

# **Zikr-e-Khair**

Known as

**Sahifa-e-Mehboob**

By

**Hazrat Maulana Khawja**

**MEHBOOB AALAM SAIDVI**

(May Allah Bless Him)

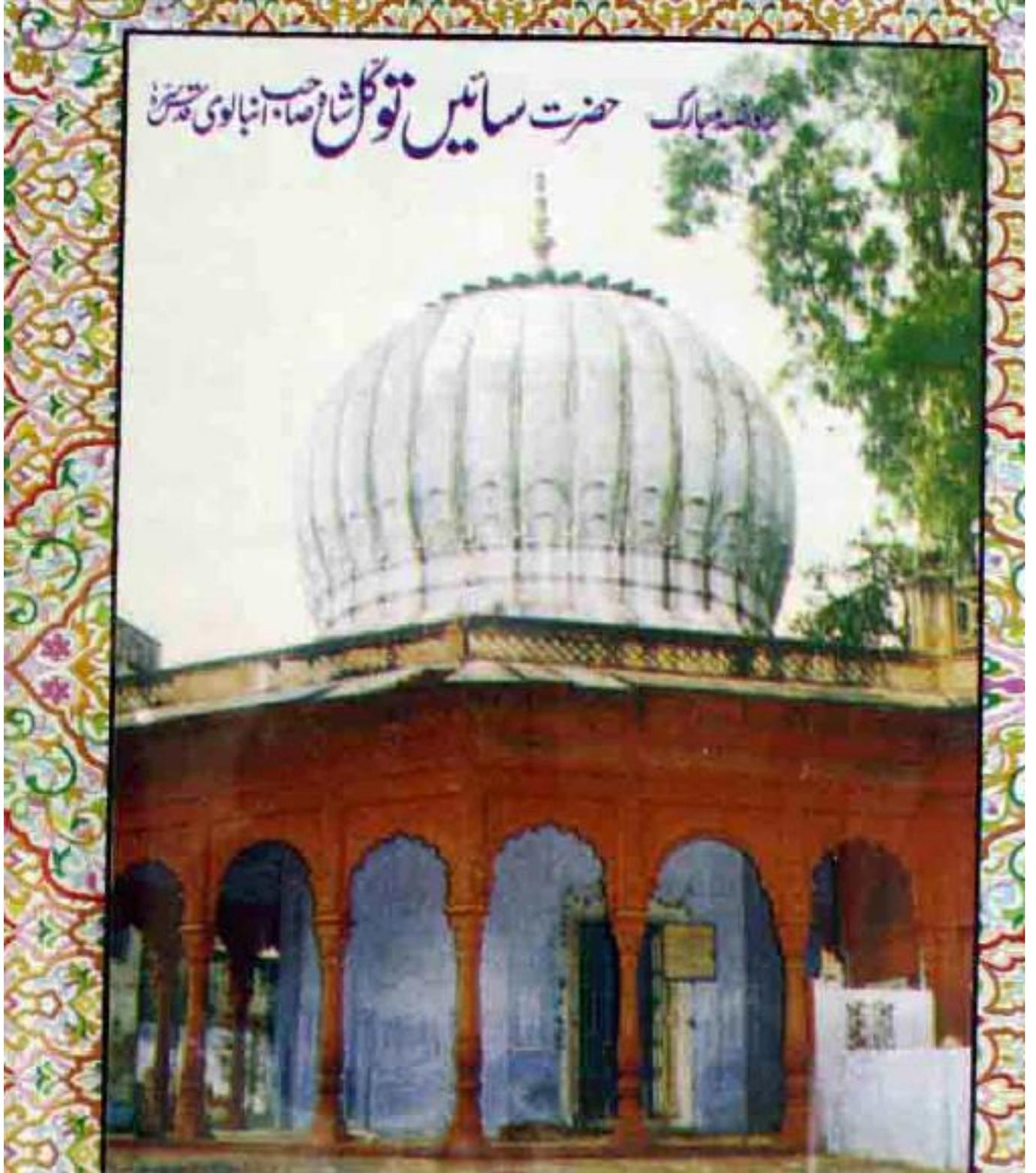
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دانشگاه مہارک حضرت سائیں توکل شاہ صاحب انبالوی مدظلہ العالی



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## **Foreword by the Translator**

All the Praises are for Allah (The Exalted and Magnificent) and thanks to Him for His Great Graces and Bounties on mankind. And Greetings of Durood Sharif and Salutations to Hazrat Muhammad (Peace be upon him) who is the repository of Divine Secrets, our leader and master and who is very kind and compassionate towards his Ummah. Greetings of Durood Sharif and Salutations also unto his blessed family members, his blessed holy companions and his beloved ones till the Day of the Judgment. And full homage to my spiritual Mentor and guide (murshid) Mian Muhammad Hanfi Saifi who lighted the torch of spiritualism and 'Tasawwuf' in my heart and special thanks to the members of Bazm-i-Muhammadia Saifia, Gujrat, who gave me the encouragement and potentiality to undertake the work of translating the present book.

By the Grace of Allah, the book 'Zikr-e-Khair' is being published in English. It is a book written by a great friend of Allah (Hazrat Khawja Mehboob Aalam Saidvi, may Allah bless him) about another great friend of Allah who was his spiritual mentor and guide (Hazrat Khawja Tawakkul Shah Ambalvi, may Allah bless him). It is hoped that the book will serve as a tower of enlightenment and guidance particularly in the realm of (Islamic) mysticism and spiritualism, popularly known as 'Tasawwuf'. I think it is appropriate to highlight the need of such a book and the need of seeking spiritual guidance from great Sufi saints who are popularly called 'friends of Allah' (Wali-Ullah).

The present age has been called an age of materialism and this materialism has taken hold of both the east and the west alike. This growing restlessness and mental anxiety has made modern man fall a victim to depression, heart-diseases, family disputes, and drug addictions, and so on. Moreover, many people especially those who belong to the west, have developed certain misconceptions about the true spirit of Islam. Now, in the west, religion has become something to which the western people remain totally indifferent. They think it just sufficient to regard human beings as the Christians, the Jews, the Muslims or those who belong to any other religion. Even, in Muslim countries, spiritualism is losing its ground. Growing restlessness and rising materialism has given birth to a rat-race of wealth. So, mental and physical diseases are taking hold of individuals all over the world. Islam is a religion of peace, universal fraternity, and collective salvation of the whole

humanity. Islamic mysticism presents the inner-soul of the religion of Islam. It is quite evident that merely body is useless without the inner-soul. Islam is not the name of only performing some outward rituals or sticking to certain doctrines without going deeply into its spiritual aspects. That is why, in the society of today, the souls of human beings have become diseased. It is quite strange that medical science, despite all its research, has failed to bring mental peace in the society. Its main cause is that the souls have become diseased. If a physical ailment overpowers a man, he thinks it better to consult a physician for treatment but where should a spiritually diseased person go? The question is a paradoxical one. The Sufi mystics may be regarded as those spiritual physicians who cure the soul and thus bring mental peace and satisfaction to the individual. Mysticism and the knowledge of the hidden is not a new thing in Islam. Some people refer to the conflict between 'Shariah' and 'Tareeqat' (manners of asceticism or 'Tasawwuf'). But, we know from Ahadith that asceticism was practised even during the period of the Holy Prophet (Peace be upon him). 'Ashaab-e-Sufa' used to live in the Prophet's Mosque and used to get outward as well as spiritual knowledge from the Holy Prophet (Peace be upon him). They had no means of livelihood and there are many sayings about their indigence. Hazrat Abu Huraira (Allah be pleased with him) was one of those prominent figures. He is quoted to have said, "I have got two types of knowledge from the Holy Prophet (peace be upon him). I have presented the first type of knowledge (The knowledge of outward 'Shariah') before the people. However if I present the second type of knowledge (the hidden spiritual knowledge), people will cut his throat. (Mishkaat: Kitab-ul-Ilm, Chapter 3, No.252/22, Narrated by Al-Bokhari.)

So, it has been established that the Islamic religion contains outward as well as spiritual aspects. It is regretful that people have been emphasizing only the outward 'Shariah' and ignoring the inner spiritual aspects. As a result, proper love for Allah and love for the Holy Prophet (Peace be upon him) does not descend in their hearts. Moreover, it is another misfortune that most people take 'Shariah' and 'Tareeqat' antagonistic to each other. Actually, they both are inter-dependent. Hazrat Data Ganj Bakhsh (may Allah bless him) writes in his famous book 'Kashaf-ul-Mahjoob': 'Shariah' without 'Tareeqat' is like a hollow thing and 'Tareeqat' without 'Shariah' is 'misguidedness'.

Many people have misconceptions about 'Tareeqat'. They think it is sufficient to describe the 'Karamaat' (deeds of wonder) of the past Sufi saints, but ignore the practical need to follow the guidelines of those Sufi saints. This creed becomes firm due to the so-called ceremonial saints, who have no spiritualism, but a large number of people become their disciples on hereditary principles or for some other reasons (to fulfill worldly needs or wants). These so-called saints hanker after worldly wealth, get offerings from their disciples, but cannot give anything related to spiritualism.

The present book will provide an insight into the ways and manners of the real Sufi saints. It will show that the real Sufi saints discard all their ties with the equipment of the world. They are an embodiment of contentment and trust in Allah. No doubt, many biographies of the past Sufi saints are available. Urdu, Persian and Arabic literatures are full of such biographies. People study these biographies with a great interest. The biography of Hazrat Khawja Tawakkul Shah (may Allah bless him) was also published in Urdu but the need was being felt that its English version may also be published keeping in view the fact that now a large community of the Muslims as well as Non-Muslims express themselves in English and communicate to one another in English. Publishing such books in English becomes even the more necessary when we see that growing materialism has created anxiety and depression everywhere especially among the Western people. Reading such book will not only give them a lot of spiritual relief but also remove many of their misconceptions about Islamic mysticism and asceticism. Growing mental confusion has made many learned western orientalisks turn to studying about Islamic mysticism. They want to find out some solution to dissatisfaction which is pervading in the western society on a large scale. It may be noted that a Christian scholar translated the famous Persian book about Islamic mysticism 'Kashaf-ul-Mahjoob' and that translation got a great popularity in the west. So, the circumstances and sayings of other friends of Allah who brought many misguided people to the right path through their pious sight (through giving spiritual favour to them through their eyes) have a great influence on the hearts of many people. They influenced a large number of people during their lives and even after their demise, their fountain of spiritual favour continues especially for those who visit their shrines in large numbers almost every day. For example, hundreds of people visit the shrine of Hazrat Data Ganj Bakhsh in Lahore. Obviously, these people come there because they get something spiritually. The

'Langar' (meal which is distributed) continues every time and hundreds of people take meal at the 'Langar Khana' (eating house) every day despite the fact that about one thousand years have passed since his demise. The crowd of devotees at his shrine indicates that such great Sufi saints are the symbol of immortal powers. In this world, only the being of Allah is immortal. In fact, Hazrat Data Ganj Bakhsh (may Allah bless him) made remembrance of Allah so much that he got his share of those immortal spiritual powers which Allah bestows upon His friends. These Sufi saints continue distributing their 'Faizan' (spiritual favour) even after their physical death. It is quite ironical that although a large number of people get spiritual favour and other blessings yet, there are some people who denounce mysticism and pass the decrees of polytheism and 'kufr' (infidelity) against the devotees of such Sufi saints. Actually, truth always establishes its verity. The circumstances of a Sufi saint as have been described in this book, will bear witness to the fact that actions or sayings of the Sufi saints have not even the slightest relation with polytheism. Rather they have always emphasized upon monotheism and the need of developing love for Allah. They have always advised the people to turn to Allah, forsaking their relations with worldly material equipment and doing everything only for the sake of Allah. The Sufi saints regard it as a part of polytheism if somebody does anything only for the sake of this world ignoring his connection with Allah Almighty. The gathering of the masses at their shrines indicates that they have got this reward through making remembrance of Allah in abundance. They had been making the remembrance of Allah throughout their lives and now Allah is recalling them through the tongue of the common masses. In fact, they exemplify the Quranic verse:

Translation: 'So, O people, you should remember me. I shall remember you.' (Al-Baqarah: 152)

Islamic mysticism is based only upon love for Allah. Allah says in the Holy Quran:

Translation: 'If you (really) love Allah; then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the 'Sunnah'), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.' (Aal-e-Imran: 31)

The above verse shows that the key to forgiveness lies in developing love for Allah and love for Allah is achieved in following the Holy Prophet (Peace be upon him). Islamic mysticism aims at developing these two things among human beings.

No doubt, there may be some people who might get this wealth through their knowledge and wisdom etc. but these things become firm in the hearts only when man sits in the company of a friend of Allah. A Punjabi poet has said very beautifully:

Translation: 'O seeker of Allah, you will not reach Allah by reciting 'Allah, Allah, Allah'. It is the friends of Allah who will lead you to Allah.'

Translating a book on Islamic mysticism was not an easy task. When firstly the idea of translating this book into English was created in the hearts of the persons who were connected to 'Saifia Mujaddadia Naqshbandia' Sufi saints, they asked me if I would be able to accomplish this task. I told them that perhaps I would be able to do so if Allah wishes. However, the work could not be started for many months because I felt great problems in typing the translated text. In this connection, I needed the services of somebody, who would go on typing at my dictation. I am especially thankful to Muhammad Awais Riaz Siddiqui for taking pains to come to my residence daily and type the manuscript. I am also thankful to Mr. Khurram Shehzad who lives in Canada and is making endeavours to promote Islamic teachings by operating an online library and Sahibzada Muhammad Abu Bakar (Head of Bazm-e-Tawakkulia, Saida Sharif). I am especially thankful to all those who are attached to Bazm-e-Safia, Gujrat and who encouraged me from time to time to accomplish this task. These persons include Haji Muhammad Yousaf Muhammadi Saifi, Muhammad Sarfaraz Aslam, Muhammad Shahban Muhammadi Saifi, Fiaz Hashmi Muhammadi Saifi and many others.

It is hoped that Allah Almighty will accept our endeavours and the book would be a great source of inspiration and guidance for the seekers of Allah. It is hoped that Allah will shower His Blessings upon me and others who were related to this task and will forgive all our sins with the source of the Holy Prophet (Peace be upon him) and with the source of these pious Sufi saints who are so dear to Allah Almighty and His beloved Prophet Hazrat Muhammad (Peace be upon him). Ameen!

Professor Muhammad Aslam,  
(Muhammadi Saifi Mujaddadi Naqshbandi),  
M.A. (English), M.A. (Urdu)

## IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

### **A Few Words about the Author (May Allah Bless Him)**

A book is the reflective of its author. After reading an author's book, all the features of his personality come into light. 'Zikr-e-Khair' known as 'Sahifa-e-Mehboob' is one of the books written by Hazrat Maulana Khawja Mehboob Aalam Saidvi (May Allah bless him). It is one of those valuable books from which a large number of people have been getting spiritual benefits and will continue getting spiritual benefits and guidance. By the way, all the books written by him have got a general popularity and they will maintain their existence for ever, yet, 'Zikr-e-Khair' has a unique place. Owing to the popularity of this book, the reader develops an eagerness to know the personal circumstances of the author and his educational and spiritual status. Although, the biography of the writer of this book has been published under the title of 'Zikr-e-Mehboob', there was a need that a brief introduction of the author should be given with this book also so that readers may keep in mind his educational and spiritual status. Thus, those persons who have a spiritual taste and who have the right belief would be able to benefit themselves fully from the book.

'Qutb-ul-Irshad', 'Shams-e-Irfaani', my spiritual mentor and guide Hazrat Maulana Khawja Mehboob Aalam (may Allah bless him) belonged to villiage Saida Sharif which is situated in Tehsil Phalia of District Mandi Bahauddin. His ancestors were not the original natives of this place but according to the sayings of the elders of the family, their native land was Baghdad Sharif. When the Tartaries were plundering Baghdad, this family migrated from Baghdad and stayed at different places. Wandering at different places, the family reached Delhi. During the reign of Shah Aalam Sani, Maulana Latif-ullah was appointed the 'Qazi' of Pargana Pandowal. The government gave him forty acres of land in lieu of his services.

Three elders of this family stayed at this place. Their names are Hazrat Latif-ullah, Hazrat Abdul Baari and Hazrat Darvesh Muhammad Quds. All these three elders were considered distinguished and respectable due to their knowledge, piety and purity. Even now, the mausoleums of these three elders are situated side by side and people respect them.

One of the elders of this family Khawja Faiz Aalam migrated from this village and shifted to Saida where he was assigned the duty of 'Imamat' in a mosque. One of his sons named Hazrat Rukn-e-Aalam (may Allah bless him) was fortunate enough to be the father of this grand figure (Hazrat Khawja Mehboob Aalam) who was unique in that area and with whose being, that village was called Saida Sharif. The fountains of blessings and 'Faizan' (spiritual favour) emerged from this place because of this unique figure. Hazrat Khawja Mehboob Aalam (may Allah bless him) often used to say in his meetings that the real native land of his ancestors was Baghdad Sharif.

### **Dynasty:**

With regards to his dynasty, the sayings of Hazrat Mehboob Aalam (may Allah bless him) are the authority. He has called himself 'Hashmi' in all of his writings. His ancestral lineage reaches Hazrat Abbas Alambardar (Allah be pleased with him) and through this means, it reaches Hazrat Ali (Allah be pleased with him) in 35th or 36th hierarchy. He used to say that the remaining persons of his race were still present in Baghdad Sharif. He used to say that once, he went to Baghdad Sharif and stayed with them for many days. Once, he wrote down a chart showing his lineage and it was stamped by one of the elders of the family. However, I need not write much about lineage because it is the description of a person who was a friend of Allah. The blessing of asceticism is not the fruit of dynasty and lineage but it is the fruit of good and pious actions. But, if one has a good dynasty along with good actions, it proves even the better. Just as Maulana Jaami (may Allah bless him) has said in a Persian verse:

Translation: 'O Jaami! Become the man of extreme love (Ishq) for Allah. Discard all the pride of dynasty because in this way, dynasty and ancestry have no importance at all.'

### **Education and Training:**

At the age of six years, he started his regular early education under the guidance of his revered father. He read books of early poems from his father but there was no punctuality or regularity in studies. In the meantime, his grandfather Hazrat Faiz Aalam died. His grandfather was very kind and affectionate to him. At the age of ten years, his thirst for knowledge flared up. So, he went to the town

Bhabdra Sharif which was situated in District Shahpur (now-a-days it is in district Sargodha). At that time, the school of Hazrat Maulana Sultan Mehmood Naqshbandi was very famous. He asked permission from his father. His father allowed him and put his hand with fatherly affection on his head and said, "O Son! Now you are going away from your native-land. So, now you should come back after achieving something." Thus, he left and got admitted to the school. He studied 'Sarf-o-Nahv' (Arabic grammar and structure) from Hazrat Maulana Sultan Mehmood Naqshbandi. Then he went to village Midh (District Sargodha) and studied many books including 'Sharah-e-Jaami'. Then he went to Lahore and stayed in the madrissah (school) situated in Masjid Neela Gumbad. After this, he went to Ludhiana and stayed with Maulana Abdul Qadir for some time. At last, he went to famous religious institution of India 'Darul Uloom Deoband' and got admitted there. At that time, Maulana Mahmood-ul-Hassan Deobandi was his class fellow. There, he got testimonial in all the religious learnings.

After this, he went to Gangwa where Maulana Rasheed Ahmed Gangohi used to teach Hadith and his 'Dars-e-Hadith' was famous all over India. He joined the 'Dars-e-Hadith' and got a special certificate or testimonial in Hadith from there. In those days, the state of Rampur was famous for teaching Philosophy and Geography. Although, he had already learnt these subjects yet, he went to Rampur to get a special perfection in these arts. He passed the examination with distinction.

Now, he was about twenty five years of age. The parents did not know at all where he was. After the completion of his education, the love for the native land arose in him. Moreover, the wish to see parents also arose in him. So he came back to his native village. After the separation of so many years, it was difficult to recognize him. His younger brother Noor Aalam thought that he was an official because he was in a very fine dress. When he stepped into his home, his mother thought him a government official and said, "If you want to see the 'lumberdar' (an official appointed by the government in a village to look after the local minor affairs), you should go to that side. It was the result of the long separation. He said with a great respect, "I am your son." His mother said, "You should stay in the portico. If you are my son, I shall recognize you. I remember the signs of the identity of my son." When the identity was confirmed, there was the situation of the meeting between Hazrat Yousaf (Alahis Salam) and Hazrat Yaqoob (Alahis Salam). It was a

sight worth-seeing. Mother kissed her son and she was weeping because of her love for the son. He stayed for fifteen days at his village and went back to Rampur.

Coming back to Rampur, he decided to take the examination of the designation of 'Mufti'. He got the syllabus and appeared in the examination and passed with high marks with the Grace of Allah. After success in the examination, he was appointed 'Naib Mufti'. It was the period of Nawab Kalab Ali Khan. The 'Nawab' (the ruler) was a lover of knowledge and he honoured the scholars. The 'Nawab' had full trust in him.

### **Start of Spiritual Life:**

The readers will read the story of the start of his spiritual life in his own words in this book. But, I may briefly tell you that when he went to the 'Aastana' of Hazrat Khawja Tawakkul Shah (may Allah bless him), he felt an extreme love for the spiritual figure of Hazrat Khawja Tawakkul Shah (may Allah bless him) from the depth of his heart. Later, the reality came to him much more than he wanted. The fondness of quest for Allah was already in his blessed heart and for that purpose, he was in search of a spiritual mentor and guide (Murshid). So, Allah helped him and guided him for the satisfaction of the same quest. He went to the land of Ambala Sharif and found that eternal blessing in the quest of which the worldly rulers find it easy to give up their throne and crown and it seems easier to discard all the worldly wealth or the country.

Hazrat Khawja Tawakkul Shah Ambalvi (may Allah bless him) was amongst those great Sufi saints who possessed a great treasure of monotheism and Islamic mysticism popularly known as 'Tasawwuf'. He had been gifted with Islamic mysticism since childhood. He always remained in a state of self-forgetfulness and intoxication because of Divine Love. When such a 'Majzoob' seeker of Allah is appointed by Allah to guide others spiritually, he removes even the darkness of dark clouds with just one lifting of the eyes and converts it into an embodiment of Divine Light.

He was such a great seeker of Allah that he spent full eleven years under the training of such a great spiritual mentor and guide; got spiritual favour day and night with love and devotion and made all his struggles to fulfill the orders of his spiritual mentor and guide, thinking these orders to be the orders of Allah. Thus, there

remained no distinction between the Divine Lights of his heart and the reflective Divine Lights of his spiritual mentor and guide.

He surpassed other Sufi saints of his time in his love and actions. When he had got a spiritual status worthy of the 'Masnad-e-Irshaad' of his spiritual mentor and guide (Hazrat Khawja Tawakkul Shah), Hazrat Khawja Tawakkul Shah (may Allah bless him) allowed him in his own life to instruct others spiritually and make the seekers of Allah his disciple (take them into his 'Ba'at'). After this, the world saw what he was and what great deeds he did. In short, he was a perfect model of his spiritual mentor and guide. He had also been dominated by the same extreme passion of love for Allah and the circumstances of self-forgetfulness as his spiritual mentor and guide had. He became a living model of Islamic mysticism, monotheism and pantheism.

He had such a great perfection in 'Mujaddadi' method of Islamic mysticism that quite a few people would have got it in this spiritually declining society. He had such a great confidence in this method that he guided every seeker of Allah to this path and made him cover all the places and stages (of Islamic mysticism) so quickly that he (the seeker of Allah) got surprised.

After he had given his heart and devotion completely to his spiritual mentor and guide and remaining in his company for eleven years, the time came when his spiritual mentor and guide who was the monarch of the state of Islamic mysticism passed away from this mortal world and gave the grief of separation to all his sincere followers and spiritual sons. Then, he felt an extreme grief. The heart became restless. In this state of anxiety, he set out to travel to far-off countries. So, he reached Baghdad and stayed there for a long time. Then, with hidden spiritual concentration of his spiritual mentor and guide, he got satisfaction. So, he came back to his 'Masnad-e-Irshaad' (the duty of instructing others spiritually) and began to instruct and guide the masses to the spiritual path. Thus, a large number of persons got 'Faizan' (spiritual favour) from him. Actually, it was the Will of Allah and the Expediencies of Allah which Allah alone knows. Perhaps, Allah wanted to give honour to a remote village Saida Sharif otherwise this small village was worthless before Ambala Sharif. Hazrat Khawja Mehboob Aalam (may Allah bless him) passed away from this mortal world on 21st Ramzan-ul-Mubarik of 1335 Hijrah just before dawn.

## **A Kind Request**

Some of my friends have informed me through letters that alterations have been made in Zikr-e-Khair at many places. I requested these friends again and again to point out those alterations so that they may be corrected in the next edition. But, despite the repeated requests, nobody pinpointed any alteration. Fortunately, I got an old script of Zikr-e-Khair from the mother of Doctor Muhammad Asif. On studying, it was known that it was the same script that was published in 1329 Hijrah during the life of the author Hazrat Khawja Mehboob Alam (may Allah bless him). When the present book was compared with that script, I was convinced that this book has remained safe from any alteration with the Grace of Allah, although, a lot of time had passed. I got the satisfaction of the heart and a sense of happiness. Those friends would certainly get satisfaction who felt suspicious of any alteration for some reasons. I have put that script in safe custody so that guidance could be obtained from that script in future editions.

## **Bazm-e-Tawakkalia**

Just as, it is obvious from the name 'Bazm-e-Tawakkalia' that it is not a political or merely educational society but it is the meeting of Islamic mysticism. In fact, contentment and trust in Allah (Tawakkul) is the only possession of life for a person who wants to move forward on the path of Islamic mysticism in his quest for Allah. Thus, it is the first reason for giving this name to this society (Bazm). Secondly, the society has been attributed to a special respectable personality Hazrat Khawja Tawakkul Shah (may Allah bless him). In fact, Islamic mysticism is the name of spiritual connection and this spiritual connection should be with a personality. The greater the personality is, the higher the connection would be. Thus, the name 'Tawakkulia' refers to the fact that the 'Bazm' has a great spiritual connection with a very high personality whose name is 'Qutub-ul-Aalam', 'Habib-ur-Rehman', 'Mutawakkal Alallah', the perfect model of the past great Sufi saints, 'Sain Tawakkul Shah Ambalvi' (may Allah bless him). His personality needs no introduction. Just as the rising of the moon is the argument for the existence of the sun, the same is the case with Hazrat Khawja Tawakkul Shah (may Allah bless him). There is no other purpose and objective of 'Bazm-e-Tawakkulia' than publishing the knowledge of Islamic mysticism and making educational service to those who have a fondness of the knowledge of spiritualism. Moreover, its objective is to introduce spiritualism and mysticism to common man.

With the Grace of Allah, 'Bazm-e-Tawakkulia' has taken upon itself the responsibility of this task and it is performing this task with a great sense of responsibility. The members of 'Bazm-e-Tawakkulia' deserve congratulations for the efforts, they are putting in for this noble objective.

Muhammad Ahmed Hashmi  
M.Sc. (Chemistry)

## **PREFACE**

Translation: “All the praises are for Allah who is The Sustainer of all the universe and the blessings of the world hereafter are for those who are pious and Durood and Salaam on His Prophet (Peace be upon him) on his descendants and all his holy companions (may Allah feel pleased with all of them). I bear witness that there is no being worthy of worship except Allah; Muhammad (Peace be upon him) is His man and prophet. I am pleased with Allah as Allah is my Sustainer and I am pleased with Islam as Islam is my religion and I am pleased with Muhammad (Peace be upon him) as he is the prophet whom I follow. I am also pleased with the sun of spiritualism, and the friend of Allah, Hazrat Khawja Tawakkul Shah (may Allah bless him) as he is my spiritual mentor and guide. O Allah! Bestow Thy Love upon us. Bestow upon us the love of that person who loves Thou. Bestow upon us the love of that person's actions which Thou loves so that the love causes the closeness to Thy Love. O Allah Who is The Owner of all Splendour and Honor! Make Thy love dearer than everything else for us. Grant us Thy Love even more passionately than a thirsty person who desires for cool water. O Allah! Make me drink such a philter (delicious and tasteful drink) that I may never feel thirsty again. O Allah Who is more Merciful than all others who are merciful! Descend Thy Blessings and Salaam on our leader and master Hazrat Muhammad (Peace be upon him), his descendants and his holy companions till the Day of Judgment.”

### **Translation of some Persian verses: Composed by Mirza Mazhar (may Allah bless him):**

1. Allah is not waiting for us to praise Him nor the eyes of Muhammad (Peace be upon him) are fixed towards us to praise him.
2. Allah is sufficient to praise His messenger Muhammad (Peace be upon him) and Muhammad (Peace be upon him) is sufficient to praise Allah.
3. If one wishes to describe the 'Munajaat' (doxology or praise to Allah and making supplications), he can do it in only one sentence also.
4. O Muhammad (Peace be upon him)! I make supplication to Allah, to reach Him by following your footsteps. O Allah! I beg from Thou, 'Ishq-e-Mustafa' (love for the Holy Prophet (Peace be upon him)).

5. O Mazhar! Don't open your lips beyond the above mentioned wish because it will be futile and you do not desire anything else than that.

After praising Allah and sending Durood and Salam to the Holy Prophet (Peace be upon him), I, Abul Hashim Mahboob Aalam, say that after the demise of my spiritual guide and mentor, Habib-ur-Rehman, Qutb-ul-Irshaad Hazrat Khawja Tawakkul Shah (may Allah bless him), some of his disciples have written his biographies. But, when I examined those books, I found that those disciples did not know all the circumstances and even in those circumstances, which were known to them, there have been some exaggerations or some deficiencies. Hazrat Khawja Tawakkul Shah (may Allah bless him) was unique in his times with respect to the knowledge of verities and extreme love for Allah. Despite remaining in a state of intoxication and self-forgetfulness, he was so much punctual to the outward injunctions of 'Shariah' that he had become proverbial in great scholars and religious persons. The symptoms or indications of past Sufi saints could be seen in him in his circumstances and in his observance of injunctions of 'Shariah'. Any of his disciples who had a look at him, got verification of this fact in his heart. No doubt, Hazrat Khawja Tawakkul Shah (may Allah bless him) was a true picture of those great mystical figures who presented an antecedent for the later Sufi saints. So, his biography which is being written after his death, should not contain anything against his worldly life so that there appears no difference between what has been heard and what has been seen. First of all, I describe my own story how I came to Ambala and why I feel myself the most deserving person to write the biography of Hazrat Khawja Tawakkul Shah (may Allah bless him).

I belong to a small village Saida situated in Tehsil Phalia of District Gujrat (now District Mandi Bahauddin). I went to India to get religious learnings. After the completion of my studies, I got employment in Madrissah-e-Islamia Karnal. There, I got busy in teaching religious subjects to students. There was a rumour everywhere in those days that Hazrat Khawja Tawakkul Shah (may Allah bless him) was a real ascetic and Sufi saint who lived in Ambala. People in Karnal used to describe strange things about him almost every day. For example, one day somebody said in a very ecstatic tone, "Now-a-days asceticism is found only in Hazrat Khawja Tawakkul Shah (may Allah bless him)." Even those persons who had not entered into the connection of 'Ba'at' with him, also used to verify

the fact. One day, a person said, "Well, I had gone into his gathering. Although, I don't know what asceticism is, yet, I saw a strange thing that his figure was so lovely that I wanted to sit always in his gathering. Not only his figure was very beautiful but also his conversation was very sweet." Another person remarked, "I have come to know a wonderful thing about him. A man who might be suffering from any type of grief or sorrow, forgets his grief when he sits in his gathering. Not only his grief is removed at once but also he is overcome by such a great ecstatic happiness that he wants to forget everything and set to remembrance of Allah." At this juncture, another person remarked, "I have myself experienced it. Once I went to Ambala for an urgent piece of work. I thought of having a look at him. When I went there, Hazrat Khawja Tawakkul Shah (may Allah bless him) was in his cell and the cell was closed. I asked the servants that I wanted to see him. The servants said that I could not see him before the fixed time. Now, a short time was left. Soon the door would be opened. In the mean time, one of the planks of the door of his cell was opened. I greeted him respectfully. He made me sit beside him with a great affection and love and talked to me with a great affection. He spoke a few words about making remembrance of Allah and about awakening from the negligence in this world. After some time, I begged leave of him. He shook hands with me and I came outside. After some time, I felt that a sound like the sound of a small child was coming from my heart and I could hear the words 'Allah, Allah, Allah' in it. I remained in that state for twenty seven days." When that person had finished his conversation, another person began to talk about it and he also described the same things as an eye-witness. Such conversation created a passion in my heart that I should also go and have a look at him. I thought that he might actually be a Sufi saint as whatever the whole public says, is considered a proclamation by Allah. However I was hesitant because whatever I had heard, was heard from common people. I consulted my colleague Maulvi Abdul Rahim Miskeen and a young pious religious scholar Maulvi Hafiz Fazal Imam who lived in Karnal. I consulted these two persons because I thought that they were able and learned religious scholars. They said, "We have also heard a lot but we cannot say anything unless we actually see him. In the world of today, there are many cheaters who pretend to be Sufi saints. Sincere and real Sufi saints are quite few. So, one should speak in praise of somebody after a great thought and deliberation. There is a saying of Sufi saints that many devils wander about in human form. So, one should not give his hand in everybody's hand."

Ultimately, Maulvi Abdul Rahim made up his mind to accompany me to Ambala so that both of us might see his circumstances. As, Friday used to be a holiday at the 'Madrissa', we decided to go to Ambala on Thursday night. We boarded the train and reached Ambala at 11 p.m. But, both of us did not know about Hazrat Khawja Tawakkul Shah's (may Allah bless him) residence. It was the time for everybody to go to sleep and we did not find anybody whom we could ask about his residence. We were walking slowly and we were waiting to find somebody whom we might ask about his residence. When we reached quite near his home, we met a person. He told us that the house where a lantern was burning, was the house of Hazrat Khawja Tawakkul Shah (may Allah bless him). When we reached there, we saw that his servant Karim Bakhsh was pouring water for him to make ablution. I asked about the house of Hazrat Khawja Tawakkul Shah (may Allah bless him). The servant said that it was his house. Then, I asked where the mosque was and whether Hazrat Khawja Tawakkul Shah (may Allah bless him) did not offer his prayers in the mosque. Hazrat Khawja Tawakkul Shah (may Allah bless him) pointed with his hand towards the mosque but did not say anything with his tongue. It was always his habit that he did not talk during making ablution. We went to the mosque, made ablution and offered our night prayers (Namaz-e-Isha). After the prayers, a thought flashed across my heart that this method of Hazrat Khawja Tawakkul Shah (may Allah bless him) was against the 'Sunnah' as the Holy Prophet (Peace be upon him), as he had said:

Translation: 'The prayers of a person who lives in the neighborhood of a mosque are not perfect unless he performs them in the mosque.' (Sunan-ud-Dar Qatni; Kitab-us-Salat; Baab Al-has AlJarul Masjid; 420/1 (Tafseer Ibn Kaseer, Surah Noor, Ayah 36)(Kanz-ul-Amaal, Raqam 22800) (Kanoozul-Haqaiq ص179))

I thought that the mosque was not far away from his home. Even then, he did not offer his prayers in the mosque. This thought dominated me so much that I gave up the intention of having a meeting with him. We had already bought our meal from Karnal and had eaten it in the train. We had no appetite and we had no need to go to the city to buy food. I thought again and again that now, even the ascetics acted against 'Shariah' and there was nobody who might observe 'Shariah' strictly. I was greatly disappointed. I thought that the condition of this person was against what I had heard. He offered his prayers alone at home, although, his house was near the mosque. I thought that if I might go to see him, I might find many other

things against 'Shariah'. So, I thought of going back to Karnal by the morning train and not take pains for having a meeting with him.

After making up this determination, I lay down at the floor of the mosque. Suddenly, I felt a strange type of restlessness and confusion in my heart. After some time, I thought that it was improper to go without having a meeting with Hazrat Khawja Tawakkul Shah (may Allah bless him) because we had come from a long distance. I thought of sitting with him for some time but again I was feeling hesitant. We were still confused about what to do. Suddenly, a great passion was created in our hearts and our hearts became extremely passionate to have a meeting with him. Now, we had no power of resistance and hesitation. We picked up our beddings and walked towards his home. In other words, the eagle had broken with one wing, all the webs woven by the spider through the hard struggle of the whole night. So, we thought of nothing else and came to Hazrat Khawja Tawakkul Shah (may Allah bless him). Then, he asked us if we had come. I replied in affirmative. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I have not yet offered my night prayers because of my concern about you. A lot of time has passed in waiting for you." Both of us sat there. He shook hands with us and asked about our circumstances. He asked me what job I did. I replied that I was a teacher at Madrissa Islamia Karnal and I taught religious teachings to students. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "O Well, you are a religious scholar." In a short time, I felt such a great relish in his conversation that I wanted to continue listening to his conversation from his blessed tongue. With a great politeness, he began to reply to those apprehensions which had overcome me a short time ago. His tone also seemed to be regretful. He said, "O religious scholar, I often feel sick. At first, I used to offer my prayers in the mosque. But now, I am helpless. Firstly I am suffering from the disease of piles. Secondly, I often remain unconscious. Thus, sometimes, the prayers are delayed. If people remain sitting in the mosque waiting for me, it comes in the category of 'sin' for me. Therefore, I offer my prayers here." After making this conversation, he stopped for a short while and then he continued his speech again. Our condition was that we had never felt so much humility before Allah even in prayers as we were experiencing at that time. Similarly, we had never felt such a sense of humility in the company of any Sufi saint. In fact, he made his speech before Allah with such a great humility and it had such a deep effect on those

who were present there that everybody began to make supplications with regret and humility before Allah. I felt such a great taste that I wanted to remain in the same condition for ever. But, then Hazrat Khawja Tawakkul Shah (may Allah bless him) spoke again and said, "The neighbour of the mosque is that person who lives near the mosque but the mosque is at a considerable distance from here." Actually, Hazrat Khawja Tawakkul Shah's (may Allah bless him) house was at a distance of eight or ten houses from the mosque. I realized that he was replying to those apprehensions of mine which had been created as described earlier by the above mentioned Hadith. He said, "I have made this place the place of my prayers. However, I say my prayers in company. I have appointed a 'darvesh' (the servant of the Aastana) as the Imam. I also offer my prayers with him. Moreover, this place is separate from the house and it is used only for making remembrance of Allah." Although, his saying was in itself a satisfaction for us, yet, I got the reply of all those apprehensions which were an obstacle in love. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) called Muhammad Ali Shah who was appointed as 'Imaam' and who was a very wise person. Hazrat Khawja Tawakkul Shah (may Allah bless him) trusted him greatly. That person came inside. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed him and said, "These persons are religious scholars. Serve meal to them and make them sleep in my cell. There is a mattress (made of straw) on the floor and give them my blanket also. So, according to the instructions, we went along with Muhammad Ali Shah. He made us sit and he himself went inside to bring meal for us. It was about 1 a.m. and it was not the time of meal. Muhammad Ali Shah brought one or two stale loaves of bread and a plate of 'masoor' (a type of pulse). He regretted that fresh bread was not available from the bazaar at that time. We felt a feeling of disliking for that meal and secondly we had already eaten to our full. In other words, at that time there was the condition as has been described in the following Persian verse:

Translation: 'You do not like the bread of barley. It is my favourite, although, you dislike it.'

So, we refused to take meal and said that he should not perform the formality of offering meal. Moreover, we told him that we had taken our meal in the train and now we had no appetite at all. But, that man of Allah requested us with such a great love and politeness or it was the effect of his magical words that we turned

to meal when he requested us twice. We thought that we should take just one or two morsels for his sake. When I moved my hand towards the bread, I felt a movement in my tongue. It was quite a strange thing because I had not yet made up my mind to recite 'Bismillah Sharif' before taking meal. When I pondered what had happened to my tongue, I came to know that my tongue was moving and was inclined to utter the words: "In the Name of Allah, the Most Gracious, the Most Merciful". When I moved my hands towards the bread, I found that the bread was dry and hard. I picked up a piece from one side seeing that it was soft. I soaked it in the pulse and softened it. Then, I put it in my mouth. Quite strangely, I felt a great relish and taste. Not only did my tongue feel the taste but also such a strange ecstatic condition descended on me, which cannot be described. I can say that in my whole life which had passed so far, I had taken meals of different types including the meals taken at the homes of many rich persons who had cooked very nice and delicious meals. But, the taste I felt in that dry bread and pulse was thousand times greater than the taste of those meals. Now, both of us were eating that dry bread in a hurry because the taste of the bread had created an ecstatic condition for us. But, alas! as the bread was very less in its quantity but the effect it was creating was very great, it finished too soon. So we asked Muhammad Ali Shah shamelessly to bring more similar bread for us. We told him that it would be a great favour to us. But, that man of Allah replied, "O religious scholar, the ascetics do not possess two hearts. There is just a single mind. If more bread had been available, I would have brought it earlier for the guests. What benefit it would have given me if I had spared some bread from serving it to the guests." But, that taste compelled us to request him again to bring more bread but he again gave the same reply. When we were convinced that there was no hope of getting more bread, we intended to go to sleep and we lay down in the same cell according to the instructions. We were given one blanket each. In short, although, it was extremely cold yet, we did not feel any trouble. We had a sound and pleasant sleep. When we got up in the morning, we felt a strange type of new condition and we felt as if we had a great affection for this unique place. When the sun had risen a bit higher, Hazrat Khawja Tawakkul Shah (may Allah bless him) sat down in the same verandah where he used to offer his prayers and began to recite Durood Sharif. Some visitors were also sitting in his company. During the conversation, one of the persons described the circumstances of a person whom people thought a Sufi (a pious person). He said, "This particular Sufi has

a strange condition. He offers his prayers facing his murshid and bows before him as one bows in prayers before Allah. He calls his murshid 'Allah'. What is its reason? I feel that his condition is against 'Shariah'." Hazrat Khawja Tawakkul Shah (may Allah bless him) kept silent for some time after hearing it. Then, his face became red and an ecstatic condition appeared on his face. He said, "It is impossible for a Muslim to discard 'Shariah' and get separated from it. However, this thing comes from the misconceptions and wrong creeds created by the man's inner-self. Listen to me. It is a common thing and you should think over it. After Allah, the Holy Prophet (Peace be upon him) has the highest status. Lower than this status, there is the status of all prophets and angels. As a Sufi saint has said in Persian:

Translation: 'The essence of all conversation is that the Holy Prophet (Peace be upon him) has the highest status after Allah.' Thus, it has been settled once and for all that the Holy Prophet (Peace be upon him) who had such a great status, was given the title of "His man and His Prophet". Moreover, even the Holy Prophet (Peace be upon him) who was the head of all the prophets, used to say in enthusiasm that "I am His man and His Prophet". When even the Holy Prophet (Peace be upon him) was just a man of Allah, how can anybody else claim of having Divinity. All such things belong to misconceptions and wrong creeds created by man's inner-self. Even if a man wants to get a higher status with Allah, he has to first become a humiliated man of Allah. Even in 'Uboodiyat' (being a man of Allah), it is the Holy Prophet (Peace be upon him) who has got a perfect and the highest status. Nobody else, no prophet or no angel has ever reached or can reach that status. Then, those people who do not even put their feet in 'Uboodiyat' properly, cannot take even a single step towards Allah. Allah is Unique and nobody can share His Divinity. A murshid (spiritual Mentor and guide) who does not restrain his followers from such things and a disciple who does not know the status of Allah, both have gone astray. They come under the category of this Quranic verse:

Translation: ' So weak are (both) the seeker and the sought.' (Al-Hajj: 73)

When he had described this proposition in detail with his blessed tongue, the audience were greatly impressed. It seemed that the fragrance of monotheism had spread and the wickedness of acting against 'Shariah' had become clear in the

hearts of the audience. A strange type of ecstasy descended. His face seemed so radiant that it was dazzling the eyes and the audience could not bear the falling Divine Lights. But, it was the effect of his eyes that hearts became irradiated whereas, hearts could not be irradiated so soon with offering prayers.

In the meantime, one of the persons who were present there asked about the remembrance of Allah with withheld breath. He said, "O Hazrat! If we make remembrance of Allah and recite the word 'Allah' openly, will it not be included in prayers? Man's purpose is 'the worship of Allah' and the worship can be performed without withholding the breath. Allah also says:

Translation: 'Therefore remember me (by praying), and I will remember you.' (Al-Baqarah: 152). Remembrance of Allah with tongue also comes in this category. Then, what is the reason that beads are being recited with withheld breath. Does withholding the breath possess any other superiority or people just follow suit?" Hearing these words, Hazrat Khawja Tawakkul Shah (may Allah bless him) concentrated to his heart for some time and then lifted his head. His face was radiant and his radiant face had a deep effect on our hearts. Then, he smiled and said, "O man of Allah! Remembrance of Allah with withheld breath is a special prayer for those people who make remembrance of Allah every time. This prayer is in addition to the prayer of five times which they perform. In fact those who come in the category of 'Therefore remember Me' never get leisure from the remembrance of Allah. If any of their breath goes without remembrance of Allah, they include it in infidelity i.e. they think it a denial of Blessings of Allah or (spiritual) death. In man's life, there are certain moments when he cannot make remembrance of Allah. For example, he feels the necessity of going to toilet or sleeping etc. Thus, in these times, their prayer of remembrance of Allah is missed. Thus, the Sufi saints perform this missed prayer in the way of withholding the breath. They think that a man breathes twenty four thousand times in a day and in every breath there should be one remembrance of Allah. When it is missed, it is performed later with withheld breath. Thus, the 'Qazaa' (performing prayers later than their scheduled time) of the remembrance of Allah for the missed breaths is performed.

At that time, I felt a strange type of condition. He pointed towards me and said in a very beautiful and pleasant manner, "O religious scholar! Come

forward and sit close to me." I moved forward and sat according to the instructions. Just at that time, another person said that he wanted to ask a proposition. Hazrat Khawja Tawakkul Shah (may Allah bless him) said that propositions should be asked from religious scholars while he was not an educated person. But, that person continued speaking and Hazrat Khawja Tawakkul Shah (may Allah bless him) attended to his conversation. That person said, "When the status of the Holy Prophet (Peace be upon him) - rather the status of the dome of his shrine is greater than the highest heaven, then why did his shrine not become 'a thing to be worshipped' or 'the direction facing which, the prayers should be offered'? In fact, the thing to be worshiped or the direction of worship are superior things and the condition of superiority is found in the Holy Prophet's (Peace be upon him) body to the highest degree." Hearing the conversation of that person, Hazrat Khawja Tawakkul Shah (may Allah bless him) concentrated to his heart as a 'muraqaba' (spiritual meditation). He recited Durood Sharif for some time and then diverted his attention to that person. (It was his habit that he used to recite Durood Sharif for as much time as he spent in conversation. It means that he never used to waste any time in conversation.) Then, he replied to that person in these words, "The walls of the 'Ka'aba' Sharif are not a thing to be worshiped. Actually, this is the place where Divine Lights descend. Its building just provides a direction of the place where Divine Lights from the Being of Allah are descending every time. These Divine Lights come from that Being Whom the verity of Muhammad (Peace be upon him) loves to the extreme extent. So, it is the Being of Allah Who is worshiped and the Divine Lights which descend just indicate a direction. In verities, the verity of Muhammad (Peace be upon him) loves the verity of the 'Ka'aba'. That is why, the Holy Prophet (Peace be upon him) felt a great love for this 'Ka'aba' even when he had been ordered to face 'Masjid-e-Aqsa' while offering prayers. At last, Allah made the 'Ka'aba' the direction facing which, prayers are offered according to the love of the Holy Prophet (Peace be upon him).

After making the above mentioned conversation, he became busy in reciting Durood Sharif and he used to recite Durood Sharif with a great relish. It seemed that he was sucking something very sweet. Even the audience were in a condition of rapt and stillness. Another person put him a question and said, "O Hazrat! I have been instructed by a Sufi saint to recite a particular 'Wazifa' and said that if

I recited it, my 'murshid' (spiritual guide and Mentor) would bestow me his 'khilafat' (permission to take other persons in 'Ba'at')." Hearing this, Hazrat Khawja Tawakkul Shah (may Allah bless him) did not attend to him at all. But, after a long time, he attended to him and said, "Reciting something with that intention comes in the category of polytheism because it includes man's own wish. If a person gets 'khilafat', it is no argument for his going to the paradise. Asceticism means that man keeps only the pleasure of Allah in mind in all of his actions and sayings. He should always keep in mind that his objective is only to please Allah. Allah should be happy with him whether this objective is achieved through fighting against his inner-self, whether it is achieved through awakening at nights and making remembrance of Allah, whether it is achieved through offering 'Nafal' (extra) prayers and keeping fasts or whether it is achieved through removing bad habits and adopting good habits. But, the real objective should always be Allah's Pleasure. When man worships Allah with this intention, he becomes worthy of closeness to Allah. Then, the Blessings of Allah are also diverted towards him. Allah speaks to the angels of heaven and says: 'He is my man and slave. I have accepted him so you should also accept him.' According to the instructions, those angels accept him. Then, the angels of the second heaven are also told that that particular person has been accepted by Allah and the angels of the first heaven. So, they should also accept him. Then the angels of the third heaven are told that that particular person has been accepted by Allah and the angels of the first and the second heaven. So, they should also accept him. Thus, this sequence reaches the angels of the fourth, the fifth, the sixth and the seventh heaven. Then, it is announced on the earth that that particular person has been accepted by Allah and the angels of all the heavens. So, the men of Allah should also accept him. Thus, according to instructions, he is accepted by men on the earth also. Then, all the animals, trees and stones etc. are called out and told that that particular person has been accepted by Allah and all His creatures. So, they should also accept him. Thus, Allah and all His creatures accept that person. This acceptance is based totally on the Pleasure of Allah. If man achieves it in perfection, he is called 'the khalifa' (vice regent) of Allah. It depends upon man how much he struggles in getting the Pleasure of Allah. The greater he makes the struggle, the greater acceptance descends upon him. Even if man gets a small quantity of this acceptance, the application of word 'khilafat' is made for him by Allah. But, perfection in acceptance is achieved only when man discards his own

will and pleasure at all and he holds firm to the Pleasure of Allah. Moreover, he should keep all his actions, sayings, intentions, movements and activities according to the Will of Allah and he should always keep the hope of communion with Allah. These things are an obligation on a person who claims to be a man and slave of Allah. If man makes it a profession that people should become his disciples and he may be called 'the khalifa' of that particular person or saint, it shows his own will and it is polytheism. May Allah keep all of us in His refuge from such type of polytheism”.

After listening to this speech, I was overcome by a strange type of condition and I felt an ecstatic pleasure. Moreover, I felt a strange type of attachment with him. Therefore I expressed my wish to be taken into 'Ba'at' but still I had apprehensions in my heart that Hazrat Khawja Tawakkul Shah (may Allah bless him) had all the other qualities which are related to Islamic mysticism but he did not possess outward knowledge of religion. I was in a fix about it but suddenly, I spoke to him and said, "O Mian Sahab! Please take me into your 'Ba'at'." Hazrat Khawja Tawakkul Shah (may Allah bless him) smiled and said, "You are a scholar and possess a lot of knowledge about religion. I am an illiterate person. You should get 'Ba'at' at the hand of that Sufi saint who is a great scholar also. Such a Sufi saint will be in accordance with your circumstances and such a situation gives a lot of benefit also." However, it came into my heart that it was only he on whose hand I should enter into 'Ba'at'. So, I insisted twice - rather thrice. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me to enter into his 'Ba'at' after the Friday prayers. At these words, I felt a strange type of joy and pleasure and this condition was under the effect of his words. But, I had realized from so much company with him that Hazrat Maulana Room (may Allah bless him) had rightly said in one of his Persian verses:

Translation: 'Sitting for one moment in the company of a friend of Allah is better than spending one hundred years in piety and obedience to Allah without any hypocrisy.'

At that time, I wanted to give up all the world and worldly affairs and set to remembrance of Allah. Therefore, I was waiting when the scheduled time would come. In other words, my fondness was constantly increasing. After the Friday prayers, when we came to his house, we found that Hazrat Khawja Tawakkul

Shah (may Allah bless him) had also come after the prayers and was busy reciting Durood Sharif. When he looked at me, he pointed towards me to sit down. When I sat down, he took me into his 'Ba'at' according to the usual method. Then, he asked me to recite a certain 'Wazifa' (habitual recitation). But, at that time, my heart was not affected at all. I was thinking that after entering into the 'Ba'at', some symptoms of asceticism would develop into me. But, I found no change in my heart. When, I was about to leave in the evening, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed me and said, "You should go on reciting the 'wazifa' (habitual recitation) which I have told you." At that time, I was greatly confused because I had found no change in myself according to my expectations. So, I said angrily, "I shall never recite any type of 'wazifa'. I have read many such 'wazaaif' (habitual recitations) in books especially in the books of 'Ahaadis' of the Holy Prophet (Peace be upon him). If reciting a 'wazifa' is the name of asceticism, I already know it. However, if asceticism is something else, I have not achieved it." Hearing this, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Well, you should read it with punctuality. You will understand other things also." I replied, "I would never recite this 'wazifa' intentionally." Hazrat Khawja Tawakkul Shah (may Allah bless him) said very politely, "The hearts of all the people become like a single heart and all of them are in the two fingers of Allah (these are the words of a Hadith described in Mishkat Sharif; Kitab-ul-Eman Bilqadar: 89 & Sahih Muslim, Kitab-ul-Qadr chapter 3, No. 2654). So, it is up to Allah to divert anybody's heart to which ever direction He wants. I pray to Allah that He may divert your heart towards Himself." Then, he pointed towards me and I felt a slight pain in my heart. I thought that this pain was due to over-eating. When we came to the railway station, I was overcome by a strange type of drowsiness and intoxication. I told my companion Maulvi Abdul Rahim that I was being overpowered by sleep. So, I spread my sheet and lay down. I asked Maulvi Abdul Rahim to awaken me when the train comes. But, the condition of intoxication was so much that I felt helpless. When the train came, I boarded it with great difficulty. But, at that time, a strange type of sound of remembrance of Allah began to come from my heart and I was overcome by a strange relish, absorption, self-forgetfulness and intoxication. A week passed in the same condition. After a week, when I came to my senses, I realized that my prayers had been missed. But, whenever I started my prayers, I was overcome by the same state of intoxication. Thus, a period of about three months passed in the

same condition. As I was helpless, I had to resign from my job also. So, I went to Ambala Sharif. When I went to Ambala, Hazrat Khawja Tawakkul Shah (may Allah bless him) said to me, "Have you come? You have soon become mad and intoxicated (with Divine Love) and you have missed your prayers also. Now, come here and sit down." So, I sat close to him. He put hand at my shoulder with great love and said, "You should be punctual in offering prayers and recite Durood Sharif in abundance." Thus, I started reciting Durood Sharif and offering my prayers regularly.

After a few days, Dr. Abdul Rehman who belonged to Muzafar Nagar came to see Hazrat Khawja Tawakkul Shah (may Allah bless him). When he heard about my circumstances, he was greatly surprised. He thought that it was quite inappropriate that I had adopted asceticism and become totally indifferent to the world, although, I was a religious scholar. So, he gave me many pieces of advice and gave me two rupees and said, "Take this amount as a contribution for a 'madressah' (school for religious teachings). You should start a 'madressah' here and teach the students so that a good action continues for the sake of Allah." When this matter reached Hazrat Khawja Tawakkul Shah (may Allah bless him), he gave me a quarter-rupee coin and said, "Well, if Allah wishes, this good deed will continue. I can contribute only this small amount." One of the servants Haji Muhammad Shakir also gave me one paisa. Hazrat Khawja Tawakkul Shah (may Allah bless him) called Syed Yousaf Ali Shah and asked him to take upon himself the responsibility of opening the 'madressah'. It may be noted that Syed Yousaf Ali Shah loved Hazrat Khawja Tawakkul Shah (may Allah bless him) greatly and Hazrat Khawja Tawakkul Shah (may Allah bless him) often sought his opinion in different matters. He often assigned most of the tasks to him. So, this task was also assigned to him. He fixed my salary and the work of the 'madressah' started. Students from other places also began to come to study the Holy Quran and other religious books. A Hafiz-e-Quran (one who has learnt all the Holy Quran by heart) and a teacher of Persian were also appointed. I was appointed for the teaching of 'Uloom-e-Aalia' and for writing 'Fatawa' (giving opinion about any problem in the light of Islamic jurisprudence). Thus, 'Madressah-e-Tawakkali' started and it began to make progress rapidly. Hazrat Khawja Tawakkul Shah (may Allah bless him) used to feel very happy to see the 'madressah'. When he listened to the students reciting the Holy Quran, he felt very happy and said, "The

Divine Light is streaming and one feels a great reslish." So, for this reason, I stayed at Ambala Sharif in his service for eleven years. Now, I write the circumstances and biography of Hazrat Khawja Tawakkul Shah (may Allah bless him) in the coming pages.

Translation: 'And my success (in my task) can only come from Allah: in Him I trust and unto Him I look.' (Al-Hood: 88)

By the servant of 'Shariah',

Abul Hashim Mehboob Aalam

## Beginning of the Book

(The book begins with a poem in Urdu. The translation of the Urdu verses is as under)

- O Allah! Why is the colour of the sky so different from the usual one and why is the whole world in the darkness.
- There is the darkness of misfortune everywhere. Every sudden and unforeseen calamity is due to the misdeeds of the people of the present times.
- It is a pity that till yesterday, the garden of this world was blossoming with flowers (of piety or of remembrance of Allah). But, today this garden is being destroyed by the autumn (of misdeeds and of forgetfulness to Allah).
- Till yesterday, nightingales were singing on the branches laden with flowers with happiness but today, there are thorns everywhere and the nightingales are mourning and weeping with grief.
- Till yesterday, there was a great intoxication in the eyes of amaryllis (a flower called 'Nurgis' is Urdu) but today, even the eyes of this flower have become blind.
- Till yesterday, the tulip (a cup shaped flower) was full of the wine of happiness (caused by remembrance of Allah). But, today even the tulip looks like an eye which is shedding blood.
- Till yesterday, the garden looked like a paradise because of flowers of roses and iris but today, there is neither a gardener nor there are roses; nor there iris.
- Till yesterday, peacocks and other beautiful wild birds used to dance joyfully but today, crows and ugly looking birds are making merry in their muzziness.
- How this strange revolution has taken place and how the atmosphere has changed that even 'Aharman' (the name of a god of the Hindus (The Hindus are pagans who worship idols, trees and some animals etc.)) is claiming to be the Suleman (the name of a prophet of Allah) of the times.
- May Allah protects us from all evils? It is the calamity which has come because of the misdeeds. Otherwise, the infidelity of the non-believers can never be contemporary to the true religion of Allah.

- Wherever, we see the Muslims are in a dejected condition. Sadness and regret combined with disappointment have caused pain to the Muslims.
- Which flower has vanished from the garden of this universe that all the nightingales and doves are mourning at the loss of that flower?
- What is that candle which was giving light but now it has extinguished all of a sudden and smoke is rising in this universe.
- The spring season which was creating charm in the garden, has been taken away by angels. They have wiped the radiance of the world and taken that spring season to the garden of the paradise.
- A great figure who was giving 'Faiz' (spiritual favour) to the world has gone away from the world. With his departure, asceticism and (Islamic) mysticism have also gone from the world.
- With the death of this great being, many disturbances were created and such a great calamity came that all the people began to beg protection from Allah.
- Everybody is weeping because of drought (of mysticism). All the people whether they are old or young are weeping because of poverty (of mysticism).
- Even the sky has put on a blue dress as a token of mourning for him. Even the stars are looking as if they are shedding blood from their eyes because of weeping in grief.
- The arrow of the grief of his demise has hit everybody's heart. Even the sky has taken the form of a bow because of grief.
- It is the effect of the demise of that true Sufi saint whose pious being was a matter of satisfaction for all human beings and the Jinn.
- Tawakkul Shah was like a candle which was burning in closeness to Allah and reflected the hidden Divine Lights. He was a murshid (spiritual Mentor and guide) with a bright heart; he saw the right and he was a symptom of the right.
- He was like a tree in the garden of 'Riazat' (making struggle in getting closeness to Allah) and he was like the tree of 'Surv' (a very tall tree) in the garden of 'Sulook' (the methods through which a man tries to get closeness to Allah). He was the inhabitant of the palace which is close to Allah and he belonged to 'Naqshbandi' chain of Sufi saints.

- He was a guide in religion; he had communion with Allah and he knew the secrets of 'the hidden'. He knew the base of faith, he had the recognition of Allah and he was embodiment of ecstatic conditions in love for Allah.
- A great number of people used to take their meals from his 'langar khana' (eating house). He had a vast potential of feeding others and it had been granted to him by Allah.
- It was his quality that he used to feed people only for the sake of Allah. Similarly, he used to shed the rain of spiritual favour on the people only for the sake of Allah.
- His looks had a great efficacy and when he spoke, his conversation impressed the hearts of the listeners.
- His hands were quite generous and they were like a vast ocean (from where people got spiritual favour and inspiration). His ears listened only to what was right.
- His supplications had the capability that they could revert even the impending misfortune. Thus, every manner of his personality showed that he was a true friend of Allah.
- Owing to his steps, the city 'Ambala' has been exalted and even the sky in envious of this city.
- When the seekers of Allah saw his beautiful face, it was like a worship to them. But, alas! now, the eyes are looking for that figure which has disappeared.
- That bird of the garden of closeness to Allah has passed away from the garden of the world. He has left all of us who were the ambassadors of the garden and we are weeping in separation from him.
- Now, why shouldn't disturbances rise and calamities come because that figure who brought peace and comfort, has passed away.
- Since that unique figure passed away, everybody found out the year of his death from this sentence: 'Tawakkul Shah was absorbed in secrets of Allah and his place was very high in asceticism.' (Year 1315 Hijrah)
- Alas! Now, who will teach us the manners of Islamic mysticism and who will tell us the secrets of 'the hidden'.
- It is a pity that we have to keep silent and there is nobody whom we may show our weeping eyes, our anxious souls and our disturbed hearts.

- Alas! How should I give comfort to my anxious heart because the pain of separation from him, has made me very weak.
- Now, I find no form of entertaining my heart. Now, only disappointment and sorrows have entered my heart as guests.
- However, perhaps the anxiety of heart might become less in the way that I set to praising my beloved (my murshid, Hazrat Khawja Tawakkul Shah) for some time.
- Thus, it is appropriate that I should describe the story of my communion with my beloved murshid in the night of separation because this story would give me a great relish, repose and satisfaction. So, let me describe this story.
- So, after reciting 'Bismillah' I describe something of the beauty of my beloved (my murshid) and 'Ishq' (extreme love for him). I also describe the dignity and the passion of the beloved (my murshid) and the lover (I myself).

## CHAPTER ONE

It has two parts.

Part one: Appearance and features.

Part two: Early life and circumstances.

### **Part 1: Appearance and Features**

The reverend Hazrat Khawja Tawakul Shah had moderate stature, heavy body inclined to fatness, wide chest, strong hands and feet and an impressive personality. He had long hair up to his ears, thick beard, thin eye-brows, bright and wide forehead, fleshy cheeks and big eyes which were white and red and seemed intoxicated with the wine of monotheism.

#### **Dress:**

The revered Hazrat Khawja Tawakul Shah often wore a long shirt which used to be very low up to knees, a coat of Indian type and a flat sheet of Arabic type which he wrapped round his waste. Usually, he had an Amama of scholarly type (and sometimes of soldierly type) on his head but in the winter, sometimes, he had a woolen big cap covering his ears also. His dress was often white. Nobody had ever seen him wearing a colourful dress.

#### **Homeland:**

One day, I asked him about his native homeland. He replied that he belonged to village Pakhoki situated in Gurdaspur District. Later I myself made a research and actually found it the native land of Hazrat Khawja Tawakul Shah. All the other sayings about his native homeland described by many people are wrong. Munshi Noor Ahmed has described it rightly in 'Tazkera-e-Tawaklia' and I have verified it myself. Moreover, when I have verified it direct through the word of Hazrat Khawja Tawakkal Shah, there remains no doubt about it.

#### **Early Training and Education:**

Reverend Hazrat Khawja Tawakul Shah was brought up by his maternal grandfather Mian Ala'Deen Shah Mast who was a great Sufi saint of Noshahi chain of Sufi saints. Hazrat Khawja Tawakul Shah's parents had died in his childhood.

**Name:**

Some people say that real name of revered Hazrat Khawja Tawakul Shah was Karim Shah and some people say that his parents had named him Mastaan Shah but these sayings couldn't be verified. Hazrat Khawja Qadir Baksh (May Allah bless him) had named him Tawakul Shah when he saw his extreme contentment (Tawakul). The differences which different people have shown about his name, are mere rumours. The fact is that it was his parents who had named him 'Tawakul Shah'. As regards his ancestry, we need not say anything because the word 'Shah' is used only for Syed families and here we are writing the biography of a popular 'Friend of Allah' (Waliullah). The real purpose is to bring the circumstances of popular and favourite Sufi saints of Allah and the outward qualities have no importance in this description. As Hazrat Ali (May Allah be pleased with him) says, "The real noble is not that person who is noble because of his wealth and ancestry but the real noble is that person who is noble for his knowledge and actions. The person who has been deserted from his homeland is not poor but the person who has a bad end is poor."

**Part 2: Early Life and Circumstances**

It has been described that once, an honourable landlord who belonged to Hazrat Khawja Tawakul Shah's native homeland or a surrounding village came to Ambala. He had another honourable person along with him. He was an aged fellow. He told about Hazrat Khawja Tawakul Shah's childhood and said that when Hazrat Khawja Tawakul Shah came to boyhood, he was often seen in the mosque or in the places where there were good or pious persons or where there used to be Remembrance of Allah. He used to offer his prayers regularly and when he saw a person who did not offer his prayers, he used to advise him to offer his prayers because prayers are a great blessing. All the people found his innocent conversation very lovely and they used to pick him up in their laps with love. He had a lovely figure and his outward conditions were like those who were in some ecstasy. That person told us that he had seen him offering prayers at the age of seven. He never missed any prayers but then he left that place and people did not know where he was. Then, that landlord called on Hazrat Khawja Tawakul Shah. Hazrat Khawja Tawakul Shah recognized him at once and they talked about that period of Hazrat Khawja Tawakul Shah's childhood for a long time. During their conversation, I said that Mian Abdul Qadir used to say that Hazrat Khawja Tawakul Shah could not offer his prayers in childhood but this person's statement shows that Hazrat Khawja Tawakul

Shah had been offering his prayers regularly since he was seven years old. At this, Hazrat Khawja Tawakul Shah replied that he had never missed any prayer since his memory allows him to remember. He also said that this person's statement was true because he had been living there in his neighbourhood. Moreover, the incident about the dog which people have written with reference to Mian Abdul Qadir is also wrong. I myself once asked Hazrat Khawja Tawakul Shah about this incident and he had contradicted it.

Once Hazrat Khawja Tawakul Shah said, " It was my habit in childhood that wherever I heard about a Sufi saint, I used to go there and tried to sit there to listen to the conversation of that Sufi saint. While wandering in this way, once I happened to go to Ajmer Shareef and I stayed there at the shrine of Hazrat Khawja Moin'uddin Chishti (may Allah bless him) for a long time. There I saw a Sufi saint who used to live in a small cell in solitude and never met anybody. I began to serve him. I used to fetch water for him and helped him in making ablution. In short, I got a chance to pass some time in the company of that Sufi saint. Once a 'Qawwali' was being held at the shrine. People called that Sufi saint but the Sufi saint did not go and sent the message that people would not be able to tolerate the zest and passion of his love for Allah (Ishq-e-Ilahi). People asked me to request the Sufi saint to come to the 'Qawwali' because that Sufi saint wouldn't refuse me. I also made a humble request to the Sufi saint to come to the 'Qawwali'. At this, the Sufi saint replied that he would go but nobody would be able to tolerate the heat of his passion and extreme love for Allah. Even the earth trembled because of his extreme love. But when I insisted, he got up and participated in that congregation. When the 'Qawwali' started, the Sufi saint came in ecstasy. He stood up and raised a loud slogan 'ILLA ALLAH'. At this, all the participants fell down unconscious and he himself fell backwards jumping. Afterwards he came back to his cell. Later when I went to that Sufi saint, he said that he had already said that they wouldn't be able to tolerate the passion of his love for Allah. He said that if he had raised another slogan, all would have been burnt. It was the Sufi saint's habit to lock the door of his cell and he did not take anybody in his 'Ba'at' (i.e. he did not make anybody his disciple). After a few days, the Sufi saint taught me the first 'Kalima' and I was absorbed in such a great ecstasy that when the time of each day when he had taught me 'Kalima', came, the 'kalima' started automatically in my heart. That Sufi saint belonged to Chishtia chain of Sufi saints and I got the 'Faizan' (spiritual favour) from Chishtia chain of Sufi saints. Then the

Sufi saint was ordered by the soul of Hazrat Moeen'uddin Chishti (may Allah bless him) to go to Basra because he had been appointed the 'Qutab' of Basra. After his departure, I also did not feel any charm in staying there and I was told by the soul of Hazrat Moeen'uddin Chishti (may Allah bless him) that I should seek 'Faizan' from Naqshbandia chain of Sufi saints. His soul also told me that I would become a Sufi saint worthy to give 'Faizan' (spiritual favour) and instructions to people. Therefore, I began to wander here and there and was in a fix which Sufi saint I should contact to seek 'Ba'at' and where I should go. One day, I met a person who was fully intoxicated with Divine Love and remained in a state of self-oblivion. He advised me to go to Jahan Khelan. Therefore I set out for Jahan Khelan. When I reached quite near Jahan Khelan, I met a woman (who looked intoxicated with Divine Love and was in a state of self-oblivion). She said to me, "Have you come? The time of sunset for the sun of guidance had come. You should get your share of spiritual guidance and instructions immediately." At that time, I was just a boy of eleven years and I had just stepped into twelfth year of my life. There were no signs of beard or moustaches on my face."

While describing the story of his journey into the world of spiritualism and mysticism, Hazrat Tawakal Shah (may Allah bless him) further told us, "I came to Hazrat Khawja Qadir Baksh (may Allah bless him) who had got the title of Shams-e-Irfani (which means the sun of spiritual knowledge). Hazrat Khawja spoke kind words to me and took me in his 'Ba'at'. He addressed me and asked me whether I would like to get spiritual Faizan all at the same time or in small installments. I replied, "It takes a lot of time to get in installments; I would like to get all at the same time." Hazrat Khawja (may Allah bless him) made me seated before him and reflected the rays of spiritual favour ('Faizan') on my heart. He concentrated this 'Faizan' on my heart so much that I fell unconscious and my nose began to bleed. When Hazrat Khawja (may Allah bless him) saw that my nose was bleeding, he pulled back some of the spiritual Faizan and I came to senses. I stayed there with Hazrat Khawja (may Allah bless him) for some period. Then I was allowed to go to Ambala. I came to Ambala and usually remained in a state of self-oblivion. Sometimes I lay in a mosque, sometimes in a garden but I often used to remain in graveyards. Sometimes when I felt restless, I went to Hazrat Khawja Qadir Bakhsh (may Allah bless him) who was my spiritual Mentor and guide. After some time,

Hazrat Khawja (may Allah bless him) ordered me to get other people in my 'Ba'at' and guide them spiritually. "

Hazrat Khawja Tawakal Shah (may Allah bless him) described his journey into the world of spiritualism and continued, "One day I saw in dream that Hazrat Khawja Qadir Bakhsh (may Allah bless him) had passed away. So I went to Jahan Khelan and found the news true. After the 'Chehlum' (Obituary), all the vicegerents of Hazrat Khawja Qadir Bakhsh (may Allah bless him) were made to wear turbans as a sign of their being the spiritual descendents. But as I was very young and just a boy, I was ignored. I was worried that nobody had paid any attention to me. In these worries, I went to a jungle and absorbed myself in the remembrance of Allah. Once, I was in a condition of ecstatic forgetfulness (Wajad) and I saw that a long turban was coming to me from the sky and I heard a sound asking me to tie this turban on my head as it had been sent by Allah. I began to wrap that turban round my head but the turban did not come to an end. At last, I was tired and I gave up wrapping the turban round my head but the turban did not end. After the death of Hazrat Khawja Qadir Bakhsh (may Allah bless him), his sons Hazrat Abdul Khaliq and Hazrat Khaliq Dad were very young. I was worried about their upbringing and therefore I started living there. I looked after their business and fields. I often picked up Hazrat Abdul Khaliq on my shoulders and he was greatly attached to me. When he grew up and entered boyhood, I took him along with me to Ambala and made arrangements of teaching him. In Jahan Khelan, it was my routine that I did not take my meal until I had performed some work worthy of wages. If I didn't get any work, I would mow the grass and bring it for the cattle. Hazrat Abdul Khaliq was greatly attached to me and I often carried him on my shoulders where ever I went. Once, when I entered the house, I made Hazrat Abdul Khaliq sit on the ground and went inside along with the bundle of grass. As the door was narrow, I took the grass inside with a great difficulty. But Hazrat Abdul Khaliq began to insist that I should bring the bundle of grass outside and enter the door while carrying both him and the bundle of grass. It was just a child's insistence. However I had to yield to his insistence. I brought out the bundle with a great difficulty and carried him and the bundle of grass inside. In short, I always tried to keep both the sons of Hazrat Khawja Qadir Bakhsh happy and tried to bring them up with love and affection."

Hazrat Tawakul Shah (may Allah bless him) further said,"I used to feel a spiritual relief and satisfaction in a jungle or in a graveyard. Therefore sometimes I

went towards the jungle to Dera Basi and sometimes I used to go far into the mountains. When the condition of spiritual self-oblivion became less, I used to come back to Ambala. Here I used to sit in the 'Khanq'ah' (shrine) of Hazrat Shah Lakhi (may Allah bless him) and Hazrat Shah Abdul Rusool (may Allah bless him) and used to get spiritual guidance and training (Faizan) from them. In dream, the souls of these Sufi saints often used to ask me to stay in their company but I often used to go to the jungle when I was over powered by the condition of ecstatic self-oblivion."

It has been described that although his spiritual guide and Mentor Hazrat Khawja Qadir Bakhsh (may Allah bless him) had asked him to take people in his Ba'at yet even after the death of Hazrat Qadir Bakhsh, Hazrat Tawakul Shah (may Allah bless him) did not take anybody in his Ba'at for a long time. Anybody who wanted to enter into his Ba'at, was advised by him to go to Hazrat Haji Mahmood Jallundari (may Allah bless him) who was spiritual guide and Mentor of Hazrat Khawja Qadir Bakhsh. Moreover, Hazrat Haji Mahmood often used to come to Ambala and stay with Hazrat Tawakul Shah and the people could easily get Ba'at on his hands. But after taking a person in his Ba'at, Hazrat Haji Mahmood Jallundari used to advise that person to learn the name of Allah (the method of Remembrance of Allah with the heart) from the person who had gone forgetful of himself in remembrance of Allah (he referred to Hazrat Tawakul Shah). Therefore Hazrat Tawakul Shah taught the recitation of the word of Allah in heart to Khalifa Muzafar Ali Khan but even Khalifa Muzafar Ali Khan was made to get Ba'at from Hazrat Haji Mahmood Jallundari.

It has been described that for many years, Hazrat Tawakul Shah (may Allah bless him) participated in annual obituary (Urs) of Hazrat Khawja Qadir Bakhsh (may Allah bless him) in Jahan Khelan but he often used to feel disturbed because of huge crowd of people there. When Hazrat Haji Mahmood Jallundari (may Allah bless him) saw his condition, he advised him to hold a small ceremony of obituary and prayers for his spiritual guide and Mentor at Ambala. Therefore Hazrat Tawakul Shah (may Allah bless him) started this ceremony at Ambala with a very small amount but then with the grace of Allah there was so much affluence that many cauldrons were cooked for the ceremony. When even here a crowd of people gathered, Hazrat Tawakul Shah (may Allah bless him) began to feel disturbed and sometimes he used to go to the 'Khanqah' of Hazrat Shah Abdul Rasool (may Allah bless him). Once, Hazrat Haji Mahmood Jallundari (may Allah bless him) saw his

disturbance and said, "Tawakul Shah! Why are you so disturbed? This function of obituary and prayers would continue till the Day of Judgment." Then in these annual functions of obituary and prayers, great Pir Bhais ( all those persons who had got Ba'at from the same spiritual guide and Mentor), their viceregents, sons of Hazrat Khawja Qadir Bakhsh and even Hazrat Haji Mahmood Jallaundri used to participate. They stayed with this Sufi saint who had been bestowed a turban by Allah Himself, for many days. Meals were cooked and distributed on a large scale. Gifts in the form of money and clothes were also presented. In other words, the heavenly turban had started emerging and the people who sought spiritual guidance and favour, were attracted towards him. Hazrat Tawakul Shah says that he was ordered by the blessed soul of the Holy Prophet (Peace be upon him) to take people in his Ba'at and distribute his spiritual favour (Faizan) among the people. Thus he started taking people in his Ba'at.

Once he said, "Whenever I used to go to Ambala Cantt., I used to see a woman who used to remain in the condition of ecstatic self-oblivion. Seeing me, that woman used to say that she was worried about my marriage. I used to feel surprised why she was so worried about my marriage whereas I had never thought about it. But when I was married in a family who lived in Ambala Cantt, I came to know that it was the spiritual power (Tasarruf) of that woman which she had exercised."

It has been described that once Hazrat Tawakul Shah passed a few days in starvation. He had nothing to eat till he began to feel weakness. He went to the shrine of Hazrat Shah Abdul Rasool (may Allah bless him) and sat there in the condition of Muraqaba (a condition of meditation where a Sufi saint sits with bent neck; continues remembrance of Allah and concentrates all his thoughts towards Allah). After the Muraqaba, when he came out of the shrine, he lay down and fell unconscious. After a long time when he came to senses, he asked the servants of the shrine what he had uttered while falling unconscious. They replied that he had uttered 'Allah'. At this, he said that it was good. He further said that when he fell unconscious, his soul flew towards heaven and reached that place where there was the treasure of livelihood. His soul collided with the door of that treasure and the hook of the door was opened. He said that now he was quite sure that livelihood had opened for him. Then he went into the building of the shrine of Hazrat Shah Abdul Rasool (may Allah bless him) and sat in the condition of Muraqaba. He ordered the servants of the shrine not to let anybody come inside the shrine. After some time, a

person came. The servants stopped him from going inside but that person requested very humbly that he had to say something very important to Hazrat Tawakul Shah (may Allah bless him). Seeing his humility, the servants opened the door and let him in. That person kissed the hands of Hazrat Tawakul Shah (may Allah bless him) and presented twenty five rupees as an offering. Hazrat Tawakul Shah did not look at the money and thinking that these would be a few paisas, he ordered the servants of the shrine to buy meal in lieu of this amount for themselves. But the servants said that these were rupees. Hazrat Tawakul Shah sent two rupees to his home and ordered for the rest of the money that meal on a large scale should be cooked and the meal should be distributed among the people for the sake of Allah's pleasure. Moreover the servants themselves should eat the meal and bring some of it for him also. Then he asked that person about the amount of his offering. He replied, "I live at Khizar Abad in Tehsil Jugadhari and live on selling grass. I used to put one paisa everyday in a bag with the intention of offering it to you. Now I have collected this money and brought it to you as an offering. I have given sustenance for two days to my family also and come here." Hazrat Tawakul Shah thanked Allah that He had provided him with livelihood of honest labour and prayed to Allah for him to remove his poverty. (It is my observation that gradually that person has gone into the condition of affluence. Now he needs not mow grasses - rather there are other people who mow grasses for him. He owns lands, wealth and children.)

## CHAPTER TWO: CONTENTMENT (RELIANCE)

It has six parts.

Part one: Condemnation of the word.

Part two: Livelihood through fair means.

Part three: Seclusion and isolation from public.

Part four: Advice to ceremonial Sufi saints.

Part five: Thankfulness and indifference to wealth.

Part six: Contentment and trust in Allah.

### **Part 1: Condemnation of the World**

It was the habit of Hazrat Khawja Tawakul Shah (may Allah bless him) that while taking meal, he used to keep his index finger away from the morsel. I wanted to ask him its reason many times but didn't find any opportunity. After a long time when Hazrat Khawja Tawakul Shah (May Allah bless him) was in a happy mood, I asked a Sufi saint Anayat Hussain Ludhianwi to find out the secret of this thing. He asked Hazrat Khawja Tawakul Shah about it. Hazrat Khawja Tawakul Shah replied,

"It is quite a strange story. Once, I was overwhelmed by ecstatic forgetfulness. In that condition I had a dream. I found myself in a jungle. There I saw that a beautiful woman was sitting and thousands of religious scholars and charmers were sitting around her. All of them were making different charms to get her attention but that woman neither saw towards anybody nor paid any attention to anybody. If she ever looked towards anybody she just cast a casual glance or just squinted at others. I also went there and tried to enquire what the matter was but nobody gave any reply. When I saw that all were trying to draw the attention of a woman, I ignored her and began to walk away. That woman also began to follow me and went on saying that she was my servant and she would be fully obedient to me. I ran away from that place. She also ran after me and went on saying that if I went into my cell she would remain present there for my service. I went inside my cell and shut the door but she entered the room through its holes. I wanted to turn her out but she was not willing to go outside. At last I struck her with this finger and turned her out. She sat outside at the door of the cell. I asked her who she was; why she did not pay attention to

those people and why she had come after me. She replied that she was the 'world' and she always disgraced her lovers. She said that as I was a lover of Allah and it was her responsibility to serve the lovers of Allah. So now she would sit outside and serve me."

After describing this incident Hazrat Khawja Tawakul Shah said that when Allah created the 'world', she lay prostrate in prayers under the sky for one thousand years. After one thousand years, Allah said to the world that He was sending her on the earth. Allah asked the world what she would do at the earth for the sake of Allah. At that time the world promised with Allah that she would always disgrace those who were the lovers of the world and she would always serve those who were the lovers of Allah whether they would be living in forests, mountains or cells. Allah ordered the world to do the same task and it is clear from this saying of the Holy Prophet (peace be upon him) also:

Translation: "Verily the world has been created for you and you've been created for the world hereafter"

After saying this, Hazrat Khawja Tawakul Shah said, "As I had shunned the world and turned her out of my cell by striking this finger upon her and this finger had touched her body, therefore, I never wanted to touch the food with this finger."

Once he described another incident that a Sufi saint used to live on a hill. A woman brought nice meals for him in the morning and in the evening. After taking his meal, the Sufi saint used to strike that woman in her head with his shoe. Once another Sufi saint also came there and began to live on the same hill. That woman also began to bring ordinary meal for the latter. But she continued bringing nice meal for the former Sufi saint. The latter thought that perhaps that woman felt happy at the blows of the shoe. He also thought of striking that woman with his shoe so that she might also bring nice meal for him. After taking the meal when he was about to take off his shoe, the woman asked him what he wanted to do with the shoe. The beggar replied that he would strike her with it so that she might bring nice meals for him also. At this, the woman said, "It is only his (the former Sufi saint's) high place in the court of Allah that I am stricken by him. I serve him but he never looks towards me. I appeared before him in every form - sometimes in the form of wealth; sometimes in the form of fine horses; sometimes in the form of a beautiful woman

but he did not pay attention to me. Now I prepare meals for him because he is a lover of Allah and I am his servant. I may be stricken by his shoes but I'll serve him. But you are in my grip. The coins which you have tied in your turban are my personified form. I am not a woman but my name is 'the world'. I bring meal for you only because you are his neighbour. Otherwise I have thousands of slaves like you. But I never pay attention towards them.”

One day Hazrat Khawja Tawakul Shah said that the world is quite a futile thing but those who are the seekers of the world always remain disturbed and worried. He narrated an incident that a Sufi saint of high place used to live somewhere. He had many disciples also. The king had fixed sustenance for them which always reached them in time. Once the minister advised the king to stop their sustenance and increase the wages of the soldiers. The minister said that if this Sufi saint and his disciples worshipped Allah, it was for their own selves and it brought no benefit to the country. The king acted upon the minister's advice and sent a messenger to inform the Sufi saint and his disciples that their sustenance had been stopped. The Sufi saint asked him whether their sustenance had been stopped by Allah or by the king. The messenger replied that it had been stopped by the king. The Sufi saint replied that he was not worried at all if Allah had not stopped it. The Sufi saint and his disciples began to live on their meager resources. After a few days, the king suffered from colic pain in stomach. The pain was extreme and with no farting at all. Many physicians tried to cure him but in vain. When the pain became unbearable, somebody advised the king to call the same Sufi saint who might pray for the health of the king. The king sent a messenger to bring the Sufi saint but the Sufi saint replied that he had no spare time to come as he was lying on the threshold of a Great King. At last the king was taken to the Sufi saint on a cot. The Sufi saint asked the king what the king would offer him if he recovered. The king said that he would give the Sufi saint whatever the Sufi saint demanded. He only needed his life to be saved. The Sufi saint said whether the king would be willing to give the whole kingdom. The king replied in positive. The Sufi saint got it written by the king and got it verified by the ministers and other nobles of the state. The Sufi saint recited something at his hand and moved his hand at the king's stomach. The king had a loud fart and his colic pain was gone. Now the Sufi saint asked the king about his intentions. The king said that now all that country belonged to the Sufi saint. The Sufi saint said that all that country with all its dignities, crown and the throne etc

was worth just a fart. He said that the king had sold his country in lieu of just one fart and the thing which has such a degraded price, is useless for him and his followers. As the Holy Prophet (peace be upon him) has said:

Translation: "The world is like a corpse and its seekers are dogs."

Saying this, the Sufi saint tore that agreement which the king, his ministers and other nobles had signed and handed over the kingdom back to the king. After describing this incident, Hazrat Khawja Tawakul Shah said in ecstasy, "If you remember Allah always and recite His name in your heart you'll make both the worlds yours."

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said, "The Holy Prophet (peace be upon him) says if the world had been worth even a wing of a mosquito, Allah would not have given even a small amount of it to an infidel (non believer)."

(Here the editor of the book thinks it suitable to quote the 47th letter of 'Maktoobat-e-Imam Rabbani' and the translation of that letter is given here under):

"This letter has been written to the king of the times (may Allah keep his shade upon people for a long time) in the description of secrets of supplication and the praise of the scholars and the pious. I, Ahmad (Hazrat Mujaddad Alif Sani - may Allah bless him) who is making supplications, presents salutations of humility and expresses thanks for the blessings of peace and stability which the masses and officials enjoy because of the honourable king and his statesmen, and wants the victory of the royal forces with hopes that prayers will be accepted because I hope that it might be the times of acceptance of prayers and many ascetics have gathered to make these supplications. In fact, everybody has been created for a particular task because the word of uselessness is not found in the dictionary of Allah. It is evident that victory has been associated with the equipment and it belongs to the category of fighting armies. These armies bring power and support for the state. Moreover, the prevalence of 'Shariah' depends on the strength of the state. It has been said that 'Shariah' is under the sword of the army of soldiers. But this task of giving strength to the state is also associated with the army of supplications which comes from ascetics and Sufi saints. In fact, victory is of two types – one is associated with worldly equipment and this type comes

from the fighting armies and the second is the verity of victory and it comes from Allah Who creates causes for every happening. As the Holy Quran says:

Translation: "There is no victory except that it is from Allah" (Aal-i-Imran: 126)

This verse indicates that this type of victory is related to the army of supplications and prayers. As this type of victory refers to humility and subjection to Allah, it has superiority to that victory which is related to the victory of armies. Moreover, supplications revert the impending fate. As the Holy Prophet (peace be upon him) says, "Nothing except supplications and prayers can revert the impending fate." On the other hand, the sword or the holy war can not do this. Thus it is proved that the army of supplications and prayers, inspite of its weakness, is stronger than the army of soldiers and it leads man from the cause to that Being who creates causes. Moreover the army of supplication and prayers is like a soul for the army of soldiers and the army of the soldiers has no alternative but to take resort to the army of supplications. That is why the Holy Prophet (peace be upon him) used to pray for the victory of his army with supplications referring to the refugees and the ascetics. Therefore the Sufi saints and ascetics who represent the army of supplications (inspite of the fact that they are usually disgraced in the world and the strong often show their distrust upon them) prove helpful in the hour of need. The Holy Prophet (peace be upon him) has said, "On the Day of Judgment, the blood of the martyrs will be weighed with the ink of the scholars and the scale will bow towards the ink." Thus the ink of the scholars will cause them honour and salvation and this ink will raise them from depth to heights. It has been said that the spring of the 'water of life' lies in darkness. Although I (who am worthless), do not think myself worthy of inclusion in the army of supplications yet in the name of asceticism and in the hope that the prayers might be accepted by Allah, do not feel myself void of the wealth of supplications and remain busy in prayers and supplications with the tongue and heart. O Allah! Accept our prayers. Verily Thou are The All-Hearing and The All-Knowing.'

One day Hazrat Tawakul Shah said that all the things which man sees in the world, are present there in paradise also. In paradise, there are every type of fruit,

milk, meat and other blessings etc also. But when the souls were ordered to go to the earth and live in a statue made of earth (the man) and brighten not only yourself but also that earthen statue with prayers and remembrance of Allah, all the souls were greatly confused. When they saw the darkness on the earth and in the earthen statue, they began to weep and said, "O Allah! How shall we remember Thee on the earth? We shall forget all the blessings which we have seen here in paradise. O Allah! If Thou do not have mercy, we shall not remain even worthy of coming here." At this, Allah threw, on the earth, all that trash which came from the blessings of paradise and was unusable in the world of souls and said, "This dirty and useless trash is being given to you on the earth so that you may remember those blessings of the paradise when you see this trash and then you should try to make yourself worthy of coming into paradise. You must remember that all that which has been sent in the world, is the trash and rubbish of the blessings of the paradise." Then Hazrat Khawja Tawakul regretted that people have taken a fancy to this rubbish and trash and have forgotten the real blessings of paradise and they do not make efforts to get those blessings. They do not pay attention to that thing which leads them to those blessings of paradise. In fact, it is a very long journey but the people have forgotten the real aim of their journey and have indulged in sale and purchase of things in this dirty and impious bazaar (The world). In the Holy Quran, the blessings of the paradise have been praised again and again. Its cause is that Allah wants people to remember that promise and those real blessings when they see this rubbish before their eyes and they may set to prayers and remembrance of Allah. It is quite clear that when the trash of those blessings is so attractive, nice and delicious, how nice and delicious the real blessings would be. The glory of the real blessings cannot be described as the Holy Prophet has said that these blessings have never been seen or heard by anybody. Therefore, seeing these worldly blessings, people should think them merely a specimen and try to reach the real and genuine blessings. The sight of Allah would be the greatest blessing in the paradise and all other blessings of the paradise would be worthless before it.

One day, Hazrat Tawakul Shah (may Allah bless him) said that his grand spiritual Mentor and guide Hazrat Haji Mehmood (may Allah bless him) was sitting when a very poor and indigent person came to him. People said that this man had deserted the world. Hazrat Haji Mehmood said that actually he had not deserted the world rather the world had deserted him. In the evening, that person asked Hazrat

Haji Mehmood (may Allah bless him) to tell him some recitation etc through which his poverty might be removed. Then, others came to know that actually the world had deserted him. Thus the real ascetic is that person who leaves the world of this own accord. He rejects the wealth etc which comes to him. When a person becomes penniless and wealth doesn't come to him in any way, he cannot call himself ascetic. Then Hazrat Khawja Tawakul Shah said that poverty and humility are great blessings of Allah and man shouldn't feel aggrieved on them. This poverty and humility leads man to Allah and they descend upon that man who is very fortunate. That is why, according to a Hadith, the Holy Prophet (peace be upon him) himself prayed to Allah:

Translation: 'O Allah! Always keep me poor; my end should be in poverty and on the Day of Judgment I might be among the poor.' (Mishkat; Kitab-ur-Raqaq; Chapter Lilfuqarah, No.5244) (Tirmidi & Behaqqi fi Sha'ab-ul-Iman)

When Hazrat Sultan Ibrahim Adham (may Allah bless him) abdicated his sultanate and set out to a jungle, he met a person on the way. That person asked him to pray for him so that his poverty might be removed. Hazrat Sultan Ibrahim Adham said, "O dear person! I've sold my entire sultanate and purchased this poverty because I have heard that on the Day of Judgment the Holy Prophet would be among the poor. How can I pray for your affluence when I myself have purchased this great blessing of poverty by selling the whole sultanate? You should thank Allah for this blessing and set to remembrance of Allah. You should not waste this wealth because there is a saying of the Holy Prophet (peace be upon him): 'When all the people would have gone either to paradise or to hell, and angel will call out loudly that now the people have to live eternally in hell or in heaven where they are. Then Allah would ask the hell and the paradise that now the both have been filled and whether they have any further wish. At this the paradise would address Allah and say that Allah has fulfilled the promise but it had one wish that a rich person should also have entered it. Similarly the hell would also express happiness that it had been filled according to Allah's promise yet it would feel sorry that no poor person had entered the hell. At this, Allah would address both the paradise and the hell that each of them had been given their due right.' Thus it is proved that the paradise is the legacy of the poor provided that it is with remembrance of Allah and it is good news for the poor. The poor is that person who keeps himself busy in obedience to Allah and remembrance of Allah whether he might be an affluent person. Similarly a person

who is hungry and is also void of obedience to Allah and remembrance of Allah, is considered affluent who would go to hell. Just as a poet says, "The world is not the name of indulging in wealth or family - rather it is the name of forgetting the remembrance of Allah."

It has been described that there was a disciple of Hazrat Khawja Tawakul Shah (may Allah bless him). One day, he asked Hazrat Khawja Tawakul Shah (may Allah bless him) to pray for him so that he might get a job. Hazrat Khawja Tawakul Shah prayed for him and that disciple got a job somewhere at hundred rupees per month. That disciple sent him a letter in this connection. Hazrat Khawja Tawakul Shah (may Allah bless him) regretted and said, "He (that disciple) was a good person. Here he remained busy in remembrance of Allah and took his meal at the 'Langar'. Now he has been deprived of such a great blessing for just one hundred rupees." When people came outside, some of them began to laugh that Hazrat Khawja Tawakul Shah (may Allah bless him) was regretting at his getting the job. Another person who knew something of Islamic mysticism said that Hazrat Khawja was a perfect Sufi saint and a hundred or thousands of rupees had no importance for him. He felt remembrance of Allah better than the kingdom of the whole world. The people could not understand this secret because the affluence seemed good to them.

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said, "The person who has to do only a little worldly work and gets his sustenance easily, is fortunate because he can spend his free time in the remembrance of Allah. He further said that now it was the same time about which the Holy Prophet (peace be upon him) has said: 'A time will come when the doors of calamities and disturbances would be open. At that time it is necessary for a perfect believer to adopt seclusion.' Hazrat Khawja Tawakul Shah said, "Now it is the time when even if a person sits inside his home with closed doors, disturbances would creep in breaking the door. So man should feel contented on the little, he gets because if man gets a little sustenance, The Bestower (Allah) is great. He said that poverty which is combined with remembrance of Allah is a blessed one and the poverty which is combined with evils or infidelity, is the sign of Wrath of Allah because such a person loses not only this world but also the world hereafter."

It has been described that once a person requested Hazrat Khawja Tawakul Shah (may Allah bless him) to tell him some recitation of getting a lot of sustenance.

At this Hazrat Khawja replied, "I do not know any such charm or recitation however I know many recitations through which a man can meet The Sustainer." When that person insisted, Hazrat Khawja smiled and said that he should go on reciting 'Bread, Bread' every time. Then he said, "The remembrance of Allah can be called allegorical to a farmer who sows corn. He really means 'corn' and not the 'chuff' but when the crop grows, the chuff is produced automatically and the quantity of the chuff is greater than even the quantity of the corn. Similarly the remembrance of Allah resembles the corn and the world and its equipments resemble the chuff. Thus the person who is desirous of love of Allah always looks towards Allah and when he sets to remembrance of Allah, he automatically gets the worldly equipments just as a farmer gets the chuff without any desire. Thus the person who is desirous of only chuff, remains deprived of not only the chuff but also the corn. Similarly the person, who is desirous of only the worldly equipments, remains deprived of not only the worldly equipments but also he will be a loser in the world hereafter."

It has been described that once an ascetic named Abdullah Shah who knew the art of making gold through chemical actions told Hazrat Khawja Tawakul Shah (may Allah bless him) that he knew the art of making gold. He said that he had some gold which he himself had made and he could bring some chemicals and make more gold if Hazrat Khawja ordered him. Hazrat Khawja Tawakul Shah (may Allah bless him) smiled and said that it was a good art. After some time, that person went away. After some time, Hazrat Khawja ordered the servants of the 'Aastana' not to let that person enter his 'Aastana' again. He said that owing to his evil, he (Khawja Tawakul Shah) had fallen a victim to severe pain in his back. The servants asked him what the matter was. He replied, "I had thought in a state of semi-consciousness that now I would buy grain for all the year together at the same time. Then I thought who would grind it. After some time, a person came and told me to arrange a grinding wheel. When the grinding wheel was arranged, I was worried about a yoke of oxen to run the grinding wheel. The oxen were also arranged. Then I was worried about the place where to fix this grinding wheel. A house was also arranged for it. When I went to run the grinding wheel, one of the oxen pricked its horn into my back and said that it was hungry and it had not got grass for eating. Now I am suffering from pain caused by that pricking. Actually it was the worldly greed which had been shown to me. Therefore you should not let that person come here again because I do not need any gold or silver." When that person received that message, he was greatly

aggrieved. When some people recommended for him, Hazrat Khawja replied, "That person was the friend of my friend's enemy. Allah helped me and protected me otherwise a danger of losing contentment had arisen but all this has ended in safety."

Once in a meeting, somebody said that on the Day of Judgment many people would rise saying 'Allah Allah' from the non-Muslims' cemeteries whereas many people would rise saying 'Raam Raam' (the words spoken by the Hindus) from the Muslims' graveyards. At this, Hazrat Khawja Tawakul Shah (may Allah bless him) replied, "Yes, It is possible that there might be a Muslim who might neither have heard the 'Kalima' nor he may have acted upon orders of 'Shariah' nor he may have verified Islam from his heart. If such a Muslim rises saying 'Raam Raam' from his grave, it would be no wonder. Similarly many Hindus who were Muslims from their hearts but they were not Muslims outwardly, might rise saying 'Allah Allah'." After saying this Hazrat Khawja Tawakul Shah addressed me and said, "Once in a condition of ecstatic forgetfulness I happened to go to a Hindu cemetery. There I felt the 'Faizan' of the 'Kalima Shareef'. There I saw a person who was reciting 'Kalima' but fire had taken grip of his stomach. I asked him why smoke was rising from his stomach whereas the rest of his body was quite safe. That person replied that he had full faith in Islam and he acted upon Islamic injunctions but outwardly he remained in the religion of the non-Muslims for the sake of worldly sustenance. That is why his stomach was on fire. Then I saw a few others also who were reciting 'Kalima' but they were greatly aggrieved. When I asked the reason of their sadness, they replied that they had adopted Islam from the core of their hearts; they were fully aware of Islamic injunctions and acted upon them also but they did not adopt Islam openly and outwardly. That's why they are deprived of the Heavenly and Divine light of the sight of Allah and his Prophet (peace be upon him)."

Once, a discussion about the marriage of a servant of Hazrat Khawja Tawakul Shah (may Allah bless him) was going on in the city of Ambala. Some people thought that the servant should be married in a particular family, while others thought that the matter should be left to the will of Hazrat Khawja Tawakul Shah (may Allah bless him). At last, the matter came to him. He delivered a speech in a congregation which is especially noteworthy. He said, "An ascetic should marry first and get the pleasures of homely life and then he should give up these pleasures and make efforts to seek Allah. Another way is that he should get perfection in asceticism and reach Allah. Until he gets perfection in it and all means of sustenance get broken

and his sustenance is fixed from heaven, he should not marry and take the burden of a woman on himself. The being of a woman disgraces an ascetic and leads him to the door of others and going to the others' doors is prohibited for an ascetic."

Then Hazrat Khawja Tawakul Shah (may Allah bless him) described another story to show how a woman could make an ascetic inclined to worldly pleasures and divert him from the path of Allah. The story goes as under:

'An ascetic was eager to reach Allah. He thought that he could reach Allah only when he got rid of all worldly pleasures and lasciviousness. He also thought that pleasures, greed, avarice and lasciviousness etc were created by eating meal. So he went to a jungle with a view to giving up meal. In the jungle, he ate nothing except vegetation and he tied horns like those of a deer on his head and set to remembrance of Allah. He became so much habitual to vegetation that he was never inclined to eating corn or meat etc. A long time passed by in the same way and the fame of that person spread everywhere. The king of the time was fond of meeting the scholars and Sufi saints. So he sent for that person also but he flatly refused to come to the king's court. The king was angry and he declared that he would give a lot of wealth as a prize to that person who snatched that person's asceticism and brought him to his door. A woman said that she would bring that person to his door provided that she got some amount for expenditures for some time. The king accepted the condition and she went away. She prepared thin pudding and rubbed it on leaves and trees which that ascetic used to eat. The ascetic felt their deliciousness and began to eat them. He did not go to the other sides and went only towards that place where leaves were covered with thin pudding. When the ascetic got habitual, the woman asked him to eat the pudding because it would give power of remembrance of Allah to brain. Thus he began to eat it eagerly. Then that woman brought meat for him also. After eating meat for some period of time, that person had the power of lasciviousness. Then that woman asked him to marry her because marriage was a great blessing of Allah and one should not deny the blessings of Allah. She also said that she would not become a burden on him and she would live on her own resources. Thus that ascetic got married to her. When that woman gave birth to a baby, she said that she could manage her sustenance but now there should be some resources for the sustenance of that baby. The ascetic got worried about the sustenance for the baby. The woman told him that the king held him in high esteem and wanted to fix a sustenance allowance for him if he went to the king. Thus that person went to the

king's court. When the king came to know about it, he felt greatly happy. When the ascetic appeared before the king, the king addressed him with arrogance and said that he (the king) had been successful in bringing him to his court although he (the ascetic) did not come to him inspite of his repeated requests. He asked the ascetic where his asceticism and mysticism were now. The king also said that now he (the ascetic) had come to the door of the world-seekers and had left the door of Allah. The ascetic was greatly ashamed. He turned and went back to the jungle at once but he had got disgraced because of that woman and his relationship with Allah had broken.'

Thus Hazrat Khawja Tawakul Shah (may Allah bless him) said that as long as an ascetic does not get perfection in asceticism, his relation is not broken with the world and his relationship with Allah does not become firm, an ascetic should not get himself involved in worldly affairs.

Once in a meeting, the following saying of the Holy Prophet (peace be upon him) came under discussion:

Translation: "This world is a prison for a believer and a paradise for a non-believer" (Al-Muslim Kitabuz Zuhad & Riqaq No.2956; Mishkat Kitabur Riqaq No.5158)

Referring to this saying, a person said, "The Sultan of Rome has a lot of wealth and a vast empire although he is a Muslim, whereas, many Hindus are quite impecunious. Thus how can the meanings of this saying fit to the context?" In reply, Hazrat Khawja Tawakul Shah (may Allah bless him) said, This question was put to Hazrat Imam Abu Hanifa also. The situation was that a rich Muslim was passing through the street in his carriage driven by four horses with his bodyguards with full splendours. After some time, a non-believer who was extremely poor and helpless because of indigence passed that way. The people put this question to Imam Abu Hanifa also Imam Abu Hanifa replied,

"In this saying, the words 'the prison' and the 'paradise' have been described in extraordinary meanings. This rich person is in luxuries outwardly but in worldly affairs, he has to bear many pains - for example if he takes meal, he feels the necessity of going to the toilet or sometimes he has to bear the pain of taking medicines if the food is not digested properly or at least he has to bear the pain of bad smell in the toilet. In short, he has

to bear many needs and handicaps in the world. When this person goes to the paradise and sees the blessings over there -. He has neither the necessity of going to the toilet nor any other trouble; he gets the thing of his need when he makes the intention of getting it and he sees the other luxuries of the paradise, he will feel these worldly pleasures harder than even a prison. Similarly when a non-Muslim goes to the hell insipite of all these worldly troubles and he sees all the pains, troubles and miseries of the hell, he would realize that the worldly troubles were a blessing more than even those of a paradise."

Thus the meanings of this saying of the Holy Prophet (peace be upon him) are quite clear. A believer despite having a lot of wealth here, is in a prison in comparison with the blessings of the paradise. Similarly a non-believer despite bearing a lot of pains here, is in a paradise as compared to the pains and miseries of the hell. In this world, he is somewhat independent. If he is starving, he will work as a labourer somewhere or another person might help him taking pity on him but nobody would throw him in fire. When the non-believer tastes the calamities of the hell, this world would look like a paradise to him.

## **Part 2: Earning livelihood through Fair Means**

It has been described that one day a traveler came to Hazrat Khawja Tawakul Shah (may Allah bless him) and told him that he knew the chemistry of making gold worth six rupees. He asked Hazrat Khawja to learn that art because he had to incur a lot on the expenditures on his 'Aastana'. He also said that this livelihood would be quite fair. Hazrat Khawja replied that six rupees was a small amount. Then he recited Surah-e-Ikhlās a hundred times and a person appeared from somewhere and presented him twenty rupees. Hazrat Khawja said that this chemistry was better than the chemistry told by that traveler. Through this chemistry, he got double benefits firstly Allah was pleased and secondly worldly needs were also fulfilled. At these remarks, Maulvi Ali Kareem Behari asked him whether chemistry was better or uttering some spiritual words was better for the sake of livelihood. Hazrat Khawja replied that spiritual words were better than chemistry. Someone said that the livelihood which was obtained through secret and hidden resources was 'unfair'. Hazrat Khawja replied, "All the actions of hidden hands are not unfair. When someone performs such an action, two types of creatures become obedient to him -

firstly there are the Jinn and secondly there are angels. The Jinn make no distinction between fair and unfair when they bring something for anybody. Therefore, any action through which Jinn become obedient to a person is prohibited and the livelihood brought in this method is unfair. But the angles always look for fair resources. They bring livelihood from a treasure which does not belong to anybody, and usually such treasures are buried in the earth. Such actions are fair." Then Hazrat Khawja Tawakul Shah said, "One should always trust in Allah. If even when someone becomes extremely needy, he should never get involved in chemistry - rather one should recite some spiritual actions for the sake of livelihood because in reciting such things there is some element of remembrance of Allah."

(The editor of the book had some doubts in this connection. He had doubts how Hazrat Khawja had described the livelihood through the hidden resources 'fair'. However, one day he read the same proposition in 'Sharah Hizbul Bahar' written by Hazrat Shah Waliullah. Hazrat Shah Waliullah writes that when angels become obedient to somebody under some action done by recitation, they provide him with fair livelihood and such a livelihood is quite fair. Hazrat Shah Waliullah has written this proposition in the explanation of the following verse of the Holy Quran:

Translation: Sufficient for me is Allah; there is no deity except Him' (At-Tawba:129)

Then Hazrat Khawja Tawakul Shah (May Allah bless him) said that remembrance of Allah is a good and nice blessing. Sometimes man makes fake remembrance of Allah just for a show but Allah proves it true and man gets his salvation. Then he described the following story.

'Once there was a royal sweeper. Once after doing the work of cleanliness, he went to the palace. He caught sight of the princess and he fell in love with her. But he was greatly disappointed because he knew his lowest status in the society and the highest status of the princess. The disease of love overpowered him so much that he fell ill and his wife began to do the work of cleanliness. After some time, the princess asked the sweeper's wife why her husband was not coming for cleanliness. She replied that he was ill. The princess offered to send the royal physician for him. She asked her about the disease which her husband was suffering from. The sweeper's wife said that actually he had no physical ailment. Actually, he had fallen in love with the princess and now he

had reached near death because he was sure that the sight of the beloved was impossible. The princess said, "Love is not a matter which might be within the control of any man. If the sweeper's life is saved by my sight, I am willing to appear before him but my status prohibits me from doing so. Moreover, it will bring a bad fame to me. I tell him a plan and if he acts upon it, he might look at me and his life might be saved. He should adopt the form of an ascetic and sit at the bank of the river. He should go on reciting the name 'Allah, Allah' the whole day and he should not think about anything else. If anybody gives him money or anything else, he should never pay attention to it, and if anybody else takes away that thing or money, he should not prohibit him from doing so. However you yourself may go to the river some time during the night to feed him. Thus his fame would spread in a few days and the ministers and the nobles would go to see him. Then the king would also go and I shall also go with the king after seeking his permission. Thus I shall get a chance to see him and talk to him." When the sweeper's wife told this plan to the sweeper, he accepted it willingly. He went to the riverside and became busy in reciting 'Allah Allah'. He never paid attention to any charity that was given to him. If somebody placed the charity there and someone else took it away, he never forbade him. Gradually the news reached the king also. He sent his minister to find out whether the ascetic was a real one. The minister went there and presented something as charity but the sweeper paid no attention to it. The minister reported that the ascetic was a real one. The next day the king himself visited him and found him the same. At night, the princess asked the king about the ascetic. When the king said that he was a true ascetic and was quite indifferent to the world, the princess also sought the king's permission to visit the ascetic. The king allowed her. The princess told the sweeper's wife that she would visit her lover today and now he would get a chance to look at her. The sweeper's wife went to the sweeper and informed him of the expected visit of the princess. The sweeper thought in his heart: 'I had done this work only for a selfish purpose and I had been saying 'Allah Allah' only to deceive the people. The name of 'Allah' is so deeply-affecting that people of high status and the king come to me. If I recite his name with a true heart, I might get many more blessings.' He repented of his actions and prayed to Allah from the depth of his heart, "O Allah! Let me have Thy sight. When Thy name has such a deep affect, how impressive and beautiful Thou would be? I had taken Thy

name in a fake manner only for a show but Thou sent such a great king to me that I felt exalted. Now I call Thou with a true heart. Thou are The Merciful and The Benefactor. So Thou will certainly come to me and show Thy Self to me." Thus he kept on weeping the whole night. It was late night when his supplication was accepted by Allah and the places between the earth and the sky began to reveal upon him. He began to see elves of the paradise also. In the morning, when the princess came to him, he did not pay any attention to her. He was absorbed in Heavenly and Divine lights which were falling upon him. At last the maid-servants of the princess told him that the princess was sitting and he should have some conversation with her. After a long interval, he replied that he had no care for the princess as now many elves of the paradise were waiting upon him. Hearing this, the princess gave him a slap on his face and said that it was she who had shown him this path. Now he himself had indulged in the show of elves and the paradise etc and she remained where she was.'

Thus Hazrat Khawja Tawakul Shah (may Allah bless him) said that reciting the name of Allah is beneficial in every way whether it is done with a true heart or it is done falsely. In this work, sometimes even a fake recitation proves true. Then he recited a Punjabi verse which means that 'Sometimes a work done falsely becomes true otherwise there are quite few who have been true from the very beginning.'

One day, a discussion was going on about getting livelihood through fair means. Hazrat Khawja Tawakul Shah (may Allah bless him) said that in this period of disturbances, getting livelihood through fair means is quite difficult. But if one acts only on the fair and right methods, it is also a great blessing and sufficient for one. He thanked Allah that he was getting fair livelihood because whatever came there and was cooked was purified because of Heavenly light falling every time because of the remembrance of Allah. If there were no impurity in it, even then, it was purified even the more.

### **Part 3: Seclusion and Isolation from the Public**

One day Hazrat Khawja Tawakul Shah (may Allah bless him) was sitting and saying, "O Death, O Death, You are inevitable. You will come sooner or later." I (the editor of this book) said that it is a good thing to remember death. He replied that once the Holy Prophet (peace be upon him) asked his companions who was wise

among them. The companions replied that Allah and his Prophet (peace be upon him) knew better. The Holy Prophet (peace be upon him) replied that the person who remembers death every time, is wise. I said that now I also remembered the words of that Hadith of the Holy Prophet (peace be upon him) and it is as under:

Translation: Who is the wisest among the believers? The Holy Prophet (peace be upon him) replied, "Those people who remember death greatly and who prepare fully for death, are wise." (Sunan Ibn-e-Maja Kitab-uz-Zuhad Baab Zikar ul Maut No.4259)

Then he continued his conversation and said, "When one remembers death, one's worldly tastes are broken and one's heart is diverted from this world. The person who does not remember death, falls a victim to lethargy in remembrance of Allah. One's contentment also becomes firm when one remembers death."

Hazrat Khawja Tawakul Shah (may Allah bless him) always remained aggrieved and indifferent to this world as if somebody were in a journey and had quite a little luggage with him lest it should become a burden on him and he always remained worried about the path and the journey. He did not own any property. Even the house or the cell where he lived, belonged to his younger wife (who herself was inclined to mysticism and asceticism). If she ever felt angry with some servant and asked him to get out of her home, Hazrat Tawakul Shah (may Allah bless him) never met that person inside that house again. He used to say that the house belonged to her and she was angry with him. As he himself was not angry, he could meet her outside in the street.

It has been described that once that Hazrat Khawja Tawakul Shah's (may Allah bless him) wife invited him to her home. When he went inside, he saw a good and nice bed on a very nice cot. He sat beside the bed and recited 'Subhan Allah, Subhan Allah' (Glory be to Allah) two hundred times. Then he put his hand on the bed, addressed the bed and said, "You are a good bed but I have to make a long journey and I have no time to take rest on you. You should imagine that I have lain upon you and I have already placed my hand on you. If Allah bestows His mercy upon me, I shall sit peacefully in paradise on heavenly beds and there I shall be absorbed in Divine sights of Allah. This world is not a place to take rest. It is a place where one has to earn for the world hereafter." Saying this, he came outside at once.

It has been described that once, during the course of conversation, Hazrat Khawja Tawakul Shah (may Allah bless him) described the following story:

'A Sufi saint was going on a journey. People advised him respectfully to build cemented houses as eating place (Langar Khana) and prepare beautiful houses for himself and other servants of the 'Aastana' to live in. They would remain as a monument for a long time. People who visited the 'Aastana' would also feel comfortable. That Sufi saint kept silent for some time. Then he gave a handful of dust to every one of them and said that they should tie this dust in their cloth and go on reciting the 'Kalima' (there is no diety except Allah, Muhammad is his Messenger) and moved forward. After going a small distance, he asked the people to see where the dust was. The people saw that the dust was missing and instead, the 'Kalima' was written on the piece of cloth. At this, the Sufi saint said, "The dust was a mortal thing, therefore, it flew away. The 'Kalima' is an immortal thing and it always exists. You should get perfection in what is immortal and we have got nothing to do with mortal things. If we built houses or eating houses etc., they are going to perish sooner or later but Allah's name is everlasting. So you should make relationship with what is immortal and everlasting."

It has been described that a Muslim Judge lived in Ambala. Once he came to Hazrat Tawakul Shah's (may Allah bless him) cell. He saw that a mattress made of dry grass was laid on the floor. He felt aggrieved. He arranged soft silken cushions and got them spread in the cell when Hazrat Khawja had gone to the toilet. When he came back, he came to know all about it through his inner Divine light. He remained standing outside his home and ordered the cushions to be taken away. He said that he liked that mattress made of dry grass. If Allah wished, he would take soft silken cushions is paradise. He had got nothing to do with these mortal things. Hazrat Khawja Tawakul Shah (may Allah bless him) liked blankets or woolen dress in the winter and used to say that wearing it was a 'Sunnah' of the Holy Prophet (peace be upon him) and he felt happy at wearing these course clothes.

#### **Part 4: Advice to Ceremonial Sufi Saints**

It has been described that once a person came to Hazrat Khawja Tawakul Shah (may Allah bless him) and said that one of his disciples had gone to another great Sufi saint. Hazrat Khawja asked him why he had gone there. That person replied that he had gone there to learn the name of Allah for remembrance. At this Hazrat

Khawja said, "People should be called towards Allah. He has gone to learn the name of Allah. He has done a good thing and you will also get its reward." (Actually that person was just a ceremonial Sufi saint and the other person to whom his disciple had gone, was a perfect Sufi saint.) Then Hazrat Khawja said, "The person who is imperfect in asceticism, should never make other people his disciples and he should not imprison them in this way. Rather he should advise him to seek a perfect Sufi saint who may lead him to Allah because man's real aim is Allah and not the Sufi saint. On the Day of Judgment such people who were not perfect and used to make other people their disciples, would be in great trouble." He further said, "If someone knows a perfect Sufi saint and he takes another person to that Sufi saint and makes that person the Sufi saint's disciple so that he may also learn the remembrance of Allah, that person would also get as much reward as would be given to the Sufi saint for teaching him the remembrance of Allah. It is so because he has led that person to the path of Allah. There is a saying of the Holy Prophet (peace be upon him):

Translation: 'The person who guides another to piety is like the person who performs a pious deed.' (Sunan Al Tirmizi, Kitab ul Ilm Capter 14, No.2883)

He further said that the reward which such a person would get has been described in another saying of the Holy Prophet (peace be upon him), 'If a person gives in charity as much gold as fills the earth up to sky, he will get its reward and the person who guides another to the path of piety will also get as much reward as the former has got.' "

One day, Hazrat Khawja Shah (may Allah bless him) said that if somebody makes other people his disciples with the intention that he would get worldly benefits or he would become carefree from earning livelihood or he would get fame, it is all included in polytheism. Similarly if he makes the rich his disciple thinking that the rich would give him affluent offerings and he does not make the poor his disciples, it is also included in polytheism. A Sufi saint should keep away from such thoughts. If he makes somebody his disciple and takes him into his 'Ba'at', it should be only for the will and pleasure of Allah.

The editor of the book narrates an incident which took place with him in the beginning: 'I took a rich person in my 'Ba'at'. A thought occurred to me that this rich person would be greatly helpful for the expenditures of the eating house (Langar

Khana) and for the servants of the Khanqah. By the grace of Allah, that rich person did not come back again. The next day, a poor person came there who was wearing worn clothes and seemed greatly needy. Here he served the servants of the 'Aastana'a lot and he got the remembrance of Allah also. At that time, I realized that that thought was a danger to my inner soul. Allah taught me through this incident that a Sufi saint should always rely on Allah. Allah can get service from anybody whom he wants. Now a days, it is my condition that if the person who comes to me, goes away and never comes back, I never feel aggrieved and if he comes, back I feel no happiness.'

It has been described that once many beggars who had shaven heads, came to Hazrat Khawja Tawakul Shah (may Allah bless him). These beggars shook their heads and took the name of the past Sufi saints. Hazrat Khawja gave them three paisa each. I said that these beggars were just pretending to be ascetics. At this, Hazrat Khawja replied that they were the seekers of the world in the disguise of ascetics. The next day, a group of Hindu beggars who called themselves the disciples of Haji Ratan, came there. Hazrat Khawja gave them four paisa each. I asked him whether there could be some perfect man among them. Hazrat Khawja said, "These are also the seekers of the world in the disguise of ascetics. They are just wandering from place to place in the quest of worldly gains. Alas! They are imitating the Sufi saints and the pious. If they had imitated correctly and in a right manner, even then, they would have got a lot of benefit." After saying this, he narrated an incident related to Hazrat Sheikh Shibli (may Allah bless him) and the incident is as under:

'One day Hazrat Sheikh Shibli (may Allah bless him) was going somewhere. He saw a prostitute sitting in the bazaar. She was very beautiful outwardly but her inner-self had been ruined because of the darkness of her soul. Hazrat Sheikh addressed Allah and said, "O Allah! Thou have created such a beautiful creature and she would burn in the fire of hell." Later, he sent a few rupees to her and sent the message that he would come to her that night. The prostitute felt happy at the thought that such a great Sufi saint was coming to her home. After saying the night prayers, Hazrat Sheikh Shibli (may Allah bless him) went to that prostitute's home, sat on a rug and became busy in the remembrance of Allah. After some time, the prostitute came to him and said that she was present in service. Hazrat Sheikh Shibli (may Allah bless him) asked her to do as he ordered her. Then he gave her his own shirt, cap and a sheet of cloth to put on. Then he ordered her to stand in prayers to his right. She did so. When Hazrat Sheikh Shibli (may Allah bless him) went in 'Sajda' (the condition

of lying prostate during prayers), he prayed to Allah and said, "O Allah! I did what I could. I can't do more than that. I have made her outward appearance like Thy pious persons and have brought her to Thy Divine court. Now it is in Thy power to make her inner soul and heart like those of Thy pious person." The prayers of Hazrat Sheikh Shibli (may Allah bless him) were accepted by Allah with His Grace. The 'Faizan' (the spiritual favour) of remembrance of Allah descended upon her. Being absorbed in the observation of Divine Lights of Allah, she became unconscious. When she came to senses, she repented of all her evils. She got 'Ba'at' from him and set to remembrance of Allah every time. Thus she was included in the category of the Sufi saints and the pious.'

After describing this story, Hazrat Khawja Tawakul Shah (may Allah bless him) said that as she had made her outward appearance like that of pious persons of Allah with a true heart, Allah had blessed her for her sincerity and made her inner soul also like that of His favourite persons. Then he quoted a saying of the Holy Prophet (peace be upon him):

Translation: 'The person, who makes his resemblance like a person of another nation, actually belongs to that nation.' (Sunan Abu Daud, Kitab ul Libas No.4031)

One day, Hazrat Khawja Tawakul Shah (may Allah bless him) said that the person who imitates an ascetic, should present himself as a true picture of an ascetic. He regretted that some people mimicked the ascetics but did not imitate them perfectly. If they had imitated perfectly, they would certainly have got some relief in the world hereafter. Then he narrated another similar story:

It is said that an imposter was perfect in his arts during the reign of king Alamgir. When king Alamgir came to know about him, he sent for that imposter and said that the imposter could not deceive him. The imposter said to the king, "What reward shall I get if I am able to deceive you?" King Alamgir replied, "If you are able to deceive me, I shall give you ten thousand as a reward otherwise you will be hanged." The imposter accepted it and said that he needed an official document in this connection. The king wrote a document, signed it and fixed his stamp also. The imposter took the document and went away. After some time, king Alamgir had to invade Deccan (situated in south India). The king went to Deccan along with a huge army. The imposter also went to Deccan and he made his humble abode in a jungle

near Aurangabad. He adopted the disguise of an ascetic and set to remembrance of Allah. He showed his indifference to the world and the public and adopted the ways and morals of the pious people. He did not pay any attention to any offering that was brought to him. His fame spread all around and the people from surrounding areas began to visit him in large numbers. People thought him a Sufi saint who was favourite of Allah. The imposter was waiting for the king to visit him. After some time, king Alamgir also came there. In fact, Alamgir was a great lover of the Sufi saints and the pious. He used to see the Sufi saints of the place where ever he went. When he reached Aurangabad and asked about the Sufi saints of that area, people told him about the same Sufi saint (the imposter). Just as a trial, the king sent his minister with one hundred gold coins. When the imposter saw the minister, he bowed his head and sat in an indifferent manner. When the minister kept sitting there for a long time, the imposter asked him who he was and why he had come there. The minister said that he was king Alamgir's minister and the king had sent this offering for him. The imposter (who was in the disguise of a real Sufi saint) said that he had given up this damned world long ago and he was sitting there just for the sake of Divine Light of Allah. He said that it would be a great favour of the minister and the king if they kept away from him and take away those gold coins. The minister insisted upon him to accept those gold coins but he did not accept them in any way. So the minister came back with the gold coins and told the king the whole incident. The king also felt eager to see that Sufi saint. He arranged two thousand gold coins and the possession of seven villages for an offering to the Sufi saint and reached the place where the imposter was sitting with his head bowed as if in deep spiritual meditation. The king talked to him for some time. Then the king presented those offerings to the Sufi saint but he went on refusing. When the king insisted many times, the Sufi saint (the imposter) got annoyed and said that he would go to some other jungle if the king went on annoying him. So the king desisted from his aim but his respect for that Sufi saint had increased in his heart many times. When the king was about to leave he said, "Yesterday, my army will leave this place. I wish from the core of my heart to visit you once more before leaving this place." The Sufi saint (the imposter) said, "You are the king. You have to do a lot of work of administration of the state and manage the army also. You should not take pains. I shall myself come to your court tomorrow." The king felt happy. The next day the Sufi saint (the imposter) went to the king's court. When the king came to know about him, he stepped down his throne, received him warmly and made him seated at the throne

beside himself. The king got his prayers. When the Sufi saint (the imposter) was about to leave he said to the king, "O Majesty! I am the same imposter who had promised to deceive you. Now I have deceived you and you have not been able to recognize me." Then he took out the document and demanded his reward. The king sat down on the throne and said to the imposter, "No doubt you have deceived me. I have not been able to recognize you. But why did you not accept the possession of seven villages and two thousand gold coins? If you had accepted them, your coming generations would have lived in comfort. But the reward of only ten thousand rupees is worthless before these things. I had not recognized you and no one would have come to you for further investigation." The imposter replied, "I knew that the group of pious people which I was imitating, hated worldly wealth greatly. If I had taken those gold coins and documents of possession of villages from you, it would have brought a bad name to that group of pious people. Moreover, if I had done any error or falsehood in imitation, I would have felt ashamed on the Day of Judgment. They would say that I had presented them as the seekers of the world. Therefore I thought ten thousand rupees sufficient and discarded a huge property and gold coins. I imitated correctly, therefore, I deserve the prize which I had been promised and that prize is fair for me." King Alamgir embraced him and appreciated him that he had not let any blot come on the honour of the Sufi saints.'

After describing this incident, Hazrat Khawja Tawakul Shah (may Allah bless him) said, "If somebody imitates the holy Sufi saints, he should imitate correctly so that a blot may not come to the good name of Sufi saints and nobody gets a chance of speaking against them for these reasons. One should always take care of the respect of this holy group. Thus it is hoped that it will prove beneficial that some effect of the person who is imitated, might come in the person who is imitating. Otherwise it would bring great trouble for him not only in this world but also in the other world. May Allah protect us from such troubles!

## **Part 5: Thankfulness to Allah and Indifference to Wealth**

It has been described that it was the habit of Hazrat Khawja Tawakul Shah (may Allah bless him) to treat everybody uniformly whether he was rich or poor. If a rich person brought some money as an offering, he did not give him greater respect and if a poor person came empty handed, he was not treated with indifference. All were equal for him. The meal which was served at his 'Langar

Khana' (eating house) used to be uniform i.e. 'the bread of wheat and the pulse'. Any special meal was never cooked for the rich. In short, he made no distinction of any type. Some people thought that if Hazrat Khawja allowed, there would be no dearth of money with him. He never thought of speaking any kind of flattering words to anybody who brought something as an offering as is the habit of some people.

Once, seeing this attitude, a religious scholar who belonged to Behar said to him that there was a saying of Holy Prophet (peace be upon him),

Translation: 'The person, who did not thank people, did not thank Allah also.'  
(Musnad Ahmad Bin Hunbal: 2/358,3/32, 4/278,375)

Therefore those people who served the visitors and served the servants of the 'Aastana' should be thanked and should be treated with more love and should be entertained better. During this conversation, a postman came with the money order and presented the money to Hazrat Khawja Tawakul Shah (may Allah bless him). Hazrat Khawja said to that religious scholar, "Now please tell me whom I should thank now - this postman or the sender of the money." The people said, "The postman has not done any favour. He is just a labourer. Actually the sender of the money order should be thanked because it is he, who has done a favour." At this reply, Hazrat Khawja looked towards the sky and said, "The real sender is Allah. And all the persons who bring money as an offering are just postmen. However there is a difference between these people and the postman. I have to pray for these people who bring offerings but the postman does not deserve even this thing because he gets his wages from the government." He further said, "When I pray for the persons who bring offerings, their gratitude is expressed. If I use flattering and useless words for them, they will bring no benefit to me or them. In fact, Allah descends livelihood from the sky and sends it through people so that the public may get the companionship of the holy Sufi saints. Then, it is better to pray for them in seclusion because the prayer which is made in seclusion is accepted soon. And if a prayer is made in the presence of the person who brings that offering, it may have the element of flattery in it. There is a saying of the Holy Prophet (peace be upon him) that minimum gratitude is paid through uttering these words, 'may Allah give you its reward' and expressing gratitude to common people is as if doing some favour in lieu of a favour. However, the real gratitude is that one which is expressed to a religious scholar or a guide. In expressing their gratitude, however much man

expresses love, respect and humility, is less. Moreover we should express gratitude to those elderly Sufi saints who showed us the path to Allah and gave us the education of religion."

It has been described that once the Maharaja of Jammu came to Ambala Sharif during his visit to India. He stayed at the villa of Raja Nahan. An imposter mimicked Hazrat Khawja Tawakul Shah (may Allah bless him) by taking a bead in his hand and adopting the form of a forgetful person and came to Maharaja of Jammu. The villa of Raja Nahan was at a great distance from Hazrat Khawja's house. Hazrat Khawja came to know about it through his Divine Light. He faced towards that villa and said, "O imposter, Please do the imitation correctly and don't miss anything. False imitation is a great sin." It was the habit of Hazrat Khawja Tawakul Shah (may Allah bless him) that he used to recite loudly 'Ya Rahim, Ya Karim, Ya Allah' in a peculiar style and sometimes he used to recite 'Allah Allah Allah Haq Haq Haq'. Saying the above mentioned words, he set to the remembrance of Allah. The imposter who was mimicking him, suddenly began to utter spontaneously 'Allah Allah Allah Haq Haq Haq'. The Maharaja of Jammu was so much affected that he asked the imposter, "Please tell me the name of the Sufi saint whom you have imitated and tell me whether that Sufi saint is alive or dead." The imposter said, "That Sufi saint is alive and lives in Ambala." The Maharaja thought that the Sufi saint, whose imitation had impressed him so much, would certainly be a great one. Therefore the Maharaja wrote a document of possession of two hundred and fifty acres and placed it along with a five hundred rupee note and some gold coins in a tray and went to see Hazrat Khawja Tawakul Shah (may Allah bless him). He took the imposter also along with him. When both of them came before Hazrat Khawja Tawakul Shah (may Allah bless him), Hazrat Khawja addressed the imposter and asked him if he had imitated him correctly. The imposter was ashamed and asked forgiveness because he had done a mistake. Hazrat Khawja said, "It would have been a mistake if you had not imitated correctly." The Maharaja of Jammu presented the offerings he had brought and said that he had brought document of possession of 250 acres, a currency note and some gold coins. Hazrat Khawja said, "I don't need the land. The land is an apple of discord in this world. Moreover I don't need gold coins or currency note." Then he pointed towards the sky and said. "Look! That is our 'Langar'. Money and food grains are coming in abundance for us." Then he pointed towards the imposter and said, "This imposter has done a great labour. You

should hand over this money to him." The Maharaja insisted but Hazrat Khawja did not accept anything. Later, Maharaja asked him to pray for the removal of some of his troubles. Hazrat Khawja prayed for him and his trouble was removed at once and the recitation of 'Allah Allah Allah' which had already come on his tongue, came to his heart also and his heart was filled with the remembrance of Allah.

It has been described that once a Muslim landlord who belonged to Merath, came to Hazrat Khawja Tawakul Shah (may Allah bless him) along with his servant. It was drizzling and it was the winter season. It was Hazrat Khawja's habit to do the ablution or take a bath whatever he intended. At that time, the servants of the 'Aastana' said that it was extremely cold and he should not take a bath now because bath was not obligatory for him at that time. But he did not accept the advice and began to take a bath. That landlord was sitting inside the cell. He said, "A child and an ascetic have the same type of habits. Just as children show obstinacy and do whatever they like, similarly the ascetics or Sufi saints do not listen to anybody." After some time, Hazrat Khawja came to his cell. He lifted his eyes and looked at the landlord. The landlord began to tremble and said that he was sorry and he should be forgiven. Hazrat Khawja asked him what the matter was. He said that he had uttered those words mistakenly. Hazrat Khawja Tawakul Shah (may Allah bless him) said, "That does not matter at all. Children are also innocent." Then he gave him a piece of sugar filled rings. Then that landlord presented sixty rupees as an offering. Hazrat Khawja looked towards the money and then he looked towards the sky and said, "O Allah, save me from such things. I am a poor and indigent person." Then he asked the landlord to throw that money outside in the sand. A servant picked up that money with the intention of giving it to Hazrat Khawja's wife. Hazrat Khawja Tawakul Shah (may Allah bless him) asked that servant to keep that money away. Then he gave it to another one. After some time, he called that servant also and said, "O Allah! Remove the love of this world from the hearts of these servants." Then he called me (the editor of the book) and came outside along with me and asked me to throw that money outside that 'Aastana' so that the poor and the indigent might take it but no servant of the 'Aastana' should take it. Then he said, "O Allah! Thou are Great Benefactor. Thou save me from troubles and trials." Later I said to him, "If you had kept that money, it would have been used for the meal (Langar) for many people who come to visit the 'Aastana'." Hazrat Khawja replied, "Allah would send pure livelihood from other resources for the 'Langar'. In fact, this money was the

money of Zakat which is unlawful for a well off person. By the grace of Allah, I am a well off person because I am healthy and the keys of all the treasures are in my hand. I was looking blood and puss in this money." Afterwards that landlord also confirmed that it was the money of Zakat.

It has been described that once Nawab Ibrahim Ali Khan of Malir Kotla came to Hazrat Khawja Tawakul Shah (may Allah bless him) and presented about three hundred rupees in a big dish. But he refused to accept it. When the Nawab insisted again and again, Hazrat Khawja Tawakul Shah came in ecstatic wrath and threw that dish away. The dish hit the Nawab at the forehead also and the Nawab at once felt out of sorts. Hazrat Khawja Tawakul Shah went to the jungle in that mood. Later Hazrat Haji Mehmood (may Allah bless him) who was present in Ambala in those days, delivered the sermons of Friday prayers. That Nawab was also present during the sermons. He asked Hazrat Haji Mehmood (may Allah bless him) whether it was lawful for the Sufi saints and ascetics to accept the money of Zakat. Hazrat Haji Mehmood (may Allah bless him) replied that it was lawful. The Nawab asked Hazrat Haji Mehmood (may Allah bless him) whether he would also accept it. He replied in affirmative and said, "The money of Zakat is lawful for all the servants of the 'Aastana', Sufi saints or ascetics. But it is unlawful for Hazrat Khawja Tawakul Shah (may Allah bless him) because he is a favourite friend of Allah and the doors of treasures of Allah are open to him." So the Nawab gave that money as an offering to Hazrat Haji Mehmood (may Allah bless him) who distributed it among the servants of the 'Aastana' and other poor persons. Then, that Nawab requested Hazrat Haji Mehmood (may Allah bless him) to recommend him to Hazrat Khawja Tawakul Shah (may Allah bless him) to forgive him. Hazrat Haji Mehmood (may Allah bless him) asked Hazrat Khawja to forgive the Nawab. Hazrat Khawja replied, "I could see blood and puss in the money which the Nawab had brought, because it was the money of the Zakat which was the right of the poor, the indigent and the widows, it should have been given to them. As far as I am concerned, I am allowed by Allah to spend only what is needed. Now-a-days my expenses are two rupees per day. I take that much from Allah every day. When there would be more servants or ascetics in the 'Aastana', I would get more." At last, the Nawab asked forgiveness and Hazrat Khawja Tawakul Shah (may Allah bless him) took him in his 'Ba'at'. Hazrat Khawja never accepted any money or thing which was for Zakat because Zakat is unlawful

for descendents of the Holy Prophet (peace be upon him), those who belong to Banu Hashim and the well-off persons.

It has been described that once Hazrat Khawja Tawakul Shah (may Allah bless him) received a letter written by one of the Sikh Maharajas that he was holding a function in celebration of the birth of his son. The Sikh Maharaja requested him to come to the function and bless the function with his prayers. He also wrote that no stone would be left unturned in his service and entertainment. Hazrat Khawja got a reply letter written and sent the message, "I am sitting at the threshold of such an 'Affluent Being' that even its beggars are far better than you. I don't need your service or entertainment at all. I never go from this threshold to anywhere. Contentment is my real legacy and that legacy has been bestowed on me fully by Allah. I don't want to decrease this legacy in any way."

Once a landlord came to Hazrat Khawja Tawakul Shah (may Allah bless him) and said that he had no children. He requested Hazrat Khawja to pray for him so that he may have a child. That person was entering the old age. When that person insisted again and again, Hazrat Khawja raised his hands and prayed to Allah to bless that person with a son in the name of his 'Mian Sahib'. After one year, that person sent a letter informing him that a son had been born to his wife. He sent some money also but Hazrat Khawja Tawakul Shah (may Allah bless him) returned that money with the message that son would have been born with the prayer of some poor and indigent person. So this money should be given to some poor and indigent person. He did not accept that money inspite of great insistence.

## **Part 6: Contentment/Reliance and Trust in Allah**

One day a conversation was going on about contentment. A Sufi saint's son had come from Panipatt and he had started living there. He used to keep fast in those days. During the conversation, another person came under discussion and it was told about him that he did not keep fast but he did not take his meal while living here because he had adopted contentment as his habit. Hazrat Khawja Tawakul Shah (may Allah bless him) said, "While living here he should not have adopted contentment because everything is available in our 'Langar'. Whatever that person is doing is not contentment. Contentment has many types - firstly there is the contentment of common people; for example, a farmer ploughs the land, sows seeds in it, protects it and does whatever he can do to get a good crop. Then he relies on Allah and says

that if Allah wishes, he can get corn otherwise he can get nothing. In other words, the farmer prepares all the necessary equipment and puts in the entire struggle. Now bringing the result rests with Allah. In fact, Allah has created equipment necessary for farming like oxen, plough or well etc. Just as the Holy Quran says:

Translation: Our Rabb! You have not created this in vain (purposeless) (Aal-e-Imran: 191).

This type of contentment is the contentment of common masses. Another type of contentment is the contentment of travelers. They take their things of necessity during the journey and it is also not against contentment because they have collected equipment necessary for their journey and they should never copy those who are overwhelmed by their intoxication of Divine wine.

The third type of contentment was the contentment of the companion of the Holy Prophet (peace be upon him). When they set out for a Holy war, they collected horses, swords and other arms for the war. Some companions of the Holy Prophet (peace be upon him) had so much zeal and zest for trust in Allah that they took off their armours during fighting. And the Holy Prophet (peace be upon him) himself sometimes used to put on two armours but it was for educating common Muslims to provide necessary equipment before doing something. There is another type of contentment and it is the contentment of those persons who have forsaken all worldly equipments and they rely only on Allah in everything they do."

After this long discussion, Hazrat Khawja Tawakul Shah narrated another incident about the Prophet Ibrahim (Alaihis Salam). When Prophet Ibrahim (Alaihis Salam) was told by Allah that he had become a friend of Allah, he addressed Allah and said, "O Allah! I have become Thy friend but is there anybody else who might have as much dependence on Thou as I have." Allah replied, "O Khalil (Khalil is that person who has nothing in his heart except Allah)! There are many persons who have more dependence on Me than you." Hazrat Ibrahim (Alaihis Salam) requested Allah to show him one of those persons. Allah ordered him to go to a particular forest and there he would see such a person. As that forest was far away and Hazrat Ibrahim (Alaihis Salam) was worried that the journey would take a long time, he was ordered by Allah to go on reciting a particular name and he would reach there soon. Hazrat Ibrahim saw that person and greeted him. After some time, he asked that person to

tell what he needed so that he might fulfill that need. That person replied, "I had heard a call from the sky that a person had been declared Khalil-ul-Allah (the friend of Allah). That person's name is Ibrahim (Alaihis Salam). I had prayed to Allah to show me that person and I have no other need besides it." Hazrat Ibrahim (Alaihis Salam) said, "Your prayer has been accepted. My name is Ibrahim (Alaihis Salam) and I am present here." That person expressed great love for him and a long conversation went on between them about the 'Secrets and Recognition of Allah'. Then Hazrat Ibrahim (Alaihis Salam) sought permission for leaving. That person said, "Now it is the time for taking meal; so you should leave after taking the meal." Hazrat Ibrahim replied, "Here in the forest, I see no equipment for cooking the meal. You had better allow me to leave." That person said, "What do you mean by equipment? What is it?" Hazrat Ibrahim (Alaihis Salam) replied, "Equipment for cooking might include a hearth, a cooking pan and flour etc." That person was greatly confused to hear these names and asked what these things were and what purpose they served. Hazrat Ibrahim (Alaihis Salam) told him all about the corn that it is sown in the fields; then it ripens; then people harvest it, clean it, make the flour and then cook it on a cooking pan. Besides them, he told about other things like salt, pepper, vegetables and fruit etc. That person was greatly surprised and said, "You are the friend of Allah. Even then you have thoughts about such equipment." Then he regretted and said, "Do such people (who are favourites to Allah) exist who look towards worldly equipment and do not depend on Allah like that." Hazrat Ibrahim (Alaihis Salam) asked him about his means of livelihood. He replied, "Allah has promised sustenance and livelihood to everybody. So whenever I need something, I ask Allah. He sends the meal and I eat it. If you wait, meal would come for you also." Then that person took his beads and recited some names of Allah. Thus a sheet descended from the sky and meal was served over it. Both took their meal. Then that person looked towards the sky and said, "O Allah! I thought that Thy friend would not have any touch with worldly equipments. But I cannot say anything because Khalil and Thy relationship is a secret to me." Then Hazrat Ibrahim (Alaihis Salam) came from that place but he was greatly worried. He thought why he had not been given so much contentment and trust in Allahas that person had been given. Allah addressed Hazrat Ibrahim (Alaihis Salam) and said, "O Khalil! Why are you worried? You express My powers by providing equipment. You should not feel worried because of the conversation of these persons who have become forgetful of themselves because of the intoxication (of Divine Love). They have become

intoxicated in my love so much that they have turned their faces from the world. It is their status and for the same status, I provide them with meal etc. They are innocent and forgiven. On the Day of Judgment, they will get salvation without any accountability. But you are far above them. The worldly blessings, the comforts of the world hereafter, the relish of the Sight of Allah and exaltation of status - all these are for you. You are from those who are personification of:

Translation: 'The prophets are My secret and I am their secret.'

Through your means, I shall forgive countless human beings. People like you are performing the duty of the 'viceregent of Allah' on earth. And this privilege suits you."

Another type of contentment and trust in Allah is that one which was bestowed upon 'Ashaab-e-Suffa' (Those person who stayed in the Mosque of the Holy Prophet (peace be upon him) every time and got religious and spiritual education but had no means of livelihood). Hazrat Ba'Yazid Bustami (may Allah bless him) gave a practical example of such contentment and trust in Allah. When people asked him about contentment and trust in Allah, he raised his hand and gave it in the open mouth of a snake and said, "The snake is also the creation of that Being, whose creation I am. It has no power to harm me without the orders of Allah." Then he placed his hand on fire and said that even the fire had no authority to harm me without the orders of Allah. Nothing of these caused any harm to him. Its reason was that Hazrat Ba'Yazid Bustami (may Allah bless him) had forgotten himself in his love for Allah and he was fully intoxicated with Divine Love and such incidents usually take place when such persons are overwhelmed by their intoxication with Divine Love. A person who has not forgotten his own entity in Divine Love and is not overwhelmed by that intoxication, and should never try to adopt that type of contentment and trust in Allah. Rather he should follow that type of contentment and trust in Allah which has been ordered in the 'Shriah' of the Holy Prophet (peace be upon him). Actually every person is given the contentment of that status which he deserves. As Maulana Room (may Allah bless him) has said,

Translation: 'The Holy Prophet (peace be upon him) has said that tying the knee of a camel so that it may not run away is included in contentment and

trust in Allah. If you want to adopt contentment and trust in Allah, you should work hard and depend only on Allah for the results.'

(A note by the editor of the book: Contentment has many kinds and all of them have come from the blessed Divine light coming out of the Blessed Chest of the Holy Prophet (peace be upon him) and reached different Sufi saints of Allah according to their status. For example, one of the type of contentment of the Holy Prophet (peace be upon him) was that he arranged things of necessity or meal etc and performed his daily routine like walking in the bazaar etc as the Holy Quran itself describes the words of the non-believers: 'What is this prophet who walks about in bazaars and takes meals' (Al-Furqan). But inspite of all these things, the Holy Prophet (peace be upon him) depended on Allah and he adopted this type of contentment for the education of common Muslims. Therefore providing equipment for sustenance but depending on Allah (Alone) for the results is also included in contentment and trust in Allah).

Another type of contentment and dependence on Allah which the Holy Prophet (peace be upon him) adopted, is evident from the following incident:

'One day the Holy Prophet (peace be upon him) was lying under a tree and he had no weapon with him. A non-believer came with a sword in his hand and said, "O Muhammad (peace be upon him)! Who will save you from my hands?" The Holy Prophet (peace be upon him) replied, "Allah". The non-believer challenged him again and said, "O Muhammad (peace be upon him)! Who will save you from my hands?" The Holy Prophet (peace be upon him) replied, "Allah". The non-believer challenged him the third time and said, "O Muhammad (peace be upon him)! Who will save you from my hands?" The Holy Prophet (peace be upon him) was not worried at all and he replied with the same satisfaction and peace, "Allah". At this, the non-believer was so much impressed that he fell unconscious on the ground and the sword also fell down from his hand. The Holy Prophet (peace be upon him) picked up the sword and said, "Tell me now, who will save you from my hands?". The non-believer replied humbly, "If you wish and you show your mercy, you can save me." The Holy Prophet (peace be upon him) said, "May I tell you who can save you?". He replied in affirmative. The Holy Prophet (peace be upon him) asked him to recite 'Kalima'. Thus that person accepted Islam. The same Divine light has descended in the chests of the holy Sufi saints of Allah.

Another type of contentment and dependence on Allah which the Holy Prophet (peace be upon him) adopted is clear from the following incident:

'Once in a battle, the Holy Prophet (peace be upon him) did not eat anything for three days. Hazrat Jabir (Allah be pleased with him) asked his wife whether there was something at home which could be fed to the Holy Prophet (peace be upon him). She replied that there were two loaves of bread and some meat; so, he should go and invite the Holy prophet (peace be upon him) silently to come to his home and take meal. Hazrat Jabir (Allah be pleased with him) went to the Holy Prophet and whispered this thing into the Holy Prophet's (peace be upon him) ear. The Holy Prophet (peace be upon him) called out all his companions and asked them to wash their hands as Hazrat Jabir (Allah be pleased with him) had arranged meal for them. Hazrat Jabir (Allah be pleased with him) was greatly worried and felt angry with his wife with the thought that now they would have to feel disgraced. His wife said, "You should have told the Holy Prophet that they had only two loaves of bread." Hazrat Jabir (Allah be pleased with him) replied, "I had told the Holy Prophet (peace be upon him) about it." At this, his wife replied, "Then you should not feel worried at all. Any action of the Holy Prophet (peace be upon him) is not void of some secret. You should take these two loaves of bread and meat to the Holy Prophet (peace be upon him) without any hesitation." So Hazrat Jabir (Allah be pleased with him) brought the same to the Holy Prophet (peace be upon him).' (Prophet Muhammad used to take out two bread loaves at a time from underneath a cloth until all the companions ate till they were full).

Contentment and dependence only on Allah are the virtues of the highest quality. Man's faith depends on them and he gets high status in the court of Allah due to these qualities. He gets recognition of Allah through them. Perseverance in the path of Allah is achieved. The following Ayah of the Holy Quran explains it:

Translation: 'And He (Allah) is with you, wherever you are' (Al-Hadid: 4)

Through these qualities man gets perfection in being the viceregent of Allah and the Entity of Allah reveals upon him. Thus man becomes fully obedient to Allah's injunctions and he gets assistance of Allah in whatever he does. Allah says in the Holy Quran:

Translation: 'Sufficient for us is Allah, and (He is) the Best Disposer of affairs (for us).' (Aal-e-Imran: 173)

Similarly at another place Allah says in the Holy Quran:

Translation: '(Allah) is your Protector - so what an excellent Protector and what a splendid Supporter '(Al-Hajj: 78)

The Muslims have been persuaded to recite the above mentioned Ayahs. After the five pillars of Islam, these are the qualities which lead man to Allah and cause Allah's pleasure. Thus man looks towards Allah in every affair. These qualities save man from all forms of polytheism (whether they are hidden or apparent). That is why Allah says in the Holy Quran:

Translation: 'Indeed, Allah loves those who rely [upon Him]' (Aal-e-Imran: 159)

Such a person has a very high place and it is at twenty four places in the Holy Quran that Allah has given the injunction of observing contentment and putting trust only in Allah.

Addressing the Holy Prophet (peace be upon him) Allah says,

Translation: 'Then when you have decided, then put your trust in Allah. Verily Allah loves those who put their trust in Him' (Aal-e-Imran: 159)

Translation: 'If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely on him' (Aal-e-Imran: 160)

Translation: 'Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increases them in Faith, and they said: "Allah (Alone) is sufficient for us, and He is the Best Disposer of affairs (for us)." (Aal-e-Imran: 173)

Translation: 'So turn side from them, and put your trust in Allah. And Allah is All Sufficient as Disposer of affairs' (An-Nisa: 81)

Translation: 'And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allah is Hearing and Knowing. When two parties among you were about to lose courage, but

Allah was their protector; and upon Allah the believers should put their trust.' (Aal-e-Imran: 121&122)

Translation: 'To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.' (An-Nisa: 171)

Translation: 'And fear Allah. And upon Allah let them rely on him.' (Al-Maidah: 11)

Translation: 'That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things' (Al-An'aam:102)

Translation: 'And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.' (Al-'Anfal: 61)

Translation: '[Remember] when the hypocrites and those in whose hearts was disease said, "Their religion has deluded those [Muslims]." But whoever relies upon Allah - then indeed, Allah is Exalted in Might and Wise.' (Al-'Anfal: 49)

Translation: 'Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.' (At-Tawbah: 51)

Translation: 'And to Allah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.' (Al Hud: 123)

Translation: ' And put your trust upon the Ever-Living who does not die.' (Al-Furqan: 58)

Translation: 'Verily! The decision rests only with Allah. In Him, I put my trust and let all those who trust, put their trust in Him.' (Yusuf: 67)

Translation: 'And put your trust in the All-Mighty, the Most-Merciful.' (Ash-Shuarah: 217)

Translation: 'And He is the All-Mighty, the All-Knowing, so put you trust in Allah.' (An-Naml: (78 &79)

Translation: 'And put your trust in Allah and Sufficient for me is Allah as a Wakil (Trustee or Disposer of affairs).' (Al-Ahzab: 03)

Translation: 'Say: "Sufficient for me is Allah in him those who trust (i.e. believers) must put their trust".' (Az-Zumr-38)

Translation: 'And follow that which is revealed on you from your Lord. Verily, Allah is Well Acquainted with what you do. And put your trust in Allah, and Sufficient for me is Allah as a Wakil (Trustee or Disposer of affairs).' (Al-Ahzab: 02/03)

Translation: 'And whosoever fears Allah and keeps his duty to him, He will make a way for him to get out (from every difficulty) and He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, He will suffice him.' (At-Talaq: 2/3)

Translation: 'And Musa said, "O my people! If you have belief in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's will)." (Yunas: 84)

Translation: 'He (Alone) is the Lord of the east and the west, La ilaha illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakil (Disposer of your affairs).' (Al-Muzammil: 09)

Translation: 'For when you are in (a battle with pagans) victory will be yours, and put your trust in Allah if you are believers indeed.' (Al-Maida: 23)

Translation: 'But if they turn away, say (O Muhammad Sallallahu Alaihi Wasallam): "Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne.'" (At-Tawbah: 129)

Anybody, whom Allah has enlightened with the Divine light of Faith, can easily realize from these Ayahs that contentment and putting trust only in Allah is the key to all the problems and it is a stepping stone to that path which leads man to Sight of Allah and Meeting with Allah. (Note by the editor ends).

One day, an ascetic came to Hazrat Khawja Tawakul Shah (may Allah bless him) and requested him to allow him to go to the jungle and worship there as elderly Sufi saints used to worship Allah in the jungles. Hazrat Khawja replied that he has recalled the story of a Sufi saint which indicates that as long as an ascetic gets the

status as high as that of that Sufi saint, it is prohibited for an ascetic to go and sit in a forest. The story is as under:

'A sufi saint who was intoxicated with Divine Wine of love of Allah and remained unconscious for many days in that condition, sometimes went to the jungles or mountains in that condition. Despite so much intoxication, he acted upon the injunctions of 'Shariah' fully. One day in the condition of intoxication of Divine love, he went far into the jungle and he took nobody along with him. When he came to his senses, it was the time of morning prayers. As usual, he said, "Bring water for my ablution." He had nobody with him who could bring water for his ablution. Instead a bear came there bringing the water in leaves and it made him make his ablution and went back into the jungle. The Sufi saint offered his prayers peacefully. So unless an ascetic has so much perfection in Divine love that all the animals and birds start obeying him, he should not break the sequence of equipment and live in jungle.

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I remember another incident in this connection. A disciple of Maulvi Wasiyyat Ali Shah went to the mountains away from Hathnikand and set to remembrance of Allah. He felt so much relish, absorption and self-forgetfulness that he always remained busy in remembrance of Allah. Some time passed by in the same way. Once, Maulvi Wasiyyat Ali went to the same jungle to see his disciple. He felt very happy to see the status and places of his disciple. The disciple also felt very happy and greeted him with a great respect. Then he asked his spiritual guide and Mentor (Maulvi Wasiyyat Ali Shah) about his possible future visits to him. He also said that he could not entertain him well in the jungle. However he would present to him what he could. He called the female deer to come and give milk to his murshid (spiritual guide and Mentor). The female deer came and stood in a row with milk in their teats. Maulvi Wasiyyat Ali drank milk out of their teats. Then the disciple said, "You have come here by chance. So let us walk through the mountains for some time." He called the elephants and many elephants came in a row. Maulvi Wasiyyat Ali Shah got confused and said, "Let me go from where I have come. You should keep your elephants with you. I feel afraid of them." The disciple insisted and requested him to ride any elephant of his choice. But Maulvi Wasiyyat Ali Shah did not listen to him and came back. So as long as a person does not reach the status where that disciple was, he cannot live in a jungle. When he gets that status, he can break all the

resources of the world and live in a jungle. But the better thing is that man should live in the place where he can offer his prayers collectively with a group of believers." At this, someone remarked: "Some people say that offering prayers in the mosque is good but offering prayers in a garden is better but offering prayers in a jungle is better than offering prayers in a mosque or a garden." At this, Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Offering prayers in a mosque is the best if one feels the apprehension of missing prayers collectively with a group of believers. The person who always offers his prayers collectively with a group of believers, remain safe from all calamities whether they are worldly or religious.

Then one day he described an incident of his own life when he was still just ten or eleven years old. At that time he lived in Ludhiana. The incident goes as under:

'Once I heard in a religious sermon that Allah says in the Holy Quran, "The sustenance of every living creature on the earth is the responsibility of Allah." Then I heard in the same sermon that Allah says in the Holy Quran, "Allah is sufficient for him who has contentment and trusts only in Allah (Alone)." When I heard so much admiration of contentment and trust in Allah, I thought that henceforth, I shall not also eat from anybody's hand. I thought that Allah Himself would bring meal for me and thus I shall get a chance to see Allah also. This thought became so firm in my mind that I left the city and set out towards the mountains. I hid in the mountains and thought that now Allah would be bringing meal for me. A long time passed since I had been sitting there. Suddenly I saw a beautiful old man coming towards me. He had some loaves of bread and some curry in a basket and a ewer containing butter milk in his hand. I realized that this person would feed me the meal but as I wanted to eat from the hands of only Allah, I ran away from that place. That old man ran and caught me. He asked me to take meal. I replied that I would not eat meal from your hands and that I had full trust in Allah. Allah would come and I would have the sight of Allah also. The old man said, "O Son! Your creed is correct but Allah Himself never comes to feed anybody but sends the meal through His servants. Moreover it is against the dignity of Allah just as it is against the dignity of a king to feed his ordinary guests himself. I am also a servant of Allah and there are thousands of such servants. The servant whom Allah orders, would come to feed you. Now you should give up living here and start living in a city. In the city there are thousands of servants of Allah. One of those servants, whom Allah gives the

orders, would come to feed you and you should not feel worried at all." The old man also said that my creed had been accepted in the court of Allah. Since that day, I have been quite carefree and indifferent towards my sustenance. I came to know that Allah is All-Powerful and He has ordered to trust only in Him. The creed that Allah Himself would come to feed is misleading.'

One day Hazrat Khawja Tawakul Shah (may Allah bless him) delivered a sermon in this connection and said that love for Allah may take somebody to Allah but without full trust in Allah, the asceticism of an ascetic remains crude and the person cannot get the knowledge of monotheism or pantheism fully. Then he described an incident related to Hazrat Ba'Yazid Bustami (may Allah bless him):

'Hazrat Ba'Yazid Bustami went to a jungle and passed a lot of time in the remembrance of Allah and in prayers. When he came down the mountain, he was feeling thirsty. At a small distance, he found a well but there was no bucket or rope. He thought how he would drink water because there was neither a bucket nor a rope. After some time, a queue of deer appeared there. The deer looked towards the well and then towards the sky. The water welled up to the brink of the well and all the deer drank water. When the deer left the place, Hazrat Ba'Yazid Bustami (may Allah bless him) also went there to drink water but the water had gone downwards again. Hazrat Ba'Yazid Bustami (may Allah bless him) fell in prayers, addressed Allah and said, "Am I inferior to even these deer that Thou brought out water for them but water went downwards again when I wanted to drink it." Allah addressed him and said, "O man! You did not keep your creed as firm as the deer had in My Being. You are my friend. You are from the descendants of my viceregent Hazrat Adam (Alahis Salam). You are also my viceregent; therefore, you are superior to the deer but alas! The deer had full trust in me and you tried to put your trust in the bucket and the rope. For the same reason, you were shown this spectacle. Otherwise the entire world and the world hereafter have been created only for human beings. But as you did not put your trust in me fully, I also did not give you water without the bucket and the rope." At this Hazrat Ba'Yazid (may Allah bless him) wept for a long time, repented from the depth of his heart and asked forgiveness. Then water reached that place where he was sitting. He drank water and thanked Allah. Then he made his abode in the jungle for a long time and tried to make his trust in Allah firm.'

After describing this incident, Hazrat Khawja Tawakul Shah (may Allah bless him) said that Hazrat Ba'Yazid (may Allah bless him) was a great Sufi saint and had splendour and perfection in asceticism. Then he continued his conversation and said, "Once I myself had to pass from a little trial. One day, many persons including the police officials and the tehsildars came to visit me but none of them offered meal to me. When I felt greatly hungry, I went to the house of one of my lovers so that I would take meal there. But when I went there, he also said that he had to go somewhere for some piece of work and that I should go back into the mosque. At that time, I thought that it was a trial of my trust in Allah. Therefore I went to the jungle and asked forgiveness of Allah and made a solemn pledge that henceforth I would not go anywhere leaving the door of Allah. Then I felt satisfied and complacent and set to remembrance of Allah. In the evening the same person who had brought twenty five rupees earlier, came to me and regretted that he had committed a great mistake. I told him that he had committed no mistake. Actually, as I had come to the door of Allah, He had sent him with the money otherwise he would also not have come. Since that day, by the grace of Allah I have got perseverance in trust in Allah. I made my abode at one place and I have realized that Allah wants me to sit at one place and Allah Himself would provide me with sustenance. Now if all these persons who love me, turn their back upon me or I am in a jungle with no equipment, I shall not feel worried. Similarly if ten times more than the present visitors visit me, I shall not feel happy."

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said that the matter with him had reached the stage where the matter had reached with Hazrat Ba'Yazid Bustami (may Allah bless him). When somebody asked Hazrat Ba'Yazid Bustami (may Allah bless him) how long he had reached in his trust in Allah, Hazrat Ba'Yazid replied, "It has become so firm that even if it does not rain for twelve years and all the creatures of the earth were included in his family, he would have no worries." Then Hazrat Khawja recited a Punjabi verse and went inside raising the slogans of 'Haq Haq Haq'.

One day, a conversation was going on about contentment and trust in Allah. Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Trust in Allah is a good quality. The person who puts his trust in Allah, has to face a lot of troubles also. But when he becomes firm in his trust, he cannot remain hungry for more than three

days." Then he narrated a story related to putting trust in Allah and the story is as under:

'Three persons went to the cave of a mountain with the intention of contentment and putting their trust in Allah. They did not find anything to eat for two days. Two of them could not bear the hunger and ran away from the place but the third continued sitting there. On the third day, a tray full of cooked rice came to him from the hidden. When that person ate the rice, he found three gold coins under the cooked rice. The ascetic realized that Allah had sent him these things for his perseverance.'

In short contentment and trust in Allah is a great wealth. But a person has to take care lest he should falter on this way. Many people lose their trust in Allah in the hour of misery. Perseverance in the trust of Allah is necessary for an ascetic. Then he narrated an incident of olden times related to contentment and trust in Allah.

'In olden times an ascetic went to a mountain with the intention of putting his trust in Allah. When he remained hungry for one day, he could not tolerate the hunger and went to a village. There he begged of a Jew. The Jew gave him three loaves of bread. When he left the Jew's house, a dog rushed at him and ran after him. He threw one loaf of bread. The dog ate it and again rushed at him. He threw the second loaf of bread also. The dog ate it too and rushed at him again. He threw the third bread also but after eating the third one, the dog rushed at him once more. The ascetic said, "O dog! You are very impatient and impudent. Your master, the Jew had given me three loaves of bread and you have eaten all of them. Even then you are rushing at me." At Allah's command, that dog spoke and replied, "O man! Do justice and think whether I am impatient or you. You were busy in the remembrance of Allah at the mountain. You left the door of Allah and came to the door of this Jew who is the enemy of Allah. Look at me. I live at his door. I feel contented on whatever he gives me, whether it is a bone or a piece of dry bread. I never go to another person's door. Sometimes the Jew forgets to give me anything. Even then, I do not go anywhere else. You are quite a strange fellow. You claim to be an ascetic but you have left the doorsteps of Allah and you are begging of others." The ascetic was greatly ashamed. He went back to the mountain. He repented from the depth of his heart and asked forgiveness of Allah. He made himself so firm in his contentment

and trust in Allah that the doors of blessings of Allah and the secrets of Monotheism and pantheism began to dawn upon him.'

Then Hazrat Khawja Tawakul Shah said, "The real contentment and trust in Allah should be like that of a child who is in the lap of his father. As long as the child is in his father's lap, the child has no worries. It is the father who has the real worries." Then Hazrat Khawja Tawakul Shah said that Allah says in one of His Hadith-e-Qudsi,

Translation: 'I treat everybody according to the expectations, he has about Me.'

Once a conversation was going on about contentment and trust in Allah. I (the editor of the book) said, "It is improper to cut off all relations with the worldly equipment. Whereas you (Hazrat Khawja Tawakul Shah) say that, man should cut off all his relations with the worldly equipment and contentment and trust in Allah becomes firm only in that way." Hazrat Khawja Tawakul Shah (may Allah bless him) did not make a reply. But a few days later, it rained heavily. There was a stream between the city and Hazrat Tawakul Shah's (may Allah bless him) residence. The stream was flooded and the access to his house was impossible. Neither did anybody come there till noon nor did anybody bring sweets or any other thing to eat. I said to Hazrat Tawakul Shah (may Allah bless him), "Today rain has cut off all resources with the rain, otherwise, so much used to be here that every servant of the 'Aastana' could have eaten to his full." Hazrat Khawja smiled and said,

Translation: 'Verily Allah has the power to do everything.' (Al-Ankabut: 20)

When the time of afternoon prayers was drawing near, a Sikh along with a labourer carrying a basket on his head came and asked about the residence of Hazrat Khawja Tawakul Shah (may Allah bless him). As nobody had come out due to rain, that person (the Sikh) had gone forward from the door and came back again. The basket which the labourer was carrying was full of sweets. Hazrat Khawja called Khalifa Muzafar Ali Khan and me (the editor of the book) and asked the Sikh where he lived. The Sikh replied, "I live in Multan. I got this sweets prepared for you by a Muslim who is punctual in his prayers." Hazrat Khawja asked him whether it was raining in Multan. He replied that it had been raining heavily. Then Hazrat Khawja asked him how he had reached there. The Sikh replied that he had come to Ambala by train and then he had come there from the railway station on foot. Hazrat Khawja said that

there was mud and water on the way and nobody had told him the way to his residence. In spite of that, he (the Sikh) had reached there. Then he addressed the others who were present there and asked them to eat the sweets. All ate to their full. Then Hazrat Khawja said, "There are enough sweets for all the servants of the 'Aastana'. Whatever was written in our lot, had reached us from Multan despite all the hardships of the way. Allah can send everything to every place and He provides resources for it. A Sufi saint or ascetic should never keep his eye on resources. Allah reveals it upon his worshippers with his blessings that the sustenance which He likes, is provided to a man whomever he likes whether he should be living at a great distance. Now He has sent this non-believer to carry that sustenance which Allah has sent us." That Sikh had learnt the name of Allah from Hazrat Tawakul Shah (may Allah bless him). He was a station house officer in police and he had been involved in a legal case and he had pledged to bring an offering for Hazrat Tawakul Shah if he were absolved of that suit and now he had brought that offering.

Once, somebody asked Hazrat Tawakul Shah (may Allah bless him) to tell the meaning of contentment and trust in Allah. He replied, "It means that one should be quite indifferent to the creatures of Allah and he should have full trust in Allah. When it becomes firm in his heart, his contentment and trust in Allah becomes firm. When somebody achieves this ideal, he gets reward of contentment and trust in Allah even if he provides resources for his livelihood. But an ascetic's contentment and trust in Allah is something different. An ascetic breaks the resources whenever a resource is created. An ascetic breaks all resources and depends on Allah (Alone). Allah sends him sustenance through whatever creature He likes. Thus an ascetic's hopes are attached only with Allah. Then he described an incident related to a Sufi saint, as under:

'It was the routine of that Sufi saint not to accept anybody's invitation for two or three days. However if somebody invited him for a single meal, he accepted it. He said that accepting invitations for more than one time breaks his contentment and trust in Allah.'

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said that there are some persons who go on the path of asceticism and their asceticism gets perfection only through contentment and trust in Allah. When Allah looks at their contentment

and trust in Allah, He accepts it and blesses them with His mercy. Then he narrated the following story:

'Once, during the times of Hazrat Imam Jafar Sadiq (Allah be pleased with him) a young boy used to take his cows and buffaloes to the jungle for grazing. Once he drove the cattle into the jungle, came to Hazrat Imam Jafar Sadiq (Allah be pleased with him) and requested him to teach him asceticism immediately. He said that he was in a hurry lest his animals should go far into the jungle and get lost. Hazrat Imam Jafar Sadiq (Allah be pleased with him) smiled and said that he had thought asceticism so easy that one should get it while walking casually. But he insisted that he should be taught asceticism soon, so that he might go back to the jungle soon to look after his cattle. At last, when his insistence grew, Hazrat Imam Jafar Sadiq (Allah be pleased with him) asked the servants to throw him into a pond which was just besides them, and which was very deep and wide. The servants threw him into the pond. When he raised his head after the first dive, he cried and requested to be saved. But Hazrat Imam Jafar Sadiq (Allah be pleased with him) asked his servants not to pay any attention to him. When he went downwards again and raised his head, he again shouted for help. But Hazrat Imam Jafar Sadiq (Allah be pleased with him) prevented the people from giving any help to him. After the third dive also, nobody helped him inspite of his cries. When he went downwards the fourth time and he came outside, the people saw that he was walking with dry feet on water. He felt very happy and said, "I had communion with Allah. I had a sight of Allah." Hazrat Imam Jafar Sadiq (Allah be pleased with him) called him to himself and asked how he had viewed Allah. He replied, "When you ordered me to be thrown into the pond, I had hopes with the people that they would save me because I thought that I had been thrown into the water only as an admonishment. When I cried for help but nobody helped me, my hopes became weak. When I cried the second time and nobody helped me, my hopes became even weaker. But when my cries for the third time proved useless and nobody came to my help, I lost all hopes in people. I realized that now nobody except Allah could save me. So I called Allah from the depth of my heart that now I needed only His grace, blessing and help. It was the breaking of all hopes from people and putting all my trust in Allah that a window opened in my heart and I felt Divine Light falling in my heart. It was the descending of that Divine Light that even water began to obey me. In other words the matter of

meeting Allah was just quite at hand but it required emptying the heart from the hopes from all others."

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said that when somebody puts all his trust in Allah and there remains no flaw in it, the grace of Allah helps him in the same manner just as Allah had helped this boy. But it should be remembered that man has to undergo a living death and everybody cannot do that.

Translation: ' And those who strive for Us - We will surely guide them to Our ways (i.e. Allah's religion or Islamic Monotheism). And indeed, Allah is with the doers of good.' (Al-Ankaboot: 69)

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said that it should not be understood that after putting all the trust in Allah, one should not beg of Allah. Showing humility to Allah and making prayers for every need or necessity is quite in accordance with contentment and trust in Allah because contentment and trust in Allah means that one should be quite indifferent to creatures and put his full trust in Allah. So man should show humility to Allah as much as possible and go on begging of Allah. One should never show slackness in it because man is needy and indigent. However much man shows his indigence to Allah, his trust in Allah increases and Allah will also be pleased with him. The greatest thing which man should beg of Allah is His pleasure and recognition. Then Hazrat Khawja said that trial is a very hard thing. Man should always beg of Allah to protect him from trials and he should go on begging of Allah for his needs. Man can never come up to trials. So man should go on describing his helplessness and indigence before Allah.

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said that he had read the following incident in a book: 'Imam Hassan (Allah be pleased with him) got an allowance from Hazrat Ameer Moavia (Allah be pleased with him). The allowance was insufficient. Once Imam Hassan (Allah be pleased with him) went to the mausoleum of the Holy Prophet (peace be upon him). There he was ordered by the soul of the Holy Prophet (peace be upon him) to recite certain verses. Imam Hassan (Allah be pleased with him) began to recite those verses. Hazrat Ameer Moavia (Allah be pleased with him) started sending him twofold allowance. Thus there is certainly a lot of effect and acceptability in the Holy Verses of Allah. So if somebody prays to Allah for his livelihood, it is not against contentment and trust in

Allah. However the matter of ascetics is another one because they always feel happy with the Will of Allah and accept whatever circumstances they face. Man should not copy them. However when man reaches their stage, Allah bestows His Grace on him by Himself and man comes to understand these things automatically.

Once, Hazar Khwaja Tawakul Shah (may Allah bless him) referred to another point and said, "When somebody recites verses or makes some prayers to Allah, he can realize the symptom of the acceptance of his prayers that he feels a great relish in reciting those verses. When somebody achieves this stage, he should realize that his prayers have been accepted. However, those people who have reached a stage where Divine Light falls on them, can realize the acceptance of their prayers from the fact that those moments are highly charming and delicious for them and they feel themselves absorbed in Divine Light.

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said, "If somebody presents some offering or a gift to a Sufi saint or an ascetic, the Sufi saint or ascetic should never reject it. This thing is not against contentment and trust in Allah. Rather there is an expediency in it that a Sufi saint or ascetic should not fall into some trial. In fact, Allah has put this thought into his heart that Allah is All-Giving and All-Bestowing.

One day, Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Contentment and trust in Allah is necessary for an ascetic but in the beginning, the worries of livelihood prevent him from prayers. If he thinks that Divine Light has not yet fallen upon him, he should search resources for livelihood according to his needs. Just as the Holy Prophet (peace be upon him) used to take the things of eating to the Cave of Hira. However when Divine Light falls on him, the means of his livelihood are created automatically and an ascetic does not need to find out resources. Then he recited a Punjabi verse which means that man gets closeness to Allah only when he eats pure bread earned through fair means."

One day, Hazrat Khawja Tawakul Shah (may Allah bless him) said, "A certain status in asceticism is not necessary for contentment and trust in Allah. Rather the person, who follows the path to Allah, has to adopt contentment and trust in Allah. At first, he faces some difficulties but then he gets firm in it and it is the first step in asceticism." Then he narrated the following story:

'An ascetic went to a place in the mountain where there was no pathway. In fact he wanted to become firm in his contentment and trust in Allah. He thought that Allah says in the Quran:

Translation: And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him.' (At-Talaq: 2&3)

In fact, the ascetic was thinking how sustenance reached him from resources which he could never imagine. When one or two days passed, a few merchants, forgetting their way, reached there. They saw him lying there and came to know from his breathing that he was alive. He had closed his mouth firmly to see how Allah would feed him and he would not eat from the hands of anybody. When those merchants cooked pudding and began to eat it, they thought about that ascetic also. They thought that he was some traveller who had been hungry for two or three days and for the same reason, he had been lying there in a helpless condition. They brought pudding to him but he would not open his mouth. Then they opened his mouth with something hard made of iron and put the pudding in his mouth. When the pudding went in his throat and he felt difficulty in breathing, he swallowed the pudding and got up. Then he laughed and said, "O Allah! Putting trust only in Thy Being is very difficult but when this trust becomes firm, Thou feed man whether the man has to get his teeth broken. Thou are All-Powerful." In fact when his mouth was being opened with something made of iron, there was the danger that his teeth would be broken and so he had opened the mouth.'

Once Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Once I had no money to buy food etc. and I got nothing to eat for two days. I began to think what had happened. At night, the soul of my wife came in dream and told me that twenty five rupees were lying in a certain utensil and that money should be taken from that place for expenditures. I went inside and told my wife to spend the twenty five rupees which were lying in a particular utensil. She asked me with surprise who had told me about those twenty five rupees. I said that her soul had informed me. Collecting money in this way is against contentment and trust in Allah." Thus those twenty five rupees were spent and after that I began to get sustenance in abundance.

## **CHAPTER THREE: OBSERVANCE OF 'SHARIAH'**

It has six parts

Part One: Coincidence with sayings of past Sufi saints.

Part Two: Mixing with the masses and precautions.

Part Three: Respect of the past Sufi saints.

Part Four: Settling the affairs duly and properly.

Part Five: Guidance to masses.

Part Six: Following the "Sunnah" of the Holy Prophet (peace be upon him).

### **Part 1: Coincidence with Sayings of Past Sufi Saints**

Once, a conversation was going on about the condition of Maulvi Ghous Ali Shah. It was told that Maulvi Ghous Ali was an ascetic who remained intoxicated (with Divine Love) and semi-unconscious in his love for Allah and his conversation used to be frank and careless. Hazrat Khawja Tawakul Shah (may Allah bless him) replied, "The conversation of such a person can be understood only by a similar person who is intoxicated (with Divine Love) and remains semi-unconscious with the wine of Divine love. Common people cannot understand their conversation and think them impudent and careless. Just as there was a similar 'Majzoob' (A person who forgets himself and remains intoxicated and semi-unconscious). He lived in the times of Hazrat Musa (Alahis Salam). One day when Hazrat Musa (Alahis Salam) was going to the mountain of 'Toor' when that 'Majzoob' met him on the way and requested Musa (Alahis Salam) to ask Allah to send him two plates of 'Palau' (cooked rice with meat in it) everyday whereas earlier Allah used to send only one plate of 'Palau'. Hazrat Musa (Alahis Salam) asked him, why he himself did not request Allah. That Majzoob replied that now-a-days, he and Allah were not on talking terms. Hazrat Musa (Alahis Salam) got angry and said that he was showing impudence to Allah. That Majzoob replied that Hazrat Musa (Alahis Salam) had just got to make a request on his behalf. In short, Hazrat Musa (Alahis Salam) went to the mountain of 'Toor' and talked to Allah. When he was about to leave, Allah asked him to present the request what that Majzoob had asked him to present. Hazrat Musa

(Alahis Salam) replied that he (the Majzoob) was a great impudent and he could not utter those words. When Allah ordered Hazrat Musa (Alahis Salam) to utter those words, Hazrat Musa (Alahis Salam) did so. Allah replied that the Majzoob was quite correct because Allah talked only to the prophets and not to any other person however dear Allah might be to him. His heart was full of love for Allah but he could not find words to express that love and Allah looks only at hearts." Then he recited a Persian verse which means that the outward and beautiful way of conversation has no importance with Allah, but Allah looks at the depth of hearts.

Once, a conversation was going on about that saying of Hazrat Ghous Syed Abdul Qadir Jilani (may Allah bless him) that his foot was on the neck of all friends of Allah. People asked Hazrat Tawakul Shah (may Allah bless him) what this saying meant. Hazrat Khawja replied, " It is true that all the Sufi saints up to the day of judgment who would get connected with 'Qadria' chain of Sufi saints, would have his (Hazrat Ghous Abdul Qadir Jilani's - may Allah bless him) foot upon their necks and one will get perfection in 'Qadria' only when Hazrat Ghous Abdul Qadir Jilani (may Allah bless him) puts his foot upon his neck."

Hazrat Khwaja Tawakul Shah (may Allah bless him) further said, "Once I was sitting facing Baghdad Sharif and taking Faiz (spiritual inspiration) from Hazrat Abdul Qadir Jilani (may Allah bless him). Suddenly I saw that the blessed soul of Hazrat Ghous Abdul Qadir Jilani (may Allah bless him) had taken me in grip and both of his feet were stretching across my chest on the both sides of my neck. Hazrat Ghous Abdul Qadir Jilani (may Allah bless him) addressed me and asked me whether I was happy in this condition of 'Masti' (intoxication and semi-unconsciousness). On that day, I got a lot of Faiz (spiritual inspiration). I got absorbed in Divine love and my connection with Qadria chain of Sufi saints also got perfection."

Hazrat he continued his conversation and said, "Similarly, one day, I had concentrated myself facing Ajmer Sharif in remembrance of Allah and getting spiritual favour and inspiration from the soul of Hazrat Khawja Moin-ud-deen Chisti (may Allah bless him). Suddenly his soul appeared and he took me in spiritual favour and connection in Chistia Chain of Sufi saints and allowed me in his circle."

Once, a person who belonged to Rohtak was sitting beside him. Hazrat Kawja Tawakul Shah (may Allah bless him) said to him, "I have been allowed by Hazrat Khawja Moin-ud-Deen Chisti Ajmeri (may Allah bless him) to give people spiritual favour and connection in Chistia. So I recognize you." But at that time, it was the condition of Hazrat Khawja Tawakul Shah (may Allah bless him) that he was feeling such a great spiritual fervor that verses based on Divine love were being uttered by him spontaneously and even his fingers began to move in ecstasy. Then he said, "Today the whole spiritual favour and fervor had descended on me." Then, he recited these Urdu verses spontaneously:

Translation: 'O Allah! I have spent many years in Thy quest. O Allah! Thou say that Thou are closer to man even than his jugular vein (which passes within man's neck). Then why these people have to make so many struggles in reaching Thou.'

(Note by the editor of the book: Some people say that the following verse was composed by Hazrat Khaawja Tawakul Shah himself but I have doubts about it because this incident did not occur in my presence.)'

Translation: ' All the prophets and friends of Allah are spiritually one in heart and soul. I shall rather say that their existence is due to the spiritual favour of Allah.'

One day Hazrat Khawja Tawakul Shah (may Allah bless him) delivered the following speech during his conversation:

'All the holy prophets (Alahimus Salam) of Allah destroy their entity in the Entity of Allah but they get eternity with the Eternity of Allah. As far as the friends of Allah are concerned, they also follow the prophet in whose 'Umma', they are. While following the prophet, they also destroy themselves in the Entity of Allah and also get eternity in the Eternity of Allah. As the friends of Allah obey the prophet in all their actions and activities etc., the Divine Light which has been bestowed upon prophets, is obtained by the friends of Allah also by obeying the prophets and acting upon their Shria'h. Moreover the soul which is the life-giving element is the name of the same Divine Light. The Divine Light and the light of Recognition of Allah already existed in the Holy Prophet (peace be upon him) in its perfection. Then by following the 'Shriah' of the Holy Prophet (peace be upon him) and having the same creeds as he himself had and by following the Holy Prophet (peace be upon him) in each of their activities, this Divine Light and Recognition of Allah is achieved by

the friends of Allah also. In fact, whatever the friends of Allah and other people who belong to Muslim community get, is obtained by them through the source of the Holy Prophet (peace be upon him). Thus the secrets of Mortality and Immortality are also revealed upon the friends of Allah. Their soul gets destroyed in this Divine Light and even their bodies perform the activities quite in obedience to the Holy Prophet (peace be upon him) and their outward gets its beauty with the light of 'Shariah'. Thus all - the soul, the body and the outward, become one and no distinction remains among these things.

Allah has bestowed many rewards and gifts upon the Holy Prophet (peace be upon him) and the other prophets of Allah (Alaihimus Salam) and their bodies are the reflective of the Divine Light which had descended upon them. These rewards and gifts include 'Shariah', Recognition of Allah and (Islamic) Mysticism. As the body of these Sufi saints is the reflective of those gifts and awards which were bestowed upon the Holy Prophet (peace be upon him), Prophets of Allah and Friends of Allah are heart and soul in this connection. Thus the Divine Light which the friends of Allah have in their hearts is the same Divine light which was present in the chest of the Holy Prophet (peace be upon him). The Divine light in the chest of the Holy Prophet (peace be upon him) was present there in its perfection, void of any deficiency. His soul was fully absorbed in it and the outward body irradiated with the light of 'Shariah'. This Divine Light of the Holy Prophet (peace be upon him) was there in the chests of earlier prophets (Alaihimus Salam) and now-a-days it is present in the hearts of friends of Allah. This Divine Light would remain in the hearts of the friends of Allah till the Day of Judgment. This it is proved that the hearts of all the prophets and friends of Allah were flooded with the same Divine Light. The differences of time and space have no effect on this Divine Light. The same Divine Light makes a Sufi saint destroy his entity in the entity of his Murshid (Spiritual Mentor and guide) and then makes him destroy his entity in the entity of the Holy Prophet (peace be upon him) and then it makes him destroy his entity in the Entity of Allah. Hazrat Maulana Room (may Allah bless him) has described it in his verses.

Trnslation:

- You may drink water from a pitcher or from a canal. You must mind it that water in the pitcher has also come from the canal.

- You may get light from the sun or from the moon but, you must know that the moon light is also the light of the sun (which is reflected through the moon).
- If you find any star, just as the Holy Prophet (Peace be upon him) says that all my companions (may Allah be pleased with all of them) are like stars, you may follow any star. But, you must mind that the light in the stars has come from the Holy Prophet (Peace be upon him).
- You may drink wine from a pitcher or from a small glass. You must know that this small glass has its connection with the pitcher.
- The glass of wine of communion (with Allah) is unique as the Holy Prophet (Peace be upon him) has said in a Hadith: 'Anybody who saw me, verily he saw Allah.'
- Just as a lamp draws light from the candle, you should also draw (The Divine) light. Verily the person who saw the lamp, saw the candle also.
- Even if a hundred lamps are lighted from that candle, the original light always remains the same.
- You may draw light from the lamp or from the candle, it makes no difference at all.
- Whether you look at the light which is produced by the last lamp or you may look at the light which is produced from the original light giving candle, both are one in their nature.

Maulana Room (may Allah bless him) has proved that just as the water which is there in a pitcher or a stream is the same because the water in the pitcher has also come from the stream. Similarly, a lamp is lighted by one candle; then another lamp is lighted and then another one is lighted. Thus if hundred lamps are lighted, the light which was there in the candle came in all the lamps. So, all the lamps can be called alike in heart and soul. Similarly all prophets and friends of Allah have the same Divine Light. The real objective is Monotheism, Recognition of Allah and love for Allah. However it does not mean that all the prophets and friends of Allah are equal in status. A prophet has certainly a very high place. Even the greatest friend of Allah cannot be equal to even the footsteps of the Holy Prophet (peace be upon him). However, sometimes some Sufi saints utter certain words which create the suspicion that they are mixing the Entity of Allah and the entity of friends of Allah. These suspicions are removed by the following letters which have been written by great Sufi saints and friends of Allah.

Hazrat Shah Abdul ur Rahim (may Allah bless him), father of Hazrat Shah Waliullah (may Allah bless him) writes in one of his letters:

Translation: 'When Divine inspiration reaches you, your eyes are opened and you see the spectacle of the holy inspiration. When you become firm in this condition, you will find the secrets of the holy inspiration and see so much addition to it that even your insight would become 'hidden' and you will see nothing else except That Being who gives spiritual inspiration. When you reach this eternal blessing and perfect faith, you will rid yourself of all inspirations and will become eternal with The Being who bestows all these spiritual inspirations. It means that when asceticism gets perfection, the ascetic is imbibed in the Colouration of Allah.'

Hazrat Mujaddid (may Allah bless him) writes in letter number 266 of first part of Maktubat Sharif:

Translation: 'And sometimes, the meanings of some sayings or writings of Sufi saints are misunderstood. Actually when they talk about getting one with the Entity of Allah, they mean to say that when they get perfection in asceticism and they destroy their own entity, nothing remains except the entity of Allah. It is wrong to think that the ascetic becomes one with Allah or he gets united with Allah. Such sayings come in the category of infidelity and paganism (Allah is far above what some persons think or doubt about Him) and my Murshid (spiritual Mentor and guide) Hazrat Baqi Billah (may Allah bless him) used to say that the words which Mansoor Hallaj had uttered ('I am Haq') do not mean that I am 'Haq' (one of the names of Allah) but the actual meaning of these words was that 'I do not exist and Allah exists.' (Some persons have the opinion that the real words were 'I am on Haq' meaning 'I am in the Haq').

One day Hazrat Khawja Tawakul Shah (may Allah bless him) said that Hazrat Ba'Yazid Bustami (may Allah bless him) has said, "I found Allah but I could not reach even the tent of the Holy Prophet (peace be upon him)." Then Hazrat Khawja Tawakul Shah (may Allah bless him) said, "I have heard that Hazrat Ba'Yazid Bustami (may Allah bless him) made Mujahida (spiritual efforts to attain something) for thirty years for the purification of heart. After thirty years, when he came out of that Mujahida, he found that his heart had been purified to a great extent but still

there were some fibers which needed purification. So he set to Mujahida once again and continued it for another thirty years. After sixty years when his heart was fully purified, people asked him about his condition. Hazrat Ba'Yazid Bustami (may Allah bless him) replied that the highest sky lay in one corner of his heart. Then he started Mujahida again and saw that his soul had reached the queues of the friends of Allah. Then it reached the queues of great Qutabs and favourite friends of Allah. Then his soul struggled very hard to reach the queues of the Prophets (Alaihimu Salam). His soul tried very hard but could not move ahead. The tent of the Holy Prophet (peace be upon him) was beyond the queue of Prophets (Alaihimus Salam). At last with a very hard struggle his soul was able to touch the strings of the tent of the Holy Prophet because the strings extended up to the queue of Prophets (Alaihimus Salam).

At this, one of the scholars said, "This incident indicates that the Holy Prophet (peace be upon him) is ahead of Allah also. Moreover the question arises that when great Sufi saints like Hazrat Ba'Yazid Bustami (may Allah bless him) could not reach the tent of the Holy Prophet (peace be upon him) how some of the Sufi saints say that they have seen the Holy Prophet (peace be upon him). How could they see the Holy Prophet (peace be upon him) and in what condition is it possible?" Hazrat Khawja replied, "It is easy to see the Holy Prophet (peace be upon him) but it is very difficult to reach his tent. This point can be understood allegorically that a person who lives in the tent, himself comes out of his tent and lets other people see him. It is an easier situation but reaching his tent is very difficult. Another allegorical description might be that when a king comes out on a tour to see his public, everybody can see the king, but no one has the courage to go and sit on the throne of the king."

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said, "When Allah expressed the Light of His Knowledge and a boundless river of this Divine Light was flooded, Allah created the pious souls of all the Prophets (Alaihimus Salam) from the Light of that Knowledge. This boundless river of Divine Light is named 'Haqiqat-e-Muhammadia' (The verity of the prophet-hood of Hazrat Muhammah (peace be upon him).) When Hazrat Ba'Yazid Bustami (may Allah bless him) referred to the tent of Holy Prophet (peace be upon him) he was actually referring to the same 'Haqiqat-e-Muhammadia' and it lies in the proximity of Allah. Not to speak of friends of Allah, even Prophets (Alaihimus Salam) have no access to that place because that is the highest place in the proximity of Allah. As far as the matter of

reaching Allah and getting communion with Allah is concerned, its reality can be described in the fact that in 'Aalam-e-Amar' (above the skies), a verity of every man exists in the proximity of Allah and everybody gets his communion with Allah according to his capability, calibre and status. As Allah says in the Holy Quran:

Translation: ' and He (Allah) is with you wherever you are' (Al-Hadid: 4).

Similarly every friend of Allah gets communion with Allah according to the same verity which he possesses. But the verity of Muhammad (peace be upon him) which is the highest and the farthest place in the proximity of Allah, cannot be achieved by anybody and anybody cannot enter that place. When even other prophets (Alaihimus Salam) have no access to that place how friends of Allah or other people belonging to the Umma can have access or find a place there?"

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Once I myself faced a similar situation. I saw that there was a vast river of knowledge. Many great scholars and Sufi saints had entered that river. Somebody could go only up to the ankle-deep water; Somebody went up to knee-deep water and then got tired and could not go further; Somebody reached up to waste-high water and some went up to chest-high water. There were quite a few scholars and Sufi saints who reached up to throat-deep water; some tried to go even farther but fell there and were drowned. But I crossed that river quite easily without any tiredness. As I moved forward, I found another big river. I crossed that river also. When I asked about the river I was told that it was the river of Light and Recognition of Allah which is achieved by the friends of Allah. But I continued reciting Durood Sharif and I crossed it with the blessings of Darood Sharif easily. Then I moved forward. I saw another very vast and seemingly boundless river of Divine Light of green colour. It was the river of the holy companions (may Allah be pleased with all of them) of the Holy Prophet (peace be upon him). I entered the river and continued reciting Durood Sharif. I realized that all my body had been transformed into Divine Light. I crossed that river also. Then I found another vast and boundless river. It was the river of the Divine Light which Allah had bestowed upon the prophets of Allah. I entered this river but came back immediately. If I had taken even a step further, I would not have been able to come back here."

Then talking about his experiences which he had at that place, he said, "The spiritual gusto and relish which I felt there or the conditions, tastes or secrets which I experienced there, cannot be described in words. Human wisdom cannot cover such matters."

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Some people get the blessing of the sight of the Holy Prophet (peace be upon him) because they recite Durood Sharif in abundance. The Divine Light of Durood Sharif appears before them in its personified form and they see the Holy Prophet (peace be upon him). However there are some persons who get the blessing of the sight of the Holy Prophet (peace be upon him) in accordance with their proximity to the Holy Prophet (peace be upon him) and their status. And this sight is a special sight which is granted only to special people. As far as the matter of getting the blessing of the sight of the Holy Prophet (peace be upon him) in the proximity of Allah and which has been given the name of the verity of Muhammad (peace be upon him) is concerned, it is impossible for anybody and he just gets Faizan (spiritual favour and inspiration) of that verity.

One day Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Hazrat Ba'Yazid Bustami (may Allah bless him) has said that four things are necessary to be given up for any person who starts his spiritual march towards Allah. Unless he discards all the four things, he cannot take even a single step towards Allah which is his final goal.

- Firstly he has to give up this world (worldly equipment and its desires etc.) Obviously, man who wants to reach Allah has no choice but to discard this world.
- Then he has to give up the thought of the world hereafter. It means that he has to give up the hopes of getting paradise and the fear of hell. Actually the prayers which are done with the hopes or fears of the paradise or the hell include the objective of getting paradise and not communion with the Entity of Allah. Therefore the lovers of Allah have to discard them also.
- When a person who moves on the spiritual path to Allah, gives up the above two things, the Divine Lights appears before him and he gets certain gospels or glad tidings. When such a person sees Divine Lights, sometimes he takes them for Allah and whatever he presumes to be Allah should be discarded because the Entity of Allah cannot be personified in any form. Allah's Entity cannot resemble any other entity because Allah is Unique and beyond the

perception of human wisdom.

- Lastly a person, who moves on the spiritual path to Allah, must give up what has already been given up. It means that all those Divine Lights which descend on such a person and which he thinks to be Allah must be discarded by him and he must move forward and he should never stop on any place. (Then he recited a Punjabi verse which means 'O Seeker of Allah! Listen! You have to move towards Allah in such a way that every step of yours should move forward and you should not stop at any place.)

## **Part 2: Mixing with the Masses and Precautions**

One day, Hazrat Khawja Tawakul Shah (may Allah bless him) said that the person whose hidden self has got in touch with Allah, should have no hesitation in mixing up with masses. It has been described that once Hazrat Khawja had gone to Dera Bassi. There he saw at the 'Khanqah' of Meeran Malhi or Ashiq Shah that a person was riding upon a nice and fine horse and he was wearing very costly dress and 'Faizan' (Spiritual favour and inspiration) was falling upon him. That person had big moustaches and a small beard. He was wearing tight pajamas and a decorated cap. In short, he was going with a great foppishness. Hazrat Khawja Tawakul Shah (may Allah bless him) sent for that person. When that person saw him, he got off the road to the other side in order to avoid him. When the person had gone far away, Hazrat Khawja called him back with his spiritual attraction. When he came back unintentionally, he requested Hazrat Khawja not to reveal his secret to anybody. Hazrat Khawja Tawakul Shah (may Allah bless him) addressed him and said, "You have hidden a great spiritual wealth in yourself, whereas the masses are getting astray and they need guidance. Aren't you afraid of Allah in this connection?" That person replied, "I apprehend that if I mix up with the people, I may fall from my status." Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Suppose you don't instruct or guide anybody or you don't fall from your status, what benefit would it bring to the masses and what purpose would your spiritual glory serve? All the status which somebody gets is due to the Holy Prophet (peace be upon him) who brought guidance for the Umma. A man may get deprived of that spiritual progress which he gets with Allah. If a single person is granted forgiveness by Allah, It doesn't show the perfection of that person." That person was greatly ashamed. He repented and requested Hazrat Khawja Tawakul Shah (may Allah bless him) to lead him in such a way that he may guide and instruct others. Thus that person got 'Faiz' (spiritual

favour and inspiration) from him. When he left that place, he changed all his dress and appearance and made them in accordance with the 'Shariah' and set to instructing masses.

Then Hazrat Khawja Tawakul Shah (may Allah bless him) said, "When an ascetic can cause instructions for others and Faizan (Spiritual favour and inspiration) springs from him and affects others, he should not hide it. Rather he should instruct others and invite others to the path of Allah."

Once, Hazrat Khawja Tawakul Shah (may Allah bless him) said, "The person who makes his appearance like an ascetic but his heart is inclined towards the worldly pursuits, can cause a great harm and the company of such a person must be avoided." Then he further said, "It has been written in the book 'Fatuh-ul-Ghaib' written by Hazrat Abdul Qadir Jilani (may Allah bless him) that there are three type of men.

- Those who never do remembrance of Allah - neither with their tongue nor with their hearts.
- Those who do remembrance of Allah with their tongues but their hearts remain ignorant of this remembrance of Allah.
- Those who remain busy in remembrance of Allah not only with their tongues but also with their hearts.

Therefore, one should keep away from the company of first type of people because their company has the effect of a poison. In the company of the second type of people, there is no harm but there is no benefit also. It is the company of the third type of people that has the effect of elixir. Even a short span of company with this third type of people is better than worshipping Allah without any hypocrisy for one hundred years."

One day, Hazrat Khawja Tawakul Shah (may Allah bless him) said, "An ascetic should always remain vigilant. There are many people who spend the whole day in the remembrance of Allah but at night they waste all their virtues by back-biting somebody. Similarly somebody worships Allah for the whole night and when he awakes in the morning and mixes up with the people, he envies somebody or talks evil of somebody and wastes all his virtues. So an ascetic should always look after all his actions and never let them be wasted. He should make himself accountable in the morning and think how many deeds of virtues or evil he had done. He should

attribute all his good deeds to Allah and thank Allah for them and he should attribute all evils to his inner-self, repent of them and ask forgiveness of Allah for them.

It has been described that Hazrat Khawja Tawakul Shah (may Allah bless him) had a strange habit. When he went to a congregation and he demanded something like water etc., it used to be covered but he pointed to the person with his finger to bring that thing by making such a type of round. People often thought it a superstitious act. One day I (the editor of the book) asked him about its reason. Hazrat Khawja replied, "In a congregation there are many people who have different evils, supernatural or paranormal things with them. The effect of these things falls on anything that passes by them. Therefore, I indicate to him to bring that thing from the place where those people who have no such things, are sitting. Sometimes when different persons brought cash or a cloth etc. as an offering, he returned those things. On enquiry, he used to say, "There were evil supernatural things with these things, therefore, I did not accept them." He used to say that there are evil, supernatural or paranormal things of many type with the things. With the use of some of them the capacity of worship of Allah becomes less; some of them cause illness; some of them cause other losses and some of them create quarrels and disturbances. Therefore precaution is necessary in this connection.

Once, a person brought cooked meat as a propitiatory for his illness. Hazrat Khawja Tawakul Shah (may Allah bless him) prohibited all the servants of the 'Aastana' from accepting it. But one of them ate that meat when he went outside. As soon as he ate it, he had a violent fever and the person who had brought that propitiatory became well. In fact that person was suffering from violent fever. When Hazrat Khawja Twakul Shah came to know about it, he asked the servants to give propitiatory for the fever to go away. When the servant did so, he was cured of his fever.

### **Part 3: Respect of Sufi Saints**

One day, Sain Abdul Karim known as Mughli Shah was sitting along with Hazrat Tawakul Shah (may Allah bless him) in the cell. Hazrat Khawja loved him greatly and sometimes embraced him with love. Once, Hazrat Tawakul Shah (may Allah bless him) asked him, "What importance do I have in your eyes?" Mughli Shah replied, "I know that you are the most worthy Sufi saint among the living ones. However if there is some more worthy Sufi saint than you in the graves, I have no

knowledge about him." At this, Hazrat Tawakul Shah (may Allah bless him) felt very happy and said that Mughli Shah had remained safe because he had taken regard of past Sufi saints. If he had said that there was no Sufi saint equal in rank to him (Hazrat Tawakul Shah), he (Mughli Shah) would have fallen from his status.

It has been described that once a scholarly person who was the disciple of a Sufi saint said in intensity of love, "There are four Imams but now my Murshid (spiritual Mentor and guide) is the fifth Imam." The Sufi saint told him not to say so because it was disrespect to the Imams but the disciple stuck to his words. After some time, that person got deviated from his Murshid and said that he was never a disciple of that Murshid because he (the Murshid) did not know what asceticism was. Hazrat Khawja Tawakul Shah said, "That person had got condemned from the path of Allah because he had shown disrespect to the Imams. A Murshid (Spiritual Mentor and guide) can never be equal to any of the Imams because the Imams have a very high status. If somebody has extreme love for his Murshid or whatever creed he has, he should keep it as a secret because talking such things openly creates restlessness among masses. If anybody gives any other Imam or spiritual Mentor and guide equivalence to the four Imams, he shows a great disrespect. As far as the creed is concerned, however a great love he might have for his Murshid, his words should always be in accordance with the 'Shariah'. If anybody speaks any word which is against 'Shariah', that person gets a great loss and all the friends of Allah especially those belonging to Naqsh'bandia chain of Sufi saints, get angry because the observance of 'Shariah' and that too of a highest status is necessary in it.

#### **Part 4: Settling the Affairs Duly and Properly**

It has been described that a police officer who belonged to Gangoah was imprisoned in a crime. He wrote a letter to Hazrat Tawalul Shah (may Allah bless him) describing all the affairs with the request to pray for him so that his appeal might be accepted; he might be acquitted; he might be restored on the job and he might get promotion also. When that letter was read to Hazrat Khawja Tawakul Shah (may Allah bless him), one of the persons said that this police officer had requested for prayers for all the matters. If he had asked to pray for one or two matters, it would have been better. At this, Hazrat Khawja Tawakul Shah (may Allah bless him) smiled and said, "Let all of us pray to Allah that his appeal may be accepted; he gets

acquitted of his crime; he gets his job back and he gets promotion also." Then Hazrat Khawja Tawakul Shah (may Allah bless him) said, "There is nothing impossible with Allah and Allah can produce causes where all these may be fulfilled simultaneously. The police officer has asked us for a good prayer. He has full trust in Allah and has written a letter to us, thinking us the favourites of Allah. As Allah can do everything, we should have no hesitation in praying for him." After a few days that police officer wrote a letter to Hazrat Tawkul Shah (may Allah bless him) stating that through the prayers which he (Hazrat Tawakul Shah) had made, he has been released and all other things which he had mentioned in the letter, had also been achieved and he has got promotion also.

It has been described that once an adolescent boy came to Hazrat Tawakul Shah after the evening prayers. He was the disciple of some other person and that person had told him wrongly that the he (boy) had completed nine spiritual lessons (Lataif) in the remembrance of Allah. He asked Hazrat Tawkaul Shah (may Allah bless him) to pray for him so that the tenth spiritual lesson (Latifa) in remembrance of Allah also gets continued in his heart. Hazrat Khawja Tawakul Shah (may Allah bless him) said to him, "O man of Allah! You seem to be a good person, but I have not yet accomplished my spiritual lessons (Lataif)." Those who were present there, began to smile with covered mouths, but he paid no attention to them and continued talking to that boy very politely. Other persons stopped smiling and became silent thinking that there might be some expediency in it. Then, he addressed that boy and said, "You are a very good person, you have completed nine spiritual lessons (Lataif), you should pray for me so that my spiritual lessons (Lataif) may also be accomplished." That boy said without any hesitation, "You are an elderly Sufi saint. You should pray for me." Hazrat Khawja Tawakul Shah (may Allah bless him) raised his hands for prayers. At once the boy came in ecstasy and in a state of oblivion and the remembrance of Allah ensued from every hair of his body.

It has been described that once a very powerful and strong Hindu wrestler came to Ambala. The Muslims appointed a Muslim wrestler (who worked at a cider press to extract oil from seeds) to wrestle with him. He was far less than the Hindu wrestler in physique, strength and art of wrestling. He thought that he might lose the wrestling competition and he might have to feel ashamed in the eyes of the Muslims. So on the day of wrestling, he went to Hazrat Khawja Tawakul Shah (may Allah bless him) to ask him to pray for his victory. It was the time of afternoon prayers and

I (the editor of the book) was teaching the students. He came to me and described his purpose. At that time, Hazrat Tawakul Shah (may Allah bless him) was in the toilet. I spoke to that wrestler with anger and severity and said, "O fool! You don't offer your prayers. When you do not bow to Allah and you do not fall before Allah, how can you succeed in making that Hindu wrestler fall. You have come for prayers at a wrong place." A person who was with that wrestler said, "These religious scholars just instruct others but we have to go to Hazrat Tawakul Shah (may Allah bless him). He is a Sufi saint and an ascetic. Such persons have more mercy in them. He will certainly pray for us." In the meantime, Hazrat Khawja Tawakul Shah (may Allah bless him) also came out of the toilet. That wrestler fell at his feet and described his purpose. Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Go away and as our religious teacher has said, you should say your prayers regularly. Go away and you will be able to defeat that Hindu wrestler in the beginning of the wrestling competition and offer your prayers regularly." Then he patted his (the wrestler's) back with love. That wrestler went in the ring and defeated the Hindu wrestler without any trouble at all. Then he went to Hazrat Khawja Tawakul Shah (may Allah bless him) to pay homage to him and began to offer his prayers regularly.

It has been described that once a person brought ten rupees to Hazrat Khawja Tawakul Shah (may Allah bless him). (It was his habit that if somebody came to him to get an amulet etc. he sent that person to some darvesh (servant of the 'Aastana' and if that person brought something as an offering, he did not accept it at all.) That person said to Hazrat Khawja Tawakul Shah (may Allah bless him), "Once I had asked you to pray for me and you had prayed for me. Now Allah has fulfilled my ambition. I have brought this offering for you, please accept it." Hazrat Khawja Tawakul Shah (may Allah bless him) said, "I never remember that I had prayed for you. I neither prayed for you nor shall I accept this offering." That person replied, "It is true. You neither prayed for me nor did I ask you for it. In fact I had come to you with the intention of getting my purpose fulfilled. I knew that if any person who went to a Sufi saint with the intention of some purpose, Allah fulfilled that intention. I had just made that intention in my mind and I had gone from here without asking you to pray for me. Now as Allah has fulfilled my intention I present this offering to you. Please accept it for Allah's sake." Hazrat Khawja Tawakul Shah (may Allah bless him) accepted the offering, addressed the audience and said, "It

was the status of the past Sufi saints that if somebody set out to go to one of them with the intention of getting some purpose fulfilled, Allah fulfilled that purpose even when that person was on his way. Now that thing has become difficult because of remoteness of period. However whatever he has said is true."

It was the habit of Hazrat Khawja Tawakul Shah (may Allah bless him) that if a beggar came to his door, he hinted with his fingers to give that beggar three or five paisa or whatever he wanted to give. He did not let any beggar go empty handed when that beggar begged the first time but if the beggar begged again, he did not give him anything however hard that beggar went on insisting to be given more alms. He used to describe its reason and said, "On such occasions, two type of Divine Lights descend - firstly the Divine Light of acceptance and secondly the Divine Light of wrath. If the Divine Light of acceptance descends, the ascetic travels in it and finds out whether Allah is pleased at this task or not and the ascetic takes this verdict from his heart as past Sufi saints have written. Taking verdict from the heart has the same meanings." Then he continued and said, "Once in the condition of Muraqaba (Spiritual meditation), a Sufi saint told me that a person of such and such appearance who was a student, would come to me. That person would have no shoes as he was very poor. I should arrange for shoes for him. I started waiting for that person since morning. Nobody came even till the time of afternoon prayers. Some time after the prayers a person came. He had no shoes in his feet and he asked me to give him shoes. I arranged shoes for him. In fact Allah Himself creates causes to provide somebody with whatever He wants to bestow upon him." Then Hazrat Khawja Tawakul Shah (may Allah bless him) talked about the second type of Divine Light and said, "The second type of Divine Light is that of wrath. If the Divine Light of wrath appears at doing something, the ascetic understands that this task causes the anger of Allah. Then the ascetic does not perform that task however hard a person may insist upon him on doing so."

Once, a woman came to Hazrat Tawakul Shah (may Allah bless him) and asked him to take her into his 'Ba'at'. Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Go away and get married to somebody. Then I shall take you in my 'Ba'at'." That woman said that nobody wanted to marry her. Hazrat Khawja Tawakul Shah (may Allah bless him) replied, "When you yourself wish to get married, some other person would also be willing to marry you." That woman made the intention to sit there for some time but he ordered the servants of the 'Aastana' to turn her out.

So they turned her out. She went away. In the morning, she said to the people that Hazrat Khawja Tawakul Shah (may Allah bless him) was a true friend of Allah. People said to her that he had rebuked her, turned her out and did not take her in his 'Ba'at', then, how had she realized that he was a true friend of Allah. That woman replied, "I was in a condition of impurity after committing adultery, therefore Hazrat Khawja Tawakul Shah (may Allah bless him) came to realize it and did not take me in his 'Ba'at' and turned me out. Thus there is no doubt that he is a friend of Allah. Earlier I had no intention of getting married, but now I have made up my firm mind to get married." After sometime that woman got married to somebody.

It has been described that once a Hindu old woman came to Hazrat Khawja Tawakul Shah (may Allah bless him) and requested him to pray for the acquittal of her son who had been arrested in the charge of a murder. It was the habit of Hazrat Khawja Tawakul Shah (may Allah bless him) that if somebody asked him to pray for the acquittal of somebody in a criminal case, he used to say, "O Allah! Do justice and what is right." Hearing the request of that old woman, he asked me (the editor of the book) to enquire that old woman whether her son had actually committed a murder or just blame had been put against him. The old woman said, "My son has denied committing the murder in front of the police. But you are a favourite of Allah, and Allah is displeased with telling a lie. Actually it is my son who has committed the murder. Allah is Merciful. You should just pray for his acquittal. At this Hazrat Khawja Tawakul Shah (may Allah bless him) said, "O Allah! Do justice and what is right because having mercy on the oppressor is like doing cruelty to the oppressed and being harsh on the oppressor is like having mercy on the oppressed."

Then he delivered the following speech:

'Allah's blessing is universal and it is for all the people. All the persons whether they are poor or rich are equal in the court of Allah and His blessings cover everybody. On the Day of Judgment, some ascetics will be caught because they did not see what was right or wrong and they used to pray for even those who were in the wrong. In fact such ascetics do not regard Allah's Quality of Benevolence. An ascetic should always look at all the persons who come to him, with mercy and kindness. But if somebody comes to him for prayers, he should take care of what is right or wrong. He should never pray for the person who is in the wrong only because he brings offerings or he serves the 'Aastana' better. Even while taking others in his 'Ba'at' he

should never have any regard for being poor or rich. He should keep his eye on all of them equally. The blessings of Allah are boundless. One of the greatest blessings of Allah is 'Kalima Tayyiba' (there is no diety except Allah, Muhammad is His Messenger). All the creatures of Allah share this Kalima whether they are rich, poor, king, minister, weaver or Pathan etc. If they are Muslims, they have the same Kalima. The Holy Prophet (peace be upon him) has said about this Kalima that anybody who has recited this Kalima Sharif will go to paradise. Another great blessing of Allah is prayers. Even in offering prayers, all are equal. All have to say equal sessions of prayers. Similarly another great blessing of Allah is that all say their prayers collectively in a congregation. In this collective prayer all whether they are rich, poor, indigent or the king etc. stand in the same row without any distinction. Nobody has the courage to remove any other person from the place where he is in a row. Similarly, the Holy Prophet (peace be upon him) showed the same quality of mercy. When in the battle of Uhad, a slave named Wehshi martyred Hazrat Ameer Hamza (ALLAH BE PLEASED WITH HIM), the Holy Prophet (peace be upon him) felt greatly aggrieved because the Holy prophet (peace be upon him) loved him greatly and used to call him 'The Lion of Allah'. In spite of all that grief when the slave Wehshi appeared before the Holy Prophet (peace be upon him) and requested to be forgiven and converted into a Muslim, the Holy Prophet (peace be upon him) asked him to say Kalima Sharif. When he had become a Muslim, the Holy Prophet (peace be upon him) told him that his faith had been accepted but he should not come before his eyes because it refreshed his grief. When the slave Wehshi had gone away, the Holy Prophet (peace be upon him) said that 'both the martyr and the person who had martyred would go to heaven' (An-Nisai). Hazrat Hamza (ALLAH BE PLEASED WITH HIM) would go to Heaven because he was a martyr but the slave Wehshi would go to Heaven because he read the 'Kalima Sharif' and the Holy Prophet (peace be upon him) accepted his faith and it was the mercy of highest rank. For the same reason the Holy Prophet (peace be upon him) has said that Allah says:

Translation: 'If you have mercy on others, mercy will be done to you.'

Thus anybody who does not have mercy on others will not be deserving of the Mercy of Allah also.'

## **Part 5: Guidance to Masses**

It has been described that once a Sikh who probably belonged to Nabha came to Hazrat Tawakul Shah (may Allah bless him). The other Sikhs called that person "Bhai Ji" because he used to recite 'Granth' to them (Granth is the religious book of the Sikhs). He requested Hazrat Tawakul Shah (may Allah bless him) to tell him the name of Allah but also requested not to be taught the 'Kalima Sharif'. Hazrat Khawja Tawakul Shah (may Allah bless him) replied that he knew only the 'Kalim Sharif' but he (the Sikh) did not want to learn it. That Sikh replied, "You are one of the favourites of Allah. You might know many things. Tell me some other thing." Hazrat Khawja Tawakul Shah (may Allah bless him) asked the Sikh to come close to him so that he may teach him something. When the Sikh came near, Hazrat Khawja Tawakul Shah (may Allah bless him) shook him at his shoulders and said, "Say, I don't exist." As soon as the Sikh uttered the words: 'I don't exist', he was overcome by a state of intoxication and semi-unconsciousness. Hazrat Khawja Tawakul Shah (may Allah bless him) shook his shoulder again and said, "O man of Allah! Don't be in such a hurry. Please say something further. Now you should say that only Allah exists." When that Sikh said, 'Only Allah exists', he was overcome by a state of complete unconsciousness and remained in that condition for about one hour. When the Sikh went in that condition of unconsciousness, Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Here everything is given at once and not on future promises. Although he had fully come into his senses by the evening yet when after about one hour he got some consciousness, he said, "You have taught me the same 'Kalima Sharif' which I denied. Now my whole body is reciting this Kalima Sharif." Hazrat Khawja Tawakul Shah (may Allah bless him) said that now he could enjoy himself with that Kalima Sharif. When he went back to his home, he said to the members of his family, "There is nothing in Granth. The Kalima Sharif is the reality and there is everything in it." He went on reciting 'Kalima Sharif' everytime and then he died in the same condition of forgetfulness and self-oblivion.

It has been described that once a person who had learnt the Holy Quran by heart and who belonged to Bengal came to Hazrat Khawja Tawakul Shah (may Allah bless him) in Ramadan and asked him to pray for him so that he might be adjusted in some mosque where he may recite the Holy Quran in Taraviah prayers. Hazrat Khawja Tawakul Shah (may Allah bless him) asked him why he wanted to recite the Holy Quran to others. That person replied, "If others listen to my recitation of the

Holy Quran in Taraviah prayers, they will pay me something and I shall get something for my expenditures because I am a poor person." Hazrat Khawja Tawakul Shah (may Allah bless him) said, "O man of Allah! Why do you recite the Holy Quran to the people? Why don't you recite the Holy Quran to That Being whose revelation it is? The Holy Quran is very dear to That Being and He will appreciate it the most of all." That person replied, "How should I recite the Holy Quran to Allah?" Hazrat Khawja Tawakul Shah (may Allah bless him) asked him whether he offered his prayers. That person replied in positive. Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Just as in prayers you stand with folded hands before Allah and imagine that Allah is listening to you, similarly you should recite the Holy Quran to Allah also. Allah will certainly value your recitation." Therefore, that person made it his routine to go to the bank of the river Ghaghara and used to recite the Holy Quran with the intention of Taraviah prayers and he used to take his meals at the Langar Khana (eating house). One day, he said to Hazrat Khawja Tawakul Shah (may Allah bless him), "Now I have started feeling a strange taste in reciting the Holy Quran. It seems that Allah is Himself listening to the Holy Quran." Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Allah has accepted your recitation of the Holy Quran." In short, he completed the Quran in the same way. One day, during the recitation he was overcome by a condition of semi-unconsciousness. When he came to senses, he saw that sixty or seventy rupees were tied at a corner of his scarf. He felt happy and came to Hazrat Khawja Tawakul Shah (may Allah bless him) and narrated the whole incident. Hazrat Khawja Tawakul Shah (may Allah bless him) said, "You had made the intention of getting an inferior thing which you have got. If you had made the intention of communion with Allah, you would have got it. However it is a fair livelihood which you have got and it has been bestowed upon you by Allah."

It has been described that one day Hazrat Khawja Tawakul Shah was giving spiritual favour to those who were present. In the meantime a Sikh who used to ask him the name of Allah, came there and sat in the circle of remembrance of Allah. When Hazrat Khawja Tawakul Shah (may Allah bless him) concentrated the spiritual favour at his heart, some hidden things were revealed to him. He (the Sikh) talked about a goat which was passing by. He said that it had two kids in its stomach. Similarly he said about a woman who was passing by, that she had a baby son in her stomach. Later, his sayings proved true. Hazrat Khawja Tawakul Shah (may Allah

bless him) prohibited him from revealing anything that he came to know through spiritual favour etc. Later, that condition of that Sikh was destroyed because he made no distinction between fair and unfair livelihood and did not keep away from evil things. It means that the company of a perfect Sufi saint had affected his heart but he himself could not value it properly and lost the spiritualism which he had got. The company of a perfect Sufi saint had affected him. But, if a diamond makes a collusion with the thieves and is stolen, nobody can do anything about it.

I (the editor of the book) knew a person named Babu Kawel Kashan who was the resident of Ambala. He always offered his prayers secretly and did not disclose even his Ramadan fasting. He offered Taraviah prayers also in my Imamah. Once I asked him why he did not become a Muslim openly. He replied that he had a sister and he wanted to marry her first and then he would declare his being a Muslim. One day, I asked him its cause. He replied, "I often used to sit in the company of Hazrat Khawja Tawakul Shah (may Allah bless him) and I loved him. One day by chance, I sat there when he was giving spiritual favour to the people and concentrating spiritual favour (Faizan) on their hearts. As a result, my soul began to rise higher and the recitation of 'Kalima Sharif' ensued from the whole body. As a result of one spiritual concentration my soul continued rising high for seven or eight months." That person also described his spiritual revelations and conditions.

It has been described that once one of the disciples of Hazrat Khawja Tawakul Shah (may Allah bless him) named Mian Ji Abdul Qadir went to Patiala. There he met a person who was outwardly a Sufi saint. That person said, "If a heart made of wood or stone is placed before me and I give my spiritual favour to it, the remembrance of Allah would start in it also." He said about Hazrat Khawja Tawakul Shah (may Allah bless him) that he was not a Sufi saint but he performed some secret function like casting a spell etc. Mian Ji Abdul Qadir was greatly aggrieved at his remarks but he persuaded that person to go to Hazrat Khawja Tawakul Shah (may Allah bless him) and see the conditions by himself. At last, that person agreed and said that he would talk to Hazrat Khawja Tawakul Shah (may Allah bless him) about asceticism. When he came to Hazrat Khawja Tawakul Shah (may Allah bless him), he was so much awe-struck that he could not speak even a word. He sat there for a long time. Then Hazrat Khawja Tawakul Shah (may Allah bless him) asked him who he was and where he had come from but that person kept silent. Then Hazrat Khawja Tawakul Shah (may Allah bless him) addressed those who were

present there and said, "Some people get remembrance of Allah through their hearts and they do not make further spiritual progress. Whereas the remembrance of Allah should involve the other parts of body also, these parts will put a claim why they were not given their share of remembrance of Allah. Those who send Durood on the Holy Prophet (peace be upon him) never remain void of remembrance of Allah. All the friends of Allah are thus spiritual functionaries. Those who make the Jinns or other supernatural elements obedient to them, cannot do this. Actually making such supernatural elements their obedient is the function of tricky persons. Allah and His Prophet (peace be upon him) save their followers from such deceptions." That person left the place. On the way, Mian Ji Abdul Qadir asked him why he had not talked to Hazrat Khawja Tawakul Shah (may Allah bless him). That person replied, "I was so much awe-struck in his company that I lost all the strength of speaking. I came to know that Hazrat Khawja Tawakul Shah (may Allah bless him) was a perfect Sufi saint and an ascetic. He had given a reasonable reply to all my objections. In his presence, I realized that I had no asceticism or Sufism in myself.

It has been described that a person who claimed to be an ascetic came to Ambala and stayed near a pond of water which was situated to the west of the city. All the people of the city whether rich or the poor were attracted towards him. Every notable personality of the city came to him and paid greetings to him. One day he asked the people whether there was any notable person in the city who had not come to him. People told him that all except Hazrat Khawja Tawakul Shah (may Allah bless him) had come to him. At this that person sent a messenger to Hazrat Khawja Tawakul Shah (may Allah bless him) with the message to come and offer greetings to him. Hazrat Khawja Tawakul Shah (may Allah bless him) sent one rupee and some sweets to that person with the message, "If an indigent person like me does not come to offer greetings to you, it does not matter at all; please excuse me." That person was not convinced and he sent a messenger again for the same purpose. Hazrat Khawja Tawakul Shah (may Allah bless him) regretted with politeness. But that person sent a messenger again and asked Hazrat Khawja Tawakul Shah (may Allah bless him) to come otherwise he would call him through his attraction. At this, Hazrat Khawja Tawakul Shah (may Allah bless him) said, "Well, Tell that damned person to attract and call me. I made humble requests before him according to 'Shariah' but he does not accept my requests. Now he may do whatever he can. Tell hem to drag me through his attraction." The next day in the morning he sent a

messenger again with the message that now he was doing the attraction. Hazrat Khawja Tawakul Shah (may Allah bless him) went to his cell and set to reciting his wazaif. After some time, that so-called ascetic came running bare headed and with bare feet and fell at the gate of the mosque where Hazrat Khawja Tawakul Shah (may Allah bless him) was busy in his recitations. Hazrat Khawaj Tawakul Shah (may Allah bless him) opened the door, caught him and gave him a good beating till he became unconscious. When he came to senses, Hazrat Khawja Tawakul Shah (may Allah bless him) said to him, "Tell me what supernatural functions had made you so arrogant. Now why you came running and where is your supernatural function?" That person said, "I had recited Ayat-e-Karima with its functionaries and its functionaries had become obedient to me. They attracted the masses and threw them in my feet. Now when you went there (spiritually) and gave me a slap on my face, all my supernatural functions were broken and those functionaries had brought me here dragging me by the ear. Now all those have run away and now nothing has been left with me." Then he fell at the feet of Hazrat Khawja Tawakul Shah (may Allah bless him) and requested him to make him a Muslim once again. So Hazrat Khawja Tawakul Shah (may Allah bless him) made him repent of his sin and handed over the duty of drawing water from the well as a penance. Then Hazrat Khawja Tawakul Shah (may Allah bless him) said, "It is a good thing that my beating has cleaned you inwardly." Thus that person performed the service of filling water in the tank of the mosque for six months. Then Hazrat Khawja Tawakul Shah (may Allah bless him) gave spiritual favour to him and advised him to recite the Kalima Sharif. Although he was already a Muslim yet due to his doing a supernatural function, he did not think himself a Muslim. Just as a Persian poet says:

Translation: 'The task of those persons who have communion with Allah is to get Divine Lights and the pathos of the heart. Whereas, those who are mean just make lame excuses and show shamelessness.'

One day Hazrat Khawja Tawakul Shah (may Allah bless him) said, "The Sufi saint who is assigned the duty of giving spiritual favour to others is a blessed person because the soul of the Holy Prophet (peace be upon him) brings him up spiritually. Once, a similar Sufi saint was assigned the duty of giving spiritual favour to the people of a certain area. But the people of that area neither accepted his instructions nor listened to him. In those days there was drought in that area. He called many labourers and asked them to do his work and get wages. When the labourers came,

he asked them to say prayers and make recitations at beads. After eight days, he paid them the wages of eight days and sent them away. He also asked them to do whatever they wanted. The next week, he again called twenty labourers and made them do the same work. He sent them away after eight days after paying the wages and employed another twenty labourers. The labourers who went away from him, never missed any of their prayers or any of their recitations and they also felt a great taste in whatever they did. If anybody missed any of his prayers or recitations, he came to that Sufi saint with the request to pray for him. In a short time, many people got guidance from him and the masses got a lot of Faizan (spiritual favour and inspiration). Everybody came to know that he was a true friend of Allah and he gave spiritual favour to masses quite successfully. The Sufi saint, who is assigned such a duty, has such a deep influence that wherever he sows the seeds of the remembrance of Allah, the seeds prosper very soon. So man should learn the remembrance of Allah from a similar Sufi saint and sit in his company because a Sufi saint who has been assigned the duty of giving spiritual favour to others is, in fact, the viceregent of the Holy Prophet (peace be upon him).”

It has been described that once a deputy of Ambala came to Hazrat Khawja Tawakul Shah's (may Allah bless him) residence for getting 'Ba'at' from him. One of Hazrat Khawja Tawakul Shah's (may Allah bless him) disciples made him sit in the cell. When Hazrat Khawja Tawakul Shah (may Allah bless him) came, he asked to bring out the person who was sitting inside. Hazrat Khawja Tawakul Shah (may Allah bless him) stood far away in the sand. The deputy asked Hazrat Khawja Tawakul Shah (may Allah bless him) to take him in his 'Ba'at'. He replied, "Well, you should recite Duroor Sharif in abundance but I shall not take you in my 'Ba'at' because you are a deputy here. People will tease me to make recommendations to you. I will not know who is in the right and who is in the wrong. Thus it will be a great burden on me and it will be quite useless also. When you get retired from the service and you will take pension, I shall take you in my 'Ba'at'." Saying this, he sent that deputy away. However he told him the method of remembrance of Allah. Thus the deputy got the 'Faizan' at the same time and he set to the remembrance of Allah.

## **Part 6: Following the 'Sunnah' of the Holy Prophet (peace be upon him)**

Once a person came to Hazrat Khawja Tawakul Shah (may Allah bless him) and told him that one of the disciples of a particular saint bows to him just as one bows to Allah in prayers and he keeps his face towards his Murshid (Spiritual Mentor and guide) while saying prayers and says that in his Murshid the same Being (Allah) exists. He replied, "That helpless and indigent person is worthless. It is the Holy Prophet (peace be upon him) who has superiority to all human beings and the Holy Quran talks about him that he is a 'Man' of Allah and His Prophet. Whenever an ascetic or a Sufi saint gets communion with Allah, it is due to his closeness to the Holy Prophet (peace be upon him) and it is the perfection of prayers to Allah that a person gets closeness to the Holy Prophet (peace be upon him) when, despite all that grandeur, the Holy Prophet (peace be upon him) has been called 'A Man' of Allah and His prophet, how can any other person claim to be equal to Allah or how can somebody consider somebody as Allah. Such things happen because of some defect in his inner-self. That person might fall a victim to some affliction due to this disrespect to Allah." After a few days that so-called saint and his disciple became enemies to each other and the disciple said that he was never his disciple - rather he had just friendship with him. Then he came to Hazrat Khawja Tawakul Shah (may Allah bless him) and narrated the incident and began to condemn his Murshid. Hazrat Khawja Tawakul Shah (may Allah bless him) said, "It is a good thing that you have deviated from your imaginary god very soon." That person regretted and repented of his sin and asked forgiveness of Allah. Then Hazrat Khawja Tawakul Shah told him how to do remembrance of Allah.

One day a person came to Hazrat Khawja Tawakul Shah (may Allah bless him). He worked as a servant somewhere. He was wearing a coat made of thick wool. He bowed before Hazrat Khawja Tawakkul Shah (may Allah bless him) just as one bows to Allah in prayers. Hazrat Khawja Tawakkul Shah (may Allah bless him) prohibited him with severity from doing so. It was his habit that if somebody bowed to him, he felt greatly angry with him and said, "Don't you know that bowing to anybody except Allah is prohibited in Islam." If that person said that he already knew it, he felt even the more angry and if he said that he didn't know it, he used to say to him, "Please remember bowing to anybody except Allah is prohibited. You should never do so in future. You should repent and ask forgiveness of Allah for what you have already done." That person had come to him even before and when

Hazrat Khawja Tawakkul Shah (may Allah bless him) expressed extreme anger, he said, "I shall bow to you. I see Allah in you. I see Allah everywhere. When I bow to you, actually I bow to Allah and I see no duality between you and Allah." At this Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "You should never bow to me. If you don't accept my advice, you should give me one anna (a coin worth four paise) everyday instead. In giving one anna everyday not only you but also I will be at a gain. You will get virtues and I shall use it for some purpose. In bowing before me, your faith is wasted and I become a sinner." That person replied, "Very well, I shall give you one anna everyday." So that person came for two or three more days and gave one anna to Hazrat Khawja Tawakkul Shah (may Allah bless him) everyday and every time Hazrat Khawja Tawakkul Shah (may Allah bless him) used to say to him, "Allah is Allah and man is man. A man cannot reach the place of Deity. You should always refrain from showing respect in this way." But that person stuck to his obstinacy and he said, "It is a secret of ascetics. I have removed the duality between man and Allah." However after a few days, he lost his job and he became so indigent that nobody gave him even a loan for meal. He began to starve. In such poverty, he started coming to langar khana (eating house of the Aastana) to take meal. One day that person came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and asked him to pray to Allah so that he might get a job. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Prayer! For what purpose! You yourself are (consider yourself) god, and a god needs no prayers." That person wept bitterly and requested Hazrat Khawja Tawakkul Shah (may Allah bless him) to pray for him. He replied, "Missing meal for three or four days has created duality and your so-called deity has vanished." Then that person repented and asked forgiveness of Allah for his creed. He read 'Istighfar' (A prayer to Allah for forgiveness of sins). Then Hazrat Khawja Tawakkul Shah (may Allah bless him) advised him to recite 'Kalima Sharif' in abundance. By the grace of Allah, he got a job again. After this, Hazrat Khawja Tawakkul Shah (may Allah bless him) delivered this speech:

'Man is very needy and indigent. If he does not get bread, he cannot remember anything, if he does not get cloth, he is helpless; if he falls ill, he is helpless; if the sunshine troubles him, he is helpless; if someone commits enmity with him, he can not defend himself; if he does not get curry with bread, he is indigent; if he has to face extreme heat or extreme cold, he is helpless; if he has pain in stomach, he is helpless; if he loses his eyesight, he is helpless; if his ears get blocked, he is helpless;

if he loses one of the fingers of his hand, he cannot get a new finger; if he loses one of the fingers of his foot, he feels helpless in walking; if he has flour and other equipment but he has no fuel to burn, he is helpless and if he gets bread but does not get water, he faces the danger of death. When we look deeply into man's body, we find that everything in the body is indigent and helpless. Every joint of the body is dependent on a Being Who is not dependant on anybody. When we look at man's environment, we find all the things helpless. For example if we look at the earth, it is so helpless that it can do nothing if somebody digs it. It can do nothing if somebody urinates over it. It is quite helpless if somebody burns fire over it or plants a garden over it. A person may offer his prayers over it or sows bitter seeds in it or build a house over it, it can do nothing and it is quite helpless. When we look above it, we find air. Air is also wandering from place to place. When it reaches a place having bad smell, it becomes fowl-smelling and when it reaches a garden, it becomes fragrant. If it passes over a dirty place, it has no strength to escape that place - rather it is obliged to pass that place. When we look towards water, water is also simply helpless. When it is used in toilet, it becomes impure. It has to flow in dirty drains. It flows in rivers as well as at dirty earth and heaps of rubbish. It has no power of its own. If it is used in a field for irrigation, it is helpless. When we look at fire, fire is also helpless despite being out of control sometimes. If wind blows, it takes it sometimes hither and sometimes thither. If man puts wood at it, it burns them and when there is no wood, it cools down and perishes. It dies away when water is poured over it. If we look at the sky, it also seems in motion. The moon, the sun, the stars are sometimes in the east and sometimes in the west. They rise at one place and set at another place. They also do not remain at one place. All of them are helpless and indigent before a Being Whose Hands control them just as the strings of the puppets are in the hands of that person who is holding the puppet show. Man is not only indigent but he also lives in helpless things and he cannot claim to be the same or have any share in His Deity. So it is necessary to bow only to Allah and always to pray to Allah. Man should always make supplications only to Allah. He should always concentrate his ideas towards Allah and always make prayers to Allah to fulfill his needs. It is His Right on man and it is worthy of man only to bow to Allah (Alone).'

Then he recited a Punjabi verse which means:

Translation: 'Make friends with that Being alone, Who is the Master of all villages and cities. He Himself files a suit and He Himself makes a decision.'

It has been described that a person who was a wrestler, used to stand at the roof of the house which was adjacent to the house where the wife of Hazrat Khawja Tawakkul Shah (may Allah bless him) lived. Due to his standing on the roof he could peep into the house. Hazrat Khawja Tawakkul Shah (may Allah bless him) requested him not to stand on the roof in that way because it was against 'Shariah'. That person did not heed to the request and said that he would climb up the roof and stand there. He also said that he had seen such propositions of 'Shariah'. When Hazrat Khawja Tawakkul Shah (may Allah bless him) heard these words, he came to the roof with a stick in his hand and started beating him. The next day, he came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and expressed regret for his action. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "My stick has given you faith."

(Note by the editor of the book: It is my observation that apart from those who are unfortunate eternally, anybody whom he beat with his stick, got faith as well as his inner self was purified. So That person also got faith and came to the roight path.) Hazrat Khawja Tawakkul Shah (may Allah bless him) told him the method of remembrance of Allah and he set to remembrance of Allah in such a way that he discarded wrestling at all. He turned his back upon all worldly affairs and set to remembrance of Allah and he died in the same condition.

I want to describe a special incident. Once I went to Karnal to offer 'Fatiha' on the shrine of Bu Ali Qalandar (may Allah bless him). A prostitute had come prior to me and had come out after distributing sweet tablets. When I went inside, a 'mujavir' (the person who usually looks after a shrine) gave me some sweet tablets. I took those tablets. When I came back to Ambala, I presented those sweet tablets to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said, "I had gone to the shrine of Hazrat Bu Ali Qalandar (may Allah bless him) and I have got these sweet tablets from there which were distributed there." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Prostitutes make offerings at the shrines of Sufi saints; then those offerings are distributed among people as 'Tabarruk'." Then I remembered that those sweet tablets were distributed by a prostitute. So I threw them out. Later he advised me that the person who has got connected to a Sufi saint should

not eat everything that he gets but he should eat only what has been earned through fair means. I thanked Allah that I had not eaten any of those sweet tablets.

It has been described that once a police officer (an SHO) who was appointed at Shahabad came to Ambala and asked me (the editor of the book) to arrange his meeting with Hazrat Khawja Tawakkul Shah (may Allah bless him). I asked him to wait till Hazrat Khawja Tawakkul Shah (may Allah bless him) came outside. He sat there and talked to me for a long time about the school. At about 10 o' clock the door of the cell was opened and Hazrat Khawja Tawakkul Shah (may Allah bless him) called him in. That person took out two or three rupees out of his left pocket and presented as an offering. Hazrat Khawja Tawakkul Shah (may Allah bless him) hinted to the other pocket which was at his right side. The police officer took a few rupees out of his right side pocket and mixed those rupees in them which he already had in his hand and offered them to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I cannot take both of them, both of them have been spoiled." That officer was greatly surprised and asked Hazrat Khawja Tawakkul Shah (may Allah bless him) what to do with that money and whether he should distribute that money among the Darveshs (the servants of the Aastana). Hazrat Khawja Tawakkul Shah (may Allah bless him) replied in negative. Then that police officer requested me to ask Hazrat Khawja Tawakkul Shah (may Allah bless him) what to do with that money. Hazrat Khawja Tawakkul Shah (may Allah bless him) said that he should throw them away into the stream. I said that in this way that money will serve no purpose and it will become useless for him and he might not throw them in the stream for the love of money." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Well, melt these coins, make ornaments and put them in the neck of his children so that this money does not come back to me." Later, I asked the police officer to tell what the real matter was. The SHO replied, "I got my salary today and I intended to offer something to Hazrat Khawja Tawakkul Shah (may Allah bless him). On the way, I met a person who offered me a few rupees in bribery. I put those rupees in my left side pocket. When I made the offering, I presented those rupees which were in the left side pocket but they were not accepted. When I tried to make an offering with the money in my right side pocket, the money which I already had in my hand was mixed in those rupees. Thus all of them had been spoiled."

It was a particular quality of Hazrat Khawja Tawakkul Shah (may Allah bless him) that he accepted only what had been earned through fair means of livelihood. He recognized at once what had been got through unfair means. If somebody ever told him to give such money to somebody else, he used to say, "Even in that case, the unfair money comes in my possession first and I do not want that any unfair thing comes in my possession."

Once, Hakeem Moiz-ud-din Dehlvi (late) said that once he along with Hazrat Khawja Tawakkul Shah (may Allah bless him) went to the wedding of one of his disciples to a village near Jullundur. Hazrat Khawja Tawakkul Shah (may Allah bless him) had already told him that there should be no dance etc. in that wedding and he had vowed that there would be no such thing. When Hazrat Khawja Tawakkul Shah (may Allah bless him) along with his companions reached the place, he heard the voice of the singing of a prostitute. Hazrat Khawja Tawakkul Shah (may Allah bless him) was greatly aggrieved and said, "I do not want to root out that plant which I myself have planted. Well, call all the villagers." When the people of the village came, he said that he was going back as they had acted against their promise. The people requested humbly and asked forgiveness and promised that they would never do so in future. Then they sent away the prostitute and her companions. The next day, after taking meal, Hazrat Khawja Tawakkul Shah (may Allah bless him) suddenly got up and started towards the railway station which was about two miles away and the train had come at the railway station. His companions said that the train had come at the station but he replied, "Keep on walking at my footsteps and recite, 'Ya Hayy' (the Ever Living) on the right footstep and 'Ya Qayyum' (the One Who sustains and protects all that exists) on the left footstep. Thus the way will be covered very soon." Hakeem Moiz-ud-din says that they started walking in the same way and found themselves standing at the railway station. They boarded the train quite comfortably and came back to Ambala.

It has been described that once a person who was greatly dejected and worried came there. Hazrat Khawja Tawakkul Shah (may Allah bless him) ordered to be given five paise to him. It was his habit to give something to a traveller who came there. He refused to accept that money and said that he had come from Multan for some other purpose and not for money. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Such a money is given as a gift. The purpose for which you have come will also be fulfilled. You should accept this money thinking it to be a 'Sunnah'

of the Holy Prophet (peace be upon him)." He refused to accept the money even then. At this, Hazrat Khawja Tawakkul Shah (may Allah bless him) felt angry and said that he was refuting the 'Sunnah' of the Holy Prophet (peace be upon him). That person went away. Later, he said, "I felt angry with him because he had refused to act upon a 'Sunnah' of the Holy Prophet (peace be upon him) otherwise there was no other reason. Go and call him back." I went outside to call him. I found him in the old mosque. I said to him, "Please come back because Hazrat Khawja Tawakkul Shah (may Allah bless him) is calling you. He had felt angry with you only because you had refused to act upon a 'Sunnah' of the Holy Prophet (peace be upon him)." He replied, "I have come from Multan on foot only to learn the method of remembrance of Allah. Look at my feet. How badly have they been affected? Now I shall come after Ashraq prayers (a prayer which is offered half an hour after sun rise)." He also vowed that he would come. I came back and told Hazrat Khawja Tawakkul Shah (may Allah bless him) all the matter. However I did not see that person till evening. I talked to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said that the person had not come again. Hazrat Khawja Tawakkul Shah (may Allah bless him) said that he would have come in some other form and would have learnt the method of remembrance of Allah. I asked him whether somebody could adopt some other form also. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied that he was a jinni and he did not come back at that time because of shame and then he had come in some other form.

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "In childhood I heard in a religious sermon that when a person starts ablution for prayers, four angels cover him with a sheet of Divine Light. If that person talks for the first time, the first angel leaves one corner of the sheet; when he talks the second time, the second angel also leaves the corner of the sheet. If he talks the third time, or fourth time, the third and the fourth angel also leave their respective corners." A servant of the

'Aastana' said, "Then we must talk during ablution so that the angels leave the corners and the sheet of the Divine Light falls on the person who is making ablution." At this, Hazrat Khawja Tawakkul Shah (may Allah bless him) smiled and said, "Once I saw that the angels cover the person who is making ablution with such a sheet. Once I talked during ablution and the angel let loose one of the corners of the sheet. I asked forgiveness of Allah and the angel stopped. The sheet of Divine Light

does not come downwards. It is the quality of Divine Light that it goes higher. When I talked, I felt the corner of the sheet going upwards. The Holy Quran also talks about it:

Translation: ' To Him ascends good speech, and righteous work raises it.' (Fatir: 10)

Since that day I never talked during making ablution.” It has been observed that Hazrat Khawja Tawakkul Shah (may Allah bless him) never talked during ablution.

It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that he recognized that person at once whom he had met earlier only once. If Hazrat Khawja Tawakkul Shah (may Allah bless him) was not overcome by an ecstatic condition, he met him with great enthusiasm. If that person was a white-collar person, he asked the servants to serve him with meal. And if such a person was a poor or indigent person, he ordered the servants to serve him with meal with a great attention and also used to give him some money and asked him to wash his clothes after buying soap from that money. Similarly if somebody came from a far off place, he used to keep him as a guest for three or four days. In short, every action of Hazrat Khawja Tawakkul Shah (may Allah bless him) was in accordance with the 'Sunnah' of the Holy Prophet (peace be upon him).

It was the routine of Hazrat Khawja Tawakkul Shah (may Allah bless him) that he used to seat women behind a curtain and during Ba'at, the woman took hold of one corner of Hazrat Khawja Tawakkul Shah (may Allah bless him)'s sheet. Once a very old woman came to him. She was so old that veil according to 'Shariah' was not obligatory for her. She wanted to be taken into Ba'at without any curtain. Hazrat Khawja Tawakkul Shah (may Allah bless him) said that he would take her into his Ba'at from behind the curtain. Thus, she was seated behind the curtain. I said that veil was not obligatory for her. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Although veil was not obligatory for her yet I feared lest our acquaintances should misinterpret this action and start taking women into their Ba'at without putting the curtain between them and the women. Sometimes even a short action can lead to a bad result; therefore, she was made to sit behind the curtain as a precaution."

It has been described that when Hazrat Khawja Tawakkul Shah (may Allah bless him) held the 'Urs' (the annual obituary) of his Murshid (spiritual Mentor and

guide) at Ambala, he sent dry ration to all his neighbours who were all very poor and worked as cobblers. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "These are our neighbours and they have their rights also and those who were Muslims and lived in the surrounding areas, came to the 'lunger' and started eating meal from there even two or three days before the 'Urs'. However in later years when the cobblers (who were the Hindus) refused to accept that dry ration, he discontinued sending it to them.

Hazrat Khawja Tawakkul Shah (may Allah bless him) took so much care of the observance of the 'Sunnah' of the Holy Prophet (peace be upon him) that once one of the (Hindu) cobblers died in his neighbourhood, Hazrat Khawja Tawakkul Shah (may Allah bless him) did not take his meal till his dead body was taken away to be burnt. He said, "It is the time of grief for a neighbour, therefore meal should be taken hiddenly from them."

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Sometimes, a misery descends on an ascetic whether this misery is worldly or religious because the ascetic has done something which is against 'Shariah'. When an ascetic performs something against 'Shariah' whether unintentionally or in ignorance, a misery descends on him. If the ascetic takes care, a misery never descends upon him. However when the protection of Allah descends upon the ascetic and even then he falls into some trouble, such a trouble adds to his spiritual sublimity. Such a trouble or misery causes his exaltation and brings him close to Allah." If Hazrat Khawja Tawakkul Shah (may Allah bless him) performed such an unpleasant action unintentionally, he himself fixed expiation for it and distributed it among the poor, the indigent, the orphans and the widows. I have myself distributed such an almoner as expiation many times. I myself never found any of his actions which might be an unpleasant one but Hazrat Khawja Tawakkul Shah (may Allah bless him) himself used to say, "A perfect Muslim is one who always takes stock of his actions and picks out dirty things by himself."

One day, I asked Hazrat Khawja Tawakkul Shah (may Allah bless him) how a person could live peacefully so that he may neither feel any trouble or narrowness in worldly affairs nor any harm may come to his religion. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Man should always take care of three things.

- Man should tie the sheet round his waist tightly. Thus the narrowness of the world will be removed.
- Man should talk with care and as less as possible. Thus he will keep away from many troubles.
- Man should keep his hands in control. Thus his religion will remain safe."

I asked him how these three things can be achieved. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "There is a saying of the Holy Prophet (peace be upon him): 'Human body has a piece of meat. If it gets reformed, all parts of the body get reformed and if it is spoiled, all parts of the body get spoiled. And this part is heart.' (Bokhari; Kitab ul Iman Chapter 7 No.52)

Thus, if man reforms his heart, the whole body gets reformed." I asked him how man's heart can be reformed. He replied, "Heart is reformed only through remembrance of Allah as Allah has said in the Holy Quran:

Translation: ' Unquestionably, by the remembrance of Allah hearts are assured Allah' (Ar-Ra'd:28)

The remembrance of Allah is achieved only with the spiritual favour of a perfect Sufi saint and the door of recognition of Allah also lies here. Muslim mysticism aims only at the reformation of heart which is possible only through remembrance of Allah."

Hazrat Khawja Tawakkul Shah (may Allah bless him) never accepted the offerings of three types of persons:

- The street singer. (Meerasi)
  - The prostitute (because she has the profession of singing and playing on music etc.)
  - The orphan (because he is pitiable and he is still in the process of upbringing).
- Once, a Meerasi (street singer) brought an offering. Hazrat Khawja Tawakkul Shah (may Allah bless him) did not accept it and said that he lived on singing. Once, an orphan's mother brought an offering. Hazrat Khawja Tawakkul Shah (may Allah bless him) did not accept it. The orphan's mother said that she was not making that offering out of the orphan's belongings - rather she was giving it out of her own possessions. Hazrat Khawja Tawakkul Shah (may Allah bless him) said that she

should spend it also on the orphan's upbringing. Whenever a woman brought an offering, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked her whether she had brought it out of her own belongings or she had brought it from her husband's belongings. If she said that it was her own belonging, he accepted it but if she said that it was her husband's belonging, Hazrat Khawja Tawakkul Shah (may Allah bless him) did not accept it and asked her to take her husband's permission first. In short He took great care of piety.

Hazrat Khawja Tawakkul Shah (may Allah bless him) took a great care of maintaining justice and equality between his two wives. He went in the same condition to the other wife's home, in which he had gone to his first wife's home. Once he applied kohl to his eyes and went to the house of his elder wife. Later when he went to the second wife's house, he forgot to apply kohl to his eyes. When he reached the house, he remembered that he had forgotten to apply kohl. So he came back at once, applied kohl and then went to the house. While going to the second wife's house, he put on the same clothes as he had put on while going to the first wife's house. One day while going to the first wife's house, he had a stick in his hand but he forgot to take the stick with him while going to the other wife's house. Later when he remembered it, he came back, took the same stick in his hand and went to the other wife's house. Similarly he took care that he talked equally with each wife and spent equal time with each wife. Once I brought two soft cucumbers for Hazrat Khawja Tawakkul Shah (may Allah bless him). He was present at the house. He sent his wife behind the curtain and called me in. I presented both the cucumbers to him. He gave one of them to somebody's small child who was playing there. He asked the child to take the other one inside to his wife. The child was still at the door when he called the child back and asked him to send half of the cucumber to the other wife. I said that this cucumber might be given to this wife and I would bring another one and send it to the other wife. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I doubt whether you remember it or not. Moreover the cucumber might be larger or smaller in size." I said that I would bring the cucumber of the same size. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Well, take its measurement. The cucumber you bring must be of the same size." I took the measurement, brought a similar cucumber, showed it to Hazrat Khawja Tawakkul Shah (may Allah bless him) and sent it to the other wife's home. In short, Hazrat

Khawja Tawakkul Shah (may Allah bless him) took so much care of justice as no other person could do.

When the time of Hazrat Khawja Tawakkul Shah (may Allah bless him)'s demise came, his younger wife did not allow the elder wife to whose house he had gone earlier, to visit him again. As the house belonged to the younger wife, Hazrat Khawja Tawakkul Shah (may Allah bless him) said that he could do nothing. Then the younger wife wanted to see him again but Hazrat Khawja Tawakkul Shah (may Allah bless him) said that he could not see her again because after seeing her, he would have to see the elder wife also whereas his demise was quite at hand.

Hazrat Khawja Tawakkul Shah (may Allah bless him) took a great care of protection of others' rights and the protection of the tongue. He often used to ask us (the editor of the book and others who remained there all the time) about his activities and ask whether he had committed anything which was against 'Shariah'. We found none of his activities against 'Shariah' and as far as conversation was concerned, he talked nothing except the remembrance of Allah and he used to act upon 'Azeemat' ('Shariah' has given some concessions on certain activities but avoiding such concessions with courage and determination is called 'azeemat'- it is opposite of taking concessions). If anybody brought an offering during the days of 'Khatam Sharif' he used to ask that person, whether he had brought that offering for the Lungar Khana or for the servants of the 'Aastana' or for the Khatam Sharif of the Holy Quran. In short, he spent that money for whatever purpose, he had brought it. I studied the life style of Hazrat Khawja Tawakkul Shah (may Allah bless him) and noticed that he always acted on the path of courage and determination (azimat) and not on concessions (Rukhsat).

If any scholar sat in his meeting, he used to say to notice his points with care because these points would be in accordance with the Holy Quran and the Hadith and that his conversation should be noticed in the light of the Holy Quran and the 'Sunnah'. Sometimes he described such interpretations of certain things as were not found in books. However those interpretations were quite in accordance with those of great scholars.

Once, a person said that the persons who had given up eating and drinking belonged to a high status in spiritualism. At this, Hazrat Khawja Tawakkul Shah

(may Allah bless him) said, "When the same Divine Light, as falls on the angels, descends on an ascetic because of abundance of worships, that Divine Light becomes his food and the ascetic does not need food. Such an ascetic gets angelic qualities but before that an ascetic cannot give up eating and drinking. But the better and preferable method is that man should not give up eating and drinking according to the 'Sunnah' of the Holy Prophet (peace be upon him). The Holy Prophet's companions (May Allah be pleased with all of them) and Allah's friends (may Allah bless them) - all of them have eaten as well as worshiped." Then he narrated a story and said, "The angelic Divine Light descended on an ascetic and he did not eat or drink anything for six years. Then he went to Ka'ba Sharif for pilgrimage. After performing pilgrimage he went to Madina-al-Munawara. His Murshid (the spiritual Mentor and guide) was also there. He was ordered by the Holy Prophet (peace be upon him) to ask his disciple (the ascetic mentioned above) to act upon the 'Sunnah' and take his meals otherwise he would be damned. When the Murshid informed the ascetic about the orders, he immediately obeyed and took his meal." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "If he had not taken the meal, he would have fallen a victim to great wrath of Allah and he would have fallen from his place because an element of arrogance had come in him that now he had been purified. It would have become a cause of his degradation. Now, as he had taken meal, he began to consider himself like other people and the 'Sunnah' of the Holy Prophet (peace be upon him) was also performed."

Once, a person came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and asked him to allow him to read 'Hizb-ul-Bahar' (A religious recitation). Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me to tell him but I said, "He did not want to learn from me - rather he wants permission from you. If you just say that he is allowed to read it, he will start reading it." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "I don't read Hizb-ul-Bahar myself. You should get permission from a person who himself reads Hizb-ul-Bahar." Then he addressed me and said, "It is Allah's injunction that one should not advise others what one oneself does not perform. When I don't read Hizb-ul-Bahar myself, how can I allow him to read it? The Holy Quran says:

Translation: 'O You who believe! Why do you say that which you do not do?' (As-Saf: 02)

Then he said, "That's right. There are some people who do not act themselves but tell others to do that thing. They remain quite at harm. But those who act as well as advise others prove beneficial not only for themselves but also for others. Their Divine Light gets mingled with their words. Permission cannot be granted for that which I myself do not perform. I feel afraid of the injunction of Allah. Thus I cannot grant permission."

Once, a person brought a waist-coat made of some fine cloth as an offering to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) granted it to Sain Abdul Karim known as Mughli Shah. When he put on that waist-coat, other scholars began to tease him and said that it was made of silken cloth; therefore, prayers cannot be offered wearing that waist-coat. Mughli Shah brought the matter to the notice of Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) referred him to me (the editor of the book). I took out one of its threads and put it in fire. Smoke came out of it because that waist-coat was made of 'Tassar' (a fine cotton cloth). I gave that waist-coat to Mughli Shah and told him that its wearing was permitted because it was not made of silken cloth. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked Mughli Shah about my opinion and Mughli Shah replied that I had called its wearing not against the 'Shariah'. That scholar who had declared it to be made of silk went to Hazrat Khawja Tawakkul Shah (may Allah bless him) again and made a complaint in this connection. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him what argument he had that it was silken. That scholar replied that outwardly its shine showed that it was silken. Then he asked me how I came to know that it was not silken. I replied that I had burnt one of its threads in fire and smoke came out of it whereas silk had no smoke. Then others also made investigation and that waist-coat was found to be made of 'Tassar'. Hazrat Khawja Tawakkul Shah (may Allah bless him) was greatly pleased and he warned those scholars not to pass a verdict without proper investigation and information. He further said that the arguments about something whether it is fair or unfair are not settled through suppositions but they are determined according to the law of nature as prescribed by Allah.

Hazrat Khawja Tawakkul Shah (may Allah bless him) was a true Sufi saint and his asceticism reflected the characteristics of the asceticism of the Holy Prophet (peace be upon him). He was so pious and so much mindful of observance of

'Shariah' that I did not see its equal anywhere else. Hazrat Khawja Tawakkul Shah (may Allah bless him) used to perform acts according to 'Shariah' spontaneously and there was no artificiality in them.

In short, he was so much mindful of observance of 'Shariah' that he always feared lest he should miss any step in the steps of the 'Sunnah'. Therefore he often used to listen to the reading of letter No 54 of Mukhtabat Sharif (second edition) of Hazrat Mujadid Alif Sani (May Allah bless him) and then he used to deliver a speech about it. The last part of letter has been described here. His observance of 'Shariah' was on the lines of those people who are considered 'particular among particular people'. Hazrat Mujaddad (may Allah bless him) writes in letter No.54 (noor-ul-Khala'iq) second edition as under:

Translation: 'The seventh stage in following 'Sunnah' is related to transcendence and descendance. This stage of following 'Sunnah' is cumulative of the first six stages. At this stage of descendance, there is peace and satisfaction of heart as well as satisfaction of the inner-self. At this stage, there is moderation of ingredients of 'Qaalib' which are restrained from revolt and disobedience. The first six stages are ingredients of the observance of 'Sunnah' and this stage is the complete whole of the first six stages. At this place, the person who is following somebody develops such a resemblance with the person whom he is following that the distinction of 'obedience and following' is removed and the distinction between 'the follower' and 'the followed' also comes to an end. It seems that whatever the follower does, takes from 'the followed' as if the both were drinking water from the same fountain. Thus the distinction between 'following', 'the follower' and 'the followed' totally disappears. In this unity of connections, there is no capacity for deviations. It is a strange affair at this place, however deeply we might meditate. 'Following' does not come into viewpoint in any way and the distinction of the 'follower' and 'the followed' does not appear at all. However 'the follower' considers himself dependant on 'the followed' and finds himself a heir to prophets (may the most exalted du'ood and the most exalted salam descend on all of them and all the prophets). It is accepted that 'the follower' and 'the dependant and heir' are two different things. Thus, a minor distinction exists between 'the follower' and 'the followed' but nothing obstructs the unity of 'the followed' and 'the dependant and heir'. 'The follower' is that person who eats what is left and 'the dependant' is the person who sits by 'the giver' (the followed). This discussion means that whatever blessings or spiritual favours come,

come through the holy prophets (Allahis-Salat-o-Wassalam) and it is their special favour that we, 'the followers' get something out of this wealth and eat the crump of what is left by them. In the terms of poetry it can be described as under:

Translation: 'I know that the caravan in whom he is, is inaccessible to me but it is sufficient for me that I hear the sound of the departure bell of the caravan from a distance.'

The complete follower of the prophets is one who is adorned with all these seven stages of 'following'. However there are some persons who possess some stages of 'following' and do not possess other stages of 'following'. Most of the scholars are happy at the first stage of 'following'. It is my strong wish that they might complete this stage to perfection. They have restricted 'following' only to outward form of 'Shariah' and they have discarded the methods of Sufi saints which are a means of achieving seven stages of 'following'. Actually these scholars (outwardly) think asceticism and other methods of Sufi saints useless and most of them have not made themselves the 'follower' of any Sufi saint because of their ignorance or haste. Poetically they are like that insect which lies hidden in a stone and that stone is their heaven or earth.

Translation: 'In fact, the will of the Holy Prophet (peace be upon him) is under the Verity of Allah. Salat, Salams and blessings may descend upon him, all the prophets (Allahis-Salat-o-Wassalam), and all the angels who are favourite to Allah and all those persons who will obey the Holy Prophet (peace be upon him) till the Day of Judgment.'

### **An explanation by the editor of the book:**

(As the seekers of Allah would remain worried about the first six stages of 'following' 'Sunnah', I hereby give a small description of these stages. The person, who wants to see the detail, should consult the original Maktub of Hazrat Mujaddid Alif Sani (may Allah bless him) in Maktubat Sharif.)

First stage: Common Muslims achieve this stage and it can be defined that man verifies Islam from his heart and after, this he observes the injunctions of 'Shariah' and follows the 'Sunnah' before he gets satisfaction of heart, because the satisfaction of heart depends on one's progress and status in Islamic mysticism.

Those scholars, worshipers and pious people, who have not reached the stage of satisfaction of heart, achieve this stage of following 'Sunnah'. As man does not get totally rid of the refusal and infidelity which is in man's nature, at this place, this stage is characterized by the observance of 'Sunnah'. These outward forms of observance of 'Sunnah' (like the verity of observance of 'Sunnah') cause man's salvation, protect him from fire of hell and herald the glad tidings of entry into paradise. Allah showers his graces and thinks verification by heart sufficient for him and rids him of fire of hell on the ground that man has denied his inner-self.

Translation of a Persian verse: 'O Allah Who converts a drop of rain into a pearl! Thou can accept my tears and give them beauty of Thy Acceptance.'

Second stage: The second stage of the observance of 'Sunnah' is that man follows the Holy Prophet (peace be upon him) in his sayings and actions especially those which are related to man's inner-self i.e. reforming one's morals, removing evils especially removing the diseases of the inner-self which are related to the place which leads to the path of Islamic mysticism. This stage is reserved for those persons who come in connection with some Murshid (spiritual Mentor and guide) and learn the method of remembrance of Allah from him and start their spiritual journey towards Allah.

Third stage: The third stage of the observance of 'Sunnah' is related to following the circumstances, tastes and ecstasies of the Holy Prophet (peace be upon him), which is a special characteristic of Islamic mysticism and this stage is reserved for Sufi saints, whether they are seekers who are intoxicated with Divine Wine of remembrance of Allah or those who deny themselves in their path to Allah. When they reach the place of a Sufi saint and their satisfied heart restrains itself from rebellion or disobedience to the injunctions of Allah, it actually reverts from refusal to confession or from infidelity to Islam. After this however much they make efforts in observance of 'Sunnah' they will get the recognition of verity of Allah. If they perform their prayers, keep fasts and pay zakat etc., they are observing the obedience of verity of Allah. The verity of 'following' lies in following the injunctions of 'Shariah'.

Fourth stage: Fourth stage of observance of 'Sunnah' is reserved for those scholars who are expert in Islamic learning and who get the wealth of observance of

'Sunnah' after getting satisfaction of the inner-self. Although the friends of Allah (may Allah bless them) get a certain type of satisfaction of inner-self after satisfaction of heart but the perfection of the satisfaction of inner-self is achieved only by getting spiritual favorus from the arts of prophet-hood and such scholars get their share from these arts like the method of inheritance. Thus, these scholars get coincidence with the verity of 'Shariah' because of getting perfection in satisfaction of inner-self. As other people do not get this perfection, sometimes they attach themselves to the outward 'Shariah' and sometimes with the verity of 'Shariah'. An outward symptom of such perfect scholars is described hereunder so that every outward scholar may not claim to be perfect and may not think his 'selfish inner-self' as the 'satisfied inner-self'. A perfect scholar is that one who has got his share of the interpretation of those verses of the Holy Quran and those sayings of the Holy Prophet (peace be upon him) which have some doubts in meaning. Moreover such perfect scholars have the knowledge of the mysteries of Haroof-e-Muqatta'at, which are at the beginning of some Surah's of the Holy Quran. These things contain deep mysteries in them. The interpretations which are created by outward knowledge are not meant here. Actually only the Prophets of Allah (Allahis-Salat-o-Wassalam) know these secrets and these perfect scholars get their knowledge as an inheritance from them. Reaching this stage of observance of 'Sunnah' depends on achieving perfection of inner-self and reaching the verity of the Holy Prophet (peace be upon him) who brought the 'Shariah'.

Fifth stage: The fifth stage of observance of 'Sunnah' is 'following' the arts of the Holy Prophet (peace be upon him). Only the company of the Holy Prophet (peace be upon him) was sufficient for his companions (May Allah be pleased with all of them) to get those arts. If somebody from the past scholars has got that wealth, he has got it due to his making the observance of 'Sunnah' obligatory for himself and due to his restraining from unpleasent 'Bid'aat' (introducing something new in religion).

Translation: 'O Allah! Bestow upon us perseverance in observance of 'Sunnah' and keep us away from acting upon 'Bid'aat' through the source of the Holy Prophet (peace be upon him) Durood and Salam on him and his descendents'

Actually knowledge and deeds do not count in achievement of these arts. Their achievement depends only on grace and mercy of Allah and this stage is one of the

highest stages. Those who reach only the first four stages, do not get even a glimpse of this stage. Actually these arts are reserved for prophets (Alaihimus Salam) and very few Sufi saints get some share of this wealth through spiritual inheritance or observance of 'Sunnah'.

Sixth stage: The sixth stage of observance of 'Sunnah' lies in following that part of observance of 'Sunnah' which is related to the Holy Prophet's (peace be upon him) place with Allah as his close favourite. As getting share in arts of fifth stage depends only on the grace and mercy of Allah, similarly getting share in the arts of sixth stage depends on His Love which is a higher stage than His Grace and Mercy. This stage is achieved by quite a few Sufi saints.

All the stages mentioned above except the first one are related to transcendence of spiritual sublimity.

Thus, the letter of Hazrat Mujaddid Alif Sani (May Allah bless him) which has been referred above, clearly shows that the person who claims to follow the 'Sunnah' of the Holy Prophet (peace be upon him) but does not get the places of self-denial, eternity, spiritual favour by some Sufi saint or he does not get the training of asceticism from a Murshid (spiritual Mentor and guide), will be included among the first stage of observance of 'Sunnah'. As far as second to seventh stages are concerned, no one except the Sufi saints deserve to be called those who observe the 'Sunnah'. The observance of 'Sunnah' at the second stage is reserved for those who just start their spiritual journey towards Allah. Third stage of observance of 'Sunnah' is for those who reach the stage of Walayat (being a friend of Allah). The fourth stage of observance of 'Sunnah' is for perfect scholars who get Islamic mysticism also. The fifth stage of the observance of 'Sunnah' depends neither upon knowledge nor upon actions nor upon struggle in spiritualism - rather it depends only on Mercy and Grace of Allah. The sixth stage of observance of 'Sunnah' depends on Love of Allah and the seventh stage of observance of 'Sunnah' depends on annihilating oneself in the being of the Holy Prophet (peace be upon him). A symptom of the ascetic who annihilates himself in the being of the Holy Prophet (peace be upon him) is that all the actions, sayings and etiquettes like methods of eating, drinking, sitting etc. are committed by him according to the 'Sunnah' of the Holy Prophet (peace be upon him) spontaneously. No action whether intentionally or unintentionally is committed by such a person against 'Shariah'. If I look upon Hazrat Khawja

Tawakkul Shah (may Allah bless him)'s life from this angle, I find that he had annihilated himself completely in the being of the Holy Prophet (peace be upon him) after covering all the stages of asceticism, Islamic mysticism, self-denial and eternity etc. His spiritual upbringing was accomplished by the soul of the Holy Prophet (peace be upon him) himself because he used to recite Durood Sharif in abundance and for the same reason he had reached the status of the 'close favourite' of the Holy Prophet (peace be upon him). As it will be described at the end of the sixth chapter that he was called by the title of Habib-ur-Rehman at the skies, he reached the seventh stage of the observance of 'Sunnah' which is the cumulative of all previous stages because nothing had remained as obstacle between 'the follower' and 'the followed'. The interpretations of Huroof-e-Muqatta'at had been revealed to him and the complete observance of 'Sunnah' had become an instinctive affair with him. Thus all the arts of the Holy Prophet (peace be upon him) and the Holy Prophet's (peace be upon him) soul had brought him up in such a way that he had reached the highest stage of Sufi asceticism. This had been achieved by him through complete observance of the 'Sunnah' of the Holy Prophet (peace be upon him) and the mercy and grace of Allah. Thus he used to get communion with the Holy Prophet (peace be upon him) in person. Sometimes he used to say, "There are some favourites of Allah who reach Madina Munawwara when they close their eyes and come back when they open their eyes. It means that all this happens in the just twinkling of an eye." In these words, actually, Hazrat Khawja Tawakkul Shah (may Allah bless him) referred to his own blessed personality.



## **CHAPTER FOUR: DISCUSSIONS REGARDING 'TASAWWUF' (SPIRITUALITY)**

It has eleven parts

Part one: Dangers of the inner-self and condemnation of the inner-self

Part two: Asking forgiveness (Istighfar), Hiding circumstances, Breaking Away and coming close

Part three: Rights of the Murshid and the disciple, respect of the Murshid and the will of the Murshid

Part four: Love for the Holy Prophet (peace be upon him), communion with the Holy Prophet (peace be upon him) and discussion regarding Holy Prophet's (peace be upon him) being alive

Part five: Thoughts of the Murshid and his company

Part six: Sincerity, Perseverance, Ecstasy and Spiritual experiences

Part seven: Humility, Sacrifice, Facilitations in reaching higher Spiritual status

Part eight: Mujahida, Remembrance of Allah, Meditation, Self-Forgetfulness & Spiritual Journey

Part nine: Offering prayers and recitation of Durood Sharif

Part ten: Enthusiasm for the sight of Allah, Acceptance of the Will of Allah

Part eleven: Miscellaneous

### **Part 1: Dangers Caused by the Inner-self and Condemnation of the Inner-self**

Whenever Hazrat Khawja Tawakkul Shah (may Allah bless him) felt that he had some danger from his inner-self, he spat to his left side and used to say, "Catch this black thief." As the servants of the 'Aastana' (who are called darvesh) used to remain there every time, they knew what he said or did at the time of danger from his inner-self. Once I (the editor of the book) said to him, "When the perfect Sufi

saint gets spiritual exaltation, his soul flies up to the seventh heaven, and man's inner-self cannot reach there, how can the inner-self become a danger to a Sufi saint." He replied, "No doubt the inner-self cannot reach there but it remains lying downwards and it shakes the strings (influences) in such a way that the soul falls downwards abruptly. The condition of the inner-self is that it gets pervaded in all the body and blood. Whenever it gets even a small chance of feeling happy, it raises its head like a dangerous black snake. But it becomes very weak and helpless with the remembrance of Allah.

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "In the beginning once my inner-self gave me such a great danger that it was not being removed in anyway. I sat at the shrine of Hazrat Shah Abdul Rasool (may Allah bless him) and began to take spiritual favour from him. I saw that a black tablet of dirt came out of my heart and fell far away. Thus the danger was removed and the chest became radiant. Dangers caused by inner-self pollute the heart and one should avoid them. Its method is that man should always adopt the company of the Sufi saints and remain busy in the remembrance of Allah. Dangers caused by inner-self are also removed by the thoughts of the Murshid (spiritual Mentor and guide) as well as by praying to Allah. A Sufi saint reaches the place of a Ghous only when his inner-self is annihilated completely. Then he continued the conversation and said, "Only a believer realizes the dangers caused by the inner-self. A non-believer never feels such a danger. Thinking these dangers to be an evil is also a symptom of being a believer and only that person who has perfect faith in Islam, thinks the inner-self an evil."

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "There is no limit to the dangers caused by the inner-self. Sometimes an ascetic sets to remembrance of Allah but his inner-self says to him that he is lying in the cell and making remembrance of Allah but his deeds bear no fruit to masses. So, he should come out of his cell and build a school, a mosque or some other thing which keeps the chain of his worship continuous after his death. Thus that ascetic comes out of his cell and sets to other tasks which keep him away from remembrance of Allah. Owing to his meetings with the public, he falls into quarrels with the people also. Thus it is obligatory for an ascetic to do with perseverance whatever he does. Perseverance is better than having the power to do miracles. When he sets to remembrance of Allah, he should never concentrate to any other thing unless he gets

communion with Allah. Being content on what an ascetic has got spiritually, is not fair for him and greed for more spiritual favorus is obligatory for him. He should never be content on the first Divine Light which falls on him. He should always be greedy and increase his fervor for love of Allah." Then he recited a Punjabi verse which means:

Translation: 'O Seeker of Allah! Listen! Move your steps forward towards Allah and never stay at one place.'

One day, a person came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said, "O Hazrat! I feel many dangers from my inner-self. These whimsical thoughts do not let me do remembrance of Allah. I try to divert my attention from them but they are not removed. Owing to these whimsical thoughts, I do not do remembrance of Allah. I think that my heart should be purified from these dangers and whimsical thoughts before I start remembrance of Allah." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied that similarly, a person had complained to Hazrat Haji Mehmood (may Allah bless him) that dangers of the inner-self did not let him worship Allah. At this Hazrat Haji Mehmood (may Allah bless him) had described this illustration: 'It is usually the habit of beggars that they keep the bowl of begging in one hand and a stick in the other hand. They extend the begging bowl to get alms but they keep the dogs away from behind themselves with the stick in the other hand. If they just get alms and do not keep the dogs away, there is the danger that dogs will bite them and if they go on removing dogs there is the danger that they will not get alms. The beggars do both these tasks at the same time. Similarly a method of removing the dangers of the inner-self and whimsical thoughts is that man should remain busy in remembrance of Allah and condemn these whimsical thoughts in his heart. When man sets to remembrance of Allah, fire takes hold of the mouth of the Satan and he (the Satan) keeps from pouring whimsical thoughts in the heart. The greatest danger is that man thinks that he should do remembrance of Allah when he is purified from dangers caused by inner-self and whimsical thoughts. Rather at such times, he should set to remembrance of Allah even the more devotedly and passionately.'

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The inner-self is man's greatest enemy and there is no other enemy stronger than the inner-self. It gives advice to everyone according to his caliber and degrades him. For

example, it tells the ignorant people that prayers are no use to them as the prayers cause wastage of time and those who offer prayers do not possess more honour or sustenance than those who do not offer prayers. Similarly the inner-self says to educated people that they should offer prayers and when they offer prayers, it creates pride and arrogance in them and tells them that no one else offers prayers like him. Similarly the inner-self tells the religious scholars that there is no one more rhetorical than them or it tells the scholars that a particular scholar is worthless in knowledge as compared to his knowledge. Similarly it tells the ascetics that they are making great efforts (Mujahida) in the quest of Allah and a particular ascetic is worthless before him. Thus man should not trust his inner-self unless he gets the perfect satisfaction of his heart. Man's inner-self is the cause of disturbance within man's own-self. The Satan overcomes man only through man's own inner-self. If man is able to control it, he can strengthen his defense against whimsical thoughts and thus the outward enemy (the Satan) cannot overpower him."

It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that whenever a darvesh (a servant of the Aastana) committed any mistake, he forgave him and said, "The inner-self is man's great enemy. One should protect oneself from it." He often used to say even when he was walking or strolling, "O Allah! Protect me from the dangers caused by the inner-self." He also used to say, "The greater an ascetic gets perfection in asceticism, the greater dangers the inner-self causes to him."

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said that the Murshid (spiritual Mentor and guide) of his Murshid, Hazrat Haji Mehmood (may Allah bless him) used to say, "This inner-self is a great calamity. It was my habit to do all the habitual recitations of remembrance of Allah without fail every day. When I used to go to bed, the inner-self used to feel very happy and used to tell me that I had done a great deed. So I missed half of my habitual recitations one day. On that day the inner-self remained restless and worried and could not give me the lesson of arrogance. So it is necessary for man to admonish it regularly whether it is through any means and should make further efforts in prayers. The greatest method to keep away the dangers caused by inner-self is that he should worship Allah as much as possible but should always think that he has done nothing. Man should never feel happy at his good deeds and continue his efforts in the promotion of good deeds. He should never get disappointed or give up good deeds. Man should make himself

realize that he has been created from dust and he has to become dust again and he should not feel happy or exalted at anything. His body, eyes, nose, ears, hands and feet - all have been made by Allah. The capacity of prayers has also been granted to him by Allah. Owing to this Grace and Mercy of Allah, he has been granted the capacity of good deeds and closeness to Allah. Then man should also realize that man is not the owner of anything about which he may feel proud of himself. He should always remember his status i.e. he is helpless and he has to show his humiliation to Allah Who is the Only Being, Worthy of Worship.

## **Part 2: Asking Forgiveness (Istighfar), Hiding Circumstances, Breaking Away and Coming Close**

One day, a conversation was going on that the Holy Prophet (peace be upon him) used to ask forgiveness of Allah (do Istighfar) at a particular time during the day or night. At this somebody remarked, "The Holy Prophet (peace be upon him) did not commit a sin. Then what does this asking forgiveness of Allah mean?" At this Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "No doubt the Holy Prophet (peace be upon him) neither committed a sin nor he had any capability of committing a sin. The Holy Prophet (peace be upon him) could never commit a sin as other people do because he was innocent. In fact, phases of Divine Light always fell on him. When one phase of Divine Light descended on him, the Holy Prophet (peace be upon him) thought that it was the extreme of phases of Divine Light. When another phase of Divine Light descended, he used to ask forgiveness of Allah because of his first thought. Thus he used to say Istighfar (ask forgiveness of Allah) at the next phase of Divine Light because of the thought he had about the previous phase. Otherwise Allah had not given him capability to commit a sin. Moreover, the Holy Prophet (peace be upon him) could have the blessing of the sight of Allah as no other person could have." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I have described the above proposition because I had heard about it from people in the same manner but actually my opinion is somewhat different. I think that the Holy Prophet (peace be upon him) used to ask forgiveness of Allah for the purpose of educating the Ummah so that the Ummah also might ask forgiveness of Allah (say Istighfar), otherwise there was no other reason. Allah says in the Holy Quran:

Translation: 'That Allah may forgive for you what preceded of your sin' (Al-Fatah: 2)

When the Ummah of the Holy Prophet (peace be upon him) reads about this action of the Holy Prophet (peace be upon him) that he never missed asking forgiveness of Allah, they would also think that they should never miss it in their lives."

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The door of asking forgiveness of Allah and repentance of sins is always open. When man weeps and humiliates himself before Allah, Allah's blessings come into action and all his sins are forgiven. Just as there is a Hadith: 'A man performs good deeds till paradise remains at a hand's distance from him but then man performs such a bad deed of which he neither repents nor asks forgiveness of Allah and he is thrown into the hell. Similarly a man commits bad deeds till hell remains just at a hand's distance from him but then he gets the opportunity of repenting of his sins and he performs such a good deed that leads him to paradise.' Moreover, faith is fruitful only if man keeps it till his death."

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) narrated an incident: 'One day a person came to Hazrat Khawja Muhammad Rifa'i (may Allah bless him). Khawja Muhammad Rifa'i talked to him with a great love. After some time that person went away. After that person had gone, Khawja Muhammad Rifa'i said with regret, "The person who was just sitting with me, lived in islands. Allah had given him the status of the head of seas i.e. he was the ruler of the water of rivers and seas (Ameer-ul-Behr). But he committed a sin for which he has been deprived of his status. But the taste and relish of his previous remembrance of Allah and habitual recitations are still there in him. Therefore he does not know that he has been deprived of his status. I came to know about this fact but I felt hesitant to inform him of his deposition from his status." One of the persons who were present there, asked him what sin that person had committed. Hazrat Khawja Muhammad Rifa'i replied, "It was raining. This person thought that if this rain had fallen on dry land, it would have been better because grass and other crops could grow there. Rain on the sea was quite useless. As this person had objected to an action of Allah, he was deprived of his status whereas he was among those who were considered among the close favourites of Allah. Allah became angry with him because he had objected to one of Allah's Decisions." The person who had asked the causes of that person's

deprivation of his status said, "If you allow me, I wish to go there and inform him so that he may get an opportunity of repentance and his sins might be forgiven." Hazrat Khawja Muhammad Rafa'i said, "Close your eyes and go on reciting a particular name of Allah and you would reach him very soon." Thus he set immediately and as Hazrat Khawja Muhammad Rafa'i had told him, went on reciting that name of Allah and he reached that Sufi saint very soon. He narrated the entire incident. That Sufi saint asked him, "How did you come to know that I had been deprived of my status?" That person replied, "Hazrat Khawja Muhammad Rafa'i had been told by the blessed soul of the Holy Prophet (peace be upon him) about it. That Sufi saint said, "O man of Allah! You have done me a great favour that you have informed me of my sin. Now do another favour to me. Tie a string in my feet and drag me through these bushes. After dragging me for some time, beat me with shoes at my face, so that I might know that the person who objects to Allah's Decisions, has to suffer a lot and I may repent of my sin and my expiation and Istighfar might be accepted." That person said, "If your sin is forgiven in doing so, I shall feel no hesitation in doing it." So that person tied the feet of that Sufi saint with a string and began to drag him and the Sufi saint set to repentance and asking forgiveness of Allah by continuous recitation of 'Ghafir-uz-Zunoob' (the Forgiver of sins) and 'Mujib-ud-Da'wat' (people whose every prayer is answered). The person who was dragging also began to weep and he thought how he could beat that face with shoes where Divine Lights had been falling. He as well as the Sufi saint continued weeping for a long time - rather all the animals of the jungle also began to tremble at this punishment of Allah and they also began to weep. The phase of beating with shoes had not come when the Divine Light of Allah's Blessing descended on the Sufi saint and the string was broken. The Sufi saint bowed before Allah in prayers and thanked Him. Then he heard a sound from the hidden, "You did not know that just as food grains grow on the earth because of rain, similarly real pearls are created in the sea because of rain. Showing humiliation to Allah is the method of the friends and prophets of Allah (may Allah showers his blessings and salamon all of them) and it is man's humiliation which is accepted in the court of Allah.'

One day a conversation was going on about the meanings of 'Istighfar'. Someone said, "When the friends of Allah give up sins and go on doing remembrance of Allah every time, the protection of Allah descends on them. Then, sins are not committed by them. Even then, they continue asking forgiveness of

Allah and saying 'Istighfar'. What are the sins for which they ask forgiveness of Allah?" Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "An ascetic asks forgiveness of Allah and says Istighfar for a different reason and in a different manner at different places which come in his spiritual journey. In the beginning, when an ascetic sets to remembrance of Allah, he asks forgiveness for his previous sins. But then he moves forward, he asks forgiveness and says Istighfar at the thought that his remembrance of Allah has become less. Then he makes progress and says Istighfar at the lack of his capacity for remembrance of Allah. Thus saying Istighfar at different places in a different manner and for a different reason. When he reaches the place of observation of Allah, he gets the Sight of Allah and he gets communion with Allah, he asks forgiveness of Allah and says Istighfar because he had no capability to reach that place with his own effort and struggle. At that time when he says:

It means that 'I do not attribute Thy Sight and communion with Thou to my struggle and endeavour and I say Istighfar lest I should attribute it to my struggle and effort. All this has taken place due to Thy Grace and Mercy.' In fact, these spiritual heights are achieved only when man has a perfect spiritual Mentor and guide (Murshid-e-Kamil) and the Grace and Mercy of Allah is also with him. Man can do nothing with his own capability, courage or struggle and without Istighfar he has no choice before him at any place in any condition."

After saying these words, Hazrat Khawja Tawakkul Shah (may Allah bless him) said that he remembered an incident which took place with a great Sufi saint and the incident is as under:

'A Sufi saint lived at a particular place. He worshipped Allah so much that even the stone where he used to put his forehead in bowing before Allah, was also worn from that place. He had no sin in his catalogue of actions. When he died and he had been buried in his grave, he was addressed by Allah. Allah asked him whether he should be forgiven through justice or with blessings. That Sufi saint replied, "O Allah! The person, who has committed a sin, is forgiven through Thy Blessings. As I never committed a sin, I should be given justice." Allah addressed him again and said that he should ask Blessings of Allah but he went on insisting that justice should be given to him. At last, Allah started doing justice. First of all, he felt extremely thirsty in his grave. That person asked Allah to give him some water because he was

feeling thirsty. Allah said that he should pay the price for water as now Blessings did not matter at all. That person asked Allah to take the worship of fifty years and give him some water. So water was given to him. After some time that person felt thirsty again. He demanded water again. He was again ordered to pay the price. He gave the worship of the next fifty years again. Thus all his worship was sold. Now that stone appeared and said, "O Allah! What was my fault that this person sat at me and worshipped for one hundred years? He wore me. O Allah! Do justice to me." Allah said, "O man! The justice demands that I should convert you to a stone and this stone to a man and then it sits over you for hundred years and worships".

The matter had not yet been settled when water also came and put a claim and said, "O Allah! What was my fault? This person drank me and unpurified me by converting me into urine, whereas I myself was pure and used to purify others." The earth also came and put a claim and said, "O Allah! What was my fault? This person moved about on me. He unpurified me by urinating and excreting shit over me. Moreover he caused many other troubles to me, whereas people used to say prayers on me." Now Allah addressed that person and said how He should make decision. Now that person fell to prayers, repented and asked forgiveness of Allah with great humiliation and said, "O Allah! I was mistaken. Justice does not suit me. I have no wish to get justice now. Thou should treat me with Thy Blessings." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) recited a Punjabi verse which means:

Translation: 'If Thou (Allah) are Gracious, all the world is our friend but if Thou are not Gracious, all the world becomes our enemy.'

After describing this incident, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "In fact, man is quite helpless. Man can do nothing unless Allah's Grace and Blessings help him and an ascetic should always keep on repenting of his sins and asking forgiveness of Allah at every place and in every condition. It is necessary for an ascetic always to be hopeful of Allah's Grace and Mercy and think himself helpless and indigent. Man should never fall a victim to deceptions created by man's inner-self. If man contemplates, his body has been made by Allah and capability for doing actions has also been granted by Allah. Man has nothing to feel happy or to be proud of. Anything that happens, happens with Allah's Grace. Then he recited a Persian verse which means:

Translation: Showing humiliation before Allah is the habit of the Prophets (Alaihimus Salam) and the friends of Allah (may Allah bless them) and only humiliation is accepted in the court of Allah."

One day I (the editor of the book) was teaching this Hadith:

Translation: 'It has been quoted by Hazrat Abu Hurera (May Allah be pleased with him) that the Holy Prophet (peace be upon him) said that when man commits any sin and then he repents of that sin and asks forgiveness of Allah, Allah says, "This man has known that he has a Forgiver Who forgives the sins or punishes for sins. I have forgiven this man." Then that person abstains from sin as long as Allah wishes. Then again that person commits a sin. He again repents of his sins and asks forgiveness of Allah. Allah says, "This man has known that he has a Forgiver Who forgives the sins or punishes for sins. I have forgiven this man". Then that person abstains from sins as long as Allah wishes but then again he commits a sin. He again repents of his sins and asks forgiveness of Allah. Allah says, "This man has known that he has a Forgiver Who forgives the sins or punishes for sins. I have forgiven this man. Now this man may do whatever he likes."

I told the students its meanings that when man commits a sin, and then he repents of his sin and asks forgiveness of Allah with a great humiliation, Allah forgives him. Then he abstains from the sin for some time. Then again he commits a sin. Then again he asks forgiveness and is forgiven. Then again he abstains from the sin for some time. When the third time he commits a sin and asks forgiveness of Allah, Allah says with a great affection and kindness, "O man! I have forgiven you; now you can do whatever you like." It means that 'Now you may go on committing sins; I shall go on forgiving you.' These meanings were written as a side-note on the book.

Translation: 'Words 'Fal-Yaf'al-Ma-Sha'a' contain an element of kindness and affection i.e. if you committed those actions which you had always been committing, then you repented and asked forgiveness, I forgave you because I forgive the sins. And the saying of the Holy Prophet (peace be upon him) contains the same meaning that one who asks forgiveness, is forgiven whether he commits that sin seventy times a day later.'

When Hazrat Khawja Tawakkul Shah (may Allah bless him) heard these meanings, he disagreed with these meanings and said, "O scholar! These meanings contain open permission for committing sins whereas Allah forbids from committing sins. The real meanings of this Hadith are quite different from your interpretation. Rather its real meanings are that man commits sin; then he feels ashamed, repents and asks forgiveness of Allah with a great humiliation, Allah forgives him and then he sticks to his repentance for a long time. But then he commits a sin. He feels ashamed, repents and asks forgiveness of Allah with a great humiliation, Allah forgives him again. Then again that person abstains from the sin for a long time but then again he commits the sin for the third time. At that time he weeps bitterly and asks forgiveness of Allah with implorations and humiliation. Now Allah removes his capability through which he used to commit that sin so that this sin might not disturb this man again and again and he might set to Allah's worship with a satisfied heart. Allah says, "O man! I have forgiven you, now you can do whatever you like." i.e. now you have got no power of committing that sin, now you cannot commit that sin again."

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said that the above mentioned Hadith can be interpreted allegorically in these words, "Someone has a friend who keeps him away from bad activities. The friend stops him once but he does not abstain from bad deeds. The friend stops him for the second time but even then he does not abstain from bad deeds. When the person commits the bad deed for the third time, his friend might tie his hands and feet and say that he had stopped him twice but he did not abstain from bad deeds and now he (the friend) has snatched his power of committing bad deeds. In short, earlier Allah forgives the sin but then He snatches the power of committing sins and asks man to do whatever he likes because he will not be able to commit a sin. Actually his hands and feet are tied with the obedience of Allah. This third repentance is the perfection of repentance and thus man is protected against sins."

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The prophets (Alaihimus Salam) are innocent and the friends of Allah (may Allah bless them) are in protection. Innocent means that they have no power of committing a sin. Just as there is a Hadith of the Holy Prophet (peace be upon him) that angel Gabriel (Alahis Salam) took out a black piece of meat from my heart and said that it was the place where Satan could perform his actions, but now that place has been removed and instead, a tray full of knowledge and wisdom of Divine Light has been

placed inside his breast. In protection means that they have the power of committing sins but Allah reforms them and the protection of Allah becomes their companion. Then any sin whether it is a minor sin or a major sin, cannot be committed by them intentionally.

A note by the editor of the book.

To give some more details of repentance and asking forgiveness of Allah (Tauba and Istighfar) I hereby quote the following description from the book 'Mafakhir-Alaih' written by Sheikh Abul Hassan Shazli (may Allah bless him):

'In different stages of journey of Islamic mysticism, the first step is that of 'Tauba' (repentance of sins and asking forgiveness of Allah). Just as a piece of land is needed for laying foundations, similarly the person who has no piece of land cannot lay foundations for a building. The person who has not repented of his sins and asked forgiveness of Allah, can never march even a single step towards Islamic mysticism. There are two kinds of 'Tauba' (repentance of sins and asking forgiveness of Allah). The first kind is that man should fear Allah and always keep in mind that Allah has power to punish him. The second kind is that man should fear Allah because Allah is quite close to him. In dictionary, the word 'Tauba' means 'reversion from sins and this reversion from sins is also of two kinds - Firstly that of common masses and secondly that of particular people (ascetics or Sufi mystics).

The 'Tauba' (repentance if sins and asking forgiveness of Allah) of common masses has also three aspects. Firstly the infidels express their 'Tauba' when they revert from infidelity and accept Islam. Actually, it is obligatory for man to recognize his inner-self as a man and slave of Allah with the worship of Allah (with Uboodiyat) and recognize Allah with all His Attributes (Ruboobiyyat). The person who is negligent of his duties as a man and slave of Allah to Allah, the worldly pursuits deter him from paying attention to the concern for the hereafter. Such a person gets the companionship of the Satan.

The Second type of 'Tauba' is that of the sinner Muslims who commit major sins or perform such actions from which 'Shariah' has prohibited. The 'Tauba' of this type has six requisites: firstly feeling ashamed of the previous sins and it persuades man to achieve higher status in future; secondly, making full determination to give up sins and not to revert to sins again; thirdly returning that equipment to the people

from whom he had grabbed before making 'Tauba'; fourthly fulfilling those obligations which he had missed; fifthly melting his inner-self in prayers just as he had melted in sins and sixthly, weeping and wailing before Allah in the early morning hours so that Allah may forgive his previous sins.

The third type of 'Tauba' is that of common Muslims. It is the 'Tauba' from those minor sins which man commits by error, negligence or ignorance. Just as Allah has said in the Holy Quran:

Translation: ' The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.' (An-Nisa: 17)

And this place is for common Muslims and particular sinner Muslims who were in the third row in 'Aalam-e-Arwah' (when all the souls were created by Allah before the creation of the earth and the skies).

The second kind of 'Tauba' is the 'Tauba' of particular people (ascetics and Sufi mystics). It is also of two types: Firstly that of particular people (common ascetics and Sufi mystics) and secondly that of very particular amongst particular people. The former type of 'Tauba' is the name of asking competence from Allah to keep them away from those thoughts and dangers which come across them in worldly affairs. It is the place of common friends of Allah and particular Muslims who were in the second row in 'Aalam-e-Arwah'. The 'Tauba' of very particular amongst particular people is achieved by diversion of heart totally to the remembrance of Allah and keeping it altogether away from worldly affairs. It is the place of particular friends of Allah who were in the first row of 'Aalam-e-Arwah' and the Holy Prophet (peace be upon him) has pointed towards its place in the following Hadith:

Translation: 'Verily when I feel that a slight veil comes on my heart, I recite 'Istighfar' seventy times before Allah.' (Muslim; Mishkat Bab ul Istighfar No.2324)

And some scholars have said that there are three kinds of 'Tauba'. The 'Tauba' of common masses is their 'Istighfar' from sins, the 'Tauba' of particular people is their 'Istighfar' from their wisdom or discretion and that of very particular amongst

particular persons is when they look at their worships and find it very meager. (The note by the editor ends)

It has been described that Ameer-ul-Allah Shah (who was one of the viceregeants of Hazrat Khawja Tawakkul Shah (may Allah bless him)) who was totally illiterate, was once listening to the Holy Quran in Taravi'h prayers in his native town Borhia. The person who was reciting the Holy Quran missed an Ayah, Ameer-ul-Allah Shah told him that Ayah. That person corrected his recitation and went on reciting the Holy Quran. At another place he felt doubtful about the next Ayah, Ameer-ul-Allah Shah told him that Ayah also. After the prayers, people asked Ameer-ul-Allah Shah how he had told those Ayahs because he was totally illiterate. Ameer-ul-Allah Shah kept silent and did not make any reply. This incident spread in masses and Hazrat Khawja Tawakkul Shah (may Allah bless him) also came to know about it. So he called Ameer-ul-Allah and asked him about the incident. Ameer-ul-Allah Shah was afraid lest Hazrat Khawja Tawakkul Shah (may Allah bless him) should feel angry with him. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "You should narrate that incident with satisfaction. I shall not admonish you at all." At this Ameer-ul-Allah Shah replied, "As usual, I was taking the spiritual favour (Faiz) of the verity of Quran on my heart. I was seeing every 'Ayah' separately as it was descending not only on me but also on the Imam who was reciting them. The Imam missed an Ayah. The piece of that Ayah came towards me but it did not go towards the Imam. Thus, I realized that he had forgotten it and I told it to him." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "That's all right. You underwent Muraqaba (spiritual meditation) and then you achieved this place. Although I always stay there, I never revealed this secret to anybody. But you have made this trifling matter open. An ascetic should never do so. Thus the ascetic becomes a nuisance for masses. An ascetic should go on doing good deeds and should always seek the favours of Allah. He should hide such matters because he does not know what will happen to him on the Day of Judgment. A person should always remain midway between hope and fear. Man's inner-self and the Satan are two enemies. Man should keep fear of Allah in his heart and keep on praying for forgiveness lest any trick of the Satan should succeed. If man feels pride in such matters, there is the danger of falling from the status." Just as a Persian poet has very beautifully said:

Translation: The taste and understanding of the seekers of Allah is very strange because it is beyond the understanding of both the words.

After this, Hazrat Khawja Tawakkul Shah (may Allah bless him) narrated this incident from the life of Hazrat Salman Farsi (May Allah be pleased with him):

'Once, the Holy Prophet (peace be upon him) was going for a holy war and Hazrat Salman Farsi (May Allah be pleased with him) was his companion. It was routine of the Holy Prophet (peace be upon him) that whenever he had to fight in a holy war, first of all, he said to the non-believers, "O people! Have faith in Allah, his prophet (peace be upon him) and the Day of Judgment. If you accept Islam and join the ranks of the believers, you will be from amongst us. If you do not accept it, you should pay tribute. If you do not accept even the second option, the matter will be decided with the sword." Even here, he spoke these words to the non-believers. The non-believers replied, "We do not believe in the Day of Judgment. The day, we die and get mixed in dust, it is the Day of Judgment for us. At this, Hazrat Salman Farsi (May Allah be pleased with him) stepped forward in enthusiasm and said, "O Prophet of Allah (peace be upon him)! Allow me to show these non-believers the Day of Judgment." The Holy Prophet (peace be upon him) replied, "O Salman! I know that the curtain has risen from your heart and the person from whose heart the curtain is removed, can do so. But I have been ordered to convey the injunctions of Allah and bring them in the rank of the Muslims without disclosing such hidden things. It is Allah's injunction otherwise I myself could have shown it to the non-believers." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "If all the affairs from the earth to the sky are revealed to an ascetic, he should never think himself a superior thing but he should always remain midway between hope and fear. Humiliation before Allah is a great thing and as man moves forward and looks at himself, he just feels degraded."

One day, I (the editor of the book) asked Hazrat Khawja Tawakkul Shah (may Allah bless him), "Do you think 'breaking away from the world' prior to 'coming close to Allah' or 'coming close to Allah' is prior to 'breaking away from the world'. The Sufi saints disagree in it. Some Sufi saints (may Allah bless them) hold the view that breaking away from the world has the priority. Whereas some others think that coming close to Allah has the priority." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "I tell you what I myself have seen. I have seen that breaking

away from the world and coming close to Allah are always at logger heads. Neither breaking away has the priority nor coming close has the priority. In fact, however much man breaks away from the world, he comes close to Allah. Man can neither break away from the world once for all nor come close to Allah once for all. The quantity of breaking away is always equal to the quantity of coming close. However if Love of Allah descends on man, it attracts man to coming close to Allah. Man should always keep his love for Allah prior to all other feelings. However much he proceeds in his love for Allah and makes endeavors, he will break away from the world and get connected to Allah. The conditions which descend on a Sufi saint, correspond to the views of that Sufi saint in this matter. The Sufi saint on whom the condition of breaking away, descends first, thinks breaking away from the world prior to coming close to Allah. Similarly the Sufi saint, on whom the condition of coming close to Allah descends first, thinks coming close to Allah prior to breaking away from the world."

### **Part 3: Rights of the Murshid and the Disciple, Respect and Will of the Murshid**

Once, a person asked Hazrat Khawja Tawakkul Shah (may Allah bless him) about the rights of a Murshid (Spiritual Mentor and guide) on his disciple and the rights of a disciple on his Murshid. He replied, "The first advantage of being a disciple of some Sufi saint is that Allah's protection accompanies all the worldly and religious affairs of the disciples and the right of the Murshid on his disciple is established just at the same time when the disciple gives his hand in the hand of a Sufi saint. That right can be described as 'everything that belongs to the disciple like his home or money etc. comes into the belongings of the Murshid. The real rule is that a disciple should be in the hands of a Murshid just as a dead body is in the hands of that person who is giving a bath to the dead body. When a disciple sacrifices everything (that is mortal) for his Murshid, he gets a spiritual life (that is eternal)." Then he recited a Punjabi verse which means:

Translation: 'I bought (spiritual) life for a few coins. What a cheap bargain I have made!'

Then I (the editor of the book) asked Hazrat Khawja Tawakkul Shah (may Allah bless him) what rights the disciple had on his Murshid. Hearing this, Hazrat Khawja Tawakkul Shah (may Allah bless him) kept silent. For a long time, he kept

sitting with a bowed head. Then he replied, "It is the disciple's right that the Murshid should pray for the disciple when the disciple is about to die. The Murshid should make endeavours and help the disciple so that the name of Allah gets ensued into the disciple's heart. If the disciple is unconscious, the Murshid should let a Divine Light fall on his heart so that the disciple believes and becomes firm in the Oneness of Allah. The Murshid should save the disciple from the deceptions of the Satan so that the Satan may not be able to destroy his faith. Secondly, when Munkir and Nakir (the name of Angels who visit a person in the grave after the person's death) put questions to him, the Murshid should help his disciple and get that disciple forgiven by Allah. The better position is that the soul of the Murshid should remain present with the disciple at the time of those questions so that the disciple might not get confused. Thirdly, the Murshid should help his disciple at the Bridge of Sirat (crossing which will lead a person to Paradise). Then the Murshid should get him recommended by the Holy Prophet (peace be upon him) so that the disciple goes into the Paradise. It is the right of those disciples who love their Murshid, observe the habitual recitations which the Murshid has told them and who act upon their Murshid's advice. As far as the rights of those disciples who have destroyed themselves in the entity of their Murshid, are beyond description. Its end is that the Murshid takes his disciple to communion with Allah." After some time, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "But it is not easy to take control of all the things of the disciple."

Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "When a disciple gets 'Faizan' (spiritual favor) and he gets absorption in the remembrance of Allah, he should think it his real aim to get the good will of the Murshid because it is also a form of spiritual progress. Suppose if the Murshid falls from his status, even then he should leave no stone unturned in the service of his Murshid - rather he should serve him with a greater passion and treat him even the better." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) narrated an incident related to a great Sufi saint:

'Once a disciple of a great Sufi saint made a lot of spiritual progress through remembrance of Allah and in spiritual status, he surpassed his Murshid also. By chance that great Sufi saint fell from his status because he had committed a major sin. All his disciples left him but that disciple did not leave his Murshid. He made even the greater efforts in the service of his Murshid. That Sufi saint asked him why

he was serving him so much whereas everybody knew that he had fallen from his status. That disciple replied, "I know all this. There are two things which have forced me to stay here and serve you. Firstly, I know that the door of 'Tauba' (repentance of sins and asking forgiveness of Allah) is open. It is possible that Allah would accept your 'Tauba' and forgive you and bestow the same status to you as you had earlier. Secondly you have done a great favour to me and you have conveyed me to Allah. I cannot pay for this favour. I am doing all this service to thank you for that favour but I don't see my feelings of thankfulness and gratitude will be fulfilled. Not only I do outward service but also I pray to Allah every time to forgive you and bestow the same status upon you." Thus that Sufi saint got his lost status with the supplications of that disciple.

Once, an Indian was sitting beside Hazrat Khawja Tawakkul Shah (may Allah bless him). During the course of conversation, he said that the language spoken in the Punjab was very bad. Hazrat Khawja Tawakkul Shah (may Allah bless him) gave a slap on his face and said, "You do not know that my Murshid belonged to Punjab and he used to speak Punjabi. You are insulting my worthy Murshid." That person was greatly ashamed and asked forgiveness. Hazrat Khawja Tawakkul Shah (may Allah bless him) was so much mindful of the respect to his Murshid.

Translation of a Persian verse: 'Respect to Murshid is a great Blessing of Allah. It is a crown which one should put on one's head and then one can go wherever one likes.'

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "A Sufi saint might have a big 'langar khana' (eating house) and outwardly he may possess a lot of equipment but it does not mean that he is a perfect Sufi saint. Man should not become a disciple to anybody without thinking deeply. Man should recognize a Sufi saint first and when he is sure that he has found someone who is a perfect Sufi saint, he should become his disciple. When the disciple gets 'Ba'at', he should remain steadfast in the will of his Murshid. He should not let the will of the Murshid slip from his hands because communion with Allah depends on the will of the Murshid and not on habitual recitations. If the Murshid is happy with the habitual recitations, he should act accordingly and if he is happy in his worldly tasks, he should perform those tasks as the Murshid wishes. In short he should keep the Murshid's will prior in every matter. Thus he will make spiritual progress soon. As somebody has said in a Persian verse that the disciple should get the will of his spiritual guide and then he

can eat or drink what he likes. When the disciple's soul gets strength through the remembrance of Allah, he gets communion with the spiritual world (Aalam-e-Quds). Then however much he sets to remembrance of Allah, it will prove beneficial for him and he will not face any type of loss. He should perform those actions like the worship or the remembrance of Allah, in whatever he sees his spiritual progress.

It has been described that it was the routine of a Sufi saint to keep the outer door of his house closed and he used to remain busy in the remembrance of Allah. One of his disciples loved him very much. He worked as a labourer and he provided his own needs as well as the needs of his Murshid with that amount. It often happened that the Murshid was overcome by semi-unconsciousness because of his intoxication with remembrance of Allah. In that case, he hung, with a long bamboo, the things which he wanted to provide to the Murshid so that the Murshid may not have the trouble of opening the door. One day his Murshid ordered him to wash his clothes. The disciple thought that he had no money to buy soap and the labour on that day was also impossible. He continued thinking for a long time and then asked his Murshid to pray to Allah to give them money to buy soap. His Murshid replied, "I never pray for my own self. However I pray for you that Allah might give you so much that the indigent people like me would beg at your door." However that disciple went and got some money after the labour of the whole day. He bought soap and washed the Murshid's clothes. The Murshid felt very happy. The disciple continued serving his Murshid for some time and he continued getting the Murshid's pleasure. Gradually, the disciple also got spiritual perfection and the Blessing of Allah concentrated upon him with the Divine Light of 'Ruboobiyyat'. The Murshid ordered him to go somewhere else and guide the people spiritually. Thus that disciple started guiding other people spiritually (by taking them into his 'Ba'at'). He spread spiritual guidance but he continued serving his Murshid also. One day, the disciple was going when suddenly the king came before him. The king at once became his devotee and got 'Ba'at' from him. He also got lungar khana and houses constructed for his Murshid (that disciple). He also granted vast lands to him and appointed royal watchmen at his door so that nobody might come inside without permission. After some period, that disciple's Murshid thought of going to his disciple to see the condition of his khalifa, He entered his house without any hesitation because he thought that the disciple's house was his own house. The watchman pushed him outside and said, "O old man! Why are you entering the house without permission?"

The watchman also spoke many other harsh words. However that Sufi saint fell outside. His disciple was sitting in Muraqba (spiritual meditation). He realized that he was getting spiritual favour from his Murshid. It meant that his Murshid had come. He immediately came outside. When he saw his Murshid lying outside, he fell at his feet, kissed his feet, brought him in with a great respect, regretted at the treatment which was meted to him and said, "O worthy murshid! All my belongings, this house and the spiritual belongings belong only to you. I have nothing of my own." His murshid replied. "Don't feel worried. I am not angry with you." The disciple said, "I want to dismiss that watchman who has pushed you and I want to punish him because he has pushed you without any reason." His murshid replied, "He is not at fault in anyway. You should give him some reward because my supplications in your favour have been accepted and through this method, the acceptance of my supplication has been revealed."

After describing this story, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "That murshid was the 'Qutub' of his time and the disciple achieved not only spiritual culmination but also worldly affluence with the will and pleasure of his murshid. As he had been steady in the obedience and the pleasure of his murshid, all his tasks whether worldly or spiritual were rectified."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "After the death of my murshid, Hazrat Khawja Qadir Bakhsh (may Allah bless him) his khalifa Hazrat Aalim Shah had become his successor. But Abdullah Shah (although he was a spiritual brother of Hazrat Aalim Shah) respected Hazrat Aalim Shah greatly and always used to remain in his service. He thought Hazrat Aalim Shah his murshid. One day, people said to Hazrat Aalim Shah that Abdullah Shah was his true and sincere friend who always obeyed him. At that time both Hazrat Aalim Shah and Hazrat Abdullah Shah were going towards the jungle. On the way, they saw that fire was raging in a furnace (to prepare bricks or pottery). Hazrat Aalim Shah addressed Hazrat Abdullah Shah and asked if he was very obedient to him. Hazrat Abdullah Shah replied in affirmative. Hazrat Aalim Shah ordered him to go and stand in that furnace and he himself went towards the jungle. When he came back after about half an hour, he saw that Abdullah Shah was standing in the furnace in the same way and the fire was blazing but even his clothes were quite intact. At last he called him and people took him out catching him by his hand. His body was perspiring. Hazrat Aalim Shah asked him about his condition. Hazrat Abdullah Shah

replied, "When I entered this furnace, I started reciting Durood Sharif thinking myself to be in Madina Munawwara. A Divine Light came from Madina Munawwara and wrapped all my body in the sheet of Divine Light. I did not feel heat of any type. This sweat on my body is the result of warmth of that Divine Light." (Mian Abdullah Shah was a great Sufi saint who used to remain busy in the remembrance of Allah. After the death of Hazrat Aalim Shah, he often remained in the service of Hazrat Khawja Tawakkul Shah (may Allah bless him)).

One day somebody who was present in his company, asked Hazrat Khawja Tawakkul Shah (may Allah bless him) whether a disciple could surpass his murshid spiritually. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Some disciples reach, in their spiritual journey, a place which is unknown even to his murshid. The same question was put to Hazrat Khawja Siri Saqfi. He had replied that Junaid (may Allah bless him), had surpassed him far ahead. Even now there may be some disciples who surpass their murshid spiritually but they always consider their murshid their spiritual guide and their superior. They maintain the same respect and reverence to their murshid as they had before." Then he narrated the story of a Sufi saint as under:

'A Sufi saint had reached the highest heaven spiritually but his murshid was far behind him. When he descended and he passed by his murshid, he kissed his shoes and said that although he had reached the highest heaven yet it was due to the favour of his murshid's shoes. Another Sufi saint saw his condition and said that he was still safe because he took due regard for the respect and reverence of his murshid. If he had not done so, he would have fallen from his status.'

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Now a days it is very difficult to reach even the Murshid's place. However, if somebody has full faith and trust in his murshid, Allah also showers His Grace upon him." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) narrated the following story:

'A person pledged to himself that he would become the disciple of only that person who would bring the ewer of water from his home for making ablution and the water was poured out of the ewer facing towards Ka'ba. He reached Baghdad in search of such a person. There, he found a weaver whom people did not give the ewer of the mosque. That weaver brought the ewer from his home and by chance he was pouring

water in the direction of Ka'ba. Thus according to his pledge, that person asked that weaver to take him in his 'Ba'at'. Although the weaver refused again and again yet that person insisted. At last the weaver asked him to bring wood for burning from the forest. That person continued bringing the wood for a long time. One day when he was coming back, he saw Hazrat Syed Abdul Qadir Jilani (may Allah bless him), on the way. People were kissing his feet and were eager to have a glimpse of him. That person put a cloth on his face. Hazrat Abdul Qadir Jilani (may Allah bless him) said to him, "O man of Allah! What fault of mine have you seen and why have you put cloth on your face?" That person replied, "Actually there is no fault of yours. In fact you are more beautiful than my murshid. I covered my face lest I should fall in your love to see your blessed face and it might result in lessening my love for my murshid." Hazrat Syed Abdul Qadir Jilani (may Allah bless him) asked him the name of his murshid and that person told the whole incident to him. Hazrat Syed Abdul Qadir Jilani (may Allah bless him) felt a great pity for his devotion to his murshid. He embraced that person, concentrated spiritual favour upon him and took him to a high status in spiritualism. When that person saw that his heart had been filled with Divine Light, he said to Hazrat Syed Abdul Qadir Jilani (may Allah bless him), "I shall feel greatly ashamed that I get spiritual favour but my murshid remains deprived of it. Please bestow something upon my murshid also. Hazrat Syed Abdul Qadir Jilani (may Allah bless him) asked him to bring his murshid also. That person went and brought the weaver also. Hazrat Syed Abdul Qadir Jilani (may Allah bless him) gave spiritual favour to that weaver also and took him to the same status where he had taken that person. Both of them got 'Ba'at' from Hazrat Syed Abdul Qadir Jilani (may Allah bless him).'

After describing this story Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The person who has such a devotion to his murshid, certainly gets the Grace of Allah. However we should not take the present time for those earlier times. Now-a-days man should become anybody's disciple after a great care. In those days the average age used to be high. But now the average age is comparatively less and the present period is the period of disturbance. Now-a-days people refuse to become anybody's disciple even when they see that somebody has spiritual knowledge and power. However, when man finds out a perfect Sufi saint, he should not make further delay in becoming his disciple."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Asceticism does not depend upon remaining hungry - rather it is just Grace of Allah which may befall on anybody and the greatest thing is that the disciple should obey his murshid whole heartedly. A disciple should always feel happy in the will of his murshid. However much he makes endeavours in obtaining the will of his murshid, he would get culmination in spiritual favour (Faizan). Hazrat Mian Imam Ali (may Allah bless him) used to say that he did not know in the beginning that one does not get asceticism by remaining hungry otherwise he would have eaten and drunk freely. Now, he had become so weak that now he did not feel charm in eating anything and the habit of eating less had become firm because of remaining hungry for a long time."

The editor of the book describes the following story from the famous book 'Kashaf-ul-Mehjoob' to explain the devotion to the murshid so that the readers may know that Hazrat Khawja Tawakkul Shah (may Allah bless him)'s creed in this connection was fully in accordance with the creed of the past great Sufi saints: 'Seikh Abdullah Roadbari (may Allah bless him) came to a disciple's home but the disciple was not at home. Sheikh Abdullah Roadbari ordered all the equipment of the disciple's house to be sold. When the disciple came back to his home, he felt very happy and kept silent. When his wife came and she saw that condition, she took off her dress and said that it was also included in the equipment of the house. Her husband shouted and asked her not to do so. The wife said that she should also show her generosity and whatever the murshid did, was quite right. The disciple said, "That's right. When we have recognized him, our murshid, he might expect generosity from us and man's quality of generosity demanded such formalities." Therefore a disciple should always use his inner-self and belongings according to the injunctions of Almighty Allah. Abdullah's son Sohail has rightly said 'The blood of a seeker of Allah is excused and permitted in the path to Allah and in the deeds of achievement of Will of Allah.'

#### **Part 4: Love and Sighting the Holy Prophet (peace be upon him), Communion with Him**

One day I (the editor of the book) and Sain Muhammad Ali Shah were present in the company of Hazrat Khawja Tawakkul Shah (may Allah bless him). He was lying in

the room situated facing outwards. He was lying with feet towards the east and the head towards the west. Both of us were sitting beside him and waving fan. I looked at Hazrat Khawja Tawakkul Shah (may Allah bless him) and realized that he was not breathing. This condition continued for ten to fifteen minutes. I was worried and asked Sain Muhammad Ali Shah to see whether Hazrat Khawja Tawakkul Shah (may Allah bless him) was breathing. We were busy in this conversation when he woke up, opened his eyes and asked us what we were talking about. I narrated all the incident. He replied that he had gone to Madina Munawwara. I thought that perhaps he had gone to Madina Munawwara in dream. Hazrat Khawja Tawakkul Shah (may Allah bless him) realized my inner thoughts with his Divine Light and said, "O Scholar! Still there are some favourites of Allah who reach Madina Munawwara when they lift their eye-lids and come back when they lower their eye-lids." During this conversation, he lifted and lowered his eyes and we were overcome by such an ecstatic condition that we were able to see Madina Munawwara there and then.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) invited many religious scholars and got many nice and delicious dishes prepared for them. It was his habit to prepare nice and delicious meals whenever he arranged such meetings for the sake of Allah, so that, a good gift might be accepted in the court of Allah. I was also invited in that meeting. The other servants (darvesh) began to whisper to one another that they had not been invited to the ceremonious feast and only scholars were invited. After many days, I asked Hazrat Khawja Tawakkul Shah (may Allah bless him) what the expediency was in inviting only the scholars to the feast. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "I got the blessing of the sight of the Holy Prophet (peace be upon him) and he said to me to invite him also some day. I wondered how to feed the Holy Prophet (peace be upon him). I had read in a book that when Hazrat Khadija-tul-Kubra (Allah be pleased with her) died, the Holy Prophet (peace be upon him) used to send her share of meal to her sister with whom she was greatly pleased. Similarly I thought that I should feed those with whom the Holy Prophet (peace be upon him) was happy. As the scholars are the successors of the Holy Prophet (peace be upon him) and they perform the task of conveying Allah's message to the people, I thought of inviting only the scholars to the feast and arranged 'Fatiha' for the Holy Prophet (peace be upon him), I thought that it was better to invite the scholars otherwise if I had invited others, it would have

reached the Holy Prophet (peace be upon him) even then. I invited the scholars for the pleasure of the Holy Prophet (peace be upon him) and kept this saying of the Holy Prophet (peace be upon him) in my mind”

Translation: 'The scholars are heirs to the prophets (Alaihim-us-Salam)'

One day somebody brought many betel leaves to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him to take those betel leaves to me (the editor of the book). I took them again to Hazrat Khawja Tawakkul Shah (may Allah bless him) and asked him whether he did not eat betel leaves. He replied, "Earlier I used to eat betel leaves and even Tobacco. One day, I recited Durood Sharif in abundance and saw in a dream that there was a strange garden which had a very nice stage on which the Holy Prophet (peace be upon him) was sitting. I kissed his feet and he embraced me but turned his face from my side. I was afraid and asked him humbly what fault I had committed. The Holy Prophet (peace be upon him) said that the bad smell of Tobacco was coming from my mouth. Since that day, I left eating betel leaves and Tobacco and I started hating these things."

It has been described that one day, a religious scholar was delivering a speech and he was exaggerating about the poverty and starvation of the Holy Prophet (peace be upon him). He was saying, "One day, the Holy Prophet (peace be upon him) was in a state of great anxiety. He ordered the people who were present many times to see whether somebody had brought something, people looked around and said that nobody had come." Hazrat Khawja Tawakkul Shah (may Allah bless him) also heard this description by that religious scholar. He called that scholar to himself and said, "The anxiety which you have described is totally wrong. I have read in a book that the Holy Prophet (peace be upon him) asked the people to see whether somebody had brought something because Divine Revelation had descended on him that somebody would bring a gift for him. The Holy Prophet (peace be upon him) was waiting for that person, otherwise a Prophet never needs to look towards the people. Moreover such descriptions should not be told in public because the listener might fall a victim to many whimsical thoughts. In that case, there is the possibility that such a whimsical thought might come in anybody's mind which might cause the loss of his faith. The Holy Prophet (peace be upon him) was never worried about anything and he (peace be upon him) was never indigent. He (peace be upon him) gave many

thousand goats and many camels in charity. You should have described these things also. In fact the Holy Prophet (peace be upon him) is the owner of all the treasures of the earth and the heavens, but it was his habit that whatever he got, he distributed it among the poor and the needy for the sake of Allah and he did not keep anything in his possession. A scholar should never describe such conditions in public."

Once a 'majzoob'(a person who gets intoxicated with Divine Love and remains in a state of self-oblivion) came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said, "Tonight the Holy Prophet (peace be upon him) along with his four great companions (Allah be pleased with them) had come to your house and when the Holy Prophet (peace be upon him) was going back, I asked him about my share. At this, the Holy Prophet (peace be upon him) asked me to go to you and take my meals here. If it is true, you should serve meal to me." As that 'majzoob' was ugly looking, I was about to say something to him when Hazrat Khawja Tawakkul Shah (may Allah bless him) stopped me and said that sometimes there are special people in the dress of common people. So Hazrat Khawja Tawakkul Shah (may Allah bless him) served him meal. He said that his work had been fulfilled and then he went away. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "This person was quite right in whatever he said. No doubt the Holy Prophet (peace be upon him) had come to me at night."

### **Discussion Regarding Holy Prophet's (peace be upon him) Being Alive**

One day a discussion was taking place about life and death. One of the persons said, "The common proposition about the Holy Prophet (peace be upon him) is that he is alive. But we see that the Holy Prophet (peace be upon him) also underwent the process of death and now he is buried in Madina Munawwara. If he is really alive, what type of life it is." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "No doubt the Holy Prophet (peace be upon him) is alive. His life means that the powers and the functions which the Holy Prophet (peace be upon him) used to exercise and perform, are being performed now by his blessed soul."

Hazrat Khawja Tawakkul Shah (may Allah bless him) further said, "One day, I reached Madina Munawwara. The Holy Prophet (peace be upon him) came out of his shrine. He was riding on his horse and he gave me his clothes and took me along with him. I accompanied him telling him that here the religion of the Holy Prophet

(peace be upon him) was progressing rapidly. The Holy Prophet (peace be upon him) went to Sarhind Sharif. I said that here Islam had gained a great strength and here the Hadith and the Quran were taught. Then I saw that a very beautiful building was constructed at the place of the shrine of Hazrat Mujaddad Alif Sani (may Allah bless him). The Holy Prophet (peace be upon him) got down his horse and went inside that beautiful building. He remained inside the building for a long time and I don't know what conversation he made with Hazrat Mujaddad Alif Sani. Then he came outside, rode his horse and went towards Madina Munawwara. I remained with him till Madina Munawwara."

Hazrat Khawja Tawakkul Shah (may Allah bless him) further said, "It seems that the Holy Prophet (peace be upon him) reaches that country and that place spiritually wherever he is needed. There is a Hadith: 'I listen myself to the person who recites Durood Sharif on me with love. Otherwise the angels bring the Durood Sharif to me.' It is also clear from another Hadith that Duroods and actions of the whole 'Ummah' are presented before the Holy Prophet (peace be upon him) on Thursday night. Sometimes when a person goes to bed, he has no particular thought in his mind but when he gets up in the morning, he feels a great love for the Holy Prophet (peace be upon him) in his heart and he wants to follow the religion and the Sunnah. All these methods are in fact, a spiritual favour by the Holy Prophet (peace be upon him). Thus, the soul of the Holy Prophet (peace be upon him) brings up the 'Ummah' spiritually and verifies the proposition of the Holy Prophet's (peace be upon him) being alive. The streams of Divine Light always flow from the breast of the Holy Prophet (peace be upon him) from the east to the west and from the south to the north. That is why the Mujaddad and the friends of Allah have been born in every period and they are busy in teaching the Holy Quran and the Hadith to the Ummah. All this is the result of his spiritual training. The status of the Holy Prophet (peace be upon him) is very high. Even the friends of Allah are alive and 'faiz' (spiritual favour) is emerging from their graves and souls."

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The Holy Prophet (peace be upon him) is the last prophet of Allah. There is a saying of the Holy Prophet (peace be upon him) that he and the Day of Judgment are adjoined just as these two fingers are close to each other. This Hadith means that the religion of the Holy Prophet (peace be upon him) will continue till the Day of Judgment and no other religion will descend in this period. Its reason is that, earlier, the 'verity of

Muhammad (peace be upon him)' descended on earlier Prophets due to which their prophet hood and instructions used to emerge. When they died, the relation of the 'verity of Muhammad (peace be upon him)' broke from their bodies. Thus, there religions were altered by their own Ummahs after their death. But now the relation of the 'verity of Muhammad (peace be upon him)' continues in the same manner as it was during the life time of the Holy Prophet (peace be upon him). That is why no one can alter his religion now and the Holy Prophet's (peace be upon him) spiritual functions are continuous even now. For the same reason 'Ghous', 'Abdal', 'Qutab' and 'Otaad' etc. belong only to the Ummah of the Holy Prophet (peace be upon him). All these are related to the same 'verity of Muhammad (peace be upon him)' and they are brought up spiritually by the soul of the Holy Prophet (peace be upon him). For the same reason, the same type of spiritual functions are performed by them. The chain of Friends of Allah has been disconnected in other Ummahs. Now all such dignitaries exist only in Islam and all this is due to the life of the Holy Prophet (peace be upon him).

### **Part 5: Thoughts and Love for Murshid and His Company**

One day a conversation was going on about the thoughts of the murshid (The Sufi saint who acts as a piritual Mentor and guide for somebody). Someone said that the scholars have written that the thoughts of murshid are like polytheism. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "A statue made of stone or a picture etc. is made by a man. The thought about such a statue is useless and included in polytheism. But a murshid is a special manufacture of Allah. Thoughts about the murshid cannot be included in polytheism because Divine Lights always continue falling on him. However the method of these thoughts is that one should always imagine that Divine Lights are falling on the hearts of the murshid and one's heart is adjoined to the murshid's heart and 'Faizan'(spiritual favour) is coming from the murshid's heart into one's own heart. A disciple should always try to draw the spiritual favour from his murshid. Thus, a disciple may feel his murshid's personality encircling him or sometimes he may feel the murshid's personality in his own body. The former form of the thought of murhsid is good but the latter form is better. Allegorically, it can be described that if a dog or a donkey falls into a salt mine and the flesh is totally dissolved and destroyed, it will become a part of the salt which might be eaten by people as eating salt is lawful. Thus, when an impure thing

destroys itself and becomes a part of a pure thing, its eating becomes lawful. Similarly when a person destroys himself in the murshid's entity, he is also purified - not only from outward appearance but also from within. Both the above mentioned forms are equal in purifying the disciple. But the latter form (feeling the murshid's entity in the body) makes a disciple absorb the spiritual arts of the murshid and gradually he becomes so much absorbed that he loses his own entity. Thus, his outward appearance also becomes like that of his murshid and this type of thought proves very effective quickly. This situation takes place only with the Grace of Allah and it cannot happen by its own self. Its method is that the disciple should continue those habitual recitations which the murshid tells him regularly and he should never discontinue them. The abundance of such habitual recitations destroys the disciple in the murshid's entity and the Divine Light of 'Lataif' of the murshid enters the disciple's body. The Divine Light of the murshid's 'Lataif' brings up the disciple spiritually, assuming the form of the murshid. A disciple gets spiritual training and nourishment from that 'Latifa' of the murshid where a certain disciple is."

Someone said that sometimes a disciple sees in dream that his murshid is giving him certain instructions or giving spiritual favour to the disciple. He asked Hazrat Khawja Tawakkul Shah (may Allah bless him) whether the murshid also gets aware of this situation taking place in dream. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Sometimes a murshid is aware of this situation but sometimes he may not be aware. If the murshid has the intention of giving spiritual favour to a certain disciple, he is aware of it otherwise the 'Latifa' of the murshid adopts the form of the murshid and gives spiritual favour to the disciple and the murshid himself is not aware. Allegorically it can be described that somebody planted a tree and it became a full grown tree. Now the tree goes on giving fruit by itself whereas the person who planted it does not know it. However it is necessary that the relation of love continues with the murshid. If the relation of love discontinues, the disciple falls from his status. But if still the disciple has love for his murshid and the disciple falls from his status, the murshid gives him support and takes him back to the previous place. For this situation, it is necessary that the murshid himself makes it obligatory for him to observe his own worships and habitual recitations regularly. If the murshid discontinues such things, the disciples are automatically affected. Therefore a murshid should never miss any of his worships or his habitual recitations."

In the mean time an ascetic came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and sat in his company for a long time. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked the servants to serve him with meal. When the ascetic had gone to take his meal, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "This person had a lot of disciples. They used to make the remembrance of Allah with a great enthusiasm. People used to feel ecstatic. As he himself was not a perfect Sufi saint, he himself gave up his habitual recitations and other worships. As a result, his disciples also lost these things. If he had been a perfect Sufi saint, he himself would not have given up his habitual recitations and the disciples would also have got spiritual progress. A Sufi saint should make others his disciple only when he becomes perfect and his murshid allows him. Only then he should tell others the method of remembrance of Allah. Then Allah's Grace also favours him.

(Note by the editor: A similar incident took place with me also. One day I missed my late-night (Tahajjud) prayers. In the morning, one of my disciples said that perhaps I couldn't offer my late-night prayers due to fatigue. I asked him how he realized that I had not offered my late-night prayers. He replied that he himself could not offer his late-night prayers last night.)

One day someone asked Hazrat Khawja Tawakkul Shah (may Allah bless him) how much benefit it would give to a disciple if the disciple destroys his own entity into the murshid's entity. Hazrat Khawja Tawakkul Shah (may Allah bless him) recited a Punjabi verse which means: 'After reaching your murshid, you may reach the Holy Prophet (peace be upon him) and then through the holy prophet (peace be upon him), you can enjoy the Sights of Allah.' Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The immediate benefit is that it is a very easy and quick method of reaching Allah because when the thoughts of the murshid becomes firm, the Divine Lights which fall on the murshid would fall on the disciple's heart also because of his love for the murshid. Thus, his spiritual progress would continue in the shade of his murshid."

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) continued and said, "The thought of anything takes man to the verity of that thing. Thus when man becomes firm in the thoughts of his murshid, he starts taking spiritual favour from his murshid intuitively. A disciple should make his thoughts of murshid so firm that the methods of the murshid appear in all his actions and lastly his appearance

resembles the murshid's appearance. Thus, the way of further spiritual progress opens.

I (the editor of the book) often used to get spiritual favour at the shrine of Hazrat Shah Lakhi (may Allah bless him). One day Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me to sit in his company because it was a good method to reach Allah. I asked him its reason because I was feeling spiritual favour coming from that shrine also. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "No doubt you get spiritual favour from him but it is not as much as you can get from a living Sufi saint." I asked him its reason. He replied, "A deceased friend of Allah has no inner-self. Therefore the person who wants to get spiritual favour from him has to draw the spiritual favor with his own strength. The company of a living Sufi saint who is a perfect one, is very beneficial. A living Sufi saint has an inner-self and the inner-self has a strange quality. Just as, the inner-self leaves no stone unturned in going to the evil path, similarly, when it comes in man's control and it gets satisfied, it performs only good deeds. When this inner-self gets radiated and fully obedient, it rids a disciple of the hard labour of many years and takes the disciple to a high place. This method of getting spiritual favour from a living Sufi saint is a short cut to reaching Allah. As the murshid's inner-self is radiant, it gives a lot of favour to the disciple. Getting spiritual favours from a deceased friend of Allah does not give much benefit spiritually. A person should, first of all, take 'Ba'at from a perfect Sufi saint and learn the method of getting spiritual favour. Then if he gets spiritual favour from the shrines of Sufi saints, he can make further spiritual progress. The 'Mujawirs' (the persons, who remain at a shrine all the time and look after it) remain at the shrine all the time but they are not even aware of such spiritual favours. If one could easily get spiritual favour from a shrine, the mujawirs should have been the first to get that favours. However if somebody just sits in the company of a living Sufi saint and he has no intention of getting spiritual favour, even then, he gets spiritual favour. There is a great difference in the company of living Sufi saints and the deceased Sufi saints. However, one's supplications are accepted very soon at the shrine of a Sufi saint. So, a man should get 'Ba'at' from a perfect Sufi saint first and learn the method of getting spiritual favour. Then he may get spiritual favour at the shrines of the deceased Sufi saints for further spiritual progress."

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) talked about the powers which the deceased friends of Allah possess in respect of worldly or spiritual

affairs. He narrated an incident and said, "A person was very poor and indigent. He began to do the work of cleanliness at the shrine of a friend of Allah and he used to pray for better sustenance. Whenever he threw out the rubbish of the shrine, he used to get a rupee or half a rupee from it. Such things happen because the deceased friends of Allah are also alive but their being alive is different from the living Sufi saints who are alive with an inner-self. The friends of Allah who are in their shrines get the blessing of sight of Allah every time but they pay little attention to guiding or instructing others. However those who are alive, have been assigned the duty of guiding and instructing others. Therefore, they pay their attention to their duty. However, other spiritual powers are often exercised by the deceased friends of Allah."

### **Part 6: Sincerity, Perseverance, Ecstasy, and Spiritual Experiences**

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said that one should never sell asceticism. People asked him how asceticism was sold. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "If somebody takes the name of the past Sufi saints or the name of his spiritual leaders and begs in their names, it is like selling asceticism. Similarly, if one shows to others that he is an ascetic and people should give him something as an offering, it is also like selling asceticism." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) narrated a story:

'Once Hazrat Ibrahim Bin Adham Balkhi (may Allah bless him) went to a garden and asked the gardener to give him grapes in lieu of his shoes. As the shoes were old and worn out, the gardener said that those shoes were useless and he could not get grapes in lieu of them. So Hazrat Ibrahim Bin Adham (may Allah bless him) went away. Later, that person learnt from the people that the person whom he had refused was Hazrat Ibrahim Bin Adham (may Allah bless him). He took a lot of grapes and ran after Hazrat Ibrahim Bin Adham (may Allah bless him) and said, "I did not know that you were Sultan Ibrahim who had given up his sultanate and adopted asceticism. I cannot refuse to give grapes to saints like you. Here are the grapes." Hazrat Ibrahim Bin Adham (may Allah bless him) replied, "I do not sell this asceticism. I have got it with a great difficulty in lieu of the sultanate. Now I cannot sell it at such a cheap price. Asceticism has a great value. The price of your grapes was worth those shoes of mine which you did not accept. Now I cannot accept your grapes by selling

asceticism." Thus, Hazrat Ibrahim Bin Adham (may Allah bless him) did not accept the grapes.'

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "An ascetic should neither beg anything of another person nor create a situation where the other might take it for begging. Some persons create such a situation by wearing worn clothes or worn shoes so that the people may think him indigent and give him something. All this is against contentment and trust in Allah. He should never sell asceticism - rather he should hide himself so that the secret of his indigence may not be disclosed to anybody. There is a hadith of the Holy Prophet (peace be upon him): 'Anybody who hides his indigence and he does not get anything to eat and he remains hungry for the whole night but he does not beg of any other person, Allah provides him enough sustenance for the whole year (without any worries and without any work). '(Note: This hadith has been narrated in the book named Hasan Hasen).

One day, someone asked Hazrat Khawja Tawakkul Shah (may Allah bless him) to tell about sincerity in prayers. At this Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "The Holy Prophet (peace be upon him) has said: 'Sincerity in prayers means that man should keep it in mind during prayers that he is watching Allah. But if man thinks that he cannot watch Allah, he must keep it in mind that Allah is watching him.' (Muslim: Kitab-ul-Iman Chapter1)" That person asked Hazrat Khawja Tawakkul Shah (may Allah bless him) how that thing could be achieved. He replied, "This thing can be achieved only when man feels Allah's presence in his heart. When Allah's presence is felt in heart, this thought would become firm that he is watching Allah or Allah is watching him. Then Fear of Allah would descend in the heart. The result of such a fear is that man offers his prayers to Allah with a great humiliation. Humiliation in prayers means that man bows before Allah as if some criminal, feeling himself quite helpless and humiliated, thinks his honour, his personality and his dignity worthless and falls at the feet of his master and requests his master humbly to forgive him. Similarly when man bows before Allah, repents of his previous sins and asks forgiveness of Allah and if he has got the feeling of presence of Allah in his heart, he will get sincerity in prayers automatically. For this purpose, man should make the remembrance of Allah in his heart firm by reciting the 'Kalima Sharif' which is the first pillar of Islam. This remembrance of Allah through Kalima should be made according to the Sunnah of the Holy Prophet (peace be upon him) as he had made it firm in the cave of Hira for

six years. If this Kalima Sharif gets firm in the heart, the secrets from the earth to the sky would be revealed to man and the Verity of Allah would descend in man's breast. After this whatever worship man performs like prayers, keeping fast, paying Zakat, performing Hajj, reciting the Holy Quran or Durood Sharif etc, the essence of that prayer would descend in man's heart and it would create the feeling of the presence of Allah. In fact, the essence of all these prayers lies in the Verity of Allah. As man achieves more and more essence of his prayers, man will get closeness to Allah and the Divine Lights would fall on him more and more. When that position is achieved, man gets the feeling of presence of Allah and humiliation to Allah and sincerity in prayers will be produced automatically without any formality in every worship or prayer that man performs."

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Man should establish relationship of love for Allah in such a way as an old woman had established. That old woman used to spin the spinning wheel." People asked him what that method was. He replied, "It has been stated that an old woman lived in a village near Madina Munawwara. She used to make her living by working at her spinning wheel and she used to recite the 'Kalima Sharif' during her work. When she moved the spinning wheel, she used to say ' \_\_\_\_\_ ' and when she put the thread, she used to say ' \_\_\_\_\_ '. She continued this practice for thirty years. Allah was so much pleased at her action that Allah ordered that anybody who learnt Kalima Sharif from that old woman or who looked at that old woman with love, would go to paradise. The Satan and the Satan's followers felt greatly envious and thought that if that woman continued remembering Allah in the same way, a lot of people would go to paradise. They thought that this old woman should be degraded from her faith and status. One of the Satan's follower said that he had degraded an ascetic from his place and he would make some trick to degrade that old woman also. That follower of the Satan went to that old woman, addressed her and said that he wanted to say something to her. But the old woman did not divert her attention from the remembrance of Allah even for a while. That follower of Satan looked for an opportunity for two days but he could not find such an opportunity. At last, he was fed up and he said to the old woman, "If a person is called once, twice or five times, ultimately he speaks up and replies. But you have been calling Allah for the last thirty years but your Allah did not speak to you or Allah did not respond to your remembrance of Allah. You are wasting your time for nothing. If there had been an

Allah (may Allah protect us from such thoughts), He would certainly have spoken to you. What is that thing which has given you the recognition of Allah?" The old woman replied, "I have recognized Allah through his spinning wheel. Allah talks to me every time." Then she began to spin the spinning wheel and said, "Look! When I shake this spinning wheel, it moves and when I abandon it, it stops moving. Similarly, it is Allah Who makes me recite the Kalima Sharif. When Allah does not make me recite the Kalima Sharif, I do not recite it. Thus, I came to know that Allah exists and He is with everybody all the time. Allah talks with the persons whomever He likes. Allah blesses those persons who are lovers of Allah, with His Sight also. You are a damned devil who has doubts about the existence of Allah." Hearing this, that follower of the Satan uttered a loud shriek and ran away. He went back to his companions and said that the faith of that old woman was very firm and no one had the power to destroy it. Allah has rightly said in the Holy Quran:

Translation: 'Verily, My slaves (i.e. the true believers of Islamic Monotheism) - you have no authority over them. And All-Sufficient is your Lord as a Guardian.' (Bani Israel: 65)

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Man should always maintain sincerity in his intentions. Especially the prayers should be performed with the sincerity of intentions. If there is no sincerity in actions, nothing is performed properly." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) narrated a story to elucidate his point of view:

'Once, a religious scholar used to deliver sermons in olden times. Once he went to a village. The people of that village used to worship a tree. The religious scholar forbade the people to worship the tree. People said that if they did not worship that tree, they would suffer from heavy losses. The religious scholar said, "Promise that you will not worship the tree if I root it out." The people said, "Very well, you may hew it. Neither will the tree remain there nor shall we worship it. But we shall not join you in hewing it down. You will have to root it out yourself." That religious scholar took an axe and began to cut its roots. He had hardly cut a small part of the root when the figure of a woman descended from the tree and said, "Why do you want to hew this tree down. You enjoy feasts, accept the people's favours, deliver sermons, mix up with people and take so many pains, then; you get a few rupees for your sustenance. I tell you an easy method through which you will be able to get

your sustenance easily and you will have to bear no pains at all. If you let this tree stand here, you will get five rupees daily in your bed and you will get your sustenance without any trouble." The religious scholar said that if he did not get five rupees daily, then what should he do. The woman said that in that case, he would be at liberty to hew the tree down. The religious scholar came back. The next morning he got five rupees in his bed. In this way, he continued getting five rupees daily for seven days. But he did not get anything on eighth day. The religious scholar felt greatly angry, he took the axe and went to hew that tree down. But that woman appeared before him in a very horrible form and said, "Beware! If you touch this tree, you will be killed." The scholar asked its reason. That woman replied, "On that day, when you came to hew the tree down, angels had descended from the sky to help you because you had good intentions. You had come to hew the tree down for the sake of Allah. Allah helps that person with His angels who works only for the sake of Allah. But when you went back in the greed of five rupees, they became separate from you. They stood waiting here for three days. They thought that you might come back repenting of your action. But when you did not come back, they went away absolutely. I continued giving you five rupees for further four days with the fear that you might come back on your real intentions. Now I have realized that you do not keep good intentions, therefore, I stopped giving you the rupees. Now if you touch the tree, your neck would be removed from your head because now you are quite alone and I, alone, am sufficient for you." The scholar was frightened of her terrible voice and her way of conversation and went back.'

The Holy Prophet (peace be upon him) has rightly said:

Translation: 'Allah is always with the man who surrenders himself to Allah' and 'Allah makes every other thing frightened of that man who fears only Allah.'

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "An ascetic should do as much remembrance of Allah as he can do with perseverance and steadfastness regularly. He should not concentrate on abundance of remembrance of Allah without the orders of the murshid because sometimes this abundance is created by the misconceptions created by man's inner-self. In such a case, the Satan and the inner-self make man realize the relish of remembrance of Allah and other worships and keep him busy so much that all his vigour and energy

is impaired. Then, a person gives up the remembrance of Allah and worships in such a way that he is never inclined to them again. For example, if the murshid has ordered his disciple to recite the word 'Subhan Allah' one hundred times daily and he continues this routine for two or three years, he might get the stage of destroying himself in the murshid's personality. However it is the routine of those who start remembrance of Allah that they feel relish and taste in the remembrance of Allah and the Satan deceives them by inspiring them to do more and more remembrance of Allah. The seeker of the path to Allah might continue remembrance of Allah the whole night but he might go to sleep near the time of morning prayers. Thus, he might miss his morning prayers. At last, he gets disturbed or some other hurdle comes and he gives up all the remembrance of Allah. Then his heart is not concentrated to worship of any type and slackness and laziness takes hold of all his body. Thus, that person suffers from great spiritual loss. The effect which is created by performing a small action regularly without fail, is not produced in the way that one day he performs remembrance of Allah in abundance and then gives it up because moderation should be adopted in everything. An ascetic should always perform his habitual recitations in the same way as his murshid advises him. He should never think of making excess or less of them. Moreover he should never keep any worldly hope in the love and service of his murshid - rather he should obey his murshid with the intention of creating love for Allah. Thus, all his tasks become easier."

One day, a discussion was going on about 'Sama'a' (reciting verses in the praise of Allah or the Holy Prophet (Peace be upon him) with musical instruments). Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The persons who have attained the stage of being a 'Sahib-e-Haal' (the state of coming into ecstasy and self-oblivion on listening to the praise of Allah) and they destroy themselves in it, get benefit from 'Sama'a' but 'Sama'a' is not beneficial for those who do not attain this stage." Then he narrated a story to explain the word 'Sahib-e-Haal':

'Once, a 'Sama'a' was taking place somewhere and different people were in ecstasy. A Sufi saint was standing separate from all of them. Somebody asked him whether all those persons who were in an ecstatic condition, were 'Sahib-e-Haal'. That Sufi saint replied that there was nobody among these persons who could be called 'Sahib-e-Haal'. However that person who was standing at the side of a pond, holding the trunk of a tree and wearing a nice dress, was certainly 'Sahib-e-Haal'. He asked how

the Sufi saint had known about his condition. The Sufi saint asked the people to throw that person into the pond. Thus, that person was thrown into the mud at the bank of the pond however he did not speak even a word. He got up in the same taste absorption and intoxication and stood in the same way holding the trunk of the tree. He was thrown in the mud twice or thrice and each time he stood up and stood in the same way holding the trunk of the tree. When the 'Sama'a' came to an end, he asked the people how his clothes had been polluted with mud. People asked him whether he did not know. That person said that he did not know what had happened to his clothes. At this, the Sufi saint said that the real 'Sahib-e-Haal' persons are so much absorbed and intoxicated with 'Sama'a' that they forget everything of their surroundings.'

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) narrated another incident about such persons who are called 'Sahib-e-Haal' and who get absorption and intoxication of love for Allah in 'Sama'a':

'Once, king Alamgir thought of judging whether those ascetics who were overcome by an ecstatic condition were actually 'Sahib-e-Haal' or not. One day, he invited all the Sufi saints or ascetics etc. who used to be in an ecstatic condition in a function of 'Sama'a'. After serving them with meal, he brought them to a room where iron nails were fixed in the ground. Then the function of 'Sama'a' or Qawwali started. All the people kept sitting there for fear of getting injured by the iron nails. But three ascetics were overcome by such an ecstatic condition that blood began to flow from their bodies because of the pricking of iron nails. But they continued their ecstatic movements in the condition of absorption and intoxication. When the Qawwali came to an end, they came to their senses. Thus, Alamgir came to know that they were the real 'Sahib-e-Haal' persons.'

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once people asked Hazrat Khwaja Muhammad Bahaudin Shah Naqshband (may Allah bless him) about 'Sama'a'. He replied that he neither approved it nor rejected it. 'Sama'a' gives a lot of benefit to those persons who are eligible for it. Those persons who are not eligible for it, are those Sufi saints who have been given no taste for it, get nothing from 'Sama'a'. Keeping away from 'Sama'a' is better for such persons.

## **Part 7: Humility, Sacrifice, Facilitations in Reaching Higher Spiritual Status**

It is a thing of my observation that when a 'Madrissah' (School) was established in the Khanqa'h of Hazrat Khawja Tawakkul Shah (may Allah bless him), all his devotees like me pitched up a tent together so that the students might be able to sit comfortably and protect themselves from sunshine. When Hazrat Khawja Tawakkul Shah (may Allah bless him) came outside and saw the tent. He said, "These are the things of pride and Allah does not like them. We are ascetics; we can protect ourselves from sun-shine even in the shade of a tree. This big tent which is higher than even the houses is not liked by Allah."

Saying this, he went inside his cell. After a short time, the tent blew away and fell down although there was no windstorm. We were all surprised. I went inside. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me who had raised this storm. I replied that the students had created all that fuss without any need. He smiled and said that for the same reason, it had been blown away.

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once, I felt great restlessness and I felt hatred for the company of the people. I closed the door of my cell and adopted isolation. I used to pray to Allah to bestow isolation from the people upon me. In this condition of isolation, I was once overcome by a condition of intoxication and I saw that people were coming in great numbers to my cell. Thus I realized that Allah did not like my isolation. Allah wants me to give spiritual favour (Faizan) to the Ummah of the Holy Prophet (peace be upon him). Thus, I reserved time for the guidance and advice to the people.

It is my personal observation that there was always a multitude of people around Hazrat Khawja Tawakkul Shah (may Allah bless him). When a lot of people came to get 'Ba'at' from him, he used to say, "These are good people. They say their prayers and do pious deeds. They are men of learning also. They are educated and sensible. They are better than me. I myself am an indigent person without much knowledge. I recite only Durood Sharif. You may get 'Ba'at' from this religious scholar or some educated person." When the people insisted on getting his 'Ba'at', he said with a smiling face, "O Allah! Thou send them to me. Otherwise, I am not so capable that people may come to me. O Allah! Thou should keep them in the shade of Thy Blessings and protect them. I tell them Thy names for remembrance of Allah

only because I trust Thou. I entrust them to Thou." Saying this, he used to take them in his 'Ba'at'.

(Note by the editor of the book: Hazrat Khawja Tawakkul Shah (may Allah bless him) had so much humiliation in his nature that although there was affluence, he used earthen wares in his Langar Khana (eating house). He used the bed of 'Kaseer' (mattress made of straw) in the winter and a mattress made of date-palm leaves in the summer. He led such a simple life that he did not like to be ceremonious at all. He had just a blanket and a quilt which were shared by Hazrat Khawja Tawakkul Shah (may Allah bless him) and Sain Abdul Karim known as Mughli Shah. He had an ordinary pillow also. He usually had sittings with the public in the verandah whether it was the summer or the winter. However sometimes he went into his cell also. The verandah had a roof made of straw and the cell was also made of raw bricks. Some people asked him to get that room made of bricks. But he did not accept the proposal and said, "This world is quite temporary and man has to live in it for a few days, then why should I take so much pains. This cell and verandah is sufficient for me to lead my life." However when many people insisted upon him, he got the entire verandah and the inside of the room including the roof, made of wooden planks. This wooden cell exists even now.

Hazrat Khawja Tawakkul Shah (may Allah bless him) used to say, "This world is mortal and worthless. It is not good for a man to feel worried or wander about for the sake of this world." Once he told a saying of the Holy Prophet (peace be upon him) related to this topic: 'Once, the Holy Prophet (peace be upon him) had not eaten anything. He came outside and met Hazrat Abu Bakar Siddique (Allah be pleased with him) on the way. Hazrat Abu Bakar Siddique (Allah be pleased with him) was also in the same condition. Then, he moved forward and found Hazrat Umer Farooq (Allah be pleased with him) and he was also in the same condition. The three moved towards the jungle and came to a garden which belonged to one of the companions of the Holy Prophet (peace be upon him). The owner of the garden felt very happy and entertained them well. He put a bunch of ripe dates before them and himself went to bring water. While eating dates, the Holy Prophet (peace be upon him) pointed towards the bunch of dates and said, "On the Day of Judgment there will be accountability for this bunch also." Hazrat Umer (Allah be pleased with him) picked up the bunch of dates and asked him whether they would be accountable for those dates also. The Holy Prophet (peace be upon him) replied, "Yes, of course,

however a handful of grain which is sufficient to sustain the body, cloth to cover man and a hut to give protection from heat or cold - these things will not be included in the accountability. Remaining everything will be included in the accountability." (The summary of a Hadith quoted by Mishkaat Sharif)

## **Sacrifice**

Before I describe a few incidents of the sacrifice of Hazrat Khawja Tawakkul Shah (may Allah bless him), I think it suitable to describe a few incidents of the sacrifices made by the companions of the Holy Prophet (peace be upon him) and the past friends of Allah so that it might become clear that the distribution of money and clothes by Hazrat Khawja Tawakkul Shah (may Allah bless him) was not due to domination of intoxication or unconsciousness but its only reason was his sacrificing nature. Hazrat Data Ganj Bakhsh Lahori has quoted this Quranic verse in 'Kashaf-ul-Mahjoob'

Translation: 'And they give them preference over themselves even though they themselves were in need of that.' (Al-Hashar: 9)

The revelation of this verse is especially for ascetics. In the battle of Ohud, Allah put the believers in trial. A woman who belonged to a family of the 'Ansaar' says, "I came out with a drink of water to give it to one of my relatives. In the battlefield, one of the Muslim soldiers who was in his last breaths, pointed towards me to give him water. I went to him to give him water but in the mean time some other raised the voice to give him water. When I took the water to him, another sound demanded water. Thus, I went to seven persons with the water but the seventh wounded soldier had died without drinking water. When I returned to give water to others, I found that those six Muslim soldiers had also joined the ranks of the martyrs." At this, this verse of the Holy Quran was revealed.

It was an example of the sacrifice of the companions of the Holy Prophet (peace be upon him). The past friends of Allah also established very glorious examples of sacrifice. Some of them are given hereunder:

'Ghulam-ul-Kheel (who was a slave of Caliph Mansoor of Baghdad and remained in his company) had enmity towards the Sufi saints. He arrested Hazrat Noori, Hazrat

Ruqaam and Hazrat Abu Hamza (may Allah bless them) and presented them in the court of the caliph. He said to the caliph, "These persons belong to the class of those who have gone astray and now they have become heretics. O leader of the believers! If you order the murder of these heretics, the race of heretics will come to an end. As these three are the leaders of the heretics, their murder will be such a great virtue that I guarantee its reward from Allah." The caliph ordered the three of them to be beheaded. When the executer came to behead them and tied their hands and lifted his sword to behead Hazrat Ruqaam, Hazrat Noori immediately got up and sat in the sweep of the sword in place of Hazrat Ruqaam. All the people were greatly surprised. The executer said, "The sword is not such a thing which should be taken as a toy and you come in its sweep. Your turn has not yet come." Hazrat Noori replied, "You are right. But I like the sacrifice. No doubt, life is the dearest thing in the world. But I want to sacrifice the remaining a few breaths on my brothers. According to me, one breath in the world is better than a thousand breaths in the world hereafter. This world is the place of service to others and worship to Allah and the world hereafter is the place of closeness to Allah. Thus, I want to sacrifice a few breaths for closeness to Allah." When the caliph heard these words, he was greatly surprised at the minute meanings of that conversation. He ordered the executer to stop. In those days, Abul Abbas Bin Ali was 'Qazi-ul-Qazah' (chief justice of the country). The caliph ordered him to investigate the matter. He took the three to his home and put questions to them about the 'Shariah' and Islamic mysticism and he found them on the right path in the answer of every question. He was greatly ashamed of his ignorance and foolishness about their circumstances. At that time, Hazrat Noori said, "O Qazi! The questions which you have put to us have no significance because there is a class of friends of Allah who eat for Allah; drink for Allah and speak for Allah."

It means that all the actions of those who are men of Allah, such as their sitting, standing, eating, drinking, moving about and speaking etc. are with Allah. They are alive for the same purpose and they always remain absorbed in the communion with Allah. If they lose their observation of Allah even for a moment, they feel that their life has been spoiled. The qazi was greatly surprised at such delegate conversation. He wrote all the conversation which he had with the three of them and sent it to the caliph. He wrote the remarks, "If they belong to the class of heretics, who will be the monotheist on the earth. I bear witness to it and give the decision that if they are heretics, there is no monotheist on the earth." The caliph

called all the three of them and said, "Tell me about your needs." They replied, "We request you to forget all about us. You should neither make us close to you nor declare us damned because of remoteness from you. For us remoteness from you is akin to your acceptance of us. Similarly, your recognition of us is like remoteness from you." The caliph began to weep and let them go with respect.'

'Hazrat Nafe describes, "Once Hazrat Ibn-e-Umar (Allah be pleased with him) had a great wish to eat fish. But fish was not available in the whole city. I (Hazrat Nafe) happened to find a fish after a few days. I asked the cook to prepare it. When I presented the fish to Hazrat Ibn-e-Umar (Allah be pleased with him), a wave of joy flashed across his face. Just at the same time, a beggar came at his door. Hazrat Ibn-e-Umar ordered that the fish should be given to that beggar. His servant said that he had been in search of a fish for many days and he should give something else to the beggar. Hazrat Ibn-e-Umar replied that now he had no wish for eating fish and eating it is unlawful for me. Later, Hazrat Ibn-e-Umar (Allah be pleased with him) narrated this incident to the Holy Prophet (peace be upon him). The Holy Prophet (peace be upon him) said:

Translation: 'If somebody desires for something but when he gets it, he withdraws his hands from it and considers some other person better than himself, Allah will certainly forgive him.'"(Kanz-ul-Ummal: 43112)

'Hazrat Data Ganj Bakhsh (may Allah bless him) says, "I asked Hazrat Ahmed Hammad Sarkhasi (may Allah bless him) how he had started his 'Tauba' (asking forgiveness of Allah and repentance of sins). He replied, "I started from Sarkhas and entered a jungle. I stayed there with my camels for a long time and I used to give my share of meal to somebody else and I, myself remained hungry because this saying of Allah remained fresh in my mind:

Translation: 'And they give them preference over themselves even though they themselves were in need of that.' (Al-Hashar: 9).

I had firm faith in that group of persons. One day, a hungry lion came from the jungle and killed one of my camels. Then the lion went to a height and produced a sound. All the carnivorous animals gathered there. The lion came downwards and tore the camel and went to a height. The carnivorous animals like the foxes, jackals and wolves etc. began to eat it. After all the animals had returned after eating, the lion

came downwards and he was just intending to eat when a lame fox appeared. The lion went back again. When the fox went back from there, the lion came down and ate something from the remaining flesh. I was looking at the lion from a distance. The lion spoke to me in an eloquent language and said that sacrificing morsels was the work of dogs but those who are men of Allah sacrifice their life. When I heard this argument, I withdrew my hand from everything and it was the beginning of my 'Tauba'.'

The above mentioned incidents have been described so that the condition of the sacrifices of the companions of the Holy Prophet (peace be upon him) and the past friends of Allah might become clear. Actually sacrifice was a quality which gave guidance to the entire world. It was the sacrifice of the friends of Allah that they distributed the earnings of their hard labour among masses and brought masses to guidance. This quality still exists in the Sufi scholars. Hazrat Khawja Tawakkul Shah (may Allah bless him)'s sacrifice was also in accordance with the sacrifice of the past friends of Allah. A few incidents are described here to show his virtue of sacrifice.

It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that if he put on a nice dress and somebody praised it, saying that it looked dignified at him, he at once took it off and gave it to somebody. Once, a disciple brought a very costly shirt for him. He put it on. Someone amongst those who were present praised it and said that it was a very good dress. Hazrat Khawja Tawakkul Shah (may Allah bless him) took it off at once and ordered it to be given to me. I put on that shirt. Hazrat Khawja Tawakkul Shah (may Allah bless him) ordered me to send this shirt to my home and not to keep it there. I asked him about the expediency behind this order. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I have sacrificed it but you live with me and work for me. Thus, it means that this shirt has come in my use. If this shirt is used here, it is against sacrifice." Thus, the shirt was sent to my home according to the instructions.

It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that whenever the meal was served to him, he took one, two or half loaf of bread, put some pottage over it and gave it to the person who used to be with him or sometimes he would make him sit beside him. He continued this routine throughout his life. Sometimes, his evening prayers were delayed because he used to be in a state of

absorption. After prayers, he sat in spiritual meditation for some time and then meal came for him. Usually the meal consisted of two or four loaves of bread and some curry or pottage according to the prescription of Hakeem Moiz-ud-deen. Hazrat Khawja Tawakkul Shah (may Allah bless him) took three morsels and asked those who used to be present there, how much he had eaten. Someone said that he had eaten three morsels. At this, Hazrat Khawja Tawakkul Shah (may Allah bless him) said that they were sufficient for him. The remaining meal was distributed there or it was taken back.

I am an eye-witness to an incident that once a person came from a village near Sarsa. He seemed to be a very poor person. He presented one rupee as an offering and said, "I had been desirous of having a look at you for a long time. I am a man with a large family. I was busy in farming. Now I have got some leisure from farming and I have come here." Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him whether he had come by train or on foot. He replied that he had come on foot. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him whether the railway train passed near his village or not. He said that the railway train passed near his village but he was a poor man and could not afford the journey by train. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "You gave me an offering and I accepted it. You should feel happy because you got its reward. Now take this rupee and make the return journey by train." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) pointed towards me and said to me, "O religious scholar! You should give him further four annas. He is a poor person, he will wash his clothes and he will eat something on the way." That person refused but Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "You yourself have earned a virtue by giving me an offering. But now you should let me also earn a virtue." Thus, that person accepted the money. He stayed there for two days and then went back. I thought of asking Hazrat Khawja Tawakkul Shah (may Allah bless him) the secret of returning the money presented as an offering. Hazrat Khawja Tawakkul Shah (may Allah bless him) became aware of my apprehensions and said, "When somebody comes to an ascetic, the ascetic should not let him go back in the same condition. That person will certainly get spiritual benefit but if his outward condition shows his indigence, the ascetic should help him outwardly also. This person had come here on foot, now he will reach his home comfortably by train. This morality of Hazrat Khawja

Tawakkul Shah (may Allah bless him) reflected that he followed the morality of the Holy Prophet (peace be upon him).

Once a person brought ghee (purified butter) and asked permission to leave. Hazrat Khawja Tawakkul Shah (may Allah bless him) ordered the servants to serve him with meal. That person said, "It is not the time of taking meal. I shall take my meal at my home." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Was it the time of ghee?" Thus, that person was served with meal. As it was the time of pre-evening prayers and the bread had been cooked in lunch hours, he was also given three paise. After this, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The Holy Prophet (peace be upon him) has prohibited from accepting something without giving something in return." As there is a Hadith of the Holy Prophet (peace be upon him):

Translation: "The Holy Prophet (peace be upon him) has forbidden that someone takes something from another but does not give him anything." (Shahb-ul-Iman: 4/253 No 4981)

It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that when he started taking his meal, he gave something out of his meal to those who used to be present there. Once I had gone to visit Burnala which is situated away from Raaj Pura. In my absence, Hazrat Khawja Tawakkul Shah (may Allah bless him) gave one loaf of bread with some curry to Sain Mughli Shah and asked him to give it to our religious scholar (me). He replied that the religious scholar had gone to a village. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I have sacrificed it and given it to him. You should let it lie as a trust. When he comes back, you should give it to him." After about ten days, when I came back to Ambala, Sain Mughli Shah gave me that loaf of bread. Although, the loaf of bread had fungi over it and it had become bitter yet I ate it with relish thinking it to be the gift of Hazrat Khawja Tawakkul Shah (may Allah bless him). As soon as I ate it, all my 'Lataif' came in enthusiasm and many spiritual secrets were revealed to me. At night, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked Mughli Shah about the loaf of bread which he had ordered to be given to me. Sain Mughli Shah replied, "I had given it to him. He ate it at once although it had become bitter with fungi." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "It is good that our religious

scholar has eaten it. I never give a simple loaf of bread. Along with it, I give Divine Light also."

It has come in my observation that sometimes, Hazrat Khawja Tawakkul Shah (may Allah bless him)'s wife sent nice meal for him from her home but Hazrat Khawja Tawakkul Shah (may Allah bless him) distributed that meal among the persons who were present there and he himself ate the same bread with pulse which was cooked at the Lungar Khana (eating house) for all other persons. Sometimes, he gave that meal to a single person whom he wanted and did not distribute it among everybody.

Once, a person brought a very nice and costly blanket and presented it to Hazrat Khawja Tawakkul Shah (may Allah bless him). When he saw the blanket at night, he said that it was a very good blanket. He ordered it to be given to some person who did not work for him. Therefore, it was given to Mian Jee Abdul Qadir who was Imam at the mosque of Komboyan Wali.

Sometimes, when the meal was served to Hazrat Khawja Tawakkul Shah (may Allah bless him), and if some distinguished religious scholar or a Sufi saint used to be present there, he used to make him sit beside him and shared the meal with him. Thus, Mir Yousaf Ali, Khalifa Muzaffar Ali Khan and many others including myself have got this honour. It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that if some nice sweet dish came from somewhere or he himself got it cooked, he sent the share of those persons who did not take their meals at Langar Khana to their homes. He also distributed it to the widows and the orphans and if somebody used to be absent on that day, he kept his share in reserve and it was handed over to him when he came back.

One day, a person came from some far off place and said, "I am a stranger here. I have nothing for expenditures. I am poor and have come to you." Hazrat Khawja Tawakkul Shah (may Allah bless him) gave him one rupee. He said that he could not make both ends meet in one rupee. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "At this time, I had only one rupee which I gave to you." He regretted that he had come covering a long distance and he took great pains but his aim was not fulfilled. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "You have come of your own accord. I did not invite you." At that time, Hazrat

Khawja Tawakkul Shah (may Allah bless him) was in the state of absorption and intoxication created by Divine Lights. So that person went away. After he had gone, when Hazrat Khawja Tawakkul Shah (may Allah bless him) came out of that condition of absorption, he thought about that person. He asked the servants to go, find him out and bring him here. They were able to find him near police lines and brought him back. He asked everybody who was present there to give him something as a donation. He himself got some money as a loan and handed about forty rupees to that person. He asked that person whether he was happy. That person replied that he was extremely happy. It is an example of his sacrifice. He liked to be in debt but he did not like that somebody goes from him door without getting his purpose fulfilled.

Once, somebody wrote a letter to Hazrat Khawja Tawakkul Shah (may Allah bless him) from Delhi. That he was indigent and helpless with no means of livelihood. That person asked him to pray for him. Hazrat Khawja Tawakkul Shah (may Allah bless him) prayed for him that Allah might open the doors of fair livelihood upon him and sent the reply to his letter also. After a few days, that person's letter was received again complaining that he was extremely needy and indigent. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked the servants of the Khanqa'h whether they had something. They replied that they had nothing at that time. So, he borrowed one rupee from somebody and sent it through money order to him. He also wrote a letter to him to use it for the time being and Allah would ease the ways of livelihood upon him. That person got a job after a few days and he wrote a letter to Hazrat Khawja Tawakkul Shah (may Allah bless him) that the charity given by Hazrat Khawja Tawakkul Shah (may Allah bless him) had opened the ways of livelihood for him.

It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that if he felt angry with any dervesh and asked him to get out of the Khanqa'h, his meal was not terminated from the Langar Khana. Wherever that dervash used to be in the city, the meal was sent there for him. He used to say, "An ascetic is attributed with the qualities of Allah. Even if a person commits a sin or shows indocility, Allah does not disconnect his livelihood. An ascetic should also do the same."

It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that no time was fixed for serving meal to the visitors. Whenever a person came, he was

served with meal. During the days of famine, the 'Langar' continued from the morning till late at night and people from different walks of life came to take meal at the Langar Khana. During those days, Hazrat Khawja Tawakkul Shah (may Allah bless him) thought that people were coming in large numbers. He feared lest they should go back hungry. Therefore, he used to come at about 10am and supervised the work of serving meal to the people in his presence. He also gave instructions to give somebody a loaf of bread or pulse to another one. Some people came many times in a day and took their meal. The persons who visited Ambala in judicial cases under trial in law courts, also came there and took their meal. In those days, the hearth remained burning all the time. Another furnace for cooking bread was also installed there. But even then that proved insufficient. Thus, another furnace of cooking bread which was situated in the bazaar was reserved for cooking bread for the Langar Khana. One day, I felt greatly aggrieved in my heart and thought why those people did not come at a particular time to take their meals. Hazrat Khawja Tawakkul Shah (may Allah bless him) came to know about my thoughts with his hidden Divine Light. He called me in isolation and said, "This bread which is served to them belongs to Allah. Similarly, all these people are also men of Allah. You and I just do some work and earn virtues for nothing. It is the trouble for a few days. You may earn virtues as much as possible.

Hazrat Khawja Tawakkul Shah (may Allah bless him) tried to find out strange opportunities for sacrifice. One day, a religious scholar who used to teach Hadith Sharif in day time, recited Durood Sharif at night and remained busy in other habitual recitations came to Hazrat Khawja Tawakkul Shah (may Allah bless him). His shirt was tattered. Hazrat Khawja Tawakkul Shah (may Allah bless him) ordered Sain Mughli Shah to give two rupees to him so that he might get a new shirt. He gave two rupees to him at once. Just at that time, a person with a bundle of twenty yards cloth and eleven rupees came there and presented them to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) pointed to that religious scholar and gave those things to that religious scholar. Then he addressed a stranger who was sitting there and asked him whether now the shirt would be made easily. That person replied jokingly, "O saint! the shirt has not yet been made." Hazrat Khawja Tawakkul Shah (may Allah bless him) ignored his joke and asked Mughli Shah to give him one rupee more and a few paisa for sewing and buttons. He at once obeyed the orders.

After that religious scholar had gone, that person said, "These religious scholars are very greedy. You gave him so much but he did not say that this cloth was far more than the requirement of his shirt." Hazrat Khawja Tawakkul Shah (may Allah bless him) felt angry at him and said, "O fool! You take me for an ignorant person. I know that a shirt costs maximum half a rupee. In fact I was entertaining my inner-self. I wanted to provide something for the religious scholar because the religious scholars are the workers of the Holy Prophet (peace be upon him). I wanted to provide him with maximum benefits under some pretention. Thus, my inner-self is satisfied and a gift reaches the Holy Prophet (peace be upon him) also.

Muhammad Hussain who was a disciple of Hazrat Khawja Tawakkul Shah (may Allah bless him) went to Makkah Moazzama to perform Hajj. There he felt great monetary hardships. He wrote a letter to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) said that he had perhaps given up the habitual recitation of 'Allah, the Eternal Refuge, the Absolute', which had caused monetary hardships for him and sent him a money order for fifty rupees.

(Note by the editor of the book: I spent eleven years in the service of Hazrat Khawja Tawakkul Shah (may Allah bless him) during this period I saw a strange type of apparent and hidden sacrifice, exercised by him. Any person who came to him, never went back empty handed. If an affluent person came, he served this with meal and when he was about to leave, he gave him some dry sweets because he could not accept money because of his affluence. In short, even affluent persons did not go back empty handed. If a person came to him, he not only served him with meal but also gave him at least three paisa. However, he always took care that whatever he gave used to be in odd numbers like five paisa, seven paisa and so on. Children were also given sweets or candies etc. and sometimes he gave one or two rupees to those visitors who came from far off places. The most delicate point is that if Hazrat Khawja Tawakkul Shah (may Allah bless him) realized that the visitor would spend that money in those actions which are against 'Shariah' (like in intoxication), he gave them flour or cloth etc. Once I said to him, "These persons may sell the flour or cloth which they take away from you and get money in lieu of these things and spend it in unfair deeds." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "I took care according to 'Shariah'. Now it depends on them whether they use them for fair or foul purposes. That is not my responsibility.")

Once, a person begged something of Hazrat Khawja Tawakkul Shah (may Allah bless him). He gave two paise to a darvesh and asked him to buy salt for it and give it to that beggar. That beggar was a Hindu cobbler who had come from a village.

Once, a person came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said, "I am a visitor and a stranger here, my companion has died and I have nothing for the expenditures." Hazrat Khawja Tawakkul Shah (may Allah bless him) gave two rupees to a darvesh and said to the darvesh, "Buy shroud for the dead body and go and see where the dead body is. Then if this person needs more money for the expenditures, I shall arrange that also but no stone should be left unturned in performing all the burial rituals properly. You should perform all these tasks well." That darvesh gave him two rupees and went to the place where he had told about the dead body but there was no dead body at all. That person was a cheat and he ran away with the money. When the darvesh came back and narrated the incident, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Thanks Allah and it is His Mercy that the person took away the money otherwise I would have to find him out to give him the money."

Hazrat Khawja Tawakkul Shah (may Allah bless him) took great care of the orphans and the widows. Many widows were sent meals from the Langar both the times in a day. When an orphan came to Hazrat Khawja Tawakkul Shah (may Allah bless him), he put his hand on the child's head with affection and tried to help him in every possible way. He used to provide something regularly to those widows who lived in veil. If he received money for distribution as Zakat, he used to distribute it among the needy, the orphans, the widows and the indigent and he did not let any dervash take anything out of that money of Zakat.

The 'Langar' of Hazrat Khawja Tawakkul Shah (may Allah bless him) was not restricted as the Langars of other Sufi saints. As is the routine with most of the langars that only the disciples and those who come to visit them, can eat bread there. Here anybody who came did not go back without eating meal. Common persons who visited Ambala for some personal work, could also come there and take meals - whether he was an acquaintance or not. Even a strange visitor could stay there as a guest for three days because there is a Hadith that a person should be kept as a guest for three days. Sometimes a person from Ambala city came to visit him. He asked that person is particular not to leave without taking meal. Thus, he was served meal

with honour. Moreover, it was his habit that he himself did not take his meal till all the visitors and the servants (darveshs) had taken their meals. After all the people had taken their meals, he himself took his meal and said that his meal was with the darveshs.

One day somebody said, "It is the routine of all Sufi saints that they harness the darveshs in different tasks like grinding the flour etc. but here there is no work. The spiritual favour is distributed in free." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "The Sufi saints distribute asceticism in the same way as they get it. As they themselves had taken many pains or ground the grinding mills etc., they distribute asceticism in the same way. It is Allah's special favour on me that I have got asceticism without any trouble or hard labour. I distribute it in the same way and want to distribute it to anybody who is a seeker to the path of Allah." Then he uttered a Punjabi sentence which means 'Mian Dhadda has found Allah while playing and laughing.' Someone among those who were present asked who Mian Dhadda was and how he had found Allah. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "There was a person named Mian Dhadda who lived in Lahore. By chance, he got a perfect Sufi saint. Mian Dhadda served him and the Sufi saint felt very happy. The Sufi saint threw his eye of Divine Light on him. Mian Dhadda's heart was illumined with Divine Light and the love for the world was completely removed from it. Mian Dhadda left everything and went to jungle. He always remained in a state of absorption and intoxication with Divine Love. Whenever he came to senses, he addressed himself and raised a slogan that he had got Allah while playing and laughing and he went in the state of forgetfulness again. King Alamgir also came to know about him. He ordered his men to find out Mian Dhadda. But they were unable to find him. When they went to the jungle, Mian Dhadda was seen somewhere in the city and when they tried to find him in the city, he used to be in jungle. One day, the king besieged the whole jungle. He kept only one path open and he himself stood at that path. At that time Mian Dhadda was lying in the jungle and sleeping. When he awoke, he found the royal army all around. When he saw one path open, he went to that path where the king himself was standing. The king caught him and asked him how he had got Allah while playing and laughing. Mian Dhadda replied that he had got Allah in the same way as the king had found him i.e. He closed all the doors and kept only that door open which opened

towards him otherwise, a worthless person like him could never have reached Allah. The king became silent and he returned leaving him in the same condition."

Hazrat Khawja Tawakkul Shah (may Allah bless him) spent all the offerings or clothes etc. which he got, on the same day. He did not keep anything with him. That is why sometimes, all the people at his Khanqa'h had to remain hungry for many days. The Langar was managed when he was married to his second wife. She was an educated and trust-worthy woman and had the capability of arranging affairs. She arranged the Khanqa'h in a nice manner. Thus, the Langar Khana was established. Rather it progressed with every passing day. With her own personal property, she bought a house and the place where now his shrine is situated. Hazrat Khawja Tawakkul Shah (may Allah bless him) himself never possessed anything throughout his life and he never kept anything with him in store. He always acted on the principle of sacrifice. Sometimes, it happened that there were a few clothes at home. On Friday, he distributed them among the poor and the needy.

It was Hazrat Khawja Tawakkul Shah (may Allah bless him)'s practice that whatever offerings he got, he distributed some part of it in charity and cooked meal from the remaining amount and distributed it among the indigent and the servants of the khanqa'h. If someone brought cloth for him, he gave it in charity for the sake of Allah. Sometimes very costly blankets were given to him as an offering but Hazrat Khawja Tawakkul Shah (may Allah bless him) sat on the ground covering himself with that blanket because he used to be in a state of absorption and intoxication. When he came to senses, he gave it to someone in charity. It was his habit that if he got ten rupees from somewhere, he got the meal cooked for all that amount and distributed it among the poor and the indigent. Its real cause was only his habit of sacrifice. Just as, there is a Hadith of the Holy Prophet (peace be upon him) which means: 'One day the Holy Prophet (peace be upon him) went to his home very soon after the evening prayers. Then, he came back also to the mosque very soon. The holy companions (Allah be pleased with them) asked the reason of going to his home in a hurry and coming back so soon. The Holy Prophet (peace be upon him) replied that he had some gold at his home. During the prayers, the thought of that gold came across his mind. Therefore, he had gone in a hurry to distribute it for the sake of Allah and now he had come back after giving it to the needy. It was the domination of the practice of following the 'Sunnah' of the Holy Prophet (peace be upon him) that sacrifice had become innate in his nature and his spiritual sacrifice which meant

'spiritual instructions' was boundless. Anybody whether he was eligible for it or not, or even a Hindu or a Sikh felt a great effect of his spiritual favour if he sat in his company even for a short while. He was so much affected that his heart was dissuaded from this world and it was inclined to the remembrance of Allah. If an eligible person (a pious person or someone who had a desire to seek Allah) sat in his company, his spiritual progress started at once and many examples to this effect would be described later.

## **Part 8: Mujaahida, Remembrance of Allah, Meditation, Self-Forgetfulness, and Spiritual Journey**

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "If man gets these four things, he covers the stages of his spiritual journey towards Allah very soon: Firstly, entering into the 'Ba'at' at the hand of a perfect Sufi saint. It means that he should have a spiritual mentor and guide (murshid); secondly, the affection of the Sufi saint on his disciple and thirdly, the blessing of Allah and fourthly an extreme passion of the disciple for the love of his murshid and a desire to seek Allah. The person whom all these four elements are available, covers the stages of spiritualism very soon.

### **Mujahida (Self-endeavour Towards Allah)**

The mujahida of Hazrat Khawja Tawakkul Shah (may Allah bless him) was in such a state that there was no moment of his life which might be devoid of the remembrance of Allah. He was seen always busy in the remembrance of Allah or the recitation of Durood Sharif. He performed many habitual recitations which he recited in a particular number on beads with his blessed tongue. He also performed Muraqba'hs (spiritual meditation or reciting certain habitual recitations with bowed head and closed eyes).

### **Remembrance of Allah**

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "There is nothing equal to the remembrance of Allah. It does not see whether the person performing the remembrance of Allah belongs to a higher caste or a lower caste. Anybody who catches it firmly, is purified.

A weaver was the disciple of Hazrat Abu Saeed Miran Shah Bheek (may Allah bless him). Hazrat Miran Shah taught him the remembrance of Allah through the Kalima Sharif. The disciple recited the Kalima Sharif so much that it had taken firm roots in his heart. He used to weave the cloth while reciting LA-ILAHA (there is no diety) at one thread and IL-ALLAH (except Allah) at the other thread. At night, he used to remain in the company of his murshid. One day, the weaver did not come because he had died. Hazrat Miran Shah decided to participate in his burial ceremonies. He went to the weaver's house. When he was still away from his cot, he said that he (the weaver) should not have died. At these words, the weaver got up and sat at his knees. Hazrat Miran Shah said, "You should not disclose the secret of 'Shariah'. I have come to know that your soul is alive and it is not dead."

### **Meditation (Hidden Remembrance of Allah from the Heart)**

One day, a darvesh named Rehmat-ullah was busy in spiritual meditation with withheld breath. Hazrat Khawja Tawakkul Shah (may Allah bless him) saw him and said that he had neither a bead nor his tongue was busy in remembrance of Allah but it was a strange secret that he was busy with remembrance of Allah.

One day, a conversation was going on about remembrance of Allah with withheld breath. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Taking breath is a great blessing of Allah and it is necessary to thank Allah for every of His Blessings. Remembrance of Allah is the greatest form of expressing gratitude and thankfulness to Allah for the ascetics. The Quranic verse (Translation: You should remember Allah and Allah will remember you.)

A man takes breath twenty four thousand times in one day and night. Many of these breaths are wasted in worldly affairs and in conversations with others. In these breaths, man cannot perform the remembrance of Allah, whereas, it is obligatory for an ascetic to perform remembrance of Allah at every breath. When man performs the remembrance of Allah with withheld breath, he performs that remembrance of Allah which he had missed. It should be taken in the same way that when man misses a prayer, it becomes obligatory for him to perform it at another time. In the same way, it is obligatory for ascetics to perform the remembrance of Allah every time. Withholding breath, we compensate for the missed moments of remembrance of Allah.

### **Majzoob (One who becomes Forgetful of Himself in His Love for Allah)**

One day, a conversation was going on about those persons who forget themselves in their love for Allah and who often remain in a state of absorption and intoxication with love of Allah. Someone said, "The majzoobs are very good persons because they become totally indifferent to this world. They have no concern with anybody. They would certainly have a high status with Allah." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "There are majzoobs of many type. There are some people who become unconscious because of some mental disease and they become totally forgetful of this world. The second type is of those persons who adopt the guise of majzoobs only for the sake of begging or for bread. Both these types have no place or status with Allah. However, there is a third type of majzoobs who always remain absorbed in the remembrance of Allah and lose their consciousness because they come in a state of intoxication with remembrance of Allah. They are the real majzoobs. But even the greatest majzoob remains in the lower status of friendship with Allah (walayat-e-sughra). However much he may try, he cannot reach the higher status of friendship with Allah (walayat-e-kubra). However, the words of these majzoobs are accepted by Allah very soon. Therefore, man should avoid even their words. Such majzoobs should be entertained properly and whole heartedly." Then he narrated an incident to show that the approach of the majzoob is very quick and deeply affecting: 'A majzoob lived at a place near Malir Kotla. A religious scholar also lived there. The religious scholar's son was very beautiful and the majzoob began to love him. When that boy went to the mosque to offer his prayers, the majzoob also went with him. There used to be dogs and flies in abundance with that majzoob. One day, the majzoob concentrated his looks at the boy. The majzoob died at the spot but that boy became majzoob. In other words, the majzoob, took the boy to that place where he himself was, in just one concentration of looks.' Hazrat Khawja Tawakkul Shah (may Allah bless him) continued and said, "The concentration of looks of the majzoobs is very sharp. They take the person to that place where they themselves are but they cannot do farther than that."

One day, someone asked Hazrat Khawja Tawakkul Shah (may Allah bless him) whether the favourite persons of Allah lived only in the cells or in isolation. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "The favourites of Allah are present at every place like in bazaars, in police, in courts and in jungles etc. but they can be recognized only by those who have this capability. No place is

void of favourites of Allah or those who remain busy in remembrance of Allah." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once I went to a village. There I sat in 'Muraqaba' (spiritual meditation) at a grave. I saw that spiritual lights (Faizan) was falling on that grave. I asked the people whose grave it was. People told me that it was the grave of a numberdar (a type of official in a village who performs affairs regarding agricultural land). So, it cannot be said that there are no favourites of Allah among numberdars. It means that, no place is void of favourites of Allah.

### **Spiritual Journey**

It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that whenever he got up from his spiritual meditation or he had performed his prayers, it seemed that he had come from a far off journey. Then he often used to ask the persons who were present there where they lived or how they were, whereas, they had been sitting beside him. Actually his soul used to rise higher in the presence of Allah. When it came back, it showed the condition as if someone had come back after a long journey and this condition showed his spiritual journey (in spirituality, when a person is praying, he encounters or sees Allah's creations and so on, and becomes so immersed in them that he has no idea about the world where he is living. When he has finished seeing Allah's creations, he returns to this world, which is called a spiritual journey).

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "A believer becomes firm when he looks at his faults and sins himself and he himself fixes punishments for those faults and sins. A true believer is always eager to remove his faults and sins. Then he gains full control of his inner-self and remains in peace in every way. As he continues removing his faults and sins, he continues making progress in peace." During that conversation, a woman began to clean the grain with a 'chaajan' (a local handicraft made of straw which shuffles food grains to separate pieces of straw or particles of earth from the grain). Hazrat Khawja Tawakkul Shah (may Allah bless him) looked at the 'chaajan' and said, "Thus instrument is better than a sieve. It removes the bad things from itself and keeps good thing in itself whereas, a sieve removes good and nice things and keeps bad things in it. Then he recited an Urdu verse which means that, one should adopt the method of a 'chaagan'

and leave the method of a sieve just as a hermit can produce a good sound with a pitch fork.

### **Part 9: Offering Prayers and Recitation of Durood Sharif**

Before I start describing the condition of Hazrat Khawja Tawakkul Shah (may Allah bless him) during prayers, it seems suitable to give a few descriptions from the famous book *Kashaf-ul-Mahjoob* so that compatibility may be established between the prayers of Hazrat Khawja Tawakkul Shah (may Allah bless him) and the prayers of earlier friends of Allah and the companions of the Holy Prophet (peace be upon him). Thus, it would become clear that the prayers of Hazrat Khawja Tawakkul Shah (may Allah bless him) were a perfect illustration of the prayers of the earlier friends of Allah.

When, the leader of the believers Hazrat Ali (Allah be pleased with him) made the intentions of saying his prayers, he began to tremble and the hair of his body showed extreme fear of Allah. He said, "When man offers prayers, such a trust descends on him that even the heavens and the earth had expressed their inability to bear that trust."

Once a person said that he offered his prayers with Hazrat Zunnon Misry (may Allah bless him)? When he started his prayers and said 'Allah-o-Akbar', he fell unconsciousness and he looked like a soulless body.

Hazrat Abdullah bin Mubarik (may Allah bless him) says, "I recall one of the women whom I saw offering her prayers when I was still a boy. She was saying her prayers when a scorpion stung her at forty places but she showed no signs of pain. When she finished her prayers, I asked her why she had not removed that scorpion from her body. That woman replied that I was too young to understand this thing but she thought it unfair to do any work during the work of Allah."

Hazrat Abul Khair Aqtah was one of the Sufi saints. His foot had swollen because of a serious wound which had changed into cancer. The physicians said that the foot would have to be cut but he did not agree. His disciple said that if the foot was cut during his prayers, he would not be able to know about it. The physicians did so. When he had offered his prayers and looked at his foot, he wondered what had happened to it.

One of the Sufi saints says that he asked Hatim Asam how he performed his prayers. Hatim Asam replied, "When the time of prayers comes, he makes ablution outwardly as well as inwardly. The outward ablution is made with water and the inward ablution is made with 'Tauba' (repentance of sins and asking forgiveness of Allah). Then I come to the mosque and have a look at Masjid-ul-Haram (the holy mosque in Makkah Moazmma) then I keep the Maqam-e-Ibrahim between my two eyebrows. Then I think that the paradise is at my right hand and the hell is at my left hand. Then, I think that I am putting foot on 'Siraat' (A very narrow bridge which falls between the paradise and the ground of accountability on the Day of Judgment) Then I think that the angel of death is sitting at my back. Then I say Allah-o-Akbar with a great reverence. I stand in prayers diverting my thoughts from any other thing and recite the Quranic verses with fear of Allah. I perform 'Ruku' and 'Sujood' (bowing before Allah) with a great humiliation. I sit in prayers with a great serenity and dignity and finally I end my prayers with thankfulness to Allah."

### **Offering Prayers (Salat)**

Offering prayers is a worship to Allah. The disciples find the path to Allah in prayers from the beginning to the end and the different stages of their spiritual progress pass through it. Purity i.e. keeping body and clothes clean and free of any impurity, has the status of 'Tauba' for disciples. Establishing spiritual relationship with a Sufi saint symbolizes finding the place of 'Qibla'; always remaining busy in the remembrance of Allah symbolizes their recitation; humiliation symbolizes 'Ruku'; recognition of inner-self symbolizes 'Sajdah'; the sitting in prayers symbolizes love for Allah and coming out of prayers symbolizes their isolation from the world. Perpetual prayers are achieved only when these forms are achieved.

Once, Hazrat Khawja Tawakkul Shah (may Allah bless him) began to offer his night prayers after making ablution. At that time, he was in a state of intoxication with Divine Love. He started his prayers by saying Allah-o-Akbar but then broke his prayers at once. He did that two or three times. Then, in a strange state of ecstasy, he said with a great humiliation, "O Allah! I am your helpless and indigent person. If Thou do not help me, I shall not find my abode anywhere. O Allah! It is Thy Grace and Mercy that Thou should let me say prayers. O Master of the heavens! Take care of me and listen to helpless persons like me." Then he raised a loud slogan and said, "O Allah! O Master of the earth and heavens, take care of me." When he uttered

these words, all of us were trembling and it seemed that even the doors and the walls were also trembling. Then he started his prayers and he repeated each word twice or thrice (thus) in a state of ecstasy and finished his prayers even after midnight at about 1a.m. When he finished his prayers, I said to him, "People offer their prayers very soon but now midnight has passed in our prayers." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "O religious scholar! They are good people but they don't know what calamity, a snake or a scorpion lies ahead of them. The real problem is with people like me." I said to him humbly, "If all the formalities of prayers including the obligations of prayers like Qiam (standing in prayers), Ruku, Sajood and sitting in prayers are performed well and we have the intention of saying prayers, the prayers are performed according to 'Shariah'." At this Hazrat Khawja Tawakkul Shah (may Allah bless him) delivered a very strange speech and said, "Those people are in a great convenience. If our prayers are accomplished, it means that we have got the blessings of both the worlds. Unless I got the revelation from Allah at every sentence that Allah had accepted it, I did not utter the next sentence and if I got no such revelation, I didn't think that I had offered my prayers." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Allah talks to that person in prayers who offers his prayers in proximity to Allah. The people who follow 'Sunnah' strictly and who have annihilated themselves in the being of the Holy Prophet (peace be upon him) offer their prayers in the same way. Such a prayer is bestowed upon them by Allah with the source of the Holy Prophet (peace be upon him)." He asked me to find out if I had ever read such a thing in books. I replied that I don't remember to have read any such things in books. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me to find out such a thing because it might be found in any book of Hadith. The next day when I was teaching 'Mishkat Sharif', I found the following Hadith:

Translation: 'Hazrat Abu Huraira (Allah be pleased with him) describes that he heard the Holy Prophet (peace be upon him) saying: Allah says, "I have divided prayers between Myself and My man into two parts and My man gets that thing in superfluity which he demands of Me." Thus, when man says: '[All] praise is [due] to Allah, Lord of the worlds'

Allah says that the man has praised Me. When man says: 'The Entirely Merciful, the Especially Merciful', Allah says that His man has established His Greatness and Superiority. When man says: 'Sovereign of the Day of Recompense', Allah says that

the man has expressed admiration for Him. When man says: 'It is You we worship and You we ask for help', Allah says that it is between Him and the man and it is for the man which he has demanded from Him. When man says: 'Guide us to the straight path. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray'. Allah says that it is for man and He bestowed upon man which he demanded from Him. (Muslim: Kitab-us-Salat, Chapter: Recitation of Surah Al-Fatiha No: 395)'

I went to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said to him that I had found this Hadith when I was teaching. He replied that same things occur with him during his prayers. As the Holy Prophet (peace be upon him) used to get communion with Allah and proximity to Allah during his prayers, he said: 'My eyes' coolness is in Salaat (prayer)'

Translation: 'Prayers give coolness to my eyes (meaning a complete satisfaction of heart).' (Mishkaat: Kitaab-ur-Riqaq, No: 5261).

There is another saying of the Holy Prophet (peace be upon him):

Translation: 'Prayers lead the believers to heights.' (Madarij-un-Nabowat: 1/405).

Allah has said in the Holy Quran about the same type of prayers:

Translation: 'Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed). (Al-Ankaboot:45)

Thus, the real prayer is that one in which, man speaks with Allah and listens to Allah. If the prayers are not like that, the concept of proximity to Allah is not fulfilled and the prayers do not get the characteristics according to the above mentioned sayings of the Holy Prophet (peace be upon him) and the Quranic verse.

### **Durood Sharif**

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "All the prayers that a man performs can be rejected by Allah because of some fault or sin but Durood Sharif is such a thing which can never be rejected in any condition." Then he said, "When man keeps himself busy in prayers or remembrance of Allah, many diversions and disturbances descend on him in abundance but the greatest

characteristic of Durood Sharif is that anybody who makes Durood Shrif his habitual recitation, remains safe from such disturbances or other calamities. In fact, protection by Allah overtakes him in his custody."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once I saw that when different calamities descend from the sky, they ask the calamities of the earth about the homes of the pious people so that they may go there. But when they descend on a house where Durood Sharif is recited as a habitual recitation, the servant angels of Durood Sharif do not let them enter those homes - rather they throw them away from their neighbours also.

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "If somebody cannot find a perfect Sufi saint for spiritual guidance or he might not consider anybody suitable enough to provide him spiritual guidance, he should recite Durood Sharif in abundance with love. With the recitation of Durood Sharif, his spiritual training will be made direct through the soul of the Holy Prophet (peace be upon him) and he will automatically be inclined to go to that Sufi saint from whom the Holy Prophet (peace be upon him) wants to let him have spiritual favour. Even if, the Holy Prophet's (peace be upon him) soul does not want him to get spiritual favour from any Sufi saint, he will get connection with the Holy Prophet's (peace be upon him) soul directly and he might get communion with Allah.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed us in a happy mood and said, "I have also got spiritual favour from the soul of the Holy Prophet (peace be upon him) through the blessings of Durood Sharif. In the beginning when I started reciting Durood Sharif in abundance, I began to see a figure with red and white face and beautiful eyes. That figure was wearing an 'amama' (a type of turban wrapped round a cap with one edge hanging behind the shoulders). One edge of his amama was on his forehead. That figure remained with me every time. I was surprised who he was but I did not mention about it to anybody. The effect of that figure was that I developed great enthusiasm in the remembrance of Allah and I developed pathos in my nature. After some time, two figures appeared. In the second figure, both the edges of his amama were seen - one on the forehead and second on the left side. I kept seeing both these figures for a long time. Then I came to know that the first figure was that of Hazrat Ghous-ul-Azam (may Allah bless him) and the second figure was that of the Holy Prophet (peace be upon him).

After some time, both the figures disappeared and I began to have a sight of the Holy Prophet (peace be upon him) in person. Gradually, my soul got annihilated in the soul of the Holy Prophet (peace be upon him) and I began to receive the spiritual favour from Madina Sharif very quickly. Thus, I came to realize the form of getting annihilated in the being of the Holy Prophet (peace be upon him)."

Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "There was a person who could not find any Sufi saint for spiritual guidance. He made a long quest in this connection but he was not satisfied with anybody. At last, he went to a jungle and began to recite Durood Sharif in abundance. He recited Durood Sharif for a long time till he got the desired spiritual connection. Actually, the Holy Prophet's (peace be upon him) soul brings up spiritually that person who recites Durood Sharif in abundance.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Durood Sharif is a very blessed thing. Someone asked him which Durood Sharif was the most blessed one. He replied, "All Durood Sharifs are very good but there is the difference of status,'Latifa-e-Qalb' is opened by reciting (peace and blessings of Allah be upon him (Prophet Muhammad)). 'Latifa-e-Rooh' gets spiritual progress in the recitation of ((peace and blessings of Allah be upon the messenger, the unlettered, and his family). However, I have found the blessings most of all in the Durood Sharif which I recite i.e. 'O Allah send blessings upon our master Muhammad and upon his family every instance in number equal to the count of all things in Thy Knowledge'. Once, when I recited this Durood Sharif, I saw that there was a garden and the Holy Prophet (peace be upon him) was sitting at a high place illumined with Divine Light. I went forward with a great reverence. The Holy Prophet (peace be upon him) embraced me and put a garland or flowers in my neck. Thus, I came to know that the pleasure of the Holy Prophet (peace be upon him) lies in the recitation of this Durood Sharif and the spiritual progress which I got is beyond your imagination."

One day Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "It was always my routine to recite two beads (two hundred times) of Durood Shrif daily after night prayers before going to bed. One day, I missed them. When I was making ablution I saw that the angels were praising the Holy Prophet (peace be upon him) in a very sweet voice and during the praise, they addressed those who were making

ablution and said that they should never miss their missed their habitual recitation of Durood Sharif."

One day, someone asked Hazrat Khawja Tawakkul Shah (may Allah bless him) whether the 'Tauba' of a person who speaks blasphemous words about the Holy Prophet (peace be upon him) was ever accepted or not. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "The 'Tauba' of the person who performs his 'Tauba' with deep repentance and sincerity of his heart is accepted. Once, somebody spoke some blasphemous words about the Holy Prophet (peace be upon him) and later he went to a Sufi saint with the intention of performing 'Tauba'. The Sufi saint asked him to repent of his sins from the sincerity of his heart and perform 'Tauba' and then he advised him to recite Durood Sharif in abundance. That person started reciting Durood Sharif in abundance and with love. After some time, that Durood Sharif came in the form of a figure of Divine Light to that Sufi saint and told him that his (that person's) sin had been forgiven because of that Sufi saint. The figure also asked the Sufi saint to tell that person strictly not to repeat such an action again. If that person repeated that action, the wrath of Allah would fall on him and he would never get guidance in future. In short, Tauba with a sincere heart wipes away every sin. Tauba which is performed with a sincere heart is accepted by Allah through the source of the Holy Prophet (peace be upon him).

### **Part 10: Enthusiasm for the Sight of Allah, Acceptance of the Will of Allah**

One day, somebody said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "I have made 'Ba'at' with a Sufi saint and I act according to his instructions but I have been unable to reach Allah. Please tell me that thing which leads man to Allah." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Hazrat Bayazid Bustami (may Allah bless him) has said that love of Allah is the only thing which leads man to Allah. There is no other thing than love for Allah which might lead man to Allah and a spiritual mentor and guide (murshid) is the source through which somebody can get extreme and enthusiastic love for Allah. According to Hazrat Bayazid Bustami (may Allah bless him), it was the same passion of extreme love for Allah which took him to the jungles and made him do the remembrance of Allah. Thus, according to Hazrat Bayazid Bustami (may Allah bless him), it is only the passion of extreme love for Allah which drags man to Allah and does not leave him unless he make communion with Allah." Then Hazrat Khawja Tawakkul Shah (may

Allah bless him) smiled and said, "These are just a few words of love. Anybody who reads them becomes a scholar but this extreme love is found only in the breasts of perfect Sufi saints who are eligible for it. It is not found in the cells where there is greed and avarice.

### **Having Sight of Allah and Communion with Him**

One day, it was afternoon and Hazrat Khawja Tawakkul Shah (may Allah bless him) was making ablution facing the east. When he took water in his hands to wash his hands as usual he said, "O Allah! I perform 'Tauba' from polytheism, inventing new things in religion, telling lies, backbiting and from all other sins." He was uttering these words when he was overpowered by intoxication by Divine Love. He raised his eyes towards the sky and said, "Bravo! Thy sight is enough for me and I always have Thy sight. I offer prayers thinking it to be Thy injunction, otherwise, I enjoy the blessing of Thy sight every time." It was his habit that when he uttered such words and the condition of intoxication began to overpower him, he looked around lest a scholarly person should be present there. Even now he looked around as usual and saw me. He addressed me and said, "O religious scholar! Have you ever read anywhere that the Holy Prophet (peace be upon him) had the same type of the Sight of Allah before saying prayers as he had during prayers." I said that I would try to search it in some book. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "You should search carefully but you should not mention about it to anybody." Later I found a Hadith which had been quoted in 'Maktubat Sharif':

Translation: 'I get the sight of Allah before my prayers and during the prayers also I get the sight of Allah. (Note by the editor of the book: The above mentioned speech belongs to that time when Hazrat Khawja Tawakkul Shah (may Allah bless him) was in a state of intoxication with Divine Love, otherwise, it is an accepted affair that the sight of Allah which one gets during prayers, is of extremely high status.)

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) was describing the relish which man feels during the Sight of Allah. He said, "The relish of the Sight of Allah is the highest and supreme of all the relishes of the world. Any worldly or spiritual blessing cannot be equal to it." Then he described a story to explain it: 'A Sufi saint who was very indigent became very ill and weak. He became so helpless that he could not even walk. He remained lying in a jungle helplessly but despite all that trouble, he always made the habitual recitation of 'All praises be to

Allah, all praises be to Allah, all praises be to Allah'. Someone asked him, "What is that favour which Allah has made to you and for which you always thank Allah? We see that calamities have surrounded you on all sides." That Sufi saint replied, "I cannot thank even a bit of the favours which The Creator has made to me. I cannot count the blessings which Allah has showered on me. Only this blessing is sufficient to express His Gratitude that He has not put me into trial with evil deeds and wickedness. Allah has put me into trial with pain and disease which are worldly troubles but He has kept me absorbed in the relish of his sight and Divine Lights fall on me every time.'

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) talked about the same topic and said, "The person who gets the blessing of the Sight of Allah does not feel charm in anything of the world. Such a person is never worried at worldly troubles. Allegorically, it can be stated that a gardener plucks out a plant from one place and plants it at another place. Thus, all the leaves which the plant had at its first place, would wither out and fall. It means that all the previous relation would be disconnected. But when this plant takes firm roots at its new place, its flowers or leaves would not become dry. The same is the case with an ascetic. When the ascetic breaks all his relations with the world and establishes his ties with Allah, Allah makes him His favourite. Then, Allah protects him from all troubles and calamities with his blessings." Then he described the following story to illustrate his point of view:

'Hazrat Moses (Alahis Salam) prayed to Allah to let him have a meeting with that person who had broken all his relation with the world and had established the relationship of friendship with Allah. He was ordered by Allah to go to a particular forest. He went there and found an ascetic who had broken all the relations with the world and was busy in remembrance of Allah in the jungle. That ascetic recited the name of Allah four thousand times in one breath. Hazrat Moses (Alahis Salam) went to him and asked him if he had any need. That ascetic asked him to give him some water. So Hazrat Moses (Alahis Salam) went away to take water. When he came back with the water, he saw that the ascetic had been torn to pieces by a lion or a wolf. Hazrat Moses (Alahis Salam) addressed Allah and said, "O Allah! It is a strange affair. Thou disgrace the person who was Thy friend. Could Thou not save Thy friend from those carnivores." Allah addressed him and said, "O Moses! look above." When he looked above, he saw the same ascetic sitting on a throne made of

pearls and he was wearing a crown of being a favourite of Allah. Hazrat Moses (Alahis Salam) said, "O Allah! Thou could have bestowed these blessings upon him without getting him killed by a lion. Why did Thou let a lion tear him to pieces." Allah replied, "When he had broken all the relations with the world and he had become only Mine, he should not have demanded water from you. Could I not provide him with water? I got him torn by a lion for the same mistake." After describing this story, Hazrat Khawja Tawakkul Shah (may Allah bless him) raised slogans in the praise of extreme love for Allah and during raising the slogans, he went in a state of intoxication and unconsciousness. When he came to his senses, he said, "My soul had also gone to that ascetic." At that time, Hazrat Khawja Tawakkul Shah (may Allah bless him) was in a great ecstasy and enthusiasm.

One day, different poems in the praise of Allah and in the praise of holy persons were being recited. People were being affected to hear them and they raised the slogans of 'Hoo' or 'Haq' but Hazrat Khawja Tawakkul Shah (may Allah bless him) remained sitting unmoved. When that recitation of poems ended he said, "Earlier I used to feel ecstasy when I used to hear such poems based on praise of Allah but now when I hear such poems, I feel a sense of separation from Allah." I asked him its cause. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "When I had not got communion with Allah (there was the condition of separation from Allah) I used to feel closeness to Allah when I heard the praise of Allah. But now when I have got communion with Allah I feel separation from Allah when someone calls Him. This sound distracts my attention and I feel separation from Allah. Just as, when the beloved is away, one feels relish in listening about him and his imagination gives him pleasure but when the lover declines his own being and becomes annihilated in the being of the beloved, his attention is diverted when someone else calls him.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The people who get absorbed and intoxicated in the being of Allah, may remain in this condition for a moment in the Divine world but here on the earth, the time of hundred or one hundred and fifty years may pass. Then, he narrated the following story: 'Once there was an ascetic who had got communion with Allah and the condition of absorption and intoxication with Divine love often overpowered him. One day by chance, he went to a furnace of cooking bread, there he gave flour to the woman who was cooking bread and told her to cook the bread. In the mean time, he sat in

Muraqaba (spiritual meditation). After cooking the bread, she called him but he did not get up. She was frightened and she did not disturb him thinking him a saint. Thus, many days passed in the same condition. When people saw that the saint would not get up, they built a cell around him and wrote at its door: 'There is a living saint in this house. He had sat for Muraqaba but then did not come back to senses.' People did not disturb him for fear. Later, the door was also closed with bricks. Thus, the time of about one hundred and fifty years passed. By chance, that village became uninhabited and was destroyed. Only that small cell remained standing. Once, the king happened to pass that way when he was out hunting. When he read that epitaph, he ordered the cell to be opened. He said that if that Sufi saint was still alive, he would take him out of the cell otherwise, he would be buried regularly. So, the cell was demolished. During this process, once, a lump of earth fell on him and he came to senses and asked if his bread had got ready. He also said that the bread had got ready very soon. The king told him the story and said that he (the Sufi saint) had been sitting there for one hundred and fifty years. The Sufi saint said, "I was so much absorbed in the Being of Allah that I found that only a few moments had passed." The king asked him to get up and go with him but the Sufi saint said, "Let me remain in the same condition. I feel pained in separation from Allah. Please, shut the door in the same way because I want to go there again." Thus, that saint kept sitting there and the king also shut the door in the same way.'

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "There are two types of Sufi saints. Firstly, there are those seekers of Allah who remain in their senses and instruct the people to the path of Allah. Secondly, there are those seekers of Allah who are so much intoxicated with Divine love that they get annihilated in the Being of Allah and they do not instruct others to the spiritual path. They talk to other people only when it is absolutely necessary." Then he narrated a story to explain his point of view:

'Once, Hazrat Baba Farid Ganj Shakar (may Allah bless him) addressed Allah and said, "O Allah! Is there any favourite of Allah who performs just remembrance of Allah and always keeps Allah in mind and his thoughts never go to any other thing except Allah. O Allah! Let me have a look at him if such a person exists." Allah told him that such a person existed in a particular jungle where he could have a look at him. Hazrat Baba Farid Ganj Shakar (may Allah bless him) went to that jungle. There were thorny bushes all around and he reached that person with a great difficulty. He

saw that the person was sitting in a state of absorption and intoxication and he was not conscious of anything. Grass growing around him had reached almost his head and he was surrounded by grass on all sides. Hazrat Baba Farid Ganj Shakar (may Allah bless him) prayed to Allah to allow that person to talk to him because he might get hurt if he called him. With the orders of Allah that person came to his senses and asked Hazrat Baba Farid Ganj Shakar (may Allah bless him) why he had come there. Hazrat Baba Farid said, "I had just come to have a look at you. Moreover, you should tell me any service that I can perform for you." That person replied, "Well, have a look at me but I don't need any service." Hazrat Baba Farid (may Allah bless him) said again, "You might face the trouble of heat or cold. If you like, I may build a hut over it." That person replied, "I am with Allah and this moon, the sun, the heat, the cold, the snowfall, the rain and I myself are Allah's creatures and we are all a family. I have no trouble from anything." Hazrat Baba Farid (may Allah bless him) said, "But you should let me serve you in anyway." That person replied, "The greatest service that you can do for me is that you should leave me at my condition and go away from this place. My communion with Allah has broken because of you and the relish of the sight of Allah has been affected." Thus, Hazrat Baba Farid (may Allah bless him) came from that place and left that person at his own condition. That person went again in the state of absorption and intoxication just as he was before and set to his Muraqaba.

### **Acceptance of the Will of Allah**

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) was making ablution and it was his permanent habit that he never talked to anybody during making ablution. Two or three religious scholars were sitting there and they were talking about mysticism. Somebody was saying that mysticism means getting annihilated in the Being of Allah. Another said that it was the name of communion with Allah. Another talked about different steps in the path to Allah. In the mean time, Hazrat Khawja Tawakkul Shah (may Allah bless him) came there after making ablution. Those religious scholars asked him the meanings of mysticism. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "O Brothers! I know only one thing that when man dies, the Kalima'h Sharif should be on his lips and he meets Allah in such a way on the Day of Judgment that Allah is pleased with him and he is pleased with Allah. Then, you may define mysticism in any way. If that thing is not achieved, man has achieved nothing. Unless, man has his end as a believer who acted on piety

but he might show many deeds of wonder, he is quite worthless. If these two places which I have told you are covered safely and with the will of Allah, it should be understood that the ascetic has achieved his goal. Otherwise, nothing is trustworthy with him. If man does not get Allah's Pleasure, all his efforts would prove fruitless."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once, there was a disciple of a perfect Sufi saint. He was a pious man who used to offer his late night (Thajjud) prayers regularly. Whenever, he came to the Sufi saint who was his murshid, the Sufi saint used to turn his face from him. One day, the disciple said to him, "What is the sin which I have committed for which you always turn your face from me." The Sufi saint said, "Neither did you commit any fault nor am I angry with you. But when you come to me, I am greatly worried and aggrieved about one thing. I always see the world 'the one who would go to hell' inscribed on your forehead." That disciple said, "O Spiritual guide! You should meet me with pleasure and you should not feel aggrieved about it at all. I do not worship Allah in the hope of getting paradise or for the fear of hell. But my work is just to worship Allah because I am a man of Allah. As long as I have life, I shall continue worshipping Him according to the best of my capabilities. Then, it lies within the powers of Allah to throw me into hell or to give me a place in paradise. I have no care for the hell or the paradise. I only need the Will of Allah. If Allah feels pleased to throw an indigent person like me into hell, it would also be a pleasure for me because Allah's pleasure lies in it. I only want Allah to feel pleased with me but I have no regards whether I am pleased or not. The people who have a wish for paradise, themselves want to feel pleased but they ask Allah to please them." After this conversation that disciple went back to his home. The next morning, when he came to his murshid, his murshid felt very happy and said, "I have seen that the word 'hell' has been wiped off from your forehead and the word 'paradise' has been written in its place and all this has become possible because of your acceptance of the Will of Allah." Just at that time, a sound was heard from the Hidden, 'I never make that person aggrieved who wants to please Me. When My man has the aim of pleasing Me, I shall also please him in both the worlds.'

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Man should always seek the Will of Allah and should never take any step against His Will. Man should make a castle round his heart with these five things: '(1) He should feel happy at the quantity of livelihood which he gets and he should root out the

desire for more from his heart. (2) He should always keep it in mind that death is imminent and it is in the pursuit of taking his life and it will not spare him. (3) Allah has a right over me that I should always remember Him. I cannot free myself of this right if someone other performs it for me. It is the right only for me and I have to perform it. (4) Allah is always seeing me and none of my actions is hidden from Allah. (5) Every breath that I breathe is shortening my life span and there is no escape from it.' When man makes the thought of the above five things firm in his mind, he awakes up from the slumber of ignorance about this world and his inner-self cannot deceive him or divert him from remembrance of Allah. Thus, the worldly love is removed from his heart. But if even one of the above mentioned walls is broken, man's inner-self teases him." Then he narrated a story to illustrate his point of view:

'There was an ascetic who was always disturbed because of the misconceptions and illusions created by his inner-self. At last, he felt himself helpless and went to his murshid and described his condition. His murshid took out that ascetic's inner-self out and asked it why it was disturbing this person. The inner-self said, "I am not at fault at all. When this man interferes my realm, I have to quarrel with him to save my realm. If he does not interfere with my realm, I shall not tease him at all." That Sufi saint asked the inner-self, what its realm was where this man interfered. The inner-self replied, "My realm consists of greed, avarice, parsimony, malignancy, lasciviousness, pleasure and pride etc. If this man does not interfere with these things, I shall not disturb him at all. But, he does not come into my obedience and he continues interfering in my realm. So, you should prohibit him not to interfere with my realm." The murshid said to the disciple, "Why don't you give up evils like greed or avarice etc. Go and remove all these evils from your heart. Then, your inner-self would not disturb you in any way."

One day, I asked Hazrat Khawja Tawakkul Shah (may Allah bless him) whether a man should ask Allah for His love or he should demand anything else. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Man should demand only the Pleasure of Allah. When Allah will be pleased, He will bestow upon man the capability of communion with Allah and the sight of Allah. Then, man will get satisfaction of heart without any worries or confusion. Such a man performs all his rights to Allah and his rights to fellow human beings properly."

One day, I asked Hazrat Khawja Tawakkul Shah (may Allah bless him) the method of grabbing disease of others. I also asked him whether it was true that the disease reverts to that person who grabs the disease. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "The person who is grabbing disease, should remove the disease from the diseased person and kill the disease after placing it at a far off place. Then, he should let the Divine lights of blessing fall on that person. In this way, that person's disease will be removed. However, some persons grab the disease from the diseased person and take it upon themselves. It causes trouble to them. If he does not kill the disease and does not take it upon himself also, there is a great danger in it. Thus, it is better to kill the disease." Then he narrated an incident to illustrate his point of view:

'Hazrat Maulana Shah Abdul Aziz Dehlvi (may Allah bless him) was suffering from that illness which precedes death. One of his disciples felt greatly aggrieved and said that he wished to have that disease upon himself. Hazrat Shah Ghulam Ali (may Allah bless him) was also present there. He grabbed the disease from Hazrat Shah Abdul Aziz and put it on that disciple. That disciple began to cry and he was fed up with the disease in a very short time. Hazrat Maulana Shah Abdul Aziz (may Allah bless him) told Hazrat Shah Ghulam Ali (may Allah bless him) that his action was against the Will and Pleasure of Allah. He requested him to return his disease to him. So, Hazrat Shah Ghulam Ali returned the disease to Hazrat Shah Abdul Aziz again.'

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) felt a great pain in his knees. He asked the people to apply some medicine to it. Then he said, "The ascetics have a great power to grab the disease, but it is against the Will and pleasure of Allah."

### **Part 11: Miscellaneous**

One day, I (the editor of the book) asked Hazrat Khawja Tawakkul Shah (may Allah bless him) to pray for me that Allah might bestow His love to me. Hazrat Khawja Tawakkul Shah (may Allah bless him) raised his hands in prayers and said, "O Allah! Bestow as much love upon him as this person may be able to bear." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "If man demands love for Allah, he should demand only as much love as he can bear. If he gets more love than what he can bear, he has to face great difficulties and trials. Then there is the danger of falling to worries because man lacks full perseverance." Then Hazrat Khawja

Tawakkul Shah (may Allah bless him) said, "This love for Allah is the same trust which the heavens and the earth could not lift." (This refers to the ayah 72 in Surah AlAhzaab "We offered the trust (love of Allah) to the heavens, and the earth, and the mountains, but they refused to bear it, and were afraid of it, and the human carried it. Surely, he is a harmdoer, and ignorant").

One day, many religious scholars had gathered there and they were discussing that the dust which has adhered to the sacred body the Holy Prophet (peace be upon him) in his blessed grave, has a higher status even than the highest heaven and the status of the being of the Holy Prophet (peace be upon him) is beyond the imagination of human wisdom. One of the religious scholars asked Hazrat Khawja Tawakkul Shah (may Allah bless him) its reason. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Allah says that He has created human beings and the Jinn only for His worship" (this refers to the ayah in Quran "And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)"). If worship means that Allah is praised and prayers are performed, all the creatures of Allah are included in it. Allah says: 'All My creatures which are in the heavens and in the earth, praise Me.' When Allah talks about the creatures of the heaven and the earth, human beings and the Jinn are also included in them. But Allah has particularized human beings and the Jinn in the Quranic verse. Thus, it is clear that at this place, the word 'worship' is not in the meanings of praise only because it includes other creatures also. In fact, here 'worship' refers to 'worship with recognition of Allah'. It means that man should first recognize Allah; gain access to Him and then worship Him. Its cause is that the status of closeness to Allah depends on the degree of recognition of Allah and this recognition has been granted to only human beings and the Jinn. When the status of closeness to Allah depends only on the degree of recognition, it is apparent that the Holy Prophet (peace be upon him) had reached the top in this connection. Such recognition can neither be achieved by any other being nor did anybody have it before. Even the highest heaven has not got this recognition. Thus, the status of the Holy Prophet (peace be upon him) is greater than even the highest heaven - rather it is greater than all the angels of the heaven and the earth. Thus, any believer who sits in the company of the Holy Prophet (peace be upon him) gets that recognition and it is only through him that this earthly man has got his share of recognition. Anybody who keeps connection with a person who has got something of this recognition gets his share of it. The pillar 'Hanana' had

wept in separation from the Holy Prophet (peace be upon him) because it had got that recognition. Similarly, the pebbles in the hand of Abu Jehl had also got recognition of the Holy Prophe Muhammad and testified that he is a Prophet of Allah. Thus, it is quite clear that the person who has got recognition of Allah, has a higher status than that person who has not got recognition of Allah. This recognition of Allah is called Maarfat in terms of mysticism. All the scholars were surprised at this conversation and said that these were the streams of mysticism and hidden spiritual knowledge.

One day, somebody asked Hazrat Khawja Tawakkul Shah (may Allah bless him), "Paradise becomes obligatory for the person who saw the Holy Prophet (peace be upon him). Then, the infidels like Abu Lahab and Abu Jehl had also seen the Holy Prophet (peace be upon him). Why couldn't they become amongst those who would go to paradise?" Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Abu Jehl, Abu Lahab and other infidels has not seen Muhammah (peace be upon him) as the prophet of Allah - rather, they had seen him as their nephew or a younger person. If they had looked upon Muhammad (peace be upon him) thinking him to be the messenger of Allah, they would have certainly accepted Islam. Allah also says in the Holy Quran:

Translation: 'And Muhammad (peace be upon him) is but a messenger of Allah.'

Going to heaven is conditional with having belief in Allah and the Holy Prophet (peace be upon him). There is a Hadith: 'The person who verifies the prophet hood of Muhammad (peace be upon him) and has a look at him, would certainly go to heaven.' Here 'look' means 'looking at him in the status of being a messenger of Allah.'

It was Hazrat Khawja Tawakkul Shah (may Allah bless him)'s habit that if someone asked him permission for a 'Chilla'h' (sitting for forty days in complete isolation away from human beings and making remembrance of Allah), he used to say that he should go on making his habitual recitations without fail and those recitations would bring him greater benefits. If someone asked him permission to go to a jungle for a particular 'wazifa', he told him that the city was preferable to a jungle because one could offer his prayers collectively in the mosque and offering collective prayers has much more benefits. He himself offered his prayers strictly in

collective prayers. He thought it very bad to speak insulting words about scholars or the persons of 'Sadaat' family. If any scholar came to him, he not only entertained him with meal but also gave him one or two rupees. However, if some ascetic came to him, he served him only with meal. Scholars often came to him and stayed with him and when they talked to him about some religious propositions, they could not convince themselves that he was an uneducated person - rather, those scholars used to say that those people were foolish who thought him uneducated because he knew a lot about religious propositions. If an ascetic came to him, he blessed him with the spiritual favour (Faizan) of that chain of saints to whom that ascetic belonged, for example, an ascetic from 'Chistia' chain, got progress in Chistia's method of asceticism and an ascetic from 'Qadria' got progress in his respective chain. He preferred remembrance of Allah with heart to remembrance of Allah with tongue. He thought that remembrance of Allah was a greater virtue than other deeds of piety. He used to say if one continues remembrance of Allah, he begins to perform deeds of piety automatically because in remembrance of Allah, one's intention is only achieving the pleasure of Allah. Once, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Earlier I used to think that the heart is purified only with the remembrance of Allah with heart but then, I came to know that even remembrance of Allah with tongue purifies the heart." He used to prefer the remembrance of Allah to spiritual meditation by which he meant doing Muraqaba. He used to say, "In higher stages of mysticism, only the remembrance of Allah remains, whether, it is done with tongue or with heart. But, spiritual meditation remains hidden there. The spiritual meditation is purified also with the remembrance of Allah. So, the seeker to the path of Allah should start from remembrance of Allah and always continue it even after he gets permission for 'Muraqaba' (spiritual meditation).

One day, somebody said, "Asceticism can be got without getting outward knowledge. Then, man has no need to study outward leanings. Why shouldn't a man set to getting the education of asceticism? When man gets the knowledge of asceticism, he would learn the outward propositions about saying prayers or keeping fast automatically through the hidden knowledge." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Putting step in the field of asceticism without getting outward knowledge can lead a man astray. Man has to learn the outward knowledge of saying prayers, keeping fast or performing other functions of Islam. When the reality of these functions dawns upon him and travelling through those verities, man

gets absorbed in the sight of Allah, it is called asceticism. If man has not got the knowledge of performing the functions of Islam, it can be allegorically stated that man turns his back to that direction where he has to go and he may think that he is going towards that direction which is at his back and he himself is heading forward. The Holy Quran says:

Translation: ' Then is one who walks fallen on his face better guided or one who walks erect on a straight path?' (Al-Mulk: 22)

The second cause is that the hidden knowledge is a special favour and grace of Allah and the special favour and grace are showered by Allah on those with whom Allah is pleased. Allah is pleased with performing these functions of Islam and the person who quits or ignores these functions, can never get the pleasure of Allah. When, Allah is not happy, man cannot get the hidden knowledge which is a special favour. Therefore, man should get the outward knowledge of fair or unfair; lawful or unlawful or whether a particular action comes in the category of 'Sunnah' or in the category of 'obligatory' and he should know the difference between the actions which are hideous or the actions which are favourable etc. After getting full knowledge of these things, man should step into asceticism. The outward knowledge is also a great blessing and it serves a lot of purpose in spiritual progress also."

Someone said, "You have got a special favour of Allah that you got communion with Allah, although, you had not studied the Holy Quran." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "The study of the Holy Quran is greatly needed. It is very dear to Allah. Even if a man listens to it with love, Divine lights start falling on him and when an ascetic listens to its recitation with love, sometimes he is overcome by a strong passion to cut his own neck so that he might reach Allah immediately and his soul might get rid of this world. Such blessed Divine Lights fall during the recitation of the Holy Quran that sometimes man cannot control himself. Even in that condition, it is the Holy Quran which helps and makes further spiritual progress possible." Then he continued his conversation and said, "A similar time had come to me also. I saw that my soul was reciting the Holy Quran. Then, I started taking the 'Faizan' (spiritual favour) of the verity of the Holy Quran. I heard a humming sound in my heart. I realized that my heart was reciting the Holy Quran. In those days, I used to listen to the recitation of the Holy Quran for two hours at a stretch and I understood everything. Thus, I used to listen to the Holy

Quran but this thing cannot be available to everybody. It is a special favour of Allah. The recitation of the Holy Quran and the outward education of functions of Islam, are the basis of Faith and man also becomes a favourite of Allah only when, he recites the Holy Quran and he obeys the injunctions contained therein." I (the editor of the book) myself have seen that when the boys recited the Holy Quran, he used to listen to the recitation of Holy Quran for a long time. Then, he used to say, "Divine Lights are falling in abundance on the Holy Quran."

One day, Mian Abdul Qadir said, "I have seen an ascetic from whose heart the sound of Kalima Sharif is heard." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "That sound is not the sound of Kalima'h Sharif. There is a vein in which air is filled and closed and it goes on giving sound. The real sound of the Kalima'h Sharif is like this. Then, he hit a blow of Kalima'h Sharif on his heart. His heart continued giving the sound of Kalima'h Sharif for about fifteen to twenty minutes. Just as a clock gives whizzing sound.

One day, someone asked Hazrat Khawja Tawakkul Shah (may Allah bless him) whether an ascetic can snatch the 'Faizan' (spiritual favour) of another ascetic. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Yes. They can snatch the spiritual favor but such a thing is done by only those who lack conviction. Once, an ascetic went to Hazrat Makhdom Khawja Sahib (may Allah bless him) and began to draw 'Faizan' from him. Hazrat Makhdom Khawja opened his chest and asked him to draw whatever he could so that the heat of the 'Faizan' might become somewhat less and he might get some rest. That ascetic continued withdrawing 'Faizan' but nothing happened. Hazrat Makhdom Khawaj (may Allah bless him) concentrated his looks upon that ascetic and that ascetic's all spiritual achievement was lost. He became helpless and asked forgiveness. Then Hazrat Makhdom Khawja gave him spiritual favour and he progressed many times more than before in spiritualism. It is only the work of imperfect Sufis that they try to snatch another's 'Faizan'. The perfect Sufi saints always give spiritual favour to others and give them progress in spiritualism." I said, "If, an imperfect Sufi saint snatches anybody's 'Faizan', what should that person do?" Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "He should think his heart beneath the heart of his murshid and get the 'Faizan' from the heart of the Holy Prophet (peace be upon him) with the source of his murshid's heart and recite Durood Sharif in abundance, his 'Faizan' would come back and he would get progress also. But if he just wants to get only

that 'Faizan' back, he should imagine that his murshid's heart is at the back of the heart of that person who has snatched the 'Faizan'. Then, he should imagine the heart of the Holy Prophet (peace be upon him) behind his murshid's heart and recite Durood Sharif. He would get the same 'Faizan' back. Moreover, the condition of those Sufi saints who have died is also like the same. The Sufi saint who has died while giving 'Faizan' will continue giving 'Faizan' and the Sufi who has died while receiving 'Faizan' will start receiving 'Faizan' from any Sufi saint who visits his grave. Moreover, if someone continues his habitual recitations according to the instructions of his murshid, he can get back the confiscated 'Faizan' soon and even makes progress. However, nobody can snatch the 'Faizan' and spiritual connection of those who recite Durood Sharif in abundance because they are always brought up spiritually by the soul of the Holy Prophet (peace be upon him).

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "When an ascetic gets communion with Allah, he comes directly in the protection of Allah. Then, nothing can harm his asceticism. But, an ascetic has to protect his asceticism greatly before reaching that stage. When man sets his foot on the path to Allah, everything becomes his enemy and those things try their best to ruin that ascetic." Then he described the following story to illustrate his point of view:

'When the caliph of Baghdad held a function and invited all type of people to it, he invited Hazrat Junaid Baghdadi (may Allah bless him) also. Hazrat Junaid Baghdadi (may Allah bless him) said that he would not participate in a function or meeting in which materialistic persons were participating. The caliph was greatly aggrieved at his non-participation. He asked people whether somebody could destroy the asceticism of Junaid Baghdadi (may Allah bless him). A slave woman whom the caliph had bought for fifty thousand said that she could do this task. With the caliph's permission, she did make up, wore costly ornaments and dress and went to Hazrat Junaid Baghdadi (may Allah bless him) and tried to attract him to herself. Hazrat Kawaja Junaid (may Allah bless him) prayed to Allah, "O Allah! I have got this wealth by bearing great hardships like keeping fast for forty years and giving up my sleep at nights. Now this woman wants to destroy my asceticism in one moment. O Allah! Nobody except Thou can save me." Saying this, he withdrew a cold breath and raised a slogan. That woman's body caught fire and she was changed into black dust in an instant. When the caliph came to know about it, he sent the message to Hazrat Junaid (may Allah bless him) that the ascetics are always polite and tolerant

but he (Hazrat Junaid Baghdadi) had done something which was against asceticism and which came in the category of cruelty. Hazrat Junaid Baghdadi (may Allah bless him) replied, "I have not done a cruelty. I have done her a great favour. Many people have been saved from her temptation." The caliph again sent the message, "What answer will you give when her soul will put a claim against you on the Day of Judgment?" Hazrat Junaid Baghdadi (may Allah bless him) replied, "Her soul has also burnt along with her body. On the Day of Judgment neither will there be her soul nor will she be able to put any claim."

Thus, an ascetic should always make prayers to Allah to keep him in His Protection lest his inner-self or the Satan should dominate him and waste all his spiritual labour and all his asceticism. An ascetic should always keep on making efforts for the protection of his spiritual connection and he should keep busy in the actions and the habitual recitations for his spiritual progress.

## CHAPTER FIVE: THE HIDDEN SPIRITUAL KNOWLEDGE

This chapter has three parts

Part one: The description of 'Fatiha' as it is prevalent

Part two: The description of 'Taqlid' and circumstances of 'Qadyani' and the Satan

Part three: The hidden spiritual knowledge

### **Part 1: The Description of 'Fatiha' as it is Prevalent**

One day, a conversation was going on about Hazrat Imam Hussain (Allah be pleased with him) that Hazrat Imam Hussain (Allah be pleased with him) is a martyr and a martyr is always alive. It was the routine of Hazrat Khawja Tawakkul Shah (may Allah bless him) that during the first ten days of Muharram-ul-Haram he used to prepare philter by mixing milk and sugar and distributed it. He also used to feed others and the award of those virtues was attributed to Hazrat Imam Hussain (Allah be pleased with him). Once, a person brought a glass of philter to him and said that Hazrat Imam Hussain (Allah be pleased with him) had sent it for him. Actually someone had recited 'Fatiha' on that philter for Hazrat Imam Hussain (Allah be pleased with him) and sent that philter as his share. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "It is also a method of getting 'Faizan'. Thus, it is also proved that Hazrat Imam Hussain (Allah be pleased with him) sends gifts to those who love him. Moreover, his powers in the world are still going on just as they were in his life time. Sending this glass of philter is also a sign of his powers in worldly affairs." Then, he narrated an incident about an ascetic:

'An ascetic used to serve others with philter and he distributed meal among the poor and the needy and used to send its reward to Hazrat Imam Hussain (Allah be pleased with him). He kept on this practice for a long time. Once, that ascetic was going somewhere on a journey. By chance, he forgot the way. He was wandering in a bewildered way in the jungle when suddenly a group of horsemen came towards him. One of the horsemen caught the ascetic's hand and took him to a place saying, "Here is the right path." That ascetic asked who he was. The horseman replied, "Don't you recognise me? In Muharram days you always recite 'Fatiha' for me and distribute philter etc. among the poor. All those things reach me. I am Imam Hussain (Allah be pleased with him) and this is my army.'" After describing the incident of that ascetic he said, "Imam Hussain (Allah be pleased with him) is alive and he walks

through the world. He recognizes everybody who recites 'Fatiha' for him and helps him also. But, his life and his powers are all spiritual."

One day, I asked Hazrat Khawja Tawakkul Shah (may Allah bless him), "A person has put a question to me today that the meal which we cook with the intention of transferring virtues (Esal-e-Sawab), goes into the stomachs of those who eat that meal. What is that thing which reaches the deceased person and in what manner?" Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "I am not an educated person but I will tell you what I know about it. Once, I recited 'Fatiha' for my murshid, put meal in earthen plates and placed them before those who were present. 'Fatiha' was being recited when I saw in the condition of spiritual meditation that those plates had taken the shape of Divine Lights and were rising towards the sky. After sometime, I saw that those plates of Divine light were descending towards my murshid's grave and he was eating meal out of these plates. At that time, I came to know that just as the worldly things are the food of the body and the body gets strength by eating them, similarly, Divine Light is the food of the soul and the soul gets strength by eating it. After death, body does not need food because the body gets destroyed. However the soul needs food. As the worldly foods cannot become the food of the soul, it is necessary to replace them with Divine Light. Its method is that this food is served to the men of Allah for the sake of Allah. Then, Allah accepts it and provides the deceased person with the same type of food as is given to the dwellers of heaven. For example, if someone distributes milk, Allah provides milk for it but the milk of Divine Light. If someone distributes bread, Allah gives that bread which is given to the dwellers of heaven. The name of this exchange is reward or virtues.

Now, the person who is serving meal to others, has the power to keep that reward with himself or transfer it to a deceased person. If he keeps it to himself, it will serve him a great purpose on the Day of Judgement. If he wants to convey it to a deceased person, he needs somebody who is present here as well as there. The person who is transferring virtues lives in this material world and the person to whom the virtues are being transferred lives in the world hereafter. It can be described allegorically that if we want to send something to Lahore, we shall need a person who lives here and can go to Lahore also. The person who lives in Lahore and cannot come here or the person who lives here but cannot go to Lahore, cannot take that thing to Lahore. Similarly, we need a Being who is present even here in this world

as well as in the world hereafter. Apparently, that is the Being of Allah who is present everywhere. Therefore, meal is served in the name of Allah. No doubt the meal goes in the stomachs of the people but its reward becomes our possession after it is accepted by Allah. We hand it over to Allah so that Allah might convey it to a particular deceased person through the source of the Holy Prophet (peace be upon him). Thus, the reward certainly reaches the deceased person but it should be kept in mind that only the pleasure of Allah should be in mind while serving meal and there should be no type of ostentation, pride, deceitfulness and polytheism in it. Moreover, the meal should be pure and it should be cooked with money earned through fair means. Allah accepts only the pure things of people. Just as the Holy Quran says:

Translation: 'Verily, Allah accepts only from those who are Al-Muttaqun (the pious)' (Al-Maida: 27)

It also proves that reward is granted for only that thing which is excluded from one's own possession and is handed over to another person only for the sake of Allah. Then Allah accepts that thing and gives its reward. The reward is again trusted to Allah to be conveyed to the soul of a particular person. If the reward for the whole meal is meant to be conveyed, it is necessary that there should be the intentions of 'Esaal-e-Sawab'(transferring reward to another person) before hand. However, if some of the meal was used at home, the soul of the deceased person has no concern with that meal. Then, if someone says that its reward should be conveyed to the Holy Prophet (peace be upon him) and then, through the source of the Holy Prophet (peace be upon him) it should be conveyed to a particular person, the reward reaches the deceased soul with certainty."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Hazrat Mujjadid Alif Sani (may Allah bless him) writes in one of his letters included in Maktubaat Sharif: 'I used to convey reward of virtues to my forefathers but I did not use to say that it should be conveyed through the Holy Prophet (peace be upon him) - rather I used to say that the reward should be conveyed to the deceased persons after conveying it to the soul of the Holy Prophet (peace be upon him). One day, I transferred the reward of virtues by saying, "O Allah! Convey the reward of virtues to these deceased persons through the source of the Holy Prophet (peace be upon him). On that day, the souls of the deceased persons (his forefathers) felt very happy.

I asked them the cause of their happiness. They replied, "Earlier, the reward reached the Holy Prophet (peace be upon him) and then he sent it to us through angels. But today, you have conveyed it through the source of the Holy Prophet (peace be upon him). Thus, all of us (the deceased forefathers) were presented before the Holy Prophet (peace be upon him) and he himself delivered the reward. So, we have got double happiness. Firstly, of getting the reward and secondly, of having the blessed sight of the Holy Prophet (peace be upon him)." Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once a person brought a glass of philter to me. I drank it. Later, I saw that the glass has ascended to the sky and a similar glass has descended from the sky. I saw a person who was sitting beside me, drinking that glass. I asked him who he was and what type of glass it was. That person replied that one of his relatives had recited 'Fatiha' on it and had sent it to me. After, I had drunk it, Allah sent it back to him converting it into a philter of Divine Light. I did not know before that 'Fatiha' had been recited at it. I called that person and asked him whether he had given me that glass of philter after reciting 'Fatiha'. He replied in affirmative. I also raised a slogan in enthusiasm and said that his 'Fatiha' had been accepted and its reward had reached the deceased person.

## **Part 2: The description of 'Taqlid' and Circumstances of 'Qadyani' and Satan**

One day, a discussion was going on about 'Taqlid' (following one of the four Imams). One of the persons remarked, "Hazrat Imam Shafa'e (may Allah bless him) acts upon the Ahadith (saying of the Holy Prophet (peace be upon him)). Whereas, the great Imam, Imam Abu Hanifa (may Allah bless him) acts on jurisprudence and gives 'Fatwa' (decrees or opinions on Islamic propositions and injunctions)." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, " Hazrat Imam Shafa'e (may Allah bless him) is also our leader and guide. We accept his greatness but the knowledge which Imam Abu Hanifa possesses cannot be equalled by other Imams. Once, I saw during a spiritual meditation that there was a big tank containing green water. I dived many times in the tank but could not find its fathom. Then, I saw that some streams were flowing out from that tank and some wheels to draw water were also fixed there. Water was being drawn out of the tank through those streams and through wheels. Thousands of people were drawing water but water was not becoming less in any way. I asked whose tank it was. I was told that it was the tank of Hazrat Imam Abu Hanifa (may Allah bless him) who is the greatest of Imams.

People would continue drawing water out of it but it would never end till the Day of Judgment. I also saw the tanks of the other Imams which were just close by. They were also very big tanks but as compared to the tank of Hazrat Imam Abu Hanifa (may Allah bless him), they looked very small. On that day, I felt a great love for Hazrat Imam Abu Hanifa (may Allah bless him). I asked about the streams which were flowing from it, I was told that one of those streams was that of Imam Muhammad (may Allah bless him); another was that of Imam Abu Yousaf (may Allah bless him) and another was that of Imam Zafar (may Allah bless him) and so on. As the colour of the water was green, I came to know that all the Divine Light of the 'Shariah' of the Holy prophet (peace be upon him) had come thither.

One day, I said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "I think Mirza Ghulam Ahmad Qadiani very bad because of my religious knowledge. What is his status according to you?" At that time Mirza Qadiani had put a claim that he was a Mujaddad and Mehdi. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Say once, I took a stick in my hand like a policeman and I was patrolling on the roads of Lahore, I saw a heap of thorns and rubbish. I saw that Mirza Qadiani was lying on that heap of rubbish and thorns. I shook him and asked him in a threatening way what proof he had of being a Mujaddad and Mehdi. He felt greatly dejected and could not answer my question. He is a great liar. It seems that he had been involved in making some supernatural function but had fallen because of his involvement in unlawful and forbidden acts." (It is my observation that once or twice, Mirza Qadiani wrote letters to Hazrat Khawja Tawakkul Shah (may Allah bless him) and asked him to pray for him. But, as soon as he heard about his letter, his face turned red with extreme anger but he controlled himself and kept silent.)

One day, someone said, "Molvi Ghous Ali Shah has written a book in which he has praised the Satan and has given him the title of 'A lover of Allah' and said that Satan was a true lover of Allah." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "A lover always acts upon the path told by his beloved. Majnu always wandered in the streets of Leila. He never liked to part from his beloved. He even showed his love for that person who took the name of Leila. Then, what type of lover this Satan was who misguides those who take the name of Allah and who is always after His creatures leaving Him." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "There are two qualities of Allah. One is the quality of blessing and the other is the quality of wrath. When the Divine Light of blessing came in action,

the paradise, the pious persons, good actions, good qualities and high spiritual places were created. The root of all these things is based on Allah's Blessing. Therefore, all these revert to their origin. But, when the Divine Light of wrath came in action, bad qualities, bad actions and hell were created. The birth of the Satan concerns the latter Divine Light. Therefore, the Satan and all his followers are inclined to their origin i.e. heresy and wickedness.

The quality of blessing makes man close to Allah because Allah is quite near the Paradise which lies above the seventh heaven. Therefore, that is the place where the Sight of Allah will be available to the dwellers of the Paradise. The quality of wrath is much far from Allah and it makes man away from Allah because the hell lies under the seven earths and Satan has been created out of the Divine Light of wrath. The worship and closeness to Allah which Satan enjoyed once was also in accordance with some purpose. The Satan became close to blessings and he knows the condition of blessings. So, the grief of coming out of blessing and becoming far away from it is also a great torture for him. If he had not seen the condition of the blessing of closeness, he would not have suffered so much by separation from blessings.

Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) narrated an incident of Hazrat Ghous-ul-Azam Syed Abdul Qadir Jillani (may Allah bless him). Hazrat Ghous-ul-Azam Syed Abdul Qadir Jillani (may Allah bless him) says: 'Once I was sitting in my cell and worshipping to Allah. Suddenly, a very illustrious and bright light appeared and a sound came out of it, "I am your Allah. Bow in prayers before me at once." The light and lustre of this light were of a strange type and this sound came again and again. Suddenly, Allah's guidance helped me. I thought that the place where I was sitting, was my cell and I am not a prophet but a follower of Islam. When Hazrat Moses (Alahis Salam) went to the mountain 'Toor' and requested Allah to let him have a glimpse of Allah, Allah had replied that he could never see Him. However, he should look towards the mountain and if the mountain remained standing at its place, he will be able to see Allah soon. When the Divine Light fell on the 'Toor', the mountain 'Toor' could not tolerate it and was broken into pieces, although, the mountain was a solid thing void of consciousness. Even Hazrat Moses (Alahis Salam) could not tolerate the Divine Light and fell unconscious, although, he was a prophet. Then, how could this small cell tolerate the Divine Light and it did not burn. Moreover, how did I tolerate the Divine Light, although, I was a

common believer? When these thoughts came into my mind, I read 'There is no might nor power except in Allah'

When I uttered this sentence, all the brightness and lustre was gone and it flew away like a smoke. The sound of weeping came from it and a person appeared before me weeping and said to me humbly, "O Abdul Qadir! Don't recite these words again otherwise I would be burnt in spite of the fact that Allah has granted me freedom and life up to the Day of Judgement. "Then, that person who was actually the Satan (in human form) said, "O Abdul Qadir, I have degraded many ascetics and saints from their place through this trick but, your knowledge has saved you." Hearing this, I read 'Istighfar' and said, "tauba tauba (a return or to regret) I and my knowledge are worthless. It is only Allah's Grace and Mercy which have saved me." Hearing this, the Satan beat at his head with his hands and began to weep. I asked him the cause of his weeping. He replied, "Alas! You have been able to save your faith. It was my last trick. If you had said that your knowledge had saved you, the sin of polytheism would have been committed by you and I would have forfeited your faith."

Later, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I don't know why people praise the Satan whereas Allah has called him 'the accursed'. Allah asks the people to recite 'I seek refuge with Allah from the accursed Satan'. How can Satan be a lover of Allah because Allah has Himself accursed him and asked the people also to accurse him. This accursed being leads the inner-self also to go astray and creates whimsical thoughts in minds. May Allah protect us from the Satan?" Then, he went inside his cell raising the slogans of Allah Allah Allah and Haq Haq Haq.

Once, a similar conversation was going on. Someone said, "A particular person has said that Satan's knowledge is more than the Holy Prophet's (peace be upon him) knowledge because the Satan has spent greater time in this world and has seen the periods of Hazrat Adam (Alahis Salam) and other prophets. Owing to this length of time, the Satan's information is much more than the Holy Prophet's (peace be upon him). What is your opinion in this connection?" Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "It is totally wrong. The Attribute of knowledge belongs to Allah and the real knowledge is that one which gives man recognition of Allah; which makes man set to those tasks which bring pleasure of Allah and which

keeps man away from those tasks which bring displeasure of Allah. The place of the Holy Prophet (peace be upon him) is the highest in the recognition of Allah. In this connection, no other prophet or angel can be his equal. Even, Hazrat Jiblaeil (Alahis Salam) and Hazrat Mekaeil (Alahis Salam) cannot reach his status. Allah had bestowed upon him all His Attributes. Thus, knowledge which is one of the greatest Attributes of Allah, was present in the Holy Prophet (peace be upon him) to the full extent. The Satan is ignorant and he could not take Attributes of Allah. If the Satan had knowledge, he would have known that he would become accursed if he refused to bow before Adam as Allah had ordered him. No one can be more ignorant than the Satan who did not even feel repentant of his disobedience and did not even feel sorry. In fact, ignorance was his origin because he did not understand the grandeur of being obedient to Allah. Allah's commands should have been obeyed without any hesitation; otherwise, there is the danger of falling a victim to Allah's wrath and becoming accursed for ever. But, the Satan did not understand it.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) described an incident about Hazrat Junaid Baghdadi (may Allah bless him): Hazrat Junaid Baghdadi (may Allah bless him) narrates:

'I had a desire to see Satan and ask him why he had refused to bow before Adam (Alahis Salam) as Allah had ordered him. Once, I was coming out of the mosque. Suddenly a person appeared before me. That person's figure was terrifying. I asked him who he was. He replied that he was the Satan, the accursed one, and he had come as I had a desire to see him. I asked him what thought had prohibited him from bowing before Adam (Alahis Salam). The Satan replied that it was his monotheism. I was surprised at his reply but then Allah's assistance descended on me and I said, "You are a liar. If you had been a monotheist and you had recognised yourself as a creature of Allah, you would never have disobeyed Allah." Hearing this, he uttered a shriek and flew away saying, "I am burning; I am burning."

After narrating the above story, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The Satan had come to Hazrat Junaid Baghdadi (may Allah bless him) because Hazrat Junaid Baghdadi (may Allah bless him) had himself wished to see the Satan, otherwise, the Satan had no power to come near him." Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once, I have also seen Satan.

The shackles of curses were lying in his neck and he was flying away from us. He did not come near me or even my house."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said that he had heard an incident which someone recited to me from a book: 'Hazrat Moses (Alahis Salam) requested Allah to tell him something which always brings the pleasure of Allah and never brings His displeasure. He was ordered by Allah to ask an experienced person who would meet him when he came down the mountain 'Toor'. When, Hazrat Moses (Alahis Salam) came down the mountain, he saw the Satan. He was greatly confused but Allah ordered him to ask that question from him (the Satan). So, Hazrat Moses (Alahis Salam) put the same question to him. The Satan remembered that time when he was wearing a crown of blessing and he was sitting as the lord of angels. He felt greatly aggrieved. He wept and said with a great regret, "O Moses (Alahis Salam), I worshiped Allah not for the pleasure of Allah but with the purpose of getting a higher status. Allah always granted me higher status because Allah does not waste anybody's labour. I got higher status which resulted in throwing me into the lowest place in hell. As I did not make any worship for the pleasure of Allah, you should remember to seek Allah's pleasure in every matter and you should never have the desire of a higher status. But, you should remember one thing more." Just at that juncture, Allah's revelation came not to listen to the Satan anymore.' After describing this story Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Everybody should keep Allah's pleasure in his mind while doing anything and he should never have any other intention in his mind in worshipping Allah. Man gets communion with Allah only when he performs good actions for the pleasure of Allah. This thing is achieved only with the remembrance of Allah. So, man should always perform remembrance of Allah every time; in every condition and in every work."

### **Part 3: The Hidden Spiritual Knowledge**

One day, I was teaching Hadith Sharif. There was a description by Ibn-e-Umar which says that once Ibn-e-Umar went to Makkah to perform pilgrimage. Hazrat Ibn-e-Umar observed the 'Sunnah' so strictly that he sat at the same place where the Holy Prophet (peace be upon him) had sat and he even urinated at the same spot where the Holy Prophet (peace be upon him) had urinated or if he did not feel the necessity of urinating, he just sat there. When Hazrat Khawja Tawakkul Shah (may Allah bless

him) heard it, he felt angry and asked me what I was teaching. I told him that it was a Hadith. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "It is not a Hadith. It is disrespect to the Holy Prophet (peace be upon him). "I told him that it was the description of observing 'Sunnah'. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "The observance of 'Sunnah' is not the name of sitting at the place where the Holy Prophet (peace be upon him) had sat or the name of urinating at the place where the Holy Prophet (peace be upon him) had urinated. The observance of 'Sunnah' means that man should perform something in the same way as the Holy Prophet (peace be upon him) had performed and not performing at the same place." He asked me to check whether it was a hadith or not because he did not think it to be a Hadith. One day I was studying a book 'Mozuaat-e-Allama Jalaluddin Sayuti (may Allah bless him)'. There I found it with the note that it was a fabricated one by the 'Khawarij' (a sect who had gone astray and started introducing fabricated things in the religion). I asked Hazrat Khawja Tawakkul Shah (may Allah bless him) how he had realized that the above mentioned saying was not a Hadith. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "The sayings of the Holy Prophet (peace be upon him) have a great Divine Light which reaches even the sky. But, this saying had no Divine Light at all. Thus, I recognised that it was not a Hadith." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The Divine Lights fall from the fourth heaven on these books of Islamic Jurisprudence and the Divine Light of the Holy Quran descends from the highest heaven. Although I am not an educated person yet I recognise the Divine Light at once."

One day, it was about 11 am and Hazrat Khawja Tawakkul Shah (may Allah bless him) was sitting in the school where boys were reading. Hazrat Khawja Tawakkul Shah (may Allah bless him) pointed to a boy and said, "I don't know the meanings of what these boys are reading, however, I understand the theme of what he is reading." The boy was reciting the Holy Quran where the stories of the past prophets had been described. Hazrat Khawja Tawakkul Shah (may Allah bless him) described the story of Hazrat Ayub (Alahis Salam) exactly as it had been described in the Holy Quran. Later, he described the stories of other prophets also. After that, one day I was reading out the letters of Hazrat Mujaddid Alif Sani (may Allah bless him). When I started translating the text of the letter, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me to continue as he understood the theme. I thought that Hazrat Khawja Tawakkul Shah (may Allah bless him) had heard the translation

of that letter even before. Later, one day I began to read out 'Masnavi Sharif' written by Maulana Rumi (may Allah bless him), he asked me to go on reading as he understood it. I realized that all the speeches which he delivered about the Holy Quran, the Maktubaat Sharif or the Masnavi Sharif etc. were in accordance with the subject matter and there was no difference at all. Sometimes, he described strange meanings of a certain verse and all used to feel surprised at those meanings. Once, there was a description of the Quranic verse:

Translation: 'O you who believe! Believe in Allah.'

Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "This verse does not mean as you are describing because the believers have already believed in Allah. Actually, it means: 'Confirm your faith with the sight of Allah.'

Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "There is an outward knowledge and there is a hidden spiritual knowledge." I asked him what that hidden spiritual knowledge was. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "There are two types of knowledge - one that is earned and the other that is hidden. It can be described allegorically that someone digs up a pond and fills it with water. The quantity of water which has been put in the pond, remains the same. If water is thrown into it through a running canal, its water would never become less whether it is used for drinking or other purposes. The outward knowledge which the people study, remains the same and the propositions which they talk about, are found in these books. But, when the window of a heart gets opened, a stream of Divine Light from the Holy Prophet (peace be upon him) falls into the heart. Then, all the matters come into mind automatically and the person does not need the books or he needs not ask the proposition from a religious scholar. Then, the ascetic gets verdict from his heart and not from religious scholars.

One day a conversation was going on about this Quranic verse:

Translation: 'And in the heaven is your provision and whatever you are promised. Then by the Lord of the heaven and earth, indeed, it is truth - just as [sure as] it is that you are speaking.' (Ad-Dariyat: 22, 23)

A land owner was present there. He addressed Hazrat Khawja Tawakkul Shah (may Allah bless him) and said, "We plough the fields and sow the seeds in them.

Thus, we get our sustenance from the earth. But, Allah says in this Quranic verse that sustenance comes from the heaven. Why has it been said so? " Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "In fact, sustenance comes from the heavens because Allah says that He drops water from the heavens in the form of rain and the dead earth gets life from it. Then Allah also says that He drops water from the heavens which creates people's sustenance from the sky." He asked me if I could recall those verses. I told those Quranic verses in the Holy Quran:

Translation: 'And He sends down rain from the sky by which He brings to life the earth after its lifelessness.' (Ar-Rum: 24)

And

Translation: ' It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you.' (Ibrahim: 32)

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Man's provisions and sustenance comes from the skies. Allah sends not only water but also efficacy in water to grow corn from the skies and orders the earth to grow grain. The earth obeys Allah's orders and in this way provisions and sustenance reach man. Nothing can be created out of earth itself unless it gets water, efficacy and Allah's orders."

Then, he addressed me and said, "It can be described as an illustration that sometimes when something is about to be brought to me, its imaginary shape descends from the sky and comes to me. Thus, I understand that Allah will send something to me from somewhere. Thus, once I saw that a very nice turban threaded with golden thread had descended from the sky and come to me. I told Mian Rahim Dad Khan about it and also told him the shape and style of the turban. I told him that Allah will send such a type of turban to me. In the morning, when I came out of my cell I saw that a person was standing there with the same type of turban. I showed it to Mian Rahim Dad Khan. He looked at the turban and said that it was exactly like that one which I had told him. Just as these people are the workers of Allah, similarly the earth is also a worker of Allah. Thus, provisions and sustenance descend from the heavens but they reach common people through the source of the earth. Whereas, It reaches the seekers of Allah through common people so that common people may get satisfaction and benefits. It is obligatory for an ascetic that when somebody brings something for him, he should never let him go back empty handed and he

must pray for that person. However the prayers which are made in the absence of somebody are accepted soon by Allah and the ascetic also remains safe from hypocrisy also. In fact in such prayers, the intention of seeking the pleasure of Allah is also included. There is a Hadith also in this connection." He asked me about it and I told him the words of the Hadith:

Translation: 'The prayer which a believer makes for another believer in his absence, are not rejected.' (Al-Muslim; Kitab-uz-Zikr wad-Dua Chapter:23, No.2733)

Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "There is a secret in it. If an ascetic wishes, he can get his sustenance direct from heavens without getting it from anybody. Allah gives authority to an ascetic in this connection. Just as, there is a Hadith which tells that Allah told the Holy Prophet (peace be upon him) that if he wishes, Allah will convert the mountain into gold (so that he might spend whatever he needed) but the Holy Prophet (peace be upon him) replied that he did not want Allah to do so. He just wanted bare meal on alternate days so that he might thank Allah on the day when he got meal and might have patience when he did not get meal. (Mishkaat: Kitab-ur Riqaq; Part-II, No.5190). Similarly, the ascetics also adopt it thinking it to be a 'Sunnah' of the Holy Prophet (peace be upon him). Moreover, there is the source of the forgiveness of the Ummah of the Holy Prophet (peace be upon him) in it also. Perfect Sufi saints remain busy in prayers and remembrance of Allah and those people who provide him with sustenance, help him in his worship and remembrance of Allah. Allah gives them reward for it. However it does not mean that Allah takes out something out of the worship of the ascetic - rather the ascetic's worships remain with him. However, Allah does a special favour to people who help him and gives them reward. Moreover, the persons who love the ascetics or help them may be included in the group of ascetics by Allah as there is a Hadith of the Holy Prophet (peace be upon him):

Translation: 'On the Day of Judgment, man will be with that person whom he loves.' (Mishkaat; Kitab-ul-Aadab, Chapter A;-Hub Fillah No.5008). Thus, through serving the ascetics, keeping their company and visiting them brings the provisions of forgiveness as well as solves their religious and worldly problems."

When I heard the above mentioned words from Hazrat Khawja Tawakkul Shah (may Allah bless him), I asked the people who used to bring offerings for him whether they brought the offerings just for the love of Hazrat Khawja Tawakkul Shah (may Allah bless him) or they gave them some benefit also. Most of them said that they loved Hazrat Khawja Tawakkul Shah (may Allah bless him) but it had come to their experience that if they make an offering of one rupee, we often get the profit which is more than even twice or thrice of the amount offered.

Once, after the demise of Hazrat Khawja Tawakkul Shah (may Allah bless him), I talked about this topic to my fellow disciple Khairati who worked as a butcher in Ambala. He wept and said, "As long as Hazrat Khawja Tawakkul Shah (may Allah bless him) was alive, I used to make offerings to him according to my capacity. Sometimes, I invited him to meal or sometimes gave him a few coins and my pockets used to remain full of money."

A similar incident took place with me during the life time of Hazrat Khawja Tawakkul Shah (may Allah bless him). I fell to hard times and I was worried. I faced bitter pecuniary problems. In that condition, I was reading a book and I read an episode about Hazrat Rabia Basria (may Allah bless her) and the episode is as under: 'Once, ten guests came to Hazrat Rabia Basria (may Allah bless her). She asked her maid whether there was something to eat at home. The maid replied that there was flour enough for just one loaf of bread. Hearing this she became silent. After some time, a beggar came. She ordered that flour to be given to the beggar. The maid servant gave that flour to the beggar. After some time, a person came with two loaves of bread. He said that he had brought those loaves of bread as a gift. When Hazrat Rabia Basria (may Allah bless her) came to know that they were two loaves of bread, she did not accept them. That person went away. After some time, another person came with three loaves of bread. She did not accept them also. The maid told her that if she had accepted those loaves of bread, it would have been better. But Hazrat Rabia Basria (may Allah bless her) replied that there was a secret in it. In short, people continued bringing with the addition of one loaf of bread each time but she returned all of them. After some time, a person brought very nice buttered loaves of bread with curry. He told her that he had brought eleven loaves of bread. She accepted them and ordered the maid servant to give one loaf of bread to each of the ten guests and she gave the eleventh loaf to the maid. When the maid asked its secret, she replied, "I had flour which was sufficient for only one loaf of bread. I thought

that the guests could not be satisfied with only one loaf of bread. I thought that I should do some business with it. I remembered that Quranic verse which says:

Translation: ' whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit].' (Al-Ana'am:160)

It means that one gets ten times reward for one virtue. So, I was convinced that when I had done a business with Allah, Allah would certainly send ten loaves of bread and there must be one for me also. So, I did not feel contented with two, three or eight loaves of bread. I thought of getting the whole profit. Now, Allah has sent eleven loaves of bread.'

When I read this episode, I also thought of making some business. I had only one rupee. I presented it as an offering to Hazrat Khawja Tawakkul Shah (may Allah bless him). On that day, I got thirty rupees from different resources. I thought that yesterday, I would make an offering of two rupees so that I might get sixty. The next day, I presented two rupees as an offering to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) smiled and patted at my back with love and said, "O scholar! You should spend that money first which you have got. They are sufficient for you. The ascetics do not make business to collect and store money. They do so only in the times of extreme need." On that day, I was convinced that Hazrat Khawja Tawakkul Shah (may Allah bless him) was amongst those people who have been described in Hadith as under:

Translation: 'No doubt there are some people, through the source of whom the sustenance is provided to people and rain is also sent through their source.' (Mishkat: 5246).

Then, at the time of afternoon prayers, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed me and said, "There is a Hadith that on the Day of Judgment when 'Shafa'at-e-Kubra' (recommendations made by the prophets and saints in favour of their followers so that their followers may be forgiven by Allah) will come to an end, Allah will forgive seventy thousand people without any accountability and Allah will order them to go to the Paradise. They will make a supplication to Allah that there were many men of Allah who used to serve us only for Thy sake. Allah will pass orders that each one of you is allowed to take eleven thousand persons with him to the paradise. Allah will forgive them also without any

accountability. Those persons who used to serve the ascetics and the Sufi saints are included in the latter category. Moreover, the persons who serve the ascetics do not serve them of their own accord. It is Allah who makes them perform this service and puts the thought of serving ascetics in their hearts. Moreover, this blessing is bestowed upon those who get the grace of Allah. Moreover, there is expediency in it that it has the provisions of forgiveness of the Ummah."

When I thought about these words of Hazrat Khawja Tawakkul Shah (may Allah bless him), I found two episodes related to this matter in the book 'Khazinatul-Asfia'. The first episode is as under: 'During the times of Hazrat Khawja Junaid Baghdadi (may Allah bless him) there was a person whom people used to call with the title of 'Shaqi' (the one who is so unfortunate that he is doomed to go to hell). One day, that person sat in the company of Hazrat Junaid (may Allah bless him). He sat there for some time. When he went outside somebody called him with the title of 'Shaqi'. At that time a voice was heard from the Hidden that he was no longer 'Shaqi'. He has sat in the company of Allah's friend Junaid (may Allah bless him) and the person who sits even for one moment in the company of Allah's friend Junaid (may Allah bless him) could not remain 'Shaqi'. Now, he has become 'Sae'ed'(the one who is fortunate enough to go the Paradise).

The second episode was as under: 'A person who was greatly wicked and evil-doer went to the river Tigris to wash his feet. By chance, Hazrat Imam Malik (may Allah bless him) was also making ablution there and water was flowing from that person to Hazrat Imam Malik (may Allah bless him). That person thought that it was a matter of great disrespect that a favourite of Allah and a great Islamic jurisprudent was making ablution downstreams and an unworthy person like him was washing feet upstreams. When this thought came to his mind, he at once got up from his place and went downstreams from Hazrat Imam Malik (may Allah bless him). Then he left the place after washing his hand and feet. After a few days, that person died. A Sufi saint thought that that person was a great sinner and evil-doer. He thought of looking what had happened to him in his grave. So, he went to that person's grave and sat in 'Muraqba' and asked that person how he was in his grave. That person replied, "No doubt, I was a great sinner in this world but I thank Allah that Allah has forgiven me for showing respect to Hazrat Imam Malik (may Allah bless him) for just a few moments." He narrated the whole incident. Thus, there is provision of

forgiveness for those people who sit in the company of perfect Sufi saints or visit them.

One day, a discussion was going on that Hazrat Awais Qarni (may Allah bless him) had got the status of annihilation in the being of the Holy Prophet (peace be upon him) because he used to recite Durood Sharif in abundance. He always used to remain in a state of absorption and had the blessing of the sight of the Holy Prophet (peace be upon him). Similarly, most of the Sufi saints get the blessing of the sight of Allah and remaining present in the company of the Holy Prophet (peace be upon him). Many persons of the Ummah get the blessing of the sight of the Holy Prophet (peace be upon him) in their dreams. The holy companions of the Holy Prophet (peace be upon him) also had this blessing. Then, what is the reason that even Hazrat Awais Qarni (may Allah bless him) and other friends of Allah could not reach their status and the crown of greatness went to the holy companions of the Holy Prophet (peace be upon him). At this, Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "The verity of the prophet hood of Hazrat Muhammad (peace be upon him) is the comprehensive collection of Attributes of Allah, all the places of closeness to Allah and all other verities like the verity of prophet hood of Hazrat Ibrahim (Alahis Salam), the verity of the prophet hood of Hazrat Moses (Alahis Salam), the verity of the prophet hood of Hazrat Isa (Alahis Salam), the verity of the Holy Quran, the verity of the prayers and the verity of the Ka'ba etc. and that verity had descended in his physical body with all its comprehensiveness. Thus, his physical body had become the real reflective of the same verity of the prophet hood of Hazrat Muhammad (peace be upon him). So, the Holy Prophet (peace be upon him) had all the spiritual powers to their perfection. That is why all the creature of Allah except human beings and Jinn - like animals, vegetation, stones and trees etc. had bowed before him. Thus, the people who had got the blessing of the sight of the Holy Prophet (peace be upon him) with their physical body, got the blessing of the sight of all the verities mentioned above. Similarly, those people who had got themselves annihilated in the being of the Holy Prophet (peace be upon him) had got that annihilation to the maximum possible extent. That's why no holy companion could reach the status of Hazrat Abu Bakar Siddique (Allah be pleased with him). Thus, the spiritual status of other holy companions (Allah be pleased with all of them) depended on the degree of their annihilation in the being of the Holy Prophet (peace be upon him). That is why love and obedience of the Holy Prophet (peace be upon

him) was all their endeavour and struggle. It was the result of that love obedience and company of the Holy Prophet (peace be upon him) that even Hazrat Awais Qarni (Allah be pleased with him) or other friends of Allah could not reach the status of the holy companions of the Holy Prophet (peace be upon him). Just as, the Holy prophet (peace be upon him) has said:

Translation: 'The person who looked at me looked at 'Haq' (Allah). (Al-Bokhari No.6595; Al-Muslim No.4610)

One day, I was teaching the 'Tafseer' (the knowledge of the explanation of different verses of the Holy Quran. The verse under discussion was”

Translation: 'Eat and drink but do not waste by extravagance'. (Al-A'raf: 31)

I told the above mentioned meanings to the student. Hazrat Khawja Tawakkul Shah (may Allah bless him) was also listening. He called me and said, "Is extravagance in the matter of those provisions which have been left over after eating (fulfilling the material needs) or it is prohibited even in those provisions which have been eaten (spent for fulfilling the material needs)." I replied, "This injunction seems to be about spending those provisions that have been left over." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Disturbance is created by those provisions which have been eaten (spent). The provisions which are left over, make no disturbance. I think the real meanings of this verse are that: 'You eat food and give strength to your body through it. You should not use that strength in those tasks from which Allah has prohibited or which bring Allah's displeasure. If these meanings are taken, the provisions left over will also be saved from extravagance. Otherwise, the provisions which have been eaten, will create a lot of disturbance and waste the remaining provision also. Thus, the meanings of the above mentioned verse are applicable to both type of provisions. The disposal of left over provisions depends on the use which the eaten provisions serve. If we use them for the pleasure of Allah, the left over provisions will also be saved from extravagance.' Later, when I consulted 'Tafsir-e-Kabir' and 'Madarik-un-Nazil' I found the same meanings which Hazrat Khawja Tawakkul Shah (may Allah bless him) had described.

One day, a religious scholar from Jullundur came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and asked him many propositions about the 'Shariah'. Hazrat Khawja Tawakkul Shah (may Allah bless him) gave correct replies to all his

questions. The scholar felt happy and ecstatic and said, "Who says that Hazrat Khawja Tawakkul Shah (may Allah bless him) is an illiterate person. Actually, he is a vast river of knowledge and he is a wonder of the Hidden spiritual knowledge. No other knowledge can reach its height." When the scholar was about to leave, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed him and said, "I have replied to all the questions which you put to me. Now you should also answer one of my questions. Please tell when there was nothing except the Being of Allah; when there was neither the earth nor the sky nor the moon nor the sun nor heavens where Allah lived at that time." Hearing this, the scholar became silent and said that he did not know about it at all. He asked Hazrat Khawja Tawakkul Shah (may Allah bless him) to describe something about it. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "At that time, Allah was in the cloud of His Attributes." The scholar admitted it and said that there is a Hadith of the Holy Prophet (peace be upon him) which says:

Translation: 'Allah was in the curtain of His Being.' (Kanz ul Ummal: 1/1185)

Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I have not studied Hadith but I feel that it was so. When these Attributes of Allah appeared and showed themselves, the earth, thy sky, the moon and the sun etc. were created."



## **CHAPTER SIX: WONDROUS DEEDS**

This chapter has seven parts

Part 1: Meeting with Jinn

Part 2: Meeting with 'Abdaals'

Part 3: 'Mukashifat' (knowing hidden things with spiritual knowledge)

Part 4: Acts of wonder and 'Saif-e-Lisani'

Part 5: Spiritual powers and places

Part 6: Comparison with other great Sufi saints

Part 7: Monotheism, spiritual connection and perfection

### **Part 1: Meeting with Jinn**

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) along with some of his companions was sitting in 'Muraqaba' in the mosque of Shah Abdul Rusool. During the 'Muraqaba' a tray full of sweets appeared before him. Hazrat Khawja Tawakkul Shah (may Allah bless him) pointed vigorously with his hand and the tray of sweets fell far away and the sweets fell on the floor. After the Muraqaba was over, he asked others to pick up that sweets and eat it up. Then Hazrat Khawja Tawakkul Shah (may Allah bless him) asked where that person was who had brought the tray of sweets. His companions replied that they had seen only the tray of sweets and did not see the person who brought it. Hazrat Khawja Tawakkul Shah (may Allah bless him) said that I would find it out later.

After many days, Hazrat Khawja Tawakkul Shah (may Allah bless him) went to a garden which was situated to the west at the roadside. There was a house made of mud. He sat in that house with some of his companions. After some time an old woman who had sweet tablets in a pot came and said, "I have brought these sweet tablets from Rome and I have bought them with the fair earning of my labour." She asked Hazrat Khawja Tawakkul Shah (may Allah bless him) to take her in his 'Ba'at'. It was his routine that whenever he took a woman in his 'Ba'at', he made that woman sit far away from him and asked her to hold one edge of a turban. However, he held the hand of that woman without any hesitation and took her in his 'Ba'at'. One of his companions thought that Hazrat Khawja Tawakkul Shah (may Allah bless him) had

held a woman's hand against his routine. He asked Hazrat Khawja Tawakkul Shah (may Allah bless him) about it. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "She is not a woman. Actually it is a jinni (male)." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) asked that jinni whether he had come with a tray of sweets a few days ago." That jinni replied, "Yes, It was I. You had given a jerk with your hand also." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "At that time I was in 'Muraqaba' and you should not come to me when I am in that state." The jinni said, "I would never do so in future. I did not know about it before." Then, the jinni said, "If you like this house, you may stay here. I shall leave this house." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "No. You should stay here and make 'Allah, the Eternal Refuge' your habitual recitation." That jinni disappeared at once and then did not appear. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "This jinni is very pious. He works as a labourer and lives on his hard-earned living." After this, he went back to his home.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) went to Ambala cantonment. A military official lived there and a jinni used to tease his daughter. Although, the military official had got many charms and spiritual functionaries yet the Jinn did not leave the girl. The military official thought the device that he invited Hazrat Khawja Tawakkul Shah (may Allah bless him) and took him to his home. When Hazrat Khawja Tawakkul Shah (may Allah bless him) had taken the meal, the military official said, "A jinni teases my daughter. I have got many charms and spiritual functionaries yet the jinni does not leave my daughter. He disgraces my daughter and I feel humiliated before the jinni." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I am not an Aamil and I do not make charms. Did you invite me with the intention of getting the treatment of your daughter in this way? The military official replied, "I have made a request to you because you are a favourite to Allah. Perhaps, Allah may give relief to my daughter because of your prayers in my daughter's favour. I am a noble and honourable person and I feel humiliated at the hands of the jinni." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Bring the girl before me." People brought the girl in the condition that she was lying on the cot and seemed senseless. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "O jinni! Go away. You should never disturb anybody." No reply came. Hazrat Khawja Tawakkul Shah (may Allah bless him) began to recite 'Allah, the Eternal Refuge, Allah, the Eternal Refuge, Allah,

the Eternal Refuge'. He had not yet recited it one hundred times that the jinni cried out, "Please stop reciting that. My body has caught fire and my feathers have got burnt. I am in a great trouble. Now I shall never go to any woman. Please don't recite again what you are reciting." Hazrat Khawja Tawakkul Shah (may Allah bless him) said angrily, "Perhaps, you don't know that in the 'Shariah' of the Holy Prophet (peace be upon him) looking at stranger women is prohibited. Then why do you ride at the head of women?" The jinni said humbly, "I perform 'Tauba'. Please let me go in the name of Allah and his Holy Prophet (peace be upon him). Now, I shall never go to any women. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Well, make your 'Tauba' and go away and you should never repeat this action again." Thus, the jinni went away and the girl came to senses at once. That military official said, "I had gone to many person from Bombay to Peshawar but the jinni did not leave the girl." Later, that girl did not feel any such trouble throughout her life.

Once, after the night prayers I was sitting in 'Muraqaba'. It was Hazrat Khawja Tawakkul Shah (may Allah bless him)'s habit that in the meeting of giving spiritual favour, he used to give concentration of spiritual favour to different persons according to their status. I saw that two persons were sitting to my left side. Their outward appearance was like common people but each had two horns on his head. After the 'Muraqaba' I told Hazrat Khawja Tawakkul Shah (may Allah bless him) about those persons. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I also suspected that they were not human beings. Perhaps they were giants and had come for 'Ba'at'. They have gone away after 'Ba'at'. I have taught them the method of remembrance of Allah."

Once, a similar incident took place with me also. It was my routine to teach from the morning to 10 am. After taking meal at noon, I went to sleep for some time. After the after noon prayers, I taught the students again. After the pre-evening prayers, I wrote replies to those letters in which people asked me to give 'Fatwa'. I fixed the stamp also on those letters. One day, after the prayers, two persons came to me to seek 'Fatwa' on two affairs. The problems which they wanted to be replied, were in written form and they placed them on the small table which was lying in front of me. They said, "We had come to Hazrat Khawja Tawakkul Shah (may Allah bless him) and he has sent us to you." They put two rupees also on their papers. I wrote the reply and fixed my stamp on them. I had not yet lifted my stamp off the paper when both the papers as well as both the persons disappeared. I was greatly

surprised. I told Hazrat Khawja Tawakkul Shah (may Allah bless him) about it. He replied, "They were jinn and they had come from Kashmir. I had sent them to you to get the reply written by you."

One day, a person was brought to Hazrat Khawja Tawakkul Shah (may Allah bless him). There was a jinni on him. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Why do you tease this person. In the 'Shariah' of the Holy Prophet (peace be upon him) it is prohibited to give trouble to anybody." The jinni spoke and said, "I have seen many saints like you. I don't know anybody." Hazrat Khawja Tawakkul Shah (may Allah bless him) ordered khalifa'h Ameer-ullah Shah with somewhat angry mood to give a kick to that jinni. Khalifa Ameer-ullah Shah got up and he was just about to kick him when that jinni cried out and said, "My feathers have burnt. Now I have become paralyzed and I am going now." Thus, the jinni left and that person became all right. After this, I observed that if there was a jinni on anybody and it was said: 'Ameer-ullah Shah, give him a kick', the jinni left the affected person at once. Now, it has become customary in 'Tawaquli' chain of Sufi saints that only these words are sufficient to remove a jinni from any person.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) along with I was going to the mosque. He became restless and began to stagger. I caught his hands and tried to give him support. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "O scholar! At this time such a Divine Light is falling upon me that if it falls on you even in a small amount, the whole of your body would be destroyed to pieces." As soon as he uttered these words, I was also overcome by a strange condition and I could not control myself and I also began to stagger. He put his hands at my back and I was able to control myself. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "You have become so with even such a small spiritual favour." Then he said, "Outside this north-west corner of the mosque of Shah Abdul Rusool (may Allah bless him), a giant lives. No one should urinate there. Although, this giant does not disturb my companions yet we must be careful."

## **Part 2: Meeting with 'Abdaals'**

One day, a conversation was going on about 'Abdaals'. Someone said, "They say that 'Abdaals' can fly but they have no wings. How do they fly without wings?" Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Yes. I have myself seen that an 'Abdaal' came to me from the mountain of Dera Doon. He was flying in the air

moving his hands in the way we move while swimming. The flying of 'Abdaals' is a reality. That 'Abdaal' continued coming to me for a long time. " It was his habit that he used to make his habitual recitations at night in the summer while sitting on the roof of his house. Then he started making his habitual recitations downstairs in his home. One day, his wife said to him, "Earlier, you used to sit at the roof but now you sit downstairs. Don't you feel heat of the season?" Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Abdaals come to me and I have to come downstairs to receive them. Therefore, I sit here so that I may not take pains of climbing up and climbing down." Once, a person who was inhabitant of Hyderabad, came and stayed at the shrine of Hazrat Shah Abdul Rusool. That person had a short stature, a long beard, fattish body and shaven head. He came to see Hazrat Khawja Tawakkul Shah (may Allah bless him). But, as the door of the cell was closed, he went back. After some time Hazrat Khawja Tawakkul Shah (may Allah bless him) opened the door of the cell and asked if somebody had come there. He was told about that person. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked others to accompany him to the shrine of Hazrat Shah Abdul Rusool (may Allah bless him) so that they may offer 'Fatiha' at the shrine and meet that person also. So Hazrat Khawja Tawakkul Shah (may Allah bless him) along with all his companions went to the shrine and offered 'Fatiha'. Then he met that person and said that such a figure appears to be among 'Abdaals'. We thought that that person might be an 'Abdaal'. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) came back to his home along with that person. That person said, "All the spices are ready. There is only the need to give it a touch of fire (of Divine Light)." Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him how all the spices were ready. That person replied that he had recited 'Allah, the Eternal Refuge' thirty million times. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Give it a touch of fire by reciting 'Iory be to ALLAH and praise to ALLAH and there is none worthy of worship but ALLAH, and ALLAH is the Greatest. And there is no might or power except with ALLAH, the Exalted, the Great One'. That person said, "Get it written for me." One of the persons wrote the Arabic text and gave it to him. He kissed Hazrat Khawja Tawakkul Shah (may Allah bless him)'s hands and went away.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) was sitting in his cell, suddenly he came outside and saw that a Hindu was carrying 'Kanoor' (a pitcher-like pot in which the Hindus carry the water from the Ganges) on his

shoulders. Hazrat Khawja Tawakkul Shah (may Allah bless him) met that person at a distance of about twenty steps from his house and greeted him in the way of Muslims. He also replied the greetings in Islamic manner. Then, they talked for some time. Then Hazrat Khawja Tawakkul Shah (may Allah bless him) invited that person to come to his house. That person said that he was in a hurry and he should be granted permission to leave. Hazrat Khawja Tawakkul Shah (may Allah bless him) came back to his home and that person went away. The people asked Hazrat Khawja Tawakkul Shah (may Allah bless him), "This person looked Hindu. Then, why did you greet him in the manner of the Muslims?" Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "He was not a Hindu. In fact, he was an 'Abdaal'. He had come to see me." Somebody asked, "What was the cause of your going outside?" He replied, "If I had not gone, the cell itself would have moved to that place. Moreover, that 'Abdaal' had changed his outward appearance to hide his identity from people." Hearing the name of 'Abdaal' people ran outside to have a glimpse of him but Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "From here, he has stepped at Sarhind Sharif. Then, he will go to Makkah Moazzama and he will take his meal there. You will not be able to see him because Allah has granted the power of covering long distances in a very short time to 'Abdaals'. Abdaals go far away in just twinkling of an eye." Many people ran outside to see the 'Abdaal' but he had disappeared from eyes in a moment.

### **Part 3: 'Mukashafat' (knowing hidden things with spiritual knowledge)**

Once, a traveller came to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) asked the people to serve him with meal and send him away immediately. That person said that he had no money for the journey. Hazrat Khawja Tawakkul Shah (may Allah bless him) gave some money to him and he went away. People asked him why he had sent that traveller away so soon. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I saw that the right hand of his soul was amputated from his elbow. Thus, I guessed that that person had committed a theft somewhere. So it was appropriate to send him away. "After two or three days, some people came in search of that person and said that they had got information that he had come there after committing the theft. At last, that person was arrested from Bombay. Thus, it is known that Hazrat Khawja

Tawakkul Shah (may Allah bless him) had hidden spiritual knowledge and the knowledge of Verity is the name of this knowledge. The Holy Prophet (peace be upon him) has rightly said:

Translation: 'People should avoid the wisdom and insight of the believer because the believer sees things with the Divine Light of his heart.' (Tirmidi: Kitaab Tafseer-ul-Quran No.1934)

Hazrat Khawja Tawakkul Shah (may Allah bless him) had got a great knowledge of Verity and knowing things with his spiritual insight. Once, all the servants of the 'Aastana' were present. One of the servants Mehar Ali Shah was also present there. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed Mehar Ali Shah and ordered him to go to his native village. He also ordered others to serve him meal and send him away. Mehar Ali Shah began to weep. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "O Mehar Ali Shah! Go to your home and live in your family with wife and children. However, you should remember that you should not come here back in seven days. If you wish, you may come back after seven days." Thus, Mehar Ali Shah went to his home. Four days later, he fell ill and died on the seventh day.

Translation: 'Truly! To Allah we belong and truly, to Him we shall return.' (Al-Baqarah: 156)

It was a strange knowledge of the reality that he sent Mehar Ali Shah to his home so that he might see the members of his family and he may make any will or give some advice to his children.

One day, during the conversation, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once, I went to Barass. There are the a few graves of Prophets (Alahis Salam). I sat in 'Muraqba' at their graves and had a meeting with their souls. They gave me a fold of cloth as a gift. I asked them about the period of their prophethood. They said that they were in those times when there were the times of 'Kaniya'. 'Kaniya' was secretly with them and his remaining with infidels was for the purpose of helping the prophets."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I sat in 'Muraqba' at the shrine of Hazrat Lakhi Shah (may Allah bless him). I saw that he

was wearing a garland of blood. Thus, I came to know that he was a martyr. Sain Lakhī Shah (may Allah bless him) told me that he was the king of friends of Allah of this place. I told him that I also accepted his status. He asked me about the chain of Sufi saints to which I belonged. I told him that I was a disciple in 'Mujaddadi' chain of Sufi saints. Lakhī Shah (may Allah bless him) said that this chain belonged to much later period than those of his lifetime. He told me that he had come there during the time of Hazrat Bahāul Haq Multani (may Allah bless him) and he belonged to the same chain of Sufi saints. Thus, I came to know that Lakhī Shah (may Allah bless him) belonged to a period much earlier than the period of Hazrat Mujaddid Alif Sani (may Allah bless him). Then, I asked the persons who were buried in those graves which were there beside his shrine but their direction was not in accordance with his shrine. They said that they belonged to the Ummah of Hazrat Dawud (David) (Alahis Salam) and they had come there during the times of Hazrat Suleman (Alahis Salam). They said that they had a great battle with infidels at that place." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "That is why they are lying buried in their graves with their faces towards 'Bait-ul-Muqaddas' because in those times Qibla was 'Bait-ul-Muqaddas'. Their statures were so long that their feet came outside this eastern wall." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I have come to know through 'Mukashifa' that there were graves of many other martyrs besides Lakhī Shah (may Allah bless him) there and all this ground where market is held is full of martyrs." I (the editor of the book) have noted many times that Hazrat Khawja Tawakkul Shah (may Allah bless him) entered the eastern gate and went northwards to the shrine of Hazrat Lakhī Shah (may Allah bless him) and never went southwards because the feet of those who were lying buried in their graves fell on that way.

Once, I was teaching the students. A Pathan who belonged to Yaghistan and looked bewildered, came to me. He said, "I have become the disciple to a Sufi saint. He gave me spiritual concentration and thus all my body and even each of my hair has started reciting 'Kalimah Sharif'". I took him to Hazrat Khawja Tawakkul Shah (may Allah bless him). He sat there for some time. When Hazrat Khawja Tawakkul Shah (may Allah bless him) opened the door of his cell, he told his circumstances in Persian language. I also told Hazrat Khawja Tawakkul Shah (may Allah bless him) that he said that all his body had started reciting 'Kalimah Sharif'. Hazrat Khawja Tawakkul Shah (may Allah bless him) kept silent for some time. Then he said, "He

does not know the 'Kalimah Sharif' etc. It is only his misconception. I have one rupee with me. Give it to him so that he may get a quilt because he just needs a quilt." That person got the rupee and came outside. After coming outside, he said, "This Sufi saint has a great hidden knowledge. Actually, I had come here for the same purpose." The Holy Prophet (peace be upon him) has rightly said:

Translation: 'People should avoid the recognition of a believer because he sees with the Divine Light of Allah.' (Tirmazi: Kitaab 'Tafseer-ul-Quran' No 1934)

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once I sat in 'Muraqaba' at the shrine of Makhdoom Ali Ahmed Sabir (may Allah bless him). He met me with a great happiness and love. Then, he put a ring containing stamp in my finger. This ring was actually a sign of his spiritual favour."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once, I went to the shrine of Hazrat Khawja Shams-ud-din Turk Pani Patti (may Allah bless him). Nobody lived there. People prohibited me also from staying there because nobody could stay there. I did not listen to anybody. I sat there in 'Muraqaba' and began to draw spiritual favour. I saw Hazrat Khawja Sahib (may Allah bless him). I saw that he was making remembrance of Allah saying 'Allah Allah Allah Allah Allah' and all the souls of his disciples which were around there, were also busy in remembrance of Allah. Gradually, the remembrance of Allah which the souls were making, got a great enthusiasm. The souls pointed towards me and said that this person had flamed the enthusiasm of the remembrance of Allah which Hazrat Khawja (may Allah bless him) was making. I felt so much heat from the abundance of spiritual favour that my breast heated up greatly. I diverted my concentration to Madina Sharif and began to get spiritual favour from the soul of the Holy Prophet (peace be upon him) and thus after a very long time that heat became less. Then, I saw that Hazrat Khawja (may Allah bless him) came out of his grave with a sword in his hand. He addressed me and said that he was very happy with me. So, I could stay there as long as I wished. He also said that he did not let any person without spiritual power stay there. That was why; people were asking me not to stay there. He also said that he was very happy with me." Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) continued and said, "At that time Ameer Ullah Shah was also with me. He had got frightened when he saw the shining sword but I told him that it was a form of the spiritual favour of Hazrat Khawja Shams-ud-Din (may Allah bless

him). Later it was known that when Hazrat Khawja Tawakkul Shah (may Allah bless him) felt a great heat, he ordered Khalifa Ameer-ul-Allah Shah to give him a bath. At that time, Hazrat Khawja Tawakkul Shah (may Allah bless him) was in a state of semi-unconsciousness and Ameer-ul-Allah Shah continued pouring water over him for two hours. When he came to senses, he asked Ameer-ul-Allah Shah how such a great quantity of water had dropped there. Ameer-ul-Allah Shah told him that he had continued pouring water upon him till he came to his senses. At that time, Hazrat Khawja Tawakkul Shah (may Allah bless him) prayed for Ameer-ul-Allah Shah that Allah might make him his favourite. Thus, the doors of his spiritual progress were opened and he even began to resemble Hazrat Khawja Tawakkul Shah (may Allah bless him) in appearance.

One day, a conversation was going on about 'Karaman Katebain' (the two angels who have been appointed with each man to write their good and bad deeds. One of the angels remains to the right of the man and the other to the left). Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Yes, no doubt they go on writing good or bad deeds. Once, I was in a condition of intoxication (by Divine Love) and semi-unconsciousness. I saw that one of the angels was standing to my right side and the other to the left side. They had papers and pens in their hands. They looked quite strange. They do not write as we people do. Their writing comes downwards from upwards. Moreover, they do not write only when a person has performed a good or a bad deed. I saw that as soon as a person's tongue moves to speak something, their pen also moves and as soon as the tongue stops, their pens also stop. Moreover, their pens are never separated from the paper. They need not take the pen to an inkpot - rather their pens had a strange type of Divine ink. Their hands always stayed on the paper and with the movement of the tongue or the hand by the person, their hands also started writing. Once, I kept silent intentionally, they also abstained from writing. Then, as soon as I moved the tongue their hands also moved. Then, I started reciting something on my beads, their hands also began to move quickly. The angel who was standing at the right side was writing good deeds and the angel who was standing on the left side was writing bad deeds. Since that day, I have made it my habit to move my tongue always in the remembrance of Allah and other holy recitations so that in my book of deeds there is abundance of remembrance of Allah because their hands move when the tongue moves." Afterwards I saw many times that Hazrat Khawja Tawakkul Shah (may Allah bless

him) used to address his tongue and asked the tongue to move with care because even a slight movement of the tongue could cause some untoward incident.

Once, two persons came in the meeting where Hazrat Khawja Tawakkul Shah (may Allah bless him) was giving spiritual favour by concentrating his attention to the audience. He addressed one of them and asked him to recite Durood Sharif in abundance. That person was involved in evil deeds and wickedness. After that person had gone away, one of the persons remarked that he would not recite Durood Sharif because of his involvement in wicked deeds. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "No, his end is good." That person asked him how he had realized that the wicked person had a good end. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "In fact, there is a piece of Divine card in everybody's neck. This card contains the words of the 'Shaqi' (the person who is unfortunate and would go to hell) or the 'Saeed' (the person who is fortunate and would go to the paradise). When I looked towards their souls and found Kalimah Shahadat 'I bear witness that none is worthy of worship but ALLAH, the One alone, without partner, and I bear witness that Muhammad is His servant and Messenger' written on their cards. However, the Kalimah Sharif of one of them was unclear and opaque but the word 'Saeed' was visible there. Thus, I came to know that he also had a good end. I told him to recite Durood Sharif so that the opaque of his card might be removed." Then he addressed me and said, "O scholar! Sometimes, I know many strange and great things but I do not reveal them because I think it better to keep the secrets of Allah hidden." I felt somewhat doubt at these remarks. Hazrat Khawja Tawakkul Shah (may Allah bless him) again addressed me and said, "O scholar! You should look about my conversation somewhere in the Holy Quran and the Sunnah." I kept silent. In the morning when I opened the Holy Quran, by chance, I found this verse first of all:

Translation: And [for] every person We have imposed his fate (every deed) upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open.' (Bani Israel: 13)

At that time I came to know that the real explanation of this verse is the same as has been described by Hazrat Khawja Tawakkul Shah (may Allah bless him). This verse refers to the same book of deeds which is there in everybody's neck in the form of a Divine card. Just as a Persian poet has said:

Translation: 'Strange is the taste and understanding of those persons who possess spiritual understanding. Their understanding and perception is better than every other thing. Anybody who interferes in their perception, drowns himself in the ocean of mysteries.'

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) was sitting in the circle where spiritual favour was being given through concentration. Later, Molvi Siraj-ud-Din Farooqi addressed him and said, "Today, I have seen a strange spectacle. I saw that a person was crying on my right side and weeping bitterly. What is its reason?" Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Actually it was your inner-self which had come out of your body and was weeping. The inner-self did not stay in the body because the Divine Light which was reflected in this congregation, burnt it and reformed it. Therefore, it came outside and began to weep." A Persian poet has rightly said:

Translation: 'Our inner-self is not less than Pharaoh but the thing which assists our inner-self, is the abundance of worldly equipment.'

Once, many religious scholars were present in a meeting. One of the persons recited the following verse of 'Deewan-e-Hafiz Shirazi':

Translation: 'Beware O cup bearer! Give us the cup of wine and also allow us to drink wine. Love seems easy in the beginning but it is full of so many hardships.'

One of the religious scholar said, "Wine is called 'Khumar' in Arabic and it is forbidden in Islam. However, many Sufi poets have mentioned it in their poetry. What is this wine about which they talk about in their mystic poetry and whether somebody has ever drunk it or not?" Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Yes, I have also drunk this wine. Once, my soul began to culminate. It reached a place where I saw many friends of Allah sitting. They told me to drink from a barrel of wine which was lying there and told me that it contained my share of wine. I said that wine is forbidden in the 'Shariah' of the Holy Prophet (peace be upon him), therefore, I shall not drink it. They said that that wine was lawful and it was the wine of extreme love for Allah and recognition of Allah. They told me that many great Sufi saints like Imaam Abu Hanifa (may Allah bless him), Hazrat Ba'Yazid Bustami (may Allah Bless him), Hazrat Shibli (may Allah bless him), Hazrat Junaid Baghdadi (may Allah bless him) and Hazrat Sheikh Abdul Qadir

Jillani (may Allah bless him) had drunk out of that barrel. Now, quite a little quantity was left over for me. When I heard the names of such great Sufi saints, I felt greatly happy. I took the cup and put it in the barrel. The barrel was almost empty and there was only a little quantity of wine at the bottom. I filled one cup and drank it and then another one and drank it too. I could not drink anymore, although, there was still some wine at the bottom. Since that day, I have been overcome by such a great intoxication of Divine Love that I have never come to my senses."

Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The Divine Light of extreme love for Allah descends in the body and drags the man from this world and brings him in touch with the Being of Allah. That Divine Light is original whereas the wine of extreme love for Allah is a creation. Thus, there is a great difference between the Divine Light and the wine of recognition and extreme love for Allah. That barrel was full of the Divine Light of recognition and extreme love for Allah. All the past friends of Allah (may Allah bless their souls) had drunk out of that barrel. So I also drank it and thanked Allah that He had given me something out of that barrel with His Grace and Mercy. Now, if I divert my concentration of spiritual favour to anybody, that person also becomes intoxicated with Divine love." Thus, it has come into my observation that sometimes Hazrat Khawja Tawakkul Shah (may Allah bless him) was overcome by such a great intoxication and unconsciousness that it became difficult for him to make ablution or to offer his prayers. Even the person who sat beside him, was overcome by so much spiritual favour that sometimes he did not come to his senses for many hours. Once, Hazrat Khawja Tawakkul Shah (may Allah bless him) was lying in the room at the time of night prayers. A person was sitting beside him and waving the fan. Hazrat Khawja Tawakkul Shah (may Allah bless him) called Rahim Bakhsh and asked him to sit beside him. He told him that he would offer his night prayers when he came to his senses. Rahim Bakhsh sat beside him and began to wave the fan but he became unconscious in a short time. Then, he called Mughli Shah and he began to wave the fan but he also became unconscious in a short time. Then Hazrat Khawja Tawakkul Shah (may Allah bless him) called me. I sat beside him and began to wave the fan but I also became unconscious. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "O Allah! Whom should I make to sit beside me? What would become of my night prayers?" A boy was standing at a small distance and waving the fan. He was not anybody's disciple. He had no touch with asceticism and he did not make

remembrance of Allah also. I requested Hazrat Khawja Tawakkul Shah (may Allah bless him) to call that boy because he might remain in his senses. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me who he was. He was standing towards the feet of Hazrat Khawja Tawakkul Shah (may Allah bless him) and waving the fan. I pointed towards him. Hazrat Khawja Tawakkul Shah (may Allah bless him) looked towards that boy and the boy also fell unconscious to the ground.

One day, during the course of conversation, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Both Ram Chandar and Kanhia should not be considered wicked. Some spiritual deeds of wonder have been performed by them. It shows that they were saints. If actually these deeds of wonder have been performed by them, they seemed to be monotheists. Their period was close to the period of Hazrat Ibrahim Khalil-ul-Allah (Alahis Salam). Therefore, it is possible that they might have accepted Islam. Their sayings about monotheism reflect the same." At this, one of the persons said, "If that is the criteria, the Jews and the Christians may also be included in monotheists. Moreover, they are the followers of Hazrat Moses (Alahis Salam) and Hazrat Isa (Alahis Salam). Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "No, In fact the Jews and the Christians are included in infidels. All the Ummahs which existed prior to the declaration of the prophet-hood of the Holy Prophet (peace be upon him) had the obligation of believing in the prophet-hood of the Holy Prophet (peace be upon him) as the Jews and the Christians did not accept it, they became infidels. Nobody should have any doubt about it."

Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once, I saw in the world of dreams that I reached the court of Hazrat Ibrahim Khalil Ullah (Alahis Salam). There I saw a very nice house and Hazrat Ibrahim (Alahis Salam) was sitting there. People came in groups to see him and Hazrat Ibrahim (Alahis Salam) was receiving them with a great pleasure. These were the persons belonging to the Ummah of the Holy Prophet (peace be upon him). Hazrat Ibrahim (Alahis Salam) called me also and told me that they belonged to the Ummah of the Holy Prophet (peace be upon him) but they came to see me because they were on his path. Then, I asked about the second group who did not come through the door but was trying to come from the backside but couldn't come because the wall was obstructing their entry. He told me that these were the Jews and the Christians and he was sick of them. They did not believe in the Holy Prophet (peace be upon him), therefore, they have not remained on my path and have been excluded from my Ummah."

Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once, 'Walayat-e-Ibrahimi' had been revealed to me also. I got a chance to have a look at Hazrat Ibrahim (Alahis Salam). He felt very happy with me and said that I was in the right path because I belonged to the Ummah of his son Muhammad (Peace be upon him)."

Once, a discussion was going on whether one can get spiritual favour from the graves of Sufi saints or not. Moreover, a question came under discussion about 'Awasia' chain of Sufi saints. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Of course, one can get spiritual favour from the graves. I have also got spiritual favour from many graves. Once, I got spiritual favour from the soul of Hazrat Ali (Allah be pleased with him). I got spiritual favour in abundance and enjoyed myself very much. I continued getting spiritual favour for more than about two hours. Then, Hazrat Ali (Allah be pleased with him) gave a jerk to the fingers of my right hand and said that it was enough. Afterwards, I felt pain in the fingers of my right hand for three days. One day, when I was getting spiritual favour from Hazrat Ali (Allah be pleased with him), I saw that a group of souls came; pointed towards me and said that I was a Syed. I thought how they had come to know about it. Then, I thought that I was taking spiritual favour from Hazrat Ali (Allah be pleased with him) and I had got absorption in his being. Thus, these souls came to know from this spiritual favour that I was a Syed. Thus, it was known that those souls were the servant of that Divine Light which came in the form of spiritual favour from Hazrat Ali (Allah be pleased with him) and they had known about me through that Divine Light."

Once day, a person named Karim Bakhsh came to Hazrat Khawja Tawakkul Shah (may Allah bless him). He was a 'majzoob'. When he saw that many people were becoming the disciples of Hazrat Khawja Tawakkul Shah (may Allah bless him), he said that Hazrat Khawja Tawakkul Shah (may Allah bless him) was bestowing upon people unnecessarily. He meant to say that Hazrat Khawja Tawakkul Shah (may Allah bless him) took anybody in his 'Ba'at' who came for the purpose of 'Ba'at' because there were many evil-doers and wicked persons among them and how Hazrat Khawja Tawakkul Shah (may Allah bless him) would get so many people forgiven by Allah on the Day of Judgment. Perhaps he told about it to Hazrat Khawja Tawakkul Shah (may Allah bless him) also. He continued thinking about it the whole day. In the morning, he came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said, "Tonight, I have seen a dream and this dream has removed all my apprehensions." Hazrat Khawja Tawakkul Shah (may Allah bless

him) replied, "Now, you have seen yourself and you have been satisfied. Now, you should go away and do your task." When he was going to leave, I stopped that 'majzoob' and asked him what the matter was. The 'majzoob' said, "I saw in dream that the Day of Judgment had come and Hazrat Khawja Tawakkul Shah (may Allah bless him) was coming in the field riding on a coach and hundreds of his disciples were following him. All these people went to Hazrat Khawja Qadir Bakhsh (may Allah bless him). Hazrat Khawja Qadir Bakhsh (may Allah bless him) went to his 'murshid' and this sequence reached Hazrat Abu Bakar Siddique (Allah be pleased with him) who took all these people to the Holy Prophet (peace be upon him). Then, all these people appeared before Allah and the Holy Prophet (peace be upon him) made a recommendation for all of them. Then, a person announced in a loud voice that all those people who had taken 'Ba'at' at the hands of Hazrat Khawja Tawakkul Shah (may Allah bless him) had been forgiven by Allah and recommendation in their favour had been accepted. Moreover, all this chain had been forgiven." Hearing this, Hazrat Khawja Tawakkul Shah (may Allah bless him) smiled and said, "May Allah do the same as you have seen but now you should go away. Whatever had been destined, has taken place."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "In the beginning, I saw in 'Mukashifa' (revelation of some hidden thing) that there was a very great forest and I was also there. I saw many people fettered in chains there and I also had chains in my feet. I saw that two very beautiful persons came down from the sky. They cut my chains and made me seated in the cell. I asked them what this jungle was and why these people had chains in their feet? They replied that this jungle was the 'world' and the people who were in chains, were those people who loved worldly things and worldly pleasures and these chains were the chains of worldly equipment. These people were tied to worldly equipments in such a way that they could not be separated. They could get sustenance only if they used worldly equipment but the worldly equipment did not let them go towards Allah. But now, those chains which were in my feet have been cut and I will get sustenance without any resource." Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Since that day, everything has become easy for me. I remain busy in the remembrance of Allah every time and Allah has provided means of sustenance for me."

One day, somebody said that the physicians tell the cause of diseases but the ascetics say that there are different forms of diseases (such as increase or decrease of bodily fluids, or fever, bacterial infections, and so on). Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "No doubt, diseases have different forms. Once, I had been suffering from fever for many days. I went to the shrine of Hazrat Lakhi Shah (may Allah bless him) and offered 'Fatiha'. A darvesh was also with me. There, I raised my hands for prayers and prayed: 'O Allah! I cannot arrange for the medicines etc. This fever creates interference in Thy remembrance. So, Thou should rid me of this fever.' I saw at that time that a reptile was standing to my left side and saying that if I was angry, I would go away because it could not stay there against my will. I asked the reptile who it was and it replied that it was fever. Thus, the fever got down and I became well.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once, in a state of intoxication I met a person. I asked him who he was. He replied that he was the angel of death. I asked him if it was he who took lives out of creatures. He replied in positive. Then, I asked him whether it was he who had taken out the lives of his murshid and his grand murshid. He replied that he had taken out their lives in the same manner as he had taken out the life of Hazrat Junaid Baghdadi (may Allah bless him). I asked him how he had taken the life of Hazrat Junain Baghdadi (may Allah bless him). He said that he had given the smell of an apple of paradise to him and with the smell his soul flew towards Allah reciting 'Allah, Allah, Allah'. Then, I asked him how he would take out my life. He replied that if Allah created a better form, he would act upon it."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "One day, I saw a friend of Allah in 'Makashifa'. I saw that he had attained spiritual culmination but his stomach was swollen. I asked him its reason. He replied that it had happened because of abundance of worldly equipment and for the same reason he was suffering from acute pain in stomach."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed me in particular and said, "One day, I made a visit to the whole of the earth. When I reached the bottom of the earth, I came to know that a snake of yellow colour was encircling it in three circles." He asked me whether I had read about it in any book.

I told him that I had never read about it in any book. He asked me to look for it in any book.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) called a darvesh and said, "Today, I have seen you in the dress of women and wearing jewellery." The darvesh became silent. I asked him its cause. Hazrat Khawja Tawakkul Shah (may Allah bless him) said that it was the symbol of worldly equipments. Perhaps this darvesh had collected some money. That darvesh said that he certainly had some money. (As that davesh had no wife and children and he had nothing to spend on, therefore, Hazrat Khawja Tawakkul Shah (may Allah bless him) prohibited him from keeping money with him. However, Hazrat Khawja Tawakkul Shah (may Allah bless him) did not prohibit those who had the burden of a family from keeping money with them.)

One day, one of his disciples came to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed him and said, "I have seen a wicked woman with you tonight." That person confessed that he had committed a great mistake by calling a woman to his home. He also asked Hazrat Khawja Tawakkul Shah (may Allah bless him) how he had come to know about it and where he was at that time. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Sometimes, I have the capability to look very far. For the same reason, you remained safe from her wickedness. Otherwise, you would have fallen a victim to a big sin."

Pir Jee Syed Inayat Hussain Ludhianwi (may Allah bless him) describes that once, Hazrat Khawja Tawakkul Shah (may Allah bless him) went to Ludhiana. There was a vast ground to the south of the city. One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) went towards that ground in the state of intoxication and absorption. Many people were also with him. I was also accompanying them. When we came out of the city, Hazrat Khawja Tawakkul Shah (may Allah bless him) changed the directions many time and said that here there were houses. At one place, he intended to urinate but immediately left that place saying that here, there was a mosque. We told him that it was just a vast plain and there were neither houses nor a mosque. If there were houses or mosque in any earlier time, we did not know about it or perhaps there would be houses or mosque in future. Hazrat Khawja Tawakkul Shah (may Allah bless him) said that he could see the souls of houses, mosques and

streets. When we moved forward, Hazrat Khawja Tawakkul Shah (may Allah bless him) lay down in a field and asked us to take some rest in the shade of trees. At that time, it was extremely hot and the heat of the sunshine of the summer was unbearable. At that time the condition of intoxication with Divine Love was dominant on him. After a very long time, he got up. We saw that his body was cold. We asked him the cause of the coolness of his body, although, he had been lying in the sun. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "I obtained the ray of the Divine Light of blessing which is there over the paradise. I wrapped it over my body and I laid some of it under me and thus I have slept in great peace. I did not feel any trouble of sunshine or heat. However I sent you in the shade of trees because you could not get that 'Faizan'." After one year, that place was inhabited in the same manner as Hazrat Khawja Tawakkul Shah (may Allah bless him) had described and the mosque and the houses were built exactly at the same places where Hazrat Khawja Tawakkul Shah (may Allah bless him) had pointed out. (Once, Pir Jee Inayat Hussain (may Allah bless him) took me with him and showed me all those places about which Hazrat Khawja Tawakkul Shah (may Allah bless him) had foreseen in the condition of intoxication with Divine Love.

(A note by the editor of the book):

'One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) was sitting in a congregation. At that time, a strange type of absorption and charm of monotheism was overpowering everyone. One of the persons described the greatness of all the four chains of Sufi saints and said, "Hazrat Mujaddad Alif Sani (may Allah bless him) has given greatness to 'Naqshbandi' chain of Sufi saints, although, he had got caliphate in the other three chains of Sufi saints i.e. Qadiria, Chishtia and Sohrwardia also." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The spiritual height of Naqshbandia is far greater than the other chain of Sufi saints. In this chain, one can get direct communion with Allah." I asked Hazrat Khawja Tawakkul Shah (may Allah bless him) to tell us something from his own experiences. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "You can see arguments about it in books." Then he became silent and started reciting Durood Sharif. (It was his habit to remain silent and recite Durood Sharif for the same period of time as he talked to the people.) After some time, he said, "In the spiritual world, I saw the greatness of the Naqshbandi chain. I saw that I was sitting beside the Holy Prophet (peace be upon him). Four canals were emerging from his breast and these

canals were saturating the whole world. Hazrat Abu Bakar Siddique (Allah be pleased with him) was also sitting there. One of those canals was so big that it alone was equal to the remaining three and the Holy Prophet (peace be upon him) asked me to get 'Ba'at' from that canal at his hand. I asked the Holy Prophet (peace be upon him) the name of that canal. He replied that it was the 'Naqshbandi' canal. When the Holy Prophet (peace be upon him) asked me to get 'Ba'at', I spoke these words: 'I accept the 'Ba'at' of this method with the source of my 'murshid' (Mian Sahib).'

The Holy Prophet (peace be upon him) felt greatly happy and said, "These are the canals which would continue flowing in the Sufi saints of my Ummah till the Day of Judgment and they would continue bringing the people to me and my path."

One day, a saying of Sheikh Abdul Qadir Jilani (may Allah bless him) (which has been described in Qasida-e-Ghousai) came under discussion.

Translation: 'I am seeing all the cities of Allah just as there is a grain of mustard.' It means that Hazrat Sheikh Abdul Qadir Jilani (may Allah bless him) has said that this global earth appears to him as small as a grain of mustard. I said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "When all this earth appears as small as a grain of mustard, the treasures which lie buried in the earth must also be visible. Please tell me whether these treasures can be seen from above the surface of the earth or they are visible even if they are far beneath the earth." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Treasures may also be visible from beneath the earth. Once, I also saw the treasures. I saw that there was a very big treasure within the earth and a snake was sitting at it. That snake said that if I needed the treasure, it would move to one side. But seeing that treasure, I felt a great hatred for the treasure and I left that place at once."

In those days when Leekh Raj Arya was killed, the Hindus of all the places thought that the great persons of the Muslims should be killed. Thus, many great Muslim scholars and ascetics were given poison under different pretensions. Once, after the evening prayers I was going back to my place of residence. One of the persons gave me fine sweets and told me that Hazrat Khawja Tawakkul Shah (may Allah bless him) had given it to me. I accepted that sweets and again started towards home. However, Hazrat Khawja Tawakkul Shah (may Allah bless him) came to know about it through the Divine Light of his heart and sent a person towards me

and asked him to go running and tell me not to accept the sweets. That person called me but I could not hear his calls. There was mud on the way. When I reached there, I made up my mind to eat that sweets but then while jumping over the mud all the sweets fell into the mud. In the meantime, that person reached me giving me loud calls. He told me that Hazrat Khawja Tawakkul Shah (may Allah bless him) had asked me not to eat the sweets. I told him that the sweets had already fallen into the mud.

The same night, this incident took place that at about midnight two Hindus who had adopted the outward appearance like the Muslims came to Hazrat Khawja Tawakkul Shah (may Allah bless him). They sat there. Hazrat Khawja Tawakkul Shah (may Allah bless him) was in 'Muraqaba' at that time. Hazrat Khawja Tawakkul Shah (may Allah bless him) was all alone at this time. No darvesh was with him because all had gone to their cells. After some time Hazrat Khawja Tawakkul Shah (may Allah bless him) raised his head and looked towards them. They trembled and became greatly frightened. As usual, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked them about the purpose for which they had come or say what they wanted to say. Both of them were so much terrified that they could not speak even a word. When they did not make any reply, Hazrat Khawja Tawakkul Shah (may Allah bless him) called a darvesh and asked him to give them four paisa each. Then, he addressed both of them and asked them to perform the task for which they had come. They went away. In the morning, both of them came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said very humbly, "We have committed a great fault. We had come the previous night with weapons to kill you because the Hindus had offered us amount for that purpose. But, we were so much terrified there that the weapons dropped off our hands automatically and we did not know where our weapons had gone. All the night, our hearts remained restless and our hearts continued reciting the 'Kalima Sharif'. Now you should forgive our mistake and make us join the ranks of the Muslims." So Hazrat Khawja Tawakkul Shah (may Allah bless him) made them recite the 'Kalima Sharif' and they accepted Islam. Then he addressed me and said that it was the same task about which I had told them the previous night. It was his habit that he never cursed anybody even in the times of anger - rather he prayed even for that person who tried to do something wicked with him. Sometimes, he felt angry with anybody or sometimes he beat somebody also but that person used to come to the right path. Then, Hazrat Khawja Tawakkul Shah

(may Allah bless him) said, "Those persons had 'anger' but I had 'mercy'. Thinking about my feelings of mercy, I prayed to Allah to guide them to the right path." It is actually the terror and fear of Allah and not the terror or fear of His creatures. This terror has been created in the hearts of the infidels by Allah and not by that Sufi saints who sit wearing a rough rug.

One day, Mir Inayat Ali who belonged to Thaniser was sitting in the company of Hazrat Khawja Tawakkul Shah (may Allah bless him) and he was holding the book of 'Heer Ranjha' in his hand. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him about the book. He replied that it was the story of the love of 'Heer Ranjha'. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him to read it out to him. Mir Inayat Ali started reading it. When, the description of Hermit Balnath came and Ranjha had become a disciple of the same Hermit Balnath, Hazrat Khawja Tawakkul Shah (may Allah bless him) said that Balnath had a sour spiritualism.

#### **Part 4: Acts of Wonder and 'Saif-e-Lisani'**

It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that he opened the door of his cell at 11 a.m. and he came outside. Then he scattered grain for the sparrows and put a pot of water also for them so that the sparrows may also eat and drink. Once, when he came outside, a sparrow which was eating grains, flew away because the opening of the door had created a sound. When the sparrow flew away Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Alas! It has flown away, although, it was hungry. Well, unless this sparrow comes and eats the grain, I shall not also take my meal." Those persons who attended on him were greatly worried. They let another sparrow come and eat the grain. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Unless the same sparrow comes and eats the grain, I shall not take my meal." That sparrow was sitting in the ventilator. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed that sparrow and said, "O innocent one! Come and eat the grain. Now, nobody will disturb you." So, that sparrow came and ate the grain with satisfaction. When the sparrow had eaten to its fill, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Bring my meal. Now, I shall take my meal."

Once, I (the editor of the book) went to Hazrat Khawja Tawakkul Shah (may Allah bless him) at the time of pre-evening (Asr) prayers. He was busy in reciting Durood Sharif. Many people were present there and he was being overcome by a

state of intoxication and unconsciousness. Somebody said, "When we sit in your presence, we feel a strange type of taste and absorption." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The companions of the Holy Prophet (peace be upon him) used to sit in the company of the Holy Prophet (peace be upon him) in a state of so much absorption that even the sparrows used to sit at their heads and they did not know about them." When he said so, a sparrow came and sat at the head of Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "O innocent one! I was just describing a proposition but you have performed the Sunnah of those sparrows. Well, you have got its reward. That sparrow sat there for a long time and then it flew away. I myself have seen many times that when Hazrat Khawja Tawakkul Shah (may Allah bless him) used to be busy in reciting Durood Sharif, a sparrow would come and sit on his knee or on his head and sat there as if it were also in a state of absorption.

One day, a discussion was going on about the symptoms of those persons who would go to the paradise and what type of actions would have been performed by them for which they would go to the paradise. I said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "In the Holy Quran it has been told about the dwellers of the paradise:

Translation: ' And round about them will (serve) youths of perpetual (freshness).'  
(Ad-Dahr: 19)

It means that there are small children in the paradise. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I have also seen once that my cot was taken away to the paradise. There I saw that very small children were playing in my lap. I felt so much charm in the atmosphere of the paradise that if I had been there in my physical body, I would have died because of happiness. Moreover, my younger wife who had died was also there."

Once, a woman who belonged to a village was suffering from a strange disease. She always groaned with pain and beat her hands here and there. By beating her hands every time, her wrists had started bleeding and she was unconscious. Her physicians had shown their helplessness in her treatment. Now, they had brought her to Hazrat Khawja Tawakkul Shah (may Allah bless him). At that time, he was sitting in that house where now-a-days students study. Those people who had brought her

said, "We have failed to bring any relief to her disease. Now, we have brought her to you so that you may pray for her." Saying this, they left the van there and went to the city. After they had gone, some people began to talk to each other and said, "These people are very foolish. They have left the patient here in the van and have gone away." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I do not know anything about the treatment of diseases. I am neither a physician nor a charmer nor a scholar. What can I do?" In the meantime, Hakim Moiz-ud-Din came there. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him to see what disease the woman had. He also said that he did not know anything about the disease. Then, he asked me about it but I also said that I did not know anything about medicine or treatment. That woman continued groaning in a loud voice and beating her hands so much that everybody felt pity on her. At the time of night prayers, Hazrat Khawja Tawakkul Shah (may Allah bless him) raised both his hands and prayed very humbly: 'O Allah! Those persons have left her here thinking me a favourite of Allah. She is also one of your creatures. Have mercy on her and bestow health upon her.' After the supplication, the woman stopped groaning and beating her hands. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me to see her condition. I went to the van, looked at her and told him that she was somewhat in relief. Hazrat Khawja Tawakkul Shah (may Allah bless him) smiled and said that they should make the same supplication again. Then he prayed: 'O Allah! Have mercy upon her and bestow health upon her.' Then he asked me again to look at her condition. I saw that the woman had come to her senses. I told Hazrat Khawja Tawakkul Shah (may Allah bless him) that she had come to her senses. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me whether she could walk about or not. I replied in negative. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) began to recite 'Blessings of Allah be upon him (Prophet Muhammad – peace be upon him), Blessings of Allah be upon him, Blessings of Allah be upon him'. He continued this recitation for a long time and then prayed again: 'O Allah! Bestow health upon her completely and have mercy.' Then he asked me to see her condition. I went to the van and saw that she had come down the van and was standing on her feet. I asked her about her condition. She said that she did not know what had happened to her. However, she said that it seemed as if someone had strangled her throat. But now, she was all right. Thus, that woman went to her home walking on her feet.

One day, a Hindu woman brought her younger son to Hazrat Khawja Tawakkul Shah (may Allah bless him). That boy was blind. The woman requested Hazrat Khawja Tawakkul Shah (may Allah bless him) to pray for him so that his eyes might become all right. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Oho! I don't know medicine. I am not a physician. Take him to some physician." She replied respectfully, "I have taken him to many physicians but he has got no relief. Now, you should only pray for him. Hazrat Khawja Tawakkul Shah (may Allah bless him) told her that he has already prayed to Allah to bestow health upon him. That woman went away with her son. When she reached the eastern corner of the wall of the shrine of Hazrat Shah Abdul Rusool (may Allah bless him), the boy stumbled upon something and fell down. The corner of a piece of stone pricked his forehead in such a way that it made a lot of bleeding and the boy's eyes were opened. That woman came back to Hazrat Khawja Tawakkul Shah (may Allah bless him) along with her son and described the whole incident. She said that her son had got the light of his eyes because of his supplication. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "It is Allah Who has provided medicine for your son's ailment. You did not have to take pains of getting medicine also."

Munshi Mehfooz Ali Khan describes that once Hazrat Khawja Tawakkul Shah (may Allah bless him) said before the sowing of the crops that when the new crop of grams grows, he wants to eat fresh green grams. By chance, when the new crop of grams grew, became ripe and was harvested, everybody forgot about it. Even Mushi Mehfooz Ali Khan who had gone to his native village to collect the 'Rabi' crops came back after fifteen days but he or any other darvesh did not remember what Hazrat Khawja Tawakkul Shah (may Allah bless him) had asked about the green grams. When Munshi Mehfooz Ali came back, all the darveshs were worried because now Hazrat Khawja Tawakkul Shah (may Allah bless him) had recalled his demand of green grams and complained about it also to others. It may be noted that Hazrat Khawja Tawakkul Shah (may Allah bless him) often forgot what crop was going on during the season because of his state of intoxication and unconsciousness. We sent letters and telegrams to our acquaintances in Delhi, Lahore and Ludhiana etc. but did not find green plants of grams anywhere. In short, four or five days passed in those worries. At last, the darveshs thought of a plan and they provided dry plants of gram from somewhere and kept them soaked in water. But, they could not look like the green plants. All the darveshs became disappointed. One day, a

person got down the train at Ambala railway station with a big bundle of green grams on his head. People surrounded him and asked him to accept a few rupees and sell that bundle to them at a heavy price. But, that person said strictly, "I shall not sell them even for one thousand rupees. If somebody tries to snatch them from me, I shall take his life or lose my own life. I had made pledge to Allah to offer green grams first of all to Hazrat Khawja Tawakkul Shah (may Allah bless him) if his crop of grams grew because he had sown grams much later than the scheduled time. Unless, I fulfil my pledge and present green grams to Hazrat Khawja Tawakkul Shah (may Allah bless him), I think it unlawful for myself or other members of my family to eat, sell or use my crop of grams. Not to speak of giving them to you, I shall not even let you touch these green grams. When they heard that conversation, they felt very happy and said that they also wanted to buy those green grams for Hazrat Khawja Tawakkul Shah (may Allah bless him). So, the green grams were presented before him. He ate some of them and said that it was his feast.

Munshi Mefooz Ali Khan describes that he was suffering from a very dangerous disease in those days when he got 'Ba'at' at the hands of Hazrat Khawja Tawakkul Shah (may Allah bless him). He described his condition as follows: 'I used to be overcome by a strange type of heat at my heart. It made me feel uneasy and I staggered. Then, I vomited. Then, I did not have rest till I had eaten something like meal or fruit etc. It does not mean that I used to eat four or five times. In fact, my pockets always used to remain full of different eatables like peanuts, almonds, pulse of grams and many other such things and I used to remain eating all the time. I went to many doctors and physicians but I did not get relief anywhere. In these circumstances, the holy month of Ramadan approached. When the moon of Ramadan was sighted, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me to do the 'iftari' (eating or drinking something at the end of the time of fasting) with him in the evening tomorrow. He also asked me to take my evening meal with him because he would arrange a feast for me. I could not refuse at all. Even, on that night, I took meal with him. Prior to that, I had never observed the fast of Ramadan. So, I was greatly worried. However, I reached home at 9pm and asked my wife to bring ten kilogram milk and four kilogram rice and prepare the sweet dish named 'kheer'. I told my family members to awaken me at 2a.m. Then, I would go on eating till the 'Sehri' (beginning of the fasting time). I thought that perhaps I might be able to maintain my fasting maximum to 10am. Otherwise, it was my habit to continue

eating till 12 night, then at 2am then at 4am and so on. In short, all the night passed in eating, sleeping and awakening. It was very troublesome for me and even when I went to bed, I used to keep things of about four rupees in my pockets. But, on that day, when the members of my family awakened me at 2am, I did not feel hungry at all. I just ate a few spoons of 'kheer' and I told them that I had no appetite and they should awaken me at 4am. Then, I lay in bed and went to sleep. When the members of my family awakened me at 4 o'clock, I did not feel hungry at all. So, I went to sleep again. I fell asleep so soundly that I awoke at 8am. At that time, I took a view of my condition and I realized that I had no appetite and the heat which I used to feel at my heart was also not there. I had no vomiting or the condition of nausea. Earlier, I was not satisfied till I had eaten something but now I had no such feeling. I got up and prepared to go to the court. It was my habit that when I went to the court, I used to eat to my full but when I reached the corner of my house, I began to feel hungry and I ate almonds or other things which I had and then I moved forward. Even, on the way all the shopkeepers gave me things of eating on debit. I picked up from the shop anything which I wanted to eat without settling its price or asking the shopkeeper. In the evening, when I came back from the court, I paid the price to all the shopkeepers. But, on that day when I reached the corner of the house, I was feeling neither the heat on the heart nor any type of hunger. When I passed through the bazaar, I looked at the things of eating but I was not inclined to take anything. When I passed the bazaar safe and sound, I thanked Allah that I had escaped from telling a lie till about 10 o'clock. In short, I went to the court and set to my work. I was so busy in my work that I did not have any feeling of neither time nor hunger. When it was 4 p.m., I made up my mind not to break my fast even if I lost my life because now, there were only two hours left in the time of the end of the fast. From the court, I went direct to Hazrat Khawja Tawakkul Shah (may Allah bless him). I did my 'iftar' (eating or drinking something at the time of end of the fast) with him. After the evening prayers, I took my meal with him also. Since that day, I never had that disease again by the grace of Allah. There is a saying that there is health in eating or drinking something which has been left over by a believer.'

One day, at about 9 a.m., a Muslim deputy was sitting in the room to the north of the cell of Hazrat Khawja Tawakkul Shah (may Allah bless him) and Hazrat Khawja Tawakkul Shah (may Allah bless him) ordered meal to be served to that deputy. After some time, some rustic villagers came there. Without any hesitation,

they took the name of that deputy and said that the deputy was very cruel. They said that he teased the persons who had some legal suits and which had to be decided by him. In short, they made many complaints against him. Hazrat Khawja Tawakkul Shah (may Allah bless him) tried to stop them. But, in the meantime the deputy also came out of the room. He could not control himself and said strictly that he would certainly do cruelty with them. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed him and said, "You should not say so. Doing cruelty to anybody is prohibited in Islam." But, the deputy said that he would surely do cruelty to them. Hazrat Khawja Tawakkul Shah (may Allah bless him) again prevented him but he insisted. At this, Hazrat Khawja Tawakkul Shah (may Allah bless him) said angrily, "Beat this son of devil." A darvesh gave him a small push. Suddenly, Hazrat Khawja Tawakkul Shah (may Allah bless him) was overcome by emotions. He threw that deputy to the ground and gave him a good beating. Then, he turned his side and beat him on the other side too. Then, he threw him in to the drain where the water of ablution flowed. Then, he said, "Go, Go away at once." The deputy said, "Now, I shall stay here. Now, where should I go? Now, I shall not go anywhere." Hazrat Khawja Tawakkul Shah (may Allah bless him) felt pity on him and ordered that new clothes should be given to him. Therefore, the deputy was given new clothes. It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that he used to feel more merciful for the person with whom he felt very angry. Moreover, it was our daily observation that the person whom he beat, did not get hurt in any way. At last, the deputy showed his humiliation. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed him and said, "Go away. But that thing for which I have beaten you, has not been removed from your heart. Look, you should never write an unjust decision." When that deputy went away, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed those rustics and said, "You should not have called him cruel in that way. He had felt angry for the same reason. You should have said that you were in the right but he did not make decisions justly. However, I feel that this deputy would certainly do cruelty. You should make an appeal against the decision of this deputy." Then, he addressed one of the persons and asked him, "What is that thing which is made against the decisions of deputies. I think it is called an appeal." That person said that it was called an appeal. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "All right, you should make an appeal. I shall pray to Allah for the just decision and Allah will do everything right." The rustics went away. The deputy went direct to the court. He asked the clerks to take out the file of that suit and in

anger, he wrote a decision against those villagers. He also sentenced those villagers with fine and imprisonment. He had hardly written the decision when a wound of cancer appeared at his backside between the two shoulders. He felt so much pain that he became unconscious. While becoming unconscious, he asked the people to take him to Hazrat Khawja Tawakkul Shah (may Allah bless him). People carried him in a stretcher to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) was reciting 'Allah, Allah, Allah, Allah, Allah' in a loud voice. When the stretcher was placed before him, he asked about it. People told him the whole story. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "What has been done, now cannot be undone. Ask him to go to his home." So, that deputy was taken to his home where he died. The decision (written by that deputy) was announced to those rustics. They made an appeal against the decision which was accepted. After some time, those villagers came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and brought an ox as an offering. A darvesh was standing outside. They asked him whether Hazrat Khawja Tawakkul Shah (may Allah bless him) had come back or not. He said that Hazrat Khawja Tawakkul Shah (may Allah bless him) did not go anywhere and always remained there. He told them that he was sitting inside and they could see him there. The villagers went inside and talked in a strange manner. They said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "We know that it was you who had written the decision because you were sitting in the chair. We have come here quickly but it is strange that you have reached here earlier than us." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I do not go anywhere. I remain within this cell. You should not talk like that." They said, "It was you who wrote our decision and it was you who acquitted us from the jail." Hazrat Khawja Tawakkul Shah (may Allah bless him) told them to remain silent and take the meal. They were again going to say something when Hazrat Khawja Tawakkul Shah (may Allah bless him) stopped them and said, "Go and take your meal and why have you brought this ox? I don't need it because I do not do farming. Take away this ox and give money if you like." Then, he asked a darvesh to serve meal to those villagers soon and also to feed some grass to the ox and send them away. When they were sent away, they began to talk about it again. After they had gone away, the darvesh went to Hazrat Khawja Tawakkul Shah (may Allah bless him) and Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him what they were talking about? The darvesh replied that they were talking quite strange. Hazrat Khawja Tawakkul Shah (may Allah bless

him) said, "Sometimes, Sufi saint steps far outside. But those are the steps of the soul. The body remains at this place." Those villagers were also very firm in their belief. After some time, they came back with the money which they had got by selling the ox. They requested him to accept that money. So, that money was given in the 'Langar Khana' (the eating house for everybody).

I used to teach the students in the room which was situated outside the main building of the mosque and the 'Langar Khana' etc. A snake lived in the wooden planks which lay in the ceiling of the room above the western wall. I knew about it but the other darveshs did not know about it. One day, when nobody was there, the students killed that snake. On that day, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed us and said, "A snake used to come here to get spiritual favour. But, today it has not come." I told him that the students had killed it. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "It used to come in concentration when I gave spiritual favour. It had got the 'Faizan' at its heart also. The students did not know about it. Thinking it a snake, they have killed it. Well, now you should bury that snake."

One day, at about 11am, some merchants came to Hazrat Khawja Tawakkul Shah (may Allah bless him). They had a cow of 'Kabuli' breed with them. They said that they had bought that cow at a very heavy price but now that cow did not give milk. Even, its calf was not satisfied with the little milk it gave. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked them if they were feeding the cow well. They replied that he could himself see that the cow was very fat because they fed it with grass and other things properly. Hazrat Khawja Tawakkul Shah (may Allah bless him) put his hands on the horns of the cow and said, "O creature of Allah! They have fulfilled your right; they have also fulfilled the right of your calf. But, you do not fulfil their right. If you do not fulfil their right, you will be taken to task for it on the Day of Judgment." As soon as, he spoke those words, milk began to flow from all the four of its teats. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed those merchants and said, "O men of Allah! You are complaining against it for nothing. It is giving milk all right." They went away along with the cow but they took it back at about 10 p.m. and said that milk was continuously flowing from its teats. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed the cow and said, "I had told you to fulfil their right but you should not act in this abnormal way. You should fulfil the right of your owner and the right of your calf but you

should fulfil them at their appropriate time." As soon as he said so, they milk stopped flowing from its teats and the merchants went back along with the cow.

Once, Hazrat Khawja Tawakkul Shah (may Allah bless him) went to a village along with two of his disciples. There, a small room was vacated for him. He stayed there. A big snake also lived in that room. The disciples who were with him slept on a mattress which was laid on the floor. It was his habit to get up at about 1 or 2 a.m. and as soon as he uttered a sound, the lamp was lighted. As usual, he got up at 1 a.m. and one of the disciples lighted up the lamp at once. That snake lay pressed under one of the disciples because it had already been pressed under the mattress and nobody had seen it. They stayed there for three days. When they were about to leave, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed the disciples and asked them not to go to that room again. One of the disciples asked permission to go into that room so that he might take out his luggage. Hazrat Khawja Tawakkul Shah (may Allah bless him) allowed him. When the disciple went into the room, the snake also stood up lifting its head. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed the snake and said, "We are going now. You may enjoy yourself in the room but you have played the role of a good host."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) was preparing to make ablution at about 1 p.m. It was his routine that two ewers of water used to be filled with water for his ablution. Mughli Shah had gone with one of the ewers to fetch water and the other ewer was lying at a distance of about one and a half yard from him. Hazrat Khawja Tawakkul Shah (may Allah bless him) pointed to get water. At that time, nobody except me was present in the room and he did not know about my presence there. I was about to get up to give him water when he pointed towards the ewer just as somebody calls someone. The ewer came to him at once. When Hazrat Khawja Tawakkul Shah (may Allah bless him) saw me, he pointed with the finger and uttered a sound which meant that I should not mention about it to anybody. It is true that 'The words spoken by a favourite of Allah become the words of Allah although they are heard from the throat of a favourite of Allah'. (The translation of a Persian verse)

One day, I was teaching Hadith Sharif from Tirmazi or perhaps from any other book. It was mentioned in the Hadith: 'Each palace in the paradise would be as high as is the distance which is covered in five hundred years. Similarly, each tree would

also be as tall as the palace.' When, one of the darveshs heard the Hadith, he smiled and said that the people who would go to paradise would face a lot of trouble because it would take those five hundred years to climb up the tree. Then, how would they eat the fruit. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "When the people of paradise would make intentions of eating a fruit, the tree would automatically bend towards them." There was a mulberry tree to the north of the door of that room. Hazrat Khawja Tawakkul Shah (may Allah bless him) pointed towards that tree and said, "For example, if this tree is ordered, it would bend at once." I was sitting towards the tree. As soon as, Hazrat Khawja Tawakkul Shah (may Allah bless him) spoke those words, that tree passed over me and came to the ground just in front of Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Oh! I had not ordered you to come here. I had just described a proposition about paradise. But, you thought that I have ordered you. Go back and stand at your place." That darvesh asked Hazrat Khawja Tawakkul Shah (may Allah bless him), "What is the recitation through which these things become obedient to somebody?" Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "It is that condition which had descended on the Holy Prophet (peace be upon him) and due to which all the trees and stones had bowed before him. This thing has happened under the influence of the spiritual favour of the Verity of Muhammad (peace be upon him). The person who recites Durood Sharif in abundance, gets the pleasure and spiritual favour of the Holy Prophet (peace be upon him). These things are achieved when man gets connected to the Verity of Muhammad (peace be upon him) and the symptoms of paradise start for him from this place.

A cat named 'Moti' lived in Hazrat Khawja Tawakkul Shah (may Allah bless him)'s house. One day, it passed by him. He had just offered his prayers. He caught that cat and asked it to say prayers also. He caught its neck and bent downwards towards the ground and said, "You don't know how to say prayers. You should just say: 'Allah, Allah, Allah, Allah'". That cat also began to utter the sound of 'oonh, oonh, oonh' as if it were saying 'Allah, Allah, Allah'. The same type of sound remained coming from the cat as long as it remained alive.

One day, a conversation was going on about the benefits of reciting the 'Ayat-e-Karima'. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once, I was reciting 'Ayat-e-Karima'. In the condition of absorption and unconsciousness, I saw

that branches of trees of the paradise were bending towards me and their fruit were coming close to my mouth. But, I removed my head backward with the fear lest those trees should fall over me.

One day, a conversation was going on about a certain Sufi saint. It was described that strange incidents took place with him. For example, he asked someone to do a certain thing in dream, that person acted upon it. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Yes, sometimes, similar incidents take place. A similar incident took place with Rahim Dad Khan also and he described it to me. Mian Rahim Dad Khan who was the Imam of the old mosque of Hazrat Khawja Tawakkul Shah (may Allah bless him) needed money to dig a well for the mosque. He came to me and described the need. He also told me that if I knew one of my disciples in Shimla, I should tell him his address so that he could get some money through that person. I told him the address of a particular person. Mian Rahim Dad Khan went to Shimla and met that person. That person told him that I had informed him in dream that Mian Rahim Dad Khan was coming to him and he should arrange some money for him. That person was already prepared and he had arranged for the money in the morning. That person also told Mian Rahim Dad Khan that if he had not come, he would have sent money there through money order. Thus, that person gave the money to Mian Rahim Dad Khan. Mian Rahim Dad Khan came back to Ambala with the money and told me about that person’s dream. He also said that if I could order that person in dream, there was no need of sending him to a far off place.”

One day, a conversation was going on about ‘Karamat’ (deed of wonder). One of the persons said, “What does the word 'Karamat' mean?” Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, “Karamat is an action which is performed by Allah. Man is just a source between. The Karamat which takes place through a friend of Allah, takes place with the will and intention of Allah. As long as the friends of Allah do not know Allah’s intention in a certain matter, they do not concentrate to any such action. Actually, friends of Allah make the remembrance of Allah and always endeavour to seek Allah’s Pleasure. Allah manifests such actions through his friends only to cause the guidance of some person or persons. Thus, people develop love for that friend of Allah and he causes to bring those persons to the right path. Thus, a means of forgiveness of those persons is created. Moreover, the miracles performed by the Holy Prophet (peace be upon him) are also verified.

People come to understand that such deeds of wonder which they perform, are through the source of the Holy Prophet (peace be upon him). Then, they realize how great the status of the Holy Prophet (peace be upon him) must be.”

Once, a Pathan who belonged to Chacharwali came to Hazrat Khawja Tawakkul Shah (may Allah bless him). He had three rupees in his pocket. He thought that he should keep two rupees for the railway fare etc. And he should offer one rupee to Hazrat Khawja Tawakkul Shah (may Allah bless him) as an offering. So, he presented one rupee to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him to keep that rupee with him because he might need it in his journey. But, that person insisted greatly. At last, Hazrat Khawja Tawakkul Shah (may Allah bless him) accepted it. When that person reached the railway station, he put hands in his pocket and found that he had all the three rupees with him. It gives an example of his spiritual sacrifice.

A person who belonged to Jalal Abad (near Ferozpur), was a notorious thief. Once, his brother, his son and his nephew were arrested in a case of theft. He heard the name of Hazrat Khawja Tawakkul Shah (may Allah bless him); came to him and said, “I have become greatly helpless and indigent. Earlier, my son and nephew used to commit thefts and we lived on stealing. Now they have been arrested. Now we are in a miserable condition. Please pray for them that they may be acquitted. Stealing has been our profession for many generations.” Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “You should all give up your profession of stealing. The rulers would acquit them. You should all make a solemn pledge to Allah that none of you would steal in future. You should never let your children steal in future. If Allah wishes, all will be acquitted. You must arrange for some other fair source of livelihood. Allah would make it a blessed one for you.” That person made a solemn pledge to Allah in the presence of Hazrat Khawja Tawakkul Shah (may Allah bless him) and came back to his home. He had a buffalo at home. That buffalo used to give about two kilogram milk. He began to feed that buffalo well and in a few days, its milk increased so much that his household expenditures were easily fulfilled with its milk and ‘ghee’ etc. Those of his family who had been arrested in the case of theft, were also acquitted. Later, they gave up stealing at all according to the promise. They became punctual in offering prayers also and began to recite Durood Sharif also in abundance. Once, that person came to Hazrat Khawja Tawakkul Shah (may Allah bless him) again and said, “We have given up stealing. We feel charm

in offering prayers and reciting Durood Sharif. But, we have become greatly indigent. We just get bare meal. But, we feel trouble in meeting other expenditures. We thought that our poverty would be removed by offering prayers and doing good deeds but poverty has increased even the more.” He had said all that as a complaint. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, “Listen, you should not mind poverty at all. Man should go on worshipping Allah. Then, Allah showers His Blessings upon man. It is the characteristic of worship that it always causes benefit but the characteristic of wickedness is that it always causes harms.” Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said that he recalled a story related to the circumstances which you have mentioned:

‘During the period of any prophet (Alahis Salam), (much prior to the period of the Holy Prophet (peace be upon him)), a person indulged in adultery the whole night. In the morning, when he came out of the house, he found a bag of hundred rupees. Another person worshipped Allah in the mosque the whole night. In the morning, when he came out of the mosque, an iron nail pricked his foot so deeply that it came out of the upper side of the foot. That person thought that the person who committed adultery the whole night got the benefit but he who had worshipped the whole night suffered from trouble. Allah sent revelation to the prophet (Alahis Salam) to call that worshipper and tell him that Allah never causes pain to a worshipper – rather worship gives benefit in all circumstances. The real matter was that the person, who committed adultery, was to become the king on that day and it had been destined for the worshipper to go to the gallows. When he worshipped the whole night, Allah took mercy on him and wiped off going to the gallows from his fate. Instead, it was converted into a minor trouble by the pricking of a nail. Moreover, Allah forgave all his previous sins and has granted him the capability of doing good deeds in future. The fate of the other person who had committed a sin the whole night was also changed. Allah removed kingship from his fate and gave him just hundred rupees. That person felt happy to get hundred rupees but he did not know that he had suffered from a great loss.’

After describing this story, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Go on worshipping Allah. Allah will surely bestow his blessing upon you.” That person was convinced. He came home and started farming also and remained busy in worships also. Allah showered His Blessings upon him and now his worldly as well as religious conditions have been improved. He came to Ambalal

last year on the eve of Urs Sharif (Annual Obituary) and he said, “Now, I have become well-off. When I used to commit thefts, I was never well-off. The strange thing is that we were always grief-ridden when we used to commit thefts. But now, we are not only well-off but also we have no grief of any type. Moreover, our names have been removed from the register of the criminals. Earlier, whenever a theft was committed in our area, police called us first of all and interrogated us.” Then, he laughed and said, “As our names have been removed from the register of the criminals, we are hopeful that Allah would have written our names in the register of pious people.” Just as a Persian poet has said:

Translation: ‘There are many friends of Allah whose company converts dust into gold and their kindness affects every heart.’

Sheikh Nazam Din who worked as Ahlmad (a type of clerk who writes petitions or other legal documents) in the court of Patiala describes that he was suffering from a dangerous disease. He had never eaten to his full for three years. Actually, he could never eat to his full or drink cool water. His method was that he made the water cool with ice; soaked the cloth in it and moved it on his face and breast. He could never drink cold water. He even made the drinking water Luke warm and drank in a very small quantity. He ate such a little quantity of meal that he could swallow even with difficulty a morsel soaked in curry. Once, he came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and requested him to take him into his ‘Ba’at’. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him to repent of his past sins and got a solemn pledge from him not to commit sins in future. He repented and pledged from the sincerity of his heart. When it was the time of meal, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed him and asked him to take meal with the company. Nazam Din replied, “I cannot eat. It has been three years since I can neither eat nor drink properly.” Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “O boy! Come and eat.” He refused again. At last, when Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him again to eat, he started eating. He ate one loaf of bread. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him to eat more. He ate one more loaf. In this way, he ate three or four loaves of bread. Then, he drank cold icy water also. Then, he asked Hazrat Khawja Tawakkul Shah (may Allah bless him) to send him to Patiala soon so that proper arrangements may be made for his burial ceremonies. He was quite sure of his death after eating so much. Hazrat Khawja Tawakkul Shah

(may Allah bless him) said, “Oh! You have still to do a lot of good tasks. Go to sleep in the room.” Nizam Din went to the room and he slept so soundly that he missed even the afternoon prayers. When he awoke up, he told Hazrat Khawja Tawakkul Shah (may Allah bless him) that he was now quite hale and hearty by the Grace of Allah and he was not feeling any type of trouble. He said that he could eat more if he wished. Since that day, he ate and drank as he wished. It has rightly been said: ‘There is health in eating or drinking whatever is left over by a believer.’ Here believer refers to such perfect believers like Hazrat Khawja Tawakkul Shah (may Allah bless him).

One day, it was early in the morning. After the morning prayers, Hazrat Khawja Tawakkul Shah (may Allah bless him) came to his cell. Four Hindu women who had some berries and some other fruit like apples and pomegranates came to him. They placed the fruit before Hazrat Khawja Tawakkul Shah (may Allah bless him) and sat silently. I was also there with him. He ordered me to give one berry to one of those women. That woman asked Hazrat Khawja Tawakkul Shah (may Allah bless him) to give her the berry with his own hands. Hazrat Khawja Tawakkul Shah (may Allah bless him) said that it was also his hand. But, the woman insisted on getting the berry from his hands. Hazrat Khawja Tawakkul Shah (may Allah bless him) again said that my hand was also his hand. So, I picked up a berry and gave it to that woman and she ate it at the same time. Later all of them went away. After a long time, that woman came and said, “On that day, I had come for a special purpose. I had no child. I thought that Allah might give me a child with the blessing of your prayers. When you gave me the berry, I realized that I would certainly bear fruit because I had been given a fruit. So, with the prayer of Hazrat Khawja Tawakkul Shah (may Allah bless him), I became pregnant the same day and a son was born to me.”

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) was taking the spiritual favour (Faizan) of the Verity of prophet hood of Hazrat Isa (Alahis Salam). A person came to him and asked him something. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him to make it his habitual routine to recite Durood Sharif. That person started reciting Durood Sharif and soon he was overcome by a state of absorption and self-oblivion. He remained in the same condition for three days. During these days, if he blew his breath on anybody, he recovered from that ailment and he could also have a sight of Hazrat Isa (Alahis

Salam). As it was a miracle of Hazrat Isa (Alahis Salam) and the efficacy of his Divine Light was the same, the same efficacy appeared in his breath. After three days, this condition came to an end. I asked Hazrat Khawja Tawakkul Shah (may Allah bless him) its cause. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, “When he came to me, I was getting the spiritual favour of the Verity of Hazrat Isa (Alahis Salam). The same faizan had descended on him. Now, that faizan has been removed from him and he has lost that condition also.”

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) along with one of his companions came outside of his home and stood at the road. A person came to him, greeted him, shook hands and went away. He had hardly reached the corner of the garden of Shah Abdul Rusool (may Allah bless him) when he came back, greeted him and went away. He repeated it three times. When that person went away the third time, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked his companion what that person was doing. His companion replied that the person looked to be lacking sense. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “He is not a man without senses. He has a thing of mine which does not let him go and drags him back but he does not hand over that thing to me. Then, that person came the fourth time and said, “A person had given me ten rupees to present as an offering to you. As I needed the money, I wanted to fulfil my need first and I shall present that money to you later. But, when I move away from you, my heart is caught by something but when I come towards you, my heart is released.” Then, he presented that money to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said that it belonged to him (Hazrat Khawja Tawakkul Shah (may Allah bless him)). Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked his companion to accept that money because it was the fair and pure earning of somebody. The companion took that money. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “You cannot keep with yourself the money which Allah has sent. It is prohibited to commit misappropriation in anybody’s trusted money. However, if you need the money, you can get it now.” However, that person did not accept the money and asked Hazrat Khawja Tawakkul Shah (may Allah bless him) to pray for him so that his need might be fulfilled. Hazrat Khawja Tawakkul Shah (may Allah bless him) prayed for him and he went away. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed his companions and said, “Allah sends equipment to His favourites in such a way that they do not need any means.”

One day, at the time of afternoon prayers, Hazrat Khawja Tawakkul Shah (may Allah bless him) was sitting in front of his cell. A Hindu hermit woman came. Her head was shaven and she was bare-headed. Both the arms and the breast above her nipples were also bare. Many on-lookers had also gathered with her. She looked like a young boy. A darvesh told Hazrat Khawja Tawakkul Shah (may Allah bless him) that a Hindi boy had come to see him. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "No, she is a woman." She came to the place of making ablution and began to rub mud of that place on her face. Hazrat Khawja Tawakkul Shah (may Allah bless him) ordered the darvesh to give her one anna. The darvesh did so. Then, that woman said, "Give me a paisa of Hazrat Muhammad (peace be upon him)." She meant to say that he should inculcate the Kalima Sharif in her breast. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Kalima Sharif is a pure thing. It enters only a pure place. Wherever, there is opium or hemlock, it cannot go there. So leave this place at once." She went away. Thus, Hazrat Khawja Tawakkul Shah (may Allah bless him) thought those actions which were against the 'Shariah' quite hideous.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) was sitting at the place where now there is the 'Khanqah' of Hazrat Khawja Tawakkul Shah (may Allah bless him). A negro prostitute came and asked Hazrat Khawja Tawakkul Shah (may Allah bless him) to pray for her. A darvesh was sitting behind Hazrat Khawja Tawakkul Shah (may Allah bless him). He wished in his heart to get married to her. Hazrat Khawja Tawakkul Shah (may Allah bless him) came to know about his wish because of his hidden Divine Light. He turned his face backward and said that she was not worthy of him. Then he prayed for her in these words: 'O Allah, do something better for her. Have mercy on her and provide means for her fair livelihood. O Allah! Thy treasures are very vast. She has come to me thinking me to be Thy favourite. Provide resources for her so that she might get salvation from hell.' The next day, she got married to someone and left the city. She also gave up her profession once for all and her heart was also diverted away from this world. That darvesh was also a man who had spiritual connection. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed him and said, "You will be married at a better place." Thus, he was married at a better place in a few days.

Once, an epidemic had spread in the cattle. People brought small wooden slates to be written to Hazrat Khawja Tawakkul Shah (may Allah bless him) and

they insisted that Hazrat Khawja Tawakkul Shah (may Allah bless him) should himself write Holy words on those wooden slates because in this way the epidemic would be removed from their cattle. Hazrat Khawja Tawakkul Shah (may Allah bless him) wrote ‘In the name of Allah, the most Gracious, the most Merciful’ on my right hand and put a circle round it. He also recited ‘Allah is the curer, Allah is Sufficient’ and blew a breath. Then, he asked me to write those words for the people on their wooden slates. Then, he addressed the persons and said that my hand was his own hand.” Those persons were satisfied and I wrote the above words in a circle. Then, the use of that circle became a routine. Whenever, I wrote that circle for the disease of cattle, the cattle recovered. As while drawing the circle, Hazrat Khawja Tawakkul Shah (may Allah bless him) had recited Bismillah Sharif, I had thought that Bismillah Sharif should also be written in a circular form. Otherwise, Hazrat Khawja Tawakkul Shah (may Allah bless him) did not say anything about it. The circle is as under:



Once, there was long drought because it had not rained for a long time. People came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and asked him to come in the prayers which are offered to Allah for rain (Namaz-e-Istisqa). Hazrat Khawja Tawakkul Shah (may Allah bless him) said that he had neither leisure nor power. People insisted upon him to participate in the prayers whether he should have to go by a vehicle. When people insisted humbly, he asked the people to take his religious scholar (the editor of the book) with them. Then, he asked me also to go with them. It was the routine of the Hindus that they used to make fun of the Muslims whenever the Muslims passed through the bazaar. The Hindus used to say, “The Muslims are going to bring rain through offering the prayers as if they had some relationship with Allah.” So, I expressed my apprehension to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said that we might not have to feel ashamed. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me to go and said that he would also be with us. So, I went away with them and led the ‘Namaz-

e-Istisqa' in such a way that in the first 'Rak'at' I recited Surah Al-Qari'ah and in the second 'Rak'at' I recited Surah 'Al-Kafirun'. After the prayers, I began to deliver sermons (Khutba). When the participants overturned their sheets, the lightning flashed. When I set to prayers, I was overcome by a bit self-oblivion and I saw that Hazrat Khawja Tawakkul Shah (may Allah bless him) was also present there and he was also praying and saying 'Amen, Amen, Amen' and people were overcome by such a condition that they wept bitterly. We were still busy in prayers that clouds came and small droplets began to fall. After the prayers, they came back to the city. They had hardly reached near the city when it began to rain in torrents. All the paths were filled with rain water till we reached our home. It rained continuously for three days. When we reached the city, the Hindus were greatly surprised and said that the Muslims had brought the rain at last.

Once, a boy who belonged to some place near Kanpur, came to Hazrat Khawja Tawakkul Shah (may Allah bless him). Both he and his father were the disciples of Hazrat Khawja Tawakkul Shah (may Allah bless him). That boy's father was a deputy. That boy said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "You should provide us with that assistance which you would extend to us on the Day of Judgment." Hazrat Khawja Tawakkul Shah (may Allah bless him) rebuked him and warned him not to utter such words. But the boy said, "Orders have been issued that my father should be hanged. Now, what is left for us? We have just ten days left. I shall not leave this place till I get your favour in this connection." In short, that boy remained lying at his door. In the evening, Hazrat Khawja Tawakkul Shah (may Allah bless him) said to that boy, "At late night, when I go outside, you should also come behind me." That night Hazrat Khawja Tawakkul Shah (may Allah bless him) went to a tank of water which was situated to the west of Ambala city. That boy also followed him along with some of the darveshs. Hazrat Khawja Tawakkul Shah (may Allah bless him) dived in the tank and withheld his breath. The darveshs were greatly worried because the water was very deep and it had been a long time since he had dived into it. Suddenly, they saw that Hazrat Khawja Tawakkul Shah (may Allah bless him) was standing outside at the side of the tank and he said, "Be acquitted." The boy got satisfied. He went back by rail. After a few days, that boy along with his father came with an offering of coins. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "This boy said that you had been ordered to be hanged. But you have come to me all right. It is quite strange that you say

something else at one time and something else at another time. That person said, “Actually, the matter was the same. The day, the boy went from here, the session judge thought that perhaps he had committed a mistake in reading and deciding the case. So, he brought the files of the case for reconsideration. When he read the files, he found no trace of my involvement in the crime. Moreover, on the place where it was written: ‘The crime has been proved’, he found these words written: ‘He is acquitted of this crime’. But as he had passed the orders, he called me and said that if I wrote a note of apology, he would acquit me. I wrote the note of apology and he acquitted me.”

Once, in the early days, Hazrat Khawja Tawakkul Shah (may Allah bless him) remained hungry for many days. Even, those darveshs who were with him said that hunger had teased them greatly. Hazrat Khawja Tawakkul Shah (may Allah bless him) took all of them with him and set towards the jungle. Someone said to him, “Bread is available in the bazaar and not in the jungle.” Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, “Our bread will be provided by Allah.” He took all of them across the river Ghaghara away up to three miles. There in the jungle away from human habitation, he fell in prayers before Allah and prayed to Allah with a great pathos and love. When he uttered the word ‘Allah’, all those who were present there, were overcome by a state of intoxication and self-oblivion. Everyone became quite forgetful of this world and fell in ‘Sajda’. They remained in ‘Sajda’ for about one hour. Suddenly, they heard a voice which asked them to get up and take meal. They got up and saw that a lot of small pieces of bread mixed with ghee and sugar were lying there. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “We shall not eat this meal. We do not know the religion of those people who have cooked it. Moreover, it is lying on the ground. We shall eat that meal which will be pure and clean.” After some time, a large tray full of different kind of meals descended from the sky and a sound was heard that pure food is provided for pure persons. Thus, all of them ate that meal. They left the utensils there and came back to Ambala. When they came back, they saw that meal was being prepared at home also because some offerings had come at home also. Since that day, nobody ever missed his meal in Langar Khana – rather it went on increasing day by day.

At this juncture, I deem it fit to describe a story from ‘Kashaf-ul-Mahjub’ so that people may not feel any doubts. Thus, it will be known that when even the infidels prayed to Allah with the source of friends of Allah, the prayer of the infidels

was accepted and a tray of meal descended for them. Then, if the friends of Allah pray to Allah without any resource, it is no wonder if meal descends for them from the sky. Moreover, it is a manifestation of Allah's Mercy and Grace. The story as described by Hazrat Ibrahim Khawas (may Allah bless him) is as under:

‘Once I (Hazrat Ibrahim Khawas) went alone to the jungle according to my routine. When a few days had passed since I went, a person appeared from somewhere and expressed his wish to get my companionship. When I had a look upon him, I felt a feeling of hatred in my heart. I said to myself that that person was worth nothing. That person spoke to me and said, “O Ibrahim! Don’t feel aggrieved. I belong to the Christian community and I am one of their monks. I have come here from the extreme far borders of Rome in the hope of getting companionship with you. When I came to know that you have become totally forgetful of this world, I thought it easy for myself to have your companionship and performing its due right.” I said to him, “O monk of Christians! I have nothing to eat or drink here. I fear that you will come to hard times in this jungle.” The monk replied, “O Ibrahim! You are famous all over the world for your asceticism. But, you are still worried about eating or drinking.” I was greatly surprised at his words and I accepted his companionship only for the sake of an experiment. I wanted to judge how much he was true in his claim. When we continued walking together for seven days and seven nights, we felt greatly thirsty. The monk stopped and said, “O Ibrahim! You are so famous in the world. Now, you should show something to me because I am in a miserable condition owing to thirst, otherwise, I will be obliged to commit audacity to you.” I put my head on the ground before Allah and prayed to Allah in these words, “O Allah! Don’t disgrace me before this stranger. He has good expectations from me, although, he belongs to an alien religion. Thou should fulfil the expectations of a non-believer towards me.” When I raised my head from prayers, I saw a tray which contained two loaves of bread and two glasses of philtre. We ate and drank and left that place. When seven day more passed, I said to myself that I should put this monk to trial before he demands me something else or puts me to some other test. I said to him, “O monk of the Christians! You should bring something because now it is your turn. I want to see what powers you possess as a result of your endeavour.” That monk put his forehead on the ground and said something.

Suddenly, a tray appeared. The tray had four loaves of bread and four glasses of philtre. I was greatly surprised and felt aggrieved in my heart. I said to myself that I would not eat it because it had appeared for an infidel. I thought that if I ate it, it would be like helping him. But, the monk said to me, “O Ibrahim! Please eat it.” I refused and said that I would not eat it. He asked its cause. I replied, “You are not worthy of this deed of wonder. I am greatly surprised how this deed of wonder had appeared at your saying. If I think this deed as a ‘Karamat’, it would be wrong because an infidel cannot perform it and if I say that it had appeared only for help, It creates doubts for the claimant. The monk said to me, “O Ibrahim! Eat it and I give you good news in two things. Firstly that I have accepted Islam and I proclaim:

Translation: ‘I bear witness that there is no one worthy of worship except Allah and nobody shares His being Allah and I also bear witness that Muhammad (peace be upon him) is His man and prophet.’

The second good news is that you enjoy a very high status with Allah. I asked him what argument he had for it. He replied, “I had nothing of spiritualism with me. I put my forehead on the ground with the feelings of shame and I said: ‘O Allah! If the religion of Muhammad (peace be upon him) is true and this religion is chosen by Thou, Thou should give me two loaves of bread and two glasses of philtre. Moreover, if Ibrahim Khawas is Thy friend and favourite, Thou should give me two more loaves of bread and two more glasses of philtre.’ When I picked up my forehead from the ground, I found the tray with four loaves of bread and four glasses of philtre.” Thus, Ibrahim Khawas ate and drank from it and that monk passed as one of the great Sufi saints of Islam.

It has been described that once, in the beginning, Hazrat Khawja Tawakkul Shah (may Allah bless him) was in the garden of Nand Singh. It was night and Hazrat Khawja Tawakkul Shah (may Allah bless him) often used to go to the garden or to a graveyard. On that day, the gardener of that garden came and said to Hazrat Khawja Tawakkul Shah (may Allah bless him), “A person is my enemy. He has used a ‘mooth’ against me.” Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him what he meant by ‘mooth’. That person replied, “It is a kind of magical spell. Something is read from magical spells and it is closed in an earthen cooking utensil. That person, on whom the earthen cooking utensil (called ‘mooth’) falls, suffers

from a disease and dies.” Hazrat Khawja Tawakkul Shah (may Allah bless him) asked the gardener to sit beside him. He sat there and he saw the ‘mooth’ coming towards him. He said to Hazrat Khawja Tawakkul Shah (may Allah bless him), “The ‘mooth’ is coming. Now, they will kill me.” Hazrat Khawja Tawakkul Shah (may Allah bless him) stretched his hand in which he was holding his beads and asked him to sit beneath the beads. He sat beneath the beads. After some time, the ‘mooth’ came near. Hazrat Khawja Tawakkul Shah (may Allah bless him) pointed with his hand and it fell far away and was broken. Two cats came out of it and ran away. In the morning, two Hindus came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and told him that they wanted to accept Islam. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked them its reason. They said, “We had let loose a ‘mooth’ on a person last night. The characteristic of this ‘mooth’ is that it kills the person against whom it is let loose. If that person is not found, it comes back and kills the person who invokes it. But, you have done such an action that it has caused harm neither to that person nor to us. Thus, we have realised that the religion of the Muslims is true and firm.” Thus, Hazrat Khawja Tawakkul Shah (may Allah bless him) made both of them accept Islam and they went away.

It has been described that once, one of disciples of Hazrat Khawja Tawakkul Shah (may Allah bless him) who usually used to remain in a state of intoxication and self-oblivion, used to perform remembrance of Allah in a jungle. Once, a lion passed by him running. A Sikh landlord was chasing that lion for hunting. When the lion passed by that disciple, he put his hand in the neck of that lion and said loudly, “It is the lion of our jungle. So, you (the Sikh landlord) should not kill it.” Then, he addressed the lion and asked the lion not to pass that way in future. The Sikh landlord was frightened and went back. This news came to Hazrat Khawja Tawakkul Shah (may Allah bless him) also. Then one day, that disciple also came to him. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed that disciple and said, “O man who remains in the state of intoxication! You should never do so. Such things create disturbance for the ascetic from the public.” Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) sent him to some other jungle.

One day, a thief came to the house of Hazrat Khawja Tawakkul Shah (may Allah bless him) for the purpose of stealing. He tried to climb up the roof to enter the house stealthily but he could not do so. When he became helpless, Hazrat Khawja Tawakkul Shah (may Allah bless him) came outside and said, “O brother! Get some

bread. I have no ornaments, no cash and no clothes etc. which you might be able to steal.” The thief was frightened and he fell at the feet of Hazrat Khawja Tawakkul Shah (may Allah bless him) and he made a solemn pledge not to commit thefts in future and he also set to the remembrance of Allah.

It has been described that once, Haji Karim Bakhsh who was one of the darveshs of Hazrat Khawja Tawakkul Shah (may Allah bless him), was worried at something spoken by Hazrat Khawja Tawakkul Shah (may Allah bless him). He was pouring water for the ablution of Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) got angry at something and said, “O Karim Bakhsh! Fall into a well.” After some time, Haji Karim Bakhsh went to a well to get water. When he hung the bucket into the well, he fell into the well but he was not hurt at all. Just at the same time, Hazrat Khawja Tawakkul Shah (may Allah bless him) uttered the words: ‘Oh! Haji Karim Bakhsh has fallen into the well.’ However, people took him out of the well at once. When Haji Karim Bakhsh came back with the water, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him why he had been so late. He replied that he had fallen into the well. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him whether he had been hurt or not. He replied that he (Hajji Karim Bakhsh) had caught hold of his hand, so he was not hurt at all.

Translation of a Persian verse: ‘The friends of Allah have been gifted with such a power by Allah that they can even bring back an arrow which shoots out of the bow.’

Once, Hazrat Khawja Tawakkul Shah (may Allah bless him) went to a village near Raipur. He was in a state of absorption and intoxication. Hazrat Khawja Tawakkul Shah (may Allah bless him) had strictly forbidden others to bring anything for eating or drinking which is not covered. Once, a person brought water which was uncovered, for him. These words were uttered by Hazrat Khawja Tawakkul Shah (may Allah bless him) spontaneously, “Are you blind. You don’t know that one should not bring uncovered water.” That person became blind at once. After that incident, Hazrat Khawja Tawakkul Shah (may Allah bless him) became very careful in speaking. If somebody performed an action which was against his disposition, he just used to say, “You are unaware or you do not understand anything.” He did not speak any such word which might be harmful for somebody. It was the condition of

his Saif-e-lisani that whatever words emerged from his blessed tongue, the same thing happened. Therefore, he was very careful in speaking anything.

### **Part 5: Spiritual Powers and Places**

It has been described that a ‘Majzoob’ (a person who remains absorbed and intoxicated with Divine Love and remains in a state of semi-unconsciousness) named Kadey Shah lived in Ambala. By chance, another ‘Majzoob’ came to Ambala and decided to live there. Kadey Shah said that he would live there and the other ‘majzoob’ said that he would live there. One day, Kaday Shah came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said, “That particular ‘majzoob’ does not let me live here. Please tell me where I should go.” Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Go and sit at the same place. He would himself leave the place.” Therefore, Kaday Shah reached there. When the other ‘majzoob’ saw him, he said, “O! You are powerful. You do not let me stay here. Well, I am going away.” So, he left the place. It was the condition of Kaday Shah that he put on just a small loincloth and his remaining body used to remain bare. But when Hazrat Khawja Tawakkul Shah (may Allah bless him) came to that side, he covered himself with cloth. He used to say, “A religious scholar has come and the scholar should be respected.” Kaday Shah respected Hazrat Khawja Tawakkul Shah (may Allah bless him) very much and Hazrat Khawja Tawakkul Shah (may Allah bless him) also praised Kaday Shah and said, “Kaday Shah is a perfect ‘majzoob’. When I stand beside him, a great passion and zeal is created in my spiritual remembrance of Allah.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) came outside at noon. A black coloured ‘majzoob’ came there. Spit was falling from his mouth. He said to Hazrat Khawja Tawakkul Shah (may Allah bless him), “I have been removed from my place and some other person has been seated at my place.” Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him to go and sit at the place where he was sitting earlier and said that the other ‘majzoob’ would be sent to some other place. So, that ‘majzoob’ went away. Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “He was the Qutab of some small village. He had been removed because a Qutab had got angry with him. That person seemed to be quite rustic because he spoke the language of rustic people.

One day, a person who belonged to Patiala came to Hazrat Khawja Tawakkul Shah (may Allah bless him). When he described his story, he was weeping bitterly. He said, "I had four or five villages in my possession. The Bakhshi (an official who keeps the record of possession of lands) has snatched those villages from me and has got warrants for my arrest issued. I appealed against the decision in the ministry but now even the ministry has issued orders for my arrest. Now, I have no abode except your door. I shall always lie at your door." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Well, you may stay here." That person stayed there for about fifteen days. Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said to him, "Now, go straight back to your home. Allah will set all your tasks right." He also stressed upon him not to stay anywhere on the way but he should go straight to Patiala. He went back to Patiala according to the instructions and gave a small petition to the Raja which was accepted. The Raja ordered the official to please that person otherwise he (the Raja) would treat the official badly. In short, the Raja threatened the official. Thus the official pleased that person and returned all his villages to him. At last, he came back happily and tried to donate 350 acres of land for the 'langar khana' and requested me to recommend to Hazrat Khawja Tawakkul Shah (may Allah bless him) to accept the land as an offering. But, Hazrat Khawja Tawakkul Shah (may Allah bless him) refused to accept the land. I spoke to him about the school (Madrissah) and said that the land might be accepted for the school (Madrissah). Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Only Allah is immortal and the world and all its things are mortal. I depend on Allah and 'the langer' and 'the Madrissah' also depend on Him. In short, he did not accept the land.

Once, a Muslim deputy inspector who was Hazrat Khawja Tawakkul Shah (may Allah bless him)'s sincere disciple, came there along with his wife. Hazrat Khawja Tawakkul Shah (may Allah bless him) was sitting outside. When he saw that Muslim deputy inspector, he asked him to remain standing there; otherwise, he would neither see him nor accept his offering. He also ordered him to go away. That Muslim deputy began to weep in despair. Someone said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "They should be looked with mercy and a form of their presence should be created because he is a very sincere one and he loves you. He has been greatly hurt." Hazrat Khawja Tawakkul Shah (may Allah bless him) kept thinking for some time and then said, "If this dog and the Hindu Cobbler remain

sitting in the same way and he passes in his tonga (a light two wheeled horse driven carriage used for transportation in India), I shall accept his offering. In fact the situation was that the street led from south to north. Just at the side of the street, a Hindi cobbler was sitting in the west and a dog was sitting in the east. Now, all of us were surprised what to do. The Hindu cobbler was a human being and he could be asked to remain sitting but nothing could be done about the dog. At last, when the Tonga began to move forward, the dog got up and went away. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Alas! Now you should bring the dog otherwise, all will be spoiled. At last, some darveshs showed meat to the dog and brought it there. They asked the Hindu cobbler to keep the dog sitting with him and he himself should also remain sitting there. Then, they took out the Tonga from that place. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Well, now it has been all right.” He thanked Allah also and accepted the offering. After two or three days, that deputy went back to his place of duty. At that time, all the people could not understand why Hazrat Khawja Tawakkul Shah (may Allah bless him) had said so. But after reaching his police station, he came to know about the circumstances and then he wrote a letter to Hazrat Khawja Tawakkul Shah (may Allah bless him). He wrote in the letter: ‘Just at the time when my Tonga reached Ambala, a serious matter had taken place here. It was a dangerous affair and I had been suspended for it. The orders of suspension had come to the police station also but when I reached the police station, another order had come that the former orders had been issued due to an oversight and I was still appointed to that post.’ Thus, the people came to know the action of Hazrat Khawja Tawakkul Shah (may Allah bless him) on that day that the affliction which had come on the inspector had been removed through the dog and the Hindu cobbler.

One day, a Sikh who belonged to Patiala or Nabha, came to Hazrat Khawja Tawakkul Shah (may Allah bless him). He was weeping and was in a state of great restlessness. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him the cause of his weeping. He replied, “All my lands have been captured because the canal has passed through them and I have not been given its price also. I am a poor man with a family. I have no other means of sustenance. Now, I have become helpless and come to you for help because the digging of the canal has been started.” Hazrat Khawja Tawakkul Shah (may Allah bless him) raised his hands for prayers and prayed: ‘O Allah! This person is a Sikh and infidel. But, he has come to me

because he thinks me Thy favourite. Now, I entrust him to Thou.’ At that time, Hazrat Khawja Tawakkul Shah (may Allah bless him) was in a strange ecstatic mood. Then, he went in Muraqaba. After some time he said, “Go away. Allah will do the better.” He went away. After a small period, he came and said to Hazrat Khawja Tawakkul Shah (may Allah bless him), “The government has changed the intention of digging canal at that place. I did not even take pains to apply for my right. They have changed the plan of digging the canal and now it is being dug on another side. All this has been due to the blessings of your supplications.”

A tehsildar who was appointed in Ambala, describes an incident as under:

‘I had a case related to lands of a village. One of the parties was on the right and they were among those who used to come to Hazrat Khawja Tawakkul Shah (may Allah bless him). But, I had accepted bribes from the other party and I wanted to settle the case in their favour. The former party went to Hazrat Khawja Tawakkul Shah (may Allah bless him) and requested him to pray for them. According to his routine, he prayed to Allah that the case might be decided in the favour of that party who was in the right. They avowed that they were in the right and I (the tehsildar) had accepted bribes from the other party. Hazrat Khawja Tawakkul Shah (may Allah bless him) came to know through ‘makashifa’ that they were in the right and I had accepted bribes. It was the winter season and I was sleeping in my room with closed doors. Suddenly, at about midnight, Hazrat Khawja Tawakkul Shah (may Allah bless him) came to my room, awoke me and said, “Beware! If you make the decision in that case against the principles of justice, you will lose your post.” He also ordered me to return the money which I had accepted as bribes because here it was his government. After saying this, Hazrat Khawja Tawakkul Shah (may Allah bless him) disappeared. My house had three doors – one of the porch, the second that of the courtyard and the third that of the inner house. Moreover, there was watchman also. I got up and checked all the doors. All were closed from within as usual. I was frightened. I returned the money which I had accepted as bribes and made the decision in the favour of the party who was in the right.’

It has been described that Pir Imdad Hussain who was the Gaddi’nasheen (viceregent of a Sufi saint) at the shrine of Hazrat Shah Abdul Rusool (may Allah bless him), had got ‘Ba’at’ at the hands of Hazrat Khawja Tawakkul Shah (may Allah bless him) but he did not perform those habitual recitations which Hazrat

Khawja Tawakkul Shah (may Allah bless him) had told him. By chance, he fell ill and he was being overcome by that semi-unconsciousness which precedes death. At that time, he sent a messenger to Hazrat Khawja Tawakkul Shah (may Allah bless him) with the request to help him. Hazrat Khawja Tawakkul Shah (may Allah bless him) blew his breath at water and gave it to Sain Abdul Karim known as Mughli Shah and told him to make Pir Imdad Hussain drink three big spoons of water. Mughli Shah took that water to Pir Imdad Hussain and poured this water into the mouth of Pir Imdad Hussain according to the instructions. As soon as, he drank the water, the Kalima Sharif started in all his body and his soul separated itself from his body in the condition that he was reciting Kalima Sharif. After his death, there was sweat on his body and the movement of Kalima Sharif continued to be felt for half an hour.

It is my personal observation that when the time of death of Sain Muhammad Ali Shah came, Hazrat Khawja Tawakkul Shah (may Allah bless him) said to him as usual to perform the Niyyat (making intention before standing for prayers) for prayers. Sain Muhammad Ali Shah was the Imam of the mosque and the administrator of the langar khana. Sain Muhammad Ali made the Niyyat but as he was being overcome by unconsciousness, he started reciting ‘Glory be to ALLAH and praise to ALLAH and there is none worthy of worship but ALLAH, and ALLAH is the Greatest. And there is no might or power except with ALLAH, the Exalted, the Great One’ loudly instead of reciting ‘Glory be to You, O Allah, and all praises are due unto You, and blessed is Your name and high is Your majesty and none is worthy of worship but You’. He continued reciting these words for a long time and in the same condition his soul flew from his body. He died at about 4 a.m. At the time of morning prayers, Molvi Abdul Rahim announced his death and said, “Let us make arrangements for his burial ceremonies.” I also went there. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed me and said, “Yesterday, in dream, I saw the grave of a darvesh being dug. Now, Muhammad Ali Shah has died. Go and make arrangements for his shroud.” I went there and saw that sweat was coming out of the body of Sain Muhammad Ali Shah and the body was also warm. His pulse was also beating. I told Hazrat Khawja Tawakkul Shah (may Allah bless him) that the body was hot and sweat was also coming out. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Sain Muhammad Ali Shah has died. However, if you have any doubts, you should show him to the physician.” So, a physician was called. The

physician examined the body and said, “The body has no life, although, the sweat is coming out and the pulse is beating. This condition in a lifeless body is due to something else.” When I told this thing to Hazrat Khawja Tawakkul Shah (may Allah bless him), he held my hand and came out of his cell and walked towards that room where the dead body of Sain Muhammad Ali Shah was lying. As soon as, he reached the door of the room, he said, “Well, Divine Light is surging. The death of an ascetic takes place in a similar manner. The sweat which is coming out, is the heat of his communion with his friend (Allah).” However, after a long time, his body became cold and he was taken to his grave in the enclosure of the shrine of Shah Abdul Rusool. Divine Light was falling on the grave. I along with Hazrat Khawja Tawakkul Shah (may Allah bless him) was standing in the south and Hazrat Khawja Tawakkul Shah (may Allah bless him) was giving Faizan (spiritual favour) on his soul. There was no grief of any type on his face. Even, the face of Muhammad Ali Shah was showing different conditions. After a very long time, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Thanks Allah that Muhammad Ali Shah’s task has been fulfilled properly.” Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Allah has given an ascetic so much power that he makes his disciples pass through the stages of the grave also.” Then, he looked at the condition of Sain Muhammad Ali Shah and said, “The death of an ascetic is like a marriage for him. All the heavenly places are opened for him with his death. A Persian poet has said very beautifully:

Translation: ‘Their company converts dust into gold. Their favours influence every heart.’

It seemed that Hazrat Khawja Tawakkul Shah (may Allah bless him) had made him cover those places of asceticism which he could not cover during his life. Later, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “His spiritual Mentor-fellow Sain Abdullah Shah’s mother had also died. Sain Abdullah Shah went to her grave for many days and continued reciting ‘Allah, Allah, Allah’ with the imagination that it was being recited by her soul. Thus, his mother got spiritual favour in her grave and her soul started remembrance of Allah in grave.

It is my personal observation that if somebody remained in the company of Hazrat Khawja Tawakkul Shah (may Allah bless him) for three days and he took his meals at the langar khana, a strange beauty appeared at his face. Many people

including the rich ones or those who loved Hazrat Khawja Tawakkul Shah (may Allah bless him) say that the meal which is served at the langar khana had a strange charm and taste in it. Anybody who ate it even without hunger or desire, did not feel any type of trouble. Even if a person took a large amount of meal, it never gave him any trouble – rather, it rectified him from within. Some darveshs have also mentioned it to me that sometimes they felt some spiritual blockage at a place but they took meal at the langar khana by chance and their spiritual blockage was gone. Sometimes, a darvesh felt some hindrance in his remembrance of Allah and he wanted to talk about it to Hazrat Khawja Tawakkul Shah (may Allah bless him), but after eating meal at the langar khana, the hindrance was removed without bringing it to the notice of Hazrat Khawja Tawakkul Shah (may Allah bless him).

It has been described that once, many outsiders and the darveshs were taking meal. Hazrat Khawja Tawakkul Shah (may Allah bless him) came out of his cell. He felt very happy when he saw the people eating and said, “Eat, eat well. It is just Divine Light.” Different persons ate about eight to ten loaves of bread and one of the persons ate thirteen loaves of bread but they did not feel any type of trouble. Sometimes, it also happened that after eating many loaves of bread, a person said that he was still hungry. This characteristic of the bread of the langar khana has been seen that a person ate it and his disease was removed. This efficacy of the bread of the langar khana still exists. It was the general routine of the langar khana of Hazrat Khawja Tawakkul Shah (may Allah bless him) that everybody was treated with equality. All the persons whether they were rich or poor, ate the same type of meal i.e. bread and the pulse. On every Thursday, meat, bread and sweet rice were served and everybody got the same meal.

Once, a deputy who was earlier a disciple of Mirza Qadiani (damned) came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and entered into his ‘Ba’at’ forsaking his connection to the damned Mirza Qadiani. Then, he came to me. I was teaching Hadith Sharif at that time. He asked me what type of pulse was cooked in the langar khana. I told him that it was the pulse of ‘masoor’. That person asked whether that pulse was available here or it was imported from another country. I told him that it was bought from the bazaar and it was easily available. He said, “I swear by Allah that I am very fond of delicious meals and I give a lot of salary to my cook. I always get the best meals cooked at home. But, in my meals, I have never felt such a strange taste which I have found in the bread and pulse of this place. I think, it has

a strange composition.” I replied, “There is Divine Light in the meals which are served here. This taste cannot be found in your meals.”

A strange thing about the langar khana is that the outside visitors who stayed there, took the meal many times a day and also ate a lot quantity of food because food in abundance remained available at the langar khana every time. But, no one had ever fallen ill – rather, if an ill person came from outside and took his meal there, he also recovered.

Many times Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “The last night, I turned out many things of affliction from this locality. Then, they went to another locality. I beat them and turned them out of that place also. They went to another place and I turned them out from that place also. However, now everything is safe. All have left the area.” I asked him what those things of affliction were. He replied, “They have a very hideous form and they have short statures. When they stick to people, people fall a victim to diseases like cholera and typhoid.” When such things happened, Hazrat Khawja Tawakkul Shah (may Allah bless him) urged upon the people to give charity and alms. Sometimes, he said that he often looked at the condition of the people in the city and he found that most of them remained busy in different tasks and some remained busy in the remembrance of Allah. It is a thing of my observation that as long as Hazrat Khawja Tawakkul Shah (may Allah bless him) remained alive, Ambala was rarely hit by an epidemic and even if some epidemic came, it was overcome very soon.

Once, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed his foot and said, “You look big when I am busy in muraqaba and you walk long distances. But, why don’t you walk now?” But then, he himself remarked, “Has the soul any feet?”

There was a time when I used to live in the mosque known as ‘Hafiz Muslim Wali’. Sometimes, I delivered my Friday sermon in that mosque and sometimes, I came to the mosque of Hazrat Khawja Tawakkul Shah (may Allah bless him) to deliver the Friday sermon and lead the prayer. It was Hazrat Khawja Tawakkul Shah (may Allah bless him)’s habit to offer his Friday prayers in the mosque where the prayers were performed earlier. Once, he came to the mosque known as ‘Hafiz Muslim Wali’ to offer his Friday prayers. During the prayers, he was overcome by

a state of absorption. In that condition, he could not put his steps on the ground firmly and the darveshs had to hold him by the shoulders to make him walk. He had a strange ecstatic condition at that time. I held his shoulder as usual. When he reached the road and began to climb down the small bridge, a group of fifty or sixty people appeared in front of him. As soon as they saw him, they fell prostrate as if they were bowing in prayers. I upbraided them strictly and said angrily, "Have you become polytheists?" Later, I also looked at Hazrat Khawja Tawakkul Shah (may Allah bless him)'s face. I also fell prostrate unintentionally. After about five minutes, he came to his senses and all got up as soon as he came to his senses. I said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "Today, we have committed a great sin. We had fallen in front of you just as one bows before Allah in prayers. This thing might come in polytheism." It may be noted that if anybody bowed before Hazrat Khawja Tawakkul Shah (may Allah bless him), Hazrat Khawja Tawakkul Shah (may Allah bless him) used to feel very angry with him. But, in reply to my saying, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "It was your compulsion and it was due to some other reason. In fact, I was taking the spiritual favour of that Divine Light which falls on Ka'ba with all its grandeur and which belongs to the Verity of Ka'ba. That spiritual favour of extreme love for Allah descended on me in its perfection. The characteristic of this Divine Light is that it makes the people bow before itself. It was the attraction and force of that Divine Light which attracted people to bowing before that Divine Light. Anybody who came before that Divine Light would have bowed. Now, the spiritual favour of that Verity has changed, therefore, all the people have got up from that condition."

## **Part 6: Comparison with other Great Sufi Saints**

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "I saw in a dream that Boo Ali Shah Qalandar and I were taking a bath in the same pond. He presented a person to me and asked me to make him cover his spiritual places. I agreed to it. Then, I presented a person to him and asked him to make him cover his spiritual places. He also agreed to it. When both of us had taken a bath, Boo Ali Shah Qalandar presented his handkerchief to me and asked me to wipe my face with it. However, I did not agree and regretted that I could not do that. Then, he embraced me with a great love and happiness." It shows that Hazrat Khawja Tawakkul Shah

(may Allah bless him) had a high status in sukr (being intoxicated with Divine Love so much that one may forget even his own self and all the world around him for the time being). But, as he had come from ‘sukr’ (state of unconsciousness during spirituality) to ‘sahav’ (coming in the condition of consciousness from the condition of sukr), the great Sufi saints like Boo Ali Qalandar (may Allah bless him) treated him with a great respect. That is why he presented his handkerchief to Hazrat Khawja Tawakkul Shah (may Allah bless him) to wipe his face.

Pir Anayat Hussain Ludhianvi and Haji Muhammad Ali Roypuri describe that once, they went to a urs along with Hazrat Khawja Tawakkul Shah (may Allah bless him). As soon as Hazrat Haji Mahmood who was the murshid of Hazrat Khawja Tawakkul Shah (may Allah bless him)’s murshid, saw Hazrat Khawja Tawakkul Shah (may Allah bless him), he said, “Now, a favourite of Allah has come. Now I have no worries.” People asked him, “At what stage this person is whom you have called the favourite of Allah.” At that time, Hazrat Khawja Tawakkul Shah (may Allah bless him) was quite young. Hazrat Haji Mahmood (may Allah bless him) said, “I have seen the places of all my disciples. But, I have been unable to see the place of this person. His spiritual journey extends farther from his murshid and even myself – rather, his spiritual journey goes far ahead of many great Sufi saints. It extends far away from that place where I can have access.”

It has been described that once Hazrat Khawja Tawakkul Shah (may Allah bless him) was staying at a mosque called ‘Kalan Afghanan’ in Shah Abad. He was in muraqaba there. A Sufi saint who belonged to Rampur and who also belonged to Naqshbandi chain of Sufi saints came there and sat in muraqaba beside Hazrat Khawja Tawakkul Shah (may Allah bless him). After a long time when Hazrat Khawja Tawakkul Shah (may Allah bless him) came out of muraqaba, he saw him and asked him when he had come there. The Sufi saint replied, “When you were busy in visiting the wonders of prophet-hood, I came here. I remained with you in one or two places but then I did not find you where you were.” Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him how he was. Then, that Sufi saint said, “I am all right but I have not seen so much spiritual height in any Sufi saint as you have. The visit of spiritual places and that too, so quickly is rarely achievable to any Sufi saint and your spiritual access is up to very far.” Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, “It is Allah’s Grace otherwise I am just an indigent person of Allah.”

Once, a ‘Sahibzada’ from the descendents of Hazrat Mujaddid Alif Sani (may Allah bless him) came to Ambala Cantonment. He called Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) went to him on foot in respect to him, being from the descendants of his grand murshid. The Sahaib Zada asked Hazrat Khawja Tawakkul Shah (may Allah bless him), “In the worlds of spiritualism there is a river of Divine Light, in which all the earth and all the things of the world seem to be sunk. Have you ever reached that river of Divine Light.” Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, “O son! It is the Divine Light of ‘Aalam-e-Khalaq (this earthly world). This place had been opened to me in the very beginning. If you want to ask something, you should ask about ‘Aalam-e-Amar’ which lies far above the sky. When the Sahibzada heard these words, he offered prayers to Allah for thankfulness and said, “I am thankful to my Lord that in the chain of Sufi saints started by my ancestors, there are many perfect Sufi saits like Hazrat Khawja Tawakkul Shah (may Allah bless him).” After some time, Hazrat Khawja Tawakkul Shah (may Allah bless him) took leave of him, got his pleasure and came back to Ambala by a vehicle.

Pir Anayat Hussain Ludhianvi describes that Hazrat Haji Mahmood (may Allah bless him) who was his grand murshid used to say, “When the door of friendship to Allah was opened upon Hazrat Khawja Tawakkul Shah (may Allah bless him), his spiritual wonders were announced from Peshawar to Bombay and he was given the title of the ruler of (the spiritual world of) India.” It was those times when only Walayat-e-Sughra (the initial stages of spiritual journey of a Sufi saint) had opened to him. Moreover, he also used to say that Hazrat Khawja Tawakkul Shah (may Allah bless him) had many other blessings which were countless. There is an Arabic saying which means: ‘It is true that fortunate is that person who is born fortunate from his mother’s womb’.

## **Part 7: Monotheism, Spiritual Connection and Perfection**

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said about the knowledge of monotheism, “The knowledge of monotheism is granted to only that person who enjoys a high degree of Grace of Allah, otherwise, it is very difficult to get the perfect knowledge of monotheism. Once, I was visiting the world of spiritualism, I saw that there was a very vast river and many great scholars with big turbans and Sufi saints with caps entered the river and everybody was trying to cross

that river according to his capacity. Somebody lost his strength and sat down when he was just ankle deep; somebody sat down when water reached his shins and somebody lost his strength and sat down when he was just in knee deep water. These persons were drowned even in that small quantity of water and their turbans were removed from their heads. But, I was moving forward. I came to know that it was the river of monotheism and those people were scholars and Sufi saints who were trying to get the knowledge of monotheism. Everybody got the knowledge according to his calibre. At last, they were tired and were left behind. Although the river was very deep and seemed limitless yet I was able to cross it very soon and I covered the whole river.”

Once, a Sufi saint who had a few disciples in Ambala, came to Ambala. I was going back from the mosque of Hazrat Khawja Tawakkul Shah (may Allah bless him) to my home. When I reached a small bridge which was on my way, the Sufi saint came across me from the front. He addressed me and said, “O scholar! You are a learned person and you are a Sufi saint also. Your spiritual Mentor (murshid) performs his pre-evening prayers (Asr prayers) very late. You should advise him in this connection. The Holy Quran says:

Translation: ‘Protect your prayers especially the middle prayer’ (Al-Baqarah: 238)

And the middle prayer refers to Namaz-e-Asr and it must be protected.” I replied, “Protection means that one should not miss these prayers. As far as the matter of performing it early or late is concerned, you should himself talk to Hazrat Khawja Tawakkul Shah (may Allah bless him) when you go there.” That Sufi saint was, in fact, going to Hazrat Khawja Tawakkul Shah (may Allah bless him). So, he moved forward. I also intended to go back but I became a little late intentionally lest Hazrat Khawja Tawakkul Shah (may Allah bless him) should have any negative feeling about me in this connection. However, when I went back, I saw that the Sufi saint could not speak even a single word because of an unknown terror. He seemed to have no courage to put a question and was sitting quite silently. After some time, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “These people are very good. They feel it quite easy to remember Allah. They think that asceticism means only the remembrance of Allah through heart and they have not taken any further step. They have remained content with the little they have got. Hazrat Ghous Bahaul Haq Multani (may Allah bless him) was overcome by such a condition of asceticism

that he often remained lying unconscious in the jungles for two years and there was nobody who could wrap the sheet around his waist. So, he could not offer his prayers for two years in that condition. But, it is a special Favour and Grace of Allah that I have never missed any of my prayers even in that condition. My soul has been brought up spiritually by the soul of the Holy Prophet (peace be upon him) and it is for this reason that my prayers are never missed, otherwise, in these places Sufi saints like Hazrat Ghous Bahaul Haq Multani (may Allah bless him) had missed his prayers due to intoxication with Divine Love and the domination of the condition of absorption. After this, that Sufi saint asked Hazrat Khawja Tawakkul Shah (may Allah bless him) to pray for him that he might be able to perform his late night prayers (Namaz-e-Tahajud) because he had been unable to perform that prayers for a long time. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Allah will bless you with late night prayers.” After this, he never missed his late night prayers.

After this, Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed me and said, “O scholar! I have been gifted with a special Grace of Allah. When the secrets of pantheism opened to me and I saw a limitless river of monotheism, I saw oneness all around. It was that condition in which Sheikh Mansoor had raised the slogan of ‘I am Haq (Allah)’. There was such an extreme passion that I could not find my own separate entity. But, it seemed to me that I was just a small droplet of that limitless river and the droplet had mixed in it and only oneness remained. When this condition descended on me, I pricked my body with needles. My body felt pain with the pricking of the needle. Then, I said that I cannot be a part of Allah as Allah is above all troubles and pains. Sometimes, if pricking did not give me any pain, I put a blazing piece of wood on my body. It burnt my body and I felt that I could not be a part of Allah. I was just His creation. Thus, it was known to me that the Being of Allah is one and nobody else shares His Entity. In those periods, sometimes I felt great troubles but it was Allah’s special Favour and my soul had been trained by the souls of my worthy spiritual Mentors and guides that I never missed any of my prayers. Moreover, my soul was also brought up spiritually by the soul of the Holy Prophet (peace be upon him) also because I used to recite Durood Sharif in abundance. Whenever sometimes, I did not feel any pain because of needles or blazing wood, I would pray to Allah very humbly: ‘O Allah! Thou are one and no one share Thy Deity. You help those who need Thy help. So, have mercy upon me so that I may be able to say my prayers.’ A few days passed in that condition. Then,

Allah showered His Grace upon me and enabled me to cross that limitless river and I came to the road of ‘Shahood’ (it means that everything is the manifestation of the Being of Allah). But, as I continued my spiritual journey, I came to know that beyond the river of monotheism, lies the highway of ‘Wahdat-ush-Shahood’ (everything is the world is the manifestation of Allah but is separate from Allah).”

It was his routine that he came out of his home at about 11 a.m. and when he saw the breeze blowing and the branches of the trees waving, he felt very happy and exclaimed with happiness that the trees were making the remembrance of Allah and they were waving in a state of ecstasy and all were busy in the remembrance of Allah. Then, he said, “All these things are like puppets whose strings are in the Hands of Allah. When He shakes them, they move and when he does not shake them, they do not move.”

It was also his habit that when he came outside at about 11 a.m. and he looked towards the sky and the earth and exclaimed with wonder how great those skies were and how great the earths were. Then he said, “O Allah! Thou are All-Hearing, All-Seeing and All-Knowing. Thou look after all the things and Thou protect all of them. Thou look after even the ants and other animals like the horses and the elephants are also under Thy protection. Thou are All-Almighty; Thou are All-Merciful who protects and takes care of indigent people like me. Thy Blessing and Deity are common for everybody.” Then, he closed his eyes and went in the state of absorption saying ‘Haq, Haq, Haq’. When I think about these words, they come up to the meanings of the following verses of the Holy Quran:

Translation: ‘Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, and lying down on their sides and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! Thou have not created (all) this without purpose, glory to Thou! (Exalted be Thou above all that they associate with Thou as partners). Give us salvation from the torment of the Fire.’

Indeed, in the above mentioned verses, Allah is talking about this sacred group of friends of Allah who make remembrance of Allah and think about the creation of the earth and Hazrat Khawja Tawakkul Shah (may Allah bless him) belonged to the

same group. Moreover, we also used to hear many words which he used to speak about the Grandeur of Allah.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) began to describe the realities of monotheism and said, “One day, Hazrat Rabia Basia (may Allah bless her) came in ecstasy and said that people were exercising polytheism. Somebody makes the remembrance of Allah in the hope of getting paradise and somebody makes the remembrance of Allah with the fear of hell, although, all these things are worthless as compared to the sight of Allah. Then, she took water in one hand and fire in the other hand and started walking. People asked her where she was going. She replied that she would extinguish the fire of hell with the water and she would burn the paradise with the fire because these two things (the hell and the paradise) were causing polytheism. People asked her if she wanted to alter the Will of Allah. Hearing it, she became silent.”

Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “This statement of Hazrat Rabia Basria (may Allah bless her) was in the condition of intoxication and self-oblivion. Otherwise, it was not her creed.” Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “The relish of the sight of Allah is far greater than all other blessings which Allah has provided. I have heard a saying in the explanation of the verses of the Holy Quran that when the lovers of Allah would be driven to the paradise in groups after groups, they would not go. They would say that they have heard that there are many blessings and tastes in the paradise. These blessings and tastes would make us forgetful of the sight of Allah. They would request Allah to bestow upon them the blessing of the sight of Allah whether He throws them into the hell. Then, Allah would order that they should be tied with chains and taken to the paradise. But, they would fall down and would not become ready to go to the paradise. At last, Allah would address them and tell them that paradise is the place where the lovers of Allah would get the blessing of the sight of Allah. At this, they would rush towards paradise and enjoy the relish of the blessing of sight of Allah. They would become so much intoxicated and absorbed in it that they would lie unconscious for seventy thousand years. Even the pious women of paradise would pray to Allah and tell Allah that those for whom they had been created, do not even look towards them. Then, Allah would address those pious women and say that He would descend the Divine Light of His Sight on them (those

pious women). Then, that group of lovers of Allah would see the blessing of the sight of Allah on them and would attend to them.”

One day, a person came and said, “You make the remembrance of Allah by saying ‘Allah, Allah, Allah’ but I just see the inscription of word ‘Allah’ and bow in prayers (perform Sajda) before it because the inscription also refers to Allah. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “If somebody writes the word Allah, on a piece of paper or any other thing and bows before it, it comes in the category of infidelity. The word ‘Allah’ is the name and bowing in prayers before a name is infidelity. One should bow in prayers before that Being who has this name. The word or inscription cannot be treated as Allah because it is written or inscribed by man.”

Once, after the evening prayers when Hazrat Khawja Tawakkul Shah (may Allah bless him) used to concentrate spiritual favour on the audience, a person came to him. That person said, “I make remembrance of Allah and I remember the Wrath of Allah also but I have neither felt pathos in my heart nor I have ever wept for fear of Allah. My heart is hard. Please pray to Allah that the hardness of my heart may be removed and I may also weep for fear of Allah. Although, I apply many tricks to make myself weep but weeping doesn’t occur to me.” Hazrat Khawja Tawakkul Shah (may Allah bless him) looked towards him and said, “Why don’t you ever feel like weeping?” As soon as he uttered those words, that person began to weep bitterly and he was overcome by a pathetic condition. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Just now, you were saying that you could not weep. But now what has happened to you.” That person replied, “When you looked towards me and spoke those words, a Divine Light emerged from your eye and reached my heart and it made me restless.” This condition of that person continued for a long time and he always went on weeping and asking forgiveness of Allah.

One day, a beggar came there. He was wearing wooden clogs. It was the habit of Hazrat Khawja Tawakkul Shah (may Allah bless him) that sometimes, while coming out of his cell, he asked the person who met him, “For what purpose have you come here? Say what you have to say.” As usual, when he came out of his cell and saw a beggar, he asked him to say what he had to say. The beggar asked him to tell him how to make gold. Hazrat Khawja Tawakkul Shah (may Allah bless him) felt extremely angry. He caught the beggar from the neck and took him inside his

cell. After a very long time (when the time of even afternoon prayers was being delayed) they came outside. I took that beggar to the mosque. His eyes were red and he was in a strange condition and he could not even speak. He was overcome by a state of intoxication and self-oblivion. In the mosque, I asked that beggar what had happened to him. He replied, “Hazrat Khawja Tawakkul Shah (may Allah bless him) took me in his cell and put my head under the prayer rug. I saw that canals of gold, silver and jewels were running. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me what I had seen and I told him all what I had seen. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me to move forward and see from where those canals were flowing. When I moved forward, I saw that the word ‘Allah’ was inscribed on a plank of Divine Light and a canal was emerging from every letter of the word ‘Allah’. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed me and said that I should get it firm in my heart because it was the word which taught the art of making gold. Then, he inscribed the word Allah on my heart and gave me the concentration of remembrance of Allah on my heart. Now, the word ‘Allah, Allah, Allah’ was being recited from every joint of my body.” Thus, that person went to the jungle in the same condition and the love of the world was completely removed from his heart and love of Allah got its place. The desire of making gold was also completely removed from his heart and he was arrested in the remembrance of Allah. Someone has rightly said:

Translation: ‘Hazrat Mujadid Alif Sani (may Allah bless him) has rightly said that the company of a perfect Sufi-saint is elixir; his looks are medicine and his words have the healing power and without the company of a perfect Sufi saint, it is just like dragging hand in thorns.’

Similarly, a Persian poet has said very beautifully: ‘O son! These friends of Allah are in fact the family of Allah who are aware of the apparent and the hidden.’

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Once, a traveller came in a very miserable condition. His body was also almost bare as he had neither clothes on body nor shoes in foot. He was hungry and ill. His illness had increased to such a great extent that the unconsciousness of death had started. He was crying and groaning in extreme pain and recalling his mother. Hazrat Khawja Tawakkul Shah (may Allah bless him) came outside and asked who he was. The darveshs described his condition. Hazrat Khawja Tawakkul Shah (may Allah bless him) bent towards him and he concentrated Divine Light upon him and said,

“Allah is a greater and better companion than mother. You should call Allah, Allah.” The traveller was absorbed in reciting the word Allah, Allah so much that he remained busy in the remembrance of Allah for one day and one night and then he died. Hazrat Khawja Tawakkul Shah (may Allah bless him) made arrangements for his burial ceremonies. At the time of burying him, the Divine Lights were descending upon him in a strange condition. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “There is a Hadith of the Holy Prophet (peace be upon him) which says: ‘Man goes on performing bad deeds till the hell remains just at a distance of a palm of hand from him. But then he performs a good deed and he is forgiven by Allah.’ The faith of this person was going to be forfeited but I felt greatly ashamed that a faithless person died at my home. I prayed for him and Allah showered His Mercy upon him and my prayers were accepted. His coming to my home was a good action.” It was his usual routine that he rarely went to offer the Namaz-e-Janaza of anybody but he went with that person’s Janaza.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “In my early age, I once met Hafiz Zamin Ali who belonged to Bhoon. He used to come in ecstasy and used to attend the meeting of ‘Sama’h’ (where the poetry in praise of Allah or his prophet is sung with musical instruments.) When I met him, he was in the same ecstatic condition. He embraced me and pressed me greatly. He pressed me with force against his breast so that I might also be absorbed in ecstatic condition but it made no effect on me. I whispered in his ear that however much force he may apply, I would not be affected. He let me loose and said that I was a powerful darvesh. At that time, I was very young.”

One day, a conversation was going on about being in the company of the Holy Prophet (peace be upon him). Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Any blessing which descends upon a person of the Ummah is granted to him from the court of the Holy Prophet (peace be upon him). Once, I saw that I was getting ready to go to the court of the Holy Prophet (peace be upon him). I saw that I was making ablution at a tank of water so that I may go in his presence in a pure condition. In those days, a religious scholar named Muhammad Saeed who was a very pious person also lived in Ambala. When I was making ablution, the same pious person, Maulvi Saeed came to me from the court of the Holy Prophet (peace be upon him) and told me that the Holy Prophet (peace be upon him) was calling me and saying that the intoxicated person of Ambala had delayed so much. I made my

ablution in a hurry and went to the Holy Prophet (peace be upon him). He felt very happy. He took off the crown of his head and gave it to me. Then, he put another crown on his own head. I looked at the crown with love and then I placed it upon my head. Since that day, I got perfection in asceticism and a lot of public is getting spiritual favour from me. Thus, I came to know that it was the place of perfection. Since that day, I also saw a strange thing that whenever I tell somebody to recite a certain thing or Durood Sharif, I also never miss that habitual recitation. Thus, I realized that I had been granted the permission of instructing people by the Holy Prophet (peace be upon him).

One day, Ameer Ullah Shah, and many disciples of Hazrat Khawja Tawakkul Shah (may Allah bless him) were present. Besides them, many other ascetics who were not the disciples of Hazrat Khawja Tawakkul Shah (may Allah bless him) but had their spiritual connection with other Sufi saints were present. Hazrat Khawja Tawakkul Shah (may Allah bless him) went in 'muraqaba'. Those ascetics who had their connections with other chains of Sufi saints thought that they should also go in 'muraqaba' to see the access of Hazrat Khawja Tawakkul Shah (may Allah bless him). In fact, those Sufi saints were also among the ascetics who performed great endeavours in Islamic mysticism. So, all of them also went in 'muraqaba'. Somebody reached 'Walayat-e-Sughra'; somebody reached 'Walayat-e-Kubra' but nobody could reach 'Walayat-e-Alya'. Thus, they could not think about the place of 'Verities' because their place is far ahead. Hazrat Khawja Tawakkul Shah (may Allah bless him) passed much ahead of all other Sufi saints. As soon as the 'muraqaba' was over, all of them fell at his feet, kissed his feet and said, "We do not possess power enough to fly along with you. We remained in the lower stages."

One day, Pir Inayat Hussain Ludhianwi who was among special disciples and lovers of Hazrat Khawja Tawakkul Shah (may Allah bless him) said to him, "Once, I was sitting in a meeting of Hazrat Haji Mahmood (may Allah bless him). He was advising a disciple about the remembrance of Allah. After learning the method, the disciple asked him whether he should do so much remembrance of Allah or he should do even more. Hazrat Haji Mahmood (may Allah bless him) told him that whatever he had told him was sufficient because he himself also performed the same quantity of remembrance of Allah. He further said that he could not make others run the grinding wheel (do a lot of remembrance of Allah) as Hazrat Khawja Tawakkul Shah (may Allah bless him) not only himself did but also made others do." When

Hazrat Khawja Tawakkul Shah (may Allah bless him) heard it, he said, “The grinding wheel which we are running outwardly as well as inwardly, will cause a lot of benefits to the people of Allah. Those who grind a lot of flour, get a lot of eating persons also.” His words proved true in the manner that the entire world saw the spread of his spiritual favour and remembrance of Allah to thousands of people. Once, a Sufi saint who belonged to somewhere in Deccan came to him. When he looked the environment there, he uttered spontaneously, “It is the youth of contentment.” It means that in this environment, contentment and remembrance of Allah have appeared in their full swing.

Haji Muhammad Ali narrates, “Once I was pouring water for the ablution of Hazrat Khawja Tawakkul Shah (may Allah bless him). It was the time of night prayers. I asked Hazrat Khawja Tawakkul Shah (may Allah bless him) why he did not go to Roypur now because, earlier, a lot of people used to get spiritual favour from him because of his visits to Roypur.” Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, “Look at this polar star. It never moves from its place. Now, my condition has also become like that of a polar star.” Haji Muhammad Ali Roypuri further narrates, ‘Hazrat Haji Mahmood (may Allah bless him) had come to Ambala. A disciple of Hazrat Khawja Tawakkul Shah (may Allah bless him) had gone to Ajmer Sharif. When Haji Mahmood (may Allah bless him) came to know about the disciple that he had gone to Ajmer Sharif, he said, “I respect this intoxicated person very much because the souls of Hazrat Khawja Moin-u-Din Chisti, Hazrat Mujaddid Alif Sani and other Sufi saints (may Allah bless all of them) concentrate their spiritual favour to him. I see the spiritual favour of all the blessed souls at this place. Then why has that disciple gone to Ajmer Sharif when everything is present here?”’.

It has been described that Hazrat Khawja Tawakkul Shah (may Allah bless him) and Mian Bahadur Ali Shah (who belonged to Thaska) loved each other greatly. When Mian Bahadur Ali Shah died, Hazrat Khawja Tawakkul Shah (may Allah bless him) went to Thaska at the ceremony of his obituary. As Hazrat Khawja Tawakkul Shah (may Allah bless him) abstained from ‘Sama’h’ (poetry read out along with musical instruments in the praise of Allah or his prophet) because of the restrictions of his chain of Sufi saints, his tent was fixed far away from the ‘Khanqa’h’ in a garden. An ascetic who was in a state of absorption and semi-unconsciousness passed that way and said that a great faizan was falling upon this Sufi saint. He also sat behind him and began to draw spiritual favour. When a lot of

time had passed, since he was drawing spiritual flavour, he could not bear it. He put his hand at the back of Hazrat Khawja Tawakkul Shah (may Allah bless him) and said, “This baba (ascetic) is very powerful.” As the attention of Hazrat Khawja Tawakkul Shah (may Allah bless him) had diverted from ‘muraqaba’ because of the patting of that ascetic, Hazrat Khawja Tawakkul Shah (may Allah bless him) said to him in a manner of threat, “Oh! What are you doing? You can get spiritual favour how much you want.” That ‘majzoob’ ascetic ran away at once at these words. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Such type of people who are ‘majzoob’ get satiated very soon. They have a very small span to get spiritual favour.”

It has been described that Hazrat Khawja Tawakkul Shah (may Allah bless him) had not yet reached adulthood and he was still a young boy when a person named Mohkamdin Naqshbandi lived in Ludhiana. He had some disciples also and he used to make his disciples read the Kalima which meant: ‘There is no being worthy of worship except Allah and Mohkamdin is His prophet.’ In boyhood, Hazrat Khawja Tawakkul Shah (may Allah bless him) happened to go to that person. Hazrat Khawja Tawakkul Shah (may Allah bless him) himself describes that he did not like his making other people read the Kalima in such a manner because he knew that there was no prophet after Hazrat Muhammad (Peace be upon him) and the inclusion of any other person in the kalima comes in the category of infidelity. When he refused to speak those words, Mohkamdin said that the head of this boy seems to be in ‘Qutabs’. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “He was at a high status in mysticism but he had fallen from his status due to some reasons. Scholars had given proclamations that he had become an infidel. He also asked me to become his disciple but I felt a strong hatred for him.” It shows that the spiritual upbringing of Hazrat Khawja Tawakkul Shah (may Allah bless him) had been made by the soul of the Holy Prophet (Peace be upon him) since his childhood.

Once, I asked Hazrat Khawja Tawakkul Shah (may Allah bless him) whether a ‘Qutab’ became aware of his being a ‘Qutab’. He replied, “If a wise educated person becomes a ‘Qutab’, he is made to wear dress and a turban is tied on his head. Some of them hear a sound from the Holy Prophet (Peace be upon him) or they hear a hidden voice that they had been appointed a ‘Qutab’. But, an illiterate but pious person or a ‘Qutab’ of a small village often does not know about it. But, a ‘Ghous’ knows about it because it is his task to redress the grievances. First the injunctions

of Allah descend upon him, then, he gets spiritual powers. The person on whom the secrets of ‘Huroof-e-Muqatta’at’ are revealed, becomes a ‘Qutab’. A ‘Qutab’ can be for a city; for a village or for even a mohalla. Knowledge is not necessary for him. Some know about their being a ‘Qutab’ but some have no information about it. Owing to ‘Qutabs’, inhabitation takes place and the population remains safe from the Wrath of Allah. His symptom is that love for him grows in the hearts of people. But, ‘Ghous’ is that person whose ‘Latifa-e-Nafas’ gets annihilated completely. He enters in marriage more than one times; he possesses great spiritual powers and outwardly he is a very rich person. The prominent and the honourable persons of the nation often visit him. The secrets of ‘Huroof-e-Muqatta’at’ descend upon him. At one time there is only one ‘Qutab-e-Madar’ in the world and he usually lives in the jungle.”

It was the usual routine of Hazrat Khawja Tawakkul Shah (may Allah bless him) that he did not put his hands on his thighs – rather, he used to keep his elbows up. When he sat kneeling and washed his hands, he put his hands on his knees but did not let the elbows touch the thighs. One day, Pir Inayat Hussain asked him its reason, because Hazrat Khawja Tawakkul Shah (may Allah bless him) often used to tell him the things of secret. In fact, Pir Inayat Hussain used to worship Allah in abundance and he was considered a fortunate person because Hazrat Khawja Tawakkul Shah (may Allah bless him) used to tell him that he had the symptoms of those who would go to paradise. In reply to the question, Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, “When a friend of Allah becomes a ‘Qutab’, he gets a sword of spiritual government from Allah in the form of Divine Light. That sword always keeps lying on the bare thighs of that friend of Allah. Therefore, I have to keep my elbows and arms away from my thighs because one and sometimes two swords remain drawn there.”

One day, a darvesh had a row with some persons. When Hazrat Khawja Tawakkul Shah (may Allah bless him) came to know about it, Sain Mughli Shah was pouring water for his ablution. Mughli Shah saw that a sword came out of the breast of Hazrat Khawja Tawakkul Shah (may Allah bless him) but went back into his breast. He talked about it to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him whether the sword had moved forward or not. Mughli Shah replied that the sword had come back at once. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “Today, the

sword which had the spiritual favour of Ali Ahmed Sabir (may Allah bless him) had been out. But, it is the grace of Allah that it had stopped.”

Once, a religious scholar named Ali Kareem who belonged to Behar came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said, “My inner-self teases me very much.” Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “I shall put spiritual favour on your inner-self. But, you should also try to control your inner-self. Allah will do the better. You should come to me in the evening and get the concentration of spiritual favour (Faizan).” That religious scholar had to go to a village. He did not remember what Hazrat Khawja Tawakkul Shah (may Allah bless him) had asked him to do. In the evening, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked about the religious scholar. He was told that he had gone to a village. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “In that case, I give him spiritual favour from here.” So, Hazrat Khawja Tawakkul Shah (may Allah bless him) gave him the concentration of spiritual favour in his absence and he began to recite Durood Sharif even when he was on his way. He got so much ‘Faizan’ that secrets began to reveal on him and he was overcome by a state of absorption. People also began to respect that religious scholar. He was honoured greatly in that village and people gave him offerings also. He used to recite eleven beads (1100 times) of Durood Sharif daily. That religious scholar used to smoke ‘smoking pipe’ in abundance. One day, that religious scholar said in his heart: ‘At last, I have got asceticism, although, I had thought that getting asceticism was a very difficult thing. But, now, I have found that asceticism lies in just reciting Durood Sharif eleven hundred times. I have mixed with people also like common people also.’ One day, he saw in a state of absorption that a big candle was blazing but suddenly that candle went out. After that, that religious scholar discarded all his habitual recitations and went on smoking ‘smoking pipe’ in abundance. He also increased his companionship with the people. He sat in the company of people all the time and smoked ‘smoking pipe’. At last, all those spiritual places were lost and the people also turned away from the religious scholar. He lost all the spiritualism which he had got. So, he came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and described all the circumstances. He said, “Earlier, I had a good spiritual experience and I got progress in it also. Now, everything has been lost. Now, nobody pays any attention to me and the taste of Durood Sharif which I used to feel in my heart has also been lost.” He also described the dream which he had seen. Hazrat

Khawja Tawakkul Shah (may Allah bless him) replied, “I had put spiritual favour on your inner-self. But you did not protect it. Now, that spiritual favour has been lost. The dream which you saw about the extinction of the candle indicates the loss of Divine Light which you had got. Now, the Divine Light has been lost because of your carelessness and negligence and your heart has become dark.”

Once, a special darvesh of Hazrat Khawja Tawakkul Shah (may Allah bless him) went on a journey away from Lahore, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked Sain Mughli Shah to give him an ewer full of water. He also asked that darvesh to drink water only from that ewer on the way. He boarded the train and set out on his journey. When he crossed Amritsar, a prostitute also boarded the same compartment. She had male companions also with her and she had a large quantity of water with her also. When the darvesh began to take his meal, he forgot about the water which he had brought with him. The prostitute extended her hand to give him water. When the darvesh extended his hand to get water, his foot touched the ewer and he remembered that he had brought water with him. So, he did not get water from the prostitute and drank his own water. The prostitute got up from her seat and sat beside him and tried to divert his attention to her. The darvesh sought the help of Hazrat Khawja Tawakkul Shah (may Allah bless him) bringing him in his imagination. Suddenly that prostitute got up and fell on the other plank automatically. She fell unconscious and Kalima Sharif ensued in her body. Her companions began to weep and one of them who was perhaps her brother said, “She went to the seat of that beggar for nothing. He has cast some spell upon her.” She reached Lahore in the same state of unconsciousness. Her companions took her out of the train with a great difficulty and the darvesh went ahead to his destination. After some time he came back to Ambala and went to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) asked him about his journey, he replied that he had gone and come back safely. Hazrat Khawja Tawakkul Shah (may Allah bless him) smiled and said, “You went safely and came back safely but you had slipped only on water. When I came to know that you were going to be robbed, I ran to help you but I could not overtake you because the train was running very fast. So, I sought help from the soul of the Holy Prophet (Peace be upon him). Thus, I reached quickly and saved you from her trap. You should never make such a mistake in the journey that you slipped for water. When you extended your hand to get water from the prostitute, the angels who were

protecting you, left you. But now, that prostitute will not be able to do the work of singing or playing upon music etc.” After some time, that darvesh went to Lahore. He was suffering from headache. Someone told him that there a woman named Mai Umri lived. Her breath had the healing power of headache. He further said that she was a prostitute but a strange incident took place with her in the train. So, she was called. As soon as she saw the darvesh, she fell at his feet and expressed her gratitude to him that she had got that blessing because of him. Now, that Mai Umri keeps herself wrapped up in a blanket and secretly fills water in the tank of the mosque. The darvesh asked her about the incident which had taken place with her in the train. She replied, “When I sat beside you, suddenly a person came from behind me and he pointed with his finger saying ‘Hoon Hoon’. As he pointed towards me, ‘the Kalima Sharif’ ensued in my heart and I fell unconscious. Now, I have become totally indifferent to this world and I feel taste in reciting Kalima Sharif.” The features of the person about whom she had told the darvesh, were those of Hazrat Khawja Tawakkul Shah (may Allah bless him). Now, that woman has died. A Persian poet has very beautifully said: ‘If nobody had been eligible for providing assistance to the disciples, nobody would have ever performed ‘Ba’at’ at the hand of a Sufi saint.’

Once, darvesh who was a great favourite of Hazrat Khawja Tawakkul Shah (may Allah bless him) and remained busy in the remembrance of Allah, lived in Ambala city at a separate place. A woman was attracted towards him. One day, when it was raining and all the others were in their cells, that woman came to that darvesh in his cell. She thought of taking advantage of the loneliness. She was in manly dress and she began to press the darvesh’s feet. But, the darvesh was surprised at those unfamiliar hands. He became doubtful and threatened her and asked her who she was and asked the purpose of her coming out of time. She expressed her bad intentions of committing adultery. She also said that if he did not accept her offer, she would disgrace him. The darvesh was frightened and asked for help from Hazrat Khawja Tawakkul Shah (may Allah bless him). He saw that Hazrat Khawja Tawakkul Shah (may Allah bless him) was present there and he pointed to that woman with his finger to go away. She went away. As soon as she reached her home, she had a vomit of blood and she died in the morning. Then, that woman’s home saw such destruction that nobody of the home remained alive within a short span of time.

About one year before Hazrat Khawja Tawakkul Shah (may Allah bless him)’s death, he called me one day. I went to him at once. He said to me, “O religious

scholar, sit down.” When I sat down, he said, “Today I have seen a dream. I saw that I had reached in the presence of Hazrat Adam (Alahis Salam). He asked me to stay with him for one night. I saw that his heart was like a big dome and Divine Light was descending upon it with great force like the torrent of canal water. I requested Hazrat Adam (Alahis Salam) to grant me permission to visit his heart from within. He allowed me and I visited all his heart from within. It was a very big heart but I was able to visit it all. Then I went to Hazrat Noah (Alahis Salam). He also ordered me to stay as a guest with him for one night. Thus, I stayed with him as a guest; took my meal and with his permission, visited his ‘Latifa-e-Rooh’. Then, I went to Hazrat Ibrahim (Alahis Salam) and stayed with him as a guest according to his orders. With his permission, I visited his ‘Latifa-e-Rooh’. Then similarly, I stayed with Hazrat Moses (Alahis Salam) and Hazrat Isa (Alahis Salam) for one night each, took my meals and visited their ‘Latifa-e-Sirr’ and ‘Latifa-e-Khafi. Then, I went to the Holy Prophet (Peace be upon him). He also ordered me to stay there with him. So, I stayed with him, took my meal and with his permission, visited his ‘Latifa-e-Akhfa’. But I could not find its limit. It seemed to have no end. When I reached that place which is called ‘The Verity of Muhammad (Peace be upon him)’, I came back from my visit of ‘Latifa-e-Akhfa’. The Holy Prophet (Peace be upon him) gave me very glad tidings. Then, I awoke up. I was surprised because I had spent many nights there but here I had not slept even for the whole night.” As soon as, I heard this dream, I felt extremely happy, kissed the knees of Hazrat Khawja Tawakkul Shah (may Allah bless him) and shook hands with him. He also smiled. Then this Quranic verse came into my mind:

Translation: ‘So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing.’ (Ash-Sharh: 7 & 8)

When I thought about the subject of this Quranic verse, I was not only surprised but also worried. I was overcome by pathetic feelings and I began to weep because this verse had descended in the glory of the Holy Prophet (peace be upon him). In this verse, Allah addresses Muhammad, Allah’s prophet (peace be upon him) and says: ‘When you are free (after prayers) (or according to the Sufi saints, from preaching of the injunctions of Allah), you should stand up and turn fully towards Allah.’ When a similar Surah (probably Surah An-Nasr) descended, Hazrat Abu Bakar Siddique (may Allah be pleased with him) wept bitterly whereas other companions (may Allah be pleased with all of them) felt very happy. When they asked Hazrat Abu Bakar

Siddique the cause of his weeping, he said, “This verse contains a hint about the demise of the Holy Prophet (peace be upon him) because when he becomes free from the task assigned to him (the task of prophethood), he will be taken away from the world. When the work of the Master (Allah) is fulfilled, the officials (prophets) are called back.”

I said to Hazrat Khawja Tawakkul Shah (may Allah bless him), “This dream is a blessed one for you but we who are your servants will face a lot of troubles.” He asked me its cause. I replied, “This dream means that the task for which an ascetic comes in the world has been fulfilled. The task which Allah wanted to get from you in ‘Wilayat’, has been fulfilled and you have left no stone unturned in performing it. Moreover, a Wali (friend of Allah) cannot visit those places which are peculiar to the prophets because those places are reserved only for prophets of Allah. Thus, it seems that now the time of your going away from the world has come.” Hazrat Khawja Tawakkul Shah (may Allah bless him) said in a way to ward off this topic, “Death is inevitable. So, one should not worry about it. Let us talk about some other topic.” Then he said in a manner of expressing gratitude to Allah, “I thank Allah if he takes me away from this world in this condition. Although I could not do anything in this world yet if I leave this world in this condition with the Grace of Allah and with the source of the Holy Prophet (Peace be upon him), it would be a matter of great pleasure for me.”

It was my habit that I often used to study books and used to compare the conditions of Hazrat Khawja Tawakkul Shah (may Allah bless him) with the conditions of the past Sufi saints. One day, I was reading a book about the biography of Hazrat Ghous Bahaud-din-Multani (may Allah bless him). The book contained the following incident:

‘Once, Divine Light fell on Hazrat Ghous Bahaul Haq Multani (may Allah bless him) and he heard a sound telling him that anybody who sees his face, would go to paradise. Hazrat Ghous Bahaul Haq Multani (may Allah bless him) thought that the means of forgiveness of the Ummah of the Holy Prophet (peace be upon him) might be created by looking at his face. So, with this thought, he sat at a ‘Palki’ openly and asked a person to shout out loudly and tell the people to look at the face of Hazrat Ghous Bahaul Haq Multani (may Allah bless him) because they would go to paradise by looking at his

face. He also ordered those who carried his 'Palki' to pass through all the streets. Thus, passing through different streets, the 'Palki' passed through a street where Hazrat Baba Fareed Ganje Shakar (may Allah bless him) was staying in a house. When that 'Palki' reached that house, Hazrat Baba Fareed (may Allah bless him) ordered his disciple (who was present with him) to go outside and see the face of Hazrat Ghous Bahaul Haq Multani (may Allah bless him) so that he may also go to paradise. The disciple turned his back to the 'Palki' and said, "I served you for twelve years and poured water for you to make ablution. If even then, I would not go to paradise, I feel no need of going to paradise by looking at the face of Hazrat Ghous Bahaul Haq Multani (may Allah bless him) for a few seconds." At this, Baba Fareed Ganj Shakar (may Allah bless him) smiled and felt very happy. He said, "I swear by Allah that this Divine Light has fallen upon me twelve thousand times. Similarly, I heard a sound that anybody who would see my face, would go to paradise but I did not reveal it to anybody. Once, I prayed to Allah to let this Divine Light fall on Hazrat Ghous Bahaul Haq Multani (may Allah bless him) because he is also one of my brothers. This Divine Light has fallen upon him with my prayers." Then, he wrote a note to Hazrat Ghous Bahaul Haq Multani (may Allah bless him) containing the following subject matter:

Translation: 'O my brother Bahaul Haq, this Divine Light falls on me twelve thousand times every day and each time, I am told that anybody who sees my face would be forgiven by Allah and he would go to paradise. But, I never made it open to anybody lest anybody should deny it because of his lack of understanding. O brother, I once, prayed to Allah for you also that Allah might descend the same Divine Light on you also. But, you have made a noise and made it so common in just one Divine Light. You should keep silent in this connection lest disturbance or turmoil should be created in masses. An ascetic suffers from losses in his spiritual status by disclosing such secrets and his spiritual progress undergoes a decline.'

After reading this incident, it came to my mind that Hazrat Khawja Tawakkul Shah (may Allah bless him) was equal to the past Sufi saints in almost all the matters. I thought whether a similar incident had ever taken place with Hazrat Khawja Tawakkul Shah (may Allah bless him) or not. Just after a short period, one day, Sain Mughli Shah came to me with a few grains of 'Elaichi' and said, "O religious scholar, Hazrat Khawja Tawakkul Shah (may Allah bless him) has just said that

anybody who eats these grains and sees my face, would go to paradise. Have you ever seen such a thing in any book?" I put him off and asked him to give me those grains. I ate some of them and kept some of them in my hand. Hazrat Khawja Tawakkul Shah (may Allah bless him) was also listening to our conversation. I went to him with those grains and congratulated him. Later, Haji Karim Bakhsh came and said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "Mughli Shah is wandering about with grains of 'Elaichi' and speaking these words. Have you uttered such words? I think you should stop Mughli Shah from speaking such words because if such words spread in the city, they can create disturbance. Nobody knows what the religious scholars will say about it." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Yes, I have spoken these words. Today, I am in a very happy mood. The religious scholars may say anything what they like. This time had come upon Ghous Bahaul Haq and Hazrat Baba Fareed Ganj-e-Shakar (may Allah bless them). What the difference does it make if such a time has come upon me? Every ascetic might face such a situation at a particular time. So, it is a blessed day today. Anybody who wants to see my face may have a look at me and he would go to paradise." Hazrat Khawja Tawakkul Shah (may Allah bless him) remained in the same condition till noon. In the afternoon, he said, "Go on making remembrance of Allah and go on reciting Durood Sharif. You should not pay much heed to the words I speak. The remembrance of Allah is the greatest thing."

Once I went to Hazrat Khawja Tawakkul Shah (may Allah bless him) in the morning. He said to me, "What do you know about 'there will be no fear concerning them, nor will they grieve'?" I replied, "It is a verse of the Holy Quran and the full verse is"

Translation: 'No doubt! Verily, the 'Auliya' (friends) of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.' (Al-Yunus: 62)

Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Well, there is the word 'Auliya' of Allah (the friends of Allah) before this verse. Then, what is the meaning of these words?" I replied, "These words mean that the friends of Allah have no fear or grief." Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me, "What is

the meaning of having no fear or grief?" I replied, "It means that those who are the friends of Allah, will neither have fear of any punishment in the grave nor will they be afraid of the Day of Judgment, accountability or hell etc." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "All these things come in the category of the first part of these words 'they will have no fear'. When they will have no fear, what remains about grief?" I said, "Then, you know the hidden meanings of these words." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "It means that when they have no fear of punishment in the grave, the Day of Judgment, accountability and hell etc. and they would be forgiven without accountability, they would lose all the fear. But, they might have grief whether they would get reward and high status in paradise or not. Allah says in this verse that the friends of Allah will have no grief in connection with the reward or the high status in paradise." Then Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once, I also heard the sound saying three times: "No doubt! Verily, the Auliya' of Allah, no fear shall come upon them nor shall they grieve' i.e. I had been told by this sound that I had also been included in that group of people about whom that verse was. Thus, I had been forgiven by Allah without any accountability." I asked him whether this glad tidings was only for him or it was even for those who had spiritual connection with him. He replied, "This glad tidings is for those people who have connection with me and for those also who would be connected to those persons who were connected to me. This sequence will continue till the Day of Judgment and this glad tidings is for all those who get their spiritual relationship or connection in our chain of Sufi saints and who observe our method of remembrance of Allah. Then, this thing has also been verified by the soul of the Holy Prophet (Peace be upon him). Then, Hazrat Mujaddid Alif Sani (may Allah bless him) also showed me the names of all those written in his register who would enter our chain of (Islamic) mysticism and observe our method till the Day of Judgment and told me that all of them share those glad tidings."

One day, somebody said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "All the friends of Allah are given a title by Allah. You must also have got some title in the court of Allah." He replied, "I am an indigent person. I am not particular about any name. However, in the court of the Holy Prophet (Peace be upon him) everybody calls me 'Ambala wala mustt' (the person who remains in a state of intoxication with Divine Love and semi-unconsciousness and who belongs to

Ambala). However, my title was called ‘Habib-ur-Rehman’ (special favourite of Allah) at the skies.” Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “There are two type of seekers of Allah – firstly, ‘Mureed’ and secondly ‘Muraad’. ‘Muraad’ refers to that person who has the absorption and love for Allah in his heart from the very beginning. It is necessary for such a person to seek ‘Ba’at’ at the hand of a perfect Sufi saint. Such a person reaches Allah very soon and becomes His favourite. ‘Mureed’ refers to that person who has no love for Allah or absorption in the beginning. But, then he gets ‘Ba’at’ at the hand of a perfect Sufi saint and sets to remembrance of Allah. Such a person struggles hard through ‘Mujahida’ and makes progress in (Islamic) mysticism gradually. Making struggle like the past friends of Allah, such a person gets communion with Allah and becomes His favourite through ‘mujahidat’. In fact, there is a verity of every man above the skies with Allah. It is through this verity that the friend of Allah gets communion with Allah and one of these verities based upon one of the names of Allah, brings up the soul of the friend of Allah. Thus, the friend of Allah is called on the skies with the title which includes the verity through which a friend of Allah gets communion with Allah. Hazrat Mujaddid Alif Sani (may Allah bless him) got communion with Allah with the verity of ‘Abadiyyat’ (being man of Allah) in the proximity of Allah. This verity of Hazrat Mujaddid Alif Sani was brought up by the Divine Light of ‘Blessing’. Therefore his name was called Abd-ur-Rehman. Similarly, Hazrat Khawja Tawakkul Shah (may Allah bless him) was given the title of Habib-ur-Rehman on the skies because he became ‘Habib’ (special favourite of Allah) because of his perseverance in the love for Allah and his soul was brought up by the Divine Light of the name ‘Al-Rehman’. Hazrat Khawja Mirza Mazhar Jaan-e-Jannan (may Allah bless him) who got martyred was also called with the title of ‘Habib-ur-Rehman’ at the skies.

## **CHAPTER SEVEN: CIRCUMSTANCES OF DEATH ETC.**

### **Part one: Demise**

### **Part two: Miscellaneous things**

#### **Part 1: Demise**

A short period before demise, Hazrat Khawja Tawakkul Shah (may Allah bless him) called me and made the following conversation with me:

‘O religious scholar! Today I have seen that a big giant was standing in front of the door of my cell. The giant was so big that even his face was equal to my cell. I thought that it would be a Jinni because the Jinn sometimes appeared in such horrible forms. I asked the giant who he was. He replied that he was death. I asked him whether he had come by the order of Allah or by himself. He replied that he had come with the orders of Allah. I said, “If you have come with the order of Allah, I have no objection. I accept Allah’s orders with pleasure. But, what will you do with me.” He replied, “First, I shall drink your blood and then I shall eat your flesh.” All this shows that now, the time of my departure from the world has drawn near. It also shows that first, an illness will overpower me and that illness would be the illness which precedes death.’

At this, all the servants of the ‘Aastana’ who were present there as well as I, were overcome by a great grief and disappointment. We wanted to control ourselves but it was very difficult to control our feelings. Hazrat Khawja Tawakkul Shah (may Allah bless him) said with a great satisfaction and complacency, “Why are you worried. Death is inevitable and it must come one day.” He also uttered some more words for our satisfaction.

A few days after this incident I happened to feel the necessity of going to my native land. I went to him and asked permission to leave for my home. He said, “You are allowed to go home. You had better go home but you should come back soon. You should give a bath to my dead body and my burial ceremonies should be strictly in accordance with the 'Shariah'.” I felt greatly aggrieved. He said, “You may go home with satisfaction but try to come back soon.” I went to my native land and stayed there for fifteen days. There I got the news of Hazrat Khawja Tawakkul Shah's (may Allah bless him) illness. I went back to Ambala Sharif at once. There, I found that Hazrat Khawja Tawakkul Shah (may Allah bless him) was suffering from

dysentery. It may be noted that he often used to pray: ‘O Allah! Bestow upon me the death of a martyr.’

Thus, it was perhaps the blessing of that prayer that he had fallen a victim to dysentery because the death caused by dysentery is counted as the death of a martyr in the 'Shariah' of the Holy Prophet (Peace be upon him). However, I found that he performed all the prayers with others collectively (Ba-Jama'at) and performed all his habitual recitations and 'Muraqabas' according to routine. Many days passed in the same condition. Treatment was also going on. While taking medicine, he often used to say, "I take medicine thinking it a Sunnah of the Holy Prophet (Peace be upon him). Otherwise, I also know that no medicine can have any efficacy without Allah's orders." He used to meet the people with a smiling face in the same manner as he did before his illness. There were no signs of regret or sorrow at his face. One day, he offered his afternoon prayers outside in the courtyard. After the prayers, he fell unconscious for some time but came to senses very soon. When he came to senses, he said, "Alas! I did not know that the horse would fall down in the flat ground. Now, the soul wants to get rid of the prison of body but body is making humble requests before it to stay in the body for Allah's sake." Later, he went inside the house. All the servants were also with him. A cot facing from north to south was lying inside the house. He lay on the cot and became unconscious as soon as he lay down. At that time, Sain Mughli Shah, Khalifa Muzafar Ali Khan, Maulvi Abdul Rehim, Haji Karim Bakhsh and other servants who always used to remain with him were present. I was also present there. All of us began to weep and began to rub our hands with sorrow when we saw him lying unconscious. I could not control myself and I kissed his foot in the same condition. After some time, he came to his senses and said, "Why do you weep? You had better pray for my recovery." All of us got satisfaction to some extent.

I went outside for some task. In my absence, one of the servants said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "When you were unconscious, the religious scholar had bowed before you just as one bows in prayers." It was his habit that if somebody bowed before him, he felt extremely angry. He asked Sain Mughli Shah whether the religious scholar had bowed before him as one bows in prayers. Sain Mughli Shah replied, "No, while weeping, his head had touched your foot." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "It cannot be called bowing. It was a matter of love." Then Sain Mughli Shah requested him to pray for

him so that he (Sain Mughli Shah) might have a safe end. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, “All of you will have a safe end and the matter of all of you will be settled properly.”

Later, many goats were slaughtered and their meat was distributed in the name of Allah for the sake of his recovery. People who loved him, came from far and wide to enquire after his health. Thus, Hakim Latif Hussain came from Delhi and many other physicians also came. They made prescriptions also but Hazrat Khawja Tawakkul Shah (may Allah bless him) showed no signs of recovery. Hakim Moiz-ud-Din also came but he did not get relief with his prescriptions also. Now he used to offer his prayers in sitting condition but collectively with others. He also continued his other habitual recitation without any worries. In the same condition of unconsciousness, Sahibzada Abdul Khaliq also came. Hazrat Khawja Tawakkul Shah (may Allah bless him) spoke solacing words with him. So, Sahibzada Abdul Khaliq went back the same day for some urgent piece of work. But, he came back after three or four days. After that unconsciousness, his illness continued in the same manner but he remained fully in senses and he met everybody who came to visit him, with satisfaction and complacency.

In those days, a lot of alms were distributed for his health. Some goats from the ‘Langar Khana’ were also slaughtered and their meat was also distributed. Syed Ali Ahmed who served somewhere in Karnal also got some goats slaughtered and distributed their meat. Thus, for many days, four to five goats were slaughtered and ‘Palao’ (rice containing meat) was distributed for his recovery. Sometimes, Hazrat Khawja Tawakkul Shah (may Allah bless him) also, ate a few morsels. Three or four days before his death, he said, “Today, I have seen that there is a boundless Divine Light which has neither beginning nor the end. When I went there, I saw a wall. A sound called me from the other side of the wall which asked me to come to that side of the wall. But, I refused and said that I could not come at this time.” When he spoke those words, we got a type of satisfaction that now he might recover. In those days, when the people heard about his illness, they came to visit him from far off places. They were allowed in groups to have a look at him but they did not find any opportunity to talk to him. In those days, Mir Rustam Ali Shah also came there. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed him and said, “Now I don’t want to live in this world. Now, my soul is heading towards that boundless Divine Light. Now, I am sick of this world because it has many disturbances and

brawls.” In short, he often uttered such words again and again. At last, the day came when this great swimmer of the river of monotheism and (Islamic) mysticism had to get rid of the prison of body and had to get bare communion with ‘The Real Love’ (Allah). That day was a greatly sorrowful and pathetic for all of us. It was fourth of Rabiul Awwal 1315 Hijrah (August 4, 1897). It was Wednesday. He offered his morning prayers with others collectively but he remained lying on the cot and offered the prayers with gestures. After this, he got a mattress laid on the floor. He got down from the cot and laid on the mattress. His head was towards the north and the feet were towards the south according to the Sunnah. At about 10 a.m. he was overcome by a strange passion and heat of love for Allah. We also experienced many spiritual feelings and conditions on that day but they cannot be described in words. That passionate condition went on increasing with every moment. He forbade all of us to speak or say a word. I was sitting beside the head of Hazrat Khawja Tawakkul Shah (may Allah bless him) and Sain Mughli Shah was sitting in the west holding his head. Sahibzada Maulvi Abdul Khaliq, Sahibzada Mian Khaliq Daad, Munshi Mehfooz Ali Khan, Mir Yousaf Ali Shah and many others were present there. The special servants who were very close to him were also present there.

In that condition of extreme passion and heat, Hazrat Khawja Tawakkul Shah (may Allah bless him) sometimes got up and sometimes lay down again. He drank water also again and again. Sain Mughli Shah was holding his head from the front and I was holding him from the backside. At that time, he could not speak. Instead, he pressed Sain Mughli Shah’s thumb in a particular way that he understood that Hazrat Khawja Tawakkul Shah (may Allah bless him) wanted to get up. Therefore with this gesture, we made him sit at once. Then, he made the gesture and we made him lie down again. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) made the gesture to raise the curtains. So, all those curtains made of straw were raised up. In that condition, Sahibzada Mian Khaliq Daad stood at the side of his head and began to recite the ‘Shajra’ (the name of Sufi saints in a chain according to sequence). He made a gesture to him and forbade him to read it. He became silent. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) made a gesture that he should be made to wear clean clothes. So, he was made to wear clean clothes. Then, he made a gesture to perform ‘Tayammum’ (making ablution without water). After the ‘Tayammum’ he asked whether it was the time of prayers. Mir Yousaf Ali Shah said, “It is no time of prayers. Now you should concentrate to Allah. At that time, he

was sitting. Sain Mughli Shah was holding his head from the front and I was holding him from the backside. Hazrat Khawja Tawakkul Shah (may Allah bless him) took my hand in his right hand and then the hands of Sain Mughli Shah and Karim Shah also in his right hand and made a gesture towards the sky with his eyes. But, we could not understand his gesture. Suddenly, he set to reciting ‘Sultan-ul-Azkaar’. He withheld his breath once. Then he took a breath and withheld his breath the second time. When he withheld his breath the third time, his soul got rid of the prison of the worldly body and flew to the heavens to have a bare communion with Allah. ‘Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return’ (Al-Baqarah: 156)

Sain Muhli Shah at once, came to know that Hazrat Khawja Tawakkul Shah (may Allah bless him) had passed away. He became restless and asked me to make him lie down at once. I asked him whether Hazrat Khawja Tawakkul Shah (may Allah bless him) had instructed so because I did not know about his death. In fact, I was at his backside and I was thinking that he was still busy in reciting ‘Sultan-ul-Azkaar’. Sain Mughli Shah replied that Hazrat Khawja Tawakkul Shah (may Allah bless him) had reached Allah for bare communion with Him. At that time I remembered that, before starting ‘Sultan-ul-Azkaar’, Hazrat Khawja Tawakkul Shah (may Allah bless him) had taken Sain Mughli Shah’s hand, Karim Bakhsh’s hand and my hand in his right hand and gestured towards the sky. In fact, it was his last ‘shaking hands’. At that time, we saw that a dome of red Divine Light had appeared above the house. We were overcome by a strange type of spiritual favour and inspiration (Faizan) and we went in the state of absorption. All those who were present there, were feeling a strange condition. Everybody was standing there like a painting on the wall because he was absorbed in the passion of his love. Some did restless actions spontaneously. Maulvi Abdul Khaliq fell unconscious because of extreme love. Maulvi Abdul Rahim felt so helpless because of extreme love that he struck his head against the window. Thus, the shutters of the window were opened and he fell unconscious on the other side. In short, the condition of everybody was very pathetic and strange. Somebody collided his head with a wall and some were weeping bitterly. My condition was also a strange one. I seemed to have no senses at all. I was neither weeping nor uttering any word from the tongue. I was in a great state of absorption. But, Allah may give good reward to Mir Yousaf Ali Shah that

even in that critical moment, he did not let patience go from his hands; he gave satisfaction to all the people and instructed them to have patience.

In that condition, we saw that a dome of green light had appeared on all the house. When that Divine Light appeared, all of us got satisfaction. Later, telegrams were sent to lovers of Hazrat Khawja Tawakkul Shah (may Allah bless him) who lived in other cities. The news of his death spread in the city like wild fire. People came in large groups to have a look at his face. His dead body was placed in the same enclosure where now there is his shrine. People flooded from different sides to have a last look at his face. Even those women, who had never come out of the veil, came in 'palkies' to have a last look at his face. The rent of the 'palkies' increased many times. Women came weeping but as soon as they had a look at his face, they felt satisfied. It was love for Hazrat Khawja Tawakkul Shah (may Allah bless him) that they came there with great passion. So, curtains were raised at one side to let the women have their last look at his face. Thus, there was no disorder of any type. People came from surrounding cities like Delhi, Patiala and Karnal etc.

At last, his dead body was given a bath at the time of 'Asr prayers'. Maulvi Abdul Khaliq and I gave the bath with our own hands. Everything was done according to 'Shariah' as Hazrat Khawja Tawakkul Shah (may Allah bless him) had ordered. There was the need of a cot for the dead body. Mir Yousaf Ali wept and said, "I deserve the privilege that I should bring the cot for the dead body." So, he brought a new unused cot and the dead body was placed over it. All the other things which were needed for the burial ceremonies were bought by Mir Yousaf Ali Shah. As only a little time was left after Asr prayers, it was decided that the 'Namaz-e-Janaza' would be offered after the evening prayers. But, still there were hordes of people who wanted to have a look at his face. But, we were in a hurry for his burial. Maulvi Abdul Khaliq thought of a proposal that we should carry the dead body in a way that people may easily look at his face. After the evening prayers, there was such a vast crowd of people that we had to go to a vast ground for the 'Namaz-e-Janaza'. It was a very vast ground and there was a very large crowd of people. People stood in rows and every row contained one thousand people. As I could not control myself because of that extreme shock, Khalifa Muzafar Ali Khan was selected to lead the Namaz-e-Janaza. Khalifa Muzafar Ali Khan had shown patience inspite of this extreme shock and he was elderly also. After offering the Namaz-e-Janaza, there were still many more people who could not offer the prayers. So, the Namaz-e-

Janaza was performed again the second time. This time, many Hindus also stood behind with folded hands as if they were participating in the 'Namaz-e-Janaza'. People asked them why they had participated in the 'Namaz-e-Janaza' and what they had read because they were Hindus. They replied that they loved him and his love had attracted them there. Moreover, they were saying in their prayers that whatever the Muslims were demanding for him, they were also demanding the same. Night had fallen. So his dead body was brought to the enclosure. At about 10 p.m. the dead body of that person who was a treasure of the secrets of Allah, was laid to rest according to the 'Shariah' of the Holy Prophet (Peace be upon him).

Saeen Mughli Shah, Mir Yousaf Ali Shah and I placed the body of Hazrat Khawja Tawakkul Shah (may Allah bless him) in the grave. Then, I uncovered his face to have a last look at his face. At that time also, his face was irradiating as it used to be in his life time. No signs of death were visible at his face. Then, planks of wood were placed over the dead body at the deeper digging of the grave. Then, a mattress was spread over the planks. Then, Sahibzada Khaliq Daad sprinkled a bottle full of rose-water. Then, earth was put into the grave and the grave was made strictly in accordance with the 'Shariah'.

After the demise of Hazrat Khawja Tawakkul Shah (may Allah bless him) a strange thing was seen. Hearing the news of his demise, the people who loved him came from far off places to have a last look at him. They came weeping because of intensity of love and some of them cried in a loud voice also. But, as soon as they had a look at his face, they forgot all the weeping and they were overcome by such a strange relish and feeling that they forgot all the grief. But, after his burial, the grief of his demise became green again and all were overcome by dark clouds of sorrow and grief because that face with the Divine Light which gave them satisfaction to look at and the sun which gave them instructions, had disappeared from their eyes. That was a very deep condition of sorrow and grief and it cannot be described in words.

A few Sufi saints who had spiritual connections also, sat in 'Muraqaba' at his grave. They wanted to see what circumstances Hazrat Khawja Tawakkul Shah (may Allah bless him) would face in the grave. They found that the sound of 'Kalima Sharif' was coming from the grave. A stream of spiritual favour was emerging from the grave and the Sufi saints who were sitting in 'Muraqaba' were so much absorbed

and intoxicated that they became forgetful of everything except Allah. They could not know anything about him because of the condition of absorption which lasted for three days. After the burial, when the people got up to go back, they also started reciting ‘Kalima Sharif’ spontaneously. Many Hindus who had gathered there, also began to recite ‘Kalima Sharif’ spontaneously. This extreme passion of ‘Kalima Sharif’ lasted for about half an hour. The Sufi saints who were sitting in ‘Muraqaba’ also became busy in reciting ‘Kalima Sharif’ and said that it was the heat and passion of the ‘Kalima Sharif’ which was being recited in the grave. On the third day, a Sufi saint sat at his grave in ‘Muraqaba’ to see how ‘Munkir’ and ‘Nakir’ (these are the names of two angels who appear in the grave after the burial and put questions about Allah, the Holy Prophet and religion) had treated with Hazrat Khawja Tawakkul Shah (may Allah bless him). He met Hazrat Khawja Tawakkul Shah (may Allah bless him) spiritually and asked about the accountability in the grave. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked in return, “What type of accountability!” He said that it had been written in books that two angels appear in the grave and put questions. One of them was named ‘Munkir’ and the other was named ‘Nakir’. Hazrat Khawja Tawakkul Shah (may Allah bless him) made a gesture with his hand and said that nobody had mentioned about them to him.

At the time of his demise, the characteristic of the Sufi saints which took place, correspond fully with the circumstances of demise of the past great Sufi saints. The first of them is that he died at a place when it was not the time of any prayer. He died at 10 a.m. and it was not the time of any obligatory prayer. He had already offered his morning prayers collectively with others. Thus, he missed no obligation before getting communion with his ‘Real Love’. This is special reward of Allah which is granted to those who are close favourites of Allah.

It has been described that a Sufi saint died during the times of Badar-ud-Din Ishaq Shami. He was considered a great favourite of Allah and a great Sufi saint. Hazrat Badar-ud-Din (may Allah bless him) asked people about the death of that Sufi saint. People replied that in his last time, he had become unconscious and one or two of his prayers were missed. Hazrat Badar-ud-Din said with regret, “Manhood did not last; Manhood did not last; Manhood did not last, although, belief remained safe.” People asked him its cause. He replied, “Those obligations and injunctions which were due to him, had the status of a debt. Paying the debt was necessary but he could not pay that debt fully. Although, it did not bring any deficiency in his

status yet it has happened against the dignity of manhood. Manhood demanded that this deficiency had not taken place and people had become aware that they should perform manfully all the injunctions given to them by the ‘Ruler of the rulers’ before whom they had to appear. As he (that Sufi saint) had missed one or two prayers, I say that it had happened against the demand of manhood. However, no loss has happened in his status and dignity.”

The second characteristic which shows his greatness and dignity was that he passed away in the same manner as the death of Hazrat Imam-e-Rabbani Mujaddad Alif Sani (may Allah bless him) had taken place. Just as nothing from the observance of Sunnah was missed by Hazrat Mujaddad Alif Sani (may Allah bless him), similarly the same situation took place with Hazrat Khawja Tawakkul Shah (may Allah bless him) at the time of his demise. So, all the circumstances which have been written about the demise of Hazrat Mujaddad Alif Sani (may Allah bless him) in the book ‘Roza-tul-Qayyumia’, are described here under:

‘Weakness overpowered Hazrat Mujaddad Alif Sani (may Allah bless him). But, with the Grace of Allah, no interference came in his habitual recitations or in the timings of his prayers. He remained busy in remembrance of Allah, habitual recitations, ‘Muraqabat’ and collective prayers with others in the same manner as he used to perform, when he was healthy. Moreover, he left no stone unturned in performing everything according to the ‘Sunnah’ of the Holy Prophet (peace be upon him). On 28<sup>th</sup> of Safar, on Tuesday night, he told his servants that it was the last night of the troubles which he was giving to them. The next day, they would get free from all that trouble which had fallen upon them. During that night, he often recited a part of a Hindi verse which means: ‘O companions, today is the day of meeting the ‘Real Lord’. I give all the wealth of the world as almoner in this pleasure.’ The whole night he continued reciting those ‘Masnoon’ prayers which have been described in the Al-Bukhari and the Al-Muslim (Books of Ahadis). Still one third of the night was remaining, when he got up, made ablution and offered his ‘Tahajjud’ prayers standing. He also said that it was his last ‘Tahajjud’ prayers. In the morning, he offered his morning prayer as usual. After the prayers, he performed the ‘Muraqaba’ according to routine. Then, he offered ‘Ashraq’ prayers with others and read all ‘Masoorah’ prayers. Then, he ordered the servants to bring a pot because he wanted to urinate but he could not get up. A pot was brought. There was no sand in the pot.

He ordered the servants to go and put sand in it lest any drop of urine should fall on the bed. It means that he did not give up extreme care even in his last time. When the pot was brought with the sand, he said, "Now, I have a very little time left. Now, there is not enough time that I may urinate and make the ablution anew." He asked the servants to pick him up and make him lie on the floor. When he was put on a bed, which was laid on the floor, his head was towards the north according to the 'Sunnah'. Then, he turned his face towards the right, put his right hand under his chin to the right side and became busy in remembrance of Allah. His son Hazrat Khazan (may Allah bless him) felt the heat of breath and asked him how he was. He replied, "I am quite well. The 'Ishraq' prayer which I have performed is sufficient now." These were the last words which he spoke. Then, he set to remembrance of Allah and did not speak even a single word to anybody. (It may be noted that the last words spoken by prophets Alaihimu Salam also comprised of remembrance of Allah and making remembrance of Allah in the last moments of life is a sign of being a friend of Allah). After a few seconds, Hazrat Mujaddad Alif Sani (may Allah Bless him) passed away saying 'Allah, Allah, Allah' and went to Allah.

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When we compare the circumstances of the demise of Hazrat Khawja Tawakkul Shah (may Allah bless him) and those of the demise of Hazrat Mujaddid Alif Sani (may Allah bless him), we find a strange similarity. He performed all his prayers collectively, made all his habitual recitations and performed 'Muraqabas' with the same perseverance as Hazrat Mujaddad (may Allah bless him) performed. Hazrat Mujaddad (may Allah bless him) had taken rest on the ground before his demise according to the 'Sunnah' of the Holy Prophet (Peace be upon him). Hazrat Khawja Tawakkul Shah (may Allah bless him) also performed the same 'Sunnah' and after the morning prayers, he lay down on the ground on a mattress according to 'Sunnah'. However, the greatest thing is that as the prophets (Alaihimus Salam), the past pious persons, the past great Sufi saints and Hazrat Mujaddid Alif Sani (may Allah bless all of them) had passed away while making remembrance of Allah, Hazrat Khawja Tawakkul Shah (may Allah bless him) had also passed away during the recitation of 'Sultanul Azkaar' (while making remembrance of Allah). The comparison of other minor things can be made by those who have got remembrance of Allah from a Sufi saint. We need not go into the details because (a gesture is sufficient for a wise person).

Six months before Hazrat Khawja Tawakkul Shah's (may Allah bless him) demise, he went inside his home and told his younger wife that he was going to leave the world soon. His reverend wife began to weep when she heard it. She asked him what would become of her after his death. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "I prayed to Allah for you that you might leave the world prior to me but I came to know that after my death, you will perform the ceremony of 'Fatiha' for me and then you would come to me soon." After the demise of Hazrat Khawja Tawakkul Shah (may Allah bless him), she remained alive for just six months. Two or three days before 'Shab-e-Bira'at', I got the news of her illness when I was in Patiala. I came to Ambala at once and she died on the night of 'Shab-e-Bira'at'. At the time of her burial, Gulam Hussain (who was the son from her former husband) and I along with some other sincere persons performed all the burial ceremonies. It was our right because we could be called her real sons (spiritually). Her shrine was made in the east beside the shrine of Hazrat Khawja Tawakkul Shah (may Allah bless him).

It has been described that the day Hazrat Khawja Tawakkul Shah (may Allah bless him) died, a great perfect Sufi saint saw in his dream that a very beautiful person having a great splendour and dignity was riding a four-wheeled carriage. That person was holding Hazrat Khawja Tawakkul Shah (may Allah bless him) in his lap and the carriage was running. The Sufi saint asked the people who that person was. The people replied, "He is the head of all the prophets, Khatim-un-Nabiyyin Hazrat Muhammad (Peace be upon him) and the person whom he is carrying in his lap is Hazrat Khawja Tawakkul Shah (may Allah bless him).

It has been described that the day Hazrat Khawja Tawakkul Shah (may Allah bless him) died, a Sufi saint who lived in Ludhiana, saw in his dream that Hazrat Khawja Tawakkul Shah's (may Allah bless him) grave was there beside the grave of Hazrat Mujaddad Alif Sani (may Allah bless him). It shows that the spiritual favour (Faizan) of Mujaddadi chain of Sufi saint had descended on him fully and there was nothing from the Mujaddadi mysticism which might have been missed by him. Thus, 'the follower' and 'the followed' had become one and the distinction between them had disappeared.

I may add an importance thing that about six months after the demise of Hazrat Khawja Tawakkul Shah (may Allah bless him), the filling of earth above his grave

was removed to make the grave cemented. One of the lovers of Hazrat Khawja Tawakkul Shah (may Allah bless him) stealthily made a small hole in the wooden planks which were placed in the grave to have a look at Hazrat Khawja Tawakkul Shah (may Allah bless him). He saw that all his body and the shroud were quite intact and fresh. Such a fragrance came from inside that it fascinated all those who were present there. But, it was closed at once. However, the impact of that fragrance remained in their brains for many days.

## **Part 2: Miscellaneous Things**

Some people have written that Hazrat Khawja Tawakkul Shah's (may Allah bless him) younger wife had fallen in love with him in a function and when her former husband died, she got a chance and got the recommendation of Hazrat Sheikh-ul-Mashaikh Khawja Haji Mahmood (the grandmurshid of Hazrat Khawja Tawakkul Shah (may Allah bless him) - may Allah bless him) and got married to Hazrat Khawja Tawakkul Shah (may Allah bless him). Actually, this statement is all false. As far as I have researched, I find no trace of any such affair. Rather, it has been proved that she had been a very pious and God-fearing woman from the very beginning. She was a true seeker of Allah. When she became a widow, she lost all interest in life and this world. She wanted to come in the shade of a popular saint and friend of Allah and she got married to Hazrat Khawja Tawakkul Shah (may Allah bless him) with the same intention. Without marriage there was no other way of coming in the shade of a friend of Allah. She was quite void of those thoughts which some persons had attributed to her. Her intention was only that she might be forgiven by Allah without any accountability and she might have a good end. Therefore, it actually happened that she had a good end and she was buried beside Hazrat Khawja Tawakkul Shah's (may Allah bless him) grave. Now, her shrine is situated adjacent to the shrine of Hazrat Khawja Tawakkul Shah (may Allah bless him). However, it is true that Hazrat Khawja Tawakkul Shah (may Allah bless him) had decided to marry her at the orders of Hazrat Haji Mahmood (may Allah bless him) and Hazrat Haji Mahmood (may Allah bless him) himself had read the sermon of marriage. I needed not write these words but as some people had created misunderstanding with reference to Khalifa Elahi Bakhsh. So, I had to write the whole incident to contradict a false rumour.

Haji Elahi Bakhsh was a carpenter. His real name was “Allah-Dihya” (God Given) which his parents had given him. He got fondness of learning magic and he learnt something of it also. Once, he came to Hazrat Khawja Tawakkul Shah (may Allah bless him) and with the blessing of his company, his heart was diverted from magic and he turned to remembrance of Allah. Hazrat Khawja Tawakkul Shah (may Allah bless him) advised him to recite Durood Sharif and with the blessing of Durood Sharif, his condition became even better. After a few days, he performed 'Tauba' from magic (repented from the depth of his heart and determined never to exercise magic in future) and got 'Ba'at' from Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) changed his name and renamed him Elahi Bakhsh. Then, he set to remembrance of Allah and other habitual recitations so much that he used to recite Durood Sharif twenty four thousand times every day. He was an illiterate person and he was quite a simpleton also. But, he would certainly go to heaven because there is a saying of the Holy Prophet (Peace be upon him):

Translation: 'Most of the simpleton people would be in Heaven.' (Majma-uz-Zawaeid 8/79, 10/402)

Hazrat Khawja Tawakkul Shah (may Allah bless him) allowed him to instruct other people for remembrance of Allah at the recommendation of Shah Je Abdullah Shah. However, he used to say that Elahi Bakhsh lacks wisdom and understanding and he had given him permission to instruct others only at Abdullah Shah's recommendation. After some time, Khalifa Elahi Bakhsh got the spiritual knowledge of graves (Kashaf-ul-Quboor). Getting spiritual favour from different graves, he reached Gujrat and got spiritual favour from the grave of Hazrat Shah Daula (may Allah bless him) and he made some people his disciples in Gujrat also. After a few days, he went back to Hazrat Khawja Tawakkul Shah (may Allah bless him) and got spiritual favour from him. He got so much spiritual favour that even his outward appearance began to resemble Hazrat Khawja Tawakkul Shah's (may Allah bless him) appearance. Then with the permission of Hazrat Khawja Tawakkul Shah (may Allah bless him), he went to perform Hajj, although, he had quite a little money with him. However, he performed Hajj and was blessed with the sight of the shrine of the Holy Prophet (Peace be upon him) also. Then, he came back to Ambala. After the demise of Hazrat Khawja Tawakkul Shah (may Allah bless him), he remained alive for a long time and used to instruct others in the remembrance of Allah. He got great

spiritual powers. Once, he felt the need of getting 'venesection' (it is an old method of treatment in which blood is taken out of the arm of the diseased person). However, he asked the barber to give him a deep cut and thus his arm was infected and he died of it. Haji Elahi Bakhsh was a very pious, virtuous and fortunate person who had a good end. Some people had attributed wrong and false statements to him.

After the death of Khalifa Elahi Bakhsh, a virtuous person saw him in dream that he was reciting Durood Sharif with a great fondness and with the depth of his heart. He asked Khalifa Elahi Bakhsh about his condition. Khalifa Elahi Bakhsh replied, "I am very happy here. I think that I had done nothing in the world except the 'Ba'at' of Hazrat Khawja Tawakkul Shah (may Allah bless him) and now, after my death, I have got perfection." There is another strange incident about him: 'When he was buried, a virtuous person saw his condition that Munkir and Nakir had come to him. When they came close, Khalifa Elahi Bakhsh became restless and fell unconscious. In the mean time, the spiritualism of Hazrat Khawja Tawakkul Shah (may Allah bless him) came and he came to senses. He pointed to Hazrat Khawja Tawakkul Shah (may Allah bless him) and said, "I am your disciple." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Yes, he is my disciple". Hearing this, Munkir and Nakir went back and the signs of forgiveness by Allah appeared on him and he set to the recitation of Durood Sharif.'

The help of a perfect Sufi saint appears in the grave and on the Day of Judgment in its perfection. Thus, there is the need of the 'Ba'at' of a perfect Sufi saint to cope with these situation. Hazrat Boo Ali Shah Qalander has described it very beautifully in one of his Persian verses:

Translation: 'If nobody had been eligible to hold the hands of disciples, nobody would have entered into the 'Ba'at' of a Sufi saint.'

It has been described that a person who lived in the neighbourhood of Hazrat Khawja Tawakkul Shah (may Allah bless him) filed a suit against another person claiming that the water spout of his home was at a particular place. Whereas, the other person contradicted it. When the suit went to the court, one of them went to Hazrat Khawja Tawakkul Shah (may Allah bless him) and asked him to give evidence in his favour on the ground that he (Hazrat Khawja Tawakkul Shah (may Allah bless him)) had seen the water spout of his home. Hazrat Khawja Tawakkul

Shah (may Allah bless him) said, "I don't remember the place where the water spout was. However, you should fix the water spout where it was. I shall see it and give evidence in your favour that I had seen it fixed here." That person gave Hazrat Khawja Tawakkul Shah's (may Allah bless him) name for evidence in the court. The deputy said that he would himself go to Hazrat Khawja Tawakkul Shah (may Allah bless him) to get his evidence. When the deputy reached the spot to take the evidence, Hazrat Khawja Tawakkul Shah (may Allah bless him) was sitting in 'muraqaba' in the mosque of Hazrat Shah Abdul Rusool (may Allah bless him). That deputy came there. One of his attendants told Hazrat Khawja Tawakkul Shah (may Allah bless him) that the deputy had come to take his evidence. Hazrat Khawja Tawakkul Shah (may Allah bless him) looked towards the door and asked where he was. As soon as, his eyes fell upon the deputy, the deputy staggered and fell backwards. He cried and ran away backwards. Hazrat Khawja Tawakkul Shah (may Allah bless him) addressed him and said, "Why are you going? Stay for the evidence." The deputy said, "I have made a great mistake. Please forgive me." Hazrat Khawja Tawakkul Shah (may Allah bless him) forgave him and he went away.

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Once this thought became firm in the mind of Hazrat Khawja Baqi Billah (may Allah bless him) that one should recite Surah 'Al-Fatiha' in prayers even when he is following an 'Imam'. He just wanted to recite it that he saw the spiritualism of Hazrat Imam Abu Hanifa (may Allah bless him). Hazrat Imam Abu Hanifa addressed him and regretted that great Sufi saints like him were hesitant in this proposition, whereas, most of the Sufi saints and friends of Allah had been acting upon his research and his findings and It had got acceptance even in the court of the Holy Prophet (Peace be upon him). Thus, Hazrat Khawja Baqi Billa (may Allah bless him) gave up his intention."

After describing this incident, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Do you know the benefit of 'Taqlaed' (following one of the four Imams in religious propositions). Although, I am not an educated person, yet I tell the thing which I know. In fact, all the propositions which have been decided by the four Imams have been derived from the sayings and the actions of the Holy Prophet (Peace be upon him) and they are based on injunctions of Allah. But, the real thing is that which one is the most favourite with the Holy Prophet (Peace be upon him). The method of Hazrat Imam Abu Hanifa (may Allah bless him) in connection with

deriving conclusions from one proposition about some other proposition, has been accepted in the court of Allah. Moreover, his worship and his piety have also been accepted by Allah. THE propositions of Shariah were already beautiful from their inner-self. But, the sincerity of Imam-e-Azam, Imam Abu Hanifa made them even the more beautiful and blessed with Allah. Anybody who acts upon the conclusions derived by him, gets the spiritual power in his actions and deeds. Thus, his actions and deeds also become worthy of acceptance in the court of Allah. Every body's personal research cannot have this spiritual power of getting acceptance in the court of Allah. Therefore it is necessary to act upon the methods and the conclusions of derived by Hazrat Imam-i-Azam (may Allah bless him)."

One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "The world is mortal and an ascetic should not set his heart to it. Rather he should turn his face from it and develop friendship with Allah who is Eternal and Immortal." Then he described an incident about a king and a Sufi saint: 'A king was the disciple of a Sufi saint. That king requested the Sufi saint again and again to allow him to build a grand house for him. The Sufi saint always replied that the world is mortal and all the things in it are also mortal. So, there was no need of setting heart to these mortal things. In short, the king went on requesting again and again and the Sufi saint diverted his attention to the instability and mortality of the world. One day, the Sufi saint was sitting at the bank of the river, when the king also happened to come there. After greetings, the king requested him to grant him permission to build a house for him. The Sufi saint replied that if he was so much eager to build a house, he should build it in the middle of the torrent of this river. The king said that the house could not be constructed at that place because the abundance of water and the fast flow of the torrent would not let anybody lay the foundation of the house. At this, the Sufi saint said that he thought all the world mortal like that which has no stability and mortality is always ready to destroy it just as water would destroy any foundation in the torrent of water. Then, why should we construct such mortal things?"

## CHAPTER EIGHT: ROUTINE

It has two parts

Part one: General Routine

Part two: Routine in Imaginative Meanings etc

### Part 1: General Routine

Hazrat Khawja Tawakkul Shah (may Allah bless him) instructed everybody to recite Durood Sharif (Sallallahu Alaihi wasallam) in abundance in the beginning of instructing somebody in his spiritual journey. He used to say that this Durood gives a lot of benefit to 'Latifa-e-Qalb' and its abundance opens 'Latifa-e-Qalb'. The method of its recitation which he told to his disciples was that the disciple should sit facing the shrine of the Holy Prophet (Peace be upon him) and he should imagine that he was sitting at the shrine of the Holy Prophet (Peace be upon him) and spiritual favour (Faizan) was coming to him from the blessed heart of the Holy Prophet (Peace be upon him). Moreover, he should imagine that the spiritual favour was falling on his heart like a torrent flowing out of the blessed heart of the Holy Prophet (Peace be upon him). Moreover, the disciple should make his intention of reciting Durood Sharif through his heart.

Hazrat Khawja Tawakkul Shah (may Allah bless him) used to put his index finger at the distance of about two fingers below the left bubby of the person who wanted to be taken into 'Ba'at' by Hazrat Khawja Tawakkul Shah (may Allah bless him) and uttered the words 'Allah, Allah, Allah'. Then he took him in his 'Ba'at' and advised him to recite one bead (100 times) of this Quranic verse which is called Ayah-e-Karima 'There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers'. He also advised him to recite eleven beads (1100 times) of Durood Sharif 'Sallallahu Alaihi Wasallam' (Peace and Blessings of Allah be upon him – Prophet Muhammad). Moreover, he also advised him to recite the 'Ism-e-Zaat' (Allah, Allah) withholding the breath. It has been observed that the 'Ism-e-Zaat' (Allah, Allah, Allah...) ensued in the heart at once. The method of withholding the breadth was that the disciple should shut his mouth so that the tongue does not move at all and concentrate to his heart and recite the words 'Allah, Allah, Allah' in his heart. He should withhold his breath for as much time as possible. When he exhales his breath, he should not exhale through the mouth because exhaling the breath

through the mouth can harm the teeth. So, he should exhale the breath through the nose. After exhaling the breath, he should utter these words: 'O Allah! Thou are pious. So purify my heart and give me Thy love and recognition.' Moreover, he advised the disciple that he should make the remembrance of Allah every time whether he is walking or sitting through concentrating on his heart and uttering the words 'Allah, Allah, Allah' in heart. He advised the disciple to recite the following Durood Sharif on 'Latifa-e-Rooh':

Translation: 'O Allah! Descend Thy Durood and Salam on Ummy (mother) Prophet Muhammad and his descendants.'

OR

Translation: 'O Allah! Descend Thy Durood and Salam on Muhammad, the Ummy of Prophet and his descendants.'

Hazrat Khawja Tawakkul Shah (may Allah bless him) instructed the disciple to recite one of the above mentioned Duroods compulsorily and said that 'Latifa-e-Rooh' is opened through this Durood Sharif.

Moreover, besides the above mentioned Duroods, he used to recite the following Durood Sharif and said that 'Latifa-e-Sir' and 'Latifa-e-Khafi' are opened through this Durood:

Translation: 'O Allah! Descend Thy blessings on Thy beloved Muhammad (Peace be upon him) and on his descendants and shower Thy Salam on them.'

Hazrat Khawja Tawakkul Shah used to read the following Durood Sharif abundantly, he concentrated his thoughts on his 'Latifa-e-Akhfa', and said that it opens up with this Durood, and this Durood Sharif carries the person on a higher status of his spiritual journey:

Translation: 'O Allah! Descend Thy Durood on our lord Muhammad (Peace be upon him) and descendants of our lord Muhammad (Peace be upon him) according to the number of all Thy information.'

Hazrat Khawja Tawakkul Shah (may Allah bless him) used to describe great benefits of reciting Durood Sharif mentioned below, he used to recite it in two methods and he used to say that they are very beneficial for fulfilling worldly as well as religious

needs. He also used to say that both of them have a great splendour and they cause great blessings. This Durood Sharif is very beneficial for those on a higher spiritual status. However, those who were just the beginners or they were at middle stages, were instructed by Hazrat Khawja Tawakkul Shah (may Allah bless him) to recite the Durood Sharif described in the beginning i.e. he advised everybody to recite the Durood Sharif according to his spiritual status.

Translation: 'O Allah descend Durood on our lord Muhammad (Peace be upon him) and the descendants of our lord Muhammad (Peace be upon him) according to the number of all Thy information and each multiplied by a hundred million times and descend Thy blessings and Salam on him and send Durood on him. 'Moreover, sometimes he recited this Durood Sharif in the following words.

OR

Translation: 'O Allah! Send Durood on our lord Muhammad (Peace be upon him) and the descendants of our lord Muhammad (Peace be upon him) according to all Thy information and every particle each multiplied by hundred million times and descend Thy Blessings and Salam on him and send Durood on him.

He himself used to make the remembrance of Allah through 'Sultan-ul-Azkar' at about 10 a.m. and then after the evening prayers, he used to recite 'Sultan-ul-Azkar' with withheld breath and he used to withhold breath at least five times in one sitting. The method of 'Sultan-ul-Azkar' was that he thrust the thumbs of both his hands into his ears and closed his eyes with his index fingers and the middle fingers and closed his nostrils with the remaining two fingers. Then he inhaled breath and closed his lips tightly. Thus, he withheld his breath in his heart and recited the Kalima Sharif. When he found himself short of breath, he exhaled the breath through his nostrils. He recited Kalima Sharif with withheld breath in a manner that he drew the words 'La ilaaha' (there is no diety) from his 'Qalab' to 'Rooh' then he struck his heart with the blow of 'illAllah' (except Allah). Sometimes, he told the people to recite the Kalima Sharif in the same manner without holding the breath. In fact, the 'Sultan-ul-Azkar' causes a great spiritual progress and it reveals the secrets on the ascetics. It takes him from the observation of oneness of Entity (Wahdat-e-Wajood) to the revelation of the Entity (Wahdat-e-Shahood). If by the grace of Allah, somebody gets it in its perfection, he gets communion with Allah. Hazrat Khawja

Tawakkul Shah (may Allah bless him) did not tell this method of remembrance of Allah to anybody in the beginning. But, if he told it to somebody, he used to tell it after letting him pass through a lot of trials (Mujahidaat).

He also used to perform the remembrance of Allah called 'Nafi-o-Asbat' (through this method, the person negates the entity of any other being and it is called 'Nafi' and then he affirms that there is only the Entity of Allah and it is called 'Asbaat'). The method of this remembrance of Allah is that the person withholds his breath and sticks his tongue to the upper palate in the cavity of the mouth. Then, he draws the word 'Laa' (no or nothing) from his navel and carries and takes it to the middle of his head. Then, he takes the word 'ilaaha' (diety) to the right shoulder and then passing it through 'Latifa-e-Rooh', 'Latifa-e-Khafi', 'Latifa-e-Akhfa' and 'Latifa-e-Sir' strikes his 'Latifa-e-Qalb' with the words 'illAllah' (except Allah). He used to say that this method is peculiar to 'Naqshbandia' Chain of Sufi saints. Moreover, it was his routine to recite five beads (500 times) of the following:

Translation: 'Allah is Glorified and Exalted (and above all that they associate with Him) and all the praises are for Allah and there is no one worthy of worship except Allah and Allah is the Greatest of all and nobody can escape sins without His help and nobody has any power of worship and obedience to Allah except with the help of Allah Who is the Greatest of all.'

But, there was no fixed time for reciting the above habitual recitations. Sometimes when a disciple told him that his spiritual progress had stopped or he had stuck at a particular place or somebody told him about some of his problem or difficulty, he advised him to recite five beads (500 times) of the above mentioned 'Kalima-e-Tamjid'. He used to say that by reciting it, man keeps safe from the dangers and delusions caused by the Satan. He also used to recite five beads (500 times) of the following but there was no specified time for it also:

Translation: 'May Salam (Peace and greetings) descend on you; It is a word from the Lord (Allah), The Most Merciful.' (Al-Yasin: 58)

Whenever, anybody came to him and complained about fever, pain or some other physical problem, he got thread containing seven wires and recited the above mentioned verse seven times and blew his breath at the thread and gave seven knots to the thread. Thus, the patient recovered. Even now, it is the routine with

'Tawakkalia' chain that this verse is written and washed with water and this water is given to the patient and Allah gives recovery to the patient. As Hazrat Khawja Tawakkul Shah (may Allah bless him) had not much spare time, he often asked his servants to recite the above mentioned verse. Thus, they used to recite it and Allah gave the recovery. However, sometimes he himself recited the verse on thread in the above mentioned manner and gave it to the patient.

It has often been seen that somebody brought a patient to Hazrat Khawja Tawakkul Shah (may Allah bless him) and asked him to blow his breath on the patient. Hazrat Khawja Tawakkul Shah (may Allah bless him) sometimes just used to say that Allah will shower His Blessings and blew the breath uttering the sound 'Chhu' and sometimes he used to say the words: 'Allah-ho-Shaafi, Allah-ho-Kaafi' (Allah is curer, Allah is sufficient) and blew his breath uttering the sound 'Chhu' and the patient usually recovered. He used to recite five beads of (Bismillah-ir-Rehman-ir-Rahim) and usually he recited Bimillah Sharif and blew his breath and the patient recovered. Actually, the tongue of Hazrat Khawja Tawakkul Shah (may Allah bless him) had such a great spiritual effect that any word which came out of his mouth, became an amulet in itself.

He often allowed the darveshs (the servants of the Aastana) to recite 'Allah-us-Samad' (Allah, the eternal, absolute) three thousand, three hundred and sixty times. Sometimes he himself recited these words according to this number or eleven beads of it (1100 times). He used to say that these words purify man's inner-self. Sometimes, he used to advise others to recite these words to remove the poverty in this world. He used to say that it was a good formula to remove scarcity of livelihood. He also used to say that many of our darveshs (the servants of the Aastana) had removed their poverty through these words. Khalifa Amir Ullah Shah used to recite these words in abundance and his poverty had been removed and he had no dearth of livelihood. It was his routine that when he came out of his cell at 11 a.m. he used to recite 'Allah-us-Samad, Allah-us-Samad, Allah-us-Samad' (Allah, the eternal). Sometimes, he recited eleven beads (1100 times) of these words. Sometimes, even after night prayers, he recited these words in a loud voice. It was his routine to recite one bead of Ayah-i-Karima after every prayer and its method was that he recited Surah Al-Ikhlâs three times; then he recited Durood Sharif three times and then after a short Muraqaba, he recited one bead of (100 times) Ayah-i-Karima:

Translation: 'There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers' (Al-Anbiya: 87)

It was his routine that he often read this 'Ayah' loudly but sometimes, he read it without uttering any sound. He used to say that if anybody recites Surah Al-Ikhlās ten times after every prayer, his poverty and scarcity of livelihood is removed and he feels no trouble while dying and the Satan also cannot deceive him. Some persons say that the secret of reading it aloud is that if somebody reads it for some worldly purpose, he should recite it aloud. It has a great benefit because when man makes the remembrance of Allah in a loud voice, all the angels living on the earth, all the stones and all the trees will feel happy and will pray for him. However, if man recites these words only for closeness to Allah, he should recite them without uttering any sound.

Hazrat Khawja Tawakkul Shah (may Allah bless him) used to praise the words 'Allah-us-Samad' greatly and said that in the beginning, he used to recite these words in abundance. One day, Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Hazrat Makhdoom Jahania Jahan Gasht (may Allah bless him) felt a great scarcity in livelihood. He began to recite 'Allah-us-Samad'. He saw that his entire room had been filled with gold and even the walls had transformed into gold from inside." Khalifa Elahi Bakhsh (late) once said, "Hazrat Khawja Tawakkul Shah (may Allah bless him) has told me the method of reciting 'Allah-us-Samad'. If somebody wants to recite it for abundance in livelihood, he should sit in 'I'tikaaf' (Sitting away from the public in a mosque and refraining from unnecessary conversations and making remembrance of Allah). He should also keep fast. He should eat the bread which has been cooked by somebody who never misses his prayers. He should not talk to anybody except to that person who brings food for him. He should not look at the face of any other person and he should also not show his own face to anybody else. He should also abstain from eating meat of any type. He should take a bath every day and recite 'Allah-us-Samad' fifty-five thousand times every day. He should continue this routine for forty days. During this period, he should eat only the bread of barley with salt. Thus, his stipend of five rupees per day will be fixed from the court of Allah. Moreover, he will get closeness to Allah also."

Hazrat Khawja Tawakkul Shah (may Allah bless him) used to say about the above mentioned Ayah-i-Karima that it is a double-edged sword. It gives as much

benefit in this world as it gives in the religion. If somebody asked him permission for the 'Chilla' (sitting in seclusion for forty days and making remembrance of Allah), he used to ask that person to recite eleven beads (1100 times) of Ayah-i-Karima. He said that that recitation would do for the 'Chilla'. He did not like the method of 'Chilla' which was prevalent. He used to feel happy at the abundance of recitation of Durood Sharif. He used to say that the soul is brought up spiritually by the soul of the Holy Prophet (Peace be upon him) through the recitation of Durood Sharif.

Hazrat Khawja Tawakkul Shah (may Allah bless him) had a great spiritual power. If somebody went to him after the recitation of a particular 'Wazifa' (Holy recitations as mentioned above), he used to know from his inner-light about it. He used to ask that person whether it was his routine to recite that 'Wazifa'. Once, when I (the editor of the book) used to recite Durood Sharif in abundance, I came to Hazrat Khawja Tawakkul Shah (may Allah bless him). He said to me, "O Scholar! What is the matter? I always find you roaming in the streets of Madina Tayyaba. Your soul has taken to that place." Sometimes, he came to know about the person's habitual recitations, but he did not ask him about them. Another quality of his disposition which was evident from his speeches was that he thought the love for Allah and the love for the Holy Prophet (Peace be upon him) the same thing. Neither did he make any distinction between the love for Allah and the love for the Holy Prophet (Peace be upon him) nor did he think either of these prior to the other. He thought the love for the Holy Prophet (Peace be upon him) to be the true love for Allah. Similarly, he thought the love for Allah to be the true love for the Holy Prophet (Peace be upon him). I often used to remain reluctant in accepting these words but once, I read the following letter in 'Maktoobaat Sharif'. After reading the letter, I was satisfied. Thus, it was known also that his views and methods were strictly in accordance with 'Mujaddadi' method. The letter is as under:

Translation: (Letter No. 152) 'I am writing this letter to Sheikh Farid who is in the refuge of sainthood and belongs to 'Sadaat' dynasty. It is in the description that the obedience to the Holy Prophet (Peace be upon him) is actually the obedience to Allah. As Allah, The Glorified says that anybody who obeys the Holy Prophet (Peace be upon him), verily obeys Allah. Allah The Glorified has declared the obedience to the Holy Prophet (Peace be upon him), His own obedience. Thus, if somebody claims that he is obeying Allah and this obedience is against the obedience to the Holy Prophet

(Peace be upon him), it is not the obedience of Allah at all. Allah has used the word (Qadd) for emphasis so that somebody who has gone astray and who is the slave to worldly desires, may not create any distinction between these two types of obedience and he may not prefer the one to the other. At another place, Allah condemns the condition of that group of people who create distinction between these two types of obedience. Allah says:

Translation: ' Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.' (An-Nisa 150, 151)

However, some great Sufi saints have uttered such words in a condition when they were over-powered by intoxication (of Divine Love) and domination of unconsciousness (because of extreme Love for Allah) and they make a distinction between these two types of obedience and inspire to adopt one of them preferring it to the other. Thus it has been described that once, Sultan Mahmood Ghaznawi stayed near Kharqaan during the period of his kingship. There he sent his representatives to Sheikh Abul Hassan Kharqani (may Allah bless him) and requested him to come to see him. He also told his representatives that if Sheikh Abul Hassan (may Allah bless him) showed any hesitation, they should recite the Quranic verse 'O you who have believed, obey Allah and obey the Messenger and those in authority among you' (An-Nisa: 59) to him (This Quranic verse means that you should obey Allah, obey the Holy Prophet (Peace be upon him) and obey those amongst you who are the rulers.) When the representatives realized that he was hesitant, they recited this verse. The Sheikh replied, "I am so deeply arrested in 'obedience to Allah' that I am even ashamed of 'obedience to the Holy Prophet (Peace be upon him)'. Thus, what is the status of the rulers?" The Sheikh considered the obedience of Allah in the non-obedience to the Holy Prophet (Peace be upon him). This thing is away from perseverance and those Sufi saints who are consistent in their conditions, keep away from such things and they consider that the obedience to Allah lies in the obedience to the Holy Prophet (Peace be upon him) and in observing all the formalities of 'Shariah' and asceticism. They think that the obedience to Allah which lies

in non-obedience to the Holy Prophet (Peace be upon him) is deviation from the right path. Similarly, this episode has also been described that once, a meeting was held at the house of Sheikh Abu Saeed Abul Khair (may Allah bless him) and a great Sufi saint belonging to Sadaat dynasty from Khurasaan was present in the meeting. By chance, a 'Majzoob' who was overcome by his condition and was in a state of intoxication came there. Hazrat Sheikh preferred that 'Majzoob' to that person of Sadaat dynasty. The Syed did not deem it good. At this, Hazrat Sheikh addressed the Syed and said, "Your respect is due to my love for the Holy Prophet (Peace be upon him) whereas, my love for this 'Majzoob' is due to my love for Allah." The Sufi saints who are consistent in their conditions do not think such a distinction fair. They think that giving preference to love for Allah to the love for the Holy Prophet (Peace be upon him) is due to domination of intoxication and a useless thing. However, the point to be noted is that when man reaches the place of perfection (maqam-e-kamal) in 'Walayat', the love for Allah is dominant and when man reaches the place of accomplishment (Maqaam-e-Takmil) which is a part of prophet-hood, the love for the Holy Prophet (Peace be upon him) remains dominant. So, I pray that Allah may keep us with perseverance on the obedience to the Holy Prophet (Peace be upon him) which actually means the obedience to Allah. '

Hazrat Khawja Tawakkul Shah (may Allah bless him) used to say that one should make the remembrance of Allah through 'Sultan-ul-Azkaar' when one's stomach is empty. If one performs this remembrance of Allah when his stomach is full, it causes harm to him. In the beginning, Hazrat Khawja Tawakkul Shah (may Allah bless him) used to perform 'Sultan-ul-Azkaar' while sitting in water. Actually this remembrance of Allah is made in water. It has been known through books that this remembrance of Allah was taught by Hazrat Khizer (Alahis Salam) to Hazrat Khawja Abdul Khaliq Ghajdawani (may Allah bless him) and had advised him to perform it in water. But, Hazrat Khawja Tawakkul Shah (may Allah bless him) had advised me to perform it without sitting in water. He advised others also to perform it without sitting in water. In the end, he himself used to perform it without sitting in water. I myself have performed it both sitting in water and without sitting in water. I have found that performing it in water gives greater benefits.

Another habitual routine which Hazrat Khawja Tawakkul Shah (may Allah bless him) used to perform was the recitation of Surah Al-Ikhlaas. He used to advise others to perform other remembrances of Allah but he seldom allowed others to make remembrance of Allah through recitation of Surah Al-Ikhlaas. In the beginning, Hazrat Khawja Tawakkul Shah (may Allah bless him) used to recite Surah Al-Ikhlaas in abundance but later he recited it sometimes before the pre-evening prayers (Namaaz-e-Asr) and sometimes between the pre-evening (Namaaz-e-Asr) and the evening prayers (Namaaz-e-Maghrib). He usually recited it up to five beads (500 times) and sometimes this number went up to one thousand also. He never missed this habitual recitation. He usually recited it aloud. Any particular method of performing its 'Chilla' or using it for worldly or spiritual purposes was not known to me during the life of Hazrat Khawja Tawakkul Shah (may Allah bless him). But, I have heard from one of my fellow disciples of Hazrat Khawja Tawakkul Shah (may Allah bless him) that if somebody keeps fast, refrains from eating meat of any type, eats only the bread of barley, sits at the shrine of Hazrat Khawja Tawakkul Shah (may Allah bless him) and recites it 12000 times daily for twelve days, it is hoped that the verity of Surah Al-Ikhlaas will dawn upon him. During the life of Hazrat Khawja Tawakkul Shah (may Allah bless him), once I copied the following amulet from a book and took it to Hazrat Khawja Tawakkul Shah (may Allah bless him). He liked it and asked me to write it for others and with its blessing, every difficulty would be solved and the person would get relief from illness also. By the way, the secrets and mysteries of Surah Al-Ikhlas are numberless but they would not be described because they might fall in the hands of an ineligible person. Everybody is allowed on my behalf to write it and I have found it effective in every matter.

The amulet is as under:

يُؤَلِّدُ	لَمْ	الصَّهْبُ	اللَّهُ	أَحَدٌ	اللَّهُ	هُوَ	قُلْ
وَلَمْ	يُؤَلِّدُ	لَمْ	الصَّهْبُ	اللَّهُ	أَحَدٌ	اللَّهُ	هُوَ
يُؤَلِّدُ	وَلَمْ	يُؤَلِّدُ	لَمْ	الصَّهْبُ	اللَّهُ	أَحَدٌ	اللَّهُ
وَلَمْ	يُؤَلِّدُ	وَلَمْ	يُؤَلِّدُ	لَمْ	الصَّهْبُ	اللَّهُ	أَحَدٌ
يُؤَلِّدُ	وَلَمْ	يُؤَلِّدُ	وَلَمْ	يُؤَلِّدُ	لَمْ	الصَّهْبُ	اللَّهُ
لَهُ	يُؤَلِّدُ	وَلَمْ	يُؤَلِّدُ	وَلَمْ	يُؤَلِّدُ	لَمْ	الصَّهْبُ
كُفُوًا	لَهُ	يُؤَلِّدُ	وَلَمْ	يُؤَلِّدُ	وَلَمْ	يُؤَلِّدُ	لَمْ
أَحَدٌ	كُفُوًا	لَهُ	يُؤَلِّدُ	وَلَمْ	يُؤَلِّدُ	وَلَمْ	يُؤَلِّدُ

Hazrat Khawja Tawakkul Shah (may Allah bless him) used to say, "The spiritual journey of an ascetic can never go beyond the verity of Hazrat Muhammad (Peace be upon him) (Haqeeqat-e-Muhammadiyah). Beyond the verity of Hazrat Muhammad (Peace be upon him) lies the Divine Light of Love of Allah (Tajalli-e-Isaq) which actually descends only on the verity of Hazrat Muhammad (Peace be upon him). If an ascetic wants to get the spiritual favour of that 'Tajalli-e-Ishq', the recitation of Surah Al-Ikhlaas gives him a great benefit. This place has been described by Hazrat Mujaddid Alif Sani (may Allah bless him) as the domain of the word 'Wudood' (The Most Loving).

Hazrat Khawja Tawakkul Shah (may Allah bless him) used to advise others to make the remembrance of Allah through the following 'Lataif':

- First - Latifa-e-Qalb: Its Divine light is yellow. It lies under the feet of Hazrat Adam (Alahis Salam). Utterance of 'Ism-e-Zaat' (Allah, Allah, Allah). He placed his finger at the heart and said 'Allah, Allah, Allah'.

- Second - Latifa-e-Rooh: Its Divine Light is red golden. It lies under the feet of Hazrat Noah (Alahis Salam) and Hazrat Ibrahim (Alahis Salam). Utterance of 'Ism-e-Zaat' (Allah, Allah, Allah).
- Third - Latifa-e-Sirr: Its Divine Light is white. It lies under the feet of Hazrat Moses (Alahis Salam). Utterance of 'Ism-e-Zaat' (Allah, Allah, Allah).
- Fourth - Latifa-e-Khafi: Its Divine Light is black. It lies under the feet of Hazrat Esa (Alahis Salam). Utterance of 'Ism-e-Zaat' (Allah, Allah, Allah).
- Fifth - Latifa-e-Akhfa: Its Divine Light is Green. It lies under the feet of Hazrat Syedil Mursalin Muhammad (Peace be upon him). Utterance of 'Ism-e-Zaat' (Allah, Allah, Allah).
- Sixth - Latifa-e-Nafs: Its Divine Light is green inclined to bluish.
- Seventh - Latifa-e-Qaalib: Its Divine Light is beautiful fiery but colourless.

Hazrat Khawja Tawakkul Shah (may Allah bless him) used to tell everybody the place of all these Lataif by placing his finger on its proper place just as it is the routine of the Sufi saints of 'Naqshbandia' chain of Sufi saints. Thus, Latifa-e-Qalb lies two fingers below the left bubby; Latifa-e-Rooh lies two fingers below the right bubby; Latifa-e-Sirr lies two fingers above the left bubby; Latifa-e-Khafi lies two fingers above the right bubby; Latifa-e-Akhfa lies right in the middle of the chest; Latifa-e-Nafs lies in the forehead and Latifa-e-Qaalib lies in the whole body. This routine is strictly in accordance with the writings of 'Naqshbandia' Sufi saints. Hazrat Khawja Tawakkul Shah (may Allah bless him) used to say, "I do not know what the people meant to say when they said that their heart had ensued. Heart is so large that an ascetic can make his spiritual journey through it in the seven earths and the seven heavens and up to the highest sky. If remembrance of Allah at the place of Latifa-e-Qalb is strengthened, it is strengthened at other places also. One has to make a lot of struggle and work very hard to strengthen it at one's Latifa-e-Qalb. He further said that strengthening remembrance of Allah at Latifa-e-Qalb and working hard at it gives a lot of benefit. Actually, when the place of descendance comes in the course of spiritual journey, the strength of earlier ascendance gives a lot of benefit. He used to instruct others to perform 'Muraqaba-e-Ahadiyyat' and 'Muraqaba-e-Maiyyat' in the same Latifa-e-Qalb. Thus, the 'Niyyat' (the words which are spoken before the start of worship or a spiritual function) of 'Muraqabat' is as under:

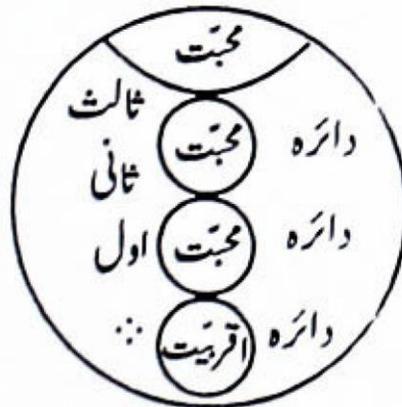
Niyyat Muraqaba-e-Ahadiyyat: The spiritual favour (Faiz) of Ahadiyyat comes at my Latifa-e-Qalb from that Being Who combines all the qualities of perfection (Sifaat-e-Kamalia) and Who is void of any decline or loss and Whose name is 'Allah'.

Niyyat Muraqaba-e-Maiyyat: The spiritual favour (Faiz) of Maiyyat comes from the circle of 'Walayat-e-Sughra' (the earlier stage of friendship to Allah) on my Latifa-e-Qalb from that Being Who is always with me and Who is with me at all my Lataif and Who is with me at every particle of mine and Who is with every particle of the universe and Who symbolizes the verse 'And He is with you wheresoever you may be'.

He did not advise the disciple to perform Muraqaba at any other Latifa. Moreover, he never asked anybody to perform something which might be against the routine of 'Naqshbandia' Sufi saints. After a disciple got enough spiritual strength in these two Muraqabas, he used to cast the spiritual favour (Faizan) of 'Walayat-e-Kubra' (the latter stage of friendship to Allah). Then, he advised to perform the Muraqabas and the Niyyat which the disciple had to make before performing every Muraqaba is given hereunder:

Niyyat Muraqaba-e-Aqrabiyat: The spiritual favour (Faizan) of Aqrabiyat (closeness to Allah) comes from the first circle of Walayat-e-Kubra on my Latifa-e-Nafs from that Being Who is close to me even from my jugular vein and Who is the symbolic of the Quranic verse (Translation: And e are nearer to man than his jugular vein (Al-Qaaf: 16))

The map of the circle of Walayat-e-Kubra:



Niyyat Daira-e-Muhabbat-e-Awwal: The spiritual favour (Faizan) of Muhabbat-e-Awwal (First love) comes from the second circle of Walayat-e-Kubra on my Latifa-e-Nafs from the Being that I am His favourite and He is my favourite and Who is the symbolic of the Quranic verse: Translation: ‘Allah loves them and they love Allah’ (Al-Maida: 54).

Niyyat Daira-e-Muhabbat-e-Saani: The spiritual favour (Faizan) of Muhabbat-e-Saani (second love) comes on my Latifa-e-Nafs from the first circle of Walayat-e-Kubra from the Being that I am His favorite and He is my favorite and Who is the symbolic of the Quranic verse: Translation: ‘Allah loves them and they love Allah’ (Al-Maida: 54)

Niyyat Muhabbat-e-Saalis: The spiritual favour of Muhabbat-e-Saalis (Third love) comes from the arc of the circle of Walayat-e-Kubra on my Latifa-e-Nafs from the Being that I am His favorite and He is my favorite and Who the symbolic of the Quranic verse: Translation: ‘Allah loves them and they love Allah’ (Al-Maida: 54)

Up to this place, there is the spiritual favour (Faizan) of Ism-uz-Zahir (outward name of Allah).

Niyyat Daira-e-Walayate-Ulya: The spiritual favour (Faizan) of Ism-ul-Batin (The hidden names of Allah) comes from the circle of Walayat-e-Ulya on three of my elements fire, water and air except dust from that Being (Allah).

Niyyat Daira-e-Kamalaat-e-Nubuwwat: The spiritual favour (Faizan) of eternal Tajalliyat-e-Zaati (Divine Lights) comes from the circle of Kamalaat-e-Nubuwwat on my element of dust from that Being (Allah).

Niyyat Daira-e-Kamalaat-e-Risaalat: The spiritual favour (Faizan) of eternal Tajalliyat-e-Zaati (Divine Lights) comes from the circle of Kamalaat-e-Risaalat on my configuration from that Being (Allah).

Niyyat Daira-e-Kamalaat-e-Ullul-Azm: The spiritual favour (Faizan) of eternal Tajalliyat-e-Zaati (Divine Lights) comes from the circle of Kamalaat-e-Ullul-Azm (The wonderful deeds of those persons who are determined in their spiritual journey) on my configuration from that Being (Allah).

Niyyat Daira-e-Haqeeqat-e-Kaaba: The spiritual favour (Faizan) comes from the circle of Haqeeqat-e-Kaaba (Verity of Kaaba) which is symbolic of worship to Allah for all His creatures on my configuration from that Being (Allah).

Niyyat Daira-e-Haqeeqat-e-Qurani: The spiritual favour (Faizan) comes from the circle of Haqeeqat-e-Qurani (Verity of the Holy Quran) which is the speech of Allah on my configuration from that Being (Allah).

Niyyat Daira-e-Haqeeqat-e-Salaat: The spiritual favour (Faizan) comes from the circle of Haqeeqat-e-Salaat (Verity of Prayers to Allah) and that the wonders of that Glorified and Exalted Being are beyond description, on my configuration from that Being (Allah).

At this place, the physical spiritual journey of the Sufi saint ends and the visual spiritual journey starts.

Niyyat Ma'boodiyat-e-Sarfah: The spiritual favour (Faizan) comes from Ma'boodiyat-e-Sarfah on my visual sight from that Being (Allah).

Niyyat Daira-e-Haqeeqat-e-Ibrahimi: The spiritual favour (Faizan) of the circle of Haqeeqat-e-Ibrahimi (Verity of Hazrat Ibrahim (Alahis Salam)) comes on my configuration which is the embodiment of Love for Allah according to Allah's Attributes.

Niyyat Daira-e-Haqeeqat-e-Musvi: The spiritual favour (Faizan) of the circle of Haqeeqat-e-Musvi (Verity of Hazrat Moses (Alahis Salam)) comes on my configuration which is the embodiment of Love for Allah according to Allah's Attributes.

Niyyat Daira-e-Haqeeqat-e-Muhammadi: The spiritual favour (Faizan) of the circle of Haqeeqat-e-Muhammadi (Verity of Prophet Muhammad (Peace be upon him)) comes on my configuration which is the embodiment of Love for Allah according to Allah's Attributes.

Niyyat Daira-e-Haqeeqat-e-Ahmadi: The spiritual favour (Faizan) of the circle of Haqeeqat-e-Ahmadi (Verity of the name Ahmad which is one of the names of Prophet Muhammad (Peace be upon him)) comes on my configuration which is the embodiment of Love for Allah according to Allah's Attributes.

Niyyat Daira-e-Hubb-e-Sarfah: The spiritual favour (Faizan) comes on my visual spiritual power from the circle of Hubb-e-Sarfah.

Niyyat Daira-e-Laa-Ta'ayyun: The spiritual favour (Faizan) comes from the circle of Laa-Ta'ayyun (The Infinite Whose scope cannot be determined) on my visual spiritual power from that Being (Allah).

Besides the circles mentioned above, there are three more circles but most of the Sufi saints have no access to them. They include firstly 'Daira-e-Saif-e-Qateh', secondly 'Daira-e-Qayyumiyat' and thirdly 'Daira-e-Soum'.

The spiritual method of all the chains of Naqshbandia Mujaddadia is the same as has been mentioned above but, in man's spiritual journey, there are some other attributes also which are not described here because they are peculiar to those who have connection with 'Tawakuli' chain of Sufi saints.

## **Part 2: Routine in Imaginative Meanings, etc.**

The method of spiritual instructions of Hazrat Khawja Tawakkul Shah (may Allah bless him) was that whenever he instructed the recitation of Kalima Sharif to anybody, he used to say, "You should imagine the meanings of 'La' Ilaha' Illallah' (there is no diety, except Allah) in the place of Ahadiyat (confirming oneness of Allah) that you are desirous of nothing except Allah; you have no goal except Allah and there is no one worthy of worship except Allah."

When the disciple reaches the place of 'Maiyyat' (always being with Allah), Hazrat Khawja Tawakkul Shah (may Allah bless him) advised him to imagine the meanings of 'La' Ilaha' Illallah' (there is no diety, except Allah) that there is no being with him except and in the place of 'Aqrabiyat' (closeness to Allah), he should imagine that there is nothing close to him except Allah. It means that the disciple should imagine that Allah is closer to him even than his jugular vein. However, he should not utter the words like 'there is nothing with me' or 'there is nothing closer to me' or 'nothing is intended or proposed', but rather while making remembrance of Allah, he should keep these above mentioned meanings in his imagination. In the method of 'Naqshbandia' chain of Sufi saints, the Kalima Sharif is recited as 'Nafi-o-Asbaat' up to reaching the place of 'Walayat-e-Kubra' and in 'Walayat-e-Kubra', the

remembrance of Allah can be made through tongue also and in 'Walayat-e-Ulya' the remembrance of Allah is made hidden through heart according to the method of 'Sultan-ul-Azkaar'.

In our chain of Sufi saints, the method of 'Awaisiyat' is dominant. Thus, the disciple should draw spiritual favour (Faizan) from his murshid (spiritual mentor and guide) wherever he may be - whether he is present in his company or he is far away from him. He should also keep it in mind that the spiritual favour (Faizan) comes in the murshid's heart from the Being of 'Ahadiyat' and his (the disciple's) heart is beneath his murshid's heart and the faizan is pouring in his heart like a spout. Thus, the disciple should make it his firm habit to draw faizan from his murshid (his spiritual mentor and guide). When this practice becomes firm, the seeker can get faizan from any Sufi saint. Then, the seeker should imagine himself present on the holy shrine of the Holy Prophet (Peace be upon him) and get faizan from the heart of the Holy Prophet (Peace be upon him) in the same way. Similarly, if he wants to get faizan from any Sufi saint or from a deceased Sufi saint, he should get faizan in the same manner. He should never think this practice a minor thing. It is a very easy method but it needs consistency. Moreover, reciting Durood Sharif 'blessings of Allah be upon him (Prophet Muhammad) and peace' in abundance brings faizan in the heart automatically. But, one should recite Durood Sharif while keeping the Holy Prophet (Peace be upon him) in his imagination. There is a saying of the Holy Prophet (Peace be upon him) that if somebody sends Duroods on him with love, he himself listens to that Durood with his ears. The Hadith Sharif is as under:

Translation: 'The Holy Prophet (Peace be upon him) was asked about the Durood of those people who send Durood on him from amongst those people who are not present in his company or who will be born after his outward demise. The Holy Prophet (Peace be upon him) replied: 'I listen to the Durood of those people who recite it with love and I recognize them. But, the Durood of those people who recite it without love is presented to me through angels.' (Mutaleh-ul-Musirrat, in explanation of Dalail-ul-Khairat)

The person who recites the Durood Sharif whether he recites it with love or he recites it with lesser degree of love, should always keep the imagination of the Holy Prophet (Peace be upon him) before him in every condition. It is evident that when he recites Durood Sharif and says 'O Allah send blessings upon Muhammad'

he would certainly imagine two things. Firstly: about Allah (Who is Glorified and Exalted) that 'O Allah send Durood'. It means that the first imagination is that of the Being of Allah. Secondly: about the Holy Prophet (Peace be upon him). It means that Durood Sharif should be recited keeping its meanings in imagination. When the meanings would be kept in imagination, the being of the Holy Prophet (Peace be upon him) would come in imagination automatically. That is why great Sufi saints have declared reciting 'Ism-e-Zaat' (Allah) or Durood Sharif and performing every other form of worship without the imagination of Being of Allah as 'Nafaaq-e-Khafi' (The hidden hypocrisy). Hazrat Maulana Room (may Allah bless him) has very beautifully described it in one of his Persian verses:

Translation: 'If somebody utters 'Subhan Allah' from his tongue but in his heart, he is thinking about cows or bulls, this type of recitation would make him no good.'

There were some more characteristics of the method of his muraqaba and the method of absorption of 'Faizan'. The secrets of these characteristics are known only to quite a few persons among great Sufi saints. I have seen many times that sometimes Hazrat Khawja Tawakkul Shah (may Allah bless him) took 'Faizan' on the vein which is on the elbow of the right hand and sometimes, on the same vein of the elbow of the left hand i.e. during muraqaba, 'Faizan' comes from the Being of 'Ahadiyat'. Sometimes, he took 'Faizan' on the vein of the right knee and sometimes on the vein of the left knee. It was his daily routine that he used to take 'Faizan' on the tip of the nose which is called 'Sultan-un-Naseeran' and sometimes, he took 'Faizan' on that vein which is inside the nose. He used to say that besides those 'Lataif' which are famous in Naqshbandia method of Sufi mysticism, there are many more 'Lataif' in the body. Some of them lie in the back and some lie in the whole body and he used to take 'Faizan' on many other places of his body.

The method of his 'muraqaba' was that first of all, he performed 'Muraqaba-e-Ahadiyyat'; then 'Muraqaba-e-Maiyyat'; then 'Muraqaba-e-Aqrabiyyat'; then 'Muhabbat-e-Awwal'; then 'Muhabbat-e-Saani'; then 'Muhabbat-e-Saalis'; then 'Kamalaat-e-Nubuwat'; then 'Kamalaat-e-Risaalat'; then 'Kamalaat-e-Ullul-Azm'; then making spiritual journey through all the verities, he performed 'Muraqaba-e-Haqeeqat-e-Muhammadiyah' (Peace be upon him) and 'Muraqaba-e-Haqeeqat-e-Ahmadiyah' (Peace be upon him). In short, he made spiritual journey up to the 'Tajalli-e-Ishqi' every day. He did not miss any of the 'muraqabas' mentioned above; nor did

he stop at any place; nor did he reach the last place from the first one abruptly. Rather, he performed all the 'muraqabas' in detail. It was his routine that before starting 'muraqabas' he sat facing Madina Munawwara and got 'Faizan' from the shrine of the Holy Prophet (Peace be upon him). He never missed this routine and he performed these 'muraqabas' after the evening prayers. Before the morning prayers, he sat facing towards Baghdad Sharif and got 'Faizan' from the shrine of Hazrat Ghous-ul-Azam Sheikh Abdul Qadir Jilani (may Allah bless him) and then, sat facing towards Sarhind Sharif and got 'Faizan' from the pious soul of Hazrat Mujjadid Alif Sani (may Allah bless him). It has been seen that at that time there used to be so much heat of passion and fervor that even those who sat beside him, could feel the heat of passion. Even in the morning before performing these muraqabas, he used to get 'Faizan' from the shrine of the Holy Prophet (Peace be upon him).

After the morning prayers, it was his routine that immediately after the prayers, he went into his cell and went in muraqaba as there is a Hadith also in this connection. He ordered the 'darvesh' to inform him when the sun rose. When he was informed of the sunrise, he got up from muraqaba and combed his beard and head. He put kohl in his eyes and had a small meeting with anybody who was desirous of seeing him. Sometimes, he ate something as breakfast also. Then, he went back into his cell and the planks of the cell were closed. Then, he performed muraqabas and made remembrance of Allah through 'Sultan-ul-Azkar'. After that, he lay down on the same mattress which was laid in his cell. He put his head on a small pillow. Then, he took long breaths with open mouth and used to emit inner-steam through breath. He used to say that the greatest disease he had was that the inner heat burnt him and when he exhaled the inner heat through deep breaths, he felt relieved. Other people usually complain of inner heat because of the disease of piles. But, he never talked about such troubles. He always talked about the inner heat. Then, he got up abruptly and said 'Subhan Allah, Subhan Allah, Subhan Allah'. Usually, he recited one bead (100 times) of 'Subhan Allah'. Sometimes, if he did not get up at the fixed time, a 'darvesh' or Sain Mughli Shah awoke him but it was his routine that he got up abruptly. First he opened one plank of the door and then he opened the second plank also. Then, letters which were sent to him were read out to him. He listened to those letters and prayed for those who had written them to him. Then, he met the visitors who came to meet him and asked them about their health and native land etc. Usually

up to noon, he sat outside and met the visitors. He also prayed for those who asked him about any of their problems. Then, he went into his cell to take meal. After the meal, he shut the planks of the door again. At about 1 p.m. he made ablution. Then, he performed muraqaba for some time. Then, he offered his afternoon prayers (Namaz-e-Zohr). If there was any visitors, he talked to him. Sometimes, he went to a room of the school at about 1 p.m. and sat there till the afternoon prayers. When he went to the lavatory, Sain Mughli Shah placed small lumps of earth there and he used them according to the Sunnah. As he suffered from piles, he spent a lot of time in the lavatory. He never used water in the lavatory but he purified himself with water in the bathroom.

Hazrat Khawja Tawakkul Shah's (may Allah bless him) method of making ablution was that Sain Mughli Shah had the ewer of water in his hands. Hazrat Khawja Tawakkul Shah (may Allah bless him) sat and performed 'Toba' with these words: 'I pledge to keep away from infidelity, polytheism, backbiting and all the sins. Then, he recited 'I declare there is no god but Allah and I declare that Muhammad is the Messenger of Allah' and sometimes, he recited only the Kalima Sharif (there is no diety except Allah, Muhammad is His Messenger) and sometimes, he just uttered 'IllAllah' (only Allah). Then, he recited 'in the name of Allah, the most Gracious, the most Merciful' and put water on his hands. As soon as he recited Bismillah Sharif, he was overcome by a state of absorption and intoxication and he did not remember how many times, he had washed an organ. The 'darvesh' (servant) was ordered to tell him when he had washed an organ three times. Therefore, Sain Mughli Shah used to speak out again and again that the organ had been washed once, it had been washed twice and now it had been washed thrice. Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) started washing the next organ. Sometimes, Hazrat Khawja Tawakkul Shah (may Allah bless him) asked this number from Sain Mughli Shah making a sign with fingers. Unless Sain Mughli Shah told him that it had been washed thrice, he did not start washing the next organ. But, he never talked during making ablution. He kept silent even when he had to say some important thing. He observed this restriction strictly. Sain Mughli Shah used to pour water when he made the ablution. But, when he washed his feet, he took the ewer in his own hand. (It is a proposition of jurisprudence that it is not fair to get feet washed by anybody else except by a slave whom a person has bought. Man can take another person's help in all other ablution but he must wash his feet by himself.) Sometimes,

while making ablution, he was not overcome by intoxication and he made the ablution with satisfaction. In the condition of intoxication, he was overcome by so much love for Allah that he even faced difficulty in recognizing anybody from his acquaintances. But, even then, he performed ablution strictly according to jurisprudence. Although he maintained his ablution for many hours, yet he made fresh ablution for every prayer lest his ablution should have broken in the condition of intoxication.

He had developed the habit of sitting just as one sits in prayers. Sometimes, he sat in the same posture even for six hours and he did not feel tired at this posture. When he sat in a meeting, the audience dared not talk openly in his presence despite the fact that he was a man of high moral and he always talked politely. Everybody felt happy with him and it seemed that there was nobody more beautiful than he in the meeting. Once, a stranger came to Ambala to see him. He asked the people how he would recognize Hazrat Khawja Tawakkul Shah (may Allah bless him) because there are many people in Hazrat Khawja Tawakkul Shah's (may Allah bless him) meeting. One of the persons told him that the person whom he would find the most beautiful, would be Hazrat Khawja Tawakkul Shah (may Allah bless him) and it was a fact also.

Another great thing which I had seen in Hazrat Khawja Tawakkul Shah's (may Allah bless him) personality was that anybody who came to him whether he was a Hindu, a Christian, a Muslim or a non-Muslim, spoke out spontaneously that this person (Hazrat Khawja Tawakkul Shah (may Allah bless him)) was undoubtedly a friend of Allah. It means that he used to be convinced of his 'Walayat' (Being a friend of Allah) without any argument or conversation. The effect of his company was that anybody who sat in his company for some time, felt himself changed and he turned towards Allah. Once, a Sikh sat in Hazrat Khawja Tawakkul Shah (may Allah bless him)'s company. After a short while, the Sikh began to say spontaneously: 'O Allah! Wondrous is Thy Divine Power. O Allah! Wondrous is Thy Divine Power. O Allah! Wondrous is Thy Divine Power.'

He went on repeating these words for a long time in a state of self-forgetfulness.

Hazrat Khawja Tawakkul Shah's (may Allah bless him) spiritual concentration was so sharp that the person whom he cast spiritual concentration a

bit sharply, became 'Majzoob' at once and then that person remained totally forgetful of the world. Thus, many 'darveshs' of Hazrat Khawja Tawakkul Shah (may Allah bless him) have gone into a state of intoxication with Divine Love and they have gone to caves, mountains and jungles and are so much busy in the remembrance of Allah that they have got no concern with the world and they have seldom come back. The relish of remembrance of Allah and the passion and the fervor have intoxicated them so much that they have broken away completely from the world and they have been absorbed only in offering prayers, keeping fasts and making the remembrance of Allah. In the mountain forests of District Shahpur and in the mountain of Hathnikand many such 'Majzoob' can be seen busy in the remembrance of Allah. All this is the effect of spiritual concentration (through eyes) of Hazrat Khawja Tawakkul Shah (may Allah bless him). But, a strange thing is that despite all that intoxication, they have never missed the injunctions of Islam and they observe 'Shariah' strictly.

It has also often been seen that many intoxicated and semi-unconscious 'Majzoobs' came to him and with one sight of Hazrat Khawja Tawakkul Shah (may Allah bless him), all their intoxication and forgetfulness was gone and they began to perform the injunctions of Islam. A similar 'Majzoob' named Muhammad Hussain was so much unconscious that he used to urinate in the presence of everybody even when many people used to be present there. Sometimes, he threw away all his clothes and became bare before everybody. Once, while wandering, he came to Hazrat Khawja Tawakkul Shah (may Allah bless him). Hazrat Khawja Tawakkul Shah (may Allah bless him) cast his spiritual concentration on him and he came to senses at once. He began to observe the injunctions of 'Shariah' strictly. Then, he took leave of Hazrat Khawja Tawakkul Shah (may Allah bless him) and went to perform Hajj and he died there: 'To Allah we belong and to Him we shall return'.

In short, Allah had bestowed upon Hazrat Khawja Tawakkul Shah (may Allah bless him) such a strange type of Sufi mysticism and absorption that many Hindu hermits came to him and became Muslims with his blessed spiritual concentration. Thus, anybody who came to him whether he belonged to any religion or sect, was entertained well by him and he cast spiritual concentration on his inner-self. Thus, he can be compared with great Sufi saints and great friends of Allah. Once, a person asked him about the symptoms of a perfect Sufi saint. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "The symptom of a perfect Sufi saint is that the

heart of the person who sits in his company for one, two or three days, is diverted from worldly desires; he begins to feel relish in love for Allah and remembrance of Allah and his heart is diverted towards Allah. Moreover, that Sufi saint observes 'Shariah' strictly."

It was Hazrat Khawja Tawakkul Shah's (may Allah bless him) habit that he did not like himself to be praised. If somebody brought a Punjabi or Urdu verse in his praise, he forbade him strictly and warned him not to say anything in his praise. At such occasions, he used to say with anger, "I am an indigent person and nobody needs to write any verse etc. in my praise. In short, he disliked his admiration and felt angry with the person who spoke something in his praise or admiration. Nobody ever had the courage to backbite against anybody in his company. He did not let anybody backbite even against a person who was an evil-doer. He admonished the backbiter strictly and continued advising him for a long time.

If Hazrat Khawja Tawakkul Shah (may Allah bless him) felt angry with somebody, he forgave him very soon. Thus, once he felt very angry with a 'darvesh' for some of his mistake and he felt angry with him so much that he turned him out and said that he would never see him again in his life time. That darvesh was a true lover of Hazrat Khawja Tawakkul Shah (may Allah bless him) and he could not bear remoteness from Hazrat Khawja Tawakkul Shah (may Allah bless him). He went to the mosque of Shah Abdul Rusool, sat there and began to weep. Different type of thoughts were coming in his mind. Sometimes, he thought that he should jump into a well and die and sometimes, he thought that he should go to Madina Munawwara. Separation from Hazrat Khawja Tawakkul Shah (may Allah bless him) was very painful to him but his love for him did not let him do anything. When I came to know about the condition of that darvesh, I told Hazrat Khawja Tawakkul Shah (may Allah bless him) about it and recited this Quranic verse:

Translation: '(Paradise is for those people) who repress anger and who pardon men's faults. - and Allah loves the doers of good' (Aal-i-Imran: 134)

It was his habit that when a Quranic verse or Hadith Sharif was recited to him, his face turned pale because of the fear of Allah and he was overcome by such a great terror that cannot be described. Then, he bent his neck and said, "O Allah! I admit that Thy Quran is a reality; Thy prophet (peace be upon him) is a reality; the

injunctions of Thy prophet (peace be upon him) are a reality and I accept all of Thy injunctions. Thus, after listening to the Quranic verse, his face turned pale and asked me the meaning of that Quranic verse. I told him the meanings and told him the story of Imam Zain-ul-Aabidin (Allah be pleased with him) which has been written in the books. The story is as under:

'Once Hazrat Imam Zain-ul-Aabidin (Allah be pleased with him) felt extremely angry with his slave. The slave recited this Quranic verse. When he heard this verse, he felt very happy. Then he said that the meanings of 'and who pardon men's faults' have not yet been fulfilled. Thus, he set the slave free at once. Then, Hazrat Imam Zain-ul-Aabidin (Allah be pleased with him) said, "I should show some favour to you also because this verse continues and Allah further says 'and Allah loves the doers of good' (Translation: And Allah loves those who do good to others.)" Thus, he gave some money also to the slave. Then, he fell in prayers before Allah, humiliated himself and thanked Allah that Allah had bestowed upon him the capability to obey one of His injunctions.'

This incident has been written in different books in detail. As soon as, Hazrat Khawja Tawakkul Shah (may Allah bless him) heard this verse and the story, he called that darvesh at once and felt happy with him and as a token of thankfulness to Allah that Allah had given him capability to obey one of His injunctions, he arranged sweets worth many rupees and distributed it.

After 'Zohr' prayers, he again set to 'muraqabas' or other forms of remembrance of Allah. He offered his pre-evening prayers (Namaz-e-Asr) somewhat late. Then, he did not talk to anybody during the 'Asr' and evening prayers (Namaaz-e-Magrib). During this time, he continued reciting the beads of Subhan Allah and beads of Surah Al-Ikhlaas also. After the evening prayers, he performed muraqaba for some time and he recited beads of Durood Sharif. After reciting Durood Sharif, he used to be in a happy mood and allowed common people to visit him and he talked about condemnation of the world, admiration of monotheism, secrets of Islamic mysticism, benefits of remembrance of Allah and other propositions. His conversation could hardly be understood by common people. However, the scholars or those who had been reading books on Islamic mysticism, could understand them clearly and easily. But, everybody felt a great relish in his conversation according to his status. In the meantime, meal was served. Hazrat

Khawja Tawakkul Shah (may Allah bless him) ate just two or three morsels and after the meal he became busy in 'muraqaba'. At that time, the seekers of Allah came and sat in his company and got spiritual favour according to their spiritual status. At that time, he needed not concentrate his attention to anybody - rather everybody felt that a river of Divine Light was swelling and everybody was getting 'Faizan' according to his status. People came in the gathering and went because there was no restriction. However, he used to say, "This method of getting spiritual concentration from the friends of Allah is easier than the method of performing 'Chillas' because man reaches Allah sooner in this way." Moreover, he often used to say to the seekers of Allah, "You should sit in the circle of persons where spiritual concentration is being given". His spiritual concentration was a personification of this Persian verse.

Translation: 'Tabrez got one spiritual concentration through eyes of Shams Din; thus all his spell was broken and he began to curse 'Chilla'.'

Although, In the circle of his spiritual concentration, there used to be no outward fervor or the loud sounds of 'Hoo, Hai' etc. yet there used to be such a deep condition of absorption that most of the persons lost their consciousness and many people got spiritual progress there and then. Such persons used to make spiritual journey up to heavens even while sitting in the circle of concentration. Some of them remained in a state of ecstasy and intoxication for many hours even after the end of the spiritual concentration. No particular day was fixed for spiritual concentration - rather his company was like a spiritual concentration of every type. Thus, once Hazrat Khawja Tawakkul Shah (may Allah bless him) put his hand at a person's shoulder and had hardly talked for a few seconds when the remembrance of Allah ensued in his (that person's) heart at once. I have seen a strange thing in his company and spiritual concentration that if somebody who was greatly indigent or who was suffering from great worldly problems and difficulties, remained in his company and spiritual concentration for two or three days, his indigence and worldly problems were all removed. It was an ordinary matter that anybody who sat in his spiritual concentration for some time, had no worldly worries or grief for about a week. Many people used to sit in the circle of his spiritual concentration only with a view to keeping away from worldly worries and grief. Mir Yousaf Ali has written a very beautiful Urdu verse in this connection which means: 'Here one gets the world; one gets the religion also; it is true that one gets Allah through Hazrat Khawja Tawakkul Shah (may Allah bless him).'

I have seen this strange condition many times that when Hazrat Khawja Tawakkul Shah (may Allah bless him) stood in prayers with a great humiliation, he was overcome by a strange type of absorption in prayers. But, the stranger thing is that anybody who saw him in that condition felt the same type of absorption and he turned to remembrance of Allah with absorption from the depth of his heart. People felt so much ecstatic that most of them used to look at him in the condition of prayers just for the sake of the relish they felt. Once, on the eve of 'Eid', a lot of people had gathered just to have a look at him. All were overcome by a great ecstatic condition and absorption when they saw him offering the prayers. Thus, many people who had not joined the mystic chain, used to come to see him offering his prayers for the same relish. They often got absorption and self-forgetfulness just with the blessing of looking at him. Such people often got similar absorption in their own prayers and they remained in that condition for a long time in prayers.

At about 10 or 11 p.m. Hazrat Khawja Tawakkul Shah (may Allah bless him) became free after his muraqabas. Then, he offered his night prayers (Namaz-e-Isha). Sometimes, he offered his night prayers even later. But, his night prayers (Namaz-e-Isha) had a strange dignity. He felt a strange type of relish, absorption and humiliation in this prayer that cannot be described in words. He often offered the night prayers with satisfaction. But sometimes, he was so much intoxicated with Divine Love that another person had to say 'Allah-ho-Akbar' or 'Sami'Allah-ho-li-man-himadah' through gestures. Then, he was able to accomplish his night prayers with a great difficulty. Sometimes, he used to be in such a deep state of intoxication and absorption that Sain Mughli Shah or any other darvesh who used to be there with him, had to say again and again in a loud voice to remind him that he had completed the recitations of 'Ruko'h' or he had completed the recitation of 'At-tahiyyat' or he had completed two 'Rak'ats' or three 'Rak'ats' or four 'Rak'ats'. In short, they had to remind him after every element of prayers. Then, the prayers were accomplished.

After the night prayers, Hazrat Khawja Tawakkul Shah (may Allah bless him) used to make supplications to Allah with a great humiliation: 'O Allah! Give me so much capability that I may fulfill Thy injunctions; that I may offer my prayers with satisfaction which is Thy injunction.' After offering his prayers, he used to thank Allah for a long time in these words: 'O Allah! It is Thy Blessing and I express my gratitude; Thou has given me the capability to offer prayers although, I am a weak and indigent person.' In the end he used to say, "What a beautiful prayers it has been!

I got the sight of Allah in the whole prayers - in 'Ruko'h'; in 'Sujood'; in 'At-tahiyyat'; and in 'Qiyam'. O Allah! I express my gratitude. Although, I offered my prayers late yet I offered it well." In short, the accomplishment of the night prayers was for him like demolishing a mountain or conquering a castle.

At last, at about 12 night or at about 1 a.m. he went to his cell after the night prayers. Then, he often called me and asked whether he had committed any heinous action during the day. In fact, we never found any of his actions heinous according to the principles of 'Shariah' because he never did anything against 'Shariah' or he never missed even a thing which was 'Mustahab' (an action which is liked in the religion but missing it is not a sin.) But sometimes, he himself said that a particular action of his might fall in the category of a heinous action. Then, he used to say that so much money should be distributed among the poor as a penance to that action. Thus, sometimes ten to eleven rupees were distributed as a penance but no amount was fixed for this purpose. Sometimes, this amount became less or more than that which has been mentioned here. Sometimes, we did not even know how much money he had determined for alms as a penance.

Later, he performed muraqaba or recited Durood Sharif for some time. Then he lay on the mattress which used to be there on the floor. There used to be a small pillow also. In the winter, he used to lie on a thin cushioned mattress. He used to lie in such a way that his head used to be towards the north and the feet towards the south and the face towards 'Khana-e-Ka'aba'. Inside his cell, he always used to lie in the same manner but if by chance, he had to lie outside sometimes, he used to lie in such a way that his head used to be towards the west and the feet towards the east. Before going to sleep, he used to utter these words with his tongue, "O Allah! Now I am going to sleep. I have recited what I had to recite. I have done what I had to do. I have performed the muraqabas which I had to perform. O Allah! I obeyed Thou. I obeyed Thy Holy Prophet (Peace be upon him). I adored Thou. I respected Thy Prophets. I respected all Thy friends. I respected Thy angels. I respected all the blessed pious souls. Now, I am going to sleep."

As his body had become an embodiment of Divine Light and his body had got resemblance to a pious angel, the pious souls used to descend all around him every time. Despite the fact that his body had become an embodiment of Divine Light but this Divine Light had an abode in human body, his soul always remained in blessed

and pious places. He had got the observation of all the things and verities from the earth to the sky and he had got the blessed sight of Allah almost every time. Thus, it seemed that through the above mentioned words, he used to get permission in his mother tongue from Allah for going to sleep. Just as those who live in India express their feelings in Hindi language and those who live in the Sind, express their feelings in Sindhi language.

The meanings of the following Hadith suit to his personality fully.

Translation: 'Allah says that when man becomes My Friend, he sees with Me, he listens with Me and he catches with Me.' (Al-Jamiul-assahi-albukhari Kitaab-ur-raqab No 6502) It means that every work of that person who becomes a friend of Allah - his getting up, his sitting, his walking and his awakening etc. becomes according to the Will of Allah. We saw this Hadith personified in Hazrat Khawja Tawakkul Shah's (may Allah bless him) form. Then, he slept from about one and half hour or for maximum two hours. During this time, sometimes, Sain Mughli Shah pressed his feet. We have never seen him sleeping more than that period and sometimes, he forgot sleeping also. Then, a darvesh reminded him and he used to say, "Oh! A great task has remained unfulfilled. Well, I go to sleep." Then, he lay facing the 'Qibla' and took long breaths. Then, he got up after some time and asked Sain Mughli Shah whether he had gone to sleep and Sain Mughli Shah replied in positive. Then, he said, "This work has also been accomplished. Now you should bring my beads." He often used to say that there are many friends of Allah who sleep at one place but get up at another place. Sometimes, he used to say that Maulana Room (may Allah bless him) had praised those men who go to sleep at one place and get up at another one. Thus, he used to remain busy in the sight of Allah even during his sleep and his spiritual progress continued even during the sleep. I want to explain this thing through a quotation from 'Kashaf-ul-Mahjoob' written by Hazrat Data Ganj Bakhsh Lahori Makhdum Ali Hajveri (may Allah bless him) so that it might become obvious that such thing happened even with past friends of Allah. He writes: Translation: 'Safa i.e. remaining clean and pious is a characteristic of friends and they are like a sun without clouds.) Because cleanliness is the quality of friends and the real quality is that which is mortal with respect to the quality but immortal with respect to The Real Friend (Allah). Their condition is like the sun according to Islamic mystics. Just as the people asked the Holy Prophet (Peace be upon him) about the condition of Hazrat Haaris (Allah be pleased with him). The Holy Prophet

(Peace be upon him) replied: 'He is such a man that Allah has radiated his heart with the Divine Light of faith (Kanzul-Aa'mal: 36990). His face has been framed by kneading the effect of belief and the Sufi saints have said that when the light of the sun and the moon gets mixed (meaning when moon absorbs light from the sun, and when sun sets, moon uses that light to brighten up the night), it is the illustration of 'Touheed' (Oneness of Allah) and the cleanliness of love. When there is the Divine Light of 'Touheed' and love, the light of the sun and the moon become meaningless because before the sun, the light of the moon fades away.' Actually, the Divine Light of 'Touheed' and love cannot be compared to the light of the sun and the moon. But, as on the earth we do not know any other source of light except these two, we give their examples to illustrate our points of view. Just as eye looks at the sky with the light of the sun or the light of the moon, the heart looks at the heaven with the Divine Light of 'Touheed' (monotheism) and love and becomes aware of the next world even while remaining in this world. All the Sufi saints agree that when man becomes free from the prison of 'places'; he becomes void of all bad blood; he becomes free from the place of variation and he is characterized by all good qualities and circumstances, he does not remain in prison in any of his good qualities. It means that he never looks at any of his good qualities or he never feels proud of it. His circumstances are un-understandable to wisdom and his time is purified from all type of suspicions. Therefore, his appearance is not far and no equipment is needed for his existence. In fact, cleanliness and purity bring closeness to Allah and it shows man's existence without equipment; because the thing for which he wants to lose his existence, is not present and the thing whose existence demands the relationship of cause and effect, does not exist at all. When man reaches this stage, this world and the world hereafter become one for him. Gold, brick or stone have an equal status for him. Even, bearing tortures which is difficult for some people, becomes easy for him. Thus, when Hazrat Haaris (Allah be pleased with him) came to the Holy Prophet (Peace be upon him), the Holy Prophet (Peace be upon him) said:

Translation: 'Haaris Bin Malik Ansari says that once, he passed by the Holy Prophet (Peace be upon him). The Holy Prophet (Peace be upon him) asked him, "O Haris! How did you come to the morning?" Hazrat Haaris replied, "Like a true believer." The Holy Prophet (Peace be upon him) said, "Do you know what you are saying? Every saying has a verity. What is the verity of your faith?" Hazrat Haaris replied, "I have turned my inner-self from this

world. I keep awake at night and I keep fast in day time. I feel as if I find the Heaven of Allah before my eyes and I see the dwellers of Paradise meeting one another and I see the dwellers of the hell crying and weeping." The Holy Prophet (Peace be upon him) replied, "O Haaris! You have got the recognition. Now, you should stick to it.' (Al-Tibrani fil-Kabeer Mujma-uz-Zawaid 1st part, page 57; Kanzul Aamal No 36990)

Moreover, the spiritual journey of Hazrat Khawja Tawakkul Shah (may Allah bless him) had passed the stages where secrets of Attributes of Allah dawn upon a Sufi saint and he had reached the place of bare observation of Allah. The Divine Light of this bare observation fell upon him every time and he got close communion with Allah. That is why, the words which showed these places were often uttered by him spontaneously. In short, he had crossed the stages of Divine Lights and got the place of observation where Divine Light of The Being of Allah fell on him. Such words showed that the place of Hazrat Khawja Tawakkul Shah (may Allah bless him) was very high and it was like the past great Sufi saints of Allah. Hazrat Mujjadid Alif Sani says in letter No 221 of 'Maktoobaat Sharif' about this high place as under:

Translation: 'One should know that at this place that communion which emerges from the meanings of 'Wasal-i-Bechoon' or 'Wasal-i-Bechagoon' is incomprehensible by wisdom and thus it is excluded from the debate at all. Its description is impossible because only the royal camels can lift the gifts of a king. Allah has an incomprehensible communion with such souls. Getting Allah is something which is beyond wisdom and Allah is with the souls of these people.'

Hazrat Khawja Tawakkul Shah (may Allah bless him) used to say, "The observation of The Being of Allah never ends. As Allah's Being is Boundless, and beyond the limitations of time and space similarly, the observation of His Being is also boundless. The Sufi saints who have a special Grace of Allah, get a new observation every day and this observation never ends. Just as this observation never ends in this world similarly, the dwellers of Paradise would have a new observation every day and their observation would also never end. The observation of the next day would be greater in relish and ecstasy than the one, they had on the previous day. Its description and its understanding are beyond human wisdom." Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) described the circumstances of a Sufi

saint who always used to address Allah and say, "O Allah! Now stop showering Thy observation upon me. Leave something for the Day of Judgment also." As, that Sufi saint had a great absorption in the observation of Allah and he used to be in the relish of intoxication, these words were uttered by him in a state of absorption and intoxication. Otherwise, the observation which the dwellers of Paradise would have in the Paradise would be limitless. Neither has any friend of Allah or Sufi saint ever known the limit of this observation nor will anybody know its limitations till the Day of Judgment.

It was Hazrat Khawja Tawakkul Shah's (may Allah bless him) habit that during the conversation, he often used to say that the Holy Prophet (Peace be upon him) has said so. He used to say again and again that his conversation can be understood only by that person who has a good understanding of the Holy Quran and the Hadith of the Holy Prophet (Peace be upon him). That is why, his words had a great power. Once, he was sitting in a great condition of 'Love for Allah' and reciting 'Allah, Allah, Allah' in a loud voice with a great fondness. A person named Maulvi Muhammad Shah was sitting beside him and listening to this remembrance of Allah. He had not entered into 'Ba'at' but he liked that method of remembrance of Allah so much that he went to a mosque and began to make remembrance of Allah in the same method. All the people who were present in the mosque felt such a great taste in that remembrance of Allah that they also began to say 'Allah, Allah, Allah' with Maulvi Muhammad Shah in the same manner. They spontaneously said that they had never felt such a great relish in the remembrance of Allah as they had on that day, although, Hazrat Khawja Tawakkul Shah (may Allah bless him) had not told him to make remembrance of Allah in that method. That ecstatic condition had been created only by listening and simulating.

It was Hazrat Khawja Tawakkul Shah's (may Allah bless him) habit that whenever he talked to anybody or gave someone a piece of advice, he also pointed towards him with his index finger. It was the effect of his pointing index finger at him that the listener's heart was struck with a blow of the word 'Allah' and he felt a great relish in it and the remembrance of Allah ensued in his heart spontaneously. Moreover, the advice also had a great effect on the hearts of the listeners. He was greatly mindful of using his tongue. Just as there is a Hadith of the Holy Prophet (Peace be upon him) that the Holy Prophet (Peace be upon him) held his blessed tongue and said: Translation: 'The religion depends upon the use of tongue'. Hazrat

Khawja Tawakkul Shah (may Allah bless him) acted upon this Hadith fully. If he saw a good quality in somebody, he praised him according to that good quality. He neither exaggerated nor lessened it. If he saw an evil in somebody, he never felt curious to know about it further - rather he tried to avoid that evil with a view to hiding that person's evil. If somebody backbit against somebody and if the person against whom the backbiting was being made, used to be punctual of prayers and keeping fast etc, he would say, "You should not talk such things. He is a good man. He is punctual of offering prayers and keeping fast." Thus, he always discouraged and admonished the backbiters. His company used to be with religious scholars and pious persons. Many religious scholars used to sit in his company. They used to come from far-off places to have a meeting with him. He was greatly mindful of observance of 'Sunnah' and the 'Shariah' of the Holy Prophet (Peace be upon him). Thus, he not only himself respected the scholars but also advised others to respect them. He respected and made others respect the scholars and the 'Shariah'. If any scholar or a person of Sadaat dynasty came in his meeting, he did not let anybody turn his back towards that scholar or the person of Sadaat dynasty.

Allah had taken him in His protection so much that if by chance anything happened in which there was the doubt of being different with 'Shariah', Allah provided provisions that the action was avoided somehow. Thus, once a so-called 'Pirzada' (from the descendants of a past saint) who was an evil-doer came to Ambala from Deccan. He had many prostitutes, dancers, provisions of drinking wine, elephants and horses with him. In short, he entered Ambala with a great pomp and show. He invited Hazrat Khawja Tawakkul Shah (may Allah bless him) to dinner. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied that he could not attend the dinner, however, one of his darveshs would attend the dinner on his behalf. Therefore, a darvesh went there at the time of the dinner but it was the protection provided by Allah that even that darvesh could not attend the dinner. Then, that 'Pirzada' rode on an elephant and went to see Hazrat Khawja Tawakkul Shah (may Allah bless him). He had a few persons also with him so that they could tell him about the residence of Hazrat Khawja Tawakkul Shah (may Allah bless him). But despite all these things, when he came near Hazrat Khawja Tawakkul Shah's (may Allah bless him) residence, he could not find Hazrat Khawja Tawakkul Shah's (may Allah bless him) house. (With the assistance of Allah, the house had vanished from his eyes and from the eyes of the persons who were with him). He made a few rounds

of the street but he could not see the house at all. At last, he felt helpless and went back. After he had gone, people told Hazrat Khawja Tawakkul Shah (may Allah bless him) about the incident. Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "That is a good thing that he could not find my house. If that evil-doer who was addicted to drinking wine, had come to me, I would have to respect him. Then, seeing me, these scholars would also have respected him. This action of showing respect to an evil-doer would have been against 'Shariah'. It is a good thing that Allah protected me from showing respect to him." For the same reasons, he had allowed many religious scholars to take other persons in their 'Ba'at' and instruct others towards remembrance of Allah. Even, those persons who were not much educated, began to observe 'Shariah' fully. Quite strangely, he himself was illiterate but his ordinary conversations contained a great knowledge for us. His method of living, walking and his routine etc, were an illustration for even those who had a great knowledge - not only in outward affairs but also in spiritual affairs. Scholars presented his actions as an instance. Religious scholars and teachers used to describe in their circle of teaching that if someone wishes to see the qualities of an ascetic, he should look at Hazrat Khawja Tawakkul Shah (may Allah bless him).

It was Hazrat Khawja Tawakkul Shah's (may Allah bless him) habit that he talked to everybody very politely. When two persons brought any mutual dispute, he tried to instruct them with a great politeness and tolerance and he spoke in such a way that the both of them became happy. A similar incident took place with me (the editor of the book) also. I did not use to stand in a function of 'Milaad Sharif' (the function which is held to celebrate the birth of the Holy Prophet (Peace be upon him)). My fellow disciples held a function of 'Milaad Sharif' and I was also invited to it. In those days, many ulcers had appeared at different parts of my body. The function started. In the end, when it was the time to stand up, I also stood up with the thought that all the participants would scold me for not standing. I stood up for some time but then sat down again. After the function when Hazrat Khawja Tawakkul Shah (may Allah bless him) was taking his meal, Mir Yousaf Ali Shah complained against me and said that I had not stood up in the function of 'Milaad Sharif'. Hazrat Khawja Tawakkul Shah (may Allah bless him) called me. When I went to him, he asked me whether I had taken my meal. I replied that I had not yet taken my meal. Hazrat Khawja Tawakkul Shah (may Allah bless him) invited me to join the meal with him. When I sat down to take meal, Hazrat Khawja Tawakkul

Shah (may Allah bless him) asked Mir Yousaf Ali Shah what he was complaining about. Mir Yousaf Ali described the same thing. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked me why I had not stood up. I told him that I had stood up but then I sat down soon. Hazrat Khawja Tawakkul Shah (may Allah bless him) asked its reason. I replied that Allah had ordered me to sit down and I sat down. Hazrat Khawja Tawakkul Shah (may Allah bless him) smiled and said, "Oh! The matter has reached near the solution. Please tell me how Allah had talked to you and how Allah ordered you to sit down." I replied, "I made the conjecture in this manner. Standing (Qiyam) is compulsory in prayers whether the prayers are compulsory or optional. But, when man suffers from any ailment, Allah orders man to say prayers while sitting despite the fact that the standing is compulsory. I was suffering from ulcers. So, even in prayers I am allowed to keep sitting. But, standing in the function of 'Milaad Sharif' does not fall in any category like compulsory (Faraz), obligatory (Wajib) or Sunnah. Thus, I have been allowed not to stand up in such a function." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Anyway, you should now stand up in a function of 'Milaad Sharif'." I said, "Very well. Henceforth, I shall stand up in a function of 'Milaad Sharif'. At this, Mir Yousaf Ali Shah addressed me and said whether now the 'Shariah' had been changed. I said, "The 'Shariah' has not been changed. If anybody asks me why I did not stand up in the function of 'Milaad' earlier and now, I have started standing up, I shall give the argument that it is the order of my spiritual mentor and guide and obeying the order of spiritual mentor and guide is obligatory for a disciple. I have no argument in this connection. Then, people would come to Hazrat Khawja Tawakkul Shah (may Allah bless him) to ask for the argument." Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "It means that now, I shall have to fall out with the people also." Then, Hazrat Khawja Tawakkul Shah (may Allah bless him) further said, "O religious scholar! You should not think standing in the 'Milaad Sharif' neither compulsory nor obligatory nor Sunnah. But, you should stand with the intention that you are following the spiritualism of all the angels, all the animals, all the vegetation, all the stones and all the trees who had stood up in respect to the Holy Prophet (Peace be upon him) at his birth. Such type of following is not prohibited in 'Shariah'. Moreover during standing, you should keep this 'muraqaba' in imagination that the spiritual favour (Faizan) of the Holy Prophet (Peace be upon him) is coming in to your heart." At this, I addressed Mir Yousaf Ali and said, "Now, I shall also stand in a function of 'Milaad' and if anybody asks me an argument for it, I shall reply to him also. Now,

it has become a matter of Islamic mysticism and in proposition of mysticism, there is no need of argument." Hazrat Khawja Tawakkul Shah (may Allah bless him) felt very happy at my conversation and said, "Well, now our religious scholar has understood the matter. Now, you should eat well."

Later, somebody said to Hazrat Khawja Tawakkul Shah (may Allah bless him), "Those people who do not stand up in a function of 'Milaad Sharif' have no love for the Holy Prophet (Peace be upon him) and those people who stand up in respect, have a great love for the Holy Prophet (Peace be upon him)." Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "Both type of people have love for the Holy Prophet (Peace be upon him) but the love is according to their own understanding. Those who do not stand up, think that standing is against 'Sunnah' and they prohibit people from standing with the intention of observance of 'Sunnah'. They also love the Holy Prophet (Peace be upon him)." In short, Hazrat Khawja Tawakkul Shah (may Allah bless him) settled the issue in such a way that Mir Yousaf Ali Shah also got happy and I was also satisfied. The matter was also decided according to 'Shariah'. Later, whenever I got a chance of attending a function of 'Milaad Sharif', I stood up and I recalled that occasion. Then, strange spiritual conditions and Divine Lights fell upon me from the Holy Prophet (Peace be upon him) that cannot be described in words. Now, I feel a strange type of spiritual ecstasy in standing in the function of 'Milaad Sharif' and the Divine Lights which fall on me, come from the verity of Muhammad (Peace be upon him). Once, a person put a question to Hazrat Khawja Tawakkul Shah (may Allah bless him) and asked whether the reward of 'Fatiha' or 'Qawwali' etc. which are usually performed for the souls of the deceased persons, reaches the deceased person or not. Hazrat Khawja Tawakkul Shah (may Allah bless him) replied, "I am not an educated person and I do not know much about religious propositions. Once, during the times of the grand murshid of Hazrat Haji Mahmood (may Allah bless him) people recited the Holy Quran, cooked the meal for distribution and a function of 'Qawwali' was also held. Then, they asked the grand murshid of Hazrat Haji Mahmood (may Allah bless him) to recite the verses of 'Khatam Sharif' and make supplications. He raised his hands and prayed to Allah in these words: 'O Allah! Convey the reward of the Holy Quran which has been recited and the meal which has been cooked to the soul of the person for whom the function has been held and the reward of 'Qawwali', singing, playing on musical instruments and dance etc. should be conveyed to his parents." His silence and

conversation provided life to the hearts, removed ignorance and negligence and persuaded people to observe 'Sunnah'. Both his silence and conversation were of that type as Hazrat Data Ganj Bakhsh Lahori (may Allah bless him) has written in his book 'Kashaf-ul-Mahjoob'. The description is as under:

'The conversation of the person whose silence is due to modesty, brings life to the hearts. In fact, their conversation takes place when they have communion with Allah and the conversation which is without this situation is worthless. As long as, they are with their own selves, they prefer silence to conversation and when they are not with their own selves (they are in communion with Allah), people appreciate their conversation. That is why, a Sufi saint has said: 'The person whose silence is due to his being away from himself, his conversation becomes a model for others. So a seeker of Allah should make his tongue silent in 'Abudiyat' (being a man and slave of Allah) so that when his tongue speaks, it speaks only Divine things. The worship of such a person captures the hearts of his disciples. Moreover, he should be mindful that he should not speak unless he is ordered and when he speaks, his conversation should include nothing but conversation about Allah. The expediency in keeping silent is that he should neither be ignorant nor negligent. The disciples should never interfere during the conversation of their spiritual mentor and guide (murshid). Moreover, they should never make changes in the conversation which they listen from their murshid. It means that if they convey those words to another person, they should neither add something to that conversation nor delete something from it. Moreover, a spiritual mentor and guide should never involve his tongue in telling lies or backbiting or in hurting the Muslims because his tongue has been moving in reciting 'Kalima Sharif', 'Kalima-e-Shahadat' and other holy recitations. He should not call the darveshs with their names. Unless he is asked about something, he should not start the conversation. However, the condition of keeping silent is that he should not keep silent about an evil or at a false thing and the condition of speaking is that he should not say anything which is not true. There can be many further arguments in this connection but the ones which have been described above are sufficient.'

If we look at Hazrat Khawja Tawakkul Shah (may Allah bless him)'s condition in the light of the above writings, we see that actually his condition was also like that. When it was the time of his silence or he used to be in muraqaba etc. nobody had the courage to speak. The impact of his silence was so much that even

great officials trembled while going before him during those timings. Not to speak of conversation, nobody even dared to come before his eyes at that time. Just as, a Persian poet has very beautifully said:

Translation: 'Actually, it is the fear of Allah. It has no concern with Allah's creatures. This impact (of fear) has been created not by that ascetic who wears a rough blanket but it is the fear of his Creator.'

His condition was that even if somebody greeted him, he never replied himself. Rather he hinted to some darvesh to reply the greetings. He used to say, "The reply of greetings is 'Faraz-e-Kafaya' (that obligation which is fulfilled on behalf of all if it is performed by one person). When this obligation can be fulfilled with the reply of another person, one should not concentrate to it - rather he should remain busy in the very important work (remembrance of Allah) which he is doing." When he talked, he described different affairs in such a way that he always kept in mind Allah's pleasure and the observance of 'Sunnah' of the Holy Prophet (Peace be upon him) in every sentence and every word.

He was always mindful of observance of 'Shariah' in every condition - in joy, in sorrow, in love or in anger. If he felt extremely angry with somebody, he did not scold him or upbraid him strictly at that time. Even, in that condition, he told him very politely to leave that place. Once, he felt angry with one of his disciples who was a scholar also and asked him to go away from there. With his anger, that disciple's inner spiritual connection was also forfeited. His anger with him lasted for three days. At last, that disciple came to him and requested humbly to be forgiven. Hazrat Khawja Tawakkul Shah (may Allah bless him) felt happy and forgave him. His spiritual connection was also restored and was refreshed. Some people had certain grudges against that disciple. When they saw the refreshment of his spiritual connection, they said to Hazrat Khawja Tawakkul Shah (may Allah bless him) as a complaint, "That person was not a good person and he used to create disturbances. Spiritual favour (Faizan) should not have been given to him". Hazrat Khawja Tawakkul Shah (may Allah bless him) said, "Listen, he is a man of Allah and 'Faizan' is a blessing of Allah. I who am just an indigent person of Allah have no authority to give 'Faizan' to somebody or refuse to give it to another one. Allah is very mindful of His men. There are thousands of men of Allah whom Allah has assigned the duty of giving 'Faizan' to others. If I restrain the 'Faizan' from somebody, Allah may give

him 'Faizan' from another person who may be better than me. You should not bring such type of complaints to me. My work is only instructing them in the remembrance of Allah. Actually, it is Allah who Himself gives instructions and guidance to His pious men. Moreover, if I feel angry with somebody, I do not feel angry for some personal objective - rather I have some great benefit for him in my view. I feel angry to remove that thing which is obstructing some great spiritual benefit for him so that he may keep away from that harmful thing. Moreover, Allah has created His Blessings over His Wrath. Allah's Blessings are very vast and the doors of His Blessings are wide open."

Hazrat Khawja Tawakkul Shah (may Allah bless him) often used to say, "Heart is a very useful thing. If it is reformed, everything is reformed. Thus an ascetic should work hard at his heart as much as possible. The doors of further spiritual progress are opened only after heart is purified and reformed. The reason behind this saying of Hazrat Khawja Tawakkul Shah (may Allah bless him) is that man is a comprehensive compound. All the qualities which are found in all other creatures, are present in man alone. Thus, Hazrat Khawja Tawakkul Shah (may Allah bless him) used to say again and again, "Although, heart is very small as compared to the spiritual places which lie ahead in spiritual journey yet the thing of wonder is that its reformation reforms all the inner-self of man and the path to further places are opened." To illustrate this point, I hereby copy Letter No 45 and Letter No 11 of third edition of 'Muktubaat Sharif' by Hazrat Mujaddid Alif Sani (may Allah bless him).

Translation: 'Letter No 45: Addressed to Maulana Sultan Sirhindi, in the description of dignity and grandeur of the heart of a believer and in the description that heart should not be hurt:

All praises are due to the Lord of the worlds and peace and blessings be upon His Prophet Muhammad and his whole family. After that, let it be known that all the research shows that heart is the neighbour of Allah, The Glorified and Exalted. Nothing is so close to Allah as is a believer's heart. So everybody should avoid hurting it whether it is a believer's heart or a sinner's heart because even if the neighbour is a sinner, he is supported. The greatest sin after infidelity is that somebody's heart is hurt. Heart is the easiest access to get communion with Allah. Verily, all the creatures of Allah are slaves and

belongings of Allah. Just as, beating or insulting a person's slave or insulting him is actually the insult of his master, similarly, hurting the hearts can be a violation of Allah Who is The Master of everything. Thus, man should never misuse his powers as regards His creatures. Even the punishment which is given for certain offences should be strictly as has been ordered by Allah. No doubt, that punishment is not included in hurting or torturing - rather it is obedience to Allah's Injunctions. For example, if a bachelor commits adultery, he would be given hundred lashes. If even one lash is added to this punishment, it would be included in cruelty and torture. Moreover, it should be known that heart is a prime and great creature of Allah. Man's greatness also lies in the greatness of his heart. Thus, heart is a comprehensive tool of man's body and it is superior to other creatures because of its beauty and width. It is obvious that how much a thing has beauty or comprehensiveness, it would be considered closer to Allah. Moreover, parts of the human body belong to either 'Aalam-e-Khalaq' (human body) or 'Aalam-e-Amar' (soul). In spiritual journey, man ascends towards his verity. For example, firstly, he will ascend towards the verity of water; then towards the verity of air; then towards the verity of fire; then towards that partial name which has determined his status in the world and then towards his heart as far as Allah wishes. On the contrary, heart itself has no verity towards which it may have its culmination. But, man starts his spiritual journey from his heart which is the door of knowing hidden things. Communion with Allah is possible only through the passage of heart. Thus, the accomplishment of heart is necessary for further spiritual journey towards Allah. So, one should be mindful that vastness and comprehensiveness is created in the heart only after covering different stages of spiritual journey. Moreover, heart refers not to just a piece of meat but to a vast comprehensive place.'

Translation: 'Letter No 11: Addressed to Mir Shams-ud-din Khalkhani. In the description of comprehensiveness of man which is a compound of ten elements of 'Aalam-e-Amar' and 'Aalam-e-Khalq' and in the description of greatness of human heart in heavens:

Man is a comprehensive compound which has been framed by ten elements. These ten elements include the four basic elements (water, air, fire and dust), 'Nafs-e-Natiqa', 'Qalb' (heart), soul, 'Sirr', 'Khafi' and 'Akhfa'.

All other powers and characteristics which are there in man are inclined towards these elements and these elements are contrary and opposing to one another. As far as the four basic elements are concerned, their being contrary and opposing to one another is quite evident. Similarly, 'Aalam-e-Khalq' is also contrary and opposing to 'Aalam-e-Amar' and this thing is also quite evident. Each of the five 'Lataif' of 'Aalam-e-Amar' is reserved for a particular task and is attributed towards a wonder. 'Nafs-e-Natiqa' is desires of fulfillment of its ambitions and does not bow its head before anyone of the other elements. It is the Blessing of Allah that He has deterred the domination of each one of them and has collected them into one body and after bestowing upon it a particular disposition and embodiment, gave it a particular shape so that it might protect its different and mutually-opposing elements and gave this collection the name of 'man'.

Then, Allah honoured this being called 'man' with the capability of being viceregent of Allah with respect to comprehensiveness and having a single figure. No other creature of Allah except man could get this wealth. Although, 'Aalam-e-Kabir' is very big yet it is void of comprehensiveness and having a single figure. This matter covers all human beings whether they are common masses or particular people. It should be known that it is 'Arsh-e-Majid' (highest heaven) which has the greatest splendour of all the elements of 'Aalam-e-Kabir'. The Divine Light which is associated with 'Arsh-e-Majid' is superior to the Divine Lights of all other elements because this Divine Light is comprehensive and it deserves the appearance of all the names and characteristics which exist in the whole universe (whether it is on the earth or in the heavens). Moreover, that Divine Light is eternal and it has no capacity for distinction. The heart of a perfect man who has connection with that heaven which is called 'Allah's Heaven', gets a very large share of that Divine Light. In short, that Divine Light is a complete whole and other Divine Lights are partial as compared to this one. But, heart has a superiority which is not found even in heaven. That superiority lies in consciousness of That Being from whom this Divine Light emerges. Moreover, heart is a phenomena which is arrested to That Being which makes Himself appear through these Divine Lights. On the contrary, the 'Arsh-e-Majid' is not arrested in that manner. Thus, it is only heart which can make spiritual progress because of its consciousness and its being arrested to Divine Lights. The reason for this is obvious from this Hadith:

Translation: Heart will be with the same person whom it loves) (Al-Bukhari Kitabul Adaab; Baab-e-Ilamaat Ahabba-fillah; Mishkat Kitab-ul-Adaab Baab Ahabba-fillah No 5008). Thus if heart is the lover of the names which show the Attributes of Allah, it will be with the same Attributes of Allah. But, if heart loves the Being of Allah, it will pass the place of being arrested by Attributes of Allah and get communion with the Being of Allah. Whereas, 'Arsh-e-Majid' is void of Divine Lights of Attributes of Allah which do not fall on it. (Was-Salaam).

# End of the book Zikr-e-Khair

May Allah Almighty keep all of us in His protection. Please pray for the salvation of the writer, the translator and the publisher of this book and all the believers with sincere hearts. Jazak Allahu Khairan.