Akbar was again offended at his persistent audacity and ordered his second internment at Bakkar with a nominal grant of 300 bighas of land for his maintenance with a view to show some respect for public opinion which was mainly responsible for his recall from Bakkar. This time the order of internment, however, pained and moved the sympathy of Mariyam Zamani Begam, the Queen Mother, who pleaded with her son for the release and return of Khwaja Husain to Ajmer where his aged mother was ailing and was restlessly feeling his separation, and because he did not require any royal stipend to sustain himself. But the haughty Emperor turned down even his mother's request with the suggestion that he would arrange to send the mother of the Khwaja to Bakkar if he wished. Like a dutiful son, Khwaja

Husain, however, refused this offer and preferred his own mortification over the trouble which his aged mother would have undergone in journeying all the way from Ajmer to Bakkar. Akbar also advanced another lame excuse before his mother in support of his cruel order. He said: "If the Khwaja returned to Ajmer, he would again set up a shop there and would attract *nazars* and presentations. He would thus once again lead a princely life and be able to mislead the people against our government." So the innocent Khwaja was once more interned at Bakkar in spite of the Queen Mother's recommendation.

The ultimate defeat

According to Abul Fazal's own "*Akbarnama*", Khwaja Husain, after this series of his prolonged banishments extending over a period of 33 years, was at last released without any recommendation or condition whatsoever by the order of Akbar himself in 1008 A.H. and was allowed to go to Ajmer and take over charge of his ancestor's Dargah with full temporal and spiritual powers, as before, where he continued upto the earlier years of Emperor Jehangir's reign. According to his own autobiography, "*Tuzak-e-Jehangiri*" (*Urdu edition*, p. 183), Jehangir sent a sum of Rs. 1000/- to Khwaja Husain for his half-yearly stipend in the 5th year of his reign. Like a sensible ruler, he recognised Khwaja Husain's noble descent also, and boldly refuted all previous intrigues and controversies and unlawful internments of the Khwaja during Akbar's time.

Personality of Khwaja Husain

As described by the wellknown historian and

official translator of Akbar's court, Mulla Abdul Qadir Badayuni, and the author of "*Darbar-e-Akbari*", Mohammed Husain Azad, the personality of Khwaja Husain was angelic, impressive and pious. "I found in his personality an accumulation of divine light or the semblance of an angel when I saw him personally during one of his visits to the court of Akbar. He was exceedingly perfect in the cult of Sufism, observed continued fasting for days together and remained constantly absorbed in prayers and meditation. His living presence and life are a great providential boon to the humanity," says Mulla Abdul Qadir Badayuni in his authoritative work "*Muntakhib-ut-Twarikh*" in its Persian edition. In the light of this unbiased description by none else but a most prominent and learned historian as well as a highly trusted courtier of Akbar, the readers can form their own opinion about Khwaja Husain's descent, character and personality as a great Sufi of his time.

Had there been no Khwaja Husain, the forces of Akbar's *Deen-e-Elahi* would have done greater damage to the cause of Islam in India. The story of this dervish, it is a great pity, has been purposely ignored by all the '*interested*' writers of Hazrat Khwaja Muinuddin's life—a story which is nothing but a historic battle of Islam against its enemies springing up from its own rank and file. But the result of this mighty battle, as we have seen, proves that Truth prevails in the long run—a great exemplary lesson to inspire confidence and courage in all those who are fighting the sacred cause of God and Religion in a world which is drifting towards godless materialism once again.

PART II.

In Memory of Akbars' Justice.

Intrigues of the Mashaikhs of Fatehpur Sikri against Khwaja Husain.

As we have seen, during the early years of his reign, Emperor Akbar was a staunch devotee of Hazrat Khwaja Muinuddin Chishti.

He used to visit Ajmer on foot to pay homage to the great saint. Because he had no surviving issues upto the 14th year of his reign, he

cherished the wish of having an heir to his throne and therefore used to implore the blessings of Hazrat Sheikh Salim Chishti of Fatehpur Sikri and Hazrat Khwaja Muinuddin Chishti of Ajmer upon the direction of the Fatehpur Sheikh. At last, by the grace of God, his wish was fulfilled and Prince Salim or Emperor Nuruddin Jahangir, as he was named later, was born in 977 A.H. There were unprecedented rejoicings on this happy occasion. The emperor showered huge wealth upon the family of Sheikh Salim Chishti known as the *Mashaikhs* of Fatehpur Sikri. He also visited Ajmer to pay his thanks-giving homage at the shrine of Hazrat Khwaja Muinuddin. Here too he showered rich 'nazars' and presentations lavishly upon all the people connected with the Dargah of the saint. Khwaja Husain was the Sajjadanashin and Muttawwalli of the shrine at this time.

Grievance of the Khadims

Ever since Akbar's visits to Ajmer in which he always showered rich 'nazars' at the shrine, the *Mujawars* or *Khadims* of the Dargah had been nursing a grievance against Khwaja Husain about their share in these fat 'nazars', specially those offered at the time of the birth of Prince Salim.

Coincidentally, after the birth of Prince Salim and the death of Sheikh Salim Chishti, the latter's descendant-*Mashaikhs* at Fatehpur Sikri had begun to apprehend the danger of losing the royal patronage and special attention towards themselves if Akbar remained more devoted towards Ajmer because, next to Hazrat Muinuddin Chishti's spiritual attraction, there was Khwaja Husain, his descendant-Sajjadanashin, with rare saintly qualities and widespread influence as a great spiritual leader of India, far superior to and more popular than the Fatehpur batch. After the death of Sheikh Salim Chishti in 979 A.H., the spiritual qualities of his successors had vanished. They could not maintain the sacred traditions of Sufism scrupulously and had accepted high offices in Akbar's services contrary to the cult of Sufism. The lingering old grievance of the

Khadims of Ajmer and Abul Fazal's outstanding grudge against Khwaja Husain, as fully explained in this chapter, provided the Fatehpur group a nice opportunity to hedge a conspiracy with a view to undermine and eliminate the influence and prestige of Khwaja Husain in the estimation of Akbar, and thus retain his wholehearted attention towards themselves exclusively. Behind this conspiracy, it must not be forgotten, the unseen but powerful hand of Abul Fazal, the arch enemy of Khwaja Husain, was also working vigorously. It was under these circumstances that the *Khadims* of Ajmer were instigated to come forward with a petition to the Emperor about their outstanding grievance against Khwaja Husain repudiating, at the same time, his descent from Hazrat Khwaja Muinuddin. The petition was presented and Akbar ordered an inquiry into the matter before a jury of *Kazis* and *Sadr-ul-Sudoor* (Chief Justice under Islamic Shariat) in which the *Mashaikhs* and *Ulema* of Fatehpur Sikri were summoned to give evidence as responsible religious leaders.

The Inquiry

During the inquiry, the conniving *Mashaikhs* and *Ulema* of Fatehpur, as tutored, deposed that Khwaja Husain was not a descendant of Hazrat Khwaja Muinuddin. In the circumstantial context of the case, this was, of course, a foregone conclusion. No sensible person could have expected anything like impartial evidence from these henchmen of the conspiracy, appearing in the garb of religious teachers and leaders of Islam. But the worst part of this farcical drama was that these fake custodians of Islam, wearing long togas and impressive 'dastars' (turbans), symbolic diplomas of their learning and knowledge, went a step further by delivering a "surprise packer" from the armoury of their tutored evidence that bewildered the whole god-fearing world. In addition to the above-mentioned glaring lie about Khwaja Husain's descent, they had the temerity of deposing that "Hazrat Khwaja Muinuddin Chishti left no issues or children at all"—a tremendous and terribly mischievous lie ever spoken before any open court in the annals of Islam, that must

have shaken even the dead in their graves. It needs no further refutation, because there is overwhelming proof in this biography to give a smashing rebut to these most disgusting, treacherous and highly intriguing lies. Another disgraceful part of this cooked up affair is that a "*Mahzarnama*" (joint statement of a legal nature) was issued under the signatures of the *Sadr-ul-Sudoor* and some of the leading *Ulema* and *Kazis* of Akbar's court, who were apparently compelled to sell their conscience and affix their seals of approval under the inescapable domination of the "sword of Democles" that constantly hung over their heads beneath the royal pressure.

As the result of this trial, pre-arranged and one-sided as it was, Khwaja Husain was deposed from the Mutawwalli-ship of the Dargah at Ajmer but, did he lose everything on earth? No, he continued to live the same "envied" and highly exaggerated "life of a lord" against his accusers' burning rivalry even after this trial until he was banished to Mecca without any trial whatever, as we have already seen in this chapter. Akbar's henchmen however could not snatch away his inherent personal magnetism, hard-earned spiritual powers, natural charm and the ancestral saintly blood that ran through his veins in spite of all conceivable human ingenuity and intrigues.

Although Khwaja Husain had lost his case temporarily in Akbar's court of intriguers but the Providential eye was silently watching this sordid drama from above for retribution which did come in the long run. Through the unfailing divine justice, Khwaja Husain was acquitted honourably and re-instated with all his temporal and spiritual powers as *Sajjadanashin* and *Mutawwalli* of his ancestor's Dargah, after his prolonged incarceration, by the *Firman* of the same Akbar under whose nose all this dirty game of politics was played.

Views of Maulana Azad on Akbar's Deen-e-Elahi

Before closing this chapter, let us see what Maulana Abul Kalam Azad says about the unhealthy and stinking climate of *Deen-e-Elahi*

which prevailed during the much boosted reign of Akbar '*the Great*' in which the above tragic case took place. The following relevant passage, taken from the "*Tazkira*" (*new Urdu edition*, p.89) written by Maulana Azad, one of the highly learned Ulemas and noted theologian of our time, depicts a true picture of the conditions prevailing under Akbar's *Deen-e-Elahi*. This passage is also quoted in "*Tarikh Mashaikh-e-Chisht*" (p.88-89) published in 1953 A.D. by Nadwat-ul-Musannifin, Urdu Bazar, Delhi, and compiled by Mr. Khaleeq Ahmed Nizami, M.A., Department of History, Muslim University, Aligarh. The learned Maulana says:— "The observation and preservation of the injunctions of the holy Quran and tenets of *Hadith* had already been cut off, and the foundations of '*Fiqh*' (theology) only precariously hung upon a dangerously thin cord of illusion and irrelevant logic, with the result that every human intelligence showed unrestricted swiftness, and every imagination began to indulge into unbounded flights of brain ultimately leading to the conclusion that the age-long *Shariat* which had descended to regulate justice and fair-play was converted to fit in and uphold intrigue, persecution, selfishness and greed in all worldly affairs. There can be no worst period for the destruction of humanity when wickedness was conducted in the sacred name of God. There were many illicit debaucheries which were converted into valid and lawful '*Nikahs*' (marriages according to Islamic *Shariat*). There were many illegal persecutions and horrible misdeeds which were approved in the name of *Shariat*. There were many fatal beliefs and faiths which were imposed and approved under these Satanic pretensions to usurp the rights of God's innocent humanity. There were many '*Hajs*' (pilgrimages to Mecca) which were frustrated (and thought unnecessary). There were many '*Zakaats*' (percentage of one's income to be set aside for distribution among the poor and the needy under Islamic law) which were evaded, never set aside or paid. There were many drunkards and debauchees who were saved from or escaped the gallows of *Shariat*."

PART III.

Highly Deplorable State of Khwaja Husain's Mausoleum

Khwaja Husain died in 1029 A.H. at a very ripe age of 120 years and was buried within the precincts of the Dargah of his ancestor Hazrat Khwaja Muinuddin at Ajmer. An impressive mausoleum was erected over his tomb in 1047 A.H. (1638 A.D.) by his devotees at a huge cost in white marble. This structure stands just behind the Shah Jahani mosque and resembles very much with the one over the tomb of Hazrat Khwaja Muinuddin.

With all the brilliant record of Khwaja Husain's sterling services to the cause of Islam and Sufism against Akbar's persecution at a most critical period of Islamic history in India, it is a matter of deep regret that today his mausoleum is the only historic building in the premises of the Dargah of his ancestor that presents a most pathetic picture to the public eye, because it is in a highly dilapidated condition for want of due attention. It seems nobody has cared to look after this monument ever since its construction. We trust the authorities of the Dargah as well as the devotees of Hazrat Khwaja Saheb will look into its condition even at this late date and arrange for its repairs before it actually tumbles down.

It is evident that the present deplorable state of Khwaja Husain's mausoleum is due to the age-long mutual dissensions between the Khadims and the succeeding Dewans or Sajjadanashins of Khwaja Saheb. The Khadims, on their part, disown any responsibility for the care of this particular monument on the plea that since it is hereditarily owned by the succeeding Dewans, it is they who should look after its maintenance and upkeep. To some extent this plea seems reasonable when we find that the successive Dewans have actually converted this historic shrine of a historic personality into a sort of their private graveyard for the past many generations as the tomb-stones of the many graves of the various Dewans and their

families indicate. The whole interior of the shrine is awfully congested with graves of this family. As such, the succeeding Dewans cannot be absolved from their personal responsibility for the present hopeless state of this building.

There should be no more graves

In any case, taking a broader and more realistic and generous view of the present state of this mausoleum and the unique services of Khwaja Husain to the cause of Islam and Sufism, the Dargah authorities must look into the question of its immediate repairs because, after all, this historic relic stands in, and belongs to, the premises of the Dargah of the illustrious ancestor of Khwaja Husain which is maintained by the regular Dargah Endowments. If, in this matter, the Dewan still persists in his hereditary right or claim over the building, then he must himself come forward to repair the monument and keep it in perfect condition, failing which he and his family must have nothing to do with it and must be debarred from using the shrine as their private graveyard in future, and the Dargah Administration must assume full charge and responsibility for its maintenance. All future interments, in any case, must be stopped because there is not an inch of room for any new graves now.

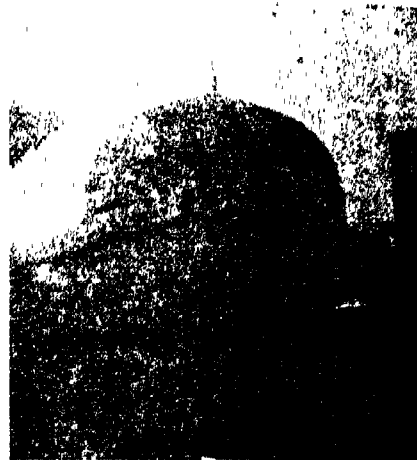
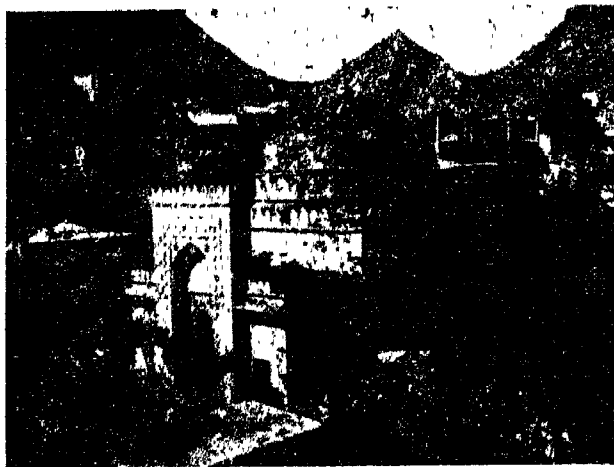
Government must also see

Further, in view of the great interest which the Government of India have been pleased to take in the affairs of the Dargah, it is reasonable to plead that they should also look into this matter urgently and see that this monument is protected under the Preservation of Indian Monuments Act. On no account this historic building be allowed to decay any longer.

We feel confident that with the joint efforts of the Dewan, the Khadims, the Dargah Administration, the Government of India and, last

but not least, the multitude of the devotees of Hazrat Khwaja Gharib Nawaz, this historic monument can be repaired in no time. The cost of repairs also will be insignificant before the

combined efforts of all concerned. We have personally examined the shrine and feel sure that its inspection by the authorities concerned will invoke due sympathy for its immediate repairs.



These pictures show Hazrat Khwaja Husain Baal Jati's mausoleum which stands just behind the Shah Jahani mosque in the premises of the Dargah of Hazrat Khwaja Muinuddin Chishti at Ajmer.

This monumental structure in white marble is the only unfortunate building in the Dargah premises which has been hopelessly neglected for the past 3-1/2 centuries for its repairs and upkeep due to old rivalries, fully explained in this Chapter.

As we have seen, it was none else but Khwaja Husain who successfully defended the cause of Truth single-handed at the cost of great personal sufferings against the infidelity of Akbar's *Deen-e-Elahi* and Abul Fazal's revengeful intrigues for a period of 33 years. It is, therefore, a great pity that his monument should remain in a perpetual state of dilapidation for want of due attention from all responsible quarters. By virtue of their hereditary claim, the succeeding Sajjadanashins have been using it as their family cemetery

with the result that today it is horribly crowded with a host of closely laid graves which occupy every inch of the available space.

The sorry state of this shrine demands that the Dargah authorities must step in immediately to rescue this ill-fated monument from its present deplorable condition. When the Sajjadanashin has voluntarily surrendered his Jagir to the Dargah Administration under the new Dargah Act of 1955, he must also hand over this mausoleum to the Administration for its proper repairs and upkeep, specially when neither he nor any of his predecessors have ever cared to spend even a single farthing on its repairs for the past 3 centuries. If he still persists in retaining his right over this Wakf property, then he must renovate it immediately at his own expense, and guarantee its respectable maintenance by stopping all future interments. There is no other alternative to save this monument and there is no valid reason as to why this suggestion should not be considered seriously in the interests of the Dargah and its devotees.



Few Astounding Miracles or 'Karamaat' of Khwaja Muinuddin

The history of all recognised religions of the world shows that divine preaching and miracles have always been correlated. All great Prophets, Saints, *Autaars* and *Rishis*, the Messengers of God and founders of the various world religions, were endowed with 'supernatural' powers to propagate the Divine Message without which their work would have been but a poor success. Hazrat Khwaja Muinuddin, as one of the greatest Sufi saints of his time, was also endowed with such 'supernatural' or divine powers. It is recorded by his Persian and Urdu biographers that more than 4,600 miracles emanated from him in the course of his life and sacred mission in India and other Middle East countries where he travelled so extensively. Many of them have already been described in the foregoing pages of this book but a few more of outstanding nature are given in this chapter. If we were to collect and print the whole lot, it

would need a separate volume running into many hundred pages. In fact, the story of Khwaja Saheb's illustrious life and his grand mission is the story of an unending chain of most astounding and awe-inspiring miracles ever witnessed in the whole history of Islam. Without miracles, the success of his mission in India, in the teeth of overwhelming and bitter opposition, would have been impossible.

Why these miracles ?

According to the natural principle of "seeing-is-believing", man appreciates and believes quickly any practical demonstration if he sees it with his own eyes instead of being convinced by any other kind of mere theoretical education or appeal for any good cause. There has been no greater and more sacred cause than the cause of religion in the history of mankind. Religious belief has always been a question of strong

conviction with humanity, and there can be no perfect or unshakeable religious belief without perfect and solemn conviction in the establishment of which nothing but miracles have played a most convincing part. Miracles, as a rule, are rare phenomena emanating from, or performed by, only those superhuman beings who are entrusted with, and dedicated to, the sublime service of God and His creation.

When man is woefully steeped in sin, he refuses to return to the path of righteousness easily, and ignores all ordinary human appeals for abstinence. He needs something more powerful i.e. some 'supernatural' power to convince him that his sinful life was contrary to the "Divine Law" and would lead him only to an ignominious disaster and severe penalties in both the worlds if he did not return to virtue. This "supernatural" power is manifested through the awe-inspiring and certain unintelligible things or acts beyond all human conception or intellect in the form of miracles which, as stated before, only Divine Personalities like the Prophets, Saints and *Auytaars*, who have no selfish axe to grind, are capable of performing by the grace of God to uphold the cause of eternal TRUTH for the emancipation of mankind. Miracles thus work wonders in overcoming and taming the 'devil' in man and diverting both individual and mass mentality instantaneously towards noble ideas with unswerving conviction. Modern publicity and propaganda claim to play a wonderful part in moulding public opinion but, in spite of all the wonderful and scientific innovations, their response does not touch even the fringe of miracles; it is extremely slow and unprofitable as compared to the powerful grip of miracles and their immediate and everlasting results.

MIRACLES AND MODERN SCIENCE

The votaries of modern science do not believe in miracles. They take them as mere myths. But, in Islam, miracles have the authority of the holy Quran. They must be believed because, firstly, they actually happen; secondly, because they are incontestable historical facts; and, thirdly, because science is only a weapon of

sceptics and unbelievers against things 'supernatural'. Scientists maintain that except the priestcraft and some credulous victims, no intelligent person living in 20th century believes in miracles which are looked upon as mere fables invented by wily priests maddened by superstition and medieval moonshine. This tempest of mere verbal camouflage is, however, a poor instrument to thrash out the truth about miracles.

The word 'miracle' is derived from the Latin '*miraculum*' meaning a wonderful occurrence. A miracle is a visible and extraordinary event produced *in* nature but not *by* nature. It is above the powers of all natural agencies and is brought about by the intervention of the divine powers of God either through His beloved devotees or directly. It always excites wonder striking an awe-inspiring contrast between itself and the ordinary natural event. Being a deviation from the natural law, it is an anomaly, an aberration, an exception. Therefore a miracle is an exception that proves the rule.

Critics use modern science as the biggest weapon to knock down the belief in miracles. But science limited by natural law has always proved to be a poor argument against 'supernatural' or divine powers. We must distinguish between *science* and *scientists*. Some scientists repeat the ridiculous formula that since the laws of nature are constant and uniform in their operation, hence miracles are a contradiction of this rule. But, as stated above, a miracle is an exception to the rule and, therefore, proves the rule. So far as natural order is concerned, the laws of nature are certainly uniform but once the 'supernatural' or divine order is admitted, the possibility of its interfering with the natural order must also be admitted. Hence science is a poor argument to discard miracles the authenticity of which has been testified even by many eminent scientists, physiologists and medical men of our age.

Why I believe in miracles ?

Writing in an article under the above title which appeared in "*Public Opinion*" (a monthly Magazine published in October 1943 by Mr. S. Ratnasingham at Maradana Road,

Colombo, Ceylon) Mr. Andrew G. de Silva justifies his belief in miracles happening even in our present scientific age. He quotes irrefutable examples in support of his contention and because modern science has taken its birth in Europe, Mr. de Silva cites examples of France and Italy where "*modern theatres of miracles*" are exhibiting a most wonderful drama of divine powers before the eyes of a million people every year. Here are a few interesting excerpts from Mr. de Silva's above article :—

"*Miracles still happen and why ?*—Miracles happened during the time of Christ. Towards the middle of the last century, Renan asked: "If miracles happened two thousand years ago, why do they not happen now ? We would accept a miracle controlled by an Academy of Medicine." Miracles do happen now, and, what is more, are controlled by an academy of medicine. Of this academy, I shall say more in due course. We may now retort the argument against Renan : "If miracles happen now, why did they not happen two thousand years ago ? We have miracles controlled by an academy of medicine." (Legoc). Lourdes (in France) is the theatre of the miraculous. Lourdes turns the eyes of the world towards God. Miracles still happen because by their means God impresses upon the world that the laws of nature come from Him; and are subject to Him; by their means He gives us an unmistakable proof that He still abides with His Church. "I am with you all days, even to the consummation of the world." God has chosen miracles to show His powers to man because what is exceptional and unusual impresses us more than what is commonplace and ordinary."

"*Liquefaction of blood.*—The liquefaction of the blood of St. Januarius is common knowledge. Many times during the year for centuries this miracle has taken place and has been seen by the most distinguished scientists who could only attribute it to the direct power of God. Those who went to Naples (Italy) with the idea of casting ridicule have remained to pray."

"*A modern theatre of miracles.*—Witness Lourdes. Over a million people go there every year. Lourdes has supplied the world of science with thousands of cases of cures for which no

explanation could be found in nature. These cases are carefully examined and recorded by a permanent body of scientists whose work is entirely open to all for inspection. Instantaneous cures of diseases pronounced incurable by eminent medical men have been recorded by the hundred. "Diseases, organic as well as functional, lesions and fractures, tumours and cancers, deafness and blindness are examples of distempers that have disappeared in the twinkling of an eye. Medical skill has done wonders, but never in the history of medicine has any drug or any form of treatment cured indifferently all manner of diseases." (Hill). At Lourdes, it is only a question of seconds between a shattered frame and perfect health. These are incontestable facts and have been acknowledged as facts by Catholics as well as non-Catholic men of science."

"*The Medical Bureau at Lourdes.*—For more than 50 years, a *Bureau des Constations Medicales* sits in permanence at Lourdes. This medical office consists of experts, men who are ready to discredit any evidence which may prove false. This Bureau is open to all doctors and men of science without distinction of nationality or creed. Over "a thousand doctors have testified to the occurrence of cures which they declared to be above the power of nature." The function of the Bureau is to investigate into the circumstances of the cures in their purely medical bearings. Its work and records are open to inspection; eminent medical men and stars of science have made use of the opportunity to observe phenomena which have been making such a great stir in the world. M.P. Hill in an article on miracles tells that "in a period of 14 years from 1890 to 1904, as many as 2712 medical men visited the Bureau, and many of them were present at the moment when those who had been cured instantaneously at the Grotto, had hastened to present themselves for examination at the Medical office." Now, were all those eminent men of science victims of hallucination or hysteria, as our critics would have us believe ? Were they all bent upon wilfully deceiving the public ? On the contrary, the evidence relating to the miracles was sifted so carefully that no loophole of escape was left for the sceptic."

"The doctors of the medical office are quite acquainted with cases of victims in the last stages of virulent diseases, returning from the Grotto in perfect health. These miracles have taken place in the open and have sometimes been witnessed by thousands of interested spectators. These events are beyond criticism, for they are unchallengeable facts."

"*Lourdes Water.*"—What about the miraculous water of Grotto ? "The water of the Grotto has been analysed by the most competent experts and found to be without any medical qualities. There are those who regard water of any kind as all but a panacea, but if I mistake not, even they would draw the line at the cure of blindness and the sudden mending of broken bones by the application of water. In no case would the application of medicinal waters effect an instantaneous cure, and yet patients have been cured at the Grotto with the suddenness of an electric flash." (Hill).

"*The Testimony of Dr. Carrel.*"—The Very Revd. Father M. J. Legoc, in his interesting pamphlet "What Think You of Christ ?" mentions the case of Dr. Alexis Carrel whose testimony is of special interest. Dr. Carrel, a young doctor on the staff of the Medical Faculty of the University of Lyons (France) was in charge of Marie Bailly (a patient) who had spent 3 years in the Hospital suffering from *tubercular peritonitis* which was pronounced incurable. In 1902 he accompanied Marie Bailly to Lourdes and there witnessed her complete cure with his own eyes. The case was registered at the Medical Bureau." The news reached Lyons and Dr. Carrel was told by some notable personages that if he believed "in that sort of thing" his place was not at the Faculty of Medicine of the University of Lyons. Dr. Carrel took them at their word, bought a ticket, crossed the Atlantic, reached America, made such a name for himself by his scientific discoveries that he is known to all the Doctors and Physiologists worthy of such names all over the world. He became Director of the Rockefeller Research Medical Institute, New York." (Page 12).

Mr. de Silva concludes his article as under :—

"The case of miracles has been fully dealt with. The queries which the sceptic asks have

been answered. Our 'opponents' bomb-shells have proved to be blank cartridges. It is useless crying the name of science when science affords no solution. It is useless trying to overthrow a belief in miracles by means of a smokescreen of high rhetoric. The sceptic hits his head against the Rock; and it is his head that splits."

(Note—The Inter-Religious Fellowship had issued an "Open Letter to the Priests of All Religions" which was published in the April-May (1943) issue of "*Public Opinion*". In the course of this letter a reference was made to "*These Myths and Miracles*". Mr. Andrew G. de Silva refuted this reference by his above enlightening article in support of miracles.)

In the light of the foregoing "extracts" justifying the existence or occurrence of miracles even in this 20th century under the very nose of Europe, the mother of all modern science and materialism, we trust the astounding miracles attributed to the spiritual powers of Hazrat Khwaja Muinuddin will leave no doubts in the minds of our readers. As a matter of fact, in the realm of Sufi spiritualism, miracles are considered to be the most ordinary and very common features of the life and character of Sufi dervishes. In fact, a Sufi dervish without any miraculous powers is not worthy of his creed.

In addition to his many miracles, already described in other chapters, the following are the additional ones emanating from Hazrat Khwaja Muinuddin which deserve special mention:—

Khwaja Saheb's pilgrimage to Mecca every year

(1) As is evident from his life-history, Khwaja Muinuddin is reported to have performed two Haj pilgrimages to Mecca before coming out to India. But the *Hajis* (pilgrims visiting Mecca during the Haj) who undertook pilgrimage to Mecca during Khwaja Saheb's stay in Ajmer bore evidence to the fact, on their return to India, that they saw the great saint in Mecca personally during the Haj every year. It was indeed one of his marvellous miracles. How could he do this feat in the absence of any modern means of transport 700 years ago, is a mystery beyond human perception and yet it is a fact corroborated by eye witnesses and

history. During the Haj period, he was seen both in Ajmer and Mecca.

Murderer becomes a devotee

(2) Once a person appeared before Hazrat Khwaja Saheb and pretended to say that he was too eager to pay his homage to the great saint on that particular day. The Khwaja Saheb replied "Here I am, but first fulfil your promise that brings you here". The man began to tremble with the idea that his secret was out before he could act and, admitting his guilty conscience, he at once offered his profound apologies. As a matter of fact, this man was a hireling of some of the enemies of Hazrat Khwaja and had come with the precise intention of murdering the holy saint,—a fact which the great saint came to know by his intuitive powers. The man prayed for the pardon of the saint who forgave him magnanimously. The man then embraced Islam and became one of the devoted '*muræeds*' of Khwaja Muinuddin for the rest of his life.

To the rescue of his Khalifa

(3) One day, in the royal fort of Delhi, Khwaja Qutubuddin Bakhtiyar Kaki, the beloved Khalifa (spiritual successor) of Hazrat Khwaja Muinuddin, was having a stroll hand-in-hand with the king, Shamsuddin al-Tamish, who was one of the most devoted '*muræeds*' (disciples) of Khwaja Qutubuddin. The king's courtiers were also following them in attendance. Suddenly an attractive woman of ill fame appeared on the scene, wailing and crying, and told the king that she was in a terrible dilemma. She pleaded before the king to arrange for her '*nikah*' (marriage according to Islamic Shariat). When the king enquired about her trouble and of the person she would like to marry, the wretched woman said: "This man, (pointing towards Khwaja Qutubuddin) who is walking so majestically with Your Majesty, because he had an illicit intimacy with me that has resulted in my illegitimate pregnancy." Because of the untarnished and pious reputation which his *Pir* (spiritual preceptor) enjoyed, the king and his courtiers were terribly upset and taken aback

by the woman's audacious accusation, while Khwaja Qutubuddin himself was aghast at her statement for a while. All he could think of in the spur of the moment was to turn his face in the direction of Ajmer and invoke the help of Li; *Pir-o-Murshid*, Hazrat Khwaja Muinuddin Chishti, to meet this awfully nasty situation never experienced by him in his whole life. And lo, the next minute, they all suddenly noticed Hazrat Khwaja Muinuddin approaching towards them in person. Naturally wonder-struck at the sudden appearance of the great saint of Ajmer on the scene, the king and his courtiers hurried to offer their due salutations and homage to him. Courtesies over, Khwaja Muinuddin enquired of Khwaja Qutubuddin: "Why have you remembered me?" Due to the overwhelming impact of the shock, Khwaja Qutubuddin was unable to speak out anything but he could not resist the emotional tears that freely flowed down his face. Khwaja Muinuddin, who knew the real facts of the whole affair by his intuitive powers, then turned towards that base woman and addressed the child whom she carried in her womb: "O confined child, your mother is accusing Qutubuddin of being your father; now speak out the truth and say if it is correct?" By the infinite grace of God, the child in the woman's womb did speak out and replied: "Your honour, the statement of my mother is a pernicious lie; she is a libertine and she has been tutored by the intriguing enemies of Khwaja Qutubuddin to accuse the holy saint out of mere jealousy only to disgrace him in the eyes of the public." When this miraculous voice came aloud from the womb of the woman, all those present were astonished beyond description and the woman had no escape but to acknowledge her guilt openly before the king and his courtiers. (Note:—It is a historic fact that the *Mufti* (an official well versed in Islamic law) of Delhi bore a grudge against Khwaja Qutubuddin due to the great reverence and esteem which he enjoyed during the reign of king Shamsuddin Al-tamish which naturally eclipsed the *Mufti's* importance and popularity in the State as well as in the royal court.

He therefore intrigued this nefarious plot through a prostitute to bring public disgrace upon the holy saint in the presence of the king and his courtiers. The plot, however, disgracefully failed as described above. Such instances of rivalry and animosity against the holy prophets, saints, and other religious dignitaries have been many not only in the history of Islam but also of other religions. But the Truth has always triumphed to the disgrace of such enemies.)

Lavish hospitality

(4) While Khwaja Muinuddin Chishti himself used to eat a dried piece of barley bread, soaked in water, weighing 5 '*misqaals*' equal to 2½ *tolas* of the Indian weight, and that too after several days, his cook used to prepare daily in his kitchen as much food as sufficed to feed all the poor and destitute people of the whole city of Ajmer. Every morning, his cook used to come to him for the day's expenses of his kitchen and the Khwaja Saheb used to lift a corner of his '*mussalla*' (the prayer carpet) and ask the cook to take away strictly as much money as he needed only for that day's provisions and no more.

(Note:— It must be recalled that general feeding was the recognised custom of all the leading Sufi saints who themselves lived an extremely simple and austere life but whose hospitality was proverbial and knew no bounds. It must also be remembered that these Sufi saints, with such poor food and strictly austere living, had usually long span of life and kept excellent health too. Our modern scientists and doctors will, no doubt, be puzzled to find out the secret of such a living).

Milk from an immature cow?

(5) One day Khwaja Muinuddin Chishti was sitting on the bank of the Anasagar lake at Ajmer. A shepherd-boy happened to pass before him with a herd of young cows who had

not yet acquired their maturity. The Khwaja Saheb asked the boy for some milk from his herd. The boy took it to be a joke and said: "Baba, they are all young kine of immature age; they do not yield any milk at this age." The Khwaja Saheb smiled and, pointing towards a young cow, said: "I would like to drink the milk of that cow, go and milch her." The boy obeyed rather hesitatingly. When he went to milch this particular cow, he was simply astonished to find her teats fully developed and over-flowing with milk. The boy filled several receptacles with milk which 40 persons drank to their full satisfaction. He was so much impressed by this strange miracle that he became a great devotee of Khwaja Saheb.

A Prediction

(6) One day, a '*mureed*' (disciple) of Khawja Saheb came to him and complained: "Sir, the governor of the city has made my life most miserable by intolerable harassment so much so that today he has ordered my banishment from the city." The Khwaja Saheb replied: "But where is he now, he has already been punished by God?" When the man returned to his home he heard the news of the governor's sudden death due to a fall from his horse while hunting.

Regard for his Pir's tomb

(7) One day Hazrat Khwaja Muinuddin was delivering a lecture to an audience, but whenever his eyes turned towards his right, he stood up for a while and then resumed his discourse again. This happened several times during the course of his sermon. When the function was over and the people had dispersed, some of his close devotees ventured to enquire about the incident of his standing up so often during the lecture. The Khwaja Saheb replied: "On that side, there was my Pir-o-Murshed's '*mazaar*' (tomb) and whenever I saw in that direction, it came before my eyes; so I used to stand up out of the great respect I have for the '*mazaar*' of my *Pir* (spiritual preceptor).

Restoration of murdered man

(8) One day a wailing old woman came to

Hazrat Khwaja Muinuddin who was busy with his 'wazoo' (ablutions). The woman complained that the governor of the city had murdered her son without any fault and that she had come to him to beg for justice. The Khwaja Saheb, after finishing with his 'wazoo' picked up his 'asa-e-mubarak' (holy staff) and walked out with the old lady to go to the place where the murdered corpse of her son was lying. His close devotees also followed him in attendance. The Khwaja Saheb placed the severed head in its proper position on the body of the murdered youngman and prayed to the Almighty God: "O Allah, if this man was murdered without any fault, then grant him his life." After this prayer, the Khwaja Saheb put his staff on the corpse and said—"Get up by the command of Allah if you are innocent." The youngman got up, hale and hearty, and the next moment both he and his old mother fell down at the feet of the great saint of Ajmer in solemn gratitude.

To the rescue of Sheikh Ali

One day Hazrat Khwaja Muinuddin was passing through a street of Ajmer with his attendant Sheikh Ali. Suddenly a creditor of Sheikh Ali appeared on the scene and, holding him by his garment, insisted upon the payment of his debt in a very insolent manner. Pleading on behalf of his attendant, the Great Khwaja assured the creditor that his debt would now be paid soon and requested him to let Sheikh Ali go for the time being. But the creditor would not allow the attendant to move until his money was paid on the spot. This obduracy at last invoked Khwaja Saheb's proverbial sympathy for human shortcomings. In a state of 'jazba' (intense feeling) he took off his 'Chadar' (the wrapper which he wore) and flung the same on to the ground. And lo, as soon as the 'Chadar' was flung, it was covered with a big heap of precious silver and gold coins. The Khwaja Saheb then asked the creditor: "Please take away your debt, counting honestly as much as it is due to you, from this heap but be careful not to pick up even a single coin more than what is your legitimate due." Overpowered by greed at the sight of such a vast wealth, the creditor mischievously thought

of picking up more than what was actually due to him. But as soon as he stretched his hand towards the money with this evil intention, it dried up and his arm became as stiff as an iron rod. The creditor and the onlookers were wonder-struck at this awful experience. Realising his guilt, the creditor fell at the feet of the great saint and begged for mercy. The Khwaja Saheb accepted the man's apology with his characteristic benevolence and prayed to God for the restoration of his arm to its normal condition. (*Masalik-us-Salikin*, p.282-283)

Haughty Aurangzeb becomes a devotee

Emperor Aurangzeb Alamgir had the reputation of being a staunch observer of the *Shariat* Law. He led an austere life like the four early Caliphs of Islam. He earned his living by making caps and writing and selling copies of the holy Quran. He ordered the beheading of the famous *majzoo* Hazrat Sarmad because this divine-in-constant-communion-with-God used to roam about Delhi without any garment on his body which is not permitted by the law of *Shariat*. He also did not relish the idea of the people offering homage or devotion at the *mazars* (tombs) of the saints as this too had no sanction in *Shariat*. When he saw that a vast number of people were attracted to and paid homage at the shrine of Hazrat Khwaja Muinuddin Chishti, he thought of putting a stop to this practice. He therefore decided to test the "powers" of the saint personally by a novel plan strictly in accordance with *Shariat*.

According to *Shariat*, it is compulsory for every Muslim to exchange Islamic salutation or greeting on meeting a co-religionist. The Emperor therefore decided to call personally at the Khwaja Saheb's shrine and offer the usual Islamic salutation to the sleeping saint to which the latter must respond in deference to *Shariat* if he was really a great saint? In the event of no response to his salutation, the saint's tomb was to be uprooted in order to give a lesson to the adoring public.

When Aurangzeb appeared at the shrine of Hazrat Khwaja to execute his plan, and offered the common Islamic 'salaam' by uttering

"*Assalam alaikum Yaa Muinuddin Chishti*" (May peace be on you, O Muinuddin Chishti) pat came the response in clear words "*Wa alaikum-us-Salam Alamgir hujjati*" (may peace be on you too, Alamgir the haughty). The Emperor was surprised at the prompt response coming from the tomb of the saint and had no go but to surrender himself before the amazing spiritual powers of the Great Saint. Upto his last breath, Aurangzeb remained a great devotee of Hazrat Khwaja Muinuddin Chishti.

for a more sign if he so desired, but he had already contemptuously renounced them when he was in his 'teens'. Mighty kings and haughty rulers longed to kiss the feet of and pay homage to this greatest dervish of his time in order to supplicate his benediction. But, in spite of all his supernatural 'powers', this humble *fakir* lived a life of extreme austerity and abstinence so much so that he never made any provision whatever even for his minimum wants of daily life. To cover his body, he had, like the Holy

The kingdom of a dervish

By virtue of his life-long devotion and dedication, Hazrat Khwaja Muinuddin had become one of the most beloved saints of "the Lord of the heavens and the earth and all that is between the two". (Quran). By the grace of the Lord, the Almighty God, he was, therefore, in command of everything on earth. All the wealth and pleasures of this world were at his disposal

Prophet's solitary '*kambali*' (rug), only one '*Dotahi*' or '*Chaadar*' which too bore patches of repair conspicuously. This sacred '*Chadar*' was handed down as a token or memento to his spiritual successors in the Chishti '*silsila*' of Sufi saints, viz. Khwaja Qutubuddin Bakhtiyar Kaki of Delhi, Baba Fariduddin Ganj-shakar of Pak Patan, Hazrat Nizamuddin Aulia and Hazrat Nasiruddin Chiragh of Delhi along with the traditional "*Mustafavi Tabarrukaat*".

Khwaja Muinuddin's Seven Illuminating Letters to his Spiritual Successor

A veritable mine of "Gems of Wisdom"

In this chapter, we reproduce seven of the most illuminating and thought-provoking letters on the cult of Sufism which Hazrat Khwaja Muinuddin Chishti affectionately wrote from Ajmer to his *Khalifa* (spiritual successor) Khwaja Qutubuddin Bakhtiyar Kaki (may peace of God be upon his soul) who was the accredited *Qutub* (spiritual lord or chief benefactor) of his time for the jurisdiction of Delhi during the reign of Sultan Shamsuddin al-Tamish. (607 to 633 A.H.)

(Note.-It must be recalled that during most of the peaceful and stabilised period of Muslim rule in India, there has always been a Sufi saint in each principal centre of the country who guided both the rulers and the ruled on true religious lines for the welfare of humanity, and who enjoyed highest respect and devotion generally. During the reign

of Sultan Shamsuddin al-Tamish, Khwaja Qutubuddin Bakhtiyar Kaki was such a Sufi saint for the jurisdiction of Delhi. Besides public affection, he was held in high esteem at the Royal Court and was the spiritual preceptor of the Sultan himself.)

As will be seen, these highly instructive and sacred communications contain a mine of precious information as well as lessons not only for the guidance of Sufi dervishes and their *mureeds* (disciples), but also for the enlightenment of the common people who may care to seek Divine Light and lead a pious life for their salvation. The basic foundation of these instructive letters is, of course, Islamic, for they conform to the teachings of the holy Quran and the sacred traditions of the holy prophet. But, in spite of their Islamic fabric, these teachings and lessons also conform, in one or

the other form, to similar teachings imparted to the world from time to time by various other religious founders and sages for the salvation of mankind. They are, therefore, of immense value to the cause of peace and happiness of humanity, irrespective of all present religious or racial barriers.

Letter No. I.—On Divine Mysteries

"In the name of God, the Merciful, the Compassionate.

"My cordial friend, my brother, Khwaja Qutubuddin of Delhi, may the most high God grant you the happiness of both the worlds.

"After Salaams, it is impressed on you to teach your true disciples and seekers after God a few points of divine mystery, which I am writing to you, so that they may not be led astray.

"He who knew God never begged anything of Him, nor has he ever any desires. He who has not yet known Him cannot understand these things.

"Another thing. Give up avarice. He who gave it up attained his objects. The most high and glorious God has said about such persons, 'He who bridled his desires shall enter heaven.'

"He who turned away his heart from God to excessive lust shall be wrapped up in a shroud of curse and buried in the grave of regrets ; and he who turned away his heart from excessive lust to God and put it on His path, shall be wrapped up in a shroud of mercy and interred in the grave of salvation.

"Hazrat Khwaja Bayazid Bastami, prince of those who know God, may God pour His blessings on him, has said: "Once I saw the most high God in a dream. He asked me—'Bayazid, what do you want ?' I replied, 'I want what you want.' The most high God was pleased and said, 'I am yours and you are Mine'. He who submits to His will shall be under His protection.

"Now, if you want to know what mysticism is, then close the door upon every comfort, and sit on the knees of love. If you did this, you should become initiated in the mysteries of mysticism. The seeker after God must do this

with heart and soul. God willing, he will be saved from the mischiefs of Satan and attain the desires of both the worlds.

"My Sheikh, may God pour His blessings on him, asked me once : "Muinuddin, do you know the one who is in the presence of God ? It is he who is always at devotion, and takes whatever happens to him as coming from God as His dispensation, and is resigned to it; rather looks upon it as His blessing. This is the crux of all devotion. He who has this is the king of all the world ; rather a king of the world supplicates him for favours."

"One day my Sheikh addressed me thus. "It is wrong to say, as some dervishes do, that when a seeker has gained his desires, he gets rid of perplexity. They also say that worship and devotion are no longer incumbent upon him, which is again wrong ; because the Chief of the World, blessings and peace of God be upon him, was always prostrating in worship and devotion before God. Although he had reached the submit of devotion, he would say—'I did not worship Thee as I ought to have.' These words also were always on his lips—I bear witness that there is no god but Allah and that Moham-med is His apostle.' Then know it for certain that when one who knows God attains perfection, he offers his prayers most sincerely, and thus gains more knowledge of God, and the idea of his presence before Him ; the highest is rather the prayer (*namaaz*). When one realises this and acts with sincerity, one feels a sort of thirst as if one has drunk several cups of fire. As he will drink on such cups, his thirst will increase, because there is no limit to boundless glory of God. At this stage, tranquillity of his mind is changed into untranquillity and his ease into uneasiness, until death rescues him. And Salaams."

Letter No. II.—On Nearness to God

"In the name of God, the Compassionate, the Merciful. One afflicted with the pain of eagerness to see God and the dervish bearing oppression, my brother, Khwaja Qutubuddin of Delhi, may the most high God grant you the happiness of both the worlds.

"After Salaams, enjoined by the practice of the holy Prophet, I want to set out as below :—

"Khwaja Najmuddin the younger, Khwaja Mohammed Tarik and other dervishes were once in attendance upon Khwaja Usman Harooni, may his grave be hallowed. Meanwhile a man came to the Khwaja and asked, "How can one know that one has reached the nearness to God ?" He replied—"The best way of knowing it is the doing of good deeds. Know it for certain that on him the door of nearness is opened who is given the power of doing good deeds." Then, with tears in his eyes, he continued—"There was a man who had a maid-servant who observed punctuality of time. She used to get up at midnight, perform ablutions and offer two *rakats* of *namaaz* (a sacred inclination of head so that palms of hands rest upon the knees in prayers), thank God, and pray with raised hands, 'O God, I have already reached Thee, do not now keep me away from Thee.' When her master heard this, he asked her, 'How do you know you have reached the nearness to God ?' She replied, 'I know this, because He has given me the power to get up at midnight to offer two *rakats* of prayer.' The master said, 'Go away, O maid-servant, I set thee free for God.'

"So one ought to worship God day and night so that one's name may be entered in the register of the pious, and one be saved from the thralldom of one's desires and the devil—And Salaams."

Letter No.III—On Renouncement

"In the name of God, the Compassionate, the Merciful.

"One who knows the significances of 'God is Eternal', is initiated into the splendours of 'He begetteth not, nor is begotten', my brother, Khwaja Qutubuddin of Delhi, may God raise you to higher eminence, accept from Muinuddin Sanjari, a sinful *fakir*, salaams full of love and happiness.

"Up till the penning of these lines, I am in the enjoyment of good health for which I am grateful to God, and pray that you may have the health of both the worlds.

"My dear brother, Sheikh Usman Harooni says, "No one but those possessing knowledge (of

God) should be let into the mysteries of love (of God)." When Khwaja Sheikh Sadi asked him how to know those who possessed knowledge (of God), he replied, "Their sign is renunciation of the world. He who has attained this stage, take him for one knowing God. He who does not attain it, is completely devoid of His knowledge. Believe it that *Kalimah-e-Shahadat* (the two members of Mohammedan confession of faith, i.e. *Laa-ilaha-illallah* (there is no God but Allah) and *Mohammed-ur-Rasullallah* (Mohammed is the apostle of God) which embodies both a denial and an affirmation, is the means of acquiring divine knowledge. Power and pelf are two Mumbo-Jumbos. They have led, and are leading, many astray from the straight path. They are being worshipped by the whole world. Many are at devotion at temples. He who drove away their love from his heart, has repudiated them. He who has acquired knowledge of God, has attained the stage of faith in the existence of God. This is achieved by reciting *Laa-ilaha-illallah*, and acting upto it. Therefore he who does not recite *Kalimah-e-Shahadat* does not know God—And Salaams."

Letter No. IV.—On Disappointment

"In the name of God, the Compassionate, the Merciful.

"One who knows the truths of knowledge of God and the lover of the Lord of the universe, Khwaja Qutubuddin of Delhi, may God take pity on you.

"Know that the wisest of the men are the dervishes who have taken to religious life and disappointment ; because in every wish is implied disappointment and in every disappointment a wish. On the contrary, the senseless regard health as trouble and *vice versa*. Therefore, the wisdom lies in this that, when they are beset with a desire, they should get rid of it ; resign themselves to disappointment and ascetic mortification ; and, renouncing their wish, put up with disappointment. "Unless you are disappointed, you cannot attain your wishes."

"Therefore, attachment to God, Who is eternal, is necessary. If God grants eye, it will see that all paths lead to Him, and in whatever direction in

both the worlds it turns, it sees nothing but Him. Acquire an eye and religious life ; because if you look closely, every particle of this earth is a Jamsheds' Cup.

"I have no more to pen but the desire for personal meeting."

Letter No. V.—God shows the way

"In the name of God, the Compassionate, the Merciful.

"The flower of those who hold communion with God, and the lover of the Lord of the universe, my brother, Qutubuddin of Delhi, may you be happy in the shelter of true God.

"One day when I, your well-wisher, was in attendance upon Khwaja Usman Harooni, a man came to him and said "O Sheikh, I have acquired different kinds of knowledge, but have not attained my object." The Sheikh replied, "You must do one thing which will make you a scholar and abstinent. It is what our chosen Prophet and Messenger of God, *may blessings and peace of God be upon him*, has said, i.e. renunciation of the world is the secret of all worship, while its love the root of all evil. If you act upto this Tradition, you will need no other knowledge. It is a subtle point which it is easy to understand but difficult to practise. Now, know it for certain that you cannot renounce the world until love for God has reached the highest pitch. And love is born only when God shows the way ; without His showing the way, the object cannot be achieved. The Quranic verse runs : "He whom God shows the way is the one who has been put on the path of righteousness." It, therefore, behoves a man not to waste his time in worldly pursuits but always keep God in view. He should, rather regarding time as a fine opportunity, spend his life in poverty and abstinence and hunger, behave with humility, and hang down his head in shame on account of his sins. He should always be humble and submissive ; because, in the realm of worship and devotion, these are the most valuable assets." Then he told this story which came pat to the purpose:—

STORY OF HATIM'S 8 LESSONS

"Hatim the Deaf was a pupil and disciple of Khwaja Usman. One day the Sheikh asked him

how long he had lived and served him and been attending his lectures ? He replied that he had done that for 30 years. The Sheikh again asked him as to how much he had acquired and benefited during this period ? Hatim replied that he had learnt eight things. The Sheikh, still continuing, asked him if he did not have them before, and was told, in reply, that he did not, and that, as a matter of fact, he now needed no more. The Sheikh then said, "*Verily we are for God and verily we shall return to Him*. Hatim, I spent all my life for you, and I do not want you to know more than this." Hatim then said, "This much is enough for me, Sir, because this embraces the good of both the worlds." "All right", said the Sheikh, "now tell me what those eight things are." Hatim began thus :—

(1) Good deeds, the eternal companions

Firstly.—When I reflected on the world, I found that every one had a beloved. There are several kinds of beloved ; some are with him until the throes of death and some till he is dead, while others follow him to the verge of grave. Beyond this, none goes with him ; none goes with him into his grave to sympathise with him there, and hold to him a torch of light, and help him travel safely through the stages of the Day-of-Judgment. It, then, dawned upon me that the beloved endowed with these virtues are a man's *good deeds*. I, therefore, made them my beloved, and bestowed my love on them so that they might sympathise with me in my grave and not desert me.

Sheikh—You did well.

(2) Control of animal desires

Hatim—Secondly. When I reflected on the conduct of the people, I found that all follow desires and are led by their longings. I, then, pondered over the Quranic verse : "*He who fearing God checked the animal desires shall have his place in heaven*," and was convinced that the Holy Book was right. Therefore, I opposed the animal desires, and put them in the crucible of struggle (in defence of faith) and did not act up to a single prompting of theirs. I

derived consolation from worship of God, the most high.

Sheikh—May God bless this. You did well.

(3) Contentment

Hatim—Thirdly. When I reflected on the affairs of the world, and found that everyone is after the worldly affairs, puts up with troubles and tribulations, gets something from the worldly lords, and is very happy. I, then, pondered over this Quranic verse; “*Whatever is with you is bound to come to an end, and whatever is with God shall ever remain.*” Therefore, whatever I had put by I spent for God, and consigned myself to His care so that it might be endowed with eternity and be my guide and provision in the other world.

Sheikh—(Praying for blessings)—You did well.

(4) Abstinence

Hatim—Fourthly. When I reflected on the condition of human beings, I found that some men regard those as noble, respectable and great who belong to a numerous race ; they look upon wealth and number of children as the source of respect and honour, and take pride in them. I, then, pondered over this Quranic verse : “*With God is he most honoured who is most abstemious.*” It goes without saying that this is right and true, and what people think is quite wrong. So I adopted abstinence in order that I might deserve honour in the eyes of God.

Sheikh—You did well.

(5) Jealousy

Hatim—Fifthly. When I reflected on the condition of people, I found that they speak ill of one another out of jealousy only ; and they are jealous of wealth, position and knowledge. I, then, pondered over this Quranic verse ; “*We distributed food among them, etc. for their terrestrial life.*” When this has fallen to their share from eternity and no one has a hand in it, what good can jealousy do them ? I, therefore, determined to behave peacefully towards everybody.

Sheikh—You did well.

(6) Satan—the foe of mankind

Hatim—Sixthly. When I reflected on the world I found that some people are enemies of one another, and bear grudge in particular matters. I, then, pondered over this Quranic verse : “*Verily Satan is your enemy.*” I, then, realised that the word of God is quite true. Really, Satan is our enemy; he should not be followed. Since then I look upon Satan as my enemy. I neither follow nor listen to him; on the contrary, I follow the commands of God and honour Him, which is right. God says, “*O son of Adam, did I not warn thee against the following and worshipping of Satan, and against treading on his footsteps, because he is thy open foe ? Worship Me which is the way straight.*”

Sheikh—You did well.

(7) God provides for every creature

Hatim—Seventhly. When I reflected on the world, I found that everyone is making tremendous efforts to earn his bread, which leads to unlawful things and humiliation and degradation. I, then, pondered over the Quranic verse : “*There is not a single creature on the face of the earth for whose subsistence God is not responsible.*” I realised, then, that His word is true, as I am also one of those creatures. I busied myself with the worship of God, firmly believing that He will provide for me, because He Himself has promised it.

Sheikh.—You did well.

(8) Reliance on God

Hatim—Eighthly. When I reflected on the God's creatures, I found that everyone relies on one thing or the other. Some rely on gold and silver, while others on their treasure and kingdom. I, then, pondered over this Quranic verse : “*God is enough for him who relies on Him.*” I, then, relied on God, and He is enough for me and is my good supporter.

Sheikh.—*Hatim*, may God grant you power to act up to all this. I have carefully read the *Book of Moses, the Bible, the Psalms of David, and the Quran*, and from these books I gathered only these eight points. He who acts up to them

follows these books virtually. This story made it clear to me that it was the deeds, and not the profound knowledge, which were really needed."

Letter No. VI—Negation and Assertion

In the name of God the Compassionate the Merciful

"Repository of divine mysteries and the mine of bounties of God, my brother, Khwaja Qutubuddin of Delhi, may the most high God keep you safe.

"One day my Sheikh said a very nice thing about negation and assertion. "Negation", he said, "means to forget one's own existence, and assertion means remembrance of the most high God, because a self-conscious man cannot be conscious of God. There must be one who should contradict this negation. If we think that only God exists, we achieve our object. Be it plain to you that this is the case with the *Kalimah-e-Shahadat* (word bearing witness to the existence of God), the prayers and the fasts. And indeed to ignore their essence and be content with their appearance, is useless. He is an errant fool who has not got to the bottom of their truth". Then, he said, "God always was and shall ever be. The devotee is blind in the beginning. When God gives him sight, he sees and hears and forgets himself. When this is the condition, the one who has attained communion with God, is endowed with eternal life.

Now I add my Salaams."

Letter No. VII—The perfect Fakir

In the name of God, the Compassionate, the Merciful.

"One who is initiated in to the divine love and knows God, lover of Allah, my brother, Khwaja Qutubuddin, may the most high God increase your piety.

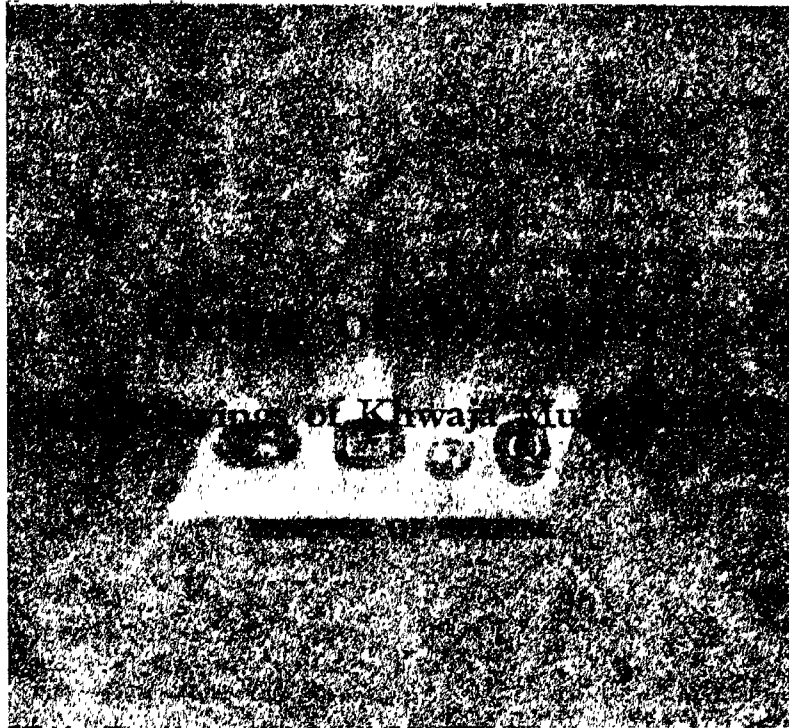
"After Salaams, full of love, from one who invokes God to pour His blessings on you, be it known to you.

"My dear, do tell your disciples what is meant by a perfect *fakir*, and what his signs are and how he is known. The *skeikhs* of the path (*Tariqat*), may the most high God hallow their graves, have said: "He is a *fakir* who is indifferent to all wants, and does not want but His eternal face; because all the creation is the mirror and manifestation of that Eternal Face. He, therefore, seeks his end from it."

"Some of the savants have explained it thus: "A perfect devotee is one from whose heart everything is absent but God; and nothing but Him is his aim and object. When things other than God are driven away from his heart, the object is achieved."

"The seeker should, therefore, be after his aim and object. Now, one ought to know what to seek? Be it plain to you that the aim is pain and heart-burning, whether divine or worldly. Here is meant by worldly heart-burning, the preliminary injunctions of the religious laws (*shari-at*). And Salaams."

108



Sayings of Khwaja Muinuddin Chishti.

In this chapter, we reproduce 108 sacred sayings which are reported to have fallen from the pious lips of Hazrat Khwaja Muinuddin Chishti from time to time. These were collected and preserved by old Persian writers and the great saint's spiritual successor, Khwaja Qutubuddin Bakhtiyar Kaki of Delhi. The intervening period of seven long centuries has not, in any way, affected their ever-lasting efficacy and value. Coming from a Muslim saint, they are naturally based on the tenets of Islam and the traditions of the Holy Prophet and are very popular among the Sufis for their guidance. These "gems of real wisdom" furnish many invaluable lessons, specially for the Muslims who may wish to lead a pious and virtuous life of peace and contentment and, as such, they are bound to repay a careful and intelligent study. Here they are :—

(1) The heart of a lover (the true devotee of God) constantly burns with the fire of Love so much so that whatever (passion) intrudes upon its sanctity is burnt to ashes.

(2) When the river pursues its course, the flow occasions force and noise, but when it ultimately merges into the sea, it rests in supreme peace. The same is true of the individual 'self' covering various stages on its onward journey to merge itself in the Universal Self.

(3) He indeed is a true devotee, blessed with the love of God, who is gifted with the following three attributes :— (i) River-like charity, i.e. his sense of charity has no limits and is equally beneficial to all the creatures of God who approach him, (ii) Sun-like affection, i.e. his affection may be extended indiscriminately to all like sunlight and (iii) Earth-like hos-

pitality, i.e. his loving embrace may be open to all like that of the earth.

(4) The association with the pious and godly persons is better than doing a good deed even, and the association with ungodly and vicious people is worse than doing an evil act.

(5) Repentance for the evil done should have so much efficacy that the angel of the 'left' side (who records one's sins according to Islamic belief) may remain suspended for 20 years. This means that after repentance one must at least for a period of 20 years scrupulously shun the committing of a sin and thus dispense with the necessity of recording them by the relative angel altogether. This must not, however, be taken to mean that penitence is rendered a spent force on the expiry of 20 years so that the man becomes free to commit sin thereafter. Emphatically no. It is a truism that the mind of one who has abstained from committing a sin for 20 years, is so much purified that it will spurn even the idea of committing a sin, not to say of being actually tempted to commit one. For argument's sake, even if it is conceded that a penitent regains freedom to commit a sin after the expiry of 20 years, it should not, however, mean that he is bound to exercise such freedom. The course of action pursued by him continuously or incessantly for 20 years will destroy the very root of incentive in which the sin has its origin, and even the 'self' in him would not be able to disturb his resolution.

(6) A sin committed does not harm an individual so much as the looking down with contempt upon one's own fellow beings.

(7) The estate of a hermit settles upon him who has no earthly belongings which might excite his sense of attachment.

(8) Realisation of God comes to him who keeps vigilance and forgets recollection of 'self'.

(9) The test of a true devotee's mind is that it is always, and to all intents, strictly obedient to the will of God and is constantly afraid of behaving in a manner which is apt to displease Him resulting in the withdrawal of His grace.

(10) A seer of the 'essence of things' is characteristically mute and meditative.

(11) It is an elevated stage on the path leading to the realisation of God that the seeker of the goal can witness the Universe and its panorama through his two fingers only.

(12) Making rounds of the holy *Kaaba* through the medium of heart and physical body is of no avail because he is the seer of the 'essence of things' whose mind is constantly making rounds of the Heaven and the globe and all that transcends them.

(13) Verily he is the seer of the 'essence of things' whose will is able to create the desired phenomenon, and whose craving for 'light' is satisfied by Divine response in any desired way.

(14) The reflection of Divine Attributes in a devotee indicates but an inferior stage in the pursuit of the love of God; the superior or higher stage is illustrated by the power which enables him to transpose the accuser himself to the category of a culprit.

(15) Concentration on the implications of drawing and discharging breath is a part of the seer's (*Aarif's*) worship.

(16) Of all the worships, the worship that pleases the Almighty God most is the grant of relief to the humble and the oppressed.

(17) He is a hardened sinner who commits sin and yet simultaneously entertains the belief that he is one of the God's 'chosen few'.

(18) Performance of charity is the key of attaining the estate of philanthropist.

(19) The *Aarif* or seer is always over head and ears in the ocean of happiest expectations. If he stands up, the guiding force is the love of the 'friend' (God); if he sits down it is to meditate over His glory and if he sleeps, it is the sweet remembrance of Him which lulls him to rest.

(20) A dervish or hermit is one who would never disappoint a needy.

(21) He is the knower of the path of love (of God) who relinquishes attachment to both the worlds.

(22) The highly prized gift for a dervish or hermit is his association with other dervishes or hermits, while his greatest loss is to remain away from them.

(23) Patience is tested through resignation to sorrow, sufferings and disaster without murmur or disclosing one's pains to others.

(24) The more one learns about the 'essence of things' the more he wonders.

(25) The seer regards Death as a friend, luxury as an enemy and the constant narration or remembrance of God as a glory.

(26) The seer is one who rises in the morning with events of the night entirely defaced from his memory (in other words, he remains deeply engrossed in the contemplation of God's glory) and who may say things on the one hand and forget their recollection on the other.

(27) The best time for the seer or dervish is indicated by the absence of all cares from his mind.

(28) Knowledge is comprised unto an unfathomable ocean and enlightenment is like a wave in it, then what is the relation of God and man ? While the ocean of knowledge is sustained by God alone, the enlightenment pertains to man.

(29) Those having insight into the 'essence of things' are endowed with light like the sun and they impart illumination to the whole world.

(30) Without saying prayer, in other words without performing '*Namaaz*', none can approach God because '*Namaaz*' is the climax in the process of such approach for the pious.

(31) There are four cardinal virtues of the individual self; firstly, refraining from begging in the state of penury; secondly, showing the attitude of the well-fed when feeling hungry; thirdly, maintaining cheerfulness in the time of sorrow, and fourthly, befriending the enemy.

(32) By attaining perfection in the observation of '*Shariat*' (Islamic law) through a pious conduct, one reaches the stage of '*Tariqat*' (the path leading to Divinity) and then onward he passes on to '*Maarifat*' (enlightenment) and lastly to '*Haqiqat*' (attainment of *summum bonum* of human existence).

(33) The soul of him who performs ablution before going to bed always soars high in the *Arsh* (heaven) taking a bird's eye view of the lower regions.

(34) '*Namaaz*' (Islamic prayer) is the ladder leading to the proximity of God Almighty.

(35) '*Namaaz*' is like a trust committed to human care by God, and as such it should be zealously guarded. *Namaaz* is the climax or destination of the faithful, and lastly *Namaaz* is a secret relationship existing between the worshipper and the worshipped.

(36) Even the angels in the heaven pray for him who, having performed his morning *Namaaz* remains sitting there engaged in the meditation of God.

(37) Prosperity departs from the home of one who tells a lie on oath and he is soon ruined.

(38) Incessant recitation of '*Alhamd Sharif*' (*Te Deum* or praise of God) is the infallible remedy for the fulfilment of one's needs.

(39) The graveyard is the place for picking up a lesson. In such a solemn surrounding, one should not indulge in laughing or burst into laughter or eat or drink or do any other worldly thing.

(40) One who does not perform devotion to God is engaged in the career of eating a sinful earning.

(41) In the matter of realisation of God and 'self', no distinction is made between an *Aarif* and a *Saalik*; they both reach the same and identical destination.

(42) Keep handy your equipment for the last journey and think of death as hovering over your head at all times.

(43) The estate of the hermit (i.e. *Faqr* composed of fast, contentment and worship) does not frighten him who is blessed with the love of God.

(44) God rains misfortune and misery upon the heads of those whom He loves.

(45) It is a pious act to look at God's scripture (i.e. Quran), greater is the piety in reciting it even if it be but one letter. It will banish ten vices and enable ten virtues being recorded in lieu. It improves the eyesight and would impart immunity to the eyes against all mishaps.

(46) Devotional approach to the saint and friendship with the hermits or dervishes attract blessings from the High.

(47) The devotional visit to God's *Kaaba* is as good a reward as one thousand years of worship and devotion to God. The piety resulting from the *Haj* itself is over and above this.

(48) The greater the degree of presence of one's mind, attended by deep devotion and overwhelming sense of failings and shortcomings, which an individual can bring to bear upon the performance of *Namaaz*, the closer is the proximity to God attained thereby.

(49) To cast a devotional look towards one's *Pir* (spiritual preceptor) and to serve him faithfully are comparable to the devotion to God.

(50) The best way of evading the fire of hell lies in feeding the hungry, providing water to the thirsty, removing the wants of the needy and befriending the miserable.

(51) It amounts to devotion and worship on the part of a son to cast a look on the faces of his parents. All the sins committed by the son who kisses the feet of his parents are extinguished. Khwaja Baayazid Bustami (may God's peace and grace be upon him) once said: "Whatever position of distinction I have attained, it is a legacy bestowed upon me by my parents."

(52) Whatever one has received is the reward

for service rendered by him to his *Pir* (spiritual preceptor) hence a *mureed* (disciple) should not transgress the behests of his *Pir*, but he must take to heart the lesson which his *Pir* imparts to him and try to act upto the same thoroughly.

(53) The *Pir* helps to enlighten the disciple as to his virtues and vices.

(54) Two angels descend from the Heaven every day. One of them stands on the roof of the holy *Kaaba* and proclaims in loud voice—"He who does not do his duty by God forfeits His protection and support." The second one stands on the roof of the holy prophet's shrine and proclaims—"O people, whoever of you abandons the *Sunnah* (traditions) of the holy prophet of God will be deprived of his intercession on the "Day of Judgment."

(55) The fingers of one who would cleanse the nails at the time of '*Wazoo*' (ablution before each prayer) having performed the wash after stools, will be rendered immune from the fire of the hell.

(56) It is a part of *Sunnah* and religious ethics to wash the relative organs of the body thrice at the time of '*Wazoo*'. Any deviation from the prescribed course constitutes its violation.

(57) One hundred angels stand at the head of the bed of him who sleeps in the state of purification during night; they keep on praying for him. Should he happen to be an *Aarif* or seer, the angels escort his soul to the foot of the *Arsh* (heaven) and clothe him with a new robe whereupon the soul performs a thanksgiving '*Sajda*' (prostration) to God.

(58) When you enter a mosque, put first your right foot therein and when you leave then out your left foot first.

(59) He is an *Aarif* or seer who is visited every day by a hundred thousand flashes of light (inspiration) from the Heaven.

(60) He is an *Aarif* whom unseen wisdom enlightens to enable him to reveal mysteries to solve all thorny problems and to meet all arguments successfully. He is always swimming in

the ocean of interpretation and is capable of extracting the pearl of secrets and of 'light' and to present it to those who are competent enough to test its genuineness.

(61) The true devotees of God after performing the morning *Namaaz* remain sitting on the *Mussalla* (the carpet used by Muslims for prayers) till sunrise devotedly engaged in the meditation of God.

(62) Those who perform the *Namaaz* of *Ishraq* (a further prayer after usual morning prayer) receive immunity from the kingdom of the devil, and so long as they continue to keep up the prescribed posture, an angel goes on praying to God for their redemption.

(63) Twenty thousand of the kinsmen of one who says *Ishraq* prayers will be redeemed.

(64) Just as the sunshine increases gradually in the morning so does the Divine Light expands in one who says *Ishraq* prayers.

(65) One of the signs of an *Aarif* is that he remains characteristically smiling at all times.

(66) When the *Aarif* meditates over a thing, he attains a state of absorption in which even if thousands of angels assuming wonderful forms try to attract him, he would remain entirely undisturbed for the time being.

(67) For an *Aarif* it is an ordinary miracle that he ascends beyond the Heaven by taking only one step and reaches the 'Veil of Divine Glory'. But God alone knows the secret implications of that stage. He cannot say where it leads him ultimately to, and what he perceives in that mysterious state when he returns.

(68) There is impurity below every human hair, hence water must touch and reach the root of every hair. If a single hair shall remain dirty purification is not complete and is impaired.

(69) The mouth of a human being is regarded as sanctified irrespective of his personality i.e. be it that of a *Momin* (true and faithful Muslim) or a *Kafir* (the unbeliever), be he purified or impure.

(70) Human perspiration is not impure (Hadith).

(71) In the angel's diary will be recorded the piety of a year's devotion for every hair on the body of the *Momin* who performs ablution after indulging in cohabitation as sanctioned by the laws of Islam and every drop of water that falls from his body would be transformed into an angel who would go on praying for him till dooms-day and the resultant piety will be placed at the credit of the relative *Momin*, but the result will be completely adverse for him who performs ablution after a cohabitation prohibited by Islamic laws.

(72) If all the rules of *Namaaz* were not followed properly, it is struck back on the face of him who offers such a *Namaaz*. (Hadith).

(73) *Namaaz* is a pledge between a *Momin* and God. Its faithful discharge leads to redemption. If it is not discharged faithfully, the defaulter would not be able to show his face to God on the Day-of-Judgment.

(74) The Great and Glorious God does not insist so much on the performance of any other devotion as He does on the performance of *Namaaz*.

(75) Offer your repentance quickly before death arrives and hurry up to perform the *Namaaz* before its final hour passes.

(76) It is the greatest sin not to perform the *Farz namaaz* at its proper and appointed time or to say two *Farz* prayers simultaneously at one and the same time.

(77) The Almighty God will erect on the Day-of-Judgment curtains the thickness of which will take 500 years to cross over between the hell and the man who feeds a hungry person.

(78) That man is a true devotee of God who resigns with pleasure to the misfortune that comes from his beloved (i.e. God).

(79) For the seer or *dervish* who follows the true path, it is the greatest sin if his heart does not melt with the fear of God when the name of

God is uttered before him, or when His scripture is recited before him.

(80) A hermit must possess such a Divine light that may enable him to prove and justify by instant demonstration if an exception were taken by anyone to anything about the biographies of the 'chosen' *Walis* and prophets (God's recognised devotees and messengers).

(81) Certain *Sheiks* or *dervishes* have, enumerated 100 stages on the path of Truth and they say that 17 out of them pertain to the revelation and miracles. If any aspirant on reaching the 17th stage makes a demonstration of his capacity for revelation and miracles, then he will not be able to reach his ultimate destination by covering the remaining 83 stages. It is therefore necessary for a seer not to disclose himself or his secrets before the world before attaining all the 100 stages, and then too in very rare and exceptional circumstances. According to *Khwajgaan-e-Chishti* (i.e. those following the Chishti '*silsila*' of Sufis), there are only 15 stages, out of which the 5th stage is that of the revelation while further advancement is subject to the identical condition laid down hereinbefore.

(82) It is incumbent on the follower of the path of '*Tariqat*' (the path leading to Divinity) that he must first divorce or renounce the physical world, and then the second world thereafter and ultimately his own 'self' (*Nafs*) when alone he can pursue his right path, failing which he should abandon the enterprise of Sufism.

(83) When the *Aarif* who has attained perfection comes within the region of communion, he easily traverses one lac stages and perseveres to press on further. If he fails to proceed further, it is a thing to be marvelled at, and the net result is that he is still on the verge and no further.

(84) The obedience of the *Mureed* (disciple) to his *Pir* will then be sweetened when the *Mureed* would feel cheerfulness and stimulation in the course he thus follows.

(85) For a follower of the path of Truth,

it is worse than a sin to disdain or look down upon any one.

(86) The stage of perfection in *Irfaan* (knowledge of the realisation of God) is reached when the seer enlightens the hearts of other people with the Divine Light.

(87) The worldly people work under worldly limitations, the seekers of the world-hereafter drink deep into the love of God which keeps them always happy and free from cares, whereas those devoted to the path of *Maarifat*, look to nothing else except the Divine Light which drowns them.

(88) The *Aarif* is defined as one who banishes all thoughts from his mind and indulges in only one pointed meditation of God's glory in order to acquire nearness with Him who is Himself ONE without the second.

(89) When the *Aarif* becomes silent it means that he is talking to God, and when he closes his eyes it means that he is knocking at God's door.

(90) The perfection of an *Aarif* consists in burning his individual self (*Nafs*) to ashes.

(91) An *Aarif* cannot attain the climax of *Irfaan* (knowledge of God's realisation) unless he maintains recollection of the implications of the passage covered by him in the course of his development.

(92) The path of Love (of God) is such a path that whoever stepped into it, he lost himself.

(93) Those devoted to the path of the 'knowledge of God's realisation' (*Irfaan*) have nothing to speak of except God.

(94) Severance of connection with wealth and property is one of the inferior achievements of an *Aarif*.

(95) Those who are true lovers of God, give away both of the worlds for the sake of their 'beloved' and even then they feel that they have done nothing whatever.

(96) Three things are dearer than all other things of the world. Firstly, the savant who says

according to what he has digested; secondly the person who does not succumb to avarice, and thirdly the *Aarif* who is always singing the praises and glory of his 'beloved' (God).

(97) There are no rituals or ceremonies to be performed in Sufism, nor are there academical dissertations which may be easily acquired by reading, but, according to men who are lovers of God and the *Sheikhs of Tariqat*, Sufism means scrupulously maintained moral behaviour which one must observe towards all the creatures of God.

(98) The resignation of the *Aarif* is indicated in his reposing unflinching faith in the mercy and grace of God and God alone, and that he should not be attracted to any one else.

(99) The resignation of the *Aarif* consists of constantly remaining thankful to God and wondering at His dispensations.

(100) The few quotations relative to '*Tauheed*' (God's one-ness) are:—To avoid the ignorant; to shun the liars; to evade the proud; to excel in charity; to perform penitence properly and to regard it as being obligatory, and to persevere in the matter of relieving God's creatures from oppression in *Jehad* against unbelievers, in sharing the prizes of war and to try for and promote all virtuous things.

(101) Verily he is an *Aarif* who is clothed with three qualities—firstly, piety; secondly conduct eliciting respect, and thirdly modesty.

(102) Only two things are enough for one desirous of establishing himself on the path of '*Tariqat*', viz . (1) devotion to and worship of God and (2) obeying His commandments.

(103) Love of God transcends and is above all passion for others.

(104) According to those well versed in the doctrines of the seekers of true path, penitence or *Toba* assumes shape in the combination of three things:— (1) moderation in food with the resolve of fasting, (2) moderation in speech in order to save time for singing the praises of the beloved (God) and (3) moderation in sleep in the interests of reserving more time and energy for His devotion.

(105) Perfection in Faith is evidenced by three things:—(1) Fear, (2) Hope and (3) Love.

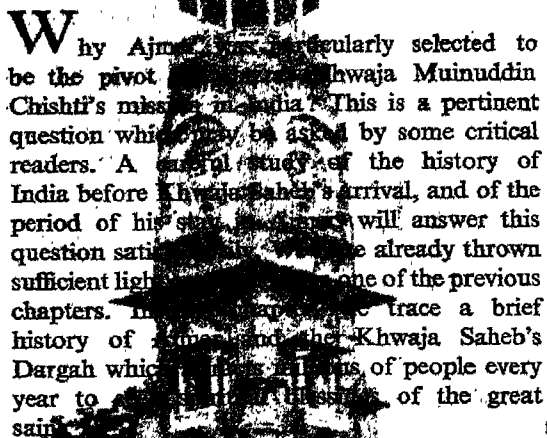
(106) Death is a bridge which expands the passage for a lover to reach his beloved (God).

(107) True friendship or love (of God) lies in maintaining His constant recollection in heart and not in expression by speech.

(108) The heart was essentially created for making rounds of the love of God.



Brief History of Ajmer, Taragarh Fort and the Dargah of Khwaja Saheb



Why Ajmer was particularly selected to be the pivot of Khwaja Muinuddin Chishti's mission in India. This is a pertinent question which may be asked by some critical readers. A careful study of the history of India before Khwaja Saheb's arrival, and of the period of his stay, will answer this question satisfactorily. We have already thrown sufficient light on this in one of the previous chapters. In this chapter we trace a brief history of Ajmer and the Khwaja Saheb's Dargah which attracts millions of people every year to the shrine of the great saint.

Ajmer was founded in the heart of Rajasthan at one time the Mehal of Indian rulers. It was well suited for the grand mission of the great saint. Political Ajmer was under the control of the Chauhan of the last century (1179-1192 A.D.) whose whole life was "one of unbroken chain of chivalrous deeds and glorious exploits which have won for him eternal fame and a name that will last as long as chivalry itself." Prithviraj was the son of Someshwara (1170-1179 A.D.) who was the 29th descendant in the lineage of King Vasudeva who flourished as far back as 551 A.D. Vasudeva had descended from Chahaman (the founder of the Rajput clan of Chauhans) whose date is untraceable. The description of Ajmer, as given in Sarga IX of the famous documentary "*Prithviraj Vijaya*", runs as below:—

"The city was so densely populated and there were so many gardens, tanks and wells, that not more than one-tenth of the earth was visible to the sun, and water in the wells was only two cubits from the ground surface. Karpurdevi (mother of Prithviraj under

...founded a town.

Describing Ajmer in his *Picturesque India* (p. 77) Mr. Caine, says:—

"It is an ancient, beautiful city full of interest, both historical and architectural; its gay busy bazars and its old houses with carved fronts, some of which are among the finest in India, giving added attractions to its superb situation. A well built stone wall with five gateways surrounds the city."

Historic background

Ajmer is situated at the foot of an 800-feet high mountain on the top of which stands, in solemn splendour, the celebrated fort of *Garh Beetli* or *Bithali* named after Bithaldas Gour, the trusted General of Emperor Shah Jahan, which is now called Taragarh (the star citadel). This city stretches out in all directions of a spacious valley and is hemmed in on all sides by picturesque hills. Its hoary traditions are equally replete with Rajput chivalry and Muslim supremacy in the past history of Hindustan. Few cities of India can boast of Ajmer's religious sanctity for both Hindus and Muslims, its glorious history and its natural beauty. It was in Ajmer that Khwaja Muinuddin Chishti laid the permanent foundation of Islam in India in 1192 A.D. by his spiritual powers and peaceful preachings. It was in Ajmer that Sir Thomas Roe, as ambassador of King James I of England, had his historic audience with Emperor Jahangir on 19th January 1616 A.D. which laid the stepping stone of the British Raj in India through the charter of free trading granted to the East India Company by the Emperor. It was in Ajmer that Shah Jahan, on the death of Jahangir, proclaimed himself Emperor of India while returning from Udaipur and proceeding to Delhi in 1627 A.D. And it was in Ajmer again that a beginning of the decline of Moghul Empire was made with the victory of Aurangzeb against his brother Dara Shikoh after a furious battle on 11th, 12th and 13th March 1659 A.D. In addition to these major historical events, Ajmer has seen many vicissitudes of time in its long history of about 1400 years.

DARGAH OF KHWAJA SAHEB

The Dargah Shariff of Hazrat Khwaja Muinuddin Chishti is indeed an ornament to the city of Ajmer. It is one of the holiest places of worship in India not only for the Muslims but also for the people of other faiths who hold the saint in high esteem and reverence. As mentioned previously, the Khwaja Saheb as a 'living spirit' of peace and harmony, enjoys universal respect and devotion ever since he set his holy feet on the soil of Hindustan. He has unquestionably been one of the greatest spiritual reformers of human sufferings. To the faithful and afflicted souls invoking his blessing, he has ever been a never-failing source of moral strength and spiritual enlightenment. Apart from the common people, even the mighty kings of India, both Hindu and Muslim, have paid submissive homage to the great saint and have sought his miraculous aid to solve their problems. The precious buildings and various rich endowments dedicated to the Dargah of Khwaja Saheb are living memorials to and reminders of his continued patronage enjoyed by the people of India throughout the past 750 years.

The Dargah lies at the foot of the northern extremity of Taragarh hill. Its main attraction is the mausoleum containing the tomb of the saint which is the *sanctum sanctorum* of the Dargah. Among its other prominent attractions which catch the eye of a visitor immediately he enters the Dargah, are the two mighty *Baland Darwazas* (high gateways) both about 75 feet high upto their pinnacles. The mausoleum and the older one of the two *Baland Darwazas* were built with the donations of Sultan Ghyasuddin Khilji of Mandoo who ruled Malwa from 1469 to 1500 A.D. The other *Baland Darwaza* in the north, which is now the main entrance to the Dargah, was built by H. E. H. Nizam Usman Ali Khan of Hyderabad Deccan in 1912 A.D. at a cost of Rs. 55,857/-. On the top of this gateway, there is the main *Naqqar Khana* (drum house) containing two pairs of huge *naqqaras* (beating drums) which were presented by Emperor Akbar after his successful victory in a campaign of Bengal. They

re sounded to the accompaniment of music played on *Nafeeris* and *Shahnais* at certain fixed hours of every day and night of the year by musicians permanently employed on the staff of the Dargah.

The Dargah includes many other attractive buildings, tombs, courtyards and *Daalaans* some of which are exquisite specimens of the Moghul architecture and were erected during the Moghul period. Akbar was the first Moghul Emperor to visit the Dargah on foot when Ajmer came under his possession. He built the Akbari Masjid in the Dargah in 1571 A.D. which is a spacious mosque (140 x 140 feet). It was repaired by Nawab Ghafoor Ali of Danapur in 1901 A.D. One of its wings now accommodates the Moinia Usmania Darul-Uloom, an Arabic and Persian School, for religious education which is run under the management of the Dargah at the expense of H. E. H. the Nizam of Hyderabad.

The Dega

On either side of the second *Baland Darwaza* in front of *Sahan Chiragh* (courtyard lamp), there are two huge Dega (cauldrons for cooking food) fixed into solid masonry in which a palatable mixture of rice, sugar, ghee (butter) and dried fruits is cooked for distribution to the public as *tabarruk*. The circumference at the edge of the larger cauldron is 10-1/4 feet. It cooks 70 maunds of rice, while the smaller Dega takes 28 maunds. One of them was presented by Akbar in 1567 A.D. along with a grant of 18 villages for the maintenance of *langar* (food for the poor) distributed daily from the *Langarkhana* of Khwaja Saheb. The other one was presented by Jahangir in 1613 A.D. The princes or the well-to-do pilgrims order these Dega to be cooked generally during the *Urs* period. When ready with cooked '*khana*', they are looted, after *Fatiha*, according to a traditional custom by the inhabitants of Anderkot only who hold legal and hereditary rights of this privilege. The unique and indescribable scene of this looting business of the Dega, full of very hot stuff, is a spectacle worth watching. It is indeed a hazardous job which the privileged Anderkotis only can perform successfully with

their special kit and receptacles. It is a miracle of the saint that no life has ever been lost in looting the Dega though burns are frequent.

The Mahfilkhana and Qawwali

On the west of the *Sahan Chiragh*, stands the magnificent building of *Samakhana* or *Mahfilkhana* (auditorium with darbar hall) which was built by Nawab Bashir-ud-Dowla Sir Asmaan Jah of Hyderabad Deccan in 1888-91 A.D. This spacious hall is 60 feet square with a gallery of 18 feet running around it. It is used for 6 days only during the annual *Urs* for religious '*mahfils*' in which *Qawwali* is the chief item of programme commencing at 11 P.M. and ending with *Fatiha* (a religious ceremony) in the early hours of morning at 4 A.M.

These *Qawwali* '*mahfils*' are rare assemblies of distinguished Sufis of all *silsilas*, dervishes and staunch devotees of Khwaja Saheb attracted from all over India for the *Urs*. Likewise, a host of *Qawwals* is also attracted from all parts of India to cater for the "spiritual feast" of these assemblies. The *Qawwals* in India are parties of professional singers well versed in the recitation of soul-stirring spiritual songs selected from choice poetical compositions on '*Sufism*' by renowned Persian and Urdu poets of the East. They reap a good monetary harvest in reward of their talented performances according to the quality and popularity of their art from the admiring audience. These assemblies depict a rare picture of oriental colour. The *Sajjadnashin* of the Dargah, who presides over these '*mahfils*', occupies the *gaddi* of Khwaja Saheb as his representative under a highly brocaded *shamiana* supported by silver-plated posts. The gaily clad *Chobdars* stand in attendance with golden and silver sceptres, the overcrowding rows of Sufis, dervishes and devotees in their typical attires, and the *Fatiha* ceremony, all make a most impressive and solemn spectacle under the glittering lights of the majestic Italian chandeliers hanging from the ceiling of the hall. An occasional burst of a *Nara* (uncontrollable shriek), an overwhelming ecstatic cry, a sudden leap in their meditative mood into '*wajd*' or '*haal*' (ecstasy) by the Sufis, create scenes

which are difficult to understand for the materialistic onlookers. It is impossible to describe these unique scenes on paper; they must be seen to be appreciated.

In front of the *Samakhana*, there is a *hauz* (reservoir of water) for the 'faithful' to perform ablution before saying their prayers. Her Majesty Queen Mary of England donated a sum of Rs. 1500/- for erecting a roof over this *hauz* in 1911 A.D. when she visited the Dargah to pay homage to the saint.

Jama Masjid

On the south wing of the *Mahfilkhana* stands the Jama Masjid or Shah Jahani Mosque, which is a fine piece of Moghul architecture. This was built in white marble in 14 years by Emperor Shah Jahan, ("the palace-builder") in 1638 A.D. at a cost of Rs. 2,40,000/-. Its beauty is enhanced by an open enclosure having a marble floor area of 156 feet x 53-1/4 feet with five arches. All the 99 sacred names of Allah with 33 Quranic verses are beautifully inscribed in the mosque.

The *Jhalra* (tank) or the spacious and deep reservoir at the southern extremity of Dargah is the main source of water supply not only to the Dargah but also to those citizens of Ajmer, specially some Hindu families, who prefer to use it for drinking purposes because the water is both sweet and healthy.

The mausoleum and Begami Daalaan

Overhanging the principal eastern entrance to the Shrine or Mausoleum, there is a handsome porch known as *Begami Daalaan* which was built in 1643 A.D. by Princess Jahan Ara Begam, the favourite daughter of Emperor Shah Jahan, who was a disciple of the Chishti *silsila* of Sufis and who also wrote a book on Sufi Saints in Persian, viz. *Munis-ul-Arwah* (sympathiser of the souls). This book is replete with expressions of her devotion to Khwaja Saheb and his creed. Jahan Ara was intensely devoted to the great saint and spared no pains or money to do her humble bit for the upkeep of the traditional dignity of his Dargah.

The walls and the beautiful marble pillars of the *Begami Daalaan* were done in colourful

gold in 1888 A.D. with a handsome donation offered by the late Nawab Mushtaq Ali Khan of Rampur, U.P. Later on, the ceiling of this *Daalaan* was also embellished in gold with the money donated by a Muslim merchant of Bombay. This beautiful portico was used by the Begams or ladies of the Moghul harem during their frequent visits to the shrine.

The Shrine

There are two simultaneous entrances to the Shrine through the *Begami Daalaan*. The doors of both of them are mounted with heavy silver-plate carved in ornamental details. The tomb is of white marble inlaid with pieces of precious stones and is daily bestrewed with sandal-paste and *Itars* (perfumes). It is always covered with very costly '*ghilaafs*' (coverings made of velvet and silk) embroidered with pleasing gold and silver tracings. These costly '*ghilaafs*' are changed daily as there is no dearth of them in the *Toshakhana* (stores room) of Khwaja Saheb. Maunds of fresh flowers, specially jasmine and rose, are offered at the tomb daily by visiting pilgrims and the public.

Over the tomb, there is a silver '*chaparkhat*' (canopy) inlaid with pieces of mother-of-pearle presented by Emperor Jahangir. Between the four poles supporting this '*chaparkhat*', there is a silver '*katehra*' (railing) with an arch towards the south. There is another outer silver *katehra* running around the tomb at a distance of about 2 feet. The devotees are led into this space to offer flowers and prayers over the tomb. The ceiling of the dome is covered by a costly velvet *chatgiri* which was originally presented by H.H. the Maharaja Gaekwar of Baroda about 80 years ago. This *chatgiri* was replaced recently (1959) by a new one decorated with gold and silver tracings which was presented by one Mr. Ghulam Dastgir of Hyderabad Deccan as a token of his grateful remembrance for the blessings of the saint received by him. This gentleman has also laid a costly silver covering on one of the slabs of the threshold leading into the shrine. A peculiar kind of fascinating aroma prevails in the shrine which inspires the visitors with a spontaneous and

irresistible urge for devotion and homage towards the sleeping saint. As soon as one enters the interior of the shrine, he feels as if he is in the presence of some exalted soul or mighty spiritual king.

In place of the inner *katehra*, described above, Jahangir had a golden one made in 1616 A.D. at a cost of Rupees 1,10,000/- but this, with some other valuable belongings of the shrine, were taken away by the Rathor Rajputs of Jodhpur at the time when all mosques in Marwar, except the Dargah of Khwaja Hamiduddin Nagori (the beloved disciple of Khwaja Saheb) were razed to the ground in retaliation of a similar conduct of Aurangzeb towards Hindu temples. The present outer *katehra* of the tomb, which contains 42,961 tolas of silver, was built under the orders of His Late Highness Maharaja Sawai Jai Singh, founder of modern Jaipur, about 730 A.D. under the supervision of Mohammed Iyat and Haji Manzur Ali Khan, the then *Mutawallis* of the Dargah. The present crown-like golden '*kalas*' (pinnacle) at the apex of the mausoleum was presented in 1896 A.D. by Nawab Haider Ali Khan, younger brother of I.H. the then Nawab of Rampur, U.P.

"Tomb of Nizam Saqqa"

There are many miscellaneous tombs in the eastern courtyard of the Dargah, most prominent of which is that of Nizam Saqqa, the famous *bhishti* (water carrier), who had saved the life of Humayun, when he was nearly drowned in the Ganges near Kanauj after his defeat by Sher Shah Suri. By the order of Humayun, this Nizam Saqqa was allowed to reign for one day on the Moghul throne when he issued leather coins in place of silver ones to commemorate the event. This tomb is now encased by a marble *katehra* but originally it had a silver canopy supported by equally expensive pillars. It is reported that Aurangzeb, on his first visit to the Dargah, mistook it to be the tomb of Hazrat Khwaja Saheb but when told that the tomb at which he was offering his homage was that of Nizam Saqqa, he ordered its canopy and other ornamentations to be

dismantled to avoid such a confusion among new pilgrims.

Mausoleum of Khwaja Husain

Behind the Jama Masjid, there are many tombs in a big surrounding called *Char Yaar* (four companions). It is said that the 4 companions of Khwaja Saheb lie buried in this area. Remains of former *Sajjadanashins*, *Mutawallis* and other notabilities are also interred here. Two mausoleums, one of Khwaja Husain and the other of Syed Allauddin, deserve special mention. Both of these personalities were descendants of Hazrat Khwaja Saheb. Khwaja Husain's extraordinary case has been fully dealt with in Chapter XII. His mausoleum is in a badly deteriorating state and deserves immediate attention of the present Dewan and the Dargah Administration as represented in the said chapter.

Sandali Masjid

Adjoining the northern wall of Khwaja Saheb's mausoleum, stands the Sandali Masjid. This mosque is said to have been built by Sultan Mahmud Khilji of Mandoo on the one hand and by Jahangir in 1610 A.D. on the other. It was repaired and decoratively painted at the expense of Nawab Ishaq Khan of Jahangirabad in 1897 A.D. Behind this mosque is a doorway leading to an underground cellar where Baba Fariduddin Ganj Shakar performed a "*Chilla*" on his visit to the Dargah of the saint.

Endowments of the Dargah

The first endowment granting 18 villages and one per cent on the sale of Sambhar lake salt was made to the Dargah by Emperor Akbar in 1567 A.D. for "*Wakf langar-e-mazaar*". This *firman* was however revised by Shah Jahan in 1637 A.D. in lieu of a new Jagir created by him of the annual value of Rs. 25,780/- of which Rs. 10,057/- was cash payment and Rs. 15,723/- was the estimated rental of 17 villages. Later on, Moghul King Farrukhsiyar offered two more villages to the Dargah. Besides the succeeding Moghul Emperors, some of the Rajput princes also made '*nazars*' (offerings) and rich grants from time to time

towards the maintenance cost of the traditional customs, etc. of the Dargah. In 1769 A.D. Shah Alam granted Kishenpura and Hokran (revenue Rs. 3,534/-) to the Sajjadanashin of the Dargah, Syed Imamuddin. In 1802 A.D., Maharaja Daulat Rao Scindhia of Gwalior granted the village of Dantra (revenue Rs. 3,544/-) to Meer Azimullah, Mutawalli, "*ba ewaz rozina-e-Mutawalli*" (in lieu of the daily allowance of the *Mutawalli*).

Nizam's Munificence

In the past 75 years, the ex-ruling family of Hyderabad Deccan have been taking keen interest in the affairs of the Dargah as staunch devotees of Hazrat Khwaja Saheb. Ever since 1893 A.D. substantial annual grants are made by the Nizam of Hyderabad towards the various expenses of the Dargah and its ceremonies and customs. A part of the Wakf income of the old Hyderabad State was paid to the Dargah which amounted to Rs. 12,000/- annually. In addition to this, the Nizam's Government was also paying Rs. 300/- a month to the *Mutawalli* in lieu of a Jagir. A grant of Rs. 1,200/- per year was also given to the Moinia Usmania Darul Uloom attached to the Dargah. The *Naqqar-khana* is also maintained by a grant of Rs. 600/- per month from the Nizam. He also pays Rs. 1500/- for the food prepared in the smaller of the two *Degs* once during the Urs every year.

THE FORT OF TARAGARH

According to *Akhbar-ul-Akhyar*, the first fort built on a hill in India was the fortress of Taragarh at Ajmer. Its unique defence and strength lie in the impregnable ruggedness and acclivity of the mountain upon which it is built. This ancient fort has seen many historic battles and nerve-wrecking sieges and has changed hands with the Rajput, Muslim, Maratha and the British conquerors during its long and chequered history. *Ajaimeru Doorg*, as it was originally called, was built by Raja Ajairaj Chauhan who was the king of Sapadlaksh territory having Sakambhari (now Sambhar) as his capital in the early part of 6th century A.D.

He also built the town of Ajmer and the village of Ajaisar, lying in the south of Foyasagar lake, still commemorates his name.

Dargah of Miran Syed Husain

On the highest point of Taragarh fort stands the Dargah of Hazrat Miran Syed Husain Asghar Khangswar who was the governor of Ajmer after its conquest by Sultan Shahabuddin Ghorī. Miran Syed Husain was a descendant of Hazrat Imam Zain-ul-Abdin son of Hazrat Imam Husain (may peace of God be upon his soul), the wellknown martyr of the tragedy of Kerbala in Islamic history. Imam Zain-ul-Aabdin was the only surviving male member of the family of Hazrat Imam Husain and the Holy Prophet of Islam; Yazeed, the governor of Syria, had murdered all the remaining 70 members of Imam Husain's party who fought against odds for the religious cause of Islam. Imam Zain-ul-Aabdin's serious illness at the battle-field prevented him physically from entering the battle.

Hazrat Miran Syed Husain, popularly known as "Miran Saheb" professed the Shia faith among the Muslims. He came with Sultan Shahabuddin Ghauri's army in 1192 A.D. as one of his trusted, brave and distinguished generals. He was appointed as governor of Ajmer in 1195 A.D. by Qutubuddin Aibak who was the Sultan's viceroy at Delhi. The following is a brief genealogy of Hazrat Miran Syed Husain Khangsawar :—

Hazrat Amir Syed Husain Khangsawar son of Syed Ibrahim son of Syed Ahmed son of Syed Mohammed son of Syed Ali son of Syed Akbar son of Syed Abu Jafar Moosa son of Hazrat Imam Mohammed Taqi, a descendant of Hazrat Zain-ul-Abideen son of Hazrat Imam Husain (the great martyr of Kerbala) son of Hazrat Ali son-in-law of the Holy Prophet Mohammed. (References — *Farishia*, Vol. II and *Tabqaat-e-Naasri* p. 519).

The Massacre

On the death of Qutubuddin Aibak in 1210 A.D., the Rathor and Chauhan Rajputs joined

in a night attack on the Taragarh Fort when most of the men of Miran Saheb were out collecting taxes in the district, and the number of his garrison was, therefore, numerically very small. The Rajputs thus massacred Miran Saheb and his garrison to a man on 18th Rajab. Hazrat Khwaja Muinuddin Chishti performed the burial rites of Miran Saheb and his men. (*Gazetteer of Ajmer-Merwara* by J. D. Latouche).

Miran Saheb's Miracle

On the road to Taragarh, there lies a huge boulder called "*Adhar Silla*" (unsupported slab). It is partly white-washed and is famous for a miraculous event that took place during an attack on Taragarh. The garrison from the fort is alleged to have hurled this huge boulder by magic so as to fall upon Miran Saheb. When the latter saw it coming, he addressed it: "If thou art from God, fall on my head; but if magic has sent thee, then stay there." The boulder did stay and the marks of Miran Saheb's two fingers and stick with which he stopped it, and the spot where it came in contact with his horse's knee, are still conspicuously visible on this boulder. This miracle proved Miran Saheb to be a "*Wali*" (saint) and hence his tomb became the attraction of popular devotion for the 'faithful' and others alike.

Foundation of the Dargah

It is a fact that the foundation of the Dargah of Miran Saheb was laid by his early followers long before the reign of Emperor Akbar because it held the village of Saradhna near Ajmer in its Jagir. Emperor Akbar exchanged it with Somalpur (vide his Firman No. 70 dated 29th Rabi-ul-Awwal, 978 A.H. or 1570 A.D.) and Emperor Jahangir gave the village of Dorai in Jagir to the Dargah. In 1800 A.D. Maharaja Daulat Rao Scindhia of Gwalior dedicated the village of Kairya Khurd also in Jagir to the Dargah for the expenses of *langar* (food for the poor). (*Ajmer Regulations, Vols. H to L*). Consequent upon the abolition of Jagirs, the present Congress Government has now fixed an annuity of Rs. 10,360/- for the maintenance expenses of the Dargah in lieu of its old Jagirs.

There is a Dargah Trust which is managed by the following Managing Committee :—

President.—K. S. Mohammed Husain Chishti, a prominent Khadim of Hazrat Khawaja Saheb's Dargah.

Members.—(1) Syed Tajammul Husain and (2) Syed Abu Turab, both of Taragarh.

A careful survey of the Dargah of Hazrat Miran Saheb shows that it has 3 distinct Enclosures which were built gradually in three stages. In the first stage, the Enclosure from *Gharyal-ka-Darwaza* to *Jama Masjid* was built by Sultan Mahmood Khilji of Mandu in 1455 A.D. to commemorate his capture of the Fort from Gajadhar Rai, its governor. Of the 4 original *Chhatris* of this Enclosure, there are now two only. A mosque was also built by the said Sultan in the Fort of Taragarh which was, later on, renovated by Maulvi Majiduddin, Sadar Amin of Ajmer. (*Shahaan-e-Malwa*, p. 77 and *Ahsan-us-Siar*, p. 125). The second Enclosure contains the *Baland Darwaza*, *Sahan Chiragh Mazaar* of Hazrat Roshan Ali Dervish, various *Daalaans* and the *Naqqarkhana*, while the 3rd Enclosure contains the *Imambara*, a *Masjid*, *Langarkhana*, *Daalaans*, *Dhol Darwaza*, *Bahishti Darwaza* and the main entrance to the Dargah facing the North. Outside this gate, there are 3 *Degs* (iron cauldrons) for cooking food for the poor which is distributed and is not looted like the *Degs* of Khwaja Saheb's Dargah at Ajmer. The following is a list of some of the prominent buildings etc. of the said Enclosures with their dates of construction, as taken from reliable inscriptions :—

(1) The *Baland Darwaza* and the *Chhatri* of the *Sahan Chiragh* were built by Ismail Quli Khan, a Subedar of Emperor Akbar, in 976 A.H. of 1568 A.D.

(2) The Courtyard and the Gate of the *Ganj-e-Shahidaan* (treasury of the martyrs) were built by Shah Quli Khan, one of the Umera of Emperor Akbar, in 979 A.H. or 1571 A.D.

(3) A part of the Dargah was built by Khan Wazeer Khan Kalan during the reign of Emperor Jahangir in 1022 A.H. or 1613 A.D.

(4) The beautiful marble lattice between the pillars of the *Chhatri* of *Mazaar Mubarik* was

put up by Aitbar Khan, an officer of Jahangir, in 1024 A.H. or 1615 A.D.

(5) The *Daalaan* in the North of the *Mazaar Mubarik* was built by Bala Rao Ingolia, an officer of the Maharaja Scindia of Gwalior, in 1222 A.H. or 1807 A.D. when Ajmer came under Maharaja Scindhia's rule.

(6) The floor of the Inner Courtyard and the Southern Gate of the Dargah were built by Rani Beeja Bai in 1225 A.H. or 1810 A.D.

(7) The Western *Daalaan* at the *Mazaar Mubarik* was built by Gumanji Rao Scindhia in 1227-1229 A.H. or 1812-1814 A.D.

(8) The smaller *Deg* was presented by Mulla Madari, an officer of Maharaja Scindhia of Gwalior, in 1265 A.H. or 1848 A.D.

(9) The *Daalaan* in *Kerbala* was built by Meer Gulzar Ali son of Meer Sifat Ali, a Khadim of the Dargah of Hazrat Miran Saheb, in 1309 A.H. or 1890 A.D.

(10) The *Hujra* at *Ganj-e-Shahidaan* was built by Seth Haji Haroon Siddiq of Bombay in 1314 A.H. or 1895 A.D.

(11) The *Chhatri* at *Ganj-e-Shahidaan* was built by Seth Haji Suleman Mitha of Bombay in 1340 A.H. or 1921 A.D.

Khuddam of Miran Saheb

The Dargah of Miran Saheb is well looked after by the *Khadim* community of Taragarh who number about 500 and claim to be the descendants of Hazrat Imam Jafar Saadiq. They belong to the Shia sect of Muslims. The author of "*Moin-ul-Aulia*" says : "The people living at Taragarh Fort in the vicinity of the holy *Astana* (Dargah) of Hazrat Miran Syed Husain Khangsawar belong to the *Saadaats* of Mesh-had (Persia) and are intensely devoted to the service of this holy shrine." There is an "*Anjuman-e-Jafaria Saadaat*" of Taragarh which is affiliated to the All-India Shia Conference of Allahabad. It promotes the cause of Islam by holding annual and occasional *Majaalis* at Taragarh when prominent speakers to deliver lectures on the life of Hazrat Imam Husain and the family of the Holy Prophet of Islam are invited. The Joint Secretary of this Anjuman is Meer Faiyaz Husain, a Kaled-

bardar (keeper of the keys) of the holy shrine and son of the late Meer Imdad Husain Saheb.

Urs Ceremonies

The annual Urs of Hazrat Miran Saheb is celebrated with all due enthusiasm from 15th to 18th of Rajab. The following ceremonies are performed during these 4 days :—

(1) During the intervening night of the 15th and 16th of Rajab, the *Mazaar Mubarik* (tomb) of Hazrat Miran Saheb is given a "*ghusal*" (bath) at 4 A.M. with rose water and a new *ghilaaf* (covering) is laid on it by the Managing Committee of the Dargah Trust. A *Majlis* is then held at the shrine.

(2) On the 16th of Rajab at 5 P.M., *Mehndi* and *Lachha* or *Kalawa* are presented by the Managing Committee of the Dargah after the *Fatiha* ceremony. The *Lachha* (a kind of dyed cord) is then wrapped round the pillars of the *Chatri* (canopy) of *Mazaar Mubarik* (holy-tomb), while the *Mehndi* (a kind of paste prepared from *Mehndi* leaves to get red colour) is applied to the pillars. *Qawwali* is then held in the 2nd Courtyard of the Dargah at 11 P.M.

(3) On the 17th of Rajab at 5 P.M. food is cooked and distributed to the poor after the *Fatiha* ceremony by the *Khuddam* of the *Haft-Chowki* followed by the *Qawwali* programme at 11 P.M.

(4) On the 18th of Rajab at 1-30 P.M. after *Qawwali* and *Fatiha*, the *Urs* ends with the "*Qul*". The same day at 8 P.M. a *Majlis-e-Aza* (meeting of mourning) is held at the *Mazaar Sharif*. This meeting or *Majlis* is also held on the 18th of the moon of every month at the *Mazaar Mubarik*.

Visits of Vinoba Bhawe and Pt. Sunderlalji

After the partition of India, the Dargah of Miran Saheb has been visited by Acharya Vinoba Bhawe and Pandit Sunderlalji—two of the most prominent religious-minded personalities of India. Both have expressed their appreciation of the site of this historic sanctuary. While the Acharya said "he climbed his way up to the Fort and the Dargah from Ajmer on foot and derived immense pleasure at being present at the holy shrine of Miran Saheb," Pandit

Sunderlal prayed "may God bless this holy Dargah and may the multitude continue to derive spiritual inspiration and consolation from it for ever."

Anasagar Lake

According to "*Prithviraj Vijaya*", Arnoraja or Raja Anaji (1130-1150 A.D.), the grandfather of Emperor Prithviraj Chauhan, had built the picturesque lake of Anasagar at Ajmer in order to purify the land which was alleged to have been despoiled by the spilling of the Mussalman blood in a battle fought at this place. (It is the same Anasagar lake on the banks of which the Khwaja Saheb had stayed after his arrival in Ajmer in 1192 A.D. The exact place of his stay is known as "*Chilla Khwaja Saheb*" which is situated on the top of the Anasagar Ghati). In 1637 A.D., Shah Jahan built five beautiful pavilions (called *Baradaris*) of polished marble on the embankment of Anasagar which are still preserved in their original glory.

Jama Al-tamish or Dhai-din-ka-Jhonpra

One of the oldest and most interesting historical buildings of Ajmer is Jama Al-tamish, popularly known as *Dhai-din-ka-Jhonpra*, situated in Ankerkot at the foot of the Taragarh hill. According to *Tod Rajasthan*, "it is a relic of nobler days and noblest art". As such, it is of considerable interest to both the architect and the antiquarian because of its multifarious artistic attractions.

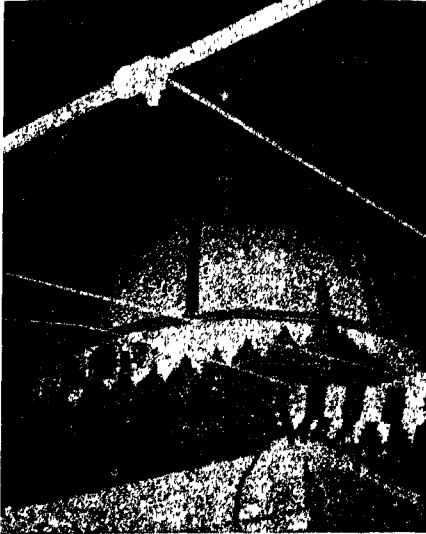
This monumental mosque has, however, been the subject of diverse opinion about its origin. According to *Ajmer Historical and Descriptive* (by Dewan Bahadur Harbilas Sarda) it is claimed to be a Saraswati Mandir which is said to have been built in 1153 A.D. by Raja Visaldeva who was the first Chauhan Emperor of India. But according to the Arabic inscription appearing on the marble arch in the centre of the mosque and the convincing arguments advanced by the author of *Moin-ul-Arifin* (p.150-154) it is recognised to be a mosque ever since its origin which was built by Sultan Shahabuddin Ghori in 595 A.H. (12th century A.D.) wherein Hazrat Khwaja Muinuddin Chishti himself (who came to Ajmer in 587 A.H.) is said to have

offered his prayers for a considerable time. Later on, Sultan Shamsuddin Altamish of Delhi (607 to 633 A.H.) is reported to have built its present massive structure of red-stone which was completed in 614 A.H. by Ali Ahmed mason under the supervision of one Mohammed Ariz—a claim which is also substantiated by another Arabic inscription on its central arch. (*Ahsan-us-Siar*, p. 87-92). In any case, this magnificent mosque is one of the rare historic monuments of India.

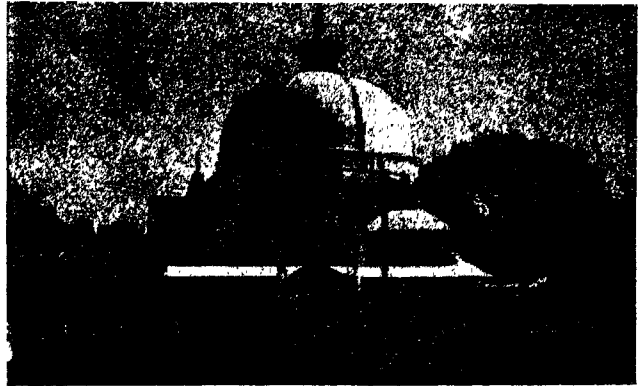
General Cunningham, Director-General of Archaeology, Government of India, who inspected this mosque in 1864 A.D., appears to have fallen into the error of accepting the common belief that it was built in *Dhai-din* i.e. two-and-a-half days, as its name implies, out of the material released from some demolished temples—a judgment which is difficult to believe in view of its extensive and massive stony structure replete with extremely fine and most intricate workmanship on stone. It seems that only the smaller marble arch in the centre of the mosque may have been finished in 2-1/2 days to meet an emergency but the whole massive structure, with its elaborate Arabic tracings and delicate engraving details, is definitely a work of many years' sustained labour.

Writing of the beautiful details of this marvellous edifice, Mr. Fergusson, author of the *Eastern and Indian Architecture* (p. 513) says—"As examples of surface decoration, the Jhonpra and the mosque of Al-tamish at Delhi are probably unrivalled. Nothing in Cairo or in Persia and nothing in Spain or Syria is so exquisite in detail and can approach them for beauty or surface decoration. The gorgeous prodigality of ornamental work, the fascinating richness of tracery, the delicate sharpness of finish, the endless variety of detail and the accurate and laborious workmanship, are eternal credit to its past Indian engineers and masons". There is a rich variety of Quranic verses inscribed all over the building to tax the brains of both the inquisitive historians and the antiquarians alike. In short, it is a model of excellence in the art of Indian architecture.

Urs Scenes of Hazrat Khwaja's Historic Dargah at Ajmer



partial view of the shrine's beautiful Gumbad (dome) decorated with colourful electric bulbs, showing the crownlike golden Kalas (pinnacle) at the top which was presented in 1896 A.D. by Nawab Haidar Ali Khan of Rampur, U.P.



The full view of the Gumbad taken from the courtyard of the Shah Jahani mosque showing "Jannati Darwaza" in the centre of the picture.



The Juma prayer during the Urs week is one of the most important functions for the pilgrims. Every inch of space throughout the Dargah premises is occupied by the 'faithful' many hours before the time of this important "Namaz." When every nook and corner of the Dargah premises is occupied, swelling rows of pilgrims spread out into the Dargah and Nulla Bazaars, including the roofs of all public buildings in the vicinity of the Dargah. Our picture shows a view of the Shah Jahani mosque and other buildings of the Dargah where the Juma prayer is in progress during the Urs.

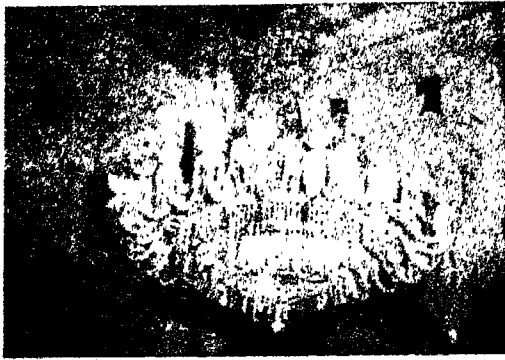
Due to the rush of thousands of pilgrims, who visit Ajmer for the Urs annually, there has always been an acute scarcity of accommodation for their stay. Apart from the occupation of all Muslim and other localities of the city, thousands of pilgrims occupy every nook and corner of the Dargah premises. Our picture shows one of the open courtyards of the Dargah crowded with pilgrims and their kit.



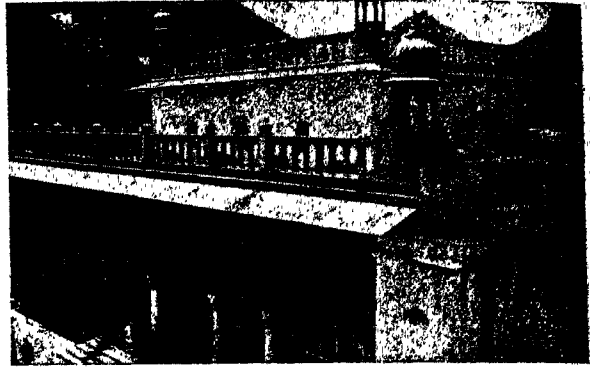
THE LOFTY GATE OF "LOFTY IDEALS"
The 400-year old "Baland Darwaza" of Hazrat Khwaja Muinuddin's Dargah at Ajmer. It was built by Sultan (Ilyasuddin Khilji of Mandu (1469-1500 A.D.))



Qawwali Programme in Oriental Splendour at Khwaja Saheb's Dargah.



During the Urs celebrations, the spacious hall of the *Samakhana* is profusely illuminated with a host of graceful Italian chandeliers from its ceiling. Our picture shows the biggest of all the chandeliers adorning the centre of the hall.



The *Samakhana* or auditorium built by the late Nawab Bashir-ud-Daula of Hyderabad Deccan.



A scene of the *Sama Mahfil* in *Samakhana* (auditorium) during the Urs celebrations of January 1956, showing the Sajjadanashin of Khwaja Saheb with many prominent Sufis and dervishes of India in the centre. These *Mahfils* (religious congregations) are the chief attraction during the 6 nights of the Urs period (1st to 6th of Rajab) when "Qawwali" is the main item of programme. (For full details of *Qawwali*, see Chapter XVII).

The late Nawab Bashir-ud-Daula of Hyderabad, donor of the palacious building of *Samakhana*



SCENES OF THE ANNUAL URS AT THE DARGAH OF HAZRAT KHWAJA SAHEB AT AJMER.



Before the commencement of the "*Qawwali*" programme in the *Samakhana*, the *Fatiha* ceremony is performed and a special sweet called "*dalli*" is distributed as *Tabarruk* among the audience. In the forefront of this picture is seen a row of "*Fatiha Khwans*" (Reciters of certain Quranic verses during the *Fatiha* ceremony).



Another view of the *Mahfil* in *Samakhana* showing the silken *shamiana* (canopy) supported by silver posts overhanging at the top of the *Sajjadanashin's gaddi* (seat) around which seats are allotted to Sufi luminaries representing all the *silsilas* (orders) of Sufi saints in India. These assemblies are unique and present a blending of the colourful oriental splendour with the aura of spiritual solemnity.



A special picture showing the main entrance to the holy shrine taken during the Urs celebration of 1956.



This picture shows the Urs ceremony of the late Maulana Mohammed Husain of Allahabad which is held on 7th of Rajab (Hijri) every year in front of the Begami Daalaan. The late Maulana was a great Sufi and died in a state of acute ecstasy when the *qawwal* was singing the famous Persian couplet:—

"*Gufi Quddusi Faqir-e dar fana-o-dar baqa
Khud ba khud azaad buidi khud gariftaar aamdi.*"

THE BEGAMI DAALAN

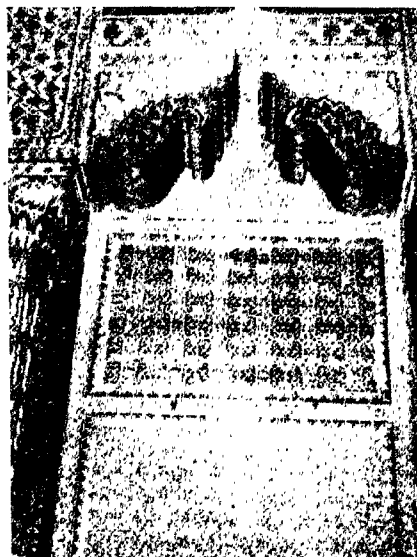


Scenes of the *Begami Daalan* or the portico in front of the Eastern entrance to the shrine of the saint which was built in 1643 A.D. by Princess Jahan Ara Begam, the favourite daughter of Emperor Shah Jahan. The walls and the massive marble pillars of this portico were done in ornamental gold tracings in 1888 A.D. at

the expense of the late Nawab Mushtaq Ali Khan of Rampur U.P. This portico was used by the Begams or ladies of the Moghul harem during their frequent visits to the shrine. The picture with the clock above shows the decorated entrance to the shrine during the Urs anniversary of 1956.



Another view of the *Begami Daalan* taken at 1 A.M. in the night. The ornamental silver door of the shrine remains closed from 10 P.M. to 4 A.M. daily. There is a mark on the wall immediately behind this door on the right hand side, where Emperor Jahangir used to stand for his *Faitha* and homage.



A close study of the exquisite ornamental work of gold tracings etc. on the marble walls and pillars of the *Begami Daalan*.

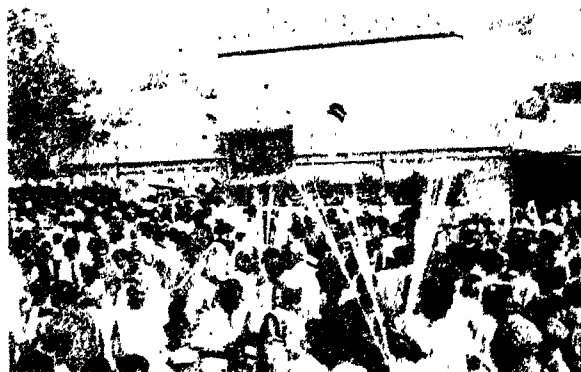


A gathering of pilgrims in the *Begami Daalan*.

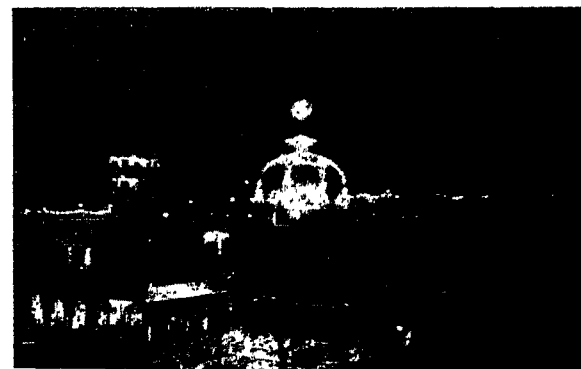
More Pictures of the Annual 'Urs' of Hazrat Khwaja Muinuddin at Ajmer.



Every inch of the Dargah premises is occupied by eager pilgrims for the most important Juma prayer during the *Urs*. Our picture shows devotees not only in the Dargah premises but also spreading over the roofs of all the adjoining buildings and Bazaars for this "*Namaaz*".



Cleaning and sweeping of the Dargah after the *Urs* rush is taken up by the Dargah Administration as well as many devoted pilgrims, high and low, who deem it a great privilege and honour. Some of the tall reed brooms used by them are seen in the picture.



A crowd of pilgrims at the *Purcen Darwaza* of the saint's shrine after the Juma *Namaaz*.



THE LOOTING SCENE OF THE DEG.

A unique scene of the looting business of the *Deg* during the *Urs* period. The *Anderkotis* of Ajmer hereditarily enjoy this privilege. Our picture shows the looting in progress while thousands of pilgrims watch the spectacle as a fun from all vantage points of the Darga.

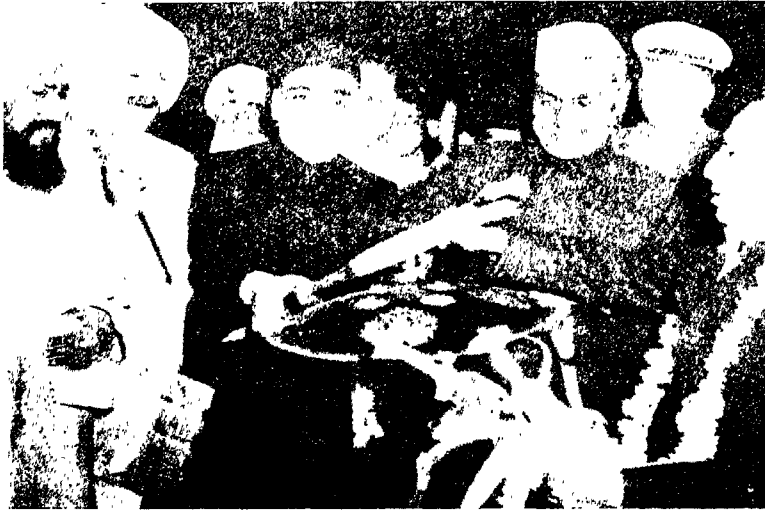


The splendour of the Dome is fascinatingly enhanced by the night illuminations during the *Urs* week as well as on other ceremonial occasions.



(Pictures by courtesy of Mr. M. Rashid,
Gali Langarkhana, Ajmer.)

THE PRESIDENT OF INDIA AT THE DARGAH OF HAZRAT KHWAJA SAHEB



Dr. Rajendra Prasad, President of India, visited the Dargah of Hazrat Khwaja Saheb on 13th February 1951 to pay homage to the great saint. Our picture shows him receiving the *Tabarrukaat* (sacred gifts) from the Dargah authorities.



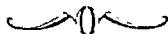
The rulers of India, Hindus, Muslims and the British, have held Hazrat Khwaja Muinuddin in high reverence and esteem and have paid their homage at his shrine.

H. E. Gurmukh Nihal Singh, Governor of Rajasthan, and his wife paid a visit to the Dargah of the saint on 27th September 1957. A special Qawwali programme was arranged by the authorities of the Dargah to welcome them. Our picture shows them with Mr. Mohammed Husain Chishti (a leading Khadim) and late Dewan Syed Inayat Husain Ali Khan (Sajjadanashin) in the centre of the Qawwali Mahfil held in front of the Begami Daalaan.

GOVERNOR OF RAJASTHAN VISITS THE SAINT'S DARGAH AT AJMER.

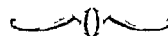
WELCOME

The late Dewan Syed Inayat Husain Ali Khan is reading out an Address of Welcome to H. E. Gurmukh Nihal Singh, Governor of Rajasthan, on the occasion of his visit to the Dargah of Hazrat Khwaja Saheb on 27th September 1957.



BLESSINGS

Syed Aley Mohammed Shah, the Naazim of the Dargah, is seen here presenting, on behalf of the saint, the traditional "Tabarrukaat" (a sword and a shield—old symbols of protection of the cause of God and Religion) to H. E. the Governor before his departure from the Dargah.



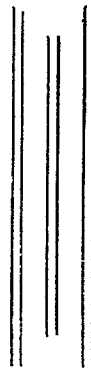
Memorials of Moghul Emperors at the Dargah of Khwaja Saheb, Ajmer.



Shah Jahani Mosque" built by Emperor Shah Jahan in white marble in 1638 A.D. at a cost of Rs. 2,40,000/-. It took 14 years to complete.



Emperor Shah Jahan who built the Shah Jahani Mosque. He was a great devotee of Hazrat Khwaja Muinuddin Chishti.



The Akbari Masjid which was built by Emperor Akbar in 1571 A.D. after dismantling Khwaja Husain's house as explained in Chapter XII.



E. H. Nizam Usman Ali Khan of Hyderabad Dn. whose
ily has been making great contributions to the Dargah
of Hazrat Khwaja Saheb at Ajmer. (see Chapter 16)

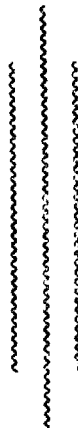
MORE SPECIAL PICTURES



A scene of the Dargah Bazaar during the Urs period of 195
from the marble stairs of the main Nizam Gate of the



Recitation of the holy Quran is done day and
night by the pilgrims during the Urs period. Our
picture shows the *Jannati Darwaza* of the shrine
behind which copies of the holy Quran are stored
and seen in the background



DAILY CHARITY FROM FAIRKAT KHWAJA SAHEB'S KITCHEN

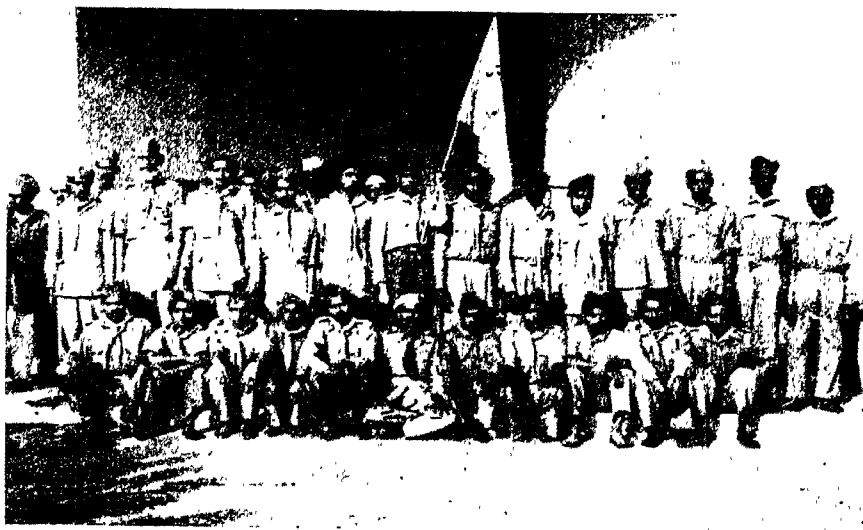


Charity has always been a most important feature of creed of Sufi dervishes. Our picture shows Khwaja Sahab's *Langarkhana* (kitchen) where a saltish porridge called *Langar* is cooked and distributed twice daily to hundreds of poor and infirm persons most of whom stay permanently at the saint's Dargah. They are seen here waiting to receive their share of *Langar*. Emperor Akbar I granted 18 villages to meet the annual expenses of Khwaja Sahab's *Langarkhana* and other traditional ceremonies.



Another scene at the *Langarkhana* where Boy Scouts help in the distribution of the *Langar* during the rush of the Urs period. A batch of persons is seen here waiting patiently for their turn to receive the food.

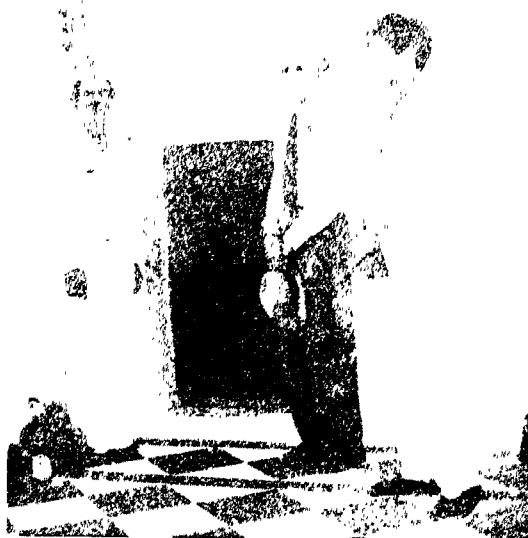
VOLUNTEERS IN THE SERVICE OF KHWAJA SAHEB'S URS.



Members of the "Sir Mohammed Suleman Group" of the Bharat Scouts & Guides, Allahabad. This group has been rendering excellent service during the annual Urs celebrations at the saint's Dargah for the past 25 years under their Group Leader, Mr. Khalilullah Khan, who is seen sitting in the centre of the picture wearing a bonnet.

Outside the Dargah premises, there are other Boy Scout Associations of Ajmer who also render commendable service in helping the pilgrims, specially at the Ajmer Railway Station during the Urs rush.

The Author at "Chillas" of Haz. Khwaja Muinuddin and "Qutub" Saheb at Ajmer



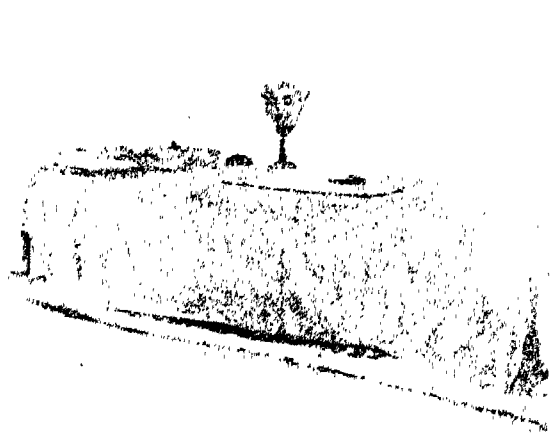
The author (centre) at the entrance of Hazrat Khwaja Muinuddin's *Chilla* with two friends.

At the top of the hillock called "Sada Bahaar", overhanging the picturesque Anasagar Lake, there are memorials known as "*Chillas*" of (1) Khwaja Muinuddin and (2) Khwaja Qutubuddin Bakhtiyar Kaki, the former's beloved *Khalifa*. Here they used to sit for meditation and prayer in strict seclusion for at least 40 days in each sitting. Both these "*Chillas*" are cave-like natural hollows in two different big rocks within a distance of 1 furlong. It was



At the entrance of Hazrat Khwaja Qutubuddin Bakhtiyar Kaki's "*Chilla*," at Ajmer

here that Hazrat Khwaja Muinuddin stayed after his arrival in Ajmer when Raja Prithviraj's servants had objected to his stay at their camels' stabling ground. (See Chapter IX). These "*Chillas*" are like small Dargahs having mosques, *daaluans*, *hujras* and tombs of certain notable dervishes. They are healthy spots and command a beautiful view of their surroundings.



There are two masonry platforms, about 7-12' X 2-12', in the cavetto of Khwaja Muinuddin's *Chilla*. They are covered by silken *chadars*, flowers and the copies of the Holy Quran.



panoramic view of Hazrat Miran Amir Syed Hussein's Dargah on the top of the Taragarh (for details see this Chapter.)

Interesting Scenes from Taragarh Hill and Dargah of Hazrat Miran Saheb.



This white monument at the northern extremity of the Taragarh Hill, overhanging the Khwaja Saheb's Dargah, is called *Chilla* of Bara Pir Saheb, or Hazrat Ghaus-ul-Azam, Mahboob Subhani, Sheikh Abdul Qadar Gilani of Baghdad. He was one of the greatest Sufi saints in the history of Islam who founded the *Qadiri Silsila* of Sufis and has played a most illuminating role in propagating Islam in Afghanistan, Iran and Iraq in 12th Century A.D. His original mausoleum is at Baghdad and he never visited India. But history says that a venerable *fakir* went to Baghdad and, on his return, brought out two bricks as sacred relics from the saint's Dargah to Ajmer. When he died in 1770 A.D., these bricks were buried with his remains according to his last wish and both the Hindus and Muslims raised a small Dargah over his tomb and began to call it "Chilla" of Bara Pir Saheb.



Devotees at the *Mazaar* of Hazrat Miran Saheb at Taragarh Hill.



During the recitation of "*Fatiha*" at the shrine of Miran Saheb, the *Fatiha* in Islam is a kind of prayer to God for the peace of the dead. It has a great religious significance in Islam and is variously offered on ceremonial and other religious occasions.)

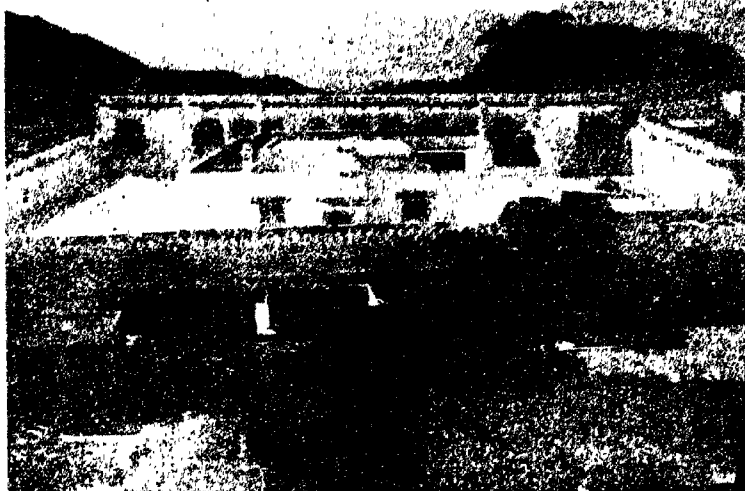


A view of the main gate of the historic Fort of Taragarh with a group of sight-seers at the bottom.

**Glimpses of Hazrat Miran
Syed Husain's Dargah and
His Holy Shrine
at Taragarh, Ajmer.**



The holy shrine of Hazrat Miran Syed Husain Khangswar which is the main attraction of the Dargah for pilgrims.



Another view of the Dargah of Hazrat Miran Saheb as it appears from the top of the *Baland Darwaza*.

A closer view of the *Mazaar Sharif* (the holy tomb) of Hazrat Miran Saheb enclosed by artistic marble lattice.



Offering homage and "Fateha" at the holy shrine.



Another view of the main courtyard showing the *Mazaar Sharif* in the centre.



MORE INTERESTING SCENES FROM THE TARAGARH FORT



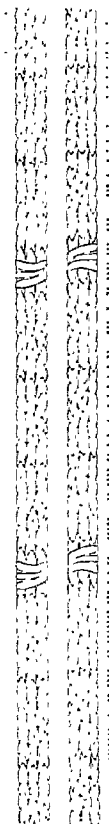
is an *Imam Bara* attached to the th of Miran Saheb. Religious discourses *Majaulis* are held here during the *ram*. Our picture shows the "Dola" replica of the holy coffin of Hazrat Imam n, one of the greatest martyrs in the y of the world.



A gathering in front of the *Imam Bara* after a religious function.



entrance to Ganj-e-Shaheedaan sury of martyrs) which contains g rows of closely marked graves those Muslims who were murdered Hazrat Miran Saheb in a night c on Taragarh by the Rajputs in A.D.



An inside view of Ganj-e-Shaheedaan. Tradition has it that the number of graves here has never been counted correctly.



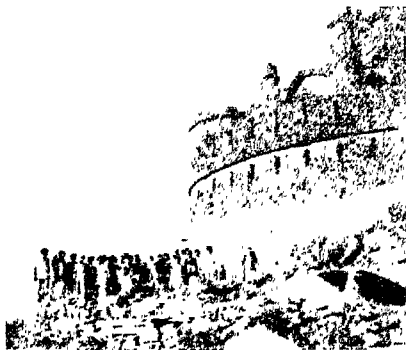
A prayer scene in the mosque of Taragarh of Hazrat Miran Saheb.



A bird's eye view of Ajmer city from the ramparts of the Taragarh Fort.

Historical Landmarks of Taragarh Fort.

The long history of Taragarh is both highly interesting and instructive for the votaries of modern materialism.



◀ An exterior view of the historic Main Gate of Taragarh Fort. A party of the Khadims of Hazrat Miran Syed Husain Khangswar's Dargah is seen here emerging from the gate. Their generations are at this historic fortress ever since the death of the saint.



▶ The 'inside' view of the Main Gate of Taragarh Fort. The roof of this relic has been destroyed by weather and time.



◀ The *Adhar Silla*, a huge white-washed boulder, which is the first historic symbol to greet visitors on the way to Taragarh. It was hurled by magic by the garrison in the Fort during Miran Saheb's attack on it. The saintly commander addressed it: "If thou art come from Allah, fall on my head; but if magic has sent thee, then stay there." This massive rock did stay. (See details in Chapter 16)



▶ The impressive *Baland Darwaza* (high gate) of Hazrat Miran Saheb's Dargah at Taragarh. It was built in 1568 A.D. by Ismail Quli Khan during Akbar's reign.



◀ The main entrance to the Dargah showing 3 *Degs* (cauldrons) in the foreground.



▶ There are several beautiful *daalaans* in the premises of the Dargah which provide shelter to the visiting pilgrims. Picture shows one of them with the *Sahar Chiragh* in the centre.

Distinguished Descendants & Spiritual Successors of Hazrat Khwaja Muinuddin in Rajasthan



(1)



(4)



(2)

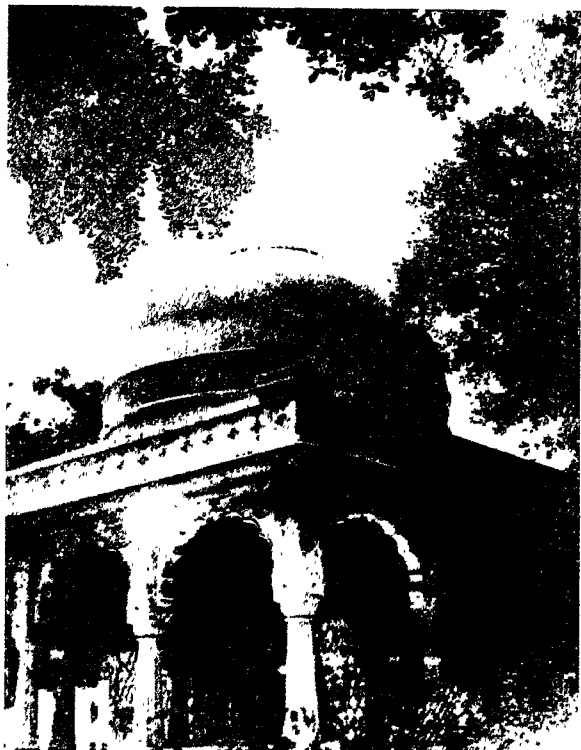
(3)



(5)

- (1) *AT SARWAAR*—A view of the beautiful Dargah of Hazrat Khwaja Fakhruddin (eldest son of Hazrat Khwaja Muinuddin Chishti) at Sarwaar, 37 miles from Ajmer on the Ajmer-Kekri Road.
- (2) *AT SAMBHAR LAKE*—In this mausoleum, at Sambhar, sleeps eternally Khwaja Hissammuddin Sokhta, son of Hazrat Khwaja Fakhruddin eldest son of Hazrat Khwaja Muinuddin Chishti. (See Chapter XI).
- (3) A view of the interior of the shrine of Khwaja Hissammuddin Sokhta at Sambhar.
- (4) *AT NAGAU*.—The “*Mazaar Pak*” (holy tomb) of Sultan-ut-Tarikin Hazrat Sufi Hameeduddin Nagauri. He was the second beloved *Khalifa* (spiritual successor) of Hazrat Khwaja Muinuddin Chishti. Mulla Mubarak and his sons, Abul Fazal and Faizee, who invented “*Deen-e-Elahi*”, were educated in the library and school of this very historic Dargah. They were mere “*Mujawars*” or *Khadims* of this “*Mazaar*” before rising to power in Emperor Akbar’s court. (For interesting details, see Chapter 12).
- (5) The “*Baland Darwaza*” of the Dargah of Hazrat Sufi Hameeduddin at Nagaur. (Rajasthan)

First "Khalifa" or Spiritual Successor of Hazrat Khwaja Muinuddin Chishti.



Apart from his early descendants, many illustrious "Khalifas" of Hazrat Khwaja Muinuddin carried the torch of his holy mission successfully for many generations after his death. This picture shows the mausoleum of Khwaja Qutubuddin Bakhtiyar Kaki at Mahrauli (Delhi). This saint was the first *Khalifa* of Hazrat Khwaja Saheb and was appointed to look after the interests of his mission at Delhi. He died in a state of "*wajid*" (ecstasy) as reported in Chapter 17.



The "Deorhi Khas" (main Entrance) of the tomb of Hazrat Khwaja Qutubuddin. Women are not allowed inside the tomb premises.



A view of the North Gate of Hazrat Khwaja Qutubuddin's Dargah (built by Emperor Farrukh Siyar) with "*Jalis*" for women to have the "*Ziaraat*" of the main tomb of the Saint.

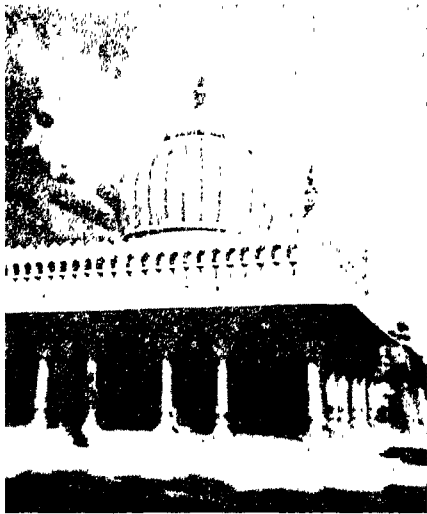


A side view of the tomb of Hazrat Khwaja Qutubuddin taken from the East.



A view of the tomb of Jahan Ara Begam (daughter of Emperor Shah Jahan). She was a great devotee of Hazrat Khwaja Muinuddin and wrote "*Munis-ul-Arwah*" (Benefactor of the Souls)—a Persian work on *Sufism* dedicated to the Great Saint of Ajmer. She also built the *Begami Dargah* at the shrine of Hazrat Khwaja Saheb at Ajmer.

HAZRAT KHWAJA MUINUDDIN CHISHTI'S OTHER "SPIRITUAL SUCCESSORS" IN NORTHERN INDIA.



(1)

following are the recognised "Spiritual" of the Great Saint of Ajmer in Northern one of whom enjoys great reputation and devotional spiritual powers and benediction among the faithful:—

azrat Khwaja Qutubuddin Bakhtiyar Kaki of Delhi. (See Page 143)

azrat Baba Fariduddin Ganj-e-Shakar of Pak Patan.

azrat Khwaja Nizamuddin Aulia, Mahboob-e-Ilahi, of Delhi.

azrat Makhdoom Ali Ahmed Allauddin Sabir of Kalyar, near Roorki.

azrat Khwaja Nasiruddin Chiragh of Delhi.

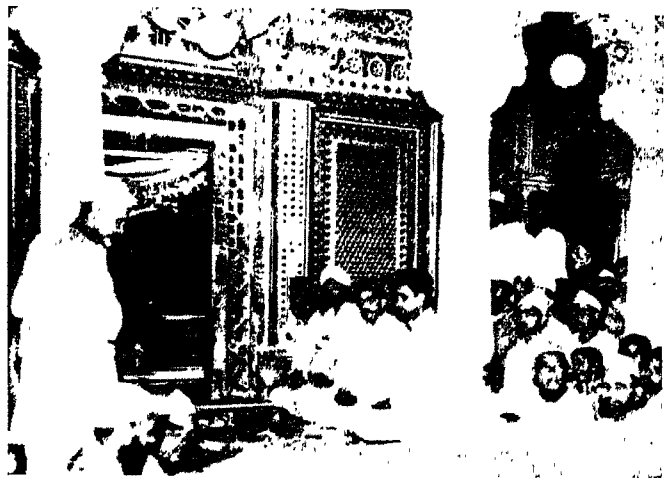
these saints have been accredited "Qutubs" (Pillars) of their time and have amazing lives of their own in the history of Sufism in India.

PICTURES SHOW:—

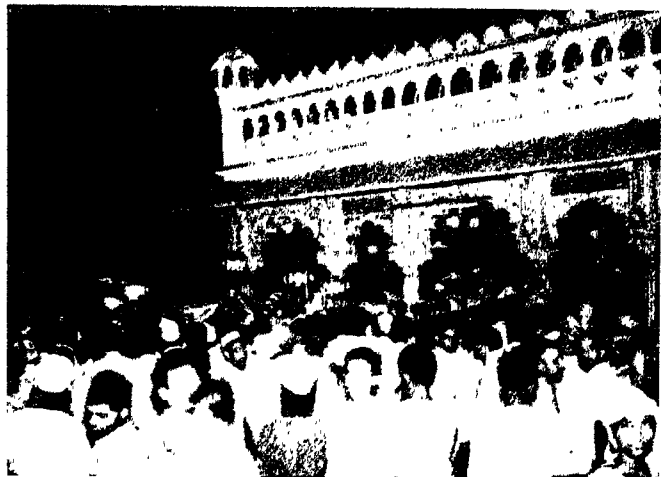
the "Roza Mubarak" or mausoleum of Hazrat Khwaja Nizamuddin Aulia at Delhi.

devotees in front of the shrine of Hazrat Khwaja Nizamuddin Aulia during the "Urs" celebrations.

"chadar" (covering for the tomb) is being presented at Hazrat Khwaja Nizamuddin Aulia's shrine during the Urs celebrations.



(2)



(3)

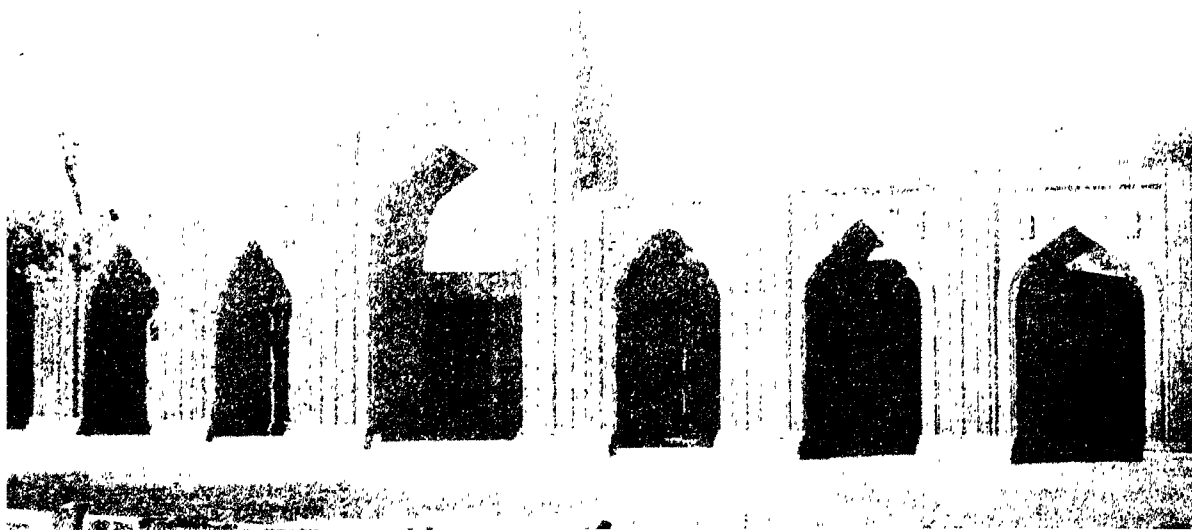
A general view of Hazrat Khwaja Saheb's Dargah, Ajmer.



A general view of Hazrat Khwaja Saheb's Dargah taken from the Bara Pir Saheb's Hill, showing Shah Jahani Mosque, *Mahfilkhana*, *Buland Darwaza* and the dome of the great Saint's Shrine.



Attached to the southern extremity of Hazrat Khwaja Saheb's Dargah is the picturesque *Jhalra* Tank which is the main source of water supply to Dargah vicinity if monsoon is good. It was built during Akbar's reign and repaired in Col. Dixon's regime (1843-57).



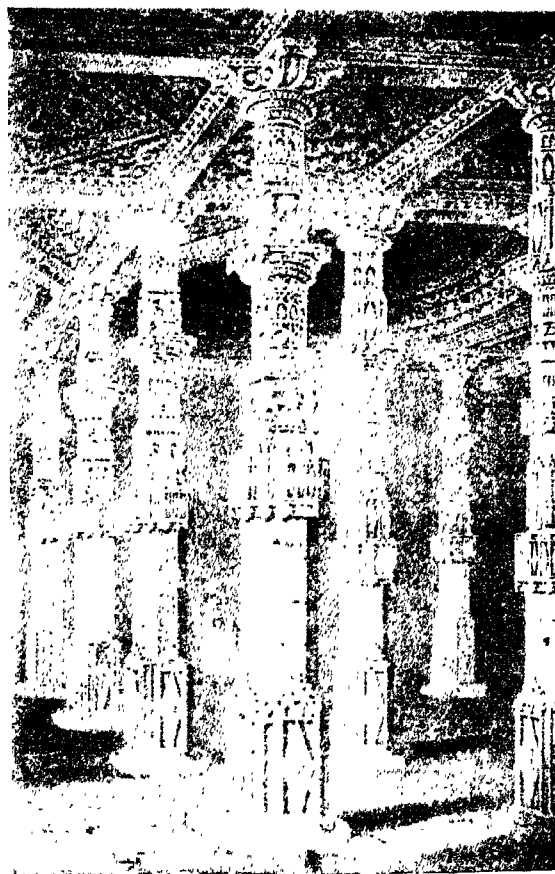
The front view of Jama-Al-tamish or Dhair-din-khan in Ajmer, which was built in 1199 A.D. or 595 A.H.

This monumental mosque has a shrouded history of its own according to some writers. There are different versions about its origin. It is decorated with a very rich variety of Quranic verses beautifully engraved in stone all over its massive arches, etc. which tax the brains of both the historians and the antiquarians. One recognised fact about its history is that Hazrat Khwaja Muinuddin, during his lifetime, used to offer his prayers in this mosque which enhances its sanctity.

Both Sultans Shahabuddin Mohammed Ghauri and Iltutmish took keen interest in its construction during their reigns. As it was completed in the latter Sultan's time, his name is therefore associated with it. There are inscriptions to support this. (For more details, see Chapter 16).



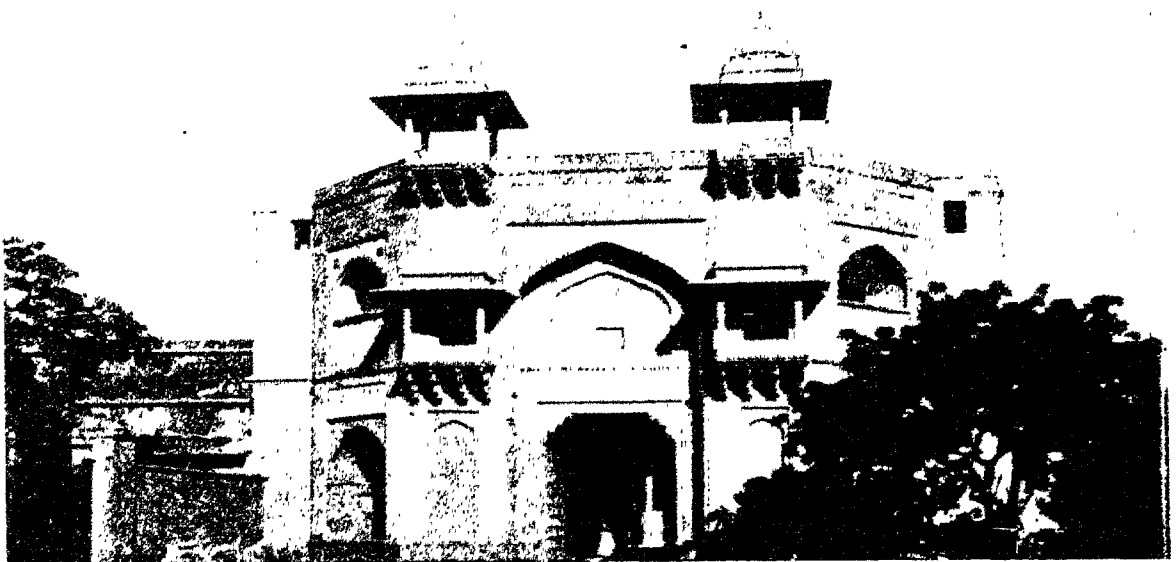
A view of the interior of this historic mosque. Note the delicate, and complex ornamental carvings on its red-stone pillars and ceiling. According to Col. Tod, this is a "relic of nobler days and noblest art" and according to Genl. Cunningham, "there is no building in India which, either for historical interest or archaeological importance, is more worthy of preservation."



HISTORICAL LANDMARKS OF AJMER - AKBAR'S PALACE



A rare old picture of Akbar's Palace in Ajmer (which is now called Magazine) as it looked before the advent of the British Raj (1818) showing *Ajaineru Dooie* or Taragarh Fort in the background.

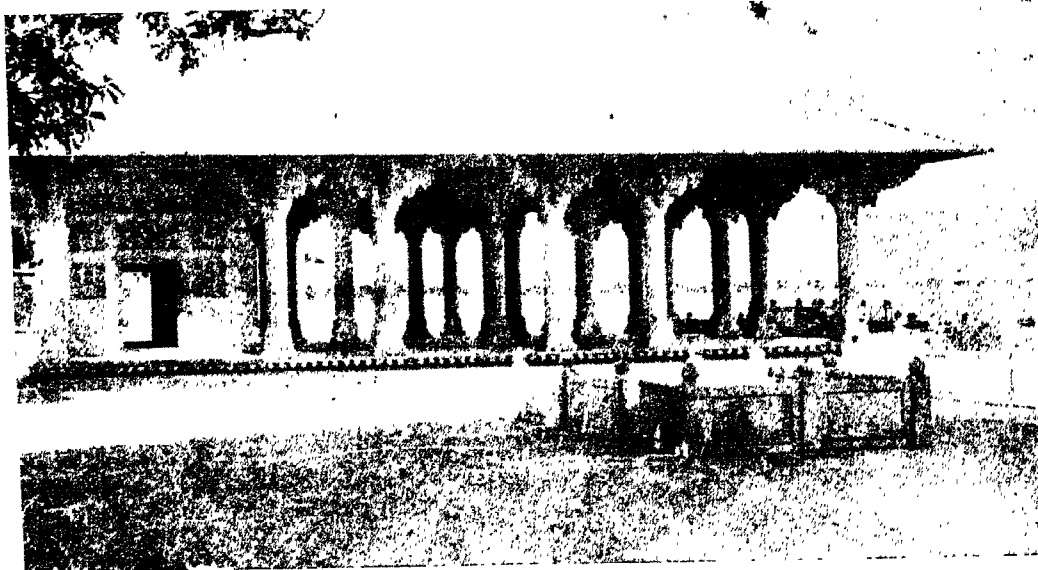


The Main Entrance to Akbar's Palace (i.e. Magazine) at Ajmer facing towards the Naya Bazaar. This old fortification is now submerged on all sides by the expansion of the thickly populated city of Ajmer.

PICTURESQUE ANASAGAR LAKE & BARADARIS OF AJMER



A view of the historic Anasagar Lake with its *Baradaris* (pavilions) standing on a marble parapet on the embankment of the lake which is 1,240 feet long. This lake was constructed by Arnoraja or Raja Anaji (grandfather of Raja Prithviraj Chauhan) sometime between 1135 and 1150 A.D. It was on the hillock situating on the southern bank of this lake where Khwaja Muinuddin had stayed for some time after his arrival in Ajmer. The lake has an area of about 11,377 sq. feet with a depth of 16 ft. The particular cave in which the saint had stayed is called "*Chilla Khwaja Saheb*" and is marked in the picture by an X. It is preserved upto this day by the Administration of the Dargah of the saint.



A closer view of one of the *Baradaris* on the Anasagar Lake which was a favourite resort of Moghul Emperors during their visit to Ajmer. The marble parapet and the *Baradaris* were built by Emperor Shah Jahan in 1637 A.D. at a cost of Rs. 10 lakhs.

Significance of Sama or "Qawwali" and its Deterioration at Khwaja Saheb's Dargah

This chapter is devoted to a very important subject, viz. *Sama* popularly called *Qawwali* (i.e. religious songs or hymns). It is a very interesting method of preaching the tenets of Sufism. *Sama* is enchanting and it serves as a guide and teacher through philosophical songs whose theme are Love and Peace. This particular type of music is said to be the definite means whereby observations and "personal experiences" are transcended and the individual consciousness merges in the universal harmony. It gives a stimulus to man's spirit whereby invisible and latent forces of nature which lie dormant come into play, and they create a tendency of forgetfulness of 'self' towards humble submissiveness to the dictates of Spirit. *Qawwali* therefore plays a most significant part on all ceremonial occasions of the Chishtia *silsila* and specially of the Dargah of Hazrat Khwaja Gharib Nawaz.

Origin and conception

The root of the word *Qawwali* is *Qa'ol* which is an Arabic word meaning an axiom or dictum based upon the religious subjects which help purification of thoughts. From the word *Qawwali* we also get another word *Qawwal* which means a musician or singer who sings the hymns or praises of God and dictums of the prophets, saints and other holy personages in Arabic, Persian, Urdu and even Hindustani composed by reputed Sufi Saints and poets. These *Qawwali* concerts are magnetic in nature and touch the delicate cord of human heart which, being ethereal, is the main centre of spiritual awakening in man. The Khwaja Saheb not only introduced but also patronised these concerts to capture and mould the hearts of his audience for accepting the Divine Message gracefully. Thousands of Muslims and non-

Muslims listen *Qawwali* in rapt attention all night long which forms the main programme during the annual *Urs* celebrations of the great saint.

Music has always played a prominent part in the religious and social life of India from time immemorial and therefore singing or recital of the devotional songs called *bhajans* etc. has been one of the important ceremonials at Hindu temples and religious congregations. The Khwaja Saheb was the inventor of the fascinating blending of sweet songs in Sufistic style preaching the gospel of Truth. This medium suited Indian culture, temperament, customs and traditions most admirably with the result that his *Sama* or *Qawwali* mahfils (congregations) became very popular with good results and they continue to be so even to this day.

Language of Qawwali

While the devotional songs offered at Hindu shrines are composed in Sanskrit, Hindi or other regional languages of India, the compositions sung at the *Qawwali* mahfils are generally a choice selection of inspiring religious poetry in Persian by various reputed Sufi poets and dervishes such as Maulana Jami, Haafiz Shirazi, Maulana Rum, Hazrat Junaid Baghdadi, Maulana Fariduddin Attar, Maulana Shibli, Hazrat Shams Tabrezi, Hazrat Amir Khusro and a galaxy of other spiritual luminaries. To soften and capture a human heart, possessing even the slightest spark of piety and devotion, the appeal of such *Qawwali* concerts has been amazingly irresistible. They have a sort of hypnotic influence upon the spiritual-minded audience inspiring a kind of uncontrollable *jazba* (intense feeling) culminating in *wajd* or ecstasy. According to Sufism, the soul stirring magnetic current, generated by these *Qawwali* concerts, transmits the ethereal waves into *qalb* (heart) of the 'subject'. The real success of these concerts, however, depends upon a thorough knowledge and understanding of a variety of Sufistic poetry displayed through classical music appropriate to the wisdom of the audience which a *Qawwal* is able to present

to his audience. The work of a really good *Qawwal* is, therefore, a difficult task and cannot be performed successfully by any ordinary class of singers or musicians.

Among the Sufis, there is a stringent condition that *Sama* should be arranged at a particular spot, free from all noise and hubbub. There should also be a select gathering having the inherent taste and spark for Sufistic ideals. The *Qawwali mahfils* should be so timed as not to interfere with other standing religious practices and formalities of Islam.

Qualifications of a Qawwal

A perfect *Qawwal* is one who is the master of the classical Indian music gifted with a sweet and fascinating voice on the one hand, and is thoroughly conversant with the variety of selective poetical compositions on Sufism by distinguished Persian, Urdu and Hindi poets on the other. In addition to many years' hard practice consistent with the varied knowledge of the said poetry, a really good *Qawwal* still needs the "spiritual blessings" of any great Sufi saint for his ultimate perfection and general recognition. There are many instances of excellent *Qawwals* who have risen to fame and fortune under the blessings of one or the other Sufi saint of India.

Every good *Qawwal* generally heads a team of 3 to 8 members or co-singers who help him to produce a harmonious chorus, sufficiently voluminous to prevail upon the huge congregations that usually crowd at the *Urs* Anniversaries of the leading Sufi saints in India. The accompanying Indian musical instruments such as guitar, harmonium, Sarangi, Dholak and Tabla are used to augment the melody of the whole concert agreeably. Really classic and talented *Qawwals* are in great demand by Sufis because, according to their creed, *Qawwali* is their 'spiritual food'. A first class party of *Qawwals* reaps a rich harvest of money at these concerts according to its merits. It is thus a lucrative profession also which sometimes brings in many hundreds of rupees as '*Nazar*' in a single sitting of say 3 to 4 hours' duration.

The state of 'Wajd'

When any member of a *Qawwali mahfil* is overpowered by *wajd* or ecstasy, invoked by any particular *shair* or couplet of a poetical composition, which is a common scene in such *mahfils*, that particular couplet is repeated continuously by the *Qawwal* until the thirst of the ecstatic 'subject' is fully satisfied and he returns to his normal condition sooner or later. In this entrancing mood, he is unconsciously impelled to do certain peculiar gestures which can hardly be described on paper. He is lost to this world for the time being under the overpowering influence of the couplet. These scenes can be appreciated only by attending the *Qawwali mahfils* which are open to all, irrespective of caste, creed or nationality, provided the recognised etiquette prescribed for these concerts is strictly observed. In some extremely rare cases, the ecstatic 'subject' of a *Qawwali* concert has not returned to his normal condition but actually expired in his state of *wajd*. Hazrat Khwaja Qutubuddin Bakhtiyar Kaki of Delhi (may peace of God be upon his soul) the beloved spiritual successor of Hazrat Khwaja Muinuddin Chishti, died in this state of 'wajd' (ecstasy) upon the following famous Persian couplet which his *Qawwal* was obliged to repeat (excepting the prayer intervals) for 3 consecutive days:—

*"Kushtagaan-e-khanjar-e-tasleem raa,
Har zamaan az gheb jaan-e-deegar ast."*

(Translation—For the victims of the sword of Divine Love, there is a new life every moment from the 'unseen'.)

A similar incident also happened in recent memory on 7th Rajab, 1322 A.H. when Maulana Mohammed Husain of Allahabad, who was a great Sufi, died in a state of *wajd* (ecstasy) during the course of a *Qawwali mahfil* at the Dargah of Hazrat Khwaja Saheb at Ajmer. On this occasion, the *Qawwal* was singing the following Persian couplet:—

*"Guft Quddusi faqeer-e dar fana-o-dar baqa,
Khud ba khud azad budi khud gariftaar aamdi."*

(Translation:—Quddusi, the humble dervish, says—the soul confined itself in human body

at the time of its birth and then liberated itself on death of its own accord and freedom, i.e. one is neither born nor dies of one's own free will. The Sufistic interpretation points to the helplessness of man in the matter of his birth and death which are absolutely controlled by the supreme will of the Almighty God.)

Deterioration of Qawwali

It is a matter of deep regret that the standard of *Qawwali*, as compared to the pre-partition days, has considerably deteriorated in recent years at the Dargah of Hazrat Khwaja Saheb owing to the exigencies of changed times and the popularity of cheap songs which the Cinema world has brought in. Naturally many of the talented singers have found lucrative jobs in the Cinema trade, causing a serious setback to the old traditions of *Qawwali*. Moreover, no good musicians are available at the old rates which the Dargah institutions in India pay to the *Qawwals* normally. Further, some of the best singers, who belonged to the Muslim community, have migrated to the other side of the border because of the good prospects of earning money from Muslim audiences who generally patronise *Qawwali*. This has resulted in the total absence of all good singers from Ajmer. There are now only two 'dilapidated' *chowkis* of *Qawwals* at the Dargah of Khwaja Saheb who claim, in their hereditary rights, to be in attendance at the shrine. But they certainly do not come up to the required standard. The brilliant chapter of the indispensable institution of *Qawwali* or *Sama* at the saint's shrine is, therefore, likely to fade out if no good *Qawwals* are employed and if no due encouragement is given to them by the beneficiaries of the Dargah and its present Administration whose one paramount duty is to maintain the traditions of the Chishtia Order in which *Sama* plays a most prominent role, as explained above.

It is therefore expected that the Dargah authorities and beneficiaries will immediately see that the deteriorated *chowkis* of *Qawwals* at the shrine are rejuvenated with fresh blood if hereditary claims are to be retained by them. In addition to this reform, an additional 'first

lass' *chowki* must also be engaged permanently to fill up the gap left by the migration of Ajmer *Qawwals*. The tradition of good *Sama* cannot and should not be allowed to die out at this holy shrine.

A New Scheme is needed

A new and compact scheme for the revival of *Qawwali* is most urgently called for with suitable provision in the annual budget of the

Dargah Administration to meet the working expenses of this scheme. No temporary or make-shift arrangements will meet the present crisis. This matter cannot and should not be kept in abeyance. The revival and maintenance of *Qawwali* at Hazrat Khwaja Saheb's Dargah deserve priority over all other superfluous and unnecessary expenditure which is draining a fat portion of the Dargah funds.



A Scene of Qawwali and "Wajd"

Administration of the Dargah of Hazrat Khwaja Saheb

Note :— This book will be incomplete without a brief review on the administration of the Dargah of Khawaja Saheb which is one of the most important aspects of the part it has been playing in the long history and traditions of Sufism in India. Our information is based on both the official and unofficial data available upto the time of going to press—Author.

India has many prominent Hindu and Muslim religious shrines or places of worship maintained by charitable endowments dedicated to them by her former rulers, aristocracy and the public. Accordingly the Dargah of Hazrat Khwaja Saheb also has its own endowments and derives a substantial annual income from them for its maintenance. But, unfortunately, these endowments and the offerings at the shrine of the saint have often proved to be the bone of contention among those people who claim hereditary rights over them. In the case of the Khwaja Saheb's Dargah, this trouble seems to have arisen since the time of the Muslim rule in India when it attained considerable importance specially due to the interest of Emperor Akbar and all his successors who used to present handsome "nazranas" or offerings at the shrine and who also dedicated permanent Jagirs for its perpetual maintenance as a mark of their devo-

tion to the holy saint. There is a long history of bitter litigation among the succeeding generations of the Dewans or Sajjadanashins, the Mutawallis (managers) and the Khadims over the distribution of these offerings necessitating the intervention of the ruling power in order to preserve the administration and the endowments of the Dargah in a befitting and satisfactory condition.

Increasing popularity

Before the advent of the Moghul rule, the Dargah of Khwaja Saheb did not attract any big number of pilgrims to the annual *Urs* of the saint from distant parts of India. Poor means of transport and unsafe travelling were two of the major causes. But, with the introduction of modern systems of communication in India, the number of pilgrims from all corners of the country vastly increased and this also corres-

pondingly raised the income of 'nazars' offered by the visiting pilgrims at the shrine. There is now hardly any province of India which is not represented well at the annual *Urs*, apart from the daily train of casual visitors. These factors have contributed not only to the popularity of the Dargah but have also augmented the prosperity of all those who are attached to it permanently.

The Khadims

We have already defined at length the antecedents and status of the Dewan or *Sajjadanashin* of the Dargah in a previous chapter. The office of the *Mutawalli* carried the duties of a manager of the Dargah and its estates and had existed for several centuries till 1946 when an appeal for the hereditary claim of *Mutawalli*, Syed Asrar Ahmed, was dismissed by the Privy Council after a prolonged litigation. As for the *Khadims*, the word '*khadim*' literally means a servant. It is a fact that when Hazrat Khwaja Saheb arrived in Ajmer, he had only a few followers with him. According to some historians, the number of these followers was four but according to others it was eleven. As a matter of fact, a great saint like Khwaja Saheb needed no '*khadims*' because of his strictly austere life. His mission of life was "*nearness to God through absolute self-abnegation and complete renunciation*". As such, he despised all worldly pomp and show. It was against his cult and creed. And it was this austere way of his life, crowned by his marvellous spiritual attainments and powers that instilled and sparked unanimous devotion of millions of people belonging to their own different religions. During his lifetime, the magnetic powers of Khwaja Saheb drew an ever increasing number of devotees to Ajmer, many of whom dedicated themselves to his service religiously, and preferred to remain at his feet for the rest of their lives. It is, therefore, safe to assume that the present generation of the *Khadims* is the progeny of those fortunate early followers of the saint. They settled down in Ajmer and built up their own houses round his Dargah to maintain their traditional devo-

tion and link with the holy saint ever since his demise.

Briefly speaking, a *Khadim's* main business, for centuries past, has been to provide necessary comforts for the pilgrims, if so desired, by the pilgrims' free will and to escort them for '*salaam*' (salutations) and other religious ceremonies to the shrine. A pilgrim, in return of these services, has the moral obligation to pay some '*nazar*' to the *Khadim* who is also known as his '*vakil*', for the time being. These '*nazars*' for centuries, have been treated as 'personal' property of the escorting *Khadim* and may be in cash or kind according to the status of each pilgrim.

The loyalty of Khadims to the Dargah

To do full justice to the services of the *Khadims* to the Dargah of Hazrat Khwaja, a few words about their exemplary loyalty and devotion to this sanctuary will not be out of place here. In spite of their human shortcomings, ("to err is human") the history of the shrine establishes unquestionably that the *Khadims* have a very proud record of their loyalty and unswerving devotion to the Dargah ever since its inception. Throughout all the historical vicissitudes of Ajmer, they never deserted it even for a single minute for fear of pillage and plunder that were the order of the day in those political upheavals. Undaunted by all dangers to their life and property, they cheerfully went through all untold privations and afflictions to protect the Dargah and its traditions with rare courage and forbearance, of course, under the spiritual blessings of the great saint. The latest instance of their heroic allegiance to the Dargah was witnessed during the horrible communal riots of December 1947 that followed partition, when, except the *Khadims*, all the Muslim population of Ajmer either fled to Pakistan or sought refuge in the neighbouring States of India. But the *Khadims* held their own and stood by the Dargah, except a few, as staunchly as ever in this crisis in spite of the disheartening fact that the 'demoralised' *Sajjadanashin*, Syed Aley Rasool, fled to Pakistan with family before their own eyes.

DARGAH ACTS & DARGAH COMMITTEES

In pursuance of the policy of their predecessors, the British Government adopted the "Religious Endowments Act XX of 1863" to make provisions for the proper administration of all religious endowments in India. By section 3, which applied to the Dargah of Khwaja Saheb, the government assumed powers to appoint a suitable authority for its efficient management and, for the first time, a Dargah Committee of 5 representatives of various interests connected with the Dargah, was appointed on 1st June 1867. Instead of any improvement, however, the management of the Dargah under this committee proved to be far from satisfactory and, therefore, in 1884, the Government, having been flooded with complaints, was compelled to review the whole position again.

From 1889 to 1918, the question of better management of the Dargah was constantly before its well-wishers and the Government but they could do very little to improve its complicated affairs. In fact, the position grew from bad to worse. The only green patch during this period was the 2½ years' administration when Munshi Wazir Baksh was the President of the Dargah Committee. His work earned great appreciation from the local government because of the substantial savings made in the expenditure of the Dargah. The affairs, however, once more deteriorated and, in 1936, "The Dargah Khwaja Saheb of Ajmer Bill" was introduced in the Central Legislature with the object of bringing about a more desirable change in the constitution and functions of the Dargah Committee. The members' term of office was reduced from "life" to 5 years and the number of independent Muslim members was increased to provide popular and more efficient control over the Dargah endowments. But this 1936-Act also belied all hopes of its sponsors and failed to achieve its objects. On the contrary, it led to greater disputes in the management and increased frictions between the Sajjadanashin, the Mutawalli and the Khadims. In this new arrange-

ment, the former Dargah Committee of 5 'beneficiary' members was replaced by an enlarged body of 16 out-station members from all-India and 9 local members from Ajmer. Perhaps this was the darkest chapter in the history of the Dargah management because the former 16 members took little or no interest and left the management virtually in the hands of the latter 9 who are reported to have exploited the opportunity which resulted in endless litigation. By a decision of the Privy Council in 1936, in a dispute over 'nazar' income, the Sajjadanashin and the *Khadims* were entitled to a fixed share in all such offerings. Then came the notorious case of ex-Mutawalli, Syed Asrar Ahmed, who, after his father Syed Nisar Ahmed's death in 1940, claimed the office of *Mutawalli* as his hereditary right. As stated elsewhere, this litigation, after 5 years, proved ruinous to both the Dargah funds and Syed Asrar Ahmed who lost the case.

After partition of India

After the partition of India in 1947, the affairs of the Dargah suffered a temporary set-back due to the migration of its former Sajjadanashin and a vast majority of Ajmer Muslims to Pakistan. It must, however, be mentioned to the credit of Pandit Jawaharlal Nehru, the Prime Minister of India, that his government showed all due regard in upholding the traditional sanctity of the Dargah both during and after the Ajmer riots. In fact, he lost no time in rushing to Ajmer personally to see that the Dargah did not suffer in any way.

Due to the flight of Sajjadanashin, Syed Aley Rasool, to Pakistan in 1947, the local Muslim population was terribly demoralised which resulted in the departure of most of the members of the Dargah Committee also to Pakistan. The administration of the Dargah therefore fell into the hands of the two remaining Khadim-members, viz. K. S. Mohammed Husain Chishti and Mr. Zahur Ahmed. But, as soon as the dust of the storm of partition had settled down, the Government of India assumed responsibility for the proper management of the Dargah by investing the Deputy Commissioner of Ajmer

(who was a Muslim) with powers to act as Administrator of the Dargah till such time as more suitable and constitutional arrangements could be made under the new Congress regime.

Enquiry Commission

After making this interim arrangement, the Government of India appointed an official committee called "the Dargah Khwaja Saheb (Ajmer) Committee of Enquiry" in January 1949 to make a thorough investigation into the affairs of the Dargah. While appointing this committee, they remarked : "The Government of India have found that the administration of the Dargah Khwaja Saheb, Ajmer—one of the holiest Muslim shrines in India—and its temporal affairs have since a long time been seriously affected by factions, and the departure of majority of members of the Committee of Management after the partition of India has nearly brought about a deadlock. It has, therefore, been decided that the entire position should be reviewed so that the interests of the devotees of the shrine, as well as the property attached to it, should be looked after in a manner befitting the position that the Dargah occupies."

The terms of reference and business given for the appointment of this Enquiry Committee were : (1) to enquire into and report on the administration of the Dargah Endowment by the Dargah Committee since its constitution under Acts XXIII of 1936 and XII of 1938 ; (2) to examine the spiritual and temporal relationships between the Dargah Committee, the Dewan or Sajjadanashin and the Mutawalli, and to recommend such measures concerning the terms of grant of the jagirs and the distribution of perquisites of office as may appear necessary to ensure harmonious working, and (3) to recommend such measures as appear necessary to secure, by efficient management of the Dargah Endowment, the conservation of the shrine in the interests of the devotees as a whole.

The following persons constituted this committee :—

- (1) Mr. Justice Ghulam Husain, Judge of the Allahabad High Court, Chairman.

- (2) Mr. Mohammed Yamin Khan of Meerut (Member)
- (3) Nawab Mahmud Yar Jung of Begampet, Hyderabad Deccan, (Member)
- (4) Mr. M. K. Kidwai, Secretary.

The Questionnaire

The committee visited Ajmer on or about 27th January 1949, where it interviewed all individuals and groups interested in the affairs of the Dargah, including some of the public. On 3rd February 1949, they drew up a questionnaire in English, Hindi, Urdu and Bengali to be issued to all prominent official and non-official circles and the Sufi and Muslim population of India with a view to collect general opinion freely. Widest possible publicity was given to this questionnaire. There is, however, a most disheartening note in the committee's report on the response to this questionnaire. This is what the committee said: "We note with deep regret considerable apathy on the part of politicians and leaders foremost in public life barring, of course, a few honourable exceptions, towards the affairs of the Dargah. Although the questionnaire was sent to them supported in some cases by an earnest appeal addressed to them individually, they did not choose to favour the committee with their opinion..... The 3 members, elected to the Dargah Committee by the Muslim members of the Central Legislature in 1939 and 1944 did not care to enlighten the committee with their views."

Recommendations

In any case, this committee took great pains and spent 10 months' precious time in thrashing out the best available evidence from all relevant and interested quarters throughout the country, and submitted an elaborate report with their suggestions and recommendations, running into 104 closely printed pages, to the Home Department of the Government of India on 13th October 1949. Apart from throwing a flood of light on the life and mission of Hazrat Khwaja Muinuddin Chishti and his cult of Sufism, this document traced the history of the Dargah, its traditions and customs, its endowments, the

status and rights of the Sajjadanashin, the Mutawalli and the Khadims, with a host of information and references about the past irregularities and present deficiencies. The report summed up its suggestions and recommendations as follows:—

High-powered Committee

(1) That the future administration of the Dargah shall be entrusted to a new high-powered committee of five Sunni Muslims of India superseding the previous 25-member committee provided under Act XII of 1938.

(2) That this new committee shall be the supreme body in whom all the properties of the Dargah, both moveable and immoveable, and their full control and management shall vest; it shall also fix an annual budget and shall have powers to regulate it efficiently.

(3) That this committee shall appoint a manager to carry on the day-to-day administration of the Dargah on its behalf with headquarters in Ajmer on the salary basis, and that such a manager shall be invested with magisterial powers exercising jurisdiction not only over the whole of the Dargah but also over some of its adjoining vicinities.

(4) That no Muslim from Pakistan and no non-Muslim in India shall be associated with the management of the Dargah in future.

(5) That persons deriving any kind of beneficial interest from the Dargah, the Khadims or the descendants of Khwaja Saheb, shall not be appointed to the high-powered committee or to the office of the manager but they may be appointed on the Advisory Committee.

(6) That the high-powered committee shall have a High Court Judge, retired or in service, or an advocate having at least 25 years' standing, as its President.

(7) That the members of this committee shall be (a) a person of all-India reputation occupying high position in public life, (b) a person having considerable experience in revenue and administrative work, (c) a distinguished educationist enjoying all-India reputation in Muslim theology and education, and (d) a religious head or divine commanding wide

respect for his knowledge in Muslim theology.

(8) That all members of the committee shall be Sunni Muslims of not less than 50 years of age, and that the duration of the committee's term of office shall be 5 years.

Nazars

(9) That all 'nazars' whether in cash or kind, made at the Dargah anywhere shall be the exclusive property of the Dargah without any co-shareship in any other person, and that all 'nazars' or contributions shall be collected in boxes to be kept by the manager under the orders of the high-powered committee at appropriate places, and no one shall ask for or receive any nazars from visitors in the precincts of the Dargah. Contravention of this rule shall be an offence rendering the offender liable to ejection from the Dargah and a fine not exceeding Rs. 200/-.

(10) That all money orders intended for the Dargah or for Khwaja Saheb, or addressed to "Hazrat Khwaja Gharib Nawaz", "Khwaja Muinuddin Chishti", "Khwaja Baba", "Sultan-ul Hind", "Hazur Saheb" and the like, shall be the property of the Dargah, and the postal authorities shall be bound to deliver the same to the manager of the Dargah.

Distribution of 'Nazars'

(11) That the manager shall open the nazar boxes on a fixed day in the week and allocate the contents thereof to the following objects:—

(a) 1/6th to be spent for the education of the descendants of Khwaja Saheb and 1/6th for the support of the orphans, widows and the needy among such descendants; (b) 1/6th for the education of deserving Khadims and 1/6th for the maintenance of orphans, widows and the needy members of the Khadim community; (c) a list of (a) and (b) shall be prepared by the manager from time to time in consultation with the Sajjadanashin and the accredited bodies of the Khadims; (d) the remaining 1/3rd shall be distributed among the members of the *Haft Chowki* as remuneration for their services in guarding the '*Mazaar Sharif*' and its moveable properties; (e) the *Ghilaafs* (coverings of the

tomb) not required by the Dargah shall be distributed in two equal halves between the widows and orphans of the descendants of Khwaja Saheb and the Khadims; (f) Nazars collected in boxes during the *Urs* at the *Begami Daalaan*, *Jannati Darwaza*, etc. shall follow the rule of distribution laid down in (a) (b) and (c) above.

(12) That all disputes arising out of the claims made by the Sajjadanashin, the Khadims or any other person to any rights or privileges etc. connected with the Dargah or its ceremonies, shall be referred by the manager to the high-powered committee whose decision shall be final and binding and no Court of Law shall entertain such claims and adjudicate upon them.

In addition to these important recommendations for the reformation and improvement of the Dargah affairs, the committee also laid down various other suggestions as briefly detailed below:—

(1) Duties and rights of the Sajjadanashin, (2) Utility of '*Hujras*' or cells in Dargah premises, (3) Duties and rights of the *Khadims*, (4) Looting of *Degs* and procedure of payment of their cost, (5) Provision of a hostel for the pilgrims, (6) Improvement in the medical and sanitary arrangements during the *Urs* rush, (7) Provision of a Library of Islamic literature in the Dargah, (8) Provision of a Khanqah for the residence of Muslim scholars and dervishes (9) Provision of schools and orphanages for religious instruction, (10) Provision of preachers, (11) Publication of booklets containing suitable poems for *Qawwali*, (12) Segregation of beggars carrying infectious diseases and (13) Strict prohibition of smoking tobacco and *Charas* in the premises of Dargah Sharif.

The latest "Dargah Act of 1955"

The Indian Parliament, after deliberating on the report of the Enquiry Committee, cited above, passed "The Dargah Khwaja Saheb Act, 1955" which received the assent of the President of the Indian Republic on 14th October 1955, and was published in the *Gazette of India* dated 17th October 1955. By this Act, the

administration, control and management of the Dargah Endowments has been vested in a new Dargah Committee consisting of not less than 5 and not more than 9 members, all of whom shall be Hanafi Muslims, and shall be appointed by the Central Government subject to various terms and conditions beneficial to the interests of the Dargah and its devotees. The membership of this new committee is fixed for a period of 5 years. There is provision for the appointment of a paid 'Nazim' (manager) of the Dargah who, by virtue of his office, shall also act as Secretary of the committee. For the purpose of advising the Nazim to discharge his duties successfully, the Central Government may, in consultation with the local government, constitute an Advisory Committee of a number of Hanafi Muslims not exceeding 7 from among the residents of Ajmer or the neighbouring States. One of the major changes made under this Act is the fixation of a monthly salary of Rs. 200/- for the Sajjadanashin in lieu of his traditional *jagir* which he has voluntarily surrendered to the Dargah Endowment. All disputes relating to the Dargah shall be settled by an Arbitration Board, consisting of a nominee of the Dargah Committee, a nominee of the party to the dispute and a District Judge to be appointed by the government, whose decision shall be final. This reform is aimed at eliminating all painful and ruinous litigation which has constantly been the bane of the Dargah disputes. The Dargah Committee is also empowered to make its own bye-laws to meet the various suggestions and recommendations made by the Enquiry Committee, but all such bye-laws and the powers to be conferred by them are subject to the condition of being first published in a draft for objections by exhibiting on the premises of the Dargah; they shall not come into force until they have been approved and confirmed by the Central Government and have duly been published in the official Gazette.

All is yet not well

In spite of all these painstaking efforts on the part of the Government of India for the betterment of the administration of the Dargah, it is

a pity that many of the recommendations of the Ghulam Husain Commission of 1949 have not yet been carried out. During its past 4 years' regime under the latest Dargah Act of 1955-56, the present Dargah Committee has not been able to do much owing to the unfortunate local litigations forced against its legitimate functions. It is, however, hoped that the Dargah Committee, composed as it is of enlightened members enjoying All-India reputation, would make a

special effort to create healthy conditions in consonance with the provisions of the new Act to achieve its objects, viz. peace, quietism, accommodation and protection of the pilgrims with due regard to the rehabilitation of the *Khadim* community and the continuance of the time-honoured traditions and ceremonies of the shrine peculiar to its creed.



Necessity of Religion in our day-to-day Life

In this 20th century, new scientific inventions and political theories are causing irreparable deterioration in the religious faith of mankind. Public mind is too much engrossed in these attractions and man is getting away farther and farther from religion and God. The force of the '*matter*' overwhelmingly dominates the influence of the '*spirit*'. People are being torn away by ideological warfare from their religious moorings and are left to drift astray, creating all sorts of new troubles and miseries in an already much tormented world. The solutions sought through man-made laws, against the time-honoured and irrefutable religious laws and traditions, give little or no solace to the afflicted mankind. It seems that the world is fast drifting towards religious bankruptcy. It is high time that a halt is called to this excessive worship of the demon of '*materialism*' and man is made to retrace his steps towards his

real goal of life in "both" the worlds. Religious convictions and injunctions that kept a deterrent check over evil need a thorough regeneration in the human mind if the world has to escape the impending calamity that is already looming large on its horizon. It must be frankly admitted that all other remedies to our present-day ills however well planned by human ingenuity have proved worthless without necessary religious education that has stood the test of all times in spite of all vehement opposition from the non-believers or agnostics.

Bonds of religion

What is religion? Of all the forces that have been working for the emancipation of mankind ever since its origin, nothing is more potently powerful than the manifestation of those forces which form religion. In spite of all the vicissitudes of time, that peculiar force is still visible

in the background of all our social, economic and political systems. It has been the greatest cohesive impulse for the unity of mankind. In many cases the bonds of religion have proved stronger than the bonds of climate, race and descent. People worshipping the same God or believing in the same religion have stood together with greater consistency and strength in times of distress than people of the same family and descent.

Beginning of religion

The result of all ancient explorations to trace out the origin of religion shows that it is 'something' super-human or supernatural, and that its genesis is not in the human brain but it has originated '*somewhere else*'. Two theories are advanced about this analysis. One group maintains ancestor worship as the origin of religion, while the other thinks that it originates in the personification of the powers of Nature. A study of the ancient religions of the Babylonians, Chinese, Egyptians and some American races reveals traces of ancestor worship as the beginning of religion.

Ancestor worship

The Egyptians believed in two souls, one of the external body and the other of the internal soul that motivates it. They thought, when a man died, his 'double'—the internal soul went out but still lived, and it lasted so long as the 'dead body' was preserved intact. That is why they preserved their dead and built huge pyramids over them. They thought if the 'body' was hurt its 'double' would also be injured. This was ancestor worship. The ancient Babylonians believed in the same idea of 'double' but with slight variations. They believed that the 'double' lost all sense of love; it even frightened the living to give it food and drink and so on. Among the ancient Hindus too, traces of ancestor worship are found. The Chinese were also ancestor worshippers. Thus the theory of ancestor-worship as the beginning of religion is strengthened by one school of thought.

Nature worship

According to the other theory, religion is said to have originated in "nature worship" as the ancient Aryans maintained. We find proofs of this in the *Rig Veda*, the most ancient record of the Aryan race. The human mind has always been inquisitive and curious to find out the philosophy behind the sun, the moon, the earth and the heavens, the stars, the hurricane and so many other stupendous forces of Nature and its beauties. It has tried to understand these phenomena to which it attributes souls and bodies with something transcendent. The result of all investigations culminates in 'abstractions' whether personalised or not. The ancient Greeks also followed this 'nature worship'. Their mythology proves their 'abstracted nature worship'. The ancient Germans, Scandinavians and other Aryan races also followed the Greeks. All this makes a strong case to show that religion had its origin in the personification of the "powers of Nature".

"Spiritual Kingdom"

After these two different theories, let us examine a third theory which some of the highly learned people think to be the real origin of 'organised' religion. It is known to be the "*struggle to transcend the limitations of the senses.*" Whether man seeks to worship the dead spirits of his ancestors or tries to understand the power that works behind Nature, one thing is quite certain that he tries to transcend the limitations of the senses. And yet he does not seem to be satisfied with this alone but wants to investigate further. His search for the 'Truth' about these phenomena has continued through all ages till he could assert a definite state of things called 'ecstasy' or inspiration which we find in all the 'organised' religions of the world. In all organised religions, their founders, prophets, messengers or *rishis*, are known to have gone into states of mind that were neither waking nor sleeping, but in which they came face to face with a new series of facts relating to what is called the "*Spiritual Kingdom.*" In the Hindu religion, the Vedas are

said to have been written by the great *Rishis* or sages who explored and realised such facts. These sages declared that they recorded these facts because they realised or sensed them by constant research, devotion and practice. The same thing is declared by the Jews, the Christians and the Muslims though with slight variations.

All lead to one goal

From the above experiments it transpires that a tremendous statement is made by nearly all the leading religionists that human mind at certain moments transcends not only the limitations of the senses but also the power of reasoning which we call logic. They have come face to face with certain '*hidden wisdom*' or facts unknown to the ordinary human beings which can never be reasoned out. So these are the true basis of all the organised religions of the world. The prophets, the *Rishis*, the saints, and the Sufis, all have discovered these '*hidden*' facts according to their own experiences and findings.

All the principal religions of the world claim that human mind has been able to transcend both the "limits of senses" and the limits of reason with this peculiar power of transcending which they put forward as "*a statement of facts.*"

'Abstractions'

Whether the above analysis is admitted or not, one thing is basically common to all the religions of the world. It is called '*abstractions*' as compared to the discoveries of physics. In all the highly organised religions these abstractions take the forms of (1) Unit Abstraction, (2) Abstracted Presence, (3) Omnipresent Being, (4) Abstract Personality called God (5) Moral Law or (6) Abstract Essence—all forming the fundamental basis of different religious thoughts and conceptions. Even in modern times, religious appeals are based on old and ancient '*abstractions*' though differing in names such as '*Moral Law*', the '*Ideal Unity*' and so forth. But the '*Ideal Human Beings*', who lighted and carried the torch of religion are very very scarce nowadays. Nevertheless, an Ideal Unit

Abstraction is believed to exist either in the form of a Person, or an Impersonal Being, or a Law, or a Presence, or an Essence.

Finite and 'Infinite'

Every human being seems to be struggling for an '*infinite power*' or an infinite pleasure, if we may call it so. But only a few have realised that this '*Infinite power*' or the infinite pleasure is not to be had through senses which are too limited to understand and explain the '*Infinite*'. As a matter of fact, '*Infinite*' cannot be expressed through finite. Sooner or later man is compelled to give up the finite and this state is called '*renunciation*' which has its root in the ethics or say, Ethics stand on renunciation. No ethics code was ever preached the basis of which was not renunciation.

Philosophy of Ethics

Now Ethics always say "Not I, but thou" "Not self but non-self." The laws of ethics demand that in the search of '*Infinite Power Pleasure*' selfish individualism, to which man clings so stubbornly, must be given up altogether. We have to put '*ourselves*' last and '*others*' first. But the senses demand: "Ourselves first, and all else last". Ethics say "We must hold ourselves last". It is thus seen that all codes of ethics are based on renunciation i.e. destruction of selfish individualism on plane of materialism, as '*Infinite*' never finds expression on the material plane.

Ethical Laws

It thus follows that man has to give up plane of '*matter*' in his search for the '*Infinite*'. All ethical laws enjoin '*self-abnegation*' perfect self-annihilation' as we have seen. But people are surprised when they are asked to lose their selfish individualism because it is very dear to them and is not an easy thing to be given up. And yet, at the same time, they declare highest ideals of ethics to be impossible. Ignorant of the fact that the idea, the goal of all ethics, is self-destruction and the building up and sustenance of a new individualism.

Utilitarian forces or standards cannot explain the ethical relations of men because ethical laws cannot be based on the considerations of utility. Without supernatural or super-conscious sanction, there can be no ethics and without our struggle towards the 'Infinite', there can be no ideal. Any system that wants to bind men down to the limits of their own societies is not able to find an explanation for the ethical laws. The 'utilitarian' wants us to give up the struggle for the 'Infinite' (the reaching out for the super-sensuous) as impracticable and absurd but, in the same breath, asks us to take up ethics and do good to society. He forgets that 'doing good' is only a secondary question. We must first have an ideal. Ethics itself is not the end, it is the means to the end. If there was no end, there was no need for us to be ethical ? Why should we do good to others and not injure them ? If happiness is the goal of mankind, why should we not make ourselves happy and others unhappy ? What prevents us from this ? These are serious questions. The basis of Utility is too narrow. All the current social forms are derived from society as it exists, but what right has the Utilitarian to assume that society is eternal ? Society did not exist ages ago, and possibly will not exist ages hence. Most probably it is one of the passing stages through which we are going towards higher evolution. Any law that is derived from society alone cannot be eternal, cannot cover the whole ground of man's nature and career. Therefore the Utilitarian theories can only work under the present social conditions. Beyond that they may become out of date and valueless. But a morality, an ethical code, derived from religion and spirituality, has the whole of infinite man for its scope. It takes up the individual but its relations are to the Infinite. It takes up society also, because society is nothing but numbers of these individuals grouped together and, as it applies to the individual and his eternal relations, so it must necessarily also apply to the whole of society in whatever condition it may be at any given time.

We therefore see that there is always an indispensable necessity of religion for mankind and that it shall always continue to be so if mankind has to be really happy and prosperous. All else, to us, is only a mirage, misleading and absurd, in the light of the matured experience handed us down by our ancestors in the form of religion. There can be no relation whatever between materialism and spiritualism unless and until they are adjusted so as to work together harmoniously, a function which only religion has performed in the past and can perform successfully in the future. Man cannot always think of 'matter' and its pleasures and forget the spiritual side of his life specially in the light of his predecessors' time-honoured experiments and conclusions laying the laws for his moral, social, economic and political wellbeing.

Politics and Religion

The politicians often say that too much attention to things spiritual or religious disturbs human relations in the present world, and that we have now reached a stage where religion, according to some, has little value and must be entirely excluded from politics and confined to individual thought alone without any stress on its common utility or necessity to our day-to-day life. In short, they have no interest in our religious education or emancipation and, in fact, want to discourage it from public life as much as possible because religious enlightenment clashes with their own vested interests. They mean to say what, a long time ago, the Chinese philosopher Confucius said : "Let us take care of this world, and then, when we have finished with this world, we will take care of other worlds." It is very well to preach this doctrine to a materialistic world steeped in uncontrolled pleasures of life which are leading it towards a serious crisis. But if due attention to the spiritual side of man's life affects his practical relations in politics, it is only reasonable to say that too much attention to the 'material' side ruins him irreparably and destroys his

human values not only here in this world but also hereafter in the next. It makes him too much of a materialistic demon which is not the be-all or end-all of his life. Man was not made to pay all homage to the ever decaying '*matter*' and ever changing politics, or to recognise them as the ultimate goal of his life. He was created for 'something higher' also that needed devotion to and discipline before his Creator not for any other benefit but for his own happiness and salvation in both the worlds. This is the highest and real purpose of man and his creation on earth and there are ethical laws to realise this purpose more efficiently than any other man-made laws for his conduct.

The great motive power

Man is man so long as he is struggling to rise above Nature. Not only does it comprise the laws that govern the particles of '*matter*' outside us and in our bodies, but also the more subtle nature within which is, in fact, the motive power governing all external mechanism. This motive power has its origin and link with the all pervading Power of the universe which we call by different names, God, Parmatma, Ishwar, etc. It is good and indeed grand to conquer external nature. But it is grander still to conquer and regulate our internal nature, the seat of all happiness and misery, all good and evil, all virtue and vice. It is grand to know the laws of stars, planets, passions, senses, feelings, the will and so many other things of this world. But to know the '*inner man*', to understand the secrets of subtle workings that lie within the human mind, belongs entirely to religion and nothing else. Ordinary human beings want to see and admire only big material things; they can hardly understand anything that is subtle. The masses admire the lion that kills a thousand lambs, but fail to realise that the momentary triumph of the lion caused death to the innocent lambs. This is the mentality of the masses who admire everything externally and have no idea or sense to penetrate deeper into their '*inner man*'. In spite of this ignorance, however, there is a group of sensible persons in every society and nation whose pleasures do not lie in the

satisfaction of their sensual desires or material gains, but who behold glimpses of the '*Infinite*' higher than the fading '*matter*' underneath and thus ceaselessly strive to reach it in order to elevate themselves as well as to uplift the suffering humanity from the gutters of materialistic world.

Rise and fall of nations

A critical study of the history of nations will show that the rise of a nation comes with an increase in the number of such "learned and holy persons" who could see above '*matter*,' who sought the *Truth* or the '*Infinite*', and who guided the masses towards all good and virtuous things of life. On the other hand, the fall of a nation has always begun when this pursuit after the '*Infinite*' had ceased and man was steeped in the malady of material gains, sensual pleasures, greed and selfishness—the banes of human society. The Utilitarian of today may not admit it because it clashes with his interests and cuts at the very roots of the '*matter*' or a life of power and pelf to which he is addicted. He has no real interest in the salvation of man or the other world. It therefore follows that the main-spring of every race, every group and every individual is spirituality, and that its death begins when its spirituality wanes and materialism takes full control over all human affairs.

Importance of Religion

It is here that the importance of religion and its role has been most acutely felt by humanity from time to time in order to restore its happiness. The solid facts and truths learnt through religious men are the greatest and healthiest exercises that human mind can conceive to keep harmonious equilibrium in the social, economic and political affairs of the world. Religion means pursuit of these truths leading to the *Infinite*, it means struggle to grasp It, an effort beyond the limitations of senses and '*matter*', and thus to evolve the spiritual man—the grandest and the most glorious struggle that man can really make.

Infinite defies all earthly powers

The lower type of humanity in all nations

finds pleasure in satisfying the hunger of its sensual desires, while the cultured and the educated find all the pleasures in their religious thoughts, in philosophy, in arts and in various other subtle sciences of nature. But spirituality is yet a higher plane—the subject being the quest of the *Infinite*. Even from the Utilitarian's point of view, man cannot afford to lose the cultivation of spiritual thought because all pleasures of life are interwoven with it in one or the other form. Religion is the greatest motive power that pulls humanity together to the right path. No other ideal or power, no governmental laws, can put into us that energy which the inspired quest for religious spirituality does. All human history is full of this fact and shows that the powers of spirituality are not yet dead, nor can they be extinguished, at least in the East, in spite of all the combined efforts of materialists and their ever growing scientific researches and inventions. The '*Infinite*' has sustained Its grandeur through all ages untarnished, and those who have tried to oppose Its all-pervading power and fundamental laws, or to thwart the struggle of persons for Its quest from time to time, had to face an ignominious fall again and again.

Role of Sufi Saints

Those who have straightened the curly tail of the sinful world from time to time have never been politicians or statesmen. They have always been the founders and reformers of great religions endowed with 'supernatural' powers to overcome even the mightiest forces of evil. Their spiritual spark ignited the souls of millions. Such are the superhuman beings we always find in the past history of mankind and shall continue to have them at appropriate periods in future also despite all evolutions and revolutions of the world. There has always been a tussle between spiritualism and materialism or between the *spirit* and the *sword* in which the former has always vanquished the latter. While the holy founders and teachers of great religions, acting as apostles of God, tried to establish righteousness and peace on earth, the worshippers of evil have furiously defied them in order to retain

their own temporal supremacy. But history repeats itself and the struggle between the two still goes on. Hazrat Khwaja Muinuddin Chishti of Ajmer was one of such superhuman personalities who was deputed by a decree of God to deliver the 'Message of Peace' to the people of India. His supernatural powers, emanating from the spiritualism of Islam, played a most wonderful part in the fulfilment of this mission. It did enormous good to the cause of the suffering humanity at a most crucial period of this country's history. The story of Khwaja Saheb's life and work is not a fable from the *Arabian Nights*. It is indeed a most glorious chapter of the real history of Islam and *Sufism* whose miraculous influence made a mighty contribution to the cause of world-peace and harmony 750 years ago. Heavy were the odds against which he had to struggle single-handed as a poor *fakir* or hermit but unlimited were his amazing spiritual powers which even the mighty monarchs of his time with all their gigantic military prowess could not dare to resist.

Religion in secular India

In spite of repeated warnings by India's religious-minded scholars and statesmen asking her people to go slow with their new secular ideologies, there has unfortunately been a precipitating haste in her post-freedom period to discard everything that she has inherited from her age-long sacred traditions. There appears to be a great race in the building up of a grand '*new life*' on western pattern. The obvious result of this hasty attitude is that India is losing fast her centuries' old social and religious equilibrium in the new order of things. In the vacuum so caused, many glaring cracks in her social and moral structure are already visible. To the far sighted intelligentsia, this impatience for a speedy change-over from the so-called '*old order*' appears to be a suicidal policy. The younger generation with their impressionable mind have caught the contagion soon and are worst off. In the absence of any rational religious policy, they are losing fast their ancestral moorings and moral values are the first casualty of this abrupt and haphazard transformation. They have

now gone too far and the question of their control and orderly progress is baffling even the finest brains of the country.

India is an ancient country possessing a proud record of her own Eastern civilisation, specially of her time-honoured religious and spiritual heritage which belongs to both of her major inhabitants, the Hindus and the Muslims. She cannot afford to lose this rich legacy altogether in the maze of western civilisation which is horribly immersed in a new type of materialism that forces wars and destruction upon mankind every now and then. Rudyard Kipling did not predict in vain when he said : " East is East and West is West, and never the twain shall meet. "

If India persisted in ignoring outright her own religious convictions and sacred traditions which have sustained her equilibrium at an honourable level in the history of the world despite all her political vicissitudes, and which existed long before the advent and scientific perfection of western materialism, then she may lead herself only to a spiritual bankruptcy. And spiritual or religious bankruptcy, as history shows, has ruined mankind whenever the people engrossed themselves too much in materialism against the teachings of the great prophets, *rishis*, saints and sages. No people can attain real emancipation or salvation if they were religiously poor and spiritually bankrupt. The enthusiasts of the new ways-of-life may not agree with these views, but time alone may reveal the truth. In Islam there is an old Persian verse by a highly learned poet which proclaims : " Whosoever dared to seek salvation contrary to the teachings and traditions of the Holy Prophet, he shall never reach the goal. " Similarly, there are irrefutable values and codes in other religions also which India, being the ancient home of spiritualism, cannot afford to sacrifice blindly at the altar of western materialism. Already India and Pakistan's new governments are in a dilemma so far as their people's discipline and religious toleration are concerned—the sacred toleration which for ages maintained their 'unity in diversity'.

Dr. Radhakrishnan

The value of religion in the cause of world-

peace is supported by all eminent scholars and religious personalities of the world. One of the greatest living philosophers of Asia, Dr. Radhakrishnan (who is India's Vice President) while addressing a gathering of Jains in Delhi on the " purification of soul " on 9th September, 1956, (*Hindustan Times*, Delhi) said : " There were two methods of purification of soul—by prayers or by fasts and other self-imposed sufferings which were practised from time immemorial. " He added that " all religions had advocated for the elevation of the soul through spiritual exercises. Such exercises could be helpful in the establishment of a world society which could make substantial contribution to the cause of world peace. "

What the learned scholar of India has preached is, in fact, the real basis of *Sufism* in Islam and *Yoga* in *Hinduism*. So far as *Sufism* is concerned, prayers, fastings and spiritual exercises are its cardinal principles which Hazrat Khwaja Muinuddin Chishti of Ajmer (may peace of God be upon his soul) practised to the highest conceivable pitch of perfection throughout his life. His mission in India was such a grand success only because of these marvellous religious traits. The teachings of this great Muslim saint and so many other Hindu *Rishis* and *Mahatmas* of the past have made a unique contribution to the cause of world peace and India's much cherished 'unity in diversity'.

Gandhiji & Tagore

While still on the subject of our time-honoured religious traditions, we beg to draw special attention of our readers to the following extracts from an illuminating article contributed by Shri R. K. Gupta in the Magazine section of *The Hindustan Times* dated 19th August, 1956, under the title of '*Akkodhena Jine Kodham*' (" conquer anger by the power of non-anger and evil by the power of good. "—Lord Buddha). Shri Gupta says :—

" Gandhiji's politics was rooted in his piety, the religious spirit which inspired the Indian saints, and if we have anything to offer to the world, it is this spiritual approach to the human problem. Of this role of India in human history,

Rabindranath Tagore said : "In spite of our great difficulty, however, India has done something. She has tried to make an adjustment of races, to acknowledge the real differences between them where these exist and yet seek for some basis of unity. This basis has come through our saints like Kabir, Nanak, Chaitanya and others, preaching God to all races of India. In finding the solution of our problem, we shall have helped to solve the world problem as well." (*Nationalism*—p. 99)

Deploring the new irreligious tendencies creeping up in India's national life after her freedom, Shri Gupta says:—

"Piety is now looked upon as a superstition and regard for tradition as a stupid worship of the past. In fact the average educated young man has little knowledge of his ancient culture. It does not exist for him. He can get the highest education without having to know his own history. And by knowledge he means the knowledge of the Western arts and sciences. By progress he understands progress on Western lines and by happiness he means the comfort of a civilised European. He has travelled far away from the past and to travel back is to him a retrogression. And there is nothing in our educational system that may bring him nearer to his own self. Study of scriptures is considered a form of obscurantism and devotion a form of primitive ecstasy which can only mar the progress of science and democracy."

Mr. Gupta goes on: "Against this danger of forgetfulness, Rabindranath gave a spirited warning—"We in India must make up our minds that we cannot borrow other people's history and that if we stifle our own, we are committing suicide. When you borrow things that do not suit your life, they only serve to crush your life. And, therefore, I believe, it does India no good to compete with Western civilisation in its own field. But we shall be more compensated if, in spite of the insults heaped upon us, we follow our own destiny." (*Nationalism*, p. 107).

The sages and saints have proclaimed that "by uprightness man prospers, gains what appears desirable, conquers

enemies, but perishes at the root."

Religion & human character

Religion is the greatest motive power for building up a virtuous human character for achieving everything that is good and beneficial to mankind and for bringing peace and happiness to the afflicted souls including one's own self. It is, therefore, only fair to emphasise that it deserves a careful study before it is cried off as certain statesmen of this 20th century seem to have decided to do under the deceptive influence of modern civilisation and their own political ideologies and ambitions. All narrow-minded ideas, creating mutual hatred in the name of religion, are invented by a few selfish people. If humanity has to survive, these misleading tactics must stop at once. Each nation or sect can have, and must have, its own particular religion and God and must refrain from criticising others' religion. So far as Islam is concerned, it strictly enjoins upon its followers to adhere to this warning. Those who violate this law or any other principles of Islam, let us admit frankly and courageously, are not true Muslims, and do not promote either the cause of Islam or of humanity.

Mutual wars must stop

The 'Personal' idea of God or the 'Impersonal', the Infinite, the Moral Law or the Ideal Man—all these come under the definition of one or the other religion. As we have seen, religion commands tremendous power and influence for doing good and putting a deterrent check against all evils in our day-to-day life. "Religion is the highest of all blessings; it comprises *Ahinsa*, *Samyama* (self-restraint), *Tapa* (penance). Even the gods bow down to him whose mind is always centred in Religion." —(Lord Mahavir—DV). It is a great pity that there are still various sects and communities professing almost the same identical religious beliefs and principles, who are fighting among themselves and against others and thus bringing a slur and disgrace on the fair name of their respective religions. None of the so-called modern 'isms' which lure them can take the

honoured place of their old organised religions to fulfil their moral and material requirements because they have been unable to solve their new problems created by modern ways-of-life but, on the other hand, have only multiplied them.

Return to your religion or perish?

What the world badly needs today, more than all her material advancement, is the call to humanity to return to religion with all due solemnity in order to restore the vanishing decencies of life and fellow-feeling between the various warring people on the clear understanding that they all stand or fall together. Religious resurrection is, therefore, the crying need of the hour for our economic, social and political salvation. In this uphill task, every one

will be required to make concessions and sacrifices to earn the goodwill of mankind and blessings of God.

Our slogan, therefore, should be "Return to your religion or perish" because God's retribution spares not the irreligious people. A Hindu must worship daily according to his holy Vedas or Gita, a Christian according to his holy Bible, a Muslim according to his holy Quran and a Sikh according to his holy Granth Saheb, for that is the only and real way leading to peace and salvation of mankind. There is no other way or remedy for the present ills of the world. To judge our future, we can only take a lesson from the past. We should not have dared to put it so brutally. It is for man to understand and foresee it. If he fails, so much worse for him

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of this publication.

The following is the list of Persian, Urdu and other publications, including some Manuscripts, by contemporary Sufi dervishes, historians and court chroniclers, (starting with the birth of Hazrat Khwaja Muinuddin), who have recorded, with their own personal experiences, the events of Hazrat Khwaja Muinuddin's life and mission in their respective writings or publications, from time to time, during the past 7 centuries.

No.	Name of Publication	Author	Language	Printers	When written or published
	Afzal-ul-Fawwad	Hazrat Amir Khusro of Delhi	Persian & Urdu	Steam Press, Lahore	Written in 8th century A.H.
	Aftaab-e-Ajmer	Malik Bashir Ahmed Chishti	Urdu	Mustafayee Press, Agra	20th Century A.D.
	Ahsan-us-Siar	Mohammed Akbar Jahan	Urdu	Mufid Aam Press, Agra	1294 A.H.
	Ajmer—Historical and Descriptive	Dewan Bahadur Harbilas Sarda	English	Fine Art Press, Ajmer	1941 A.D.
	Akbarnama & Aayeen-Akbari	Abul Fazal, Prime Minister of Emperor Akbar	Persian	Newalkishore Press, Lucknow	Written during Akbar's reign.
	Akmal-e-Twarikh	Molvi Mohammed Yakub Zia-ul-Qadar, Badayuni	Urdu	Matba Qadaria, Badayuni, I.P.	19th century A.D.
	Akbar-ul-Akhyar	Sheikh Abdul Haq Mohaddis of Delhi	Persian	Mujtabai Press, Delhi	18th century A.D. and Jahangir's reign.
	Anis-ul-Arwah	Hazrat Khwaja Muinuddin Chishti (Huzur Gharib Nawaz of Ajmer)	Persian	Mujtabai Press, Delhi	Written during Hazrat Khwaja Muinuddin's time.
	Asaar-ul-Azhar	Hafiz Mohammed Husain	Persian	Shadman Press, Delhi	Written in 1290 A.H.
	Asrar-ul-Waqt	Ahmed Akhtar Shah	Urdu	Karim Press, Lahore	Written in the reign of Bahadur Shah.
	Aurangzeb	Khan-e-Jahan	Persian		Written during Aurangzeb's time.
	Asrar-ul-Aulia	Khwaja Badruddin Ghalib	Urdu	Tijarat Press, Lahore	Written in Khwaja Muinuddin's time.
	Behr-ul-Maani	Quoted by Mohammed Misbahuddin Hirqi Author of "Asrar-ul-Anwar"	Urdu	Afzal-ul-Matabey, Delhi	1325 A.H. 1907 A.D.
	Behr-ul-Ansaab	—do—	Urdu	—do—	—do—

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S. No.	Name of Publication	Author	Language	Printers	When written or published
‘D’					
15	Dalil-ul-Aarifin	Haz. Khwaja Qutubuddin Bakhtiyar Kaki	Persian & Urdu	Mujtabai Press, Delhi	Written in his lifetime.
16	Darbar-e-Akbari	Maulana Mohammed Husain Azad	Urdu	—	—
‘F’					
17	Fawayad-us-Salikin	Hazrat Baba Fariduddin Ganj Shakar	Persian & Urdu	Inqilaab Steam Press, Agra	Written in Khwaja Qutubuddin's time.
18	Fawad-ul-Fawwad	Hazrat Amir Hasan Sanjari	—do—	Steam Press, Lahore	Written in 8th Century A.H.
19	Firoze Shah's History	Too Wellknown	English	—	—
20	Future of Islam				
‘G’					
21	Ganj-e-Asraar	Hazrat Khwaja Muinuddin Chishti	Persian	Rare Manuscript	Written in author's lifetime.
22	Gazetteer of Ajmer	Mr. J. D. Latouche	English	British Govt.	18th Century A.D.
23	Guldasta Chishti Chaman or Lam-aat-ul-Anwaar	Mohammed Misbahuddin Huqqi	Urdu	Afzal-ul-Matabey Delhi	1325 A.H.
24	Gulzaar-e-Abraar	Maulana Ghosi Shattari	Persian & Urdu	—	Written during Emperor Jahan-gir's reign.
‘I’					
25	Iqtibas-ul-Anwaar	Sheikh Akram Chishti	Persian	Matba Islamia, Lahore	Written during Emperor Shah Jahan's reign
‘J’					
26	Jaarna-ul-Uloom	Syed Jalaluddin Makhdoom Jahanian	Persian	Manuscript	Author's lifetime
‘K’					
27	Khair-ul-Majaalis	Hazrat Khwaja Nasiruddin Chiragh of Delhi	Persian	Manuscript	—do—
28	Kashf-ul-Mahjoob	(See Chapter 6.)			
29	Khazinat-ul-Asfia	Ghulam Sarwar	Persian	Newal Kishore Press, Lucknow	1270 & 1320 A.H.
30	Kitaab-ut-Tahqeeq	M. Aminuddin Khan	Urdu & English	Sufi Press and Rajput Hero Press, Ajmer	1944 A.D.
31	Kitaab Gharib Nawaz	Bashir Ahmed Khan Lahori	Urdu	—	19th century A.D.
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S. No.	Name of Publication	Author	Language	Printers	When written or published
'L'					
33	Lam-aat-ul-Anwaar	See Serial No. 23 above			
'M'					
34	Madayan-ul-Moin	(Written during the reign of Emperor Mohammed Shah)	Persian	—	—
35	Masaalik-us-Saalikin	Mohammed Abdul Sattar	Urdu	Mufeed-e-Aam Press, Agra	14th Century A.H.
36	Miraat-ul-Ansaab	Molvi Ziauddin	Urdu	Rahimi Press, Jaipur	1917 A.D.
37	Miraat-ul-Asraar	Abdul Rehman s/o Abdur Rasool	Persian	Manuscript copies 1 in Rampur and 1 in London British Museum	old
38	Muin-ul-Aarifin	Mohammed Khadim Hasan	Urdu	Union Press, Agra	1954 A.D.
39	Munis-ul-Arwah	Jahan Ara Begam, d/o Emperor Shah Jahan	Persian	Manuscript copy in Mr. Mani's library at Ajmer	Written during Shah Jahan's reign.
40	Munaaqib-ul-Habib	Khwaja Haji Mohammed Najamuddin Chishti, Qadri, Khalifa of Hazrat Khwaja Suleman Tonswi	Persian & Urdu	Maqbool Press, Delhi	1332-33 A.H.
41	Muntakhib-ut-Twarikh	Mulla Abdul Qadar Badayuni, Official Translator of Akbar's Court	Persian	Newalkishore Press, Lucknow	Written in 999 A.H.
42	Muin-ul-Aulia	Dewan Syed Imamuddin Ali Khan	Persian	Matba Moin-ul-Hind, Ajmer	1313 A.H.
'N'					
43	Nisaar-e-Khwaja	Allamma Moinuddin Ajmeri	Urdu	Dilli Printing Works, Delhi	1357 A.H. 1939 A.D.
'R'					
44	Raahat-ul-Qooloob	Hazrat Nizamuddin Aulia Mahboob-e-Elahi of Delhi	Persian & Urdu	Steam Press, Lahore	Written in the time of Haz. Baba Fariduddin Ganj Shakar.
45	Report of Dargah Khwaja Saheb Committee of Enquiry	Ghulam Husain Commission of 1949	English	Govt. of India Press, New Delhi	1949 A.D.
46	Reader's Digest	Reader's Digest Association, London	English	Reader's Digest Association, London	June 1955 A.D.

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'S'					
47	Safina-tul-Aulia	Prince Dara Shikoh brother of Emperor Aurangzeb	Persian	Manuscript copy.	Written during the reign of Shah Jahan
48	Sarur-us-Sadoor	Malfoozaat (sayings) of Hazrat Sufi Hameeduddin, Sultan-ut-Tarikin of Nagour, Khalifa of Hazrat Khwaja Muinuddin Chishti of Ajmer	Persian	Manuscripts	—
49	Sirat Hazrat Khwaja Muinuddin Ajmeri	Hairat Badayuni	Urdu	Idara Isha-at, Hyderabad Dn.	1948
50	Siar-ul-Aulia	Syed Mohammed Kirmani and Syed Mubarak-ul-Ajavi	Persian & Urdu	Matba Muhib-e-Hind, Delhi	Written in 800 A.H.
51	Siar-ul-Aarifin	Hazrat Maulana Jamali	Persian	Matba Rizvi, Delhi	Written during the reign of Humayun.
52	Siar-ul-Aqtaab	Sheikh Alladiya Chishti Saabri & Maulana Al-Hadya	Persian & Urdu	Newalkishore Press, Lucknow	Written during the reign of Shah Jahan.
53	Short History of Muslim Rule in India	Dr. Ishwari Prasad	English	—	In British reign.
'T'					
54	The Spirit of Islam	Syed Amir Ali	English	—	In British reign.
55	Tarikh-e-Farishta	Mohammed Qasim Astrabadi & translated by Fida Ali	Persian & Urdu	Newalkishore Press, Lucknow, & Jaama Usmania, Hyderabad Deccan.	1015 A.H.
56	Tarikh-e-Hindustan	Molvi Zaka-ullah	Urdu	Mujtabai Press, Delhi	1907 A.D.
57	Tabqaat-e-Akbari	Abul Fazal & Mulla Nizam-uddin Ahmed Harvi	Persian & Urdu	Manuscripts	Written during Akbar's reign.
58	Tabqaat-e-Naasari	Minhajuddin Siraj	Persian	—do—	Written during Sultan Shaha-buddin Mohammed Ghauri's reign.
59	Tarikh Mashaikh-e-Chisht	Khaleeq Ahmed Nizami, Muslim Univ. Aligarh	Urdu	Nadwat-ul-Mussanifin, Delhi	1953 A.D.
60	Tahqiqaat-e-Aulaad Khawaja Saheb	Hafiz Mohammed Husain Ajmeri	Urdu	—	19th Century A.D.
61	The Holy Saint of Ajmer	Al-Haj M. A. Salmin, Bombay	English	Western Printers and Publishers Press, Bombay	1948 A.D.

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63	Tazkira	Maulana Abul Kalam Azad	Urdu	—	20th Century A.D.
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		‘Z’			
66	Zabdat-ul-Haqaayaq	Hazrat Khwaja Qutubuddin Bakhtiyar Kaki	Persian	—	During King Al-tamish's reign.

FEW PROMINENT OPINIONS ON THIS PUBLICATION

1. *Dr. S. Radhakrishnan, Vice President of India.*

"I hope your important work will help us to realise that the saints, to whatever religion they belong, form a single family."

2. *H. E. Gurmukh Nihal Singh, Governor of Rajasthan.*

"I hope the English translation of the biography of our great saint—Hazrat Khwaja Muinuddin Chishti of Ajmer—who belongs to all—will find a wide circulation in India and abroad."

3. *Secretary to the Governor of Maharashtra State, Bombay.*

"The Governor wishes you all success in your efforts to publish the English version of the biography of Hazrat Khwaja Muinuddin Chishti of Ajmer."

4. *Dy. Secretary to the Governor of W. Bengal, Calcutta.*

"The Governor desires me to convey her good wishes for your enterprise to bring out a publication of "The Holy Biography" of Hazrat Khwaja Muinuddin Chishti of Ajmer."

5. *H. E. Shri V. V. Giri, Governor of U. P.*

"I was very happy to go through the brochure regarding "The Holy Biography" of Hazrat Khwaja Muinuddin Hasan Chishti of Ajmer. He was indeed a great Muslim Divinity who spread the gospels of Truth and universal peace. Your attempt, I have no doubt, will help in conveying his message to a wider circle of people in our country and outside."

6. *H. H. Maharaja Sir Dalip Singhji of Jhabua.*

"I have read it (MSS copy) fully and with great absorbing interest. May God and Hazrat Khwaja bless you for the collections that you have so industrially got together and for compiling this biography of the holy saint for the benefit of the readers."

7. *Nawab Ahmed Said Khan of Chhattari, U. P.*

"I pray God may reward your laudable venture of introducing Hazrat Khwaja Gharib Nawaz to all those people who do not know Urdu. You have done a great service which, God willing, will be rewarded by the blessings of Hazrat Khwaja Saheb." (Translated from his Urdu Letter).

8. *The Hon'ble Shree M. L. Sukhadia, Chief Minister of Rajasthan.*

"He (Khwaja Saheb) is universally esteemed in India. He belongs to that noble galaxy of saints and sages whose message brings solace to the humanity and creates silken bonds of understanding, goodwill and friendship between man and man, irrespective of creed or colour."

9. *Dr. Syed Mahmud, M.P., Delhi.*

"Judging from the list of contents and the opinions of people which you have sent, one can safely say that you have taken up an interesting and stupendous task with energy and zeal. I wish you every success."

10. *Dewan Syed Inayat Husain Ali Khan, late Sajjadanshin of Hazrat Khwaja Saheb, Ajmer.*

"I have no hesitation in recommending his (author's) labours of love to all devotees of Hazrat Khwaja Saheb as well as lovers of peace and harmony for due encouragement and support."

11. *General Secretary, Vishva Dharam Sammelan, New Delhi.*

"The papers were read out to Muni Sushil Kumar Jee Maharaj who conveys his blessings and good wishes for the success of your mission. I also convey my thanks on behalf of the World Conference for the article you are publishing in the brochure."

12. *His Holiness Sant Kirpal Singh, Sawan Ashram, Delhi.*

"You can, however, feel assured that my full support will always be forthcoming in all your efforts which aim at bringing to the struggling humanity the True import of the Teachings of Masters and Saints and the great need for practical living a life of Love, amity and concord. With love and best wishes."

13. *M. Ismail Sheriff, President, Ajmer Dargah Committee, (Bangalore).*

"We shall certainly thank you if you could be good enough to publish a good biography of the Holy Saint with due emphasis on the harmony and love which characterise his mission and work as an eternal bond tying all Indians in one nation without difference of caste, religion or any other disturbing factors."

14. *Nawab Jamshed Ali Khan of Baghpat, late President of Dargah Committee, Ajmer.*

"You have taken in your hand a very sacred and important work. I pray and wish every success."

15. *Syed Aley Mohammed Shah, Nazim, Dargah Khwaja Saheb, Ajmer.*

"There is indeed a very great demand for such a life-history and teachings of Hazrat Gharib Nawaz particularly at a time when the world is thirsting for universal peace and love, and I have no hesitation in recommending this work to the public."

16. *Khan Bahadur Syed Abdul Wahid, M.A., Ex. Hony. Magistrate, First Class, Ajmer.*

"In this stupendous and unique undertaking, he (the author) naturally deserves all due encouragement and support from all devotees of Khwaja Gharib Nawaz as well as the lovers of world-peace to which his work is dedicated."

17. *Shree B. P. Beri, Advocate, Supreme Court of India, Ajmer, (now judge, Rajasthan High Court).*

"I am not aware of any biography of Khwaja Saheb so far written in English. This pioneer work, therefore, needs encouragement today for the message of love and fraternity spread by the Saint is bound to repair human relationship in all parts of the world which sometime appears to be on the cracking point."

18. *Mr. Howell S. Teeple, Information Officer, U. S. Information Service, New Delhi.*

"I congratulate you on bringing out such a religious publication "dedicated to the cause of world-peace" and I extend my best wishes to you on its success."

19. *Shree J. L. Dutta, M.A., LL.B., Advocate, Supreme Court, Ajmer.*

"Never in the history of the world was the need for tolerance and mutual understanding amongst individuals, communities and nations alike, greater than now, and I hope and trust that by God's grace "The Holy Biography" that you are preparing will be a definite contribution to peace all round."

20. *Seth Achal Singh, M.P., Agra.*

"It is a wellknown fact that Khwaja Saheb was one of those chosen apostles of God who are sent at crucial times to preach the gospel of Truth, peace and love. You have taken a very sacred cause in the interests of India and humanity by writing a detailed life of Shree Khwaja Saheb. I wish you all success in this noble cause."

21. *Begam Zubeda Jamshed, Begam Saheba of Baghpat.*

"The work you are doing certainly deserves best appreciation and the plan which you have set up to fulfil this laudable undertaking is compatible with the unique dignity of Hazrat Khwaja Saheb. May God bless you in your sacred mission."

22. *Mr. Khaleeq Ahmed Nizami, M.A., M.A.O. College, Aligarh.*

"Please do publish this English monograph of Khwaja Ajmeri as early and as best as you possibly can."

23. *The Very Reverend Father Dr. J. S. Williams, M.A., D.D., C.T., M.R.S.T. (England), Archpriest and Bishop-Designate, Indian National Church, 287, Bellasis Road, Bombay—8.*

"The Very Reverend The Archpriest Dr. J. S. Williams, Bishop-Designate of the Indian National Church, heartily congratulates you on your great enterprise to bring within the reach of the common people the light from The Life and Mission of Hazrat Khwaja Muinuddin Chishti "KHWAJA GHARIB NAWAZ" of Ajmer.

"He is so pleased to say that your work will, indeed, be a source of glory to India, the home of Saints and Seers. Many need to know the true facts about the great Saint of our motherland. Your enterprise deserves all praises.

"Wishing you all success, and God's blessings."

24. *The Hon'ble Shree Mohanlal Sukhadia, Chief Minister, Rajasthan.*

"I commend your laudable efforts and hope it will enlighten the people with the ideals of the Great Saint of Ajmer."

25. *Shree S. Chitranshi, The Hermitage, Kherwara Cantt.*

"To me it is a source of profound gratification that the promised publication is due to make its appearance at a time when the cult of scepticism is swaying the mind of the society in this hoary land of civilisation. The light of the Divine Truth which is to emanate from it is sure to dispel darkness and bring a ray of hope and cheer to human mind in its present agony of despair."

26. *Mr. M. A. Rizvi, Principal, Halim College, and Secretary, Society for Devotion to the Almighty, Kanpur.*

"I have gone through your attractive Brochure with an excellent get-up and I find it is just the proper and most befitting introduction to the sacred Biography of the great Saint. I think, nobody could do it better.

"I am sure this Biography will make you too immortal because of the devotion with which you have compiled it.

"Wishing you all success in your sacred mission of bringing about peace in the world and creating harmonious relations between the various communities through the teachings of the Great Khwaja, the spiritual monarch of our land."

27. *Mr. S. A. Yusuf, 16, Union Park, Khar, Bombay.*

"In Khwaja Gharib Nawaz, we have a living saint whose life and conduct devoted to the good of humanity will serve for all time to come as a beacon light to the world."

(And a score of others.)

