Sufi Rituals in Multan from the 19th century to Present: a Study of Mawlānā ‘Ubaydullāh Multānī’s (d. 1305/1888) Sharh Mufaṣṣal Qawl-i Faṣl fi al-Bay‘a wa al-Samā‘ and its Legacy Today

Muhammad Touseef

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Les Rituels soufis à Multan du XIXe siècle à nos jours : une étude du *Sharh Mufaṣṣal Qawl-i Faṣl fī al-Bay‘a wa al-Samā‘* de Maulānā ’Ubaydullāh Multānī (m.1305/1888) et son héritage aujourd'hui

Sufi Rituals in Multan from the 19th century to Present: A Study of Maulānā ‘Ubaydullāh Multānī’s (d. 1305/1888) *Sharh Mufaṣṣal Qawl-i Faṣl fī al-Bay‘a wa al-Samā‘* and its Legacy Today

Soutenue par

Muhammad TOUSEEF
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Composition du jury :

M. Alexandre, PAPAS CNRS-Cetobac
Président

Mme. Eve FEUILLEBOIS-PIERUNEK HDR, CNRS-LEM
Rapporteur

Mme. Rachida CHIH HDR, CNRS - CETOBAC
Rapporteur

M. Alexandre, PAPAS CNRS-Cetobac
Codirecteur de thèse

M. Thierry, ZARCON CNRS-GSRL
Directeur de thèse
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Dedication

To ʿUbaydullāh Multānī

I perceive him to be an intellectual person embedded in spirituality
RÉSUMÉ

La présente étude traite des rituels soufis à Multan pratiqués par l’ordre Chishtiyya ʿUbaydiyya à partir du 19ème siècle jusqu’à nos jours. S’appuyant sur un traité composé par ʿUbaydullāh Multānī, le maître éponyme, notre étude explore à la fois le bayʿa (rituel d’initiation) et le samāʾ (concert spirituel) selon la perspective doctrinale de l’auteur et du point de vue pratique des shaykhs chishtis ʿUbaydī contemporains. Nous analysons en détail la conception que se fait ʿUbaydullāh du bayʿa et du samāʾ dans son traité. Pour ce faire, nous nous sommes efforcés de restaurer le texte Sharḥ Mufaṣṣal Qawl-i faṣl fi l-Bayʿa wa-l-Samāʾ par une étude approfondie de son manuscrit.

Le Sharḥ Mufaṣṣal est l’une des œuvres les plus significatives de ʿUbaydullāh dans laquelle il tente de réinterpréter les règles et réglements de bayʿa et de samāʾ de manière à intégrer la sharīʿa à la ṭarīqat.

MOTS CLÉS

Rituels Soufis, Chishtiyya, ‘Ubaydiyya, manuscrit, bayʿa, samāʾ.

ABSTRACT

The present study discusses the Sufi rituals in Multan performed by the Chishtiyya ‘Ubaydiyya order from the 19th century to present. Drawing from a treatise written by ‘Ubaydullāh Multānī, the eponymous master, the study explores both bayʿa (initiation ritual) and samāʾ (spiritual concert) from the doctrinal perspective of the author and from the practical point of view of contemporary Chishti ʿUbaydī shaykhs. I discuss in detail ʿUbaydullāh’s concept of both bayʿa and samāʾ according to his treatise. In order to do so, I strove to restore the text of Sharḥ Mufaṣṣal Qawl-i faṣl fi l-Bayʿa wa-l-Samāʾ by a comprehensive study of its manuscript.

Sharḥ Mufaṣṣal is one of the most significant works of ʿUbaydullāh in which he tried to reinterpret the rules and regulations of bayʿa and samāʾ in a way that integrates sharīʿa with ṭarīqat.

KEYWORDS

Sufi rituals, Chishtiyya, ‘Ubaydiyya, manuscript, bayʿa, samāʾ.
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### Key to transliteration

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### Short Vowels
- ُ: a
- ِ: i
- َ: u
- ْ: a

### Long Vowels
- َِّ: ã
- ُّ: û
- ًّ: ā

### Diphthongs
- ََّ: ûy
- ـَـو: ãw

### Special Characters
- ال: al-
- (construct state)
- (article)
Image 1.1: Map of Pakistan mentioning the city of Multan by black arrow, almost in the centre of Pakistan.
Les rituels soufis passés et présents

La fonction du rituel à reconstruire des moments uniques et sacrés de l’histoire vise également à brosser le portrait d’individus et de sociétés engagés dans l’acte répétitif de pratiques formalisées. Néanmoins, les courants de pensées contemporains sur l’étude des rituels ont abandonné l’idée que ses aspects formels et fonctionnels demeurent imperméables au passage du temps.

Quoi qu’il en soit, il est difficile de connaître précisément le taux de variabilité d’un rituel en interrogeant ceux qui le pratiquent. Selon Bell, “Les rituels tendant à établir des relations de pouvoir spécifiques ne sont pas exempts de poser le défi d’être renversés, or complètement modifiés par les interactions”.

Cette tendance à la variabilité permet probablement aux rituels d’être ajustables afin de répondre aux exigences des contingences de l’environnement social, ce qui conduit fréquemment à des modifications relativement importantes d’une même pratique. Par exemple, les rituels soufis de Multan, la septième ville la plus importante du Pakistan, appelée “ville des saints” (madīnat al-awliyā‘), demeurent sous la forte influence de la culture et des traditions soufies de la ville depuis le onzième siècle, point de départ de son âge d’or. Ainsi, un couple iranien explique en ces termes la prédominance des saints dans la ville : “Mutlan abonde de quatre choses rares, à savoir la poussière, les mendians et les lieux de sépulture”.

En 2011, un projet émanant d’une branche de l’UNESCO établie à Islamabad célébrait les « traits culturels du Pendjab du sud » dans un livre de photographies montrant l’impact du soufisme sur le patrimoine culturel de Multan. « Les mystiques ont donné à la région un héritage qui est toujours considéré comme sacré par leurs nombreux disciples, même si une grande partie de sa dimension philosophique a été perdue ». Nous pouvons ainsi imaginer de quelle manière les rituels soufis pratiqués par les saints depuis des siècles ont imbibé la culture (dans ses aspects à la fois sociaux et éthiques) des communautés de cette région d’Asie du Sud.
On trouve un grand nombre de rituels parmi les rituels soufis, mais deux d’entre eux ont particulièrement retenu l’attention et se trouvent entre autres dans un manuscrit du dix-neuvième siècle rédigé par un éminent sufi de Multan appartenant à la tariqat Chishtiya. C’est précisément sur les deux rituels du samā’ et de la bay’a que j’ai choisi de porter mon attention.

En arabe, le terme samā’ signifie « entendre, écouter », il fait souvent particulièrement référence à « ce qui est entendu », telle que par exemple la musique. Entendu plus précisément dans le contexte des performances soufies, Bruce B. Lawrence indique qu’il se rapporte au « fait d’entendre des vers chantés (avec ou sans des instruments d’accompagnement) en compagnie d’autres adeptes réunis dans une recherche commune de participer à un dialogue dynamique entre un humain aimant et l’Aimé Divin ». Cette définition du samā’ établit une relation exclusive entre ceux qui écoutent et leur Bien Aimé (Dieu/Le Prophète Muhammad/ Le Maître Spirituel) lors du rituel. Mikko Viitamäki souligne « Il est intéressant de noter que, bien que le samā’ soit une pratique religieuse, ses éléments fondamentaux, à savoir la poésie et la musique, sont clairement, et de façon non ambiguë, non religieux ».

De la fin du dix-neuvième siècle au vingtième siècle, la présence Britannique sur le sous-continent indien n’a pas été sans influencer les pratiques religieuses et rituelles de la population, l’éloignant parfois de façon importante de ses diverses pratiques. En revanche, les soufis continuèrent leurs pratiques et coutumes spirituelles mais ells subirent d’importantes modifications durant cette période. Lors de cette période critique, les ordres soufis, notamment la silsila Chisthiyya, sont apparues comme des résurgences. Par exemple, Khwāja Niżām al-Dīn Awliyā’ fut une résurgence du treizième siècle, ou encore Khwāja Nūr Muḥammad Mahārawī (d. 1205/1790) de Mahar sous l’influence duquel une grande partie de la province du Pendjab fut caractérisée et influencée par la présence des mystiques Chishti et notamment à travers les rites d’initiation, d’audition spirituelle et par la présence des khānqāhs (lieux de réunion, de rituels et d’enseignements).

De la même façon, son successeur Shāh Muḥammad Sulaymān of Tawnsa (mort 1267/1850) n’a pas seulement permis de répandre les activités soufies dans diverses parties du pays comme le Pendjab, le Balouchistan, l’UP, le Sindh et le Rajpoutana mais les a aussi popularisées au-delà des frontières de l’Inde pour laisser
une influence notable à Aden, en Afghanistan, sur l’île de Sarandip et au Turkéstan. Carl Ernst a noté que Shah Sulaymān a consolidé l’ordre soufi Chishti en mettant une emphase particulière sur les enseignements par le biais de l’établissement d’institutions. Parmi ces institutions, l’on trouve non seulement l’académie du nom de Dar al-Uloom à Tawnsa, dans la partie supérieure de l’Indus, mais aussi d’autres écoles religieuses à travers le Pendjab, établissant un lien entre ces institutions et les développements mystiques de la branche soufie Chishti Nizāmī.

Dans ce contexte où les activités de la confrérie Chishtiyya se répandaient à différents endroits du Sous-Continent, Ḥāfīz Muḥammad Jamāl Multānī, successeur de Sulaymān Tawnsavī, joua également un rôle considérable dans la divulgation de ces pratiques et enseignements en créant notamment des khānqāhs, des madrasas et des majlis-i samā’, particulièrement dans la ville de Multan. Bien que d’autres ordres soufis tels la Suhrawardiyya, Qādiriyya, and Naqsbandiyya Although aient été importants dans la région de Multan, permettant aux individus de participer aux rituels et d’entretenir une relation de proximité avec leurs Shaykhs qui les guidaient dans le processus de purification et de guidance spirituelle, nulle part ailleurs n’était-il possible de gouter à l’extase spirituelle du majlis-i samā’ des saints de la Chishtiyya.

Dans le livre Manāqib al-maḥbūbayn concernant les Sufis Chishtis plus contemporains, l’auteur évoque la conversation entre Khwāja Nūr Muḥammad et Ḥāfīz Muḥammad Jamāl ayant lieu dans le majlis khāna de Mawlānā Fakhr al-Dīn Dehlawī. A cette époque, la silsila de Baha’uddīn Zakariyyā était l’une des plus influentes et révérée de Multan, la cité des Saints. Lors de la conversation, Mawlānā dit à Miyān Nūr que la ville était sous la protection et autorité spirituelle (wilāyat) de Baha’uddīn Zakariyyā jusqu’à ce qu’elle lui fut octroyée, à lui et ses prédécesseurs. L’un des disciples de Baha’uddīn Zakariyyā fut envoyé dans la ville afin d’ordonner aux habitants de prendre bay’a (le rattachement initiatique) dans la silsila Chishtiyya. Lorsque Khwāja Nūr Muḥammad fut de retour de Delhi à Mahār Sharīf, il transmit la khilafat (succession) à Ḥāfīz Muḥammad Jamāl sur les conseils de son pir et l’envoya à Multan afin qu’il puisse y initier des disciples.

De plus, le Khwāja Khudā Bakhsh Multānī Khayrpūrī était un député majeur de Ḥāfīz Muḥammad Jamāl. Il avait l’autorité de donner la bay’a dans les quatre chaînes soufies de transmission initiatique, à savoir la tariqa Chishtiyya, la tariqa
Suhrwardiyya, la tariqa Qādiriya, et la tariqa Naqshbandiyya. Un grand hall réservé à l’audition spirituelle (samā’) fut construit à l’intention de ses disciples dans son sanctuaire de Khayrpūr afin de promouvoir les rituels Chishti.

Dans ce contexte où les activités de la tariqa Chishtiyya se répandaient rapidement, un mouvement de l’école wahhābī fut simultanément initié en Inde par la figure controversée de Saiyyid Aḥmad de Rae Barelī (1786-1831), qui critiqua diverses activités des Saints, notamment la pratique du majlis-i samā’. Ainsi, Raziuddin Aquil écrit « Le déclin de l’empire Moghol, l’ascendance des Britanniques et le contrôle de la péninsule arabique par les wahhabi fut l’une des raisons majeures qui a conduit à une transformation profonde du Soufisme lors de sa période de réforme interne dans sa phase récente » 1. Ce mouvement condamna plus tard strictement les pratiques et rituels soufis dans les sanctuaires, de même que l’idée Déobandie, profondément anti soufie. Curieusement, cette idéologie fut aussi adoptée et défendue par certains soufis de l’ordre Chishti Şābirī comme par exemple Rashīd Aḥmad Gangohī (d. 1905) qui fut l’un des fondateurs de la madrasa de Deoband. Ces aspects sont également visibles dans la ville de Multan, qui compte un nombre impressionnant de sanctuaires, et dans laquelle de nombreux rituels et pratiques soufis furent célébrés entre Saints et disciples.

Dans cette atmosphère singulière où les gens commencèrent à critiquer les rituels soufis, les Shaykhs Soufis en général, et plus particulièrement les Shaykhs Chishti ainsi que les savants répliquèrent par une défense rhétorique tant orale qu’écrite. Par exemple, Mawlānā Muḥammad Ja’far Shāh Phulwārī (1902-1982) écrivit l’ouvrage “İslām awr Mawsīqi”dans lequel il fait une description historiquement située de probablement tous les aspects possibles du samā’, depuis le Prophète Daoud jusqu’au dix-neuvième siècle en dressant une liste individuelle de chaque groupe de prophètes, compagnons du Prophète, le Prophète lui-même, ses disciples tābi’īn, les muḥaddithīn (experts dans la science du ḥadīth), les fuqahā’ (juristes), ainsi que tous les ordres soufis. Il accompagna ces descriptions de citations du Quran, des ḥadīth, des hagiographies, ainsi que de compilations de discours.

1 Aquil, Raziuddin. Chishti Sufi Order in the Indian Subcontinent and Beyond. (Studies in History 21, no. 1, 2005), p. 104.
Parmi les Chishtī contemporains, le *samā'* occupe une place centrale, notamment dans le manuscrit de ʿUbaydullāh Multānī dont il sera question plus loin. ʿAbd al-ʿAzīz Parhārwī (d. 1824) écrivit un ouvrage à ce sujet intitulé “Masāʾil al-*Samā'*”, qui n’a pas été publié. 2 Un autre ouvrage, Makhzan-i Chisht écrit par l’Imām Bakhsh Mahārawwī, qui était un disciple de Khwāja Khudā Bakhsh Khayrpūrī et le petit fils de Khwāja Nūr Muḥammad Mahārawwī, traite des différents états spirituels qui adviennent durant une audition mystique, (*samā’*). Le gout spirituel, (dhawq) ou encore la mémoire des louanges (ḥālāt-i maḥmūd) lors du *samā’* y sont évoqués. Plus tard, ʿAllāma ʿAṭāʾ Muḥammad Bandiyālwī Chishtī (1918-1999), un savant vénéré et guide très prisé et respecté parmi les savants et guides religieux du Pakistan, produisit un ouvrage intitulé “Qawwālī kī sharʿī ḥaqiqat” dans lequel il tend à justifier la pratique du *samā’* de manière descriptive, mélangeant sources religieuses disparates et explications rationnelles. De la même façon, un Soufi Chishtī bien connu et savant parmi les savants de MultanSimilarly, Aḥmad Saʿīd Kāẓimī (d. 1986), a écrit un traité relativement synthétique intitulé Muzīlat al-Nizāʾ ʿan Masʾalat*Khāṣṣat*.


1337) dans l’ouvrage Fawā’id al-Fu’ād (bénéfices du cœur), authentifié par les historiens comme l’un des enseignements (malfuẓāt) dispensés par Nizām al-Dīn’s et compilé par l’un de ses disciples.

Un autre traité arabe, “Uṣul al-Samāʾ”, écrit par Fakhr al-Dīn Zarrādī, un vénéré disciple de Nizām al-Dīn Awliyāʾ, a même légitéré en faveur de l’utilisation d’instruments tels que des percussions et des tambourins lors du samāʾ, bien que son perceiver ne recommande pas ces instruments. De la même façon, le traité de tasawuf très célèbre de la littérature Indo-Persane du onzième siècle écrit par le grand mystique’Alī Hujwayrī, “Kashful Mahjub”, évoque en profondeur les différents aspects dans ses diverses élaborations, entre ce qui est accepté par la loi islamique et ce qui ne l’est pas, ainsi que sa dimension mystique. Amir Khwurd Kirmānī a écrit un livre classique célèbre, “Sīyār al- Awliyāʾ”, dans lequel une partie est entièrement dévolue au samāʾ.


Parmi les sources secondaires du samāʾ, on trouve une monographie des Soufis Chishtī intitulée “Sufi Martyrs of Love: The Chishti Order in South Asia and Beyond” par Carl Ernst et Bruce B. Lawrence, ainsi que l’ouvrage de Robert Rozehnal, “Islamic Sufism Unbound: Politics and Piety in Twenty-First Century Pakistan”. Le samāʾ est aussi abordé selon la perspective des saints soufis Chishtī par Khalīq Ahmad Nizāmī dans son ouvrage “Tārīkh Mashāʾikh-i Chisht”.

La bay’a est un mot arabe signifiant « serment d’allégeance ». Lauren A. Caruso définit ainsi le rôle de la bay’a : « le serment d’allégeance entre le Sheikh et

³ Saiyyid ‘Alīmullāh Shāh Hamadānī. Ithbāt al-Samāʾ. (Lahore: Sīrat Foundation, nd.).
son ou sa disciple agit comme un amalgame, fusionnant la chaîne initiatique de l’autorité spirituelle à travers des générations d’étudiants/ de praticiens » 4.

La littérature sur le rituel soufi de la bay’a est assez pauvre c’est la raison pour laquelle je n’ai pas trouvé les informations que je cherchais, en revanche les ouvrages que j’ai trouvés lors de mes terrains de recherche au Pakistan m’ont fait beaucoup réfléchir. J’y ai trouvé un ensemble éclectique d’essais, d’articles et de livres concernant la bay’a. Par exemple, le Professeur Ghulam Rasul, dans son ouvrage intitulé “Haqīqat-i Bay’at” qu’il a rédigé en ourdou, dévoile des aspects essentiels des pratiques soufies et soulève des questions fondamentales de la bay’a comme les conditions rituelles du serment d’allégeance, ses origines, le contexte de sa demande, la procédure intégrale de la prise de la ba’ya, l’éventualité de rompre la bay’a, la relation entre religion et bay’a. De la même manière, le travail de Shah Waliullah Muḥaddith Dehlawi, “Intibāh fī Salāsil Awliyā’ Ullāh” traite des pratiques et rituels soufis des quatre silsila, et plus particulièrement de la méthode accompagnant la prise de bay’a et khirqa. Il y décrit en détail les types de bay’a et leurs modalités.

L’ouvrage Durr-i Munīr fī Ta’ddud-i Pīr de ‘Allāma Muḥammad Ṭabd al-Sattār Ahmad s’adresse à la problématique majeure de prendre la bay’a de plusieurs Maîtres Spirituels en même temps, en donnant des références des quatre tariqa majeures, à savoir la Suhrawardiyya, Qādiriyya, Naqsbandiyya, and Chishtiyya, ainsi que des savants soufis.

Bien que peu d’ouvrages aient été rédigés spécifiquement sur le sujet de la bay’a, elle apparaît néanmoins dans les hagiographies, les collections de descriptions des rituels soufis etc, comme par exemple, dans l’hagiographie de Ḥāfīz Muḥammad Jamāl, dans l’ouvrage intitulé Manāqib al-maḥbūbayn ou dans “Masālik al-Sālikīn fī Tazkīrat al- Wāṣilīn” de Mawlī ʿAbd al-Sattār.

Parmi les sources secondaires, Lauren Caruso a rédigé son Master sur le serment d’allégeance. Intitulé “Bay’a: Succession, Allegiance, And Rituals of Legitimization in The Islamic World”, elle y explique en détail ce qu’il signifie et s’étend également sur les modalités de la relation entre Maître et disciple à travers l’initiation.

L’approche de Robert Rozehnal dans Islamic Sufism Unbound: Politics and Piety in Twenty-First Century Pakistan détaille également la bay’a et met en lumière la dynamique du serment d’allégeance, notamment dans la tariqa Chishtiyya Şâbiriyya, qui dérive elle-même ses pratiques de la plus grande confrérie Chishtiyya Niżâmiyya. Dans leur ouvrage, Sufi Martyrs of Love: The Chishti Order in South Asia and Beyond, Carl W. Ernst et Bruce B. Lawrence ont étudié en profondeur les sources textuelles de la tariqa Chishtiyya Niżâmiyya, leur étude couvrant du treizième siècle à nos jours. En revanche, leur recherche ne porte pas sur la pratique de la bay’a, sauf de façon isolée lorsqu’ils mentionnent les Saints Soufis à travers des récits hagiographiques.

Un manuscrit relativement conséquent par le Soufi Chishti Mawlānā Khwāja ʿUbaydullāh Multānī détaille les pratiques de la bay’a et du samāʿ à Multan. Ce manuscrit du 19e siècle n’a jamais été publié et constitue une tentative de défense du soufisme contre le Wahhabisme à travers des explications et des interprétations sur les règles et le déroulement des rituels et vise à conférer aux lecteurs une guidance spirituelle, en particulier aux disciples novices qui ont besoin d’être éclairés sur les rituels. Les informations présentes dans ce manuscrit ne sont pas forcément trouvables dans la littérature sur le Soufisme, en particulier concernant l’ordre Soufi Chishti.

En revanche, ses écrits de 173 pages en persan intitulés Sharaḥ Muṣṣal Qawl-i fasl fi l-Bay’a wa-l-Samāʾ présentent un mélange inhabituel des deux sujets, dans lesquels il introduit les principes du Soufisme de telle façon à y intégrer la shari’a. Sa théologie présente ainsi une fusion entre la rectitude légale et la dévotion et la piété mystiques.

Khwāja Mawlānā ’Ubaydullāh Multānī était une figure influente et intrigante du Soufisme en Asie du Sud. Né en 1219 AH/1804 AD à Multan, dans l’actuel Pakistan, il était aussi un savant, il avait reçu la bay’a et la khilāfat (représentant) de Khwāja Khudā Bakhsh Multānī Khayrpūrī qui fut le premier à intégrer la tariqa Chishtīyya de Multan fondée par Ḥāfiz Muḥammad Jamāl. Il fut initié dans les quatre ordres, la Chishtiyya, Naqshbandiyya, Suhrawardiyya, et la Qādiriyya. Il a écrit plusieurs ouvrages sur l’amour mystique, remedial issues, admonishment, les attributs de Dieu et des prophètes, la logique, les rituels et la terminologie du taṣawwuf. Nous discuterons de cette littérature dans le deuxième chapitre de ce travail. Il composa
aussi des poèmes et de la prose consigné dans une centaine de livres et de pamphlets dans plusieurs langues, notamment en hindi, arabe, pendjabi, persan et saraiki.

Ce travail mériterait de plus amples recherches qui pourraient être le sujet de Masters et de doctorats. J’ai donc choisi à la place un manuscrit extrêmement conséquent portant sur les deux rituels spécifiques que sont la bay’a (l’initiation rituelle) et le samā’ (l’audition spirituelle) pratiqués par les saints et que j’ai pu observer dans leurs formes contemporaines lors de mes terrains de recherche à Multan.

Certaines discussions avec des membres de l’ordre soufi spécifique de la Chishtiyya Nizāmiyya ‘Ubaydiyya ont été également particulièremment éclairantes afin de comprendre la pertinence et l’importance de ce manuscrit du 19e siècle d’un point de vue contemporain.

Utilisant à la fois l’heuristique philosophique et anthropologique, j’ai tenté de retracer l’identité du lignage chishti Ubaydiyya en général et ai étudié les pratiques rituelles des individus du Pakistan en me basant sur le socle théorique du manuscrit. Mon analyse s’intéresse particulièrement à la façon dont sont vécues les pratiques soufies telles que la bay’a et le samā’ par les disciples et les adeptes de ces rituels au sein d’une sous-branche spécifique de l’ordre soufi Chishtī Nizāmī.

A travers cette approche, je n’ai pas tenté de réaliser une investigation exhaustive de l’ensemble des travaux portant sur la bay’a et le samā’. J’ai en revanche sélectionné ce manuscrit qui entre en résonnance avec les pratiques telles que j’ai pu les observer lors de mes séjours à Multan. L’observation de ces pratiques et les conversations avec les disciples m’ont aidé à mettre en perspective les informations contenues dans le manuscrit et les pratiques contemporaines. Ainsi, ma recherche présente une petite quantité de sources qui n’ont jamais été étudiées auparavant. Le croisement entre le texte manuscrit et les pratiques introduit une nouvelle approche du matériel textuel.

La première partie du premier chapitre “Une Introduction à la vie de ’Ubaydullāh Multānī” présente l’hagiographie de ’Ubaydullāh Multānī. Y sont discutées ont éducation, ses voyages alors qu’il essaimait ses idées en différents lieux parmi des peuples différents. Il fut marié deux fois et fut fortement lié à deux villes,
Jhang et Multan. De plus, j’évoque également sont menteur spirituel, Khwāja Khudā Bakhsh, à cause de mon affection profonde pour lui.

Le chapitre 2 « L’héritage intellectuel de Ubaydullāh Multānī » évoque les activités intellectuelles du Soufi déployant une idée de ses travaux notamment sur les rituels soufis. Ce chapitre consiste exclusivement de deux des héritages intellectuels majeurs de ce Maître Soufi, divisés en sept catégories : le Soufisme, la poésie, les pratiques, le Quran, le Prophète, le Wahhabisme. La deuxième partie traite de ses relations avec ses disciples et avec les ordres soufis car la majorité des Soufis Chishtî de Multan retraitent leurs lignages de disciples et de maîtres à lui.

La deuxième partie du Chapitre 3 « La performance rituelle de la bay’a au dargah de la silsila Chishtiyya ʿUbaydiyya » discute de la pratique de la bay’a en décrivant les éléments essentiels à l’intérieur de l’ordre Chishti. En expliquant l’importance du rituel d’initiation, j’ai tenté de décrire la pratique de la bay’a telle que je l’ai observée au sein des Soufis contemporains au dargah de la confrérie Chishtiyya ʿUbaydiyya de Multan. Ce passage comprend des descriptions de l’initiation féminine également.

Le chapitre 4 « Performance rituelle du samāʿ dans le dargah de la silsila Chishtiyya ʿUbaydiyya » se concentre sur la pratique du samāʿ dans le contexte de l’ordre chishti en général, et dans le contexte de la silsila ʿUbaydiyya en particulier, qui commençait à être de plus en plus décriée par les savants mais aussi par les Soufis eux-mêmes. J’ai donc basé mes observations et investigations sur les pratiques des disciples lors de mes trois années de terrain à Multan. J’ai tenté de donner une compréhension plus profonde du samāʿ en en décrivant tous les aspects, les règles et l’étiquette.

La troisième partie du Chapitre 5 « Description de la bay’a » ainsi que le chapitre 6 « Description du samāʿ » sont une traduction du manuscrit “Sharḥ Mufassal Qawl-i fasl fi l-Bay’a wa-l-Samāʿ” écrit par ʿUbaydullāh Multānī. Cette traduction fait apparaître d’autres textes restés jusque-là inconnus. Toutes les traductions sont de moi sauf mention de l’auteur.

Ceci est donc la trame générale de ce travail visant à montrer en quoi consistent les rituels soufis de Multan dans certaines confréries de l’ordre Chishti ʿUbaydiyya. Le manuscrit comportant 173 pages traite presque exclusivement des rituels de la baʿya

La dernière partie, la partie 4, s’appuie sur le « texte persan originel » “Sharḥ Mufaṣṣal Qawl-i faṣl fi l-Bay’a wa-l-Samā’,” pour lequel je fournis également les références coraniques utilisées dans le manuscrit.
Introduction

Sufi Rituals, Past and Present

The function of ritual in reconstructing unique and sacred moments in history also laid to convey the portrayal of individuals and societies sealed in static repetitions of formalized practices. However, the concept of most contemporary scholars of Ritual Studies about rituals that theirs form and role are preserved throughout time has been abandoned.

Nevertheless, of a ritual’s sacrosanct origins, it is very difficult for rituals and those who practice them, to ask that how they get a degree of adaptability for keeping them in highly fluctuating atmosphere. According to Bell, “Rituals meant to establish a particular power relationship are not invulnerable to being challenged, inverted, or completely thwarted by counteractions.”\(^5\)

This faintness might permit rituals to be adjusted in that environment to fit prevailing restrictions and demands; frequently, this procedure fallout in dramatic modifications to the original practice. For instance, the Sufi rituals in Multan, the seventh biggest city of Pakistan, called city of saints (\(madīnat al-awliyā’\)), always have remained under the spiritual dominance of saints’ culture and tradition from its golden age of the eleventh and twelfth centuries to till date. The dominance of saints in Multan, however, as a Persian couple explains:

With four things rare Multan abounds

Dust, heat, beggars, and burial grounds\(^6\).

In 2011, a UNESCO-Islamabad branch project celebrated the “cultural assets of South Punjab” in a photography book highlighting the impact of Sufism on Multan’s patrimony. “These mystics gave to the region a heritage which is still held

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5 Bell, Catherine M. *Ritual: Perspectives and dimensions*. (Oxford University Press on Demand, 1997), p. 132.

sacred by their numerous devotees and followers although much of its philosophical
derpinning has been lost”, from this, we could get some imagination that what and
how Sufi rituals shaped the community in that region of South Asia through numerous
saints in past even still its aspects could be observe in both social and ethical matters
substantially among the peoples.

There are many Sufi rituals celebrated among the peoples, but two rituals have
particular attention which have been captured through a manuscript in the 19th century
by a prominent Multānī Chishti Ṣūfī. So that’s why I’ll focus on that rituals samā’ and
bay’ā.

Firstly, samā’ is literally an Arabic word means ‘listening/hearing’. It often
denotes "that which is heard" by extension, such as music. Expanding on its role in
the Sufi performance, Bruce B. Lawrence states it as ‘hearing chanted verses (with or
without accompanying instruments) in the company of others also seeking to
participate in a dynamic dialogue between a human lover and the divine beloved.’
This definition of samā’ arrests some exclusive relation between listeners and beloved
(God/Prophet Muḥammad/Master) through this Sufi ritual. According to Mikko
Viitamäki, “it is significant that although samā’ is a religious practice, its main
elements, poetry and music, are not unambiguously so.”

From late 19th to mid of 20th century, the subcontinent was under the influence
of British people though many Indian peoples have been affected to offer their
religious rituals even they became far away from their religious activities and rituals
but certain peoples, called sufis, continued their spiritual activities and customs but in
different way than before. In this critical situation, the Sufi orders especially
Chishtiyya lineage, for instance, after Khwāja Nizām al-Dīn Awliyā’ in 13th century,
appeared as resurgence in 18th century by some notable divines, namely Khwāja Nūr

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Muḥammad Mahārawī (d. 1205/1790) of Mahar whom by him, a large part of the province of Punjab was encompassed with Chishtī mystics through the rituals of initiation, spiritual audition, and *khānqāhs* (lodges). To accelerate the pace of progress, Nūr Muḥammad Mahārwī widely spread Chishtī activities in various areas such as Mahār, Tawnsa, Chāchrān, Jalālpūr, Sangharh, Makhad, Aḥmadpūr, Bahāwalpūr, Pākpatan, Gōlra, Multān, Ferozepūr, Kot Mīthān, Sultānpūr, Dera Ghāzī Khān, Rājanpūr, Muḥammaddpūr, Nārowāla, Ḥājīpūr etc. Furthermore, by him, thanks to him various music assemblies were enacted in different cities and large number of peoples entered in chishtiyya silsila by the spiritual affiliation/allegiance through the all cooperation of his spiritual renowned master Khwāja Fakhr al-Dīn Dehlawī (d. 1784) the ‘renovator’ (*mujaddid*) of Nizāmīyya fraternity (*silsila*).

Similarly, his eminent major successor Shāh Muḥammad Sulaymān of Tawnsa (d. 1267/1850) spread Sufi ritual activities not only the several parts of the country such as in the Punjab, U.P., Baluchistan, Sindh, and Rajputana but went beyond the India and left profound influence on Aden, Afghanistan, Sarandip Island, and Turkistan. Carl Ernst noted that Shah Sulaymān consolidated Chishtī order by stressing learning through establishment of institutions not only the academy called Dar al-Uloom at Tawnsa on the upper Indus, but also other religious schools throughout the Punjab, linking each to instruction in the mystical insights of the Nizāmī Chishtī branch of Sufism’.

Allegedly, in this atmosphere, where Chishtīyya’s activities was spreading rapidly in different places of India, another his notable successor and contemporary of Sulaymān Tawnsavī, Ḥāfiẓ Muḥammad Jamāl Multānī also played a relatively significant role to spread their teachings in different way among the people by making such as *khānqāhs*, madrasas, and *majlis-i samā’* especially in the city of Multan which had been declined by passing the time. Although in the region of Multan, Punjab,

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12 The lineage of Chishtiyya Niẓāmiyya Fakhriyya would be called and known by him.

other Sufi orders such as Suhrawardiyya, Qādiriyya, and Naqshbandiyya were important centres for the peoples involving in Sufi rituals and remaining connect with their shaykhs for guiding and self-purification but the people was always missing a ritual and couldn’t get the spiritual audition properly as they had been tasted by previous Chishtiyya saints’s majlis-i samā‘. According to M. Zameeruddin Siddiqi, ‘the revival of Chishtī silsila should have come off at a time when the Naqshbandī divines of Sirhind were making pretentious claims to their wide-spread influence, popularity and predominance’.14 So, it might be claim that the Chishtīyya became revival especially in Multan by Ḥāfiẓ Muḥammad Jamāl Multānī who initiated to the Chishtīyya a Suhrawardī Śūfi named Khwāja Khudā Bakhsh Multānī15 at the shrine of famous Sufi of Multan Baha’uddīn Zakariyyā.

The later Chishtī Sufi, in fact, according to the book Manāqib al-maḥbūbayn, when Khwāja Nūr Muḥammad Mahārawī went to Delhi, one day in the majlis khāna (sitting place) of Mawlānā Fakhr al-Dīn Dehlawī, Khwāja Nūr Muḥammad and Ḥāfiẓ Muḥammad Jamāl were sitting together. That time the silsila of Baha’uddīn Zakariyyā was one of the top honoured and great values for the city of saints Multan. Mawlānā said to Miyān Nūr Muḥammad that the wilāyat of Multan (guardianship) was entrusted to till Baha’uddīn Zakariyyā, then Multan had been entrusted to us. It had to be sent from one of his disciples to Multan and to be said to people to get the bayʿa in the Chishtiyya silsila. When Khwāja Nūr Muḥammad came back from Delhi to Mahār Sharīf, on his pīr’s suggestion, he gave the khilafat to Ḥāfiẓ Muḥammad Jamāl and sent him to Multan to initiate disciples in the city.16

Furthermore, the Khwāja Khudā Bakhsh Multānī Khayrpūrī was a major deputy of Ḥāfiẓ Muḥammad Jamāl. He has authority to give the bayʿa in four Sufi lineages, i.e. Chishtīyya, Suhrawardiyya, Qādiriyya, and Naqshbandiyya. For

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15 His short introduction will be mentioned in the chapter 1.

promoting the Chishtī rituals, at his shrine, a big samā’ hall built for his devotees in Khayrpūr.17

In this scenario of spreading rapidly Chishtīyya activities, wahhābī movement simultaneously also began in India by a controversial figure of Saiyyid Ahmad of Rae Barefī (1786-1831)18, who did criticize various activities of saints especially on majlis-i samā’. Raziuddin Aquil claimed, ‘Mughal decline, British ascendancy, and Wahhabi control of Arabia was a basic reason which forced to change over the internal reform of Sufism during this latest phase’.19 Even later strongly condemned Sufi rituals and practices at Sufi shrines20 and same by another sect of anti-sufi Deoband ideology whom incredibly was adopted and promoted by some Chishtī Ṣābirī Sufīs like Rashīd Aḥmad Gangohī (d. 1905) who was one of the founder of the madrasa of Deoband. So, its aspects also encompassed to Multan due to be a land of sufi shrines whom where several Sufi rituals had been celebrated among saints and devotees.

In this critical atmosphere where the people started to do criticise on Sufi rituals, on the other hand, the Sufī shaykh in general, and Chishtī shaykh and scholars particular started the rhetorical defence by both speeches and writings such as late Mawlānā Muḥammad Jaʿfar Shāh Phulwārī (1902-1982) wrote a book entitled “Islām awr Mawsīqī”, in which, he historically described probably all aspects of samā’ from Prophet Dāwud to 19th century by making an individual list of each group of prophets, companions of Prophet, tābi’in (followers), muḥaddithīn (experts

17 The samā’ hall was constructed by Ḥāfīz Gul Muḥammad of Sindh. This hall has 22 doors and could accommodate mostly 200 hundred peoples at time. The devotees usually offer the rituals of darbār (shrine) such as touching stone to body, tasting the salt, and tie threads etc. See for more details about the dargah at the link https://prezi.com/c3n-lo5k9332/darbar-hazrat-Khudā-baksh-khairpuri/


in *hadîth*, *fuqahâ* (jurists), and all orders of Sufis along with giving the quotation of Quran, *hadîth*, saintly biographies, and collection of discourses as well.

Among the late Chishtî Sufis, the theory of *samâʾ* also occupies a central role in ʿUbaydullâh Multânî’s writing a detailed manuscript (it will be briefly mentioned soon). ʿAbd al-ʿAzîz Parhârwî (d. 1824) wrote a book still unpublished on the issue of *samâʾ* by name “Masâʾil al-Samâʾ”.21 Similarly another book entitled *Makhzan-i Chisẖtî*22 by Imâm Bakhsh Mahârawî, a disciple of Khwâja Khudâ Bakhsh Khayrpûrî and grandson of Khwâja Nûr Muḥammad Mahârawî, which deals different spiritual conditions occurred during *samâʾ*, for instance, why the *dhâwq* (spiritual taste) are being finish and interpreted the *ḥâlāt-i maḥmûd* (praised memoir) of *samâʾ* thorough investigation and explanation of the *samâʾ* etc. Later, ‘Allâma ʿAṭâʾ Muḥammad Bandiyâlwî Chisẖtî (1918-1999), a major venerated religious scholar and teacher of venerated scholars among Pakistani religious professors, wrote a descriptive book in a logical way “Qawwâlî kī sharʿî ḥaythiyyat”23 where he intended to give much justifications of *samâʾ* through disparate religious sources along with the rational explanations. Similarly, a well-known Chishtî Sufî and scholar among the scholars of Multan, Aḥmad Saʿīd Kâẓîmî (d. 1986) wrote a brief treatise entitled *Muzîlat al-Nizâʾ an Masʾalat al-Samâʾ*.

Last not least a book written entitled “Amîr Khusrâo aur Hindustâni Mawsîqi” by ʿAbd al-Ḥalîm Jahângîr Khân in 2007 which deals also the impact and aspect of *samâʾ*. Furthermore, a book entitled “Murawwaja Qawwâlî yā Samâʾ kī Ḥaqqîyat” by Muḥammad Ţufaylî, in which, the writer criticised all sufî orders who ignore usually the rules and regulations of *samâʾ* at the shrines. And he also by evaluating the descriptions of saints, suggest other firm rules of *samâʾ*. Similarly, a pamphlet entitled “Qawwâlî” written by Qârî ʿAbd al-Mâjid b. Sardâr Khân and he discussed lexicology the word “lahv” of the *ḥadîth* of *samâʾ*. One another book “Janubî asia me dîn o faqr aur Samâʾ” authored by Dr. Muḥammad Jahângîr Tamîmî, where he does not just admit the *samâʾ* as lawful even he claimed by giving the rational and implicit

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23 He used various methods for proving the *samâʾ* such as logics, *ḥadîth*, Quran, malfûzât, Arabic literature etc. see for more details, Bandiyâlwî, ʿAṭâʾ Muḥammad, ʿAllâma, Chishtî. *Qawwâlî kī sharʾî ḥaythiyyat*. (Lahore: Maktaba Jamâl-i Karam, 2003).
arguments that saints especially Chishti sufis spread the education of Islam and converted the people into Islam by ritual of samā’. So, many other eminent Chishti figures defended their rituals and practices by writing both pamphlets and books. It is true, however, that some of these terms and rules were already described in the late 13th and early 14th centuries by the revered Chishti sufi Khwāja Nizām al-Dīn Awliyā’ (d. 1325) and Amīr Ḥasan Sijzī (d. 1337) in the book Fawā’id al-Fu’ād (benefits for the heart), identified by historians as an authentic source of Nizām al-Dīn’s malfuẓāt (discourses of a sufi compiled by a disciple).

Another Arabic treatise of “Uṣul al-Samāʾ” written by Fakhr al-Dīn Zarrādī, a venerated disciple of Nizām al-Dīn Awliyā’, even he declared the samāʾ as lawful with musical instruments such as drum and tambourine although his preceptor didn’t recommend that instruments. Similarly, 'Alī Hujwayrī’s book “Kashful Mahjub”, a well-known Indo-Persian classical book of eleventh century, which also discuss and comprehend the form and shape of samāʾ between its lawful and unlawful along with its justification in a mystical way.

Similarly, Amir Khwurd Kirmānī authored a very famous classical book “Siyyar al-Awliyāʾ”, in which, a part devoted entirely on samāʾ.

Later, a book written entitled “Ithbāt al-Samāʾ” by Saiyyid ‘Alīmullāh Shāh Hamadānī. He justified the samāʾ as lawful along with detailed description of musical instruments through given the arguments of jurists, and ḥadīth. He does also defense by analyzing the ḥadīth which indicates and proves to samāʾ unlawful. One another book entitled “taḥqīqāt-i chishti” by Mawlū Nūr Muḥammad Chishtī (1828-68) written on the supernatural events of Chishtī sufis along with the discussion on its rituals especially on spiritual audition. Similarly, one another book which is basically a collection of discourses of Khwāja Ghulām Farīd (1845-1901) a famous poet and disciple of Khwāja Nūr Muḥammad Mahārawī, entitled “Maqābīs al-Majālis”, but there is a full chapter deals the specification and advantages of samāʾ.

Furthermore, among the secondary sources of samāʾ, we found firstly a monograph of Chishti Sufis entitled Sufi Martyrs of Love: The Chishti Order in South Asia and Beyond by Carl Ernst and Bruce B. Lawrence, and another source of Robert

24 Saiyyid ‘Alīmullāh Shāh Hamadānī. Ithbāt al-Samāʾ. (Lahore: Sirat Foundation, nd.).
Rozehnal, *Islamic Sufism Unbound: Politics and Piety in Twenty-First Century Pakistan*. The former book describes the Chishti Niẓāmī lineage, while the latter work focuses on a one of Chishti Ṣabirī Ṣūfī in both Pakistan and Malaysia. Both studies have also significant information on the subject of *samāʿ* among the Chishti Sufi brotherhoods. A similar approach could be seen in the work of Raziuddin Aquil’s *Music and Related Practices in Chishti Sufism: Celebrations and Contestations* where the author provided a valuable information of *samāʿ* according to Chishti Sufis in general and according to Khwāja Niẓām al-Dīn Awliyāʾ in particular. Among giving the major references of the classical books both *Fawāʾid al-Fuʿād* and *ʿUṣūl al-Samāʾ*, his work also demonstrates an analysis and explanation of musical instruments legitimately.

Similarly, Khalīq Aḥmad Niẓāmī also discussed properly this issue in his book “*Tārīkh Mashāʾikh-i Chisht*” in the perspective of Chishti saints.

The *bayʿa* as literally is an Arabic word means ‘pledge of allegiance’. Lauren A. Caruso defines the bay’s role by elaborating as ‘the pledge of allegiance between the sheikh and his or her devotees acts as the amalgamator, fusing together the chain of spiritual authority which spreads through the generations of practitioners.’

The literature of Sufi ritual *bayʿa* is very in small quantity that’s why I didn’t find the data as I was expecting but those books which I found during my field work in Pakistan were very thought-provoking among eclectic range of essays, articles, and books of *bayʿa*, Prof. Ghulam Rasul wrote a book entitled “*Haqīqat-i Bayʿat*” in Urdu language which deals some interesting issues like the tradition of *bayʿa*, the main purpose of *bayʿa*, the demand of *bayʿa*, the procedure of taking the oath, religion and *bayʿa*, the true *bayʿa*, the issues of giving back the *bayʿa* etc. which unveils integral aspects of Sufis perspectives and theirs traditions. Similarly, a book of Shah Walīullāh Muḥaddith Dehlawī “*Intibāh fī Salāsil Awliyāʾ Ullāh*” deals the Sufi rituals and practices of four *silsilas* in general, and the method of *bayʿa* and *khirqa* according to four orders in particular. The writer also discusses the *bayʿa* in very detail along with the explanation of the types of *bayʿa*.

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Similarly, a book *Durr-i Munīr fī Ta’ddud-i Pīr* by ‘Allāma Muḥammad ‘Abd al-Sattār Ahmad discusses a very complicated issue of having the bay’a from numerous masters at a time and he deals this issue by giving the numberless references of four orders Suhrawardiyya, Qādiriyya, Naqşbandiyya, and Chishtiyya along with some accounts of religious scholars.

Although there have not been written the books specifically on the issue of bay’a but it could be seen amongst the books of hagiographical, collection of descriptions, and ritual of sufis etc. For instance, in the hagiography of Ḥāfīz Muḥammad Jamāl, and the hagiographical book of *Manāqib al-maḥbūbayn*. Similarly, another hagiographical book named “*Masālik al-Sālikīn fī Tazkirat al-Wāṣilīn*” by Mawlūī ‘Abd al-Sattār also deals the specification and its modification in a different way.\(^\text{27}\)

Among the secondary sources, Lauren Caruso done his/her dissertation of Master on the allegiance of oath by the name “*Bay’a: Succession, Allegiance, And Rituals of Legitimization in The Islamic World*” where a full part devoted to explain the Sufi ritual of bay’a but still need more interpretations to explain it by describing the aim of the relationship between disciple and master through initiation. And the approach of Robert Rozehnal in *Islamic Sufism Unbound: Politics and Piety in Twenty-First Century Pakistan* to explain the bay’a is also very successful achievement which may even help to understand some basic dynamics of bay’a but it is enlightened particularly in the context of Chishtiyya Ṣābiriyya brotherhood, which is not completely considered or applied its notions and regulations on the Chishtiyya Niẓāmiyya lineage which is basically a biggest branch than former one. The work which could be claimed a vast collection of the Chishtiyya Niẓāmiyya at the time, *Sufi Martyrs of Love: The Chishtī Order in South Asia and Beyond* by Carl W. Ernst and Bruce B. Lawrence, is a basically the study of textual sources of Chishtiyya Niẓāmiyya order and covers the study from thirteenth century to the present but this book not focuses on theirs ritual study except there is just incidentally mentioned bay’a somewhere in the hagiography of Sufis.\(^\text{28}\)

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\(^\text{27}\) This book has two volumes. See ‘Abd al-Sattar, Mawlūī. *Masālik al-Sālikīn fī Tazkirat al-Wāṣilīn*. (Agra, Matbah Muḥīd ‘Ām, nd.).

\(^\text{28}\) It is also very interesting to note that Carl’s book whereas the topic of the book enunciates that it deals with all Chishtī Niẓāmī Sufis but it is not at all and there unintentionally left the Chishtī
Among the Sufi’s rituals in Multan especially both bay’a and samā’ whom recorded through a lengthy manuscript by a Chishti Ṣūfī Mawlānā Khwāja ‘Ubaydullāh Multānī. This 19th century manuscript which still unpublished demonstrates also a kind of defence of sufis against Wahhabism by interpretation and explanations of the rules and regulations of the rituals and to provide people with spiritual guidance, particularly to novice disciples who needed more awareness of Sufi practices along with countless information of those rituals, in which, some of them may couldn’t find in any other source of Sufism especially in the literature of Chishti Sufi order.

However, his Persian writing entitled Sharah Mufassal Qawl-i fasl fi l-Bay’a wa-l-Samā’ of 173 pages of length a rather unusual combination of both topics, in which he introduces the principles of Sufism in a way that integrates the divine law, shari’a and incorporates theology in a sort of fusion of legal rectitude within Sufi devotion and piety.

Khwāja Mawlānā ‘Ubaydullāh Multānī was an influential and intriguing figure in the field of Sufism in South Asia. He was also a scholar (‘ālim). Born in 1219 AH/1804 AD at Multan, in present-day Pakistan, he got bay’a (pledge of allegiance) and khilāfat (position of representative) from Khwāaja Khudā Bakhsh Multānī Khayrpûrī who firstly entered into the Chishtiyya sufi order at Multan founded by Ḥāfiẓ Muḥammad Jamāl. He was initiated into four silsilas, i.e. Chishtiyya, Naqshbandiyya, Suhrawardiyya, and Qādiriyya. He wrote several books dealing with mystical love, remedial issues, admonishment, attributes of God and prophets, logics, rituals of tasawwuf, terminology of Sufism, literature which are discussed in the second chapter. He also composed poems as well as prose in the shape of books and pamphlets in several languages such as in Arabic, Persian, Punjabi, Hindi, and Saraiki. Their number may reach nearly a hundred.

For discussing and making research on that works, need a lot of time and an exhaustive survey of all the books and works, which could may be a several projects on the level of master and doctorates on this topic. Instead, I have selected a massive

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Niẓāmī Sufis of Multan except of Ḥāfiẓ Muhammad Jamāl that also didn’t provide sufficient information.

29 Fortunately, there has written recently an unpublished article “An Introduction to the Unpublished Works of the Sufi Master ‘Ubaydullāh Multānī (d. 1305/1888)” by me, deals the
manuscript on two specific rituals bay’a (initiation ritual) and samā’ (musical performance) that are practiced by the saints and I have observed its contemporary practice during my fieldwork in Multan.

In the context of specific Sufi order of Chishtiyya Niẓāmiyya ‘Ubaydiyya, discussion with them have also assisted in understanding the relevance of manuscript source from 19th century to contemporary point of view.

Drawing on both textual cum philological and anthropological way, I have traced the identity of chishtiyya ‘Ubaydiyya lineage in general and ritual practices of the Pakistani Sufis through context of the manuscript. My analysis focuses on the use of Sufi practices both bay’a and samā’ among the devotees and followers of a particular sub-branch of a prominent Sufi order: the Chishti Niẓāmī silsila.

In keeping with this approach, I have not intended to compile an exhaustive investigation of all the works or even all the significant works dealing with both bay’a and samā’. Instead, I have selected mainly the manuscript that are followed by the Sufis whose practice I have observed during my fieldwork in Multan. Observation of rituals and discussion with certain devotees have also helped in comprehension the linkages of textual sources from a contemporary point of view. For this reason, my research presents only a handful of sources that have not been studied before. However, a careful reading of the passages concerning the practice of both samā’ and bay’a, as well as the dialogue with contemporary practitioners, introduce a new approach to textual material.

Part 1, Chapter 1, “An Introduction to ʿUbaydullāh Multānī’s life” focuses on precisely the hagiography of ʿUbaydullāh Multānī. Discussing his learning and education life, I describe his travelling history of different places where he intended to spread his ideas among the people. He married twice and kept the connection with two cities Jhang and Multan. Additionally, I state some words about his spiritual mentor Khwāja Khudā Bakhsh because of having the vigorous affection with him.

Chapter 2, “ʿUbaydullāh Multānī’s intellectual Heritage” discusses the intellectual activities of the Sufi which demonstrates exclusively notion of his work short introduction of the manuscripts which could be useful for unfamiliar researchers to know the basic information about the subjects, language, dimensions and purposes of writings of ʿUbaydullāh.
especially about Sufi rituals. This chapter highly consists of two major intellectual heritage of the Sufi. The one is of his huge part of the writings which divided, according to the main theme/subject of the writing, into seven categories; Sufism, poetry, practices, Quran, Prophet, Wahhabism, and miscellanea respectively. The second one deals the relation of the Sufi with his students and Sufi orders because the majority of Multani Chishtī Sufis trace their lineage of masters and disciples to him.

Part 2, Chapter 3. “Ritual Performance of bay’a in the dargah of Chishtiyya ‘Ubaydiyya silsila” discusses the practice of bay’a by describing its essential elements in the term of chishtiyya order. Explaining the importance of initiation ritual, I intended to describe the actual performance of bay’a which I observed among the contemporary generation of the Sufi at the dargah of Chishtiyya ‘Ubaydiyya in Multan. There are some descriptions about women initiation too.

Chapter 4, “Ritual Performance of samā’ in the dargah of Chishtiyya ‘Ubaydiyya silsila” concentrates on the practice of samā’ in the context of chishtiyya order in general, and in the context of ‘Ubaydiyya silsila in particular which it had become increasingly condemned by religious scholars and even by Sufis themselves. I investigated the samā’ performance of contemporary devotees which I observed during my fieldwork of last three years in Multan. Discussing the reality of samā’, I explained some etiquettes of samā’ in order to better understand almost each aspect of it through explaining its rules and regulations.

Part 3, Chapter 5, “the description of bay’a” and chapter 6 “the description of samā’” are basically the translation of the manuscript “Sharḥ Mufaṣṣal Qawl-i faṣl fi l-Bay’a wa-l-Samā’” written by ‘Ubaydullāh Multānī. This study shows more of the texts appear now for the first time in translation. All the translations are mine unless otherwise stated.

This is basically the main script which paid a central role in my dissertation to demonstrate the Sufi rituals of Multan in certain chishtiyya ‘Ubaydiyya order. The MS of 173 folios, discusses extensively two Sufi rituals bay’a and samā’ that’s why I divided its translation into two chapters. I also explained the terms used in manuscript. Additionally, I provided the references of used in almost all quotations by the author in the manuscript in order to evaluate of each dialogue and argumentation in the light of its source authenticity.
The last Part 4 consists on “Original Persian text, “Sharḥ Mufaṣṣal Qawl-i faṣl fi l-Bay’a wa-l-Samā”. I also provided all Quranic references used in the manuscript.
Part 1: ‘Ubaydullāh Multānī and his intellectual Heritage

Chapter 1

An Introduction to ‘Ubaydullāh Multānī’s life

‘Ubaydullāh Multānī was an influential and intriguing figure in the field of religious studies especially of Sufism in India, currently in the city of Multan, in the central part of Pakistan. Interpreting the Chishti notions on the basis of *sharīʿa*, he constructed several theories of Sufi rituals, such as spiritual audition or *samāʿ* and spiritual initiation or *bayʿa*. His teachings and doctrinal legacy left a long-lasting impact on the province of Punjab’s society, in particular in the circle of the Chishtiyya order which was known after his death as the Chishtiyya ‘Ubaydiyya in Punjab, Pakistan.

His ancestors were all honoured, scholars, and righteous men. Allegedly, they migrated from Iraq to India. According to Nūr Aḥmad Khān Farīdī, “his family was educated in religious studies. One of his ancestors named Mawlānā Muḥammad Dāwūd, was considered an expert scholar who wrote a pamphlet entitled *Shir o Shikar* published in the Persian language.” His lineage can be traced as: ‘Ubaydullāh b. Qudratullāh b. Muḥammad Ṣaleḥ b. Muḥammad Dawūd b. Yār Muḥammad b.

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33. Unfortunately, I could not find the year of his death while Khwāja ʿĀdil mentioned *hijrī* date of 24th Ramaḍān al-Mubārak. His shrine is located inside Buhar Gate, an interior part of Multan at Pīr Burhān al-Dīn graveyard. See, Muḥammad ʿĀdil, *ʿIbād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), v.1. 42.
Mawlānā Gul Muḥammad b. Mawlānā ‘Abd al-Quddūs b. Mawlānā ‘Abd al-Ḥaq b. Mawlānā Khudā Bakhsh b. Mawlānā Muḥammad ‘Abd al-Ghafūr (Figure 1.1). 34

He had several laqabs, such as Maḥbūb Allāh (beloved of God) Fanāʾ fi’llāh (annihilation in God) Bāqī bi’llāh (abiding in God) and Maẓhar Kalimāt-i Ḥaqq (manifestation of divine words). The shaykh was surnamed faqīr qādirī 35 and was called by people Mawwahḥid Pīr (the master who believes in one God). He was born in Multan in 1219/1804 37 and was the second son of a certain Muḥammad Qudratullāh who educated him to basic teachings of religion. According to his biographers, “his father invited shaykh Khwāja Muḥammad ‘Ubaydullāh to dinner when ʿUbaydullāh was infant. His father presented him at Khwāja Muḥammad ‘Ubaydullāh. When the shaykh looked at the forehead of infant, he said to Qudratullāh, congratulations! You got very a fortunate infant who will be a religious scholar and saint, and his blessing will remain till his seventh generations.” 39

By this statement, the hagiographer asserts he was a saint by birth. His elder brother named Mawlānā

34 See, Muḥammad ʿĀdil, ʿIbād al-rahmān, v.1. 42.
35 His surnamed faqīr qādirī is may inspired by Qadri order as it is mentioned in the book The Spiritual Guides of Sarwari Qadri Order that Pir Muḥammad ʿUbaydullāh Multānī was a mystic of the Qadri Order. See more details in Muḥammad Najīb-ur-Raḥmān, The Spiritual Guides of Sarwari Qadri Order (Lahore: Sultan-ul-Faqr Publications, 2015), 343.
37 There are controversial discourses about his age as like 81, 86, 88 or 78 years as ʿUmar Kamāl Khān declared in his book ʿfuqahāʾ Multān on p. 39 and ʿAbd al-Rahmān Khān, Munshī. Ṭārīkh-e-Multan (Multan: ʿĀlmi idāra ishāʿte ʿulūme Islāmiya, nd.), 237 that he was born in 1227 A.H, but Khwāja ʿĀdil said that his spiritual master claimed that when ‘Ubaydullāh was died in 1305 A.H, he was 86 years’ old. See Muḥammad ʿĀdil, ʿIbād al-rahmān (Multan: showrūm Khwāja Taks, 1999), vol.1, 47.
38 There are two statements about the identity of his spiritual master. According to Khwāja ʿĀdil, he was either a disciple of Ḥāfiẓ Muhammad Jamāl or Khwāja Muhkam al-Dīn Owaysī Sayrānī. But Nūr Farīdī claimed that he was a disciple and Khalīfa of Ḥāfiẓ Muhammad Jamāl Multānī. See for references, Muḥammad ʿĀdil, ʿIbād al-rahmān (Multan: showrūm Khwāja Taks, 1999), vol. 1, 42, and Mawlānā Nūr Aḥmad Khān Farīdī, Tarīkhe Multān (Multan: ʿAṣr al-Adab, n.d.), 226.
39 See Muḥammad ʿĀdil, ʿIbād al-rahmān (Multan: showrūm Khwāja Taks, 1999), vol. 1, 49. This statement may does not match with the statement of the historians because they claim that Khwāja Muḥḵam al-Dīn Sayrānī died in 1197 AH while ʿUbaydullāh was born in 1204 AH. See Mirzā ʿAfīfay Bayg, tubfat al-irvār (Dehi: Matbaʿ ʿRiḍwī, 1323 AH), jedval, 6, 86. But Khwāja ʿĀdil reported me that this narration has been spread widely among the ancestors of Chishtiyya ʿUbaydiyya even current generations still believe on that. Finally, he assured me that this statement may apply on the father of ʿUbaydullāh. Interviewed on 15th January 2019, Multan, Pakistan.
Muḥammad ʿAbdullāh who was a righteous man, acknowledged the spiritual stage of ʿUbaydullāh.

ʿUbaydullāh’s Early Education:

Allegedly, the young boy memorized all sections of the Quran completely by heart at his early age. After his father death, ʿUbaydullāh followed the teachings of Khudā Bakhsh Multānī but the sudden departure of the latter who had to flee the Sikh conquerors of Multan forced ʿUbaydullāh to find another teacher.

Without wasting time, ʿUbaydullāh travelled to Aḥmadpūr, a city in the east of Punjab, to be trained in the science of hadith with Khwāja Gul Muḥammad Aḥmadpūrī (d. 1243/1827)41, a chishti scholar and khalīfa of Qāḍī Muḥammad ʿĀqil (d. 1814)42 who authored the hagiographical supplement Takmila-yi Siyar al-Awliyā. ʿUbaydullāh acknowledged in his book Sirr-i Dilbarān43 that he also acquired some knowledge from ʿAlī Mardān Uwaysī44 (d. 1282 AH/1865 AD) who was also his brother in law.

Journey to Khayrpur for Higher and spiritual Education:

ʿUbaydullāh could then go to Khayrpur Tāmewālī, a city in the south of Punjab, to receive education with Khudā Bakhsh Multānī. Under the supervision of his kind master, he studied different books in both exoteric and esoteric sciences such as Khulāṣat al-Hisāb (maths), sharaḥ chagmīnī (philosophy), Bīst Bābī (astronomy),

40 His shrine is in the graveyard of Ḥaḍrat Jalāl al-Dīn Bāqri near to the neighbourhood of Ḍaqīr Ābād. Unfortunately, by disaster of the time, the shrine is not appeared there but one of his relative sister’s grave is still exist.

41 He was a Punjabi saint of this Chishtiyya lineage that traces of his family to a revered Baghdadi Sufi Ma’rūf al-Karkhī (d. 199–204/815–20). See more detail in, Mohammad Ali Amir-Moezzi, “Aḥmadpūrī, Gul Muḥammad,” in Encyclopaedia of Islam, THREE, Edited by: Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, Everett Rowson. Consulted online on 28 March 2018 http://dx.doi.org.prext.num.bulac.fr/10.1163/1573-3912_ei3_COM_23937.

42 Qāḍī Muḥammad ʿĀqil of Kot’ Mit’han was the disciple and khalīfa of revered Chishti sufi Khwāja Nūr Muḥammad Mahārwī (1205/1790) and was the great-grandfather of famous sufi poet Khwāja Ghulam Farid. His shrine is in Kot’ Mit’han, District Rajanpur, Pakistan. See for more detail, Edward Maclagan, and H. A. Rose, Glossary of the tribes and casts of the Punjab and North West Frontier Province (Vol: 2., 2014), 178.

43 Don’t be confused by this name. According to my knowledge there are three other books written by same name. One of them is written by Syed Muhammad Dhowqī Shāh, the second one is written by ʿInāyatullāh Zaygham and third one is written by Imām Khumaynī.

44 ʿAlī Mardān’s original name was Maqbūl al-Rahmān. He born in 1188/1775 in old city of Multan and he was a khalīfa of Khwāja Muḥkam al-Dīn Sayrānī and was known by his piety and supernatural powers. See for more detail in our article Alexandre Papas and Muhammad Touseef, “L’histoire du Soufisme à Multan: nouvelles données,” Journal of the History of Sufism 7 (2018), 199-228.
*Iṣṭarīlāb* (maths), *Kurra* (astronomy), *Zich* (maths), *Sharāh Hidāyat al-Ḥikmat* (philosophy), *teḥrīr aqlīdas* (engineering science), and about the rules of inheritance, etc.

Although ʿUbaydullāh became an expert in exoteric science, he was very eager to learn the hadith by heart. Once, according to the book *Sirre-i Dilbarān*, he asked his master while he was learning the knowledge of *sulūk* (seeking nearness to God), that what’s book of hadīth will be learnt by heart and would be read on the daily basis? The master suggested him the book *Mashāriq al-Anwār* (the most reliable collection of Prophet’s sayings\(^{45}\), written by Raḍūddīn Ṣan’ānī) by given the example of his grandmaster Khwāja Fakhr al-Dīn Dehlawī (d. 1199/1785) who had learnt that book by heart and even used to read it every day.\(^{46}\)

After completing his higher education, he started immediately the spiritual education. He stayed with his master day and night and didn’t miss any moment, we read. It is very interesting to note that, during the twelve years of his stay at Khayrpūr, he didn’t go to bazar for shopping. Once his master ordered him to bring something from the bazar but ʿUbaydullāh came back without anything. When the master asked him the reason, he told him that he did not know anything except of the stuff of his master such as prayer mat and the pot of ablution, etc.\(^{47}\)

ʿUbaydullāh has also been educated in *adab* from his master. For this purpose, he didn’t disobey his master and used to fulfil the order as much as he could. Through the study of hagiography of ʿUbaydullāh, it could be said that he looked like a very obedient and strict follower of his master’s teaching. So, it may be useful to say a few words about his spiritual master.

**Khwāja Khudā Bakhsh Multānī Khayrpūrī:**

Khwāja Khudā Bakhsh Multānī (d. 1250/1834) was a first prominent disciple and *khalīfa* of revered Chishti Sufi Ḥāfiẓ Muhammad Jamāl Multānī.\(^{48}\) He was born

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\(^{47}\) Ṭādīl, *Ibād al-raḥmān*, vol. 1, 64.

\(^{48}\) There are controversial statements about his name, one is Jamāl Ullāh and the other is Muḥammad Jamāl, but the latter is commonly used by the historians in the books so that’s why I took it.
in 1150 AH/1737 AD\(^{49}\) in Tulamba, a small village of Multan, Pakistan in the family of \textit{Qurayshī}\(^{50}\) His full genealogy is: Khwāja Khudā Bakhsh b. Mawlwī Jān Muḥammad b. Mawlwī 'Ināyatullāh b. Mawlwī Ḥasan ‘Alī b. Mawlwī Maḥmūd b. Mawlwī Muḥammad Ishāq b. Mawlwī ‘Alā‘uddīn.\(^{51}\)

According to historians, the ancestors of Khwāja Khudā Bakhsh first came to Sindh with the companions of Muḥammad b. Qāsim from Arabia. Later, they settled in Multan.\(^{52}\) In his lineage, Mawlwī Maḥmūd was a very famous sufi and memorized Quran as well as all chapters of the book of hadith \textit{Ṣaḥīh Bukhārī} by heart. Allegedly he had miraculous power at that time.\(^{53}\) His pedigree joined the companion of the Prophet, Muṣʿab b. ʿUmayr. He had a very simple life and got basic education from his father Mawlwī Jān Muḥammad. After completing the primary education, he travelled to Delhi for higher education. There he was trained by several eminent scholars of the time such as Shāh Walī Allah Dehlawī at Madrasa Raḥīmiyya and got blessings from several spiritual masters and \textit{mashāʾikhs}.\(^{54}\) After the death of his father, he faced difficulties in his life. However, he came back to Multan and constructed a mosque, called “\textit{Masjid dars wālī}” (mosque for learning) between


\(^{50}\) There are also controversial statements about his cast. According to the book \textit{Gulshan-i Abrār}, p. 279, Khayr al-Bilād, p. 11, \textit{Dhikr kirām} by Mawlwī Ḥafīz al-Raḥmān, p. 47, he was born in Malanḥāns family while in other sources like Rūbīnah Tārīn, \textit{Multān kī adabī va taḥzībī zindagi meṃ Ṣaḥīyā-i akrām kā ḥiṣṣah} (Multan: Bikan Buks, reprint 2011), 297, and Pīrzāda, Mukhtar Ahmad, \textit{Maḥbūb Allāh Ḥadrat Khwāja Khudā Bakhsh}, 47, indicated that he was born in Qarayshī family.


\(^{52}\) See Mukhtar Aḥmad Pīrzāda. \textit{Maḥbūb Allāh Ḥadrat Khwāja Khudā Bakhsh} (Bahawalpur: Urdu Academy, 2010), 48.


\(^{54}\) See Rūbīnah Tārīn, \textit{Multān kī adabī va taḥzībī zindagi meṃ Ṣaḥīyā-i akrām kā ḥiṣṣah} (Multan: Bikan Buks, reprint 2011), 298.
Dawlat Gate and Delhi Gate and for forty years stayed and educated the people there where both ʿUbaydullāh and his elder brother were trained from him.

It is significant to note that Khwāja Khudā Bakhsh was not just versed in the teaching of Sufism, he also delivered lectures to people on certain different subjects of science and social science such as philosophy, Quran, hadith, inheritance, astronomy, logic, Mathematics, jurisprudence etc. According to Dr. Maher ʿAbd al-Ḥaqq, he had expertise in mathematics and was considered as one of the important scholars at that time. Yet, this remains doubtful. He was very interested to seek spiritual knowledge from to his master; he became the first disciple who got bayʿa in Chishtiyya order in Multan from Ḥāfiẓ Muḥammad Jamāl who himself was the first person who started to give bayʿa into chishtiyya silsila in Multan.

He also got the laqab Maḥbūb Allāh (beloved of God) by his master. Khwāja Nūr Muḥammad Mahārwī declared him a unique example among all the chishtiyya sufis. Although he was a revered sufi among the chishtiyya order, there is no sufficient information about his biography and teachings. As far as I know, five books have been written on his life:

1. Sirr-i Dilbarān, by ʿUbaydullāh Multānī
2. Gulshan-i Abrār (Urdu transl. by Šāleḥ Muḥammad Tawnswī as Ḥadiqat al-Akhyār) by Imām Bakhsh Mahārwī
3. Khwāja Khudā Bakhsh Khayrpūrī by Muhammad Nawāz Anīs Pīrzāda
4. Makhzan-i Chisht by Imām Bakhsh Mahārwī

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56 See Dr. Maher ʿAbd al-Ḥaqq, Multān kay Islāmī dawr kay inhiṭṭā ki chār azīm shaksiyyatat (Multan: amroz magazine, June 1978), 6.

57 It is very interesting to note that in Multan there was a hold of Suhrawardiyya order but Ḥāfiẓ Muḥammad Jamāl was firstly initiated to Chishtiyya silsila by the order of his master Khwāja Nūr Muḥammad Mahārwī after five hundred years of long standoff. See Muhammad Nawāz Anīs Pīrzāda, Khwāja Khudā Bakhsh Khayrpūrī (Bahawalpur: Khirad publications, 1991), 27.

58 There is written a book by this name “Maḥbūb Allāh Ḥadrat Khwāja Khudā Bakhsh” in 2010 AD.

5. **Maḥbūb Allāh Ḥaḍrat Khwāja Khudā Bakhsh** by Mukhtar Aḥmad Pīrzāda

Khwāja Khudā Bakhsh left Multan to study in Delhi, and then finally settled in Khayrpur. According to Rūbīna Taṛīn, he authored three books, *Tawfīqiyya*, *Tawhīdiyya*, and *Dhawqiyya*. The first and the third one are Persian treatises on the philosophy of *waḥdat al-wujūd* (unity of being) which deal with the rules of *sharīʿa*, the manners of *ṭarīqat*, and the secrets of *ḥaqīqat* and *maʿrifat* as well. The second one discusses the principles of monotheism. 'Ubaydullāh claimed in his book *Sirr-i Dilbarān* that although Khwāja Khudā Bakhsh had knowledge of *sharīʿa*, he had distinct expertise in explanation and interpretation of Quran and hadith very well.

He had a special significance among the disciples of his master. Ḥāfiẓ Muḥammad Jamāl was so proud on him that he said at the time of his death, “I handed over the key of secrets, if someone needs to get spiritual affection, he should consult Khwāja Khudā Bakhsh.”

Khwāja Khudā Bakhsh didn’t give the *bayʿa* in the life of his master while he had authority by his master for it. He had only one son who died in his childhood. In the circle of his discipleship, there are many different individuals and some of them got also *khilafat*, such as Mawlwī Nūr Allāh Khayrpūrī (d. 1278 AH), Khwāja Ghulām Farīd Mahārwī, Imām Bakhsh Mahārwī (d. 1300/1881) the author of the famous *Makhzan-i Chisht* (a significant hagiographical collection on chishti Sufis), Qādī

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60 This book is basically a collection of the articles about Khwāja Khudā Bakhsh that are read every year by the researchers before one day of the annual death celebration (*urs*) of Khwāja Khudā Bakhsh at Khwāja Khudā Bakhsh Academy in Khayrpur which was constructed in 1974-5 A.D. See Mukhtar Aḥmad Pīrzāda, *Maḥbūb Allāh Ḥaḍrat Khwāja Khudā Bakhsh* (Bahawalpur: Urdu Academy, 2010), 16-7.

61 Now, there is just one book “*Tawfīqiyya*” written by him which is unfortunately unavailable. See Mukhtar Aḥmad Pīrzāda, *Maḥbūb Allāh Ḥaḍrat Khwāja Khudā Bakhsh* (Bahawalpur: Urdu Academy, 2010), 105.


Muḥammad Isā Khānpurī (d. 1263 AH), Muḥammad Budhā Shāh, Mawlānā Muḥammad Mūsā Qurayshī Multānī (d. 1261 AH), Mawlwī Muḥammad Ḥusayn Multānī, Munshi Ghulām Ḥasan Shāhid Multānī (d. 1265 AH), Shāh Muḥammad Muẓaffar Garhī, Qāḍī Muḥammad Yār Khāngarhī (d. 1283 AH), and Mawlwī Nūr Muḥammad Bhindīwāla.65 while Rūbīna Tarīn added some other names to this list, i.e. Mawlwī Aẓīm Bakhsh Ahmadpūrī, Khudā Bakhsh Multānī, Mūsin Shāh Ahmadpūrī, and Sayyid Ḥāmid Shāh Gīlanī (d. 1265 AH).66

Among all his disciples and khalīfas, Khwāja ‘Ubaydullāh Multānī was his most prominent khalīfa even his master Khwāja Khudā Bakhsh declared him as his soul and rest of him as his body.67 Khwāja Khudā Bakhsh, being a Chishti sufi, had interest in samāʿ. Although he didn’t insist anyone for making the samā’, he listened to the samā’ if someone wanted to do so.68 According to Rūbīna Tarīn, “when Khwāja Khudā Bakhsh listened to the samā’, he usually got ecstasy first, before any other participants”.69

According to Ghulām Ḥasan Bhattī, “Khwāja Khudā Bakhsh had resemblance with the face and spiritual powers of Baha’uddīn Zakariyyā”.70 Khwāja Khudā Bakhsh offered funeral prayer as imam (act of leading the congregational prayer) of his grandmaster Khwāja Nūr Muḥammad Mahārwī. He spread the spiritual activities mostly in south of Punjab and finally settled at Khayrpur where he served people as educator for 20 years. He got a long life and died in 1250-1/1835. His shrine is located at Khayrpur Tāmewālī, Tehsil Ḥaṣil Pūr, district Bahawalpur where the ‘Urs festival is held every year on 28, 29, 30 Muḥarram al-Ḥarām for three days.

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66 Tarīn, Multān kī adaḫī va taḥzībī zindagi men Şūfiyā-i akrām kā bīsāsh, 309.
67 Multānī. Sirr-e dilbarān, 53.
Bay’a and khilāfat:
In 1232/1816, ʿUbaydullāh took the pledge of allegiance (bay’a) from his master Khwāja Khudā Bakhsh Khayrpūrī at the age of 13. He stayed there for 12 years and completed his religious and spiritual education. He eventually obtained the khilāfat (spiritual deputyship), when he was 25 years old. Under the guidance of his teaching shaykh, ʿUbaydullāh trained and got different skills in the field of religious education especially he had expertise in the field of inheritance.

Hagiographers assert that he actually took bay’a in four Sufi lineages, i.e. Chishtiyya, Suhrawardiyya, Qādiriyya, and Naqshbandiyya, but he privileged the Chishtiyya. Nonetheless he preferred to have bay’a in chishtiyya order. According to Miṣr’at al-ʿĀshiqīn, one day a man asked a question to Khwāja Shams al-Dīn Siyalwī (d. 1882) and criticised the Chishtiyya order by saying that the Naqsbandiyya order always considered the laṭāif on the basis of suluk. What does Chishtiyya order has the features? Khwāja Shams al-Dīn gave an anecdote of ʿUbaydullāh that one man wanted the bay’a from him in the silsila of Naqsbandiyya. Conversely, Khwāja ʿUbaydullāh told him, I seek laṭīf (subtle; a name of God) not laṭā’if (subtleties). This statement demonstrates that although ʿUbaydullāh had authority in four silsilas according to historians, he never ever gave the bay’a to people except of chishtiyya order.

ʿUbaydullāh’s spiritual lineage of chishtiyya order is as follows:

ʿUbaydullāh --- Khwāja Khudā Bakhsh --- Ḥāfīz Muḥammad Jamāl (d. 1226 AH)--- Nūr Muḥammad Mahārwī (d. 1205 AH)--- Fakhr al-Dīn Dehlawī (d. 1199 AH)--- Niẓām al-Dīn Awrangābādī (d. 1142 AH)--- Kalīm Allāh Shāh Jahānābādī (d. 1142

There are some historians who claim that ʿUbaydullāh also got khilāfa from his grand spiritual master Ḥāfīz Muḥammad Jamāl Multānī., for instance, see Prof. Dr. Muhammad Husayn Āzād, Surtāl kā sufi āhang (Multan: Idara Jamāle Muṣṭafā, 2017), 329. But Khwāja ʿĀdil totally denied this by saying that when Muḥammad Jamāl died in 1226 AH, ʿUbaydullāh was just 7 years old. Interviewed on 26th January 2019, Multan, Pakistan.


Although he did not give the bay’a to people except of Chishtiyya, but he gave bay’a and khilāfa to his grandson Muftī ʿAbd al-ʿAlīm in four silsilas. See ʿIbād al-raḥmān. vol. 1, 537.
'Ubaydullāh’s spiritual lineage of Qadiriyya order is as follows:

The spiritual lineage of Suhrawardiyya order is as follows:


The spiritual lineage of Naqsbandiyya order is as follows:

ʿUbaydullāh --- Khwāja Khudā Bakhsh --- Ḥāfīz Muḥammad Jamāl --- Nūr Muḥammad Mahārwī --- Fakhr al-Dīn Dehlawī --- Nizām al-Dīn Awrangābādī --- Kalīm Allāh Shāh Jahānābādī --- Muḥammad Yaḥyā Madnī --- Khwāja Muḥammad -- Ḥasan Muḥammad Nūrī --- Muḥtarim Allāh al-Mutawakkil --- Muḥammad Miskīn --- Muḥammad Hāshim (d. 1046 AH)--- Makkī Kalān Dhabīrī --- Khwāja Khwājgī Amkangī (d. 1008 AH)--- Muḥammad Qāḍī (d. 1516-17)--- ʿUbaydullāh Aḥrār (d. 1490)--- Yaʿqūb Charkhī (d. 851 AH)--- Bahā’uddīn Naqsband (d. 1390 AH)--- Amīr Kalan (d. 772 AH)--- Bābā Sammāsī (d. 734–6/1334–6; 755/1354 is also given) --- ʿAlī Ramitnī (d. 715 AH)--- Maḥmūd Anjīr Faghnawī (d. 717 AH)--- Muḥammad ʿĀrif Rīwgarī (d. 616 AH)--- ʿAbd al-Khāliq Ghijduwānī (d. 574/1179) --- Yūsuf Hamadānī (d. 535/1140)--- ʿAlī Fārmaḏī (d. 476/1084) --- Abū al-Qāsim Gurgānī (d. 450 AH)--- Abū al-Ḥasan Kharqānī (d. 425/1034)--- Abūyazīd Bastāmī (d. 260/874)--- ʿAbū Ṣādīq (d. 148/765)--- Abū Bakr Rāzi --- Qāsim b. Muḥammad (d. 107 AH)--- Salmān Fārsī (d. 656)--- Abū Bakr Ṣiddīq (d. 634 AH)--- Prophet Muḥammad.

It is commonly said that, when his spiritual master gave him bayʿa, he also gave the proper authority of doing bayʿa as spiritual assistant (nayāba). In other

76 See Muḥammad ʿĀdil, ʿIbād al-raḥmān (Multan: showrūm Khwāja Taks, 1999), vol. 1, 89-99.
words, ʿUbaydullāh got the khilāfat from him. According to the book Sirr-i Dilbāran, Khwāja Khudā Bakhsh gave him full authorization and told him that “if you are here then why should I do this kind of work? You should do this and spread these activities such as invocatory prayers (awrād u ważā' if) among people.” Based on this discourse of Khwāja Khudā Bakhsh, ʿUbaydullāh responsive started to spread his master’s teachings and sufi practices among people but he was still very cautious in the matter of bay’a throughout his life, and never tried to urge people to do spiritual practices. According to Navīd Shāhzād, “Khwāja ʿUbaydullāh prevented his disciples from urging people to obtain the bay’a. He says about its reason that bay’a is based on love and sincerity, not in getting a reputation which he considered bad.” According to this discourse, it might be claimed that the shaykh had not many disciples compared to other eminent Sufis in Multan.

ʿUbaydullāh’s return to Multan:

After passing a long time at khayrpur, he became an accomplished scholar in every field of shari‘a and teaching of Sufism. He returned to Multan with the permission of his spiritual master. Khwāja Khudā Bakhsh also suggested him to spread these activities among the people of Jhang, a central portion of the province of Punjab.

Khwāja ‘Ādil claimed in his book ʿIbād al-raḥmān (a secondary source with detailed information about ʿUbaydullāh Multānī) that “ʿUbaydullāh started to teach Sufism to the people of Multan in a mosque known as ʿHāfiẓ Ṣāhib Wālī which was near his residence. At that time, he lived inside Buhar Gate.” For promoting

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79 Muḥammad ʿĀdil is a religious scholar in Multan, a relative of Khwāja ʿUbaydullāh Multānī and the grandson as well as disciple of the Sufi mufti ʿAbd al-Shakūr who was the fourth sajjāda-nashīn after ʿUbaydullāh. Under the title ʿIbād al-raḥmān, meaning “servants of the merciful” in reference to all sajjāda-nashīns whose names begin with ʿabd (pl. ʿibād), he composed a two-volume books in Urdu language.
80 It might be interesting to note that, before starting his writing the book on the hagiography of ʿUbaydullāh, the author asked the permission to Mawlānā ʿAbd al-Shakūr’s son Mawlānā ʿAbd al-Wadūd. The latter did not accept, arguing that Muḥammad ʿĀdil would better prepare himself to follow the Sufi path than writing a biography of masters! Finally, the author obtained the permission from Mawlānā ʿAbd al-Wadūd’s son ʿAbd al-Latīf. (interviewed in March 2017, at Multan, Pakistan).
81 Muḥammad ʿĀdil also said that the administrators of that mosque who are also devotees of ʿAlī Mardān Owaysī, claimed that ʿUbaydullāh always used to sit on the first line of the prayer mat for offering the prayers and giving the education of sufi studies among devotees, students, and disciples.
properly the spiritual and religious discourses, he constructed a lodge (khānqāh) in Qadīr Ābād, a peripheral neighbourhood of the Multan city.

Khwāja ʿUbaydullāh, to promote the Chishti activities and deliver lectures on religious culture, made built three mosques by his own name: the first one is in the neighborhood of Qadīr Ābād in 1268 AH/1851 AD in addition to a well. There are some rooms also constructed for guests and devotees which were, after some time, converted into a madrasa. The mosque named ʿUbaydiyya is in the east side of the khānqāh. According to Khwāja ʿĀdil, the current mosque is not in its original shape and has been reconstructed in 1373 AH by Ḥājī Muḥammad ʿAbd al-Qayyūm who was third in the generation of ʿUbaydullāh.82

The second mosque was constructed in Khayrpur, near the khānqāh of Khwāja Khudā Bakhsh. The mosque is still existing in its original shape. Khwāja ʿĀdil explained the reason of the construction of that mosque: “after the death of Khwāja Khudā Bakhsh, two relatives of Khudā Bakhsh disputed to be sajjāda nashīn and both were scholars. ʿUbaydullāh said to the elder one that he himself would construct a mosque for him to continue the spiritual practices among people. So, ʿUbaydullāh constructed a mosque and a well. And he also bought a six bigha (a bigha, measure of land equal to 3025 square yards) for tackling the economic problems.”83 A khānqāh was also constructed on the south side of the mosque where he used to do sufi practices during the stay at Khayrpur. Now, this khānqāh is used for ʿurs festival and the ancestry have taken place in this ḥujra (the cell).

The last one was constructed in Jhang, in the neighborhood of Sulṭān Wālā. This mosque is bigger than others. There was also a well but now it has been closed due to the lack of usage. A shrine of ʿUbaydullāh’s wife84 is also near the mosque.

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82 There are some phrases of poetry also still highlighted on the exit door of the mosque which were written by ʿUbaydullāh. See ʿĀdil, ‘Ibād al-raḥmān. vol. 1, 132-3.
84 It might be interested to note that during the interview a disciple of ʿUbaydiyya Sufi told me, there is a miracle about the shrine of ʿUbaydullāh’s first wife, the people put vessel of the water at night into the shrine and next morning that water is given to the patients. The patients get cured. Interviewed on 25th January 2019, Multan, Pakistan.
ʿUbaydullāh’s marital and spiritual life:

Khwāja ʿUbaydullāh married twice. First, he got married in Jhang in 1271 AH/1854 AD, but his wife didn’t give him any child. Then he got married in Multan and had four children, two sons and two girls. One of the sons was named ʿAbd al-Raḥmān Multānī.85

ʿUbaydullāh paid a great role among the Multānī sufis, that’s why, many disciples and students gathered around him, whereas unfortunately, except the book ʿIbād al-raḥmān, there is not any source giving sufficient information about shaykh. Let us mention Mufti ʿAbd al-Bāqī, a relative of the shaykh, who intended to give brief hagiographical information under the section of ḥālāt-i mubāraka (blessed biography) in the book in Urdu Sirr-i Dilbrān. For instance, the author writes about the travelling routines of ʿUbaydullāh in ʿurs (death anniversary), “the shaykh used to participate the ʿurs of chishtis saints in general, and for the ʿurs of his spiritual master from 1251 AD to 1305 AD every year, on a regular base. For the ʿurs of his murshid, ʿUbaydullāh frequently had to accompany Munshī Ghulām Ḥasan Shāhīd and used a pālkī (Figure 1.2)86 for travelling. They usually stayed there for three days.”87

Further saints were visited by the shaykh such as Ḥāfīz Muḥammad Jamāl Multānī for two days, Khwāja Ḥāfīz Muḥammad Mūsā Qurayshī Multānī, ʿAlī Mardan Owaysī, and Munshī Ghulām Ḥasan Shāhīd for one day. ʿUbaydullāh’s descendants claim that the shaykh used to advise his children to participate to the ʿurs of Khwāja Khudā Bakhsh Khayrpūrī every year.88

This kind of a strict advice to his descendants shows that ʿUbaydullāh had great affection for his master. It is also very important to note that he had strong relations with all Chishti saints through his spiritual master and never accepted criticism against Chishtis. For instance, one of his treatises, written in a defensive way

85 He was born in 1239 AH/1823 AD and died in 1330 AH/1912 AD. His shrine is situated in Jeddah, Saudi Arabia (his short hagiography will be mentioned in the next chapter).
86 Pālkī, a sedan chair picked up by the devotees, that’s why ʿUbaydullāh was called and known by the name of “pīr khāṣe wāly” means having special feature. A disciple explained me during the interview that why he used to ride in a pālkī and he didn’t ride on animal because animal couldn’t speak when he feels hungry or thirsty while man can speak when he needs. Interviewed on 21st February 2016, Multan, Pakistan.
87 Muḥammad ʿĀdil, ʿIbād al-raḥmān (Multan: showrūm Khwāja Taks, 1999), vol. 1, 149-50.
88 Khwāja ʿĀdil told me during the interview that the routine of attending the ʿurs of Khwāja Khudā Bakhsh is still continued even this year around three hundred family members of ʿUbaydiyya attended that ʿurs. Interviewed by telephone on 19th February 2019.
against someone who criticized the theory of *wahdat al-wujūd* which was explained by his master.\(^89\) Furthermore, Khwāja ‘Ādil reports ‘once during a visit of Jhang, ‘Ubaydullāh passed away from the shrine of a famous Qadiri sufi Khwāja Sulṭān Bāhū (d. 1691) and didn’t visit him. When someone asked him about it, ‘Ubaydullāh told him that Khwāja Sulṭān Bāhū used some inappropriate words against our revered Chishti sufi Khwāja Farīd al-Dīn which were unpleasant for me. The words were ‘if Farīd al-Dīn may live in our time and get my pledge of allegiance, he may never get in the difficult way nor do the struggles to achieve the spiritual station, but we reach that stage in a moment’ (without any struggle). So, these kinds of words are not just applied on Farīd al-Dīn, the words of this statement also target (decreasing the respect) Khwāja Quṭb al-Dīn Bukhtiyār who according to Sulṭān Bāhū may couldn’t give the spiritual stage to his beloved *khalīfa* in a moment as Sulṭān Bāhū could do. And it looks like an insult of all Chishtiyya saints. So, it is indeed not forgettable.’\(^90\)

As a *sharīʿa* oriented sufi, he was very cautious to take no forbidden (*ḥarām*) meals and lived always fearful from the judgement day. However, he never drunk tap water and always preferred the water of river in order to avoid the accountability of the hereafter. He often used long white shirt, wore blue apron (*nīlī chāder*, which is still adopting by his followers) (Figure 1.3)\(^91\) and four cloth caps (*chahār tarkī topī*).\(^92\)

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\(^89\) This book was written against contemporary scholars Khalīl al-Raḥmān from Khushab and Ghulām Muḥ ḍ al-dīn Naqshbandī from Qasur who criticized the theory of *wahdat al-wujūd*, that was explained by Khwāja Khudā Bakhsh in the book *Tawfīqiyya*. More detailed information can be considered in the next chapter.


\(^91\) This is a mystical symbol of Chishti Sufis, especially in Multan that this blue colour had several features which are mentioned in the book of Kashf al-Majh jub by Dāṭā Ganj Bakhsh ‘Āli Hujwayrī in the chapter 4 under the section 2 of “*dar barāy-i Khirqa Poshī*” that one of these colours is used for patients in hospital. So, Sufis should wear this cloth to consider their spiritually patient. Like as it has written in the book Khayr al-Majālis by Maḥmūd Chirāgh Dehlawī in majlis number 95 and ‘Awārif al-M’ārif by ‘Umar bin Muḥammad Shihāb al-dīn Suahrawardī in twelfth chapter. Further, Khwāja ‘Ādil explained by an anecdote that one man objected on this colour in front of Khwāja ʿAbd al-ʿAlīm Multānī by saying that this colour is used for the person who became mad by a dog’s cutting, he replied we also put this cloth on mad nafs. Now that time, the ancestry of Khwāja ‘Ubaydullāh use to wear this symbolic cheddar. See for more detail, Muḥammad ‘Ādil, *ʿIbād al-raḥmān* (Multan: showrūm Khwāja Taks, 1999), vol. 1, 171. While Carl Ernst declares that dark blue colour was frequently used by Sufis because it was easier to keep clean. See Carl W. Ernst, *The shambhala guide to sufism* (Shambhala Publications, 1997), 144.

\(^92\) Its means that this cap had four pieces of cloths. This cap is had a symbolic feature for Chishti Sufis in Multan but don’t know that how and when this Sufi tradition started and who had worn first. Although Mīr Muḥammad ‘Abd al-Wāḥid Bilgiramī indicated in the book “*Sabʿa Sanābil*” that Khwāja Farīd al-Dīn said, Haḍrat Jibrīl brought the four caps respectively one cloth, two cloths, three cloth and
Ubaydullāh, being very strict in the matter of accepting gifts, established some rules and regulations that he exposed in his unpublished writing Madhāhib al-Awliyāʾ fī Qabūl al-Hadāyā (perspectives of saints about accepting the gifts). Based on firm rules, sometimes it was impossible to find out the real sources of the income when it had been mixed up with harām sources of the income. He didn’t accept any gift until it well explained its original sources through the giver even the gift was not accepted by ʿUbaydullāh if the giver is himself usurers or sinner. As Khwāja ʿĀdil reports, ʿUbaydullāh, before accepting something by someone, commonly used to ask him about sources of income. If the people obtained the gift from a forbidden source (harām or if they have a loan, or if the giver himself is a sinner, poor, or usurer, he didn’t accept it.

ʿUbaydullāh commonly used to forbid devotees to make the habits of giving something on his visit. His strictness and cautiousness about harām things, attracted several major sufis who were not careful about receiving gifts. It is mentioned in ʿIbād al-raḥmān that descendants of the great Chishti sufi of south Punjab Khwāja Nūr Muḥammad Mahārawī that he collected money asnadhrāna (gift or tribute) from Khwāja ʿUbaydullāh every year on the ʿurs of Ḥāfīẓ Muḥammad Jamāl. And they had to buy the kafan (shroud) with that money because they believed that ʿUbaydullāh didn’t accept gifts by devotees until he would not get full satisfaction by the giver about its source. So, that’s why they needed to be absolutely sure to make the wealth of ʿUbaydullāh ḥalāl.

The vigorous affection for his spiritual master:
ʿUbaydullāh had strong affection for his master. He consulted him regarding his problems and his religious enquiries.

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93 The introduction of the book will be discussed in detail in next chapter.
94 Muḥammad ʿĀdil, ʿIbād al-raḥmān (Multan: showrūm Khwāja Taks, 1999), vol. 1, 124-5.
95 ʿĀdil, ʿIbād al-raḥmān, vol. 1, 130-1.
ʿUbaydullāh was a very obedient disciple among the devotees of his spiritual master and was very sincere with him. The master also had loved for him so much so that he often said, “the people told me that I have no child, but I am merciful of God who gave me eleven or seven spiritual persons. All of them are like my body but ʿUbaydullāh is like my soul”. And then he listed the names of them.\(^6\) This statement of the master clearly shows that the master was very content with ʿUbaydullāh for his spiritual acts and preferred him on other disciples who could be perceived in the following discourse. The master used to say at the arriving of ʿUbaydullāh, “Marḥabā! Marḥabā! fidāhi ruḥī wa qalbī” (welcome! welcome! may sacrifice my soul and my heart). According to ʿIbād al-raḥmān, he used to stand for respect of ʿUbaydullāh and read the stanzas:

\begin{align*}
\text{آمدی و آمندت بس خوش است} & \\
\text{همچون در وقت نبی خواجه اویس قرنی} & \text{(your coming is a cause of my pleasure and looking at your face which has attraction. I have spiritual closeness with you by soul and have physical distance like Khwāja Oways Qarnī in the time of Prophet).}
\end{align*}

Khwāja ʿUbaydullāh having such a strong relation with his murshid, used to go to Khayrpur, but after the death of his murshid, he didn’t ever leave any chance to participate in his ʿurs at khayrpur. The intimate relation with the master manifests that both ʿUbaydullāh and his master could not live without each other; the hagiography relates that, if ʿUbaydullāh thought something in his heart, the master was aware of it.\(^8\) Furthermore, he usually called his murshid by the name Khudā Bakhsh and used usually this name as a takhallūṣ (pseudonym) in his poetry. As in:

\begin{align*}
\text{نظر فراما بحالم یا خدا بخش} & \\
\text{عطاء فراما نوالم یا خدا بخش} & \text{(Please look at my situation oh! Khudā Bakhsh; Give me some charity oh! Khudā Bakhsh).}
\end{align*}

\(^6\) ʿĀdil, ʿIbād al-raḥmān, vol. 1, 81-2.

\(^7\) ʿĀdil, ʿIbād al-raḥmān, vol. 1, 68.

\(^8\) One incident is dressed by Khwāja ʿĀdil that once ʿUbaydullāh thought in Khayrpur that if he would be in Multan, he may eat siwīyān. Suddenly, the master called him and offered him a dish of siwīyān. See Muḥammad ʿĀdil, ʿIbād al-raḥmān (Multan: showrūm Khwāja Taks, 1999), vol. 1, 69 and Imām Bakhsh Mahārwī, Gulshan-i Abrār, Urdu trans. by Ṣāleḥ Muḥammad Tawnswī (Multan: 1950), 301.
Aforementioned statements demonstrate that 'Ubaydullāh and his master both had love for each other (Figure 1.4). They both never missed any moment to meet each other. Again, the hagiography illustrates this interdependence by superlatives: If one of them went somewhere, the other one felt sick. As Khwāja ‘Ādil’s statement discloses, when, after completing the higher education and spiritual training, 'Ubaydullāh asked the permission to leave to his homeland, the master hardly gave the permission by reading the following stanzas,

فارطک ما ارد لما یرید لما یرید هجری

(I want to stay with my beloved person, and he wants to leave; So, I leave my intention on his wish)

He died at the age of 86 years on Friday 6 Jamādī al-Awwal 1305 A.H/20 January 1888 A.D. He had the habit to attend the 'urs of his grand spiritual master Ḥāfīz Muḥammad Jamāl Multānī every year. Interestingly, he died the same day as the day of the 'urs. So, his ancestors brought his funeral on the shrine of Ḥāfīz Muḥammad Jamāl for pilgrimage and participated in the mehfīl-i samā‘. Later on, his elder son 'Abd al-Raḥmān Multānī performed the funeral prayer, then 'Ubaydullāh was buried by his descendants between two mosques, masjid 'Ubaydiyya and masjid Raḥmāniyya in the neighborhood of Qadīr Ābād.

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Chapter 2

ʿUbaydullāh Multānī’s Intellectual Heritage

His Books
ʿUbaydullāh Multānī was one of the most eminent Sufis of the Chishtiyya order in South Asia. He was not just a Sufi having affiliation with Chishtiyya lineage but was also acknowledged as an authentic scholar among religious scholars. He devoted a large part of his life to religious activities although he spent his life in poverty. His biographer Khwāja ʿĀdil notes that he left nothing in his inheritance except some money, which according to his will, was for expenditures of his shroud, digging the grave, etc. and around a hundred books on various topics as well. However, he was a self-independent person in his family.

The distinctive feature of his writings is the conjunction of verbally attack against Wahhabi scholars with Sufi teachings as it can be observed in his vast writing collection preserved in the personal archive of ʿUbaydullāh’s family. He lived always far away from Wahhabis; even when he passed accidentally by them, he couldn’t get the spiritual taste during his prayers – this is an allusion to a hadith about the impurity of dogs passing near the Prophet praying. Allegedly, he even always advised his devotees to avoid the companionship of Wahhabis and worldly religious scholars. Conversely, contemporary ʿUbaydī sufi Khwāja ʿAbd al-Wāsiʿ Atīqī have different perspectives about Deobandīs. During the interview, He explained me that, “the tension between Barelwī and Deobandī did not exist before. They even shared their knowledge without any conflicts. For instance, the Chistī sufis of Tawnsa Sharīf were pupils of Deobandī teachers. The sufis of Golra Sharīf had connections with

100 A ʿUbaydī Sufi named Khwāja ʿAbd al-Wāsiʿ Atīqī explained to me that “although ʿUbaydullāh was not a rich man, his son ʿAbd al-Raḥmān collected a lot of money and even announces to people that if they wanted to sell their land, he will be first aspirant. He did not negotiate with people if the seller asked for money. Once a man objected him about the collected money by saying that, “your father (ʿUbaydullāh) neither collected money nor left money back after his death. So, why are you doing like that? He replied, if our generation would be in the need for money, how they could manage to run the religious services”, interviewed on 12th March 2018, Multan, Pakistan.
101 Muḥammad ʿĀdil. Ḥād al-raḥmān (Multan, Shawrūm Khwāja Ṭaks, 1999), vol. 1, 386.
102 ʿĀdil. Ḥād al-raḥmān, 201.
103 ʿĀdil. Ḥād al-raḥmān, 198.
Deobandīs. The son of Muftī ʿAbd al-Walī became Deobandī. The contradiction in ideas has been formed by passing the time”.

Beyond institutions and education, it is his indefatigable writing activity which strikes. If his biographers probably exaggerated the number of his books (almost a hundred!), it is true that Khwāja ʿUbaydullāh Multānī authored numerous volumes and pamphlets in several different languages; Arabic, Persian, Hindi and local language Saraiki, both in prose and poetry. Most of them have been lost, unfortunately, whereas less than a dozen has been published in lithograph form. He dealt with a wide range of topics: Sufism primarily but also theology, sanctity, hagiography, legal matters (fiqh), medicine, love, admonishment, remedial issues, ethics, the Prophet, Quran and hadith. More originally perhaps, he discussed the status of women; argued against Wahhabism; wrote about amnesia. Khwāja ʿĀdil notes, “ʿUbaydullāh said that he is like a shield for Islam against critical persons, and he is like a shelter for humanity”, he equally declares that “his heart is made as a book by God. If he sees the problems in religion, he can immediately find the solution by studying his heart.”

The prolific Sufi left a strong impact on religious scholars of that time in general, and on the Chishtiyya order in contemporary Multan in particular from the intellectual point of view.

Here I am providing a brief introduction to the unpublished works of Multānī found by both Muhammad ʿĀdil (a relative of Multānī, cousin of the recent sajjāda-nashīn Pīr ‘Abd al-ʿAlī) and Khwāja ʿAbd ʿAlā (nephew of Pīr ‘Abd al-ʿAlī) along with some original figures as well in order to get some illustration of writings of the Sufi author. I made a classification of the thirty-seven manuscripts according to seven categories. Except for one autograph manuscript, the others have been copied by anonymous scribes.

Sufism

Not surprisingly, the bulk of ʿUbaydullāh Multānī’s manuscripts regard Sufism. A first item is the Fatḥ al-ʿUbayd. In this Persian manuscript, ʿUbaydullāh gives explanations on the famous book about the Qādiriyya path entitled ʿUsbūʿ sharīf

104 Interviewed on 12th March 2019, Multan, Pakistan.
105 Muhammad ʿĀdil, ʿĪbād al-rahmān (Multan, Shaurūm Khwāja Ṭaks, 1999), vol. 1, 261-382, gives a descriptive list of 56 writings. For more details about these works, see my forthcoming article to introduce ʿUbaydullāh Multānī’s writings.
106 ʿĀdil, ʿĪbād al-rahmān, 256.
(also known as *Al-Awrād al-Qādiriyya, Al-Awrād al-ʻusbū*) by Shaykh ʻAbd al-Qādir Jīlanī. We read in the MS that the treatise is read and commented by Multānī’s disciples in the sessions of spiritual teachings that take place every day. This shows the important place of Qādirī teachings in this Chishtī group. (Figure 2.1)

A more central text in the group – actually a main contribution to the field of Sufism – is the *Qawl-i faṣl fi al-bay’a wa-l-samā’ wa sharḥ-i mufaṣṣal*. Within 173 pages, the author provides analysis of both *bay’a* (initiation ritual) and *samā’* (spiritual audition) rituals of Sufis in the 19th century. There are two manuscripts, the second book being an explanation (*sharḥ*) of the first one. In the second book entitled *Sharḥ-i mufaṣṣal*, ʻUbaydollāh says that he composed it on the request of people who did not understand well the first book, and, because of that, they misunderstood Sufi rituals. The detailed word in Persian discusses important issues such as women’s *bay’a*, rules and regulation of *bay’a*, the views of early saints, problems of *bidʿa* (innovation), justification of *samā’* accompanied by musical instruments and without, and the etiquette of *samā’*. For instance, the author argues that *ahl-i samā’* (spiritual listeners) don’t need to continuously listen to *samā’* and can even experience the *dhawq* (taste, experience of mystics) when hearing a bee flying or this kind of sound. (Figure 2.2)

Written in Persian, the *Lazūm husni zan bar sukhnahāay maqbūlāni dhil manan* deals with the manners of the *sālik* (novice) and focuses on “examining one own’s faults”, that is, a sort of introspection, which is necessary to the initiatory progress of the novice. Here, ʻUbaydullāh offers a comprehensive analysis of the topic. Moreover, he defends the eminence of holy men and their discourses (*aqwāl-i awliyā’*) in that they cannot be suspected of acting badly and doing *fasād* (corruption). Interestingly, to illustrate his argument, ʻUbaydullāh elaborates on a distich of Khwāja Shams al-Dīn Shirāzī:

سخن کہ بشنوی از اہل دل مگو کہ خطا است
سخن شناس ن. دلیرا خطا این جا است

The words that you hear from the lover, don’t say it’s a mistake
You are not a connoisseur of words, heart-ravisher, here is the mistake
The ʿUṣūl-i Ḥāfiẓiyā of 270 pages-long is equally didactic in so far as it enlightens the terminology of Sufism. This Persian manuscript is preserved at the Kitābhāna Raḥmāniya in Multan. Historians and descendants of ʿUbaydullāh disagree on the identity of the author. Some assert that it is ʿUbaydullāh since the end of the text reads, “تمت الرسالة المسماة باصول الحافظية من يد عبیدالله غفرلہ ولوادیہ”, that is, “ʿUṣūl-i Ḥāfiẓiyā has been completed by the hand of ʿUbaydullāh”. Conversely, a religious scholar like Khwāja ʿĀdil asserts that this is not a work of ʿUbaydullāh on the basis on three points: a) Neither the name of ʿUbaydullāh’s nor the reason of writing the book are exposed in the preface, as is usually the case; b) Wherever ʿUbaydullāh discusses the issue of waḥdat al-wujūd, he mentions and refers to Tawfīqiyā by Khudā Bakhsh Khayrpūrī but this is not the case here; c) ʿUbaydullāh usually writes in some manuscripts “انتهى كلام صاحب ...”, that is, “here finishes the argument of the writer of the ...”. Sufi terminology is also the topic of the Dhawqiyā sharīf. This Persian manuscript regards the expressions of the ahl-i dhawq u wajd (men of ecstasy). Our author gives interpretation of some malfūẓāt (discourses) of Sufis, explaining Arabic etymology and religious meanings, and refining the definitions of several terms.

Other works discuss more practical and moral matters. The Hidāya al-ṭullāb has been written for those people who want to take the right path, we read. ʿUbaydullāh states, about the etiquette (adab) that the disciple has to respect towards his pīr, that there are two obstacles for getting the suḥba (companionship) of shaykh, i.e. the basic needs of life and the desires of the self. The author conveys that if someone cannot continue the suḥba of shaykh, he should ask him for tark-i suḥba (the fact to leave the companionship). At the end of the manuscript, we find a poem praising the Chishtiyya holy men composed of 40 stanzas. There is also a pamphlet written in Persian verses, the Dhikr-i laṭāʾif, which analyzes the spiritual technique of laṭāʾif (subtle points), written in response to an unknown individual.

In two manuscripts, we see the reemergence of the old debate about the economy of Sufism. The Risāla al-ghanā wa-l-faqr addresses the question of poverty and wealth by considering their respective advantages and disadvantages. ʿUbaydullāh, by this way, integrates the treatises of Sufis about the impacts of poor
and rich peoples; he also mentions the losses of being poor and rich in a large section of the pamphlet. For instance, 'Ubaydullāh says about Sufis who do not consider money or any facilities that they just seek the remembrance of God every time. (Figure 2.3)

In the second treatise, entitled Madhāhib al-awliyā’ fī qabūl al-ḥidāya, the problem under consideration is that of gifts received by Sufis. The author makes known that gift acceptance was a very theoretical problem among the Sufis of that time in general and particularly in Multan. There were different ṭabaqāt (classes) of Sufis, which appointed some rules and regulations about receiving gifts, whereas other authors were against that acceptance of gifts since some Sufis spent the money immediately after having received the gift. ‘Ubaydullāh mentions many points related to this topic and gives descriptions of each group of Sufis.

The three remaining books related to Sufism turn around the famous concept of unicity of being (waḥdat al-wujūd). The ‘Ilhām al-thawāb, covering 227 pages, is a collection of sayings (aqwāl) of different scholars or saints taken from Jāmi’ī’s compendium Nafaḥāt al-uns, which mentions the concept of waḥdat al-wujūd. Additionally, ‘Ubaydullāh provides some explanations about the waḥdat al-wujūd in order to respond to people who do not admit this concept. The ’Iʿānat al-murīdīn fī radd al-shayāṭīn wa-l-muʿānidīn is a response in Persian to an individual named Khalīl al-Rahmān who was a scholar of that time. In short, Khalīl wrote a book against Khwāja Khudā Bakhsh’s treatise Tawfīqiyya, which supported the concept of waḥdat al-wujūd. Khwāja Khudā Bakhsh was the spiritual master of ‘Ubaydullāh. So, the latter criticizes Khalīl’s statements by giving several examples taken from primary and secondary sources, in addition to explanations about the Tawfīqiyya. For this reason, it can be said that this book is a detailed description of Khudā bakhsh’s teachings, which remain unpublished yet. ‘Ubaydullāh speaks himself using the expression ‘aqūlu (I say) and quotes Khalīl’s words by the expression qawluhu (he says).

Lastly, we have the Tawfīqiyya hindī. Written in the local Saraiki language of Multan, the manuscript is basically a translation of the book Tawfīqiyya written in Persian by Khwāja Khudā Bakhsh who was the spiritual master of ‘Ubaydullāh. The 282 stanzas explain the concept of waḥdat al-wujūd, which was discussed in the book.
Tawfiqiyya. As we shall see in the next section, our author often uses poetry to expose his views about Sufism and Islam in general.

Poetry

It is noteworthy that this recourse to poetry goes through several commentaries of other’s verses. Three manuscripts belong to this genre. The Sharh-i ash’ar Ḥadhrat al-Shaykh ‘Alī Ḥaydar is replete with explanations in Persian of the poetry of a certain Shaykh ‘Alī Ḥaydar (d. 1199/1785), who was the khalīfa of the Chishṭī master Khwāja Fakhr al-Dīn Dihlawī (d. 1199/1725) and a Sufī poet, born in Mawd’ Qāṣī Ghālib (Chawntra Sargāna), Tehṣīl Pīr Maḥal, in present-day District Toba Tayk Singh. Since these poems were composed in the local Saraiki language, its words may sound very strange and difficult to understand. Classically, the commentary focuses on the relationship between the lover and the Beloved.

In the Sharḥ-i ash’ar-i Ḥadhrat Khwāja Ḥāfīz Shirāzī, also in Persian, the poetry of Hāfiz Shirāzī is explained in the light of Sufism. It has been written by the request of a certain Maulvī Khwāja Nūr Ahmad. For instance, the following distich is commented:

آن تلخ وش کہ صوفی ام الخبائ
ثش خواند اشہی لنا واحلی من قبلہ العذاری

This bitter wine, which the Sufi calls the mother of iniquities
Is more pleasant and sweet to us than virgins’ kisses

Eventually, the Sharāb-i ṯahūr is written in Persian and presents a commentary of one stanza composed by Fakhr al-Dīn ‘Irāqī, a son-in-law of Bahā’ al-Dīn Zakariyyā. The stanza, which caused Fakhr al-Dīn’s ecstasy and urged him to be initiated (bay’a) by Bahā’ al-Dīn Zakariyyā, used words that are difficult to understand. ʿUbaydullāh interprets the short stanza within more than a hundred lines, based on primary sources including Arabic poetry, hadith, and several amusing incidents as well. The stanza is:

نخستیس باده گاندر جام کرندند
زجشم مست ساقی وام کرندند
Firstly, put the wine in the bowl
We got caught by the overjoyed eye of the bartender
(Figure 2.4)

Besides commentary, ʿUbaydullāh Multānī composed himself mystical verses in Persian, put together in two collections. The first one is the Mathnawī-yi ʿUbaydiyya kalāh (large), which is one of the largest books in ʿUbaydullāh’s collection. Consisting of about 400 stanzas, the author gives instructions and regulations for the quest of spiritual knowledge. ʿUbaydullāh also emphasizes the greatness of God, Prophet Muhammad, and saints in order to distinguish between bad and righteous men. The second is the Mathnawī-yi ʿUbaydiyya khūrd (small). This manuscript also provides instructions and guidelines for following the path of Islam. This is written in the shape of poetry and includes a hundred stanzas. (Figure 2.5)

Practices
As we have seen already, ʿUbaydullāh had a strong interest in teaching and transmission of knowledge. Many of his works have been written in a didactic style. This is particularly true for the practices and behavior of Muslims. For our author, education in religious must start early in life. This is the reason why he wrote the Taʿlīm al-ṣibyān. This manuscript has been published firstly in Delhi but is no longer available. ʿUbaydullāh explains that this is for children who have questions in their mind but cannot find logical answers from their parents or teachers. According to Khwāja ʿĀdil, this pamphlet was first addressed to his elder son Muhammad ʿAbd al-Raḥmān who used to ask questions about God and universe to ʿUbaydullāh. (Figure 2.6)

Several works are devoted to various religious practices of Muslims. The Awrād-i tamām-i sāl wa adʿīyya is intended for the everyday practice of Muslims throughout the hījri year. It deals with the distinctive features of each month devoted to fasting, prayers, devotions, tashbīḥ (exemption), etc. along with quotations from hadiths and words of saints (aqwāl-i awliyāʾ). For instance, ʿUbaydullāh wrote about māh-i Rajab (seventh month of hījri calendar) that God said to his Prophet Muhammad, O Muhammad! Do read ʿIstighfār (Plea for forgiveness from God, act for contrition) a thousand times by following these words: “Istaghfirullāh dhaljalāli wa-l-ʿikrām min jāmiʿ al-dhanūbi wa-l-āthām”, then believe on Me that I forgave him. The manuscript has been partly dilapidated; the pages discussing the features of
Ramadan have been lost. The Taʾyīn awqāt al-ṣalāt al-khams, a pamphlet of 28 pages in Persian language, discusses the starting and finishing times of prayers. Readers also find some valuable information about ʿilm tawqīt (horology) in order to explore the sāyah aṣlī (real shadow) along with a chart of prayers. There is also criticism or perhaps responses to other people who offer two prayers at the same time and to others who do three prayers per day. For instance, ʿUbaydullāh explains about the prayer of ʿIshāʾ that, before prayer of ʿIshāʾ, sleeping is makrūh (abomination) but sleeping after ʿIshā is fine.

A book has been written in response to those people who argue that shaving the head has no religious justification. In this Radd al-ʾinkār ʿalā ḥalq al-raʾs (Figure 2.7), ʿUbaydullāh counter-argues by using sources which are considered primary at that time such as Majmaʿ al-biḥār, Majmaʿ al-anwār, Sharḥ-i jamʿ al-usūl, Tawassût-i sharḥ-i sunan, Mirqāt, Majmaʿ nawwī, Majmaʿ-i tibī, and Nihāya. The author explains that he preferred to write down his counter-argumentation instead of an oral discussion in order to present more firmly his thesis.

Lastly, the Misfār al-Ḥajj consists in three chapters and quotes some treatises on hajj and ʿumrah, and the benefits of spiritual journeys and pilgrimage. According to ʿUbaydullāh, this pamphlet has been written on the demand of people using Persian language. At the end of the book, he describes the etiquette of pilgrimage according to Prophet Muhammad. (Figure 2.8)

**Quran**

Quran studies represent another category of writings by ʿUbaydullāh Multānī. The Tafsīr-i sūra Fātiḥa tā sūra Nās is an interpretation and explanation in Arabic language of the entire Quran from surah Fātiḥa to surah Nās. It includes 257 pages. As ʿUbaydullāh Multānī states in the translation of surah Baqara (the cow), verse 144:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيٰكَ قِبْلَةً تَرْضَاهَا ۚ

We have seen thee turning thy face about in the heaven, now We will surely turn thee to a direction that shall satisfy thee (trans. Arberry)

The place that you (Prophet Muhammad) will like as the direction of kaʾba (a direction for offering the prayer), it will be so. And Prophet Muhammad actually liked kaʾba (i.e. masjid al-ḥarām, Holy mosque) more than the former direction (i.e. masjid
al-aqṣā). And he thought, if I offer the prayer there, it would be better for people attracted by Islam. So, Prophet Muhammad said to archangel Jibrāʾil, “of course, God turned me from qibla of yahūd (Jewish) to kaʿba”. Jibrāʾil told Him, “I am a man like you, but you are bountiful by your God”. So Jibrāʾil went back and Prophet Muhammad looked at the sky and hoped that Jibrāʾil would bring the order from God. So, God descended the verse, فول وجهك شطر المسجد الحرام (turn thy face towards the Holy Mosque). (Figure 2.9)

More limited in scope, the Tafsīr-i qāba qawsayn is a commentary in Persian of a Quran 53:8-9: َثُمَّ دَنَا فَتَدَلَّى - فَكَانَ قَابَ قَوْسَيْنِ أو أَدْنَىٰ (then drew near and suspended, two bows-length away, or nearer). He argued against invisibility of God by strong arguments and he defined the questions that had asked by unbelievers of visibility of God.” More precisely, the author explains the safār-i mi rāj (ascension night) of Prophet Muhammad through several descriptions and he argues that Prophet Muhammad saw God himself on the ʿarsh (the throne). (Figure 2.10)

A third and last item in this category is the Dalāʾil al-ʾīmān fi l-hidāyati wa-l-ʾīqān. In this pamphlet, which is written in Persian language, ʿUbaydullāh attempts to improve the power of faith to Muslims in general and for doubtful men in particular, through Quranic verses that elucidate the loneliness and uniqueness of God. The master also tries to clear the mind of doubtful men with the help of those Quranic verses, which are used to increase their inspiration by God and to remain firm in their Muslim faith. In the preface of the pamphlet, Multānī elaborates on the strategy of “ ʾīmān” (faith) through the verses of Quran and claims that his work is intended to everyone, whether he is a Muslim or non-Muslim.

Prophet

Equally classical in the production of a Muslim intellectual, the figure of the Prophet and the model he represents were at the center of ʿUbaydullāh’s thought. Whereas the Silsila-Nasab-i fakhr al-jam wa-l-ʿArab ḥudūr-i pur-nūr, written in Persian, deals with the genealogies of Prophet Muhammad from Prophet Adam along with some biographical details on about many other actors (their birth place, life, death place, family, activities, etc.), along with bibliographical references, the Tahqīq al-ādāb describes (in Persian) the manners and the etiquette of Prophet Muhammad. The author strictly advises people to use a soft language when talking about the relatives of Prophet Muhammad and Muslims, and also prevents from using bad
language about non-Muslims. Lastly, ʿUbaydullāh discusses the veneration for Prophet Muhammad’s family, which represents a critical issue among religious scholars. Under the title Qašāʾid-i ʿUbaydiyya, we have no less than three manuscripts in Arabic. In this work, ʿUbaydullāh expresses his love for Prophet Muhammad. He identifies some attributes of the Prophet by in both prose and poetry. In this manuscript, he also discusses some aspects of creed, which were difficult to understand among common people, we read, such as seeking the help from Prophet Muhammad, and call the unseen people etc.

**Wahhabism**

Our Sufi author was deeply worried about the rise of Wahhabism in Punjab as is shown by at least three works. Under the title Radd al-Wahhābiyya (khūrd and kalāh), there are actually two manuscripts with different number of pages – one is long, the other is short. This Persian text discloses the basic religious principles of Wahhabism in terms of creed and belief. ʿUbaydullāh sheds light on some critical issues between Ahl-i Sunna and Wahhābiyya such as pilgrimage on shrines and saint veneration, issues which refer to several dialectic discussions as well as conflictual relationship among religious scholars of that time.

In the same vein, the Tahqīq-i masāʾ il-i mukhtalifa bayn al-Wahhābiyya wa Ahl-i Sunna, consisting of 12 pages in Persian language, points out other issues related to some basic creeds of Islam. The writing style of the MS indicates that this it has been written to reply to Wahhābiyya and its specific teachings. Main topics under discussion include: seeking help from ahl-i qubūr (dead persons, including saints), conduction reward to dead person, seeking intercession on judgment day, and so forth. We can even consider that ʿUbaydullāh’s testament, betraying his concern, targets mainly the danger of Wahhabism. The Waṣāyā ʿUbaydiyya al-mawsūm bihi daf al-fasād wa-l-jadāl is a collection of five different wills or testament given by ʿUbaydullāh before dying. One of them regards the fact to stay away from fasād (corruption) and war or fight. Another one consists in giving advice to people in general and to descendants in particular, in relation with ordinary things like the equipment of house, etc. Yet, another, important, part is related to the adherence to the Wahhābiyya, which is criticized by ʿUbaydullāh for it legitimizes the fight against Muslims and forbid people to have a pīr or to do the taqlīd of four imams. By this
will, 'Ubaydullāh advised his disciples to remain highly suspicious towards this ideology.

Miscellanea

In this last category, we include works which cover specific, sometimes unusual, topics that 'Ubaydullāh Multānī does not discuss elsewhere in the manuscript corpus. For instance, we find in the Taḥqīq ʿasmā-yī shahrūr qamarīyya an investigation on the names of Gregorian, hijrī, Hindi, and Persian months and their origin. The text is also about the calculation of the number of days and months in different calendar systems. Less uncommon, the Talkhīs al-bayān fī nabdah min ʿalāmāt al-mahdī ākhir al-zamān is the abridged form in Arabic of Shaykh Shihāb al-Dīn Āḥmad b. Muḥammad’s treatise Al-Qawl al-mukhtaṣar fī ʿalāmāt al-mahdī ākhir al-zamān. This book has four chapters: the first chapter deals with the relations and body figures or identity of Mahdī; the second describes his miracles and his spiritual power; the third discusses the signs preceding his coming on earth; the last chapter tells his life until his death. Perhaps, In the Ḥikmat u fāʾida-yī nisyān, written in Persian, the strategies of “nisyān” (forgetfulness) are described according to their advantages and disadvantages. 'Ubaydullāh mentions the objections of contemporary scholars on this topic derived from the story of Adam and his forgetting to stay away from the forbidden fruit. He also gives the reason of exiting the Prophet Adam from heaven on the basis of some primary sources. For instance, he explains why Prophet Adam ate the forbidden fruit, and why he had materialist tendencies after that, etc.

About moral and ethics, two manuscripts stand out. First, the Dīghth-i madrūb is a critical study on the problem of interest (riba), which was analyzed by other contemporary scholars. This work in Arabic is targeted against the scholars who issued different and controversial statements about interest. According to 'Ubaydullāh, some scholars tried to make licit some types of interest, yet this is forbidden in Islam, he argues. Our author states that, according to Quran, Hadith, and fiqh, all types of interest are not only illicit but may also imply tricks and frauds. Second, the Risāla al-dukhān: This short pamphlet explores the definitions of envy, proud, arrogance, greed, and wrath. 'Ubaydullāh recommend people in general and religious scholars in particular, to stay away from these feelings.

Lastly, we have the Faqīh al-taqlīd wa buṭlān al-qawl al-jadīd. The pamphlet of 13 pages of length written in Persian language has been published during the life of
ʿUbaydullāh but remains difficult to find. This short though comprehensive manuscript discusses the significance of taqlīd (imitation) according to several religious scholars and saints.

**His Students and order**

ʿUbaydullāh was an ardent preacher of Islam and especially of the Chishti order although he was not keen to get popularity through spreading the initiation of disciples and devotees. Yet, the strength of his practices attracted many people and survived across the south-western Punjab. He was a Chishtī shaykh who never stopped spreading his activities beyond Multan since he also extended widely his teaching in Jhang and its suburbs in order to implement the lineage of his spiritual master. As Khwāja ʿĀdil notes, “ʿUbaydullāh Multānī, first of all, started his teaching from the Ḥāffız ẓāhib wālī mosque and then shifted his madrasa at Qadir Abad where he bought a land, and a lot of his disciples and students received education and learned spiritual practices there. Later, he spread his spiritual activities and religious reforms not only in the suburbs of Multan, he promoted the Sufi teachings in Jhang, Tibba Sulṭānpūr, Maylsī, Makhdūm Rashīd, Bahāwalpūr, Aḥmadpūr Sharqīya, Muẓaffār Garh, ʿAlīpūr, Aḥmadpūr Siyāl, Shorkot, Ḥawaylī Shaykh Rājū, Khushāb, Sargodhā, Miyānwālī, Raḥīm Yār Khān and its suburbs.”

ʿUbaydullāh was so impressed by the teaching of Khwāja Khudā Bakhsh Multānī that he used his name as a prayer in his poetry. However, having strong relations with his master, especially through him with all of Chishtī masters, ʿUbaydullāh Multānī used to do esteem every saint of Chishtiyya order. In fact, ʿUbaydullāh had relations through bayʿa with multiple lineages. The relations with the Sufis of different orders reveal the diversity within ʿUbaydullāh’s own approach. Although he always preferred the Chishtiyya order for Sufi practices, he used the perception of the other orders in his manuscripts, a fact which shows his holistic vision, approach and positive evaluation for other orders. This is confirmed by an intriguing statement of Khwāja ʿĀdil, “although there is a shajara named manẓūma

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108 ʿĀdil, Ṭbād al-raḥmān, 153-4.
109 This is already mentioned in the chapter 1. See page number 28.
silīla Chishtiyya Niẓāmiyya Jamāliyya 'Ubaydiyya which is now surrounding the devotees, a pamphlet entitled manṣūma silīla Qādiriyya Imāmiyya in Arabic language was also published once in 1882 A.D. in the life of ‘Ubaydullāh by Munshī Qādir Bakhsh”. 110 This statement clearly shows that ‘Ubaydullāh had broad minded sufī who had not just affiliation with other sufī orders, he also spread their teachings among the people.

Within the sacralised space of ‘Ubaydullāh, there are several disciples and devotees who were initiated and received education from him. Although his exclusive work is enough to demonstrate his spiritual wisdom, some of his learned students and disciples expanded ‘Ubaydullāh’s thoughts and teachings beyond the country. First, His elder son ‘Abd al-Raḥmān Multānī thumma al-‘Arabī had a great significance in the transmission of the ‘Ubaydiyya teachings. He obtained all intellectual skills with him. He pledged allegiance to him and became the first spiritual successor after ‘Ubaydullāh Multānī. He had great influence in Multan among the Chishtiyya order. According to Khwāja ‘Ādil, “he was seemed like Khwāja Nūr Muḥammad Mahārawī, that’s why he has been known by the laqab of “Qibla ‘Ālam Thānī””111.

It is very interesting to note what a disciple explained to me, that is, “Khwāja Khudā Bakhsh Multānī declared ‘Abd al-Raḥmān his groom (ghawt) and ‘Ubaydullāh as his bride (kunwār in Saraiki language). And Khwāja Khudā Bakhsh also declared ‘Abd al-Raḥmān his shadow (zi’il) in knowledge, practice, and spiritual.”112 It might explain why many people around the country got pledge of allegiance (bay’a) of him. ‘Abd al-Raḥmān Multānī made spiritual deputyship (khalīfa) several devotees113. He became famous and got the laqab of “Ḥudūr Khwāja ‘Arabī Gharīb Nawāz” (respected Arabian Master benefactor of the Poor) after died in Jeddah, Saudi Arab in

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110 It was published by Muṭba’ Qādirī Lahore in 1298/1882. See Muḥammad ‘Ādil. ‘Ibād al-raḥmān (Multan, Shawrūm Khwāja Ţaks, 1999), vol. 1, 89.
111 It means the second ‘Qibla ‘Ālam’ which was the laqab of Khwāja Nūr Muḥammad Mahārawī. ‘Ādil. ‘Ibād al-raḥmān, 408.
112 Interviewed on 12th March 2019, at Khānaqāh ‘Atīqī welfare trust, Multan, Pakistan.
113 He made many disciples and khalīfas who, for some of them, got then individual identity. For instance, Fayz Muhammad Shāhjamālī as shāhjamāliyya, Muḥammad Ilāhī Bakhsh Ṣadarpūrī as Ṣadarpūriyya, ‘Atā Muḥammad Nūrpūrī as nūrpūriyya etc.
1912 A.D. He also composed three books ważīfa 'anīqa sharīf, khātima gulzāre jamāliyya, and waṣīyyat raḥmāniyya (precept of 'Abd al-Raḥmān).

The second important student was Mawlānā Fateḥ Muhammad Salyānwī who got bay’a and khilāfa of 'Ubaydullāh. He was a revered Sufi and religious scholar in Jhang. After his death in 1884 A.D, the devotees and his khalīfas were known as Chishtī salyānwī order. The shrine is located in the village of sukkah, district Jhang.

Ḥāfiẓ Khudā Bakhsh Multānī known as Maḥbūb Allāh Thānī (d. 1311 A.H/1893-4 A.D.) was the son of famous khālīfa of Ḥāfiẓ MuḥammadJamāl Multānī named Khwāja Ḥāfiẓ Muḥammad Musā Qurayshī Multānī. He got education of sharī’a from 'Ubaydullāh at his madrasa 'ubaydiyya, Multan, due to his father’s will.

Khwāja Ghulām Farīd (d.1901 A.D), the famous Sufi poet of Indian subcontinent, also got the religious education of him. He was born in 1845/1262 in Chāchŕān, in the koreja family who migrated to Sindh from Saudi Arabia. Later, his father Khwāja Khudā Bakhsh (d. 1853) moved to chāchŕān, just across the Indus from Kot Mithan. Khwāja Farīd got also an excellent education with the sons of the nawāb of Bahāwalpūr. To get extensively spiritual education and attraction, Khwāja Farīd travelled many Sufi shrines of India and visited Mecca as pilgrimage in 1875. He succeeded as disciple of his elder brother Khwāja Fakhr al-Dīn (d. 1871).

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114 This book is basically written for ṭṣālae thawāb (votive ritual of praying for the dead and doing good deeds on their behalf) of his elder son Mawlānā Muḥammad ‘Abd al-Ḥakīm Shahīd. This book contains several daily prayers/scholarships like ad’iya māthūra, durūd sharīf, tavassul bi mashā’ik har chahār salāsil faqr, ḥizb al-bahār etc. It has been published firstly in 1300 A.H.

115 This work includes the short biography of Ḥāfiẓ Muḥammad Jamāl, Khwāja Khudā Bakhsh Multānī, and ‘Ubaydullāh Multānī as a khātima at the end of the book Gulzāre Jamāliyya which is written by Mawlānā ‘Abd al-ʿAzīz Parharwī.

116 Ḥāfiẓ Khudā Bakhsh Multānī for the lesson, Khudā Bakhsh went back home, and his father came in his dream and warned him to not leave the šubah of ‘Ubaydullāh. During the same night, ‘Ubaydullāh also met him in his dream. The next day, Khudā Bakhsh Multānī came back to ‘Ubaydullāh and the master said him that ‘you are here for your father not for you’. See Muḥammad ‘Ādil. ‘Ībād al-raḥmān. (Multan, Shawrūm Khwāja Ṭaks, 1999), vol. 1, 141-42.

117 Khwāja‘Ādīl states that he didn’t find any reference about Khwāja Ghulām Farīd except the book of tazkira Awliyāe Multān by Imtiāz Husayn on page. 124. Khwāja ‘Ādīl reports that he asked his grandfather Muftī ‘Abd al-Laṭīf about it, but he also said that he didn’t have any proof about it, although he has heard about it since his childhood. ‘Ādīl, ‘Ībād al-raḥmān. vol. 1, 142.
Ghulām Farīd was also a prolific writer and composed significant books in the shape of both poetry and prose in several languages, primarily in Sirāʾikī, a vernacular language of Bahāwalpūr and southwestern Punjab, and others in Persian language. His works are:

- *Asrār-i Farīdī maʿrūf ba Dīwān-i Farīdī* (the secrets of Farīd), a collection of 272 kāfīs\(^{118}\); a form of poetry in the Sirāʾikī language.
- *Manāqib-i maḥbūbiyya* (The virtues of the beloved), a memoir of his father, written in Persian.
- *Fawāʾid-i Farīdiyya* (The profitable observations of Farīd), a treatise on the mystical theology of the great Sufi Ibn ‘Arabī in Persian.

Khwāja Farīd died on 6\(^{th}\) Rabīʿ al-Thanī 1319 AH/24 July 1901 AD.\(^{119}\) His great shrine is in Mithankot, Punjab, Pakistan, where his annual ‘urs is celebrated.

Najm al-Dīn Maʿrūfī Karkhī (d. 1312/1894), a sajjāda-nashīn of Chishtī master Khwāja Gul Muḥammad Aḥmadpūrī (d. 1827), received spiritual benedictions from ‘Ubaydullāh Multānī.\(^{120}\)

Khwāja Gul Muhammad, the elder son, disciple and khalīfa of the revered Chishtī Sufi Shāh Muḥammad Sulaymān Tawnsawī (d. 1267/1850), received religious education from him. He was perhaps the first student of ‘Ubaydullāh who got education at his khānaqāh as home tuition. Khwāja Gul Muhammad was very fond of spiritual audition. He used to celebrate the ‘urs of revered Chishtī sufis, and he often got unconsciousness during the mahfil-i samā’. According to the author of *Manāqib*

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\(^{118}\) This form of the poetry named kāfī is an indigenous form of traditional Sufi verse, called Wai in Sindhi, used by both Sindhi and Punjabi Sufi poets. kāfī are musical composition with a distinct melody and rhyme scheme with a refrain; ideal for singing. See [http://www.asianage.com/mystic-mantra/dewan-e-farid-160](http://www.asianage.com/mystic-mantra/dewan-e-farid-160).


\(^{121}\) He was the prolific Sufi in Punjab, Pakistan. And was the deputy of Khwāja Nūr Muḥammad Mahārawī (d. 1205/1790).
al-Maḥbūbayn, Khwāja Gul Muhammad had expertise in education of music and usually performed dance during the samāʾ.\textsuperscript{122} As ʿUbaydullāh himself acknowledged, he went to Tawnsa for teaching some religious books to Khwāja Gul Muhammad on the order of his master. Khwāja Gul Muhammad also bestowed him a prayer mat.\textsuperscript{123} He was fifty years old when he died on 11\textsuperscript{th} Ramadan 1260 A.H., that is, before his father death.

Mawlānā Muhammad Murād ʿAbbāsī Sītpūrī was one of the eminent khalīfa of ʿUbaydullāh. He died in 1883 A.D. Now, his lodge (khānaqāh) is known as khānaqāh ʿāliya chishtiyya ʿubaydiyya murādiyya. His shrine is in Sītpūr, a city in Muzaffargarh district of south Punjab.

Mawlānā Muhammad ʿAbd al-Majīd Khayrpūrī and Mawlānā Muhammad ʿAbd al-Rahmān Khayrpūrī who both were from the generation of Khwāja Khudā Bakhsh Khayrpūrī, got bayʿa and khilāfa of ʿUbaydullāh. The first one died in 1893 A.D while the latter’s date of death is unknown.

Mawlānā Muhammad ʿAbd al-Sattār Fatehpūrī was from the generation of sufi Sultān Bāhū. After being the khalīfa of ʿUbaydullāh, he made a lot of disciples in the city of Raḥīm Yār Khān.

Mawlānā Muhammad Akram Wāšwī was from a village wāšū, district Jhang. He learned all education from the madrasa of ʿUbaydullāh and he also got khilāfa of him. His shrine is situated in his homeland.

Mawlānā Shaykh Muḥkam dīn Jhandīr was from Aḥmadpūr Siyāl and he was very close to ʿUbaydullāh. He got the khilāfa and spent almost his life with his shaykh ʿUbaydullāh.

Other names can be mentioned, such as: Faqīr Gul Muhammad Aʾwān of Kalorkot, tehsil Bhakkar, district Miyānwālī, Saiyid Muhammad Imām Shāh of bastī Massū Shāh Wāly, Mawlānā Muhammad Abū al-khayr Wāsānī, Mawlānā Ilāhī Bakhsh Wāsānī, Mawlī Nūr Muḥammad Chayla wāṣwī, Mawlānā Muhammad

\textsuperscript{122} Najm al-Dīn Sulaymānī, \textit{Manāqib al-maḥbūbayn} Urdu trans. by ʿIftikhār Aḥmad Chishti, (Faisalabad, Chishtiyya Akaḍemi, n.d.), 578.

ʿAbd al-Ḥaq Multānī the second son of ʿUbaydullāh, Mawlānā Muhammad ʿAbd al-Ḥakīm Shahīd, and Mawlānā Muhammad ʿAbd al-ʿAlīm Multānī.

It is worth to note that some holy men had affection for and got education by ʿUbaydullāh as Khwāja ʿĀdil notes: “holy men also studied there, such as as Muftī ʿAbd al-ʿAlīm, a grandson of ʿUbaydullāh, who reported that when he got the education from his grandfather, he saw two other students who studied with him, but he didn’t never talk with these students. One day, after the class they disappeared. When he asked them about their residence, they told him they were actually holy men”.

ʿUbaydullāh’s ideas of integrated Islam and his intellectual heritage, especially Sufi reformism movement by fusing the interpretation of sharīʿa, have attracted many people beyond Multan as is shown by many of his spiritual assistants and disciples.

124 ʿĀdil, ʿIbād al-raḥmān, vol. 1, 141.
Part 2: Sufi Rituals of Bayʿa and Samāʿ in Multan: A Contemporary reflection

Chapter 3

Ritual Performance of bayʿa in the dargah of Chishtiyya ‘Ubaydiyya silsila

Performing the bayʿa of Chishti ʿUbaydī Sufis is not a complicated process although it is not as simple as it seems at a first glance. There are in fact requisites for spiritual initiation that should be completed before its performance. Held in the dargah of the Chishtiyya ʿUbaydiyya saint ʿUbaydullāh which is currently under renovation and is under the direction of Ṣāḥībīḍa Ibrāhīm Advocate, the bayʿa ceremony is generally not scheduled but it is usually held on the annual death anniversary (ʿurs) of the Sufi in Multan. A senior disciple explained to me the timing of being the pledge with the Shaykh by these words, “this ritual should be held at any time because the novice gets repentance by this ritual. And he shouldn’t delay the moment of repentance.”

This initiation ritual plays one of the most significant roles among the Chishtiyya ʿUbaydiyya Sufi rituals in Multan. For men and women, insiders and outsiders coming to Multan, this may appear as an unusual and possibly intimidating experience since for the last sixty years, the ceremonies have been very crowded resembling a festival with shops and side activities throughout the ʿurs of ʿUbaydullāh.

Lexically, the bayʿa refers to the Arabic verb bāʿa-yabīʿu, which means “to sale”, and corresponds to a metaphorical sale of one’s allegiance to someone else in a way that he would be obedient and loyal of the master. Bayʿa (pact, pledge of allegiance) in Sufism is a physical and symbolic ritual by which a candidate for the

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125 He is son of Mawlānā ʿAbd al-ʿAlīm’s daughter. Currently the shrine of ʿUbaydullāh Multānī is in under his supervision.
126 Interviewed on 26th January 2019, Multan, Pakistan.
spiritual path (ṭarīqa) becomes the disciple of a master. This elementary definition means that, according to its etymology, the disciple, by this initiation ritual, usually devotes his entire life in order to follow the teachings of Sufism. Are there anyone who engages with this ritual, follows and undertakes completely the spiritual activities? It is a question related to sociology which will not be discussed here. The bay’a itself remained controversial among the Muslims. For Sufis, this ritual is historical and is believed to have been commonly established by the earliest bay’a which had been taken under the tree known as Bay’at al-Riḍwān (the pledge of good pleasure) in the time of Prophet Muhammad from some of his companions. But according to Malamud, “this bay’a was an extension of the original oath formed at beginning of time between the souls of human and God, at which time God asked the souls: ‘Am I not your lord? And they replied: Yes, we testify.’” But this statement leaves the question ‘why everyone couldn’t involve in this ritual, if they really have done it before. Sufis who take into account this context finds that, firstly, it took place among the companions of Prophet Muhammad by Prophet Muhammad at Ḥudaybiyya in 628. This was in fact according to many philosophers, was a bay’a of God through the bay’a of Prophet Muhammad. So, it was the Prophet Muhammad himself who inaugurated the Sufi ritual of initiation.

After that, this ritual was followed by His four rightly guided caliphs Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī respectively. Later, it disappeared because there were several companions of Prophet and they didn’t need any spiritual assistance or allegiance with someone. According to ‘Ubaydullāh Multānī, after the khilāfat period of 30 years, there had been disruption in the matters of Islam, and this is the reason why saints and righteous men perpetrated the world-renouncing way of life although they remained in Islam. But later on, when Sufis felt that there were no longer people who could be engaged in spiritual struggles and could be occupied in the

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127 See for more detail in, Papas, Alexandre. “Initiation in Ṣūfism.” Encyclopaedia of Islam THREE, Edited by: Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, Everett Rowson.
129 As it is mentioned in Qur’ān (48:10), “Those who swear fealty to thee swear fealty in truth to God; God’s hand is over their hands.”
130 For instance, it is mentioned in Khāżīnāt al-ʿAṣfiyyā’ sharḥ Ganjīna-e taṣawwuf by Muhammad Hidāyat al-Haqq Ḥaqqānī.
131 MS, 60.
remembrance of God, they started to spread this ritual among the people, considering that it was an important act.

From the Sufi point of view, this kind of spiritual initiation, which couldn’t be apparently and officially viewed before, was not considered unlawful by saints because this practice could fulfill the duties of Islam and could guide Muslims in both world and hereafter. It can be said that they were intending to fulfil the order of God as commonly expressed in the quotation of Quran, “al-amru bi-l-ma’rūfi wa-l-nahy ‘ani-l-munkar”132. It may be explained by the fact that the earlier saints did not want to disconnect the spiritual blessings with the Prophet, and this is why this ritual of bay’a survived after ‘Alī thanks to the first saint Khwāja Abū Ḥasan al-Baṣrī who got spiritual khilāfat133 and had very strong spiritual relation with ‘Alī. If we talk about its process in the perspective of Multani sufis, there is not any kind of special course and most of the parts remained the same as the “canonical” procedures of bay’a, however, there are some things which are totally different than other sufis’ ritual of bay’a along with taking the pledge in their vernacular Saraiki language.

The Importance of Bay’a

It is not absolutely true to claim that there is no Sufi who doesn’t have bay’at with spiritual mentor because this condition doesn’t apply to the few people who are said to be guided by God directly as in the case, for instance, of ’Uways Qarnī and the ’uwaysī Sufis. In any case, the pledge of allegiance by which the relationship between the novice and the Shaykh is established represents an important part in the initiation process within the order. There is an interesting belief among Chishti ’Ubaydī Sufis. For instance, ’Allāma ‘Abd al-Ḥayy, a senior disciple explained to me the importance of this ritual in a different way, “Bay’a, in fact, is an act by which one makes a person witness to his kalima (acknowledgment of God and His Prophet) because then the

133 In fact, according to the book “Mahbūb Allāh Hadrat Khwāja Khudā Bakhsh”, Allah gave the spiritual khilāfa to His Prophet Muhammad on the ascension night. Prophet Muhammad came back and asked his companions that if he give this khilāfa to them what they will do? Abū Bakr replied, he will always speak true. ’Umar said, he will do justice. ’Uthmān said, he will do charity. And ‘Alī replied, he will keep the secrets of people or conceal the faults of people. So, Prophet Muhammad gave the spiritual khilāfa to ’Alī by saying that Allah ordered him that who will give this answer, he will get it. So, then ‘Alī gave this khilāfa to Khwāja Ḥasan al-Baṣrī. See Mukhtar Ahmad. Pirzāda, Mahbūb Allāh Hadrat Khwāja Khudā Bakhsh, (Bahawalpur: Urdu Academy, 2010), 30-1. This narration also mentioned in the article “To Whom Do You Belong? Pir-Murshid Relationship and Silsila in Medieval India” by Ninomiya Ayako on page 53.
other one can give testify about him at the judgement day". In this context, it can be claimed that the essential part of this ritual ceremony is putting the hand into the hand of master by which the novice surrenders himself to his murshid. ʿUbaydullāh explains it through describing the purpose of bayʿa in a slightly different way: by this ritual the disciple takes oath of his master on getting free from ignorance through his master.

It is also important to note that, by this ritual ceremony, the novice not only admits the loyalty to his murshid but becomes also responsible to be respectful and to recite all the names of the silsila as is presented in the popular handbook of shajarah produced by the brotherhood (Figure 3.1-2).

In this way, the disciple recalls all the names of the spiritual masters given in the silsila by whom he is getting the blessings (baraka) through his murshid (Figure 3.3).

Chishti ʿUbaydī bayʿa is a significant performance by which the novice commences his spiritual path and acknowledges to apply faqr (poverty), and to do adab for everyone. Obedience, however, in Chishti ʿUbaydī lineage is viewed as an essential component in self-examination and struggle against his own lower self or ego. This ritual is also a pact of confirmation of loyalty to the shaykh and, through him, to all silsila’s antecedents. This statement may support the description of Caruso, “the bayʿa itself based on the concepts of obedience, fidelity, and loyalty”. During the interview, ʿAllāma ʿAbd al-Ḥayy described in detail the loyalty and the importance of the shaykh in different way, “Bayʿa means to sale himself to his murshid. Now, murshid becomes the owner. He (i.e. the master) in fact, can do whatever he wants. For instance, he can sale him (i.e. disciple), can keep him, can take care him, can keep him hungry etc. as for the sale of a buffalo to someone. Now the buyer is the full owner of her, so he can do whatever he wants. He can drink her milk, can eat her meat, can sacrifice her, can sell her, can keep hungry or can take care of her. As the buyer is the only owner of her (buffalo), so is the murshid to his disciple. As ʿAlī said, who taught me one word, he is now my lord. He can keep me or

134 Interviewed on 27th January 2019 at Multan, Pakistan.
135 This silsila’s official handbook entitled “Silsila Āliya Chishtiyya Niẓāmiyya Jamāliyya ʿUbaydiyya” is generally distributed every year on the ʿurs of Khwāja ʿUbaydullāh Multānī.
can sell me. So, the murshid in that sense is also a teacher who taught the *kalima* to his disciple.\(^{137}\)

The ritual ceremony of Chishti Sufi in general and Chishti ‘Ubaydī Sufis in particular occurs to novice not necessarily with the current official *sajjāda nashīn*. It can be done with other members of ‘Ubaydullāh Multānī’s family (called ‘Ubaydiyya family). For instance, all sons of Mawlānā ‘Abd al-Quddūs Multānī\(^{138}\), the second son of the second *sajjāda nashīn* Muftī ‘Abd al-‘Alīm, give the *bay’a* to people since these relatives have their own individual identities and lodges for this ceremony.\(^{139}\)

This open, inclusive notion of spiritual inspiration among the people reflects a well-established Chishtiyya ‘Ubaydiyya’s precedent. It is also very significant to note that the premodern Chishti ‘Ubaydī masters have although connections with four *silsilas* but their disciples are strongly discouraged from getting spiritual blessings out of the ‘Ubaydiyya order. In the words of an elder disciple, after the pledge of allegiance, the disciple should stay in one *silsila* and should not enter others. He can be initiated to another lineage if his murshid gives the permission or if his murshid is dead, then he can “go outside” in order to seek the blessings of a shaykh, but whatever he gets he must think that he got it thanks to his murshid.\(^{140}\) As this narrative illustrates, disciple’s relation with his master remains connected even though the master died. This exclusive notion shows the vigorous affection between master and disciple.

As a disciple explained to me, a disciple attended the ‘*urs* and thought, how does the master know if the disciple is here or not? Particularly, how does the master recognize each of his disciple in this crowd? The disciple saw his master in dream, the master told him that the relation of master and disciple is like the hairs of the body. If

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137 Interviewed on 27\(^{th}\) January 2019 at Multan, Pakistan.
140 Interviewed on 25\(^{th}\) January 2019 at Khānqāh-i ‘Ubaydiyya Multan, Pakistan.
someone pulls a hair, the whole body feels it. This relation means that if the disciple feels something the master feels the same.”

The spiritual affection, as the disciple’s story suggests, requires an inseparable pīr-murīd relationship. If we look more closely, we can estimate the importance of this ritual in twentieth-first-century Chishti Ṭubaydī sufis: the ritual seeks to create an immortal relation between master and disciple. Yet, this interpretation does not seem to fit with the perception of Mawlānā Ṭubal al-Khāliq (the second son of Mawlānā Ṭubal al-Quddūs), as his son declared to me, “Mawlānā Ṭubal al-Khāliq used to say that whoever doesn’t visit his murshid once in a year, he may die or be apostatized (murtad).”

This kind of anecdote not just confirms the close relationship within a particular sufi order, it also makes return the disciples to the oath which had been done at the time of bayʿa. Although the disciples of Chishti Ṭubaydī have exclusive affiliation, they of course read and assert the writings of sufis from other ṭarīqat.

**The performance of Bayʿa**

It remains intriguing to note that all contemporary Chishti Ṭubaydī sufis have official authorities to give bayʿa to people. A senior disciple and grandson of Muftī Ṭubal al-Quddūs, Ṭāllamā Ṭubal al-Ḥayy assured me, “in that lineage, everyone had authority to give the bayʿa because, for instance, the second sajjāda nashīn Muftī Ṭubal al-ʿAlīm had two sons and he gave the authority and made sajjāda nashīn of both his sons. After that, his younger son Muftī Ṭubal al-Quddūs (d. 1985) had six sons and all of them got authority and got sajjāda nashīnī by his father.” As a

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141 Interviewed on 22nd January 2019 at Multan, Pakistan. A historian Muhammad Iqbal explained the bayʿa’s advantage in a different way, stated, after the bayʿa, Allah Himself guards the disciple through the spiritual master by two ways. The one is, if master is blessed by God, he will be informed by God about his disciple’s problem and the master helps him by the order of God. The other is, God Himself helps him through an angel who rescues him but in the appearance of his master. See Iqbal Muhammad, Bayʿat kī Sharʿī Haythiyat (Karachi: Maktab al-Shaykh, Bahadur Abad, nd.), 33.

142 Interviewed on 26th January 2019, Multan, Pakistan.

143 Interviewed on 28th January 2019 at Khānqāh-i Ṭubaydiyya Multan, Pakistan. Additionally, he also identified me during the discussion that Muftī Ṭubal al-ʿAlīm when he gave the authority to his sons, he also distributed the cities among them. For instance, Ṭālī pūr, Qādirpūrīn, Ṭhang, Ṭhok wayns, Ṭīr Ṭubal al-Rehmān etc. for Muftī Ṭubal al-Quddūs and some cities appointed for his elder son Mawlānā Ṭubal al-Karīm. Then Muftī Ṭubal al-Quddūs also did the same with his sons. He distributed the cities among his sons as the city of jhok wayns and pīr Ṭubal al-Rāziq Quddūsi, Ṭālī pūr for Ṭubal al-Wāsi’ Ṭīfī etc. And Ṭubal al-Quddūs also advised his disciples that after his death they should concern his sons regarding the cities.
paradigmatic ritual practice of the Chishti ʿUbaydī order, it is not easy to be a part of this spiritual lineage. When someone wants to get bayʿa, the murshid suggests him to do istikhāra (supererogatory prayer to request God for help in making a decision) or the master first neglects and suggests him to seek another murshid. In this regard, the master prefers other sufis and shows that he is still doing riyāḍāt and incapable to do the bayʿa. In fact, his attitude illustrates his courtesy.

Eli Podeh wrote, “most of the Islamic community should perform the bayʿa as it was considered an Islamic duty for both men and women.” As an oath of allegiance, in fact, there is a secret psychological strategy. When someone analyses and remembers his past, he potentially finds something bad in moral matters and in religion, he even has regrets about himself and gets repentance for his bad acts, but he is not able to satisfy his heart. So, when he gives his hand through the process of bayʿa in the hand of an accomplished and righteous spiritual master by taking the oath for the renunciation of bad and the doing of good acts, then the master makes him sure that he is now purified from all of his previous bad deeds by doing true repentance on his hand. Furthermore, the novice is no longer attached by his past deeds and he is going to start a new life with firm certainty through bayʿa.

A disciple who is also a religious scholar told me, “it took me some time to get bayʿa because when I wanted to get bayʿa of Miyān ʿAbd al-Bāqī, he first excused himself and suggested me to visit other sufis by saying that, ‘there are others greater than me’, but I didn’t go anywhere else. A year after I went to see him again, but he replied the same. After some time, I heard that Miyān ʿAbd al-Bāqī gave it to someone. I went and asked, he finally accepted and gave me the bayʿa. I did so but a doubt arose in my heart about the reason the master excused himself before and was incapable to do the bayʿa and how he is now capable to do it. One day I saw Maulānā ʿAbd al-Wadūd (a fifth spiritual successor in the chain of ʿUbaydiyya) in dream and

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144 As Sutlān Fārūqī stated that When revered Chishti Khwāja Nūr Muhammad Mahārwī wanted to get bayʿa from Fakhhr al-Dīn Dehlawī, the master suggested him to do istikhāra. So, he saw in his dream that someone gave a dish of cooked meal to Fakhhr al-Dīn along with a jubba (dress) is worn to him by someone. And finally, the master gave him bayʿa on the shrine of Khwāja Qutb al-Dīn. See Sultān Ahmad Fārūqī Siālwī, Tazkira Awlīyāʾ-ī Chishtī (Lahore: Idāra Qamar al-Islam, nd.), 158.


146 See advantages of bayʿa in detail, Khalīq Aḥmad Niẓāmī, Tārīkh Mashāikh-i Chishtī (Lahore: Mushtaq Book corner, nd.), 255.
he asked me why I was having doubt about his sanctity. So, then my doubt was gone”.

It does not happen only for bay’a, but also applies to those who want to be a khalīfa. A senior educated disciple and relative of Khwāja ʿUbaydullāh explained this to me, “when Miyān al-ʿAbd ʿAlī went to Miyān ʿAbd al-Wadūd for khilāfat, Miyān ʿAbd al-Wadūd took three days and then made him khalīfa (having the authority to give the bay’a). I saw Miyān ʿAbd al-Wadūd (d. 1990) in a dream after his death and asked why he took some time for it. He replied that he presented Miyān ʿAbd al-ʿAlī to Khwāja Nūr Muhammad Mahārwī and Nūr Muhammad Mahārwī accepted him as a khalīfa.”

This key spiritual power of transformation in Chishtiyya ʿUbaydiyya by Nūr Muhammad Mahārwī also confirms the narration of the historians that Nūr Muhammad Mahārwī had strong influence over Punjab.

The bay’a ceremony is usually held after the saint’s death anniversary (ʿurs). During the ceremony of bay’a that I observed during my field work, people usually sit around the shaykh in the shape of circle. If there are many aspirants for bay’a, the shaykh gives them his cloth. They take it and follow the recitation of the shaykh. If one person wants to get bay’a, then he picks the right hand of the master by his two hands and follows the recitation of him. First of all, before the initiation, master and disciples perform the ritual ablution. The master usually speaks in the local Saraiki language.

The recitation consists of three parts; first the novice recites the first kalima (one of the six kalimas in Islam) with the translation of local language. Secondly, he follows these words, ‘I acknowledge all orders of sharī’a that are descended on Prophet Muhammad and I believe on them and I do allegiance on this covenant. O God! Please give me the strength on this oath and bestow me the power to follow the sharī’a and make me in love for you’. Later, he gives the sermon of bay’a reciting surah fātiḥa and some other related verses of Quran, for instance surah 48:4, bay’a’s verse 48:10, and lastly, he offers the durūd (prayers of blessing) on Prophet Muhammad. Later, the shaykh blows on disciple’s right hand and order to pass it over his chest beneath the clothes. Additionally, he orders him to follow basic elementary practices of Islam like offer pray regularly five times a day, fasting, and to apply the

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147 Interviewed on 22nd January 2019 at Multan, Pakistan.
148 Interviewed on 26th January 2019 at Multan, Pakistan.
149 It is narrated in the Chishtiyya Rabat (Chishtiyya: Sufi Studies Centre, 1st edition, nd.), 23.
other basic duties of Islam along with some pieces of advices such as don’t tell a lie, backbiting, blackmailing, and to respect any person etc. Then the novice recites the last three verses of surah 37 from 180 to 182, then he suggests reciting the particular teaching of Chishtiyya ‘Ubaydiyya after each prayer of the day, that is to say, the repetition of first kalima ten times, ten times surah ikhlāṣ, and ten times durūd with the correct pronunciation. Most Chishti ‘Ubaydī sufis follow this structure though some of them such as Muffī ’Abd al-Quddās’ family requires also the commitment of not using bad words against people and even animals.150

The disciple says, “I sworn an oath to all of this”. Later, the shaykh makes prayer for him and congratulates him for taking the bay’a. Lastly, alms in the form of thanksgiving offerings of food151 are distributed among the devotees (Figure 3.5).

This technical spiritual transformation offers a particular identity named Chishtiyya, Nizāmiyya, Jamāliyya, and ‘Ubaydiyya. It connects with four revered Chishti sufis since Chishtiyya means Khwāja Mu’īn al-Dīn Chishti, Nizāmiyya points to Khwāja Nizām al-Dīn Awliyā’, Jamāliyya to Ḥāfiẓ Muhammad Jamāl Multānī, and ‘Ubaydiyya to Khwāja ‘Ubaydullāh Multānī152. To the question I asked about the reason why these sufis and their identities were popular as opposed to others, Khwāja ‘Ādil answered, there is a rule: when two khalīfas of the same master become popular, then both obtain their individual identity like Farīd al-Dīn’s khalīfas. There were several khalīfas according to ‘Abd al-Ḥaqq Dehlawī, in fact he had approximately seventy thousand khalīfas but two of them became more honored. The first one was Khwāja Nizām al-Dīn Awliyā’ and the second was ‘Alī Ṣābir who are known as Nizāmiyya and Ṣābiriyya respectively, and the same case are for the khalīfas of Khwāja Nūr Muhammad Mahārwī. He had several khalīfas but four of them were

150 There are also some other things which were performed in this ritual by Chishti Nizāmī sufis in 14th century: the disciple had to shave the head (not all hairs) just to take some hair from the right side of the head and from the left and cut it with scissors. A hat is also given by the master to the disciple and at this time the master invokes the name of God and announces some words in Arabic that this is the clothing of piety and the clothing of well-being. See for more detail in Carl W. Ernst, Eternal garden: Mysticism, history, and politics at a South Asian Sufi center (SUNY Press, 1992), 128.

151 Normally, the aspirant brings alms himself before the bay’a, otherwise the master purchases them himself and distributes them.

152 Among the khalīfas of ‘Ubaydullāh, currently there are four khalīfas have been known and got their individual identity respectively Mawlānā Muhammad Murād sīṭpūrī as sīṭpūrī, Mawlānā Muhammad Akram wāṣwī as wāṣwīyya, Mawlānā Fateh Muhammad Salyānwi as salyānwiyya, and Mawlānā Muhammad Abū al-Khayr Wāṣwānī as wāṣwānwiyya. See for more detail in chapter 2.
more respected than others like Ḥāfiẓ Nūr Muhammad Nārowāla as Nārowālī, Qāḍī Muhammad ‘Āqil as Kotwī or Farīḍī, Ḥāfiẓ Muhammad Jamāl as Jamāliyya, and Shāh Sulaymān Tawnsawī as Sulaymānīyya or Tawnsawīyya. After that, five khalīfās of Ḥāfiẓ Muhammad Jamāl were recognized. The most popular among his khalīfās was Khwāja Khudā Bakhsh Multānī Khayrpūrī as Khayrpuṛī.

**Women’s initiation**

In spite of strict observance of Chishtiyya ʿUbaydīyya’s laws, the women’s initiation is frequently the same as men’s initiation with just the minor difference that the woman puts her hand into the cloth of the master and the latter doesn’t hold the cloth. The rest of the procedure is the same as male disciple’s. It is interesting to note that earlier Chishtiyya’s procedure for female was totally different. As Prof. Papas said, in the Indian Chishtiyya lineage, the women’s bayʿa was putting her hand and the master’s hand into a cup of water without touching each other.\(^{153}\)

As for ʿUbaydullāh, he stated that the bayʿa of women is held just one time by using words only. And he called it a “qawlī bayʿa”.\(^{154}\) In this context, one thing that remains common without changing is to give the bayʿa without hand clasping or touching the woman based on possibly for religious matter. To not involve physical contact with women is crucial in this ritual, so Chishtiyya ʿUbaydiyya saints don’t touch unless the women are blood relatives. In the words of a senior disciple, “there is a religious issue to not touch the woman in this ritual because they are ghayr-mahram (the one is with whom marriage is valid according to Islamic law). For that reason, my two daughters took bayʿa at the hands of her uncle (mother’s brother) Mawlānā ʿAbd al-Bāqī because they can easily ask and can share their personal issues without hesitation with him. Furthermore, by this way, they feel more convenient to share their spiritual and social issues.”\(^{155}\)

It is very significant to note that all family members of ʿUbaydullāh prefer to get spiritual initiation into his family which couldn’t be seen usually among sufi lineages. A young disciple and elder son of Mawlānā ʿAbd al-Bāqī explained to me, “everyone in the family of ʿUbaydullāh have been initiated by their relatives. In fact, a question was also arisen in the time of Mawlānā ʿAbd al-Karīm (a third spiritual

\(^{153}\) See for more detail, Alexandre Papas’s article about initiation in Encyclopaedia of Islam 3rd.

\(^{154}\) MS, 56.

\(^{155}\) Interviewed on 26th January 2019, Multan, Pakistan.
successor in the chain of ʿUbaydiyya) by people: why do the relatives of ʿUbaydullāh not associate with someone for bayʿa outside the family? Mawlānā ʿAbd al-Karīm immediately organized a committee with his family members and discussed in detail this matter. Finally, it was decided by all that they prefer to do bayʿa in their family because they had all the required skills which are generally seen for being a perfect murshid. For instance, they had great skills in the knowledge of shariʿa and perfect ability in spirituality as well. Secondly, they could effortlessly train (tarbiyyat) their generation in both social and spiritual matters under their supervision.  

I think, hence, that the family members can deeply immerse in Sufi practices while they grow up in religious atmosphere. So, when I asked Mawlānā ʿAbd al-ʾAlā why he got initiation by the hand of his father Mawlānā ʿAbd al-Bāqī, he explained to me, “I visited many spiritual mentors but I wanted to find, for instance, the one following the shariʿa strictly and who loves Prophet Muhammad, and we already have that one person in our ancestors. So, we prefer to request our relatives.”

By keeping the relationship of relatives along with spiritual connection, they may have better awareness about intention of initiation ritual than others.

**Final Description**

Regardless of cast, gender, or nationality, however, Chishti ʿUbaydī do agree on one thing. This spiritual initiation changes and takes in into frequent interaction and direct observation between master and disciple.

There are several metaphorical examples given to prove the strict relationship of master and disciple such as the hen and the egg, the mother and the newborn, etc. A very interesting statement of a disciple who explained the relationship between master and disciple in a very different way is as follows: “the relation between master and disciple is like the relation between God and man. It is obligatory to serve the master by a disciple as the prostration is mandatory to God by a man. If the disciple could not prove himself as servant of his master, he could not be a real disciple as since it’s obligatory to give the proof of being a man of God by doing

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156 Interviewed on 25th January 2019, Multan, Pakistan.
157 Interviewed on 25th January 2019, Multan, Pakistan.
prostration to Him.”159 In the context of later description, it can be said that the ritual of *bay’a* is not a superficial act which may have an actual status among other Sufi rituals. This ritual does produce a profound spiritual and social relation between master and disciple.

According to major sufis, there is a rule among the sufis that someone can’t give the *bay’a* until he has an authority or permission (khilāfat/ijāza) given officially by the spiritual master, but how disciples judge whether someone should be taken on as a spiritual master is another question. Yet, this is not the case of Mawlānā ʿAbd al-Bāqī. I discovered that Mawlānā ʿAbd al-Bāqī gives *bay’a* to people without hesitation even if he has no official authorization. When I asked a disciple, he explained to me, “I also asked Mawlānā ʿAbd al-Bāqī, did you have permission to do this? He replied, I just teach “Allah Allah” to people and don’t give the *bay’a*. if I do handshake with someone, it is only for the reason that I may be forgiven if I touch the forgiven one.”160

Among all the Sufi rituals, the ceremony of *bay’a* is simple yet symbolic. The Chishti ʿUbaydī *bay’a* ceremony formally connects the novice with the teaching of his pīr and, through the pīr, the ritual links to the blessings of all sufis of the Chishti order’s chain of spiritual luminaries. In the words of a disciple, “the blessings through *bay’a* is like a sea in the sense that all lakes, canals, and rivers emerged in the sea even the taste of the sea remained same in all of them. Likewise, the spiritual blessings remained the same from Prophet Muhammad to Ali and Ali to the contemporary shaykh”.161

The initiation ritual is a very basic and important part of Sufism to spread the spiritual teachings. Handclasp or handshake with spiritual master, during *bay’a*, has some psychological and spiritual effects on novice which may fulfil his inward conditions if not his mind. According to Ernst, “this symbolizes reaching the Prophet through the intermediate degrees of the masters who have each performed this ritual

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159 Interviewed on 24th January 2019, Multan, Pakistan.
160 Interviewed on 26th January 2019, Multan, Pakistan. According to Khwāja Ṭādī, there are seven types of *khilāfat*. The one is *khilāfat ijmālī*. This *khilāfat* is, when Sufi died and then the people look the generation of Sufi and found all features required for being a Sufi in him, they can appoint him as a *khalīfa*. See Ṭādī, *Īhād al-rahmān* (Multan: showroom Khwāja tax, 1999), vol. 2, 611.
161 Interviewed on 24th January 2019, Multan, Pakistan.
in the past”. However, does this ritual performance change the life of disciples and affect equally the social and spiritual life of each disciple of Chishtiyya ʿUbaydiyya? This is not easy to say. For instance, a disciple told me, “the contemporary disciples are not like before. There are very few disciples who wanted to deeply follow the Sufi path. One of the reasons is that they don’t have awareness about the main purpose of this ritual. They just do this to solve their everyday social and family problems like the child crying, not drinking the milk, sickness, jobs and marriage strategies, etc. Just as a disciple asked his murshid Mawlānā ʿAbd al-Laṭīf (a sixth spiritual successor in the chain of ʿUbaydiyya), why we couldn’t see the real khalīfas and blessed disciples as we saw before? He replied, earlier disciples had real purpose and were real seekers but now the situation is different. Everyone come for his social problems, once the problems are solved, they pass away”.163

This testimonial offers an aspect of the current situation about Chishtiyya ʿUbaydiyya lineage. Although the performance of bayʿa is still performed, the importance and real ambition of bayʿa is gradually disappearing.

162 Carl W. Ernst, The shambhala guide to sufism (Shambhala Publications, 1997), 143.
163 Interviewed on 22nd January 2019 at Multan, Pakistan.
Chapter 4

Ritual Performance of *samâ* in the *dargah* of Chishtiyya ‘Ubaydiyya silsila

Attending the large *mahfil-i samâ* at the dargah of Chishtiyya Sufi ‘Ubaydullāh Multānī is like going back the past, about forty years before. At that time, in the 1980s, according to the descendants of ‘Ubaydullāh, the *'urs* was organized like a festival since generations of Sufis barely reach at the dargah among the crowds of devotees when they intended to attend the *'urs*. That *'urs* was held for three days like the other big Chishī ‘urs. As two disciples explained to me, “every year the *'urs* used to be held for three to five days; even before starting the *'urs*, people used to place temporary shops, especially shops of sweets just for that *'urs*. Many devotees used to attend that *'urs* from all over Pakistan”. It has changed in the last forty years.

*Samâ* is an Arabic word meaning “to hear”, In the circle of Sufis, it applies on hearing chanted verses with or without accompanying musical instruments. This ritual performance is cultivated by the Chishī saints since the twelfth century. The practice of ecstatic sufi poetry which is normally sung in the *qawwālī* (recited) has inspired a lot of sufis, poets, and spiritual seekers. (Figure 4.1 is a picture of *mahfil-i samâ* at the 2019 *'urs* festival of Khwāja ‘Ubaydullāh Multānī in Multan, Pakistan)

**Historical background of *samâ***

*Samâ*¹⁶⁶, according to members of the Chishtiyya, is a significant feature to seek the way to God similar to other obligatory prayers of Islam. Conversely, in the late 18th and 19th centuries, frequent criticism was arisen by detractors to prove it as *ḥarām* in Islam. In South Asia, especially in the sub-continent, criticism was provoked by some “externalist” or *sharī’a* minded scholars, who were against the practice of *samâ*. The fact is that this practice was even discussed among sufis.

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¹⁶⁴ Marriage or wedding. In India it refers to commemoration of the death date of a Sufi saint. See *The oxford Dictionary of Islam*. But among the Multānī peoples, when the word *'urs* is used by people, they also refer to *mahfil-i samā* along with death ceremony.

¹⁶⁵ Interviewed on 25th and 26th January 2019, Multan, Pakistan.

authorities themselves. The debate continued into modern times, i.e. what is the reality of samāʾ? what is the authenticity of samāʾ in Islam? What are the rules and regulation of samāʾ? which instrument is lawful to use for it? Is it lawful for anyone or intimate, this time or not; if so, then which form should be performed?

During the Delhi sultanate, the musical practices (samāʾ or qawwālī) had retained its unique importance as the integrated operating method of the Chishtī silsila167, but on the other hand, it also represented a major problem between anti-sufis, especially Wahhābis and Deobandis, and Chishtī sufis themselves. In this critical situation, several Chishtī sufis authored books in a defensive way and spread them everywhere thanks to their khalīfas and disciples. Among them, for instance, the well-known Chishtī Šūfī Khwāja Nūr Muhammad Mahārawī (d. 1791) widely spread the Chishtiyya activities in the province of Punjab, and thanks to him various music assemblies were enacted in different cities such as Tawnsa, Chāchrān, Kot Mitthan, Ahmad Pur, and Multan through the cooperation of his spiritual renowned master Khwāja Fakhr al-Dīn Dehlawī (d. 1784).

At that time, which was actually both the third cycle of the history of Indian Chishtī Sufis, the decline of Mughal hegemony, the British ascendancy in India, and the rise of Wahhābī power in Arabia, tensions emerged over the internal reform of Sufism.168 Although many centuries ago, the early sufi ʿAlī b. ʿUthmān al-Hujwīrī (d. 1075), distinguished for composing his book Kashf al-Maḥjūb (the disclosure of the Concealed), discussed samāʾ: in short, he was not opposed to the practice of samāʾ but he established a lot of conditions for the practice of samāʾ to prevent abuses. However, Chishtī sufis acknowledged it in a different way during the 19th century. As a passionate defender of the Chishtī tradition of samāʾ ʿUbaydullāh Multānī also contributed to the debate by writing a detailed book in order to give a satisfactory response to anti-Sufis169 and to provide people with guidance, particularly to novice

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167 Carl W. Ernst and Bruce B. Lawrence, Sufi martyrs of love: the Chishti order in South Asia and beyond (Springer, 2016), 36.
168 Ernst and Lawrence. Sufi Martyrs of love, 14.
169 There is one name Khalīl al-Rahmān mentioned in the writings of ʿUbaydullāh. See more details in chapter 2.
disciples who needed more awareness of sufi rituals and appropriate process through following their strong rules and regulations.

It is true, however, that some terms and rules of *samā‘* were already described in the late 13th and early 14th centuries by Amīr Ḥasan Sijzī (d. 1337) in the book *Fawā‘id al-Fu‘ād* (Morals for the Heart), identified by historians as an authentic source of Chishtī Šuíf Khwāja Nizām al-Dīn Awliyā’ (d. 1325)’s *malfuẓāt* (discourses of a sufi compiled by a disciple). However, ‘Ubaydullāh instructed some other rules of *samā‘* in the light of other sources which couldn’t found in the earlier Chishtī sufi literatures.

In addition, two other works focused exclusively on *samā‘*; one is Fakhr al-Dīn Zarrādi’s *risāla usūl al-samā‘* (Principles of Listening to Music) which discussed the legitimacy of *samā‘* through a defensive way and the other is *risāla-yi samā‘* (Treatise on spiritual audition) which was composed by Ḥāmīd al-Dīn Nāgawrī (d. 1274), a successor to the first Indian Chishtī sufi, Khwāja Mu‘īn al-Dīn Ajmayrī (d. 1233). Yet, after four centuries, this intellectual work was reinvented by some Chishtī sufis such as the famous Chishtī sufi Ḥājī Imādullāh Muhājir Makkī (d. 1899) who discussed intensively the issue of *qawwālī* in *fayṣla haft mas’la* (culmination of seven issues) through describing some conditions. At that time, by late Multanī Chishtī sufis, for instance, after ‘Ubaydullāh in the 20th century, the grandson of ‘Ubaydullāh, Mawlānā ‘Abd al-‘Alīm (d. 1940) wrote a detailed *fatwā* (a legal opinion derived through *sharī‘a*) “*fatwā dar barā-yi samā‘* bil Mazāmīr” about *samā‘*. Simultaneously, another famous Chishtī scholar and sufi Aḥmad Sa‘īd Kāẓimī (d. 1986) wrote also a brief treatise entitled *Muzīlat al-Nizā‘ fī Ithbāt al-Samā‘* (to prove *samā‘* by countering the dissension) while other several Chishtī Sufis defended their practices by both practical (through organizing the musical assemblies) and

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170 As the sufi author described that reasons in the preface of *Sharh Mufassal Qaww-l-i faṣl fi l-Bay‘ a wa-l-Samā‘*.

171 This book is also translated and annotated in English by Bruce B. Lawrence.

172 This pamphlet is attempted to explain some controversial religious issues arose between the disciples of Imādullāh Muhājir Makkī which deals seven issues like mawlid sharī‘, fātiha murawwaja, ʿurs wa samā‘, ghayrullāh ko pukārnā, jamā‘ thānīya, imkāne naẓīr and imkāne kizb respectively. See for details of these issues in Makkī, Ḥājī Imādullāh Muhājir, *fayṣla haft mas’la*, Muslim Kitabwi, Lahore, 1999.

173 This *fatwā* can be considered in the *Ibād al-raḥmān*. The *fatwā* is in Arabic language but its translation in Urdu is also provided by the author of the book. See Muḥammad Ḥādī, *Ibād al-raḥmān* (Multan: showroom Khwāja tax, 1999), vol. 1, 188-91.
theoretical (through writing pamphlets) arguments exposed in books. As Robert Rozehnal notes by analyzing the Chishtiī samāʿ tradition in history,

“samāʿ assumed a central role in Chishtiī devotional practice by the twelfth century. From the beginning, Chishtiī shaykhs vigorously defended the practice against critics who dismissed musical performance as inappropriate, even blasphemous. In response, Chishtiī masters championed music as an integral part of sufi devotion, arguing that it was fully in keeping with the dictates of normative Islamic law when performed under the proper conditions. Overtime sufi musical tradition gained inspiration, however, remained a hallmark of the Chishtiī order.”174

For sure, the samāʿ ritual is still going on among the Chishtiyya ’Ubaydiyya Sufis although some dimensions of samāʿ are no longer the same than before.

The reality of Samāʿ

What is the reality of samāʿ remained a complex controversial topic, rather than a dichotomy. For instance, Abū al-Ḥasan Shādhilī (d. 1258) rejected samāʿ because, instead of mystical knowledge, it fostered desire and passion175, while Niẓām al-Dīn Awliyāʾ declared it a valid act. But ‘Ubaydullāh attempted to explain samāʿ by multiple ways. For instance, somewhere in the text, he states that ‘some scholar asserted that samāʿ is basically a haqīqat-i rabbāniyya (the reality of sovereignty) and latīfah-i rūḥānīyya (the spiritual subtlety) which is embedded through the ears to listeners of mysteries176. In this context, it could be said that the samāʿ in the Chishtiyya order is considered as equal of the ritual prayer which becomes the reason to seek God. Although the reality of samāʿ is described by several religious scholars and sufis, the argument of Imām Ghazālī have some pedagogical virtue since he explained its relation to the spiritual states of the sufi: “the purpose of samāʿ itself considered in relation to God, is to arouse longing for Him passionate love towards Him, and to produce states in which He reveals Himself and shows favor, which are beyond description and are known only by experience”.177

176 MS, folio 154.
As Khwāja ʿĀdil states, once a disciple who was also a prominent khalīfa of Mawlānā ʿAbd al-ʿĀlim asked Mawlawī ʿAbd al-Karīm (d. 1970) why he liked to attend the mahfil-i samāʾ whether it can be far sometimes and did not even have the invitation for it, and why he did not like to listen to the speech of religious scholars? He replied, some work which is forbidden is discorded and some work which is forbidden is agreed by all. So, at that time, the speeches of scholars were forbidden by all\(^{178}\); but concerning the qawwālī, it was forbidden as discorded\(^ {179}\). This statement shows how Chishtī ʿUbaydī sufis were eager to promote this ritual among the devotees. Although there are not any particular arrangements organized for this ritual ceremony now, at least they appreciate it as a key ritual among other sufi rituals which is observed already in the earlier Chishtī tradition.

The fact that some scholars declare about music assembly that it is a central and essential part of the Chishtiyya rituals which has inspired a number of people may not be applied to some contemporary Chishtiyya ʿUbaydiyya sufis. Not in the sense of disagreement, they have different perspective in it. For instance, one of the spiritual successors of ʿUbaydiyya order, during the conversation, told me, “he didn’t organize the music assembly on the ʿurs of his father Mawlānā ʿAbd al-Khāliq (d. 2003) because his father did not use to do it for his preceptor throughout his life since 1985 (the death year of Mawlānā ʿAbd al-Quddūs) to 2003 (17 years)\(^ {180}\). This statement is possibly intimidating among Chishtī shaykhs since this order, have among all other silsilas a special inclination for listening to music. As Razīuddīn ʿAqīl asserts, the samāʾ is a significant technique used by Chishtī sufis for concentration and for creating spiritual ecstasy.\(^ {181}\) In the same way that samāʾ’s character relates to the rank and experience of the aspirant, the intensity that he creates during the mahfil-i samāʾ depends on his condition, his knowledge, his love and his affection with the master. Chishtiyya ʿUbaydiyya members were very fond of samāʾ and even recognized and

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178 Means Sufis don’t use to like listening the traditional scholars because it wastes the time by using useless words in speech. While the time was always considered very valuable thing by Sufis. According to Khwāja ʿĀdil, when any ʿUbaydī Sufi wanted to give the discourse on any event like the ʿurs, jumʿa speech etc., there were also two scholars sitting beside with the Sufi who guided or corrected him if he used useless or meaningless words. Interviewed on 26th January 2019, Multan, Pakistan.

179 Muhammad ʿĀdil, Ṭḥūd al-raḥmān (Multan: showroom Khwāja tax, 1999), vol. 2, 60-1.

180 Interviewed on 26th January 2019, Multan, Pakistan.

felt the reality of samā’ in every sound or voice, they claim. As a disciple explained to me, “once a singer who was singing a filmy song in the event of marriage, passed away from the street, Sufi Mawlānā ‘Abd al-Laṭīf (sixth spiritual successor of ‘Ubaydullāh) felt happiness and got ecstasy as he appreciated him. When he got informed about the song, he said, he didn’t feel it as a song. He felt that he was reciting the surah of Quran in a fine voice”. Given the crucial importance of spiritual listening, Chishtī ‘Ubaydīs insist that each samā’ has a powerful spiritual catalyst which couldn’t be a form of entertainment.

The etiquettes of samā’

Chishtī ‘Ubaydī Sufis viewed samā’ as a powerful ritual and vital compound for their spiritual development. Indeed, the norms (ādāb) remained almost the same among Sufis which are followed mainly by earlier Chishtī shaykhs through the book ādāb al-murādin written by Abu al-Najīb Suhrawardī (considered a primary source in ādāb) but the Chishtiyya claimed itself that they are more careful to keep norms than other sufi orders. Especially when a music assembly was organized, ‘Ubaydiyya never ever attended mahfil-i samā’ until the master was there. ‘Ubaydullāh outlines several points about the norms for samā’; the heart of listeners should be free from any anxiety, the listener should ignore the amusement, not showing any kind of formality, having ability to recognize the samā’, etc.”. The latter turns to be a main norm in the etiquette system of samā’.

Chishtiyya ‘Ubaydiyya’s behavior are deserving of the highest degree of honor about samā’. A senior disciple unveiled a reason of this norm during our discussion, explaining that, “Mawlānā ‘Abd al-Khāliq was fond of spiritual audition and was a very ecstatic sufi. He used to give a lot of money (nadhr o niyāz) to qawwāls during the assembly and he even ordered his disciples to give not less than ten rupees to each qawwāl (singer), and he himself used to give fifty rupees. Once Mawlānā ‘Abd al-Khāliq forbade singing during the samā’ since the qawwāl was using some illegal words (mushrikāna alfāẓ) in the qawwālī. The qawwāl didn’t stop and continued the reciting. At last, Mawlānā ‘Abd al-Khāliq crossed his hands and ordered his disciples to not give anything to the qawwāl until he is in this condition. Finally, the qawwāl stopped the recitation because he could not get anything”.

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182 Interviewed in January 2019, Multan, Pakistan.
183 Interviewed on 26th January 2019, Multan, Pakistan.
particular physical attitude of the Sufi demonstrates the importance of *qawwālī* (spoken words/poetry) among 'Ubaydiyya sufis which could be either the reason of ecstasy, if the words are appropriate to the master, or the reason of anxiety as in the case of latter occasion. In fact, the *qawwālī* is mostly associated with poetry that was used in an educational way to stir up the feelings of love and longing and to encourage states to ecstasy. For the 'Ubaydiyya order, the norms of the *samā* protected devotees, on the one hand, from their worldly life and expressed a sincerity on the experimental states of *samā*.

Chishti 'Ubaydi sufis and disciples consider the *mahfîl-i samā* ritual as a sacralized event. They acknowledged it as a primarily activity of the Chishtiyya order which constructed and preserved the Muslim identity. However, Chishti 'Ubaydi shaykhs acknowledged it as a valid act but under specific conditions. Another question is to know for whom the conditions are made? Since, according to my observation, when I attended the 'urs I did necessarily not see only the disciples attending the 'urs, I also saw some young boys and students attending the 'urs, (Figure 4.2) a participation which is not permissible, according to 'Ubaydullāh. As he notes, “One should also avoid doing *harām* activities: for instance, young boys, girls, rubbish and absurd talks etc.”.

For Chishti 'Ubaydi sufis, *samā* was appropriate only for the elite practitioners on the sufi path. This statement shows that there were some strict conditions described especially by the 'Ubaydullāh which are currently not well considered by the successors of 'Ubaydullāh. However, there is a statement of Khwāja 'Ādil, which might be considered in order to understand this controversy. He notes that Mawlū 'Abd al-Karīm (third spiritual successor of 'Ubaydullāh) gave the following *fatwā* on listening the *qawwālī*: “everyone can attend the *mahfîl-i samā* under the supervision of those people who have good thoughts and keep norms very well of the assembly; for instance, having ablution, having no meal, no laughing, and no speaking during the assembly, head must be covered, at the beginning and at the end the assembly must be accompanied by the recitation of Quran etc.”

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185 MS, 162.
explained by earlier Sufi ʿUbaydullāh in 19th century, seem to reinvent some dimensions of the regulations in the course of time.

As Regula Burckhardt Qureshi notes, “The ensemble structure and performing style make possible extended singing, a strongly articulated musical meter, and a flexible structuring process adapted to the changing spiritual needs of the samā’ listeners”.187 ʿUbaydullāh Multānī described the ādāb-i samā’ very exclusively in order to get its apt performance. According to him, someone should not listen to the qawwālī if he could not recognize the poetry. The reason of this can be demonstrated in the very typical words of a senior disciple who attended the mahfil-i samā’ this year. He explained to me the importance and ādāb of mahfil-i samā’: “it is necessary to get meticulous attention on spoken words during the samā’, otherwise the man could not get the proper blessings and high station which is required”188. According to Chishtiyya ʿUbaydiyya, the maintenance of ritual samā’’s etiquettes protects and preserves the mahfil-i samā’’s sacredness.

But again, the norms of samā’ which are highlighted by ʿUbaydullāh in his manuscript “Sharḥ Mufaṣṣal Qawl-i faṣl fi l-Bay’a wa-l-Samā’” are almost not applied nowadays as the writing suggests the essential behavior.

The samā’’s performance at the dargah of ʿUbaydiyya

The annual death ceremony (ʿurs) of Khwāja ʿUbaydullāh normally had taken place at the dargah of Chishtiyya ʿUbaydiyya, but now it has recently been divided into three parts. One is celebrated on the shrine of ʿUbaydullāh, which occurred under the supervision of Miyān ʿAbd al-ʿAlī. The second one is celebrated by Şāhibzāda Ibrāhim Advocate, the night just before the ʿurs day within an enclosed space adjacent to the tomb189. The third one is celebrated in a big hall where are located several tombs of Mawlānā ʿAbd al-Quddūs’s generation near the rahmāniyya mosque.

Among all celebrations, the sufī musical assembly organized by both Miyān ʿAbd al-ʿAlī and Miyān ʿAbd al-Bāqī is more crowded than the others. The mahfil-i samā’ organized by Ibrāhim is expected to be a big gathering since he is an official

188 Interviewed on 24th January 2019, Multan, Pakistan.
189 It is called Shab-i Charāgān (illumination night).
sajjāda nashīn, but it is not actually the case. During my field work at khānqāh ʿUbaydiyya, I felt that except by a few people from Jhang, Ṣāḥibzāda Ibrāhim is not acknowledged as a sajjāda nashīn by the local people of Multan not even by the generations of ʿUbaydiyya themselves. However, during the mahfil-i samāʿ devotees gather together in the presence of the shaykh who normally sits in the middle of the people, which is called mīr-i majlis (master of ceremony). The Chishtī sufis normally arrange to sit in view of the sufi’s tomb as I have observed also in the assembly of Miyān ʿAbd al-ʿAlī. Conversely, it is not the case for Ṣāḥibzāda Ibrāhim and Mawlānā ʿAbd al-Quddūs’s generation’s assemblies. They sit there in quiet contemplation to listen to the qawwāls (reciters) who perform poetic verses in different languages, i.e. Persian, Arabic, Urdu, and local Multānī Saraiki. Can everyone properly recognize the recited words? This is another question. What is more evident is that the ceremony begins with the recitation of some Quranic prayers (khatam sharīf; durūd, fātiḥa), and sometimes afterwards, the recitation of the petition emphasizes the importance of samāʿ ritual regarding the Chishtiyya ʿUbaydiyya saints.

The qawwāls are normally accompanied by the several musical instruments, for instance, harmonium and drum (tabla) along with the rhythm of hand clapping. In the assembly of Miyān ʿAbd al-ʿAlī, Miyān ʿAbd al-Bāqī sat on the left side just next to qawwāls in order to indicate qawwāls to stop the recitation (qawwālt) in the case of

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190 Muhammad ʿAbd al-Wāsiʿ Ṭāqī told me that, “Ṣāhibzāda Ibrāhim who is from the generation of Moulvi ʿAbd al-Haqq, is neither Ḥāfīz (memorized the Quran by heart) nor ḍālim (religious scholar), even doesn’t have a beard and he himself didn’t have proper spiritual affiliation with someone. He is just maintaining the relation by following the tradition of the time. He usurped the shrine while the real spiritual successor is Miyān ʿAbd al-ʿAlī.”, interviewed on 12th March 2018, Multan, Pakistan. According to ʿAllāma ʿAbd al-Ḥayy ʿAlmī, “Ṣāhibzāda Ibrāhim who is a son of Muffī ʿAbd al-ʿAlim’s daughter, is a dominant on the shrine. He is not following the sharīʿa properly”. Interviewed on 26th January 2019, Multan, Pakistan.

191 Within the Sufi context, according to Kelly Pemberton, there are different types of fātiḥas: the fātiḥa that is the first surah of Qurʾān, and fātiḥa prayers recited in the name of, for the blessing (by God) of, or to commemorate a saint, holy person, the Prophets, or some other person who has died. The fātiḥa prayer as it is recited over food and ritual implements contains several elements which may vary. See Kelly Pemberton, “Muslim Women Mystics and Female Spiritual Authority in South Asian Sufism,” *Journal of Ritual Studies*, (2004): 20.

192 There is a recitation of the whole Quran by Chishtiyya ʿUbaydiyya sufis, generation, and devotees at the beginning and the end of the ceremony. For details about the importance of reciting Quranic verses at the beginning and end of the musical assembly (samāʿ), see Regula Burkhardt Qureshi, *Sufi Music of India and Pakistan: Sound, Context, and Meaning in Qawwali* (Chicago: University of Chicago Press, 1995), 115-6.
not feeling strong spiritual inclination as they require or giving the time to other qawwâls who wait in the queue (Figure 4.2). The technical settlement of the musical assembly examines the efficacy of listening to music, exalting the benefits of spiritual poetry performed by the qawwâls under the strict supervision of a shaykh.

Under some conditions, the shayk’s eyes preside and discern the participants in order to spur them toward mystical state.

Chishtiyya ʿUbaydiyya sufis do not properly perform dance during the mahfil-i samâ though the dance is not considered an essential aspect of samâ’ ritual, but it is often associated with wajd or tawâjud¹⁹³, that is, the manifestation of states of divine rapture or ecstasy (Figure 4.3). However, ʿUbaydiyya sufis once get ecstasy, they can perform dance as whirling by lying on the floor, unlike the Mevleviyye order for instance. Khwâja ʿĀdil recorded an incredibly intoxicating samâ’ for a devotee: “Sufi ʿAbd al-Qâdir Lâhorî used to get ecstasy during the samâ’ and even used to whirl like the spinning wheel by lying on the floor. Sometimes, he fell into the lap of his master Mawlî ʿAbd al-Karîm. As a result, he immediately came out from ecstasy when Mawlî ʿAbd al-Karîm passed his hand on the back of him. Finally, he kissed the hands of his master. Sometimes, the audience was disturbed by him when he fell over the audience, then two persons picked him and brought him out of the mahfil by order of the master”¹⁹⁴. On the other place, Khwâja ʿĀdil notes, “the master Mawlî ʿAbd al-Karîm himself used to get ecstasy with his devotees, arising the hands up towards the sky and whirled. Then all the audience stood up and followed the master. However, it is said to qawwâl to do repetition of that stanzas”.¹⁹⁵

As great lovers of poetry and especially samâ’, ʿUbaydiyya Sufis remember the necessity of explicit and ethical rituals to show loving and precise attention. Significantly, when the biography of their master is narrated among the ʿUbaydî disciples, they often express solidarity between themselves and the example of the life of the prophet Muhammad. The physical space of mahfil-i samâ’ among the

¹⁹³ Wajd and tawâjud are terms that have long been employed by early sufi authors in their discussion on samâ’. Wajd is traditionally defined as an unexpected encounter on the level of the heart that induces states that are neither sought after nor striven for. And tawâjud refers to striving to attain a state of wajd or even emulating a person in a state of wajd. See for more detail Honerkamp, Kenneth, “Abû ʿAbd al-Rahmân al-Sulamî (d. 412/1021) on samâ’, ecstasy and dance”, Journal of the History of Sufism 4, (2003-2004): 27-40.
¹⁹⁴ Muḥammad ʿĀdil, ʿIbâd al-raḥmân (Multan: showroom Khwâja tax, 1999), vol. 2, 263.
¹⁹⁵ ʿĀdil, ʿIbâd al-raḥmân, vol. 2, 263.
Chishtiyya ʿUbaydiyya brotherhood demonstrates the power of spiritual relationship between master and disciple through the ritual of samāʿ.\(^{196}\) It is clearly manifested in the arrangements of seating in ʿUbaydiyya musical assembly: for instance, the relative of the master and the most senior disciples sit very near the master, whilst others position in front or back of the rows. Interestingly, the generation of the master are given more respects than senior disciples even than relative persons too. A senior disciple explained to me, “the Chishtiyya silsila has unique features which cannot be found in other silsilas; for instance, the norms and etiquettes are very in focus within the Chishtiyya silsila and they did not show any kind of ostentation. Even during the mahfil-i samāʿ, the disciples including the most respectable senior disciples do not attempt to sit ahead of the shaykh’s descendants in order to not behave like arrogant persons. It is all for keeping the norms highly”.\(^{197}\) This statement shows clearly that the norms of samāʿ are very strongly regarded by Chishtiyya ʿUbaydiyya which may cause a source of tactile, sensual and immediate knowledge, a transition to higher states of intuition and consciousness.

The relation between spiritual audition and wajd (ecstasy) is beyond description. According to imām Ghazzālī, “the purpose of samāʿ is basically to produce states in which He reveals himself and shows favor, which are known only by experience, and, by the sufis, these states are called ecstasy. The heart’s attainment of these states through hearing music is due to the mystic relationship which God has ordained between the rhythm of music and the spirit of man…”\(^{198}\) For the accomplished disciples of ʿUbaydiyya, the perpetrators of the ecstasy work as one gateway for horizontal and insight states. However, Chishti ʿUbaydī norms shows that the effects of spiritual transmission must always be kept in check. A Chishī disciple gave me explanations about the ecstasy of the contemporary current master Miyān ʿAbd al-ʿAlī: “last year some qawwāls came from Vehari (a district located hundred


\(^{197}\) Interviewed on 24th January 2019, Multan, Pakistan.

kilometers from Multan) on the ‘urs and they offered very beautiful ḥamd (praise to God) in a fine voice while Miyān ‘Abd al-‘Alī closed his eyes and metaphorically arrived at another station. He became totally unconscious and, in the meantime, the devotees were coming to him to offer money for qawwāls. Then his son (ʿAbd al-Mugīth) stood in front of him to stop people. Later, the qawwālī finished but he (Miyān ‘Abd al-‘Alī) was still in the same state. Then I asked to qawwāls to continue the qawwālī until he comes out (maqām-i ḥaqiqat) from the ecstatic situation”.199 Samā’ has the power to spur states of heightened consciousness. This power is also potentially dangerous, even destructive, devotees claim.

Throughout the samā’ performance, every struggle for ecstasy is made to obtain the development of piety and decorum. Additionally, the illustration of ‘Ubaydullāh’s writing about the ecstasy that we read involves deeply in the dimensions of each aspect of samā’ ’s seeker.

It is interesting to note that Chishtiyya ‘Ubaydiyya saints do not want to indulge in miracles because miracles cause disruption of scholarships and block the process of progress. As a disciple of Miyān ‘Abd al-Bāqī explained to me, “the miracle is basically a first step of the sulūk. This step could be easily attained through little effort by the seeker. But the main difficulty is to bear that power. Once someone displays it, he may not be able to get the progress because he cannot save the time for prayers and scholarships due to visiting people. Hence Qāḍī Muhammad Āqil could not get the spiritual progress due to miracles but he was jailed and then he completed all his stages there which couldn’t be done among people”200. Despite this, Khwāja ‘Ādil devoted three entire sections named “karāmāt” in his books201 on tangible demonstrations of Chishtiyya ‘Ubaydiyya saints’ power and knowledge.

199 Interviewed on 7th March 2019, Multan, Pakistan. According to Robert, if after hearing a particular couplet a Sufi goes into ecstasy (wajd), they (qawwals/reciters) must continue repeating that same couplet until his state has passed. If this is not kept in mind, he could die under certain circumstances. See Robert Rozehnal, Islamic Sufism unbound: politics and piety in twenty-first century Pakistan (Springer, 2016), 220.

200 Interviewed on 25th January 2019, Multan, Pakistan.

201 The already mention book ‘Ībād al-raḥmān has two volumes. The first volume deals with the miracles of ‘Ubaydullāh from 219 to 253, the miracles of ‘Abd al-Rahmān from 466 to 475, and miracles of Mawlānā ‘Abd al-‘Alīm from 590 to 614 while the second volume highlights the miracles of Mawlwī ‘Abd al-Karīm from 97 to 130, the miracles of Mawlānā ‘Abd al-Shakūr from 358 to 381, and the miracles of Mawlānā ‘Abd al-Wadūd from 503 to 532. The last name is a master of the author Muhammad ‘Ādil.
A senior disciple explained to me, “once I met a Naqshbandī Sufi who criticized the use of musical instruments in mahfil-i samā’. I replied to him by asking the question ‘why do Naqshbandī sufis read the rosary that also gives the sound? If it’s lawful to listen to it, the drum is equally lawful for us because the Naqshbandī sufis have a soft heart which can be oriented towards God by that voice, conversely the Chishti sufis have a hard heart which cannot be oriented towards God by the rosary until the drum or something like that is being used.”

This technical description demonstrates that the Chishtiyya ‘Ubaydiyya Sufis not just declare the musical instruments as a valid act, they also legitimize them in terms of sources for progressing on spiritual stations.

Equally ‘Ubaydullāh mentioned some names of musical instruments (mazāmūr) like drum (tabla), rabāb (it is a type of bowed string instrument), shabāba (flute/reed pipe), ‘ūd (it is a lute of another type, with a short neck, a pear-shaped resonance body and six courses of strings), anbrīn, and daff (a kind of bass tambourine) by discussing logically each aspect of music’s dimension. Contemporary Chishti ‘Ubaydīs did not produce lists of instruments specifically but Mawlānā ’Abd al-‘Alīm (the second spiritual successor of ‘Ubaydullāh) highlighted general musical instruments on the base of a hadith in order to declare them ḥalāl.

Contemporary Chishti ‘Ubaydīs rarely attend mahfil-i samā’ without using musical instruments. Do they feel more spiritual blessings in samā’ using with instruments than without instruments? Or do they attempt to keep same samā’ ritual as occurred in the time of their earlier Chishti masters? It is another question, but Chishti ‘Ubaydīs still prefer to use musical instruments in samā’ concerts. As Khwāja ‘Ādil stated, “once Mawlwī ’Abd al-Karīm visited the valley sakesar (a valley in the north west of district Khushab, Punjab) and there he listened to Persian poetry without musical instruments by Ḥāfīz Muhammad Ḥusayn; but in the end, he suggested him to use musical instruments for qawwālī and he even himself bought some musical instruments for him.”

On the other place Khwāja ‘Ādil noticed that, Mawlwī ’Abd al-Shakūr (d. 1980) was very fond of the qawwālī with accompanied musical

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202 Interviewed in January 2019, Multan, Pakistan.
203 Khwāja ‘Ādil mentioned the lengthy fatwā of Mawlānā ‘Abd al-‘Alīm in the first volume of his ‘Ībād al-raḥmān.
204 Muḥammad ‘Ādil, ‘Ībād al-raḥmān (Multan: showroom Khwāja tax, 1999), vol. 2, 63.
instruments. Once the *qawwāl* was alone, Mawłwī 'Abd al-Karīm himself clapped the hands and indicated also to his devotees to follow him.*205*

These statements show that contemporary Chishtī 'Ubaydī order how they have still kept the norms of *samā‘* ritual strongly which were found in their earlier Sufī masters’ tradition. *Samā‘* assumed a central role in Chishtiyya ‘Ubaydiyya ritual practice by the late eighteenth and nineteenth century. Committing to this other, destroying and resurrecting the soul through this ritual, was the deepest mission of the spiritual experience of Chishtiyya order and, in his search, the Chishtī 'Ubaydīs followed a unique *samā‘* ritual activity with more passion than did any other spiritual order of the subcontinent. There is an astonishing statement of a disciple that shows how Chishtī 'Ubaydī Sufis were eager to do the *mahfil-i samā‘*, he states that “Mawłwī 'Abd al-Shakūr (the forth *sajjāda nashīn* of 'Ubaydullāh) used to say that may he gets a small lodge in the heaven, he will must be asked the *mahfil-i samā‘* there.”206

Nowadays, it is still playing a vital role among the generation and devotees of ‘Ubaydiyya order. Since *samā‘* is a living Sufī tradition, the Chishtiyya ‘Ubaydiyya shaykh’s writing and the Sufī practices consistently comply with the formal methods of the Sufī values and rituals for the modern age.

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206 Interviewed on 6th June 2019, Multan, Pakistan.
Conclusion

I would like to conclude by reminding that, due to the complexity of Sufi rituals, bay’a and samā’ are difficult subjects for a study that required a comprehensive approach. The study of the treatise based on an unpublished manuscript suggests that the legislation of Sufi rituals of both bay’a and samā’ had been controversial among scholars as well as Sufis themselves. This is the reason why the author wrote an entire treatise with detailed explanations on almost all dimensions of bay’a and samā’. During the 19th century, Multanī Sufi’s writings betray the fact that the author had problems to keep the norms of Sufi rituals, a fact which is still relevant among his contemporary devotees and khaliﬁas though in a different way. For instance, ʿUbaydullāh made restriction for the aspirant to get the bay’a, he said that who does pledge of allegiance except for seeking God, he cannot have the capability to be a disciple207 while the contemporary Sufis state that if someone wants to get the bay’a, it doesn’t matter for what purpose then he immediately do it without wasting any moment.208

Through bay’a or bay’a interpretation, the changing nature of the bay’a and its components are certainly not unique and are associated to the other Sufi rituals that have survived into this time. In fact, the fundamental importance of bay’a among the contemporary saints attests its continued adaptability to the religion of Islam. The sharī’a minded Sufi ʿUbaydullāh Multānī was strictly opposed to both anti-Sufis and false or auto-proclaimed Sufis who, according to him, were misleading people and were just fulfilling their worldly desires. However, our author provided a number of folios on the guidance of the pīr/shaykh to keep highly prolific purpose of this ritual. The “reformist” approach of the author was also applied to his disciples (murids) and devotees. The visceral practice of initiation ritual bay’a is still highly appreciated with all its components by contemporary ʿUbaydī Sufis in Multan.

In the pursuit of knowledge, the unpublished works (mentioned briefly in the chapter 2) of ʿUbaydullāh Multānī show a clear inclination for orthodoxy within the Sufi tradition. In the eclectic range of essays, manuscripts, and published books, he

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207 MS, 31.
208 Interviewed on 15th January 2019, Multan, Pakistan.
systematically emphasizes the necessity to follow the *shari`a* principles for both masters and disciples; he makes use of scriptural sources, that is, Qur`ān and *ḥadīth*, in all treatises; he eventually describes and legitimizes specific practices and devotions. This might suggest an evolution of the Chishtiyya in Punjab during the nineteenth century towards a more legalist form of Sufism. For sure, ‘Ubaydullāh’s writings were produced in a context of debate and controversy among Muslim scholars at that time, polarized by the growing influence of Wahhabism in the region. Beyond this historical context, we see also how the intellectual dimension of Chishti Sufis, as illustrated by a late author such as ‘Ubaydullāh Multānī, remained extremely present in the Subcontinent during the modern times. Both edition and translation of specific works would help to better understand and take the measure of this doctrinal legacy in the global history of Islamic mysticism.

Despite all these changes, we have observed throughout the study of ‘Ubaydullāh’s description of the principles, attributes, and the etiquettes of spiritual audition (*samā‘*) that the legitimacy of *samā‘* depends on the fact to be listened with musical accompaniments or not. Without musical instruments of *samā‘*, we saw clearly that ‘Ubaydullāh proved it lawful through a lot of arguments by several scholars. Consequently, the central problem which arouses different arguments in the debate is the *samā‘* listening with musical instruments.

Based on ‘Ubaydullāh’s reformist approach, his arguments regarding *samā‘* with musical instruments seems contrary to its own theory in which he claims, ‘among the controversial statements of the scholars regarding its musical instruments, the fatwā depends on the heart’ which is quoted by ‘Ubaydullāh briefly in an incident that occurred to Datā Ganj Bakhsh. He wrote that ‘once he was in Merv (currently in Turkmenistan). One of the scholars of *ḥadīth* who was known told me that he had written a book on the issue of *samā‘*. I told him, now it will create a big problem in Islam because a contemporary scholar has tried to make lawful an obscenity and impious thing. The scholar asked me, if you don’t consider it lawful, why do you listen to it? I replied, there are many circumstances to listen to it. First, if the thing has many causes, it is not possible to give a final decision. As a result, if the *samā‘* effects on heart are lawful, it is lawful. If the effects are *ḥarām*, it is so and if the effects are *mubāḥ*, it is *mubāḥ*. This statement may be the same as the following discourse of Bruce Lawrence, ‘*samā‘* is neither absolutely forbidden nor absolutely permitted but
dependent on what is heard and who is hearing”\textsuperscript{209}. In addition, 'Ubaydullāh used to listen to samā’ with musical instruments and he even used to organize musical assemblies, and he did like these events. He also often used to travel far away to attend the mahfil-i samā’.

The criticizers of samā’ have sustained to broadcast their diatribes against samā’, even though the innovation of the social media networks. On the other hand, contemporary ‘Ubaydī Sufis are still involved in the organization of concerts of samā’ for seeking purification, divine blessing, and inner tranquility. In his treatment, 'Ubaydullāh has contextualized samā’ within the human condition, from the music aspirant to the persons of realized knowledge.

In the broader space of Sufi literatures, 'Ubaydullāh’s treatise on mystic audition presents little originality since previous eminent Sufis inspired him. However, in the overall tone of ‘Ubaydullāh’s work, the treatise contains interesting paradoxical discussions on the merits of spiritual music. Today the people of Multan remain as demonstrative of the multifaceted human state as it was in the 19\textsuperscript{th} century.

\textsuperscript{209} Bruce B. Lawrence, \textit{The early Chishti approach to Sama}. (Islamic Society and Culture, New Delhi: Manohar, 1983), 69-94.
Appendix

A Calendar of Chishtī 'Ubaydī Saints’ Death anniversaries

The following list is mentioned in the book ‘Ibād al-raḥmān by Khwāja Muḥammad ‘Ādil in 1999. It has two parts. The first volume deals primarily with biography of Khwāja ‘Ubaydullāh Multānī and the second one quotes briefly testimonies by his successors. Here are the death-anniversary dates of Chishtī ‘Ubaydī Masters in sequence of ascending according to the chronological order.

1. Khwāja ‘Abd al-Hakīm Shahīd (27th Jamādī al-Awwal) (d. 1300/1883)
4. Khwāja ‘Abd al-‘Alīm (10th Dhu ‘l-Qa‘da) (d. 1359/1940)
Physical description of the Manuscript

**Title:** Sharḥ Mufaṣṣal Qawl-i faṣl fi l-Bay'a wa-l-Samā'

**Author:** Khwaja ʿUbaydullāh Multānī?

**Size:** Height: 21cm, 8.2 IN Width: 15 cm, 5.9 IN.

**Ink:** carbon/Indian ink

**Writing Style:** Khaṭṭ-i Nastaʿlīq

**Folios:** 173

**Catalogue in Library:** it is not catalogued properly but It is archived in the private library of ʿAbd al-ʿAʾlā (one of the family members of ʿUbaydiyya silsila).

**Colophon:** There is not any date nor author’s name at the end as we found this tradition in other manuscripts, but I found the name of ʿUbaydullāh Multānī on the folio 3 which confirms that this MS is basically the writing of ʿUbaydullāh. Conversely, I found a name of a person along with the signature of him named Ghulām Yāsīn Sājehwāl on the end of the manuscript but who was that man, it is remained obscure. However, according to the generation of ʿUbaydullāh, MS couldn’t be a writing of Ghulām Yāsīn because of his writing style which doesn’t match with the text of the manuscript. Furthermore, they (generation of ʿUbaydullāh) argument that this MS was found in the personal library of ʿUbaydullāh, that’s why it is a one of the writings of ʿUbaydullāh. According to the statement of the generation of ʿUbaydullāh, it could be said that Ghulām Yāsīn intended to attribute this writing to himself but of course the reality is still ambiguous.

**Peculiarities:** some comments as marginal notes are mentioned later by unknown person/s (probably one of the family members of ʿUbaydullāh) in Persian and Urdu languages that most of them are the explanation of unintelligible words. Interestingly, at the end of the comment, the author mentioned the number of 12 that rarely found in the sufis literature. means the comment hereby has finished.

There are also catchwords (al-istikhrāj) which helps it to connect one page/one word of the text with the page/text of follows.
The scriber through consulting his writing style could be claim that he was a good writer, and he had some knowledge about Islam, and Sufism.

Some Persian alphabets are written in different shapes like ya in the shape of long raa, gaaf in kaaf, kaaf in gaaf, Pay in bay, nuun in

The main text of the *Qawl-i faṣl fi l-Bayʿa wa-l-Ṣamāʿ* is underlined and the rest of it is the interpretation and explanation of that book.
Some illustrations of the filed work

Figure 1.1: the lineage of ʿUbaydullāh Multānī mentioned on adjacent wall of the shrine.
Figure 1.2: The travelling sitting place of Khwāja ʿUbaydullāh Multānī.

Figure 1.3: ʿUbaydī Pīr ʿAbd al-Hayy ʿAlīmī is writing an amulet for his devotee.
Figure 1.4: The image of shrine’s Ubaydullah jointed with the image of shrine’s Khawaja Khuda Bakhsh on the wall of Ubaydullah’s tomb.

Figure 2.1: Beginning of the Fath al-ʿUbayd preserved in the archives of Ḥabib al-Aʾlā in Multan.
Figure 2.2: Beginning of the *Qawl-i faṣl fī al-bay’a wa-l-samā‘ wa sharḥ-i mufassal* preserved in the archives of Ṭabd al-A’lā in Multan.

Figure 2.3: Beginning of *Risāla al-ghinā wa-l-faqr* preserved in the archives of Ṭabd al-A’lā in Multan.
Figure 2.4: Beginning of Sharāb-i ẓahūr preserved in the archives of Muhammad ʿĀdil in Multan.

Figure 2.5: Beginning of Mathnawī-yi ʿUbaydiyya kalāh preserved in the archives of ʿAbd al-Aʿlā in Multan.
Figure 2.6: Beginning of *Ta’lim al-Ṣibyān* preserved in the archives of ʿAbd al-Aʿlā in Multan.

Figure 2.7: Beginning and end of *Radd al-ʾinkār ʿalā ḥalq al-raʾs* preserved in the archives of Muḥammad ʿĀdil in Multan.

Figure 2.8: Beginning of *Misfār al-Ḥajj* preserved in the archives of ʿAbd al-Aʿlā in Multan.
Figure 2.9: Beginning of Quran *tafsīr* preserved in the archives of ’Abd al-A’lā in Multan.

Figure 2.10: Beginning of Tafsīr-i qāba qawsayn preserved in the archives of ’Abd al-A’lā.
Image 3.1: The front page of the shajarah (silsila ŏliya).

Image 3.2: The adjacent page of shajarah describing daily scholarships in Urdu language written especially for Ŭbaydî disciples.
Figure 3.3: The poster of devotional blessings (*salām*) for all sufis of ʿUbaydiyya written and published by Pīr ʿAbdul Wāsiʿ ʿAtīqī.
Figure 3.4: A disciple is kissing the hand of the ʿUbaydī shaykh after getting the bayʿa.

Figure 3.5: A disciple is distributing some small pieces of sugar cane among the devotees.
Figure 4.1: The *samāʾ* hall in front of the tomb of ʿUbaydullāh.

Figure 4.2: Miyān ʿAbd al-Bāqī is indicating to qawwāls to do stop the qawwālī during the *ʿurs* of ʿUbaydullāh in 2019 under the supervision of Miyān ʿAbd al-ʿAlī.
Figure 4.3: a disciple got ecstasy during the samāʿ at the shrine of ʿAbd al-Razāq, disciple of ʿUbaydiyya order

Pic 1-2: The list of generations of ʿUbaydullāh Multānī written just outside the tomb and the principal entrance of the tomb.
Pic 3: The food (*langar*) prepared for the participants at *ʿurs*.

Pic 4: The participants of the *ʿurs* are eating the sacred food in the *ʿUbayḍī* mosque, Multan.
Pic 5-6: Qawwāls are singing the qawwāli in front of Pīr ʿAbd al-ʿAlī.
Pic 7: Among ʿUbaydī devotees, sajjāda nashīn of darbār Khwāja Khudā Bakhsh ʿAbd al-Rāziq Quddūsī and sajjāda nashīn darbār Meḥbūb Subḥānī Saiyyid Suhayl Ḥasan Gīlānī from Uch Sharif participated in the ʿurs of ʿUbaydullāh.

Pic 8: The number of devotees is entering the tomb on the ʿurs day.
Part 3: Translation of the Manuscript

Sharḥ Mufaqṣṣal Qawl-i faṣl fī l-Bayʿa wa-l-Samā’

Preface

This Faqīr (ʿUbaydullāh Multānī) wrote some pages about the discussion of bayʿa and samā’ with explanations. But now, he commences an explanation study of his textbook because of the insistence of some friends, and in order to make it useful and beneficial for everyone. His book is entitled “Sharḥ Mufaqṣṣal Qawl-i faṣl fī al-bayʿa wa al- samā’”.

Bismillāh al-Raḥmān al-Raḥīm (In the name of God, the most merciful Benefactor).

Al-ḥamd: All praises are for Allāh (Most Gracious and Most Merciful).

Allāh: His existence is obligatory (wājib al-wūjūd) who is well-preserved in all attributes.

Rabbil ʿālamīn: He is the Lord of all creatures/universe.

ʿĀlamīn: This is the plural form of ʿĀlam (world) which is the sign that creator does exist.

Wa-l-ʿĀqibatu: its means that good salvation is just for ascetics as it is said in the Qurʿān, “the world to come is better for him who fears God”.210

Lil-muttaqīn: Prophet Muḥammad said that “the example of phenomenal world is like someone who dips his finger in the sea and sees what’s happening with his finger”.211

Al-ṣalāt; wa-l-salāmu ʿlā rasūlihī muḥammad: Grammatically, it is a khabar (report) in the meaning of insh (origination) like the latter word “al-ḥamd”. And here the

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word “wa-l-lāmu” (alif lām) is used to include other companions of Prophet Muḥammad whereas other prophets are included by the word of “āl wa aṣḥāb”; it means that God’s bless is for all of His prophets through the blessed Prophet Muḥammad because they all are followers of Prophet Muḥammad.

Prophet Muḥammad is more ascetic than all prophets and he is also the cause of invention of all creatures.

**Wa āliḥi:** it means that on your family. Here alif lām aims to include His descendants, wives, servants, followers and all relations because it is said in ḥadīth, “each righteous Muslim is his generation”. And according to another ḥadīth, “Prophet Salmān is from Ahl al-Bayt (family)”. However, there is a rule of jurisprudence saying, “it is forbidden to make precise the extendable thing”.

**Wa aṣḥābihī:** it means that God blesses the companions of Prophet. The word ‘aṣḥāb’ is a plural form of šāhib. Everyone who joined the companionship of Prophet Muḥammad in His life, hereafter or even in ʿālam-i arwāḥ (a period or state between death and resurrection), will be included in this definition. According to a ḥadīth, Prophet Muḥammad said, “souls are armed forces, who get to know each other, are compatible and who do not know each other, dispute”. It is a condition of being the companion of Prophet in the world that the one must be with Islam (the one who doesn’t accept Islam, he couldn’t be able to become a companion of Prophet Muḥammad). And the word Ākhir (hereafter) means, according to Qur´ān, “they are with those whom God has blessed, Prophets, just men, martyrs, and the righteous” and as well as by a ḥadīth, “the man with whom who loves”.

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214 This word, according to Arabic language, means companion or owner, in Persian means master or padrone, and in Urdu means sir.
215 Muslim, Ṣaḥīḥ, ḥadīth no. 2638
216 Al-Qurʾān, IV: 69
217 Al-Tirmidhī, Jāmiʿ, ḥadīth no. 2385.
Difference between *miskīn* and *faqīr*

*Amma Baʿd*: After praising of God and Prophet Muḥammad, I describes that *faqīr* and *miskīn* through a reference to the book of *Madārik* that *faqīr* is a person who doesn’t demand anything from anyone because he has enough things, while on the other side, we find that *miskīn* is a person who demands something from someone because he has not enough things. So, through these definitions, *miskīn* corresponds to a more destitute person than *faqīr*. This is statement of Imām Abū Ḥanīfa (d. 150/767) while conversely, Imām Shāfiʿī (d. 820 AD) held other view.

According to a ḥadīth, “*miskīn* is not a person who denies one or two dates, or one or two morsels of food rather than he is a person who does not ask anything from anyone”219. This reference supports latter Imām Shāfiʿī’s arguments.220

In fact, Imām Abū Ḥanīfa is not against the ḥadīth because Prophet Muḥammad didn’t come to the people to make understand and explanation of the language, He came to promote and to preach Islam. Furthermore, a ḥadīth in which Prophet Muḥammad said that “if you want anything then read the Qurʾān, “they do not beg of men importunately””.221 In that verse (2:273), are mentioned some attributes of *faqīrs* based on two types, according to Imām Abū Ḥanīfa and Imām Shāfiʿī, one of them is *kāshifa* (disclosure) and other is *taqyīdiyah* (restricted statement).

Through all these diatribes, ʿUbaydullāh Multānī draws his illustration by saying that the meaning of *faqīr* would be taken as following Imām Shāfiʿī’s perspective and the meaning of *miskīn* as following Imām Abū Ḥanīfa’s conception, if those words relate to God. If those words related to people, then *miskīn’s* meaning would be followed by Imām Shāfiʿī’s opinion.

*Mullā*: means an intellectual person.

ʿUbaydullāh Multānī barā-yi dafaʾ suwāl baʿde az ulamā-yi zamān: by this phrase on the folio number 3, He intends to reply to some scholars (ʿulamā’) by the word of “ʿulamāʾ” in the text that if it possessed grammatically, the word “ʿamān”

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218 This is an interpretation and explanation of the Quran written by Imām ʿAbdullāh bin Aḥmad al-Nasafi al-Ḥanafi (d. 710 A.H).
219 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 4539, Muslim, Ṣaḥīḥ, ḥadīth no. 1039.
221 Bukhārī, ḥadīth no .4539, Muslim, ḥadīth no. 1039.
(contemporary) is *lāmī* then it means “*mudāf o mudāf ilayhi*” (the phrase wherein the second word owns and possesses the first) is hidden then it means their knowledge and thoughts are same of the habits of contemporary scholars (worldly or greedy scholars)\(^{222}\), not to Prophet Muḥammad’s instructions wither those are spoken words or acts. If it is possessed that “*idāfat*” into “*fī*” then it is visible and multifunctional. But the former meaning is better than latter because this reproach is not particular to that time. And it also indicates that this attribute decreases the glory of real scholars. So, their question actually is about a ridicule who is not seeking knowledge and reality.

\(^{222}\) The habits of contemporary scholars mean mostly they wouldn’t care the sunna of Prophet Muḥammad.
Chapter 5

The description of Bay’a

The scholars (contemporary scholars) ask about the issue of bay’a and getting the bay’a from murshid (spiritual mentor), and what is the importance of them in the light of shari’a as farḍ (obligatory), wājib (necessary), sunna (the tradition of Prophet) or mustaḥab (recommended)?

According to the book Maṭālib al-Fuqahā 223, this is a sunna of companions of Prophet Muḥammad and tābi‘īn (followers, the generation following that of the Companions). And according to the Qur’ānic verse, “O believers, fear God, and seek the means to come to Him” 224, this is an obligatory (farḍ or wājib) act. It is not lawful to deny it. Indeed, we act upon it. The summary of the discussion depends on its partition. There are several types of bay’a such as farḍ, wājib, sunna, mustaḥab, mubāḥ (permissible), makrūh (abominable), and ḥarām (forbidden). However, it is clarified in that book and it will be briefly described below.

The detail is: the one who makes lawful the Instruments of amusement, shaving the beard, be naked in front of the people, and goes against Muhammadan law, their bay’a is unanimously ḥarām by all scholars. And it is also ḥarām to get the bay’a from those persons who have ambition to get the worldly things. The bay’a of half-seekers (nīm khām) is makrūh and the bay’a of righteous men is also makrūh, if the seekers have desires of the world. If the master gives the bay’a to people just for seeking God and has relation with the world through saints, then the bay’a is mubāḥ. However, the acknowledgement of Muhammadan law is incomplete without rigorous saints.

Earlier scholars (mutaqaddīmīn) concluded about the issue of samā’ that it is completely forbidden. Although it is used in the specific time of majlis (music assembly) or with general instruments of singing or forbidden equipment or not. The samā’ is also forbidden according to the books of Gulistān, Bustān by Sa’d al-Dīn

223 I couldn’t find any information about this book. It might be still unpublished manuscript.
224 Al-Qur’ān, V: 35
Shīrāzī (d. 1291 AD) and Mathnawī by Mawlānā Rūmī (d. 1273 AD). Generally, on the basis of the books of fiqh and mentions by authentic scholars, Shaykh Sa’dī argues in his book Gulistān that samā’ has been forbidden by his spiritual master. And Sayyid ’Abd al-Qādir Jīlānī225 (d. 561/1166) stated that, don’t attend the mahfil-i samā’ (music assembly) too much because it creates hypocrisy and makes the heart dead. And don’t ignore it completely because there are some eligible of it. Basically, the criteria of listening the samā’ is to have an alive heart and a dead nafs (ego). The persons who do fulfil this condition, it is better to get engaged with prayers, fast, scholarships (awrād o waẓā’if) etc.

According to Shāh Kalīmullāh Jahān Ābādī (d. 1142/1729) on the folio 5-6 in his book Qurʾān al-Qurʾān226 about the interpretation of the word “lahw al-ḥadīth” which is mentioned in a verse of Qurʾān, “Some men there are who buy diverting talk”227 means that this is fabricated and unreal thing.

Ibn ‘Abbās (d. 68/687–8) and Ibn Masʿūd (d. 650 AD) said by taking the oath that its meaning is ghinā’ (singing) because it riots (uproar) in the heart, enforces the wealth’s love, and makes a cause of resentment of God. The Prophet Muḥammad said in a hadīth that “who makes a loud his voice during the singing, God imposes the shayṭān (satan) on him as one of them on his right shoulder and other on his left shoulder. The shayṭān consistently tromps his feet until he would not be quiet”.228

Qāḍī Shiḥāb al-Dīn Dawlat Ābādī (d. 848 AH) states in the book Bahr al-Mawwāj that according to Imām Abū Ḥanīfa, the ghinā’ is harām though other scholars have declared it mubāḥ upon some religious purposes.

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226 This is an explanatory book (tafsīr) of Qurʾān.

227 Al-Qurʾān, XXXI: 6.

The writer of the book *Tafsīr al-Jalālayn* interprets the word of “lahw al-ḥadīth” in a different way. He says that it is an object which prevents from good things. The *samā‘*, this time, has extended beyond the country even who ignores to listen to it and hates it, the people define him as “Khushk Mullā” (tasteless scholar). Now, 'Ubaydullāh Multānī starts to describe the purpose of his treatise on the folio of 6, that We say by the help and power of God, dear ones! This pamphlet is derived from mostly *Qurʾān* and ḥadīth which is a basis of all other knowledges such as fiqh, and scholarships of saints even *ijmā‘* (consensus) is dependent on them. So, the purpose to mention these knowledges is just to give the information that the real (*Qurʾān*) of real (ḥadīth) is comprehensive religious laws. It is neither to present the way of *ijtihād* (jurist’s effort) nor to derive the issues from *Qurʾān* and ḥadīth.

Our purpose is not a discussion on the already understood issues because it is the duty of jurist (*mujtahid*). We are just followers (*muqallid*) of Imām Abū Ḣanīfa who is a grand faqīh (jurist) and scholar among jurists and scholars. We just have the purpose of this writing to show a right path to people through *Qurʾān* and ḥadīth. However, it will perhaps put an end to the warfare, altercation, and needless iteration among them which is ḥarām.

According to the book *Muslim*, Abū Hurayra (d. 58/678) reports from Prophet Muḥammad that “God likes three things for the people and dislikes also three things for them. (1) Prayer for God and have a belief that there is none like Him, (2) hold firmly God’s bond all together and do not scatter, (3) make a loyally about own rulers and similarly He dislikes three following things: (1) trash talks (2), abundance of questions (3), wasting the wealth”.

**Cause of not writing the book in Arabic language**

This script is written for the people who don’t know the Arabic language very well. So, that’s why writing this book in the Arabic language is not adequate. Concerning the Arabic language, most people are not even aware of the meaning of Arabic words which are read in several prayers such as sermon (*khutba*), scholarships, prayers etc. However, some scholars declared that learning basic Arabic knowledge

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229 This is a classical interpretation (*tafsīr*) of the *Qurʾān* composed first by Jalāl al-Dīn Muhammad ibn Aḥmad Mahallī and then completed by his student Jalāl al-Dīn al-Suyūṭī, for this its name occurred by “tafsīr of two jalālis”.

230 *Muslim*, *Ṣaḥīḥ*, ḥadīth no. 1715.
such as ṣarf (grammar), nahw (the science of words), and lugha (knowledge of language) etc. is wājib. According to ʿUbaydullāh, this kind of knowledge is wujūb-i kifāya (collective duty) though it is compulsory to know the elementary teachings of Islam.

Therefore, the verses of Qurʾān and narrations of ḥadīth are presented in the Persian language, in order to easily understand the translations along with its interpretations as well. For that reason, ʿUbaydullāh gives the sermon in the first part of khuṭba jumʿa in Arabic and then in vernacular Sarāyʾī language and its second part is in the Arabic language. Even Imām Abū Ḥanīfa asserted that the word of “Al-ḥamdu liʾllāh” (the praise belongs to God) by paying the intention of khuṭba jumʿa, is sufficient to fulfil the duty (wājib) for the sermon of jumʿa. According to some religious scholars, it is not necessary to read the Qurʾān in the prayers, and if an ʿajamī (non-Arab) man reads the translation of the Qurʾān in his own language, his prayer would be done.

The word risāla on the folio 8, means something which is sent by someone. Then the usage of this word for this book means that the book is sent to someone, like the word qubāla functions. The qubāla means the thing which is accepted by someone. And this word will also be customized here as the thing which is accepted by jurist for sharīʿa.

This book is entitled by the name “Sharh Mufaṣṣal Qawl-i faṣl fī l-Bayʿa wa-l-Samāʾ”, meaning ‘comprehensive explanation of decisive talk about bayʿa and samāʾ’.

Basically,

➢ The literal meaning of bayʿa is “sell” and according to sufism terminology: the disciple sells himself to the spiritual master on the purpose that his master will get free him from ignorance.
➢ The literal meaning of samāʾ is just “listening” and is known among the people as listening the surūd (singing).

**Grand advantage**

Carefully know that for the pursuit the right knowledges which should be appropriate on that time and should be not gross ignorance (jaḥl-i murakkab), is not possible to be achieved without being far away from such some bad evils and bad
moralities like: concupiscent ego which grows up by the help of long aspirations, *jahālāt-i badānī* (ignorance of nature) which creates through the ambitions of human body such as greed, envy, stinginess, and arrogance etc. And this pursuit is also not possible without doing intense asceticism (*riyāḍāt*), and struggles (*mujāhidāt*) which is distinguished by God into two types, *jihād asgħar* (little effort) i.e. to fight with *kuffār* (non-muslims) and *jihād akbar* (great struggle) which is also named *jihād bi-l-nafs* (struggle against concupiscent ego) because this kind of *jihād* remains forever for muslims to fight against fornication and hypocrisy all over the life, so that’s why latter type is very hard to do than the second type. And there are two other types of *mujāhidāt*. Firstly, it is a compulsive situation such as diseases, accidents like the death of a son, a friend, a related person or wasting the wealth and property, and troubles. And the second is elective situation such as fasts, less eat less talk, less sleep, and less meet.

To accept the effect of instruction by someone, according to the book *Dhakhīrat al-Mulūk*, Sayyid ʿAlī Hamadānī (d. 786/1385) distributed the creation into three levels. Firstly, the children whose hearts are not darkening by false convictions, otherwise they couldn’t make difference between right and false things, and who don’t have any kind of desires. In this condition, the children can quickly pick up the advice by advisers. Secondly, the person who has ability to distinguish between right and nullity things but who, by predominance of desires, can’t have enduringness on this although he acknowledges his pitfalls but confesses them too late. However, it is necessary to eradicate the ulcerate (*fāsid māda*) which is settled down in his heart. Thirdly, the person who grew up with having the false believes and thinks that he is right. For this person, it is very difficult to accept the effect of advice, it is just like scratching the mountain with nails.

On the folio 10, It is also mentioned by Sayyid ʿAlī Hamadānī in his book *Dhakhīrat al-Mulūk* that if someone has a really bad nature and bad character and doesn’t purify his heart by spiritual efforts like *mujāhidāt, riyāḍāt, tazkiya,* and *tasfiya,* then whatever knowledge he would be engaged and memorized in his mind, the bad effects will interrupt him.
Saʿdī said that the rain naturally is not against nature. However, when the rain comes to the flower in the garden, it also comes to the thorns and clay at the shore ground.

**Outcome of compulsive spiritual efforts**

There is a benefit for the person who fulfils the religious responsibilities; the prayers in particular give advantages so that the illiteracy, which is generated by physical and spiritual effects, will be removed. And he attains nūr-i yaqīn (the light of certainty), he even gets the maʿrifah of God according to his capacity. The compulsive spiritual struggles make reason the divine attraction, although he remains to be patience, and remains far away to be arrogant. That’s why it is said in a ḥadīth that fever absorbs the sins of man like blacksmith’s furnace expunges the iron’s rust.

The saints prefer to eat less because by eating much, the man is deprived of the understanding of the maʿānī laṭīfah (the meanings of subtle organ) and suffers of several kinds of physical diseases like styracaceous (to pee) and mucus etc. Lastly, he couldn’t get the right knowledge. Similarly, talking too much also creates the movement in the heart, which keeps him away from understanding the spiritual meanings (maʿānī) and its mysteries. Sleeping a lot is also a cause of negligence and a waste of time. Furthermore, the constant interaction with people increases the responsibilities of taking care of the rights. So, if the man will do inflation and deflation in those things, the man couldn’t approach the accurate knowledge (ʿulūm-i šahīkah). In this context, the most favourite thing is moderation, which is commonly mentioned by righteous men, Qurʾān, and ḥadīth.

On the folio 11, it is narrated in a ḥadīth that “when someone is near to sleep in the prayer (namāz) then he should sleep until he knows what he is reciting”. And according to Qurʾān, “and we appointed your sleep for a rest” and “until you know what you are saying, or defiled”. It is also commonly said that who will be silent at the time when they need to say the truth, he is a shayṭān akhras (dumb satan). According to Qurʾān, “whoso conceals it, his heart is sinful”. And if the person perpetuates the seclusion for spiritual purification but he doesn’t pay the necessary

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231 Al-Bukhārī, Ṣahīh, hadith no. 213.
233 Al-Qurʾān, IV: 43.
234 Al-Qurʾān, II: 283.
rights of humanity, he will become sinner by leaving the wājib. There are several examples highlighted about inflation and deflation of a man in religious literatures.

Basically, the discourse which has been mentioned in former discussion is a real (asl) solution in seeking the knowledge of religious affairs (umūr-i dīnīyah) which is actually the ma’rifa of God and His attributes, the ma’rifa of those things which are obstacles from ma’rifa, and the ma’rifa of motives of religious affairs as well. This discourse or preface is written before coming to the issues in this book because the reader of the MS can easily understand that someone who makes himself proud and does taunting religious scholars and saints through his own knowledge and egotism, they must know that the solution of obstacles which are mentioned in basic Islamic source Qur’ān and hadīth, cannot be solve if they firstly can’t look for their own faults and can’t perform the riyāḍāt. Despite seeing the faults of the peoples, they must see their own flaws, and try to reform themselves by doing riyāḍāt. The religious scholars and saints who show and guide the right path to others, but they don’t try to reform themselves even they are engaged in the irregular motions. According to a saint,

شريع را آزار ایل دل مقررکرده است
وز آن گرفته شیوه خود پیش آزار را

According to Qur’ān, “Seek you help in patience and prayer”\textsuperscript{235} and “Say: 'I give you but one admonition, that you stand unto God, two by two and one by one”\textsuperscript{236}.

‘Ubaydullāh draws the issues from former discussion that if the person doesn’t get the purification from the bad evils of bāṭīn (inward) such as arrogance, miserliness, jealousy etc. they couldn’t understand the exact meaning of Qur’ān, it is comparable to touching the Qur’ān without ablution, which is a kind of sin as mentioned in the Qur’ān, “none but the purified shall touch”\textsuperscript{237}.

After all this spiritual purification process, hopefully, the seeker can get the right knowledge according to his capacity and riyāḍāt and according to his knowledge and taqādīr ilāhī (determination of God) will be confirmed. And the temporary illiteracy, which was generated by going against saints, can find an end. But as a

\textsuperscript{235} Al-Qur’ān, II: 45.
\textsuperscript{236} Al-Qur’ān XXXIV: 46.
\textsuperscript{237} Al-Qur’ān, LVI: 79.
whole, ignorance is very hard to be eradicated completely. Hence Khīḍr said to Mūsā that he has a knowledge by God which is not provided to Mūsā, but what kind of knowledge Mūsā has, he doesn’t have approach that knowledge like no anybody have awareness the real strategy and the knowledge of Prophets and messengers of God. The natural illiteracy like arrogance and haughtiness, which are brought out from “ʿilm-i qashrī” (its definition will be mentioned below), is difficult to avoid for the person who has suffered from these evils for a long time.

There are many hungers who are worse than indigestion: eat less, talk less, sleep less and meet less with people.

**Heart’s pureness is obligated for thoughtful meanings**

*ʿIlm-i qashrī (superficial knowledge)*

The one definition of ʿilm qashrī is the knowledge which is not obtained in the happiness of God such as the knowledge of language, *nabw*, *ṣarf*, poetry, math, logics, astrology, medical, and the knowledge of debates. This knowledge is the cause of several faults such as arrogance, avarice, envy, and greed etc.

The second definition is the knowledge of outward issues which gives the awareness of the knowledge of inward by doing *fikr* (thinking) and *ʿamal* (practice), or a knowledge without act upon it. Lastly, the ʿilm qashrī concerns the knowledge of worldly things like the worldly knowledge is a cortex of the knowledge of hereafter and the world is a shelter of hereafter. So, the person having the knowledge of *qashr* will just consider the summary of things. However, theirs seeking knowledge is just for justice, teaching, visiting the kings, or earning money. And they think that this knowledge which is got for that purposes, is not comparable with other knowledges or this knowledge will may give the advantages until the beard stretches out (till death), and he will may considered a reputable person to people. So, this kind of man are usually unconsciousness from fall of position and wealth while it is easy act for them. Consequently, the man would disappoint from getting the right knowledge except the man (*ṣāḥib-i dil*) who can sacrifice his position just for God in order to give the real education, although during the education, he faces some troubles. The latter example indicates that the man is trying to decline the ignorance. Otherwise, he would be similar to Abū Jahal.
On the folio 14, Ibn Masʿūd narrated that man usually neglects some parts of knowledge through his own faults and sins. And then Ibn Masʿūd read a verse of Qurʾān, “So, for their breaking the compact”238. Although the person who leaves behind egoism and gets the bayʿa from the person who is a kāmil walī (accomplished saint) still it is possible that he will lose the right path, like Abū Jahal who could not find the right path although he had observed the reality and miracles of Prophet Muḥammad. Similarly, people deny the legality (jawāz) of tawassul (appealing to God for help through someone) and bayʿa of saints although there are a lot of arguments and evidences supporting saints.

The categories of Spiritual Mentor

There are several types of spiritual mentor but those completely depend on the disciple’s view and his willings. Those are following:

1. The murīd, if he hopes to be engaged in worldly things through his master, then his murshid is for him a pīr-i dunyā (worldly master). However, the murshid is a master for hereafter (pīr-i ākhirat) and a guider to the divine path (pīr-i rāḥ-i khudā).

2. The murīd, if he is a seeker of afterlife (ʿuqbā) for having access to heaven and being far away from hell, then his master is a pīr-i ʿuqbā (master of hereafter).

3. The murīd, if he really wants to get the knowledge of God, then his master is a guide of the divine path (pīr-i rāḥ-i khudā).

There is also another type of pīr. If the people get the bayʿa for worldly things and the pīr is also fulfilled with the desires of wealth, he (the master) has currently nothing which is equal to “jaw kā dāna” (a grain of oats, means nothing). His activities would be considering a plan for getting the money.

Similarly, there are the scholars, muftiyān239, preachers, and righteous men who want to change the rules of sharīʿa like ḥalāl to ḥarām and ḥarām to ḥalāl by taking the bribe and who even consume the wealth of orphan and needy people and try to support and promote the “ḍaʿīf riwāyāt” (weak narrations).

238 Al-Qurʾān, IV: 155.
239 This is a plural form of the muftī, and he is the one who engages in giving the fatwā (an opinion on a point of Islamic religious law).
Comparable are the saints who declare themselves *ahl-i wajd-o-dhawq* (mystical persons) while they have just the purpose of getting and fulfilling the desires using the words of “ʾilā-yi dīn-i Muḥammad” (upholding the religion of Muḥammad). Similar are the poor man who declares himself a sufi just for money. In fact, they are *murīds* for the world. Lastly, the predictor and clever men who gets money from people by deception and agility. They all are worldly *pīrs* except the accomplished saints (*pīrān-i kāmilān*) because they know very well the malignant plans of clever men even if some people don’t have good opinion about them (accomplished saints). However, in fact, the matter of worldly *pīrs* is with God and the people are, according to Qurʾān, “and only themselves they deceive, and they are not aware”\(^\text{240}\).

It is mentioned on the folio 16, if someone attached to a *kāmil pīr* then the businessmen also find favour by him for *dīn*. If that man continually visits his *pīr*, then his believes on Islam will be strong, but he will be never getting back deprivation if he visits the *pīr* just for a personal reason. Those disciples turn to God in genuine repentance through the *kāmil pīr*. There is a long *ḥadīth* in the book *Bukhārī*: Abū Hurayra narrated that “so, he will return to the deeds of forgiveness and he finds completely forgiveness, or he will return to the deeds of punishment”. And another *ḥadīth* is narrated by Aḥmad and Bayhaqī (d. 458/1066) through ‘Abdur Raḥmān b. Ghanam (d. 78/697) and Asmāʾ bt. Yazīd (d. 30/650-1) that Prophet Muḥammad said, “the best of you, when he is looked by someone, remember God.”\(^\text{241}\) Essentially, looking at the saints is a cause of doing the *dhikr* of God. If he does the *dhikr* regularly, he will get much assistance because a lot of meetings with saints produces the *dhikr* of God.

**First type of Pīr**

The first type of *pīrs* are those worldly *pīrs* who are not *kāmil*. With those *pīrs*, *murīdīn* couldn’t get knowledge about Islam except the Aṣḥāb-i Kahf (the companions of the cave) etc. in the involuntary way. Aṣḥāb-i Kahf were the persons

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\(^\text{240}\) Al-Qurʾān II: 9.  
who had good intentions and got success\textsuperscript{242}. According to Qur’ān, “they are with those whom God has blessed, Prophets, just men, martyrs, the righteous”\textsuperscript{243}.

The Prophet Muḥammad was a pîr-i ākhirat and had awareness of God. He was not a pîr for the world. If the word “world” is explained by those things which keeps away from God. If it is explained as legislative economy which will may help in hereafter, thanks to this explanation, the Prophet Muḥammad could be called a pîr-i dunyā. Further explanation will be mentioned soon. However, the writer of the book Mathnawī stated about wealth that if it is considered for religious purpose, then it is good for righteous men.

“The wealth is a good thing”, is mentioned also in the Qurʾān and ḥadīth. According to ḥadīth, “a man discussed his condition with Prophet Muḥammad after a question. Prophet Muḥammad asked him if he had anything in his property? He said, he had a wooden bowl for eating and drinking and a mat for sleeping, sitting and wearing. Then Prophet Muḥammad demanded those two things and asked from companions if there were anybody who wanted to purchase them. One of them said, yes for one dirham and later another one proposed two dirhams. Finally, Prophet Muḥammad sold those things for two dirhams and then ordered the poor man that, for one dirham, he should purchase the things for his family and with the second dirham, he should purchase an axe. The poor man did so and presented the axe to Prophet Muḥammad. Prophet Muḥammad himself made a piece of wood for the axe and ordered the poor man to go to the forest and cut the woods, sale them in a market. After fifteen days, he became independent and prosperous”\textsuperscript{244}.

There are several points derives from the ḥadīth:

I. If someone asks that according to ḥadīth, the word “balā” is usually used for making affirmative sense after negative sentence. And the negative word is just used for that thing not as a whole. Under this rule, in the context of that ḥadīth, he (The poor man) had nothing except two things. ‘Ubaydullāh replies that the mentioned

\textsuperscript{242} The story of Aṣḥāb-i Kahf and this term are evoked by Qurʾān in sūra 18 and 8 as some youths with the dog in a pagan town are loyal to the one God; they conceal themselves in a cave, whose entrance is on the north side etc. see in detail, Wensinck, A. J., “Aṣḥāb al-Kahf”, in: Encyclopaedia of Islam, First Edition (1913-1936), and NAMLI, A., TASAVVUF KÜLTÜRÜNDE VE TASAVVUFİ/İŞÂRİ TEFŞİRLERDE ASHÂB-I KEHF KİSSASI.

\textsuperscript{243} Al-Qurʾān, IV: 69.

\textsuperscript{244} Abū Dāūd, Sunan, ḥadīth no. 1641, Ibn Māja, Sunan, ḥadīth no. 2198.
thing means the worthy thing because these things are mentioned in the place which needs the interpretation. To sum up, the whole sentence means that he had not worthy things.

II. If righteous man who got bay’a of a worldly pīr, is asked by his master about the property, he should not keep secret anything.

III. This and the coming hadīth prove that it is mubāḥ to get the bay’a of a pīr-i dunyā.

IV. The poor and needy peoples should sell their remaining things for reforming the economic situation. They should work hard to sell the things in order to find a better option. That’s why Prophet Muhammad struggled to sell the mat and the bowl for a good price and didn’t sell them for one dirham.

V. Poor man who has something for living, he should expend it firstly and for the rest of them, do some business until he could live without begging from people. If he earns abundant things, then he should spend them in the way of God (that is piously).

VI. If righteous man is asked for help by poor men, he should help them as much as he can and doesn’t ignore them.

There are also many other hadīths supporting clearly that connotation. For instance, it comes in a hadīth, written in the book of Abū Dawūd (d. 275/888) that Ibn al-Farāsī narrated that “he asked a question to Prophet Muhammad about demanding or begging from someone. Prophet Muhammad responded, no, he should ask just righteous men if he is in a difficult situation”.

In the light of these two references, asking the question and getting the bay’a in the worldly matters are lawful just with righteous man. The righteous man should not guide them the out way of sharīʿah either he has not. If not, then he should not give any guidance.

It appears in the Qurʾān that, “So, Pharaoh had led his people astray, and was no guide to them”\textsuperscript{246}. This verse indicates the first type, that is, the worldly pīr who is

\textsuperscript{245} Abū Dāʾūd, Sunan, ḥadīth no. 1646.
\textsuperscript{246} Al-Qurʾān, XX: 79.
not contained in list of kāmilīn. Conversely, the following hadīth indicates that worldly pīr could be kāmil although the disciple may be not faithful.

According to a hadīth, Abū Hurayra narrated that Prophet Muḥammad said, there are three persons that Allāh will not look on the judgement day, neither are they forgiven, nor they obtain purification by Allāh, and they will pass into the Jahannam (hell). One of them is the man who, despite having the superfluous water in the forest, didn’t give water to a thirsty man or a passer-by. The second one is the man who sales the things by saying false swear of Allāh after the ʿāsr prayer. The last one is the man who gets the bayʿa of ruler just for seeking the worldly benefits; if the ruler gives him something, he gets satisfied, and if the ruler doesn’t give benefits, his disciple will not be faithful to him.\(^{247}\)

**Second type of Pīr**

On the folio 22, the second kind of pīr is searched for resurrection. It should be known that, in fact, there is not any difference between ʿārif-i ākhirat and ʿārif-i haqq because getting the full ʿirfān-i ākhirat is actually ʿirfān-i haqq (the gnosis of reality), and even the ʿirfān (gnosis) of all creation in the world is actually ʿirfān-i haqq. In general, the human nature has veils naturally and it is fulfilled with density according to human natures and comprehensions. In fact, for ʿārif-i ākhirat (connoisseur of hereafter), the discrimination among them is actually based on the values of veils and density for being ʿārif-i haqq (connoisseur of God) and onwards. The ʿārif-i dunyā (connoisseur of world) is actually aʾārif-i haqq but, having the dense veils of desires of worldly things, he is like the non-ʿārif. However, the discrimination among them is that some people, because of remaining veils, are engaged in some lust desires. So, they take easy the matters of hereafter just as for fulfilling the lust desires and finding enjoyment, this despite the fact that they believe on heaven, hell and all other matters of hereafter just for acting upon the order of God. So, by the fear and hope (khawf o rajāʾ), they distribute the things (khayrāt) in the way of God even if they cannot get the maʿrifā of God and maʿrifā of other things. Although God is not carelessness that the people believe on all descriptions of God. So, through this way, pīr-i ākhirat says that sorrow is suffering from the hereafter. By this way, pīr-i ākhirat widens the başīrat (insight) and unveils all realities of the

\(^{247}\) Al-Bukhārī, Ṣahīh, ḥadīth no. 7212, Muslim, Ṣahīh, ḥadīth no. 108.
things even formal temptation (fama’ šīrī) also be removes which is a main goal. Consequently, he (pīr-i ākhirat) suffers and is touched with the concept of love of God. Finally, he doesn’t care of himself, and of heaven, hell and all other things. For that person, according to a hadīth, God says, “I become theirs ear from where they hear, become eyes from where they see and become hand from where they hold the things.” That hadīth can be apply on latter description.

This kind of pīr is also called šāhib-i dil pīr. According to Qur’ān, “Surely in that there is a reminder to him who has a heart”\textsuperscript{248}.

The person who doesn’t remember Allāh by heart, how he can help or useful for others? Shaykh Sa’dī states that “the one who has lost his way, how he can guide the other ones”. And according to a hadīth, “some people who received the message of God from anyone, is more intelligent than people who listen the hadīth”.\textsuperscript{249}

If some people get effects by that master through his discourse, it is not the effect of master’s advice. In fact, other things cause the impression on them. Some main effects, for instance, coming from the visit of saints or righteous man or from remembering the deceased, or from previous good acts or from struggle, which left the deep impacts on the peoples. Similarly, this advice is likely the written advice, which is described on the wall, but the people don’t ever say it pīr or reformer.

So, šāhib-i dil pīr is the person whose heart is always present for remembering the God, either it does by accession of love of God or by considering the desires of world or of Islam. The pīr never gets negligence for a moment and he follows the Qur’ān and hadīth. In this situation, if he never gets effects then there is not any other situation in which he can gets effects. Therefore, that pīr should be hold for ākhira.

\textbf{Objection}

On the folio 24, it is mentioned, if someone asks the question that, in this contemporary situation, where a vast collection of hadīth, the books of earlier and later scholars in several disciplines of Islam, especially in sufism, are potentially available. So, why is it necessary to seek or to follow the pīr-i ākhirat and pīr-i ḥaqq or righteous scholars for getting the right way and guidance?

\textsuperscript{248} Al-Qur’ān, L: 37.
\textsuperscript{249} Ibn Bāz, Majmū’a Fatāwā ibn Bāz, vol. 1, p. 246.
Answer

Actually, there are two types of waʿẓ (speech/preaching), both theoretical and practical. Nowadays, the ignorant people are not familiar with the character of prophet Muḥammad and for their physical and mental reformation, there should be a pīr who may guide them by both theoretical and practical way. Although the speaker and scholars normally give the sermons and speeches, this method is not enough for the guidance of people. In fact, the real seeker remains unsatisfied with this method because the preacher sometimes speaks for their own ambitions. The waʿẓ-i faʿlī (actual speech) has been lost by both scholars and ignorant people. No doubt, only mashāyikh (real religious scholars) have true knowledge to perform 'amal (acts) and moralities. The others are deprived of them because most scholars and speechers consider their desires of world and have forgotten their real mission. As a result, according to Qurʾān (5:14), “and they have forgotten a portion of that they were reminded of. So, we have stirred up among them enmity and hatred”\(^{250}\). And Prophet Muḥammad said, “the greediness removes the wisdom from the hearts of the scholars”.\(^{251}\) So, by this immoral ailment, they couldn’t accept the speech, sermon, and persuasion. Many mashāykhs are far from lust desires and give the bayʿa in this time. While the teachers, muḥaddithīn, and mufassirīn (interpreters of Qurʾān) who are free from greediness, collecting money, to do modification in Islam, and bidʿat, and they have had real religious knowledges such as fiqh, jurisprudence, beliefs, sufism, except philosophy. The knowledge of fiqh means general fiqh and its definition is the awareness of religious issues as it is, and it must be done according to Imām Abū Ḥanīfa. The knowledge of jurisprudence and the knowledge of beliefs are included in the knowledge of fiqh. However, to highlight the name of fiqh here is just for indication. Philosophy means ḥikmat-i yūnānī (Greek philosophy). Sufism (taṣawwuf) means the knowledge of morality.

\(^{250}\) Al-Qurʾān, V: 14.

\(^{251}\) Suyūṭī, Al-Jāmiʿ al-Ṣaghīr, ḥadīth no. 5341.
years old; lastly, on the occasion of marriage, he should say by holding his hand, I thought you etiquette, gave the education and got him marriage. Now, I give you in the protection of God on the tribulations and the punishment of hereafter”.252

The relevant persons, and friends also could be guide in the matters of Islam. According to Qurʾān, “Help one another to piety and Godfearing; do not help each other to sin and enmity”253. And another verse mentions that. O believers, when you conspire secretly, then conspire not together in sin and enmity and disobedience to the Messenger but conspire in piety and Godfearing. Fear God, unto whom you shall be mustered”254. However, it must keep the moralities in the companionship of relative person or friend after the bayʿa. There are several arguments in different religious sources about keeping etiquettes such as the verses of surah Ḥujurāt, surah ʾAḥzāb, the incident of Mūsā and Khidr and ḥadīth etc. The companions got the ṣuḥba (companionship) of Prophet Muhammad with affections and they paid the rights as they could. God says, “Shall the recompense of goodness be other than goodness?”255. And this is a very difficult thing to understand because Mūsā, while he was a messenger, did patience on the acts of Khidr but he was apparently not wondering and not getting angry because of ignorance. Although he is a messenger and he must implement the rules of sharīʿah while he was not in that position on that time.

**Third type of pūr**

On the folio 27, this pūr is followed for the maʿrifā of God. Though the saints learn the tawḥid (believing in the unity of God), the knowledge of surah fātiḥa, and rules of sharīʿah, etc., they also act upon them. They don’t pay attention to worldly things nor the matters of resurrection. On that place, one saint states, I am in conversation with God, but people considered that I am attentive to them. So, that pūr is called šāhib-i sirr (having innermost secret). Şāhib-i sirr pūr is more blessd than šāhib-i dil pūr. And šāhib-i dil pūr is more blessed than other kinds of pūrs. The verse of Qurʾān iverse of Qurʾān 4:“God stands between a man and his heart”256 indicates to the dignity of šāhib-i sirr. According to Shaykh ‘Abd al-Qādir Jīlānī, sirr is a bird and heart is a cage and conversely heart is a bird and sirr is a cage. The man’s heart deserves the

252 Subkī, Ṭabaqāt al-Shāfiʿiyah al-kubrā, vol. 6, p. 318.
253 Al-Qurʾān, V: 2.
254 Al-Qurʾān, LVIII: 9.
255 Al-Qurʾān, LV: 60.
256 Al-Qurʾān, VIII: 24.
benefits of *sirr*. It means that the transmutation of the heart is a part of *sirr*. At this stage, the negligence should not be there. According to Qurʾān, “Thou wouldst have thought them awake, as they lay sleeping, while We turned them 'now to the right’”\(^{257}\). The former group mentioned by ‘Now to the right’ is a right. So, the movement, stillness, and all other activities and features turn the attention towards God.

On the folio 28, according to a *ḥadīth*, Abū Hurayra narrated that “God said, I become their ears where they hear, become the eyes from where they see, become their hands from where they hold the things and become their feet from where they walk. If they ask anything from God, He must give them, and if they ask for protection, He gives them”.\(^{258}\) And the writer of the book *Mathnawi* states that “*ṣāhib-i sirr* feels comfortable with God. They are just considering and getting the attention of God”. Consequently, *ṣāhib-i sirr pîrs* are in rest with God and they are far from the tension of the world and hereafter. Hence, according to a *ḥadīth* “indeed, some knowledge is ignorance”\(^{259}\), the awareness is not possible without *ḥaqq*. Despite both *ḥadīths* of Mishkāt which is narrated by Abū Dawūd and latter supporting discourse, although outward activities such as eating, drinking, marriage, and trading were occurred among them, their inward activities were just for God. According to Qurʾān, “men whom neither commerce nor trafficking diverts from the remembrance of God and to perform the prayer, and to pay the alms, fearing a day when hearts and eyes shall be turned about”\(^{260}\).

**Objection**

On the folio 29, according to the latter verse of Qurʾān, if anyone asks the question if it is true that the saints are carelessness of both worlds, then why are they always afraid from judgement day?

**Answer**

Certainly, they are apparently afraid as they are apparently occupied with the matters of life. In fact, there is not any hidden thing before them. There is a very small number of the people who got that spiritual station because that position is for the Prophets. And Aqṭāb (poles of sanctity) can also get that position by following Islam

\(^{257}\) Al-Qurʾān, XVIII: 18.

\(^{258}\) Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 4342.

\(^{259}\) Abū Dāʾūd, *Sunan*, ḥadīth no. 5012.

\(^{260}\) Al-Qurʾān, XXIV: 37.
strongly. Prophet Muḥammad highlighted the interpretation of that position that, “if I make a friend, I make Abū Bakr a friend but in fact, my friend is Allāh”.261

The demonstrations of seeking the murshid Qur’ānic verses

There are several Qur’ānic verses in this chapter are related to hire the pīr or murshid. According to Qur’ān, [1] “Friends on that day shall be foes to one another, but the god-fearing”.262 This interpretation of the word “friend” may sometimes apply to the relationship between a pīr and murīd, teacher and student; it is commonly thought among people that it may be applied to the teacher and pupil, lord and servant, owner and worker, served and servant, hence each word will be interpreting by itself because each word has its own specific application.

According to Dhakhīrat al-Mulūk, Ḥasan Baṣrī (d. 728 AD) narrated that “our religious brother is more loving than our children because children remind us the world while the religious brother reminds us the hereafter. It should be known that, on the judgement day, there are many people who will help each other. In the context of shafā‘at (recommendation for atonement made before Allāh) which is mentioned in the Qur’ān, [2] “O’ believers, fear God, and seek the means to come to Him”, there should be a righteous guide in the worldly life who makes recommendation at the judgement day on behalf of his disciple’s good, bad deeds, etc. Another reason to seek the master is that the spiritual masters don’t rely (takyah) on his acts.

The word “wasīla” in the latter verse of Qur’ān is potentially included in all good works, compliance, and blessings of saints since following the saints is basically following God. According to a ḥadīth, “whoever obeyed me, he obeyed Allāh and who obeyed my leader, he obeyed me”.264 According to Qur’ān, “Whosoever obeys the Messenger, thereby obeys God” because theirs companion cannot be ill-fated men. However, their recommendation is reliable and admitted.

261 Al-Tirmidhī, Jāmi‘, ḥadīth no. 3655, Muslim, Ṣaḥīḥ, ḥadīth no. 2383, Al-Nasā‘ī, Kitāb al-Sunan al-Kubrā, ḥadīth no. 8104.
263 Al-Qur’ān, V: 35.
264 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 2957, Muslim, Ṣaḥīḥ, ḥadīth no. 1835.
265 Al-Qur’ān, IV: 80.
A verse in Qur’ān descended for ʿAbdullāh b. Ḥudhāfah b. Qays b. ʿAdī which was appointed to a leader of warriors by Prophet Muḥammad, mentions that, [3] “O’ believers, obey God, and obey the Messenger and those in authority among you”\textsuperscript{266}.

On the folio 31, another verse of Qurʾān is, “whomsoever God guides, he is rightly guided, and whomsoever He leads astray, thou wilt not find for him a protector to direct”\textsuperscript{267} [4] (a friend or murshid). This verse is adequate of the description of the book Dhakhīrat al-Mulūk that Prophet Muḥammad said, “when Allāh wants to do something good for you, He shows him a righteous man. If the man forgot something, the righteous man reminds him. If he remembers him, then his master guides him”\textsuperscript{268}

And it is also highlighted in the book that the forth caliph ʿAlī said, you must get the ṣuhba of the religious brothers because they are your guiders and will be helper in the world and judgement day. Did you not hear the voice of men in hell who would say at hereafter, “today, there is not any friend or interceder for help?

Advantage: it should to learn by heart that righteous men, saints, and religious scholars had a tradition that they did not ever prefer themselves upon righteous disciples; in addition, they used to give the advice to their disciples that if they (others) achieve their goal towards God, then they don’t forget their master (at the judgement day), if they themselves got this position towards God then they will keep remember their disciples.

It is necessary that all the endeavour of disciples should be just for God not for worldly gain. Those pīrs or disciples who do not struggle for seeking God, they have not the capability to be a pīr or disciple.

**Narrations of ḥadīth**

There were some references of Qur’ānic verses about seeking the spiritual master or getting the bay’a while there are some references also highlighted in the ḥadīth. For instance, [1] Ibn ʿAbbās narrated that Prophet Muḥammad said, “when Prophet Muḥammad asked from Abū Dhar, O Abū Dhar! which ‘urwah (bracelet/handhold) is stronger in īmān (faith)? He replied, Allāh and his Prophet

\textsuperscript{266} Al-Qur’ān, IV: 59.
\textsuperscript{267} Al-Qur’ān, XVIII: 17.
\textsuperscript{268} Subkī, Ṭabaqāt al-Shāfīḥah al-kubrā, vol. 6, ḥadīth no. 315.
better know about it. Then Prophet Muḥammad ordered: “do the friendship and love from someone only for Allāh and keep hostility with others only for Allāh”.269

On the folio 33, the other Ḥadīth is [2], Abū Hurayra narrated that Prophet Muḥammad said, “one man travelled somewhere to meet his religious friend while Allāh sent an angel to him and the angel sat in the passer-by’s way. When the passer-by went near the angel, the angel asked him, where are you going? He replied, I am going to meet a religious brother or friend. The angel again asked him if he had anything or benevolence (ʾiḥsān) for his friend? He denied and said, he was just a friend for Allāh. The angel explained him that he brought a message from Allāh that Allāh loves him as he loves his friend.”270 And according to other Ḥadīth is, [3] Mu’ādh b. Jabal (d. 639 AD) said that he listened from Prophet Muḥammad said that Allāh says, His affection would be must for those men who do love each other just for Allāh. They also sit together and see each other and spend the money for each other as well just for Him”.271

Imām Tirmidhī (d. 892 AD) narrated that Prophet Muḥammad said, Allāh says, [4] “who loves each other only for His jalāl (greatness), the illuminated minbar (high places in the heaven) would be reserved for them. By whom Prophets and martyrs will appreciate them.”272 [5] Abū ’Umāma (d. 700 AD) narrated that Prophet Muḥammad said, “one doesn’t love someone, but he respects of Allāh”.273 [6] Abū Hurayra narrated that Prophet Muḥammad said, “if two men love each other only for Allāh while one of them is in the east and other one is in the west, Allāh will gather them at judgement day and will say to one of them that he is a person whom they had affiliation together in their life for Him”.274

[7] Miqdām b. Maʾdikarab (d. 87 AH) narrated that Prophet Muḥammad said, “when someone loves a person then he should inform him that he loves him.”275 [8]

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269 Al-Bayhaqī, Shuʿab al-ʾimān, vol. 7, p. 70.
270 Muslim, Ṣaḥīh, Ḥadīth no. 2567, Ibn Ḥibbān, Ṣaḥīh Ibn Ḥibbān, p. 572.
272 Al-Mundhari, Al-Targhib wa al-Tarhib, 4, 82, Ṣaḥīḥ Al-Targhib wa al-Tarhib, Ḥadīth no. 3022.
273 Al-Bayhaqī, Shuʿab al-ʾimān, Ḥadīth no. 9017.
274 Al-Qārī, Ṣahih al-Mafrud, Ḥadīth no. 5024, Ṣaḥīḥ al-Mujaddid, Ḥadīth no. 3739.
275 Abū Dāʾūd, Sunan, Ḥadīth no. 5124, Al-Nasāʾī, Kitāb al-Sunān al-Kubrā, Ḥadīth no. 10034, Al-Bukhārī, Adab Al-Mufrad, p. 542.
Yazīd b. Nuʿāmah narrated that Prophet Muhammad said, “if a man makes a brother someone then he should ask him his name, his father’s name, and about his family because this type of discussion encourages love for each other.” 276

The significance of seeking a pīr

On the folio 35, it is obligatory (fard ʿayn) to seek a pīr according to aforementioned hadīths in order to get the awareness of Islamic practices and getting the purification from evils. By this way, people could not claim on the judgement day according to the Qurʿān, “‘They also say, 'If we had only heard, or had understood, we would not have been of the inhabitants of the Blaze” 277. There are some arguments which proves that the seeking of the master is obligatory. According to the Qurʿān, “O believers, obey God, and obey the Messenger and those in authority among you” 278. And according to a famous hadīth, “seek the knowledge even unto china and seeking the knowledge is necessary for every man and woman” 279.

According to latter a hadīth, it is necessary to seek the pīr-i kāmil (accomplished master) as it is possible because if the person learns the knowledge of Islam, and its important issues, etc. from public or worldly men who have lust desires, he cannot get the purification and cannot achieve the real truth. Therefore, ʿUbaydullāh says that, in that time, illiteracy and worldly desires (ittibā-yie nafs) have spread widely among people. Most people have temporal desires (khūdī) even if they consider themselves as pīr or guider (rahbar). They imagine people as animals and think that their service by people are obligatory even if the people don’t serve them, and they lead to anger and annoyance. They show themselves that they are highly appreciated by God but in fact they don’t have. On the basis of these bad habits, they cannot achieve the goal because of their impure mind and innate depravity.

The symptoms of arrogance and haughtiness

There are ten elements of haughtiness and vanity mentioned on the folio 36:

1. To sit cross-legged, to put cross-legged or sit on the pillow means he does not care of the rules of etiquette.
2. To walk with pride.

276 Al-Tirmidhī, Jāmiʿ, hadīth no. 2392, Ibn Saʿd, Ṭabaqāt al-kubrā, vol. 6, p. 65.
277 Al-Qurʿān, LXVII: 10.
278 Al-Qurʿān, IV: 59.
3. To like people standing in front of him.
4. To feel ashamed in walking alone and to like some people walking in behind of him in respect of him.

Abū ʿUmāma said that “we were walking behind Prophet Muḥammad. Suddenly, Prophet Muḥammad ordered us, “walk before me”. Abū ʿUmāma said Him surprisingly, do we walk there? He responded: yes! Since when I heard the noise of your feet, I became afraid that any dilemma may occur in my heart”.\(^{280}\)

5. To avoid going for pilgrimage on shrines of religious scholars and saints and to not follow them as well.
6. To dislike the people sitting with him and have a desire to sitting the people before him as needy men.
7. To dislike the people sitting with him who suffered illness even he hates them.
8. To avoid home working like buying, and bringing something for home etc.

Abū Saʿīd Khudrī (d. 693 AD) narrated that Prophet Muḥammad used to give the grass to his camel and care it and even to clean the house with a broom and to milk the goat with his hand, and even to sew his shoes, to work with his servant, and to eat with him as well.\(^{281}\)

9. To feel ashamed in house works, and in picking things like meat and vegetables, etc.
10. To feel proud in the nice and worthy suits and to hate cheaper clothes.

It is narrated in Dhakhīrat al-Mulūk that, Allāh says in Qurʾān, “O believers, many of the rabbis and monks indeed consume the goods of the people in vanity and bar from God's way”\(^{282}\). This verse is descended for Islamic and Jewish scholars. However, this verse requires Muslims to avoid these bad actions.

**The requisite merit of the pīr**

So, concerning seeking the spiritual master, Qurʾānic verses and hadīths demonstrate that it is very important for anyone to know the spiritual master very well, in order to keep safe themselves from the deceitful pīrs. It is narrated in

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\(^{281}\) Al-Ghazālī, Muḥammad ibn Muḥammad, Abū Ḥāmid, Iḥyāʿ Ulūm al-Dīn, p. 1043.

\(^{282}\) Al-Qurʾān, IX: 34.
Dhakhīrat al-Mulūk that it is not right to make religious brother everyone because it is not possible for everyone to love someone for God. And to love someone under the shadow of God is not possible to see for everyone.

On the folio 38, ʿUbaydullāh quotes a metaphor of the latter’s description according to which the spiritual bird doesn’t sit on the dead or stinky smeller body, which means that the spiritual seeker has no relation with wicked and immoral persons. The religious scholars conclude that it is necessary for every intellectual person to avoid getting the suhba (companionship) of these given five peoples:

1. The fool, who has inverse goal and doesn’t have awareness of main goal.
2. Arrogant and bad thinker.
3. Transgressor who persists on his way.
4. Impious man who deliberately denies the ḥaqq.
5. Greedy and miser.

Ḥasan Baṣrī narrates that it is a source of pursuing the love (maḥabba) of God who breaks the relation of stupid (those latter five kind of peoples). Sufyān Thawrī (d. 161/778) also explains that to see the stupid person is also a kind of sin.

The attributes of the real pīr

1. Who obeys Prophet Muḥammad inwardly and outwardly.
2. Who obtains pleasure in his prayers.
3. Who avoids completely worldly things, pride, jealousy, and malice even worldly people.

Prophet Muḥammad said, the fresco of my eyes is in the prayer (ṣalāt). And according to Qur’ān, “Prayer forbids indecency and dishonour” and “that you approach not any indecency outward or inward”. One saint evokes that the one who is involved in fostering desires (nafṣānī khwāhishāt), how can he get awareness about the delightful life of ʿālam-i arwāh. So, he can never get the pleasure of prayer and goodness if he doesn’t avoid the world, concupiscent ego and nonsense activities.

286 Al-Qurʿān, XXIX: 45.
287 Al-Qurʿān, VI: 151.
According to Sayyid 'Alī Hamadānī, mostly bad attributes and immoral characters are branches of haughtiness and astonishing. Both are very lethal elements. It is fard 'ayn (obligatory) for everyone to stay away from this. And he should try to identify his faults and its difficulties, hence he becomes able to get the awareness of God, and His greatness, then undoubtedly, he can get humbleness, humility, fear of Allāh, patience, courtesy, shyness, and softness.

Moreover, 'Alī Hamadānī says that, O heart! Never pick out faults of someone because it is very bad disease and its treatment is very hard. This infirmity born from yabs. Basically, yabs is a branch of haughtiness which causes inflammation of the ego (nafs) by removing the moisturizers of the body like poison. The best treatment of those evils is to pick the newspapers and magazines which are on the way and to pick the woods from forest as well. This practice eradicates those evils. (Allāh supports the power of the right path)

On the folio 40, it is also narrated in the book Dhakhīrat al-Mulūk that it should be endured the exasperation power (quwwat-i ghadhbiyya) as much as possible. There is some method for its treatment:

**Four methods for the treatment of exasperation**

1. to strongly believe that to not be angry is a cause of getting the pleasure of God.
2. To think and agree on that it was written in its taqdir (destiny).
3. The domination of oneness of God.

The concept of monotheism is a condition comparable to a rapid light. After some time, the ṭabi‘at (disposition) comes back to his nature and, later, it shows its endearing to resolution. If this condition (belief on monotheism) be stayed a long time, Prophet Muḥammad was more liable of this.

4. The treatment as mutatis mutandis.

According to Qur‘ān, “hadst thou been harsh and hard of heart, they would have scattered from about thee”\(^\text{288}\). However, the verse proves that it is mandatory for both masters and disciples to speak softly and humbly with the peoples and the friends as it

\(^{288}\) Al-Qur‘ān, III: 159.
is highlighted in the first part of that verse “It was by some mercy of God that thou wast gentle to them”\(^{289}\).

According to a hadīth, Prophet Muḥammad said to ʿAlī that “it is better that God shows someone the right way to you rather than to obtain red camels”.\(^{290}\) This hadīth indicates that the pīr’s behaviour is to act as spiritual master, the red camels which are considered a prestigious thing for ʿahl-i ʿarab (habitants of ‘Arab countries), have not any value compared to the one who shows and guides someone to the right way. On other hand, this latter hadīth also suggests that for the pīr, it is necessary to give the basic compulsory knowledge of Islam to his disciples such as offering prayer, fast, ḥajj, zakāt (purification by wealth), and beliefs.

4. The man who has limited relation with phenomenal world.
5. The man who stays away from wicked, tyrant rulers, unlawful earns, corrupt and sinful men.

On the folio 41, it is narrated in Dhakhīrat al-Mulūk that it is necessary to avoid those pīrs who have antichretic character, illiterate, and who are transgressors with beautiful faces and who exist in this time in the shape of ʿulamāʾ and mashāykh and who praise the rulers and affluent people just for obtaining the worldly things. Although they appear themselves among people as educated and decent persons, unfortunately, they are dangerous for Islam. So, it is necessary to stay away from them who have appearance of scholars and mashāykh.

6. The man who doesn’t use inadequate and obscene words in speaking, laughing, and quarrel, disputing either in religion issues or in other matters.
7. The man who avoids roaming in markets and streets, and avoid having evil eyes, and immodesties as well.
8. The man who has limited conversation with people, limited eating, drinking, and sleeping as well.
9. The man who fears from God.

All those features are considered compulsory for seeking the spiritual master. As well as it is obligatory for the pīr to give freedom to his disciples from his own rights and should refer them to God.

\(^{289}\) Al-Qurʾān, III: 159.
\(^{290}\) Al-Bukhārī, Ṣahīh, hadīth no. 3701.
According to *Dhakhīrat al-Mulūk*, Ibn `Umar (d. 73/693) narrated that “one man asked this question to Prophet Muḥammad: how many times is necessary to forgive his servant? He replied, seventy times per day”.\(^291\) So, a disciple should be led by the *pīr* to follow the orders of God then he can get the closeness with God and he can get the appearance of God’s attributes, i.e. both *jamāliyya* (the beauty of God) and *jalāliyya* (majestic qualities). Lastly, he should prefer considering God’s mercy than His anger, as said in a ḥadīth, “His greatness is greater than His angerness”\(^292\).

On the folio 42, Sayyid Ālī Hamadānī wrote in his book *Dhakhīrat al-Mulūk* that there is felicity for the persons who can see and find their faults. Because it is not possible to get the purification without seeking their faults. This activity is very hard, that’s why, unfortunately, there are very few people of this kind. Nowadays, many people, having a lot of bad evils such as lust desires, sexual ambitions, search and try to know the faults of other people in spite of seeking their faults because those evils became like a veil on their eyes. Consequently, they cannot get the reality of the things.

They are quite different from those persons who are the seekers of the right way, who get purification of heart from bad desires, and who go ahead by searching truth. Some true seekers acknowledged their master as the mirror of the life. For instance, if the master forbids them from something, they firmly act upon on his order.

Unfortunately, there are very few Shaykh kāmil who have a real awareness of the knowledge of Islam, cognitive knowledge, the moralities of *ṭarīqat* (method of ascetic), and the secrets of *ḥaqqīqat* (sapience), etc. Therefore, a lot of seekers are involved in ignorance, and negligence to so much so that they have lost their real purpose of life. So, those who couldn’t find Shaykh kāmil, they should seek some religious, kind, monitor friend who can guide them regarding their faults. Just like the second caliph ’Umar who used to ask from Ḥudhayfah (d. 656 AD), Salmān (d. 657 AD), and Abū Dhar (d. 652 AD) and others about his faults, he commonly used to say that Allāh forgives the person who will inform him about his faults.

On the folio 43 ’Ubaydullāh notes that nowadays, a nature and habit of people appeared which shows that if someone intends to inform them about their faults, he is

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\(^292\) Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 7553, Muslim, *Ṣaḥīḥ*, ḥadīth no. 2751.
considered a villain. In fact, this is a symbol of their lack of faith, it is even a symbol of non-faith.

The dīn should be get by kāmilīn (experts)

O dear! Everyone knows that it is necessary to consult the professional person, if someone wants to get any skill. It is equally a necessity to get the knowledge of Islam from its specialists. Prophet Muḥammad advised to seek help from its experts in every field. Therefore, ’Abd al-Qādir Jīlānī advised to seek the knowledge of Islam from saints not from books. If the seeker gets the bay’a from them, it is sunna.

Process of getting the bay’a

At the time of getting the bay’a, the disciple should say “I do bay’a”. There is not necessity to give the hand into master’s hand. Ibn ʿUmar narrated by Prophet Muḥammad that “whoever doesn’t follow the shariʿa, he will meet his God on the judgement day but he will not have any argument. And whoever dies while he didn’t get the bay’a, he will die in ignorance”.293

On the folio 44, the ḥadīth clearly demonstrate that it is obligatory to seek the spiritual master, this supports the argument of the mashāykhs telling that, “whoever without a pīr, his pīr is a shayṭān”.

According to Qur’ān, “Those who swear fealty to thee swear fealty in truth to God; God's hand is over their hands. Then whosoever breaks his oath breaks it but to his own hurt”294, “God was well pleased with the believers when they were swearing fealty to thee under the tree”295, and, “O Prophet, when believing women come to thee, swearing fealty to thee upon the terms that they will not associate with God anything, and will not steal, neither commit adultery, nor slay their children, nor bring a calumny they forge between their hands and their feet, nor disobey thee in aught honourable, ask God's forgiveness for them; God is All-forgiving, All compassionate”296.

The meaning of bay’a

On the folio 45, ʿUbaydullāh describes that basically, the bay’a means to sell. In other words, the seeker of bay’a sells himself to his master’s in religious matters.

293 Muslim, Sahih, hadith no. 1851.
294 Al-Qur’ān, XLVIII: 10.
296 Al-Qur’ān, LX: 12.
For instance, the servant who doesn’t disobey his owner or landlord, likewise the murīd doesn’t disobey his spiritual master. According to Qur’ān, “God has bought from the believers their selves and their possessions against the gift of Paradise”\textsuperscript{297}.

**Objection**

If someone asks, in the light of previous description, if he formula “the seeker sells himself to the master” means that the master is a buyer of disciple not God?

**Answer**

Yes, apparently, the buyer is a pīr but in reality, the buyer is God. It is proved by the former Qur’ānic verse and by another Qur’ānic verse “God's hand is over their hands”\textsuperscript{298}. So, the \textit{bay’a}, in fact, is with God. Mawlānā Rūmī delineates it in his poetry, “help us O person whose hand is into hand of God. Give us your hand and give us salvation from grief”, “the master’s speaking is like God speaking, though it is spoken by throat of God’s man”.

One sufi states that there is not any perception of duality in the religion of lovers (\textit{ussāḥq}), “God is one, Muḥammad is one, and lover is one”. The commitment (\textit{bay’a}) which has been done by the disciple with his master, must be followed. ʿAwf b. Mālik (d. 73 AH) narrated that “whoever admits someone as his owner, then if he sees that the owner is perpetrating any bad works, he should consider it as \textit{mārkūḥ} but don’t disobey him”\textsuperscript{299}.

**The types of \textit{bay’a}**

On the folio 46, there are mentioned basically two kinds of \textit{bay’a}; \textit{bay’a} \textit{ẓāhirī} (outwardly commitment), and \textit{bay’a} \textit{bāţinī} (inwardly commitment). The second one is obligatory as it has been mentioned before, while the first one \textit{bay’a} \textit{ẓāhirī} has three types: the first type is \textit{bay’a} of Islam. It is a \textit{sunna} for one time. The word “\textit{bay’a} of Islam” means to show Islam. Otherwise, it is obligatory to believe in Islam as Islam is the basis of all prayers. According to a \textit{ḥadīth}, Anas (d. 709) narrated that muhājirīn and \textit{aṣnār} were digging the trench and were bringing the mud on their backs while they were reading the following stanzas “we are those people who got the \textit{bay’a} from Prophet Muḥammad on Islam, as long as we are alive”\textsuperscript{300}.

\textsuperscript{297} Al-Qur'ān, IX: 11.
\textsuperscript{298} Al-Qur'ān, XLVIII: 10.
\textsuperscript{299} Muslim, \textit{Ṣaḥīh}, ḥadīth no. 1855.
\textsuperscript{300} Al-Bukhārī, \textit{Ṣaḥīh}, ḥadīth no. 4099, Muslim, \textit{Ṣaḥīh}, ḥadīth no. 1805.
The second type is *bay’a* for ḥājat (needs) like jihād (struggle), and migration (hijra) etc. which is decided by *murshid*. For instance, to appoint a khalīfa (deputy) on a city, or for special work, or to appoint an amīr (leader) for any particular work, etc. This *bay’a* depends on the opinion of *murshid*. Legitimately, this *bay’a* is obligatory (farḍ) because this *bay’a* is a kind of prayer based on the Qur’ānic verse saying that obedience to God, Prophet Muḥammad, and leader is obligatory.

The third type is *bay’a* tajdīd (renewal). Legitimately, this *bay’a* is mustaḥab when the disciple shows laziness in his religious responsibilities. There are many ḥadīths about this *bay’a*. For instance, Prophet Muḥammad said, “one man of wafad thaqīf (a group of thaqīf tribe) who had suffered in leprosy, we gave *bay’a* to you and you can go back”.301

Maʿān b. Yazīd narrated that “I, my father, and grandfather got *bay’a* from Prophet Muḥammad”.302 By this ḥadīth, two things are established. Firstly, the ritual of *bay’a* is continuously present in a family. And secondly, it is not adequate for a person to get *bay’a* on the behalf of his family. It is necessary for every man to get *bay’a* individually.

ʿAwf b. Mālik narrated that we were nine, eight or seven persons. Prophet Muḥammad asked us, “do we not get the *bay’a* from Prophet of God? We replied, we already have gotten *bay’a* from Prophet a few days ago then why would we need *bay’a* again? Prophet Muḥammad replied, do *bay’a* again on that things that you will offer the prayers, will admit God as oneness, will obey Him, and lastly will not ask the question (begging) from anyone. The narrator states that he saw the people who already got *bay’a*, they never ask someone for help, after the *bay’a* even if their’s whip be felled accidently, they don’t ask to pick it. .303

The manners of asking

On the folio 47-8, it is mentioned that some saints used to beg people just for self-humiliation. And they used to divide the things among needy peoples, if they may get it by someone. According to the book *Kashf al-Mahjūb*, the one of the asking question manner is, they should not feel happiness on not achieving the goal than they feel happiness on achieving their purpose. They should not consider the wealth. They

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301 Muslim, *Ṣaḥīḥ*, ḥadīth no. 2231.
302 Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 1422.
should not ask question to women and marketing people. They should just ask question to those people who made sure to earn lawful. They should not think about the past in order to keep themselves from long lasting problems. They should not ask question to people by using the name of God. They should feel pleasure on each order or strategy of God. They should not try to show themselves as righteous men to serve their reputation.

According to the book *Kashf al-Mahjūb*, Dātā Ganj Bakhsh (d. 1077) said that once he saw an old man who was performing spiritual austerities (*riyāḍūt*) in the desert. One sparrow was sitting on his hand and he was saying that, is there anybody here who can give anything for his bird? Some people asked from the saint why he was begging for a sparrow? He replied, it is impossible to ask the question by using his own name.

Abū Hurayra narrated that he intended to go to Prophet Muḥammad while he was reciting that stanza, “O! sadness, so long is this night and these troubles but literally, it is better that He gave the salvation from *dār-i kufr* (being non-Muslim is like a darkness)”. And Abū Hurayra also stated that “he had a slave who ran away. Once Abū Hurayra went to Medinah for getting the *bayʿa* from Prophet Muḥammad. Suddenly, the slave also came there. Prophet Muḥammad asked me, is he your slave? Then Prophet Muḥammad said to the slave, now you are free for God then Abū Hurayra also enfranchised him”.  

304 On the folio 49, according to another *ḥadīth*, ʿUmm Ṭāḥiyya narrated that Prophet Muḥammad got the promise from them (i.e. women) through *bayʿa* that they will not weep and mourn on the death of someone. They were five women who stacked with the promise: ʿUmme Ṭāḥiyya, ʿUmme Saлим, ʿUmme Ṭālā, Bint Abī Sabrah, and the wife of Muʿādh.  

Saʿad narrated that when Prophet Muḥammad gave the *bayʿa* to women, an old woman asked by standing that “Yā Rasūl Allāh! we are a burden on our parents, sons, and husbands. What things are lawful to use for us from their wealth? Prophet

304 Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 2531.  
305 Ibid., ḥadīth no. 1306, Muslim, *Ṣaḥīḥ*, ḥadīth no. 936.
Muḥammad replied, you can eat the dates and you can share them to others as a gift”.

Prophet Muḥammad said, “Zaynab bt. Ḥumayd brought his son ʿAbdullāh b. Hishām to Prophet Muḥammad and asked Him about bayʿa for her son. Prophet Muḥammad replied, he is still child, yet He put his hand on the head of the child and offered the prayer for him”.

ʿAmr b. ʿĀṣ (d. 40/661) narrated that Prophet Muḥammad said to me, what happened when you draw back your hand? I said that I want to put a condition on the bayʿa and then I’ll get it. Prophet Muḥammad asked him, what is the condition? I said, God should forgive me. Prophet Muḥammad replied, do you not know that all sins are forgiven by God after accepting Islam, doing hijra (moving to another place) or performing hajj.

Jarīr b. ʿAbdullāh al-Baḥlī (d. 51 AH) narrated that “I got bayʿa from Prophet Muḥammad on the condition of offering the prayer, giving the zakāt, and serving all muslims”. ʿUbādah b. Ṣāmit (d. 655 AD) narrated that “Prophet Muḥammad said to his companions, come! And get the bayʿa on the condition that you will never do shirk (polytheism) with Allāh, will never rob, will never do fornication, will never kill children, will never do backbiting, will never go against good deeds. Whoever fulfils this promise, God will reward him. And whoever perpetrates those things, it would be kafāra (expiation) if he will be given punishment in his worldly life. If God may hide his sins, then his matter will be seen by God on the judgement day so that God will give him the punishment or not”. The narrator said that the companions finally got the bayʿa.

Jābir narrated that at Ḥudaybiyya, Prophet Muḥammad gave the bayʿa to fifteen hundred companions and it was called “Bayʿa Ridwān”. ʿUbādah b. Tamīm

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306 Abū Dāʿūd, Sunan, ḥadīth no. 1686.
307 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 7210.
308 Muslim, Ṣaḥīḥ, ḥadīth no. 121.
309 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 2157.
310 Ibid., ḥadīth no. 3892.
311 This place is about 30 kilometers from Mecca, Saudi Arabia. It is known by the treaty of Hudaybia which was a pivotal treaty between Prophet Muhammad and the tribe of a Quraysh of Mecca in 6 A.H. For more information of the treaty see The Oxford History of Islam by John Esposito (Oxford U. Press, 1999).
312 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 4153, Muslim, Ṣaḥīḥ, ḥadīth no. 1856.
narrated that “the people were getting the bay’a from ‘Abdullāh b. Ḥanẓalah at Ḥarrah day.” Ibn Zayd asked, what’s thing that the people are doing the bay’a? the people replied, on the death. Ibn Zayd said them, we don’t get bay’a on the death after Prophet Muḥammad and he was one of the witness of treaty of Hudaybiyya”.

On the folio 52, Majāshi’ b. Masʿūd narrated, “Me and my brother went to Prophet Muḥammad for the bay’a on hijrat. Prophet Muhammad said, the hijrat have finished after the conquest of the Makkah. We asked Him that for which things we should get the bay’a? He replied, on Islam and Jihād”. ‘Abdullāh b. ‘Amr (d. 683 AD) narrated that Prophet Muḥammad said that “muhājir is the person who leaves the things which are forbidden by God and His Prophet”.

Nāfi’ (d. 117-8-9-20/735-6-7-8) said that it is commonly said that Ibn ’Umar accepted Islam before ’Umar, but it is not true. The people mostly give the reference of the following ḥadīth that, “‘Umar sent his son to an Anṣārī man on ʿUmar Ḥudaybiyya day for bringing back his horse. On the way, Ibn ’Umar passed by Prophet Muḥammad while He was occupied in giving the bay’a to people. Ibn ’Umar in turn got bay’a and brought back the horse to ’Umar. Ibn ’Umar informed him about his bay’a then ’Umar immediately go for bay’a from Prophet Muḥammad”.

Shurayḥ b. ʿUbayd narrated that “one day some people discussed about the people of Syria with the fourth caliph ʿAlī. The people said, O leader of Muslim! Curse to the people of Syria. ʿAlī replied, I don’t curse them because Prophet Muḥammad said that there are abdāl (substitutes) in Syria. And they are forty peoples. When one of them dies, God appoints another one in his place. God even sends down rain to the Syrian people, gives them conquer on the enemies, and protects them from troubles by those persons”.

On the folio 54, ’Umme Salmah (d. 680 AD) narrated that Prophet Muḥammad predicted, “the people will dispute after the death of a caliph. One man of Medinah will go from Medinah to Makkah though the people will appear his name, but they will not like to show him. The people who will be between rukn (the Iraqi

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313 Ḥarrah is a place of Medinah where held the war between the people of Medinah and Yazīd army.
314 Al-Bukhārī Šahīḥ, ḥadīth no. 4167.
315 Ibid., ḥadīth no. 2962, Muslim, Šahīḥ, ḥadīth no. 1863.
316 Al-Bukhārī, Šahīḥ, ḥadīth no. 10, Muslim, Šahīḥ, ḥadīth no. 40.
317 Al-Bukhārī, Šahīḥ, ḥadīth no. 4186.
corner of Kaʿba) and *maqām* (the place of Ibrahim at Kaʿba) will get the *bayʿa* of him. One caravan of Syria would like to attack them, but they will be sunk at *ard-i baydā* (lit., white land) which is located between Medinah and Makkah. After that, *abdāl* from Syria and some people of Iraq will go there for *bayʿa*. Later on, another man will appear from Quraysh who will be with the people of *kalb* (dog). If someone sends a caravan to attack them, they will defeat them. And the defector will be just the people of *kalb*. After that, people will follow Prophet Muḥammad. Islam will flourish. He will die after living seven years there. Muslims will offer funeral prayer of him”.

The commentator of *ḥadīth* says that this person will be Imām Mahdī. And he also explained the word *abdāl*, meaning saints and righteous men. And the *abdāl* is called *abdāl* because he is replaced by another *abdāl*, when someone dies so that they cannot extinguish in the world. ʿUbaydullāh notes that the *ḥadīth* proves the ritual of *bayʿa* which is remaining nowadays, it would continue until Imām Mahdī. So, the people who deny the *bayʿa* and consider it *bidʿat* (harmful religious innovation), they will be deprived from *hidāyat* (guidance) of Imām Mahdī and they will have remained in apostasy and egoism.

Salmah b. Akwaʿ (d. 74 AH) narrated that, “I got *bayʿa* from Prophet Muḥammad. When some people went away, Prophet Muḥammad asked me, do you not get the *bayʿa*? I replied that I already got it. Prophet Muḥammad said, get the *bayʿa* again and then I also do it again. About that *ḥadīth*, Imām Bukhārī said that the narrator says, “I asked, O Abū Muslim! On which thing were you doing the *bayʿa* that day? He replied, on the death”.

On the folio 55, ʿUmm ʿAṭiyya narrated that, “the women got the *bayʿa* from Prophet Muḥammad and He forbade to do mourning. One of the women didn’t get the *bayʿa* and said that certain woman mourned on her family deceased member, and now she will take revenge. After that, she went away but Prophet Muḥammad didn’t say anything. After some time, she came back and got *bayʿa*”.

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320 Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 2960.
321 Ibid., ḥadīth no. 4892.
The practice of bay’a for women

ʿĀʾisha (d. 678 AD) narrated that Prophet Muḥammad used to take the exam from women by following that verse, “O Prophet, when believing women come to thee, swearing fealty to thee upon the terms that they will not associate with God anything, and will not steal, neither commit adultery, nor slay their children, nor bring a calumny they forge between their hands and their feet, nor disobey thee in aught honourable, ask God's forgiveness for them; God is All-forgiving, All compassionate.”. on the folio 56, 'Urwaḥ (d. 713 AD) narrated that 'Āʾisha said, whoever admitted these conditions, Prophet Muḥammad told her, I gave you bay’a by words. And Prophet Muḥammad never ever touched any woman by his hand during the bay’a”.322

'Ubaydullāh claimed that it is called a “qawli bay’a”. It is not allowed to pick the hand of women during the bay’a. And the bay’a of women is held in just one time by using only words. Umayma bt. Raqīqa narrated that, “Prophet Muḥammad said, when I got the bay’a from Prophet Muḥammad along with other women, ‘say we will be stay on the promise of obedience of God and His Prophet as they can do’. We said that Allāh and his Prophet Muḥammad are more merciful on us than our life. I asked to Prophet Muḥammad, don’t you not hand with us? He replied, my words for one woman are the same as for hundred women”.

This hadīth demonstrates that murīd should obey to his pīr or murshid as much as he has power though he couldn’t follow him in all matters, but he will still be called as “murīd”. Pīr should not break the bay’a if murīd breaks the bay’a with him hence through his bay’a, Allāh will give him the guidance because he is temporary on the wrong way as the following hadīth indicates: Jābir narrates that one rural man got the bay’a from Prophet Muḥammad. He suffered in fever. He asked Prophet Muḥammad to break up the bay’a three times. Prophet Muḥammad denied it every time and at last He gave an example to him that, the city of Medinah is like the stove of blacksmith, it makes clean the worse things or makes it more clean than before.”.324

It proves that it is necessary for pīr to not completely turn away from his murīd. He

322 Ibid., hadīth no. 4891.
324 It may mean that who asks forgiveness and offers prayer in the city of Medinah, Allāh forgives him. Al-Bukhārī, Ṣaḥīh, hadīth no. 7211, Al-Tirmidhī, Jāmiʿ, hadīth no. 3920, Al-Nasāʾī, Sunan, hadīth no. 4196.
should guide him as much as he can either through his language, his hands or strong advices as possible. In line with this teaching, on the folio 57-8, two ḥadīths have been known.

'Ubādah b. Ṣāmit narrated that “we were with Prophet Muḥammad while He asked, do not get the bay’a until you promise to not do shirk with God, not do fornication, not do robbery, and He finally read the verse of women”.325 'Ubaydullāh b. ‘adī b. al-Khayyār narrated that, “I went to ’Uthmān, he read second kalima shahādat (the word of testimony) and said that Allāh sent his Prophet Muḥammad, I believed on Him and obeyed Allāh and His Prophet and migrated twice, and has been also son-in-law twice, got bay’a from Him. By God’s oath, I didn’t disobey nor betray Him even if He was dead”’.326

According to Dhakhīrat al-Mulūk, ibn ’Abbās narrated that Prophet Muḥammad died while His woollen shirt had been sewed with twelve pieces of cloth. Some pieces had been sewed with leather. He made a loan of seventy thousand dirhams, which were taken for the poor and this loan was paid by ‘Alī b. Abī Ṭālib.

Bay’a of Abū Bakr Ṣiddīq (d. 13/634)

The peoples of ansār u muhājirīn got bay’a from the first caliph Abū Bakr Ṣiddīq after Prophet Muḥammad. He used to sell the clothes before getting the position of khilāfat but he continued his work as his routine. The companions of Prophet Muḥammad didn’t like it and they suggested to him that it did not suit his situation of khilāfat. Abū Bakr replied that he couldn’t bear the expenses of his family without trading. The companions of Prophet Muḥammad fixed some money for him and his family from bayt al-māl.327 At the time of his death, he ordered his son ’Abd al-Raḥmān to obtain the salary during the khilāfat and to return it to bayt al-māl by selling his land.

Bay’a of ʿUmar (d. 23/644 AD)

On the folio 59, 60, and 61 is mentioned that, after Abū Bakr, the people got the bay’a from second caliph ʿUmar. The companions of Prophet Muḥammad wanted to fix the salary for ʿUmar and his family like Abū Bakr but ʿUmar didn’t accept it.

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325 The verse about women’s bay’a is LX:12. Al-Bukhārī, Ṣahīh, ḥadīth no. 18.
326 Al-Bukhārī, Ṣahīh, ḥadīth no. 3927.
327 It’s grammatically meaning “the House of wealth”, but particularly, in a conceptual sense is, the “fiscus” or “treasury” of the Muslim State. See Coulson, N.J., Cahen, Cl., Lewis, B. and R. le tourneau, “Bayt al-Māl”, in: Encyclopaedia of Islam, Second Edition.
When 'Umar used to get free from prayer of ishrāq (sunrise), he used to go to Aywān-i Khilāfat (court) as a judge to make justice among the peoples. At the time of chāsht (supererogatory morning), he used to go to Baqī‘ (now it has been converted into burial ground) for making the tiles or bricks and after that he used to offer the prayer of zuhr (second prayer of a day). He offered prayer by himself and after that he used to do justice till prayer of 'asr (third prayer of a day).

Once Abū Mūsā Ash’arī (d. 48/668) got a dirham during sweeping at bayt al-māl. He gave it to the son of 'Umar. 'Umar asked his son about the dirham: how he found it? He replied that he took it from Abū Mūsā Ash’arī. 'Umar scolded Abū Mūsā Ash’arī and said that he wanted to make his son an enemy because of that dirham. And 'Umar also said him: do you want 'Umar to be caught up at the judgement day because of that dirham? 'Umar gave it back to bayt al-māl.

Later some years of his khilāfat, 'Umar became weak and he apologized for his position for the reason that he couldn’t work anymore. He also said them that if they feel convenience, then they could fix the common salary like a general in order to continue to help the poor. It is narrated that 'Umar appointed Abū al-Dardā’ (d. 31/652) as a governor at Homs, currently a city of Syria. Abū al-Dardā’ had just an old mat, a sword, a copy of the Qurʾān, and a bowl of clay. There, he used to go far for the toilet and that’s why he was very nervous. One day, he bought some sticks in one and half dirham of bayt al-māl and gave it to labour for construction the toilet. When 'Umar heard this fact, he wrote a letter to him that “why did you spend that money from bayt al-māl? Is it not enough to go to the ruins of Rum, which was near him? And shouldn’t you move to Damascus and pass your entire life there”. When Abū al-Dardā’ read that letter, he went to Damascus by walk and he lived there until his death.

The Bay’a of 'Uthmān and 'Alī

After 'Umar, the people got bay’a from the third caliph 'Uthmān (d. 35/655) and then from the fourth caliph 'Alī. Ibn 'Abbās narrated that when 'Alī (d. 41/661) became khālija, he separated from his son Hasan (d. 49/669-70) because Hasan was similar in face and character of Prophet Muḥammad. That’s why he used to respect him and didn’t ever ignore his talks. 'Alī was afraid that if his sons recommend somethings as rules of Islam, he couldn’t but adore his sons.
The peoples had great affection for Imām Ḥasan. They used to visit Imām Ḥasan and thought that it was a cause of happiness. Kings and respectful men used to send gifts to him. ‘Alī used to make a flour of barley fourth time in a week. He put it in a bowl and then closed it with a seal. He used to take some flour for one roti and then took iftār (breaking fast) from it. Sometimes, he used to take flour in his palm and then he sealed it. He used to wear old clothes that stitched with patchwork and he used to wear the shoes that were made by leaves of date. When people asked ‘Alī the reason of sealing the pot, he said that was afraid that his sons’ Hasan and Husayn (d. 61/680) would have put much flour in the pot.

The asceticism of ‘Alī

It is addressed on the folio 62 that, once, a leader of ‘Arab came to visit Imām Ḥasan. The people had gone away after prayer of maghrib (fourth prayer of a day). He offered prayer in mosque. ‘Alī was breaking the fast with some flour of barley. ‘Alī called him when the ‘Arab leader completed his prayer. ‘Alī gave him a palm of flour. He tied it in his turban although he didn’t know who he was. When the ‘Arab leader arrived at Imām Ḥasan, there he presented different kind of meals. He said to Imām Ḥasan that he saw a man who was eating the flour of barley, if Imām Ḥasan gives the permission to him then he will go to mosque to offer these meals to the person who was hungry. Imām Ḥasan replied him by weeping that he was the Amīr al-Muʾminīn ‘Alī and he preferred to take these things.

Ibn ʿAbbās narrated that he came to the mosque on Friday and there he found ‘Alī who was giving the khaṭba of Friday; ‘Alī was dressing old clothes and had a sword whose cover was made of date. ‘Alī was saying that “how can I live happy with formal things of world and with temporary life? What’s the relation of us with worldly beautiful things? How can I be satisfied with food while many people are hungry? How can I appreciate the title of Amīr al-Muʾminīn whereas I can’t work hard like others common people? Ibn ʿAbbās said that when ‘Alī completed the khaṭba, I saw the people, they were weeping and I also cried and said to ‘Alī, why he doesn’t wear new clothes? ‘Alī replied, Allāh got a promise with leaders that they wear old clothes because the rich men follow him, and the poor people don’t regret him.

Abū ʿUmāma Bāhlī was appointed governor of Basra, Iraq by ‘Alī. After some time, he was asked from a man of Basra about Abū ʿUmāma Bāhlī, he said that “I saw
him in a banquet”. ʿAlī wrote a letter to him telling that heard that you go to the banquets of Basra where different kind of meals are presented. Attention! The man who eat the food in places where people invite only rich men and avoid the poor and needy peoples, this man no longer makes the distinction between right and wrong thing. ʿAlī removed him later on from the position.

On the folio 64, Abū Hurayra narrated that on the Eid day, poor and needy peoples came to ʿAlī. He came out and ordered Abū Mūsā to open the gate of bayt al-māl. Abū Mūsā picked three lakhs of dirham. ʿAlī distributed it among them. After that, he went to ʿAyidgāh (special place for congregational eid prayers) for prayer. When he completed the prayer, I (Abū Hurayra) came back with him and I saw that there were two rotis which were cooked without oil. I said him that if you bought the roti with oil with the money of bayt al-māl, it was not a problem since it was just one dirham? ʿAlī replied, O Abū Hurayra! Do you want to make me shameful and put the stain of betray on forehead at judgement day? By God’s oath, it will be very happy that day for me when I’ll present by myself in front of God while there would not be any regret of betrayal, and shame etc.

The prerequisite for being the spiritual master

ʿUmar narrated that “it should not be possible to get the bayʿa of those persons who give the bayʿa without counselling and nor those persons who give the bayʿa in the condition of fear of war or fight". 328 The hadīth proves that it is not right to get the bayʿa from anyone. It is necessary to seek the right master whom all the peoples agreed on and has been accepted within society.

On the folio 65, it is written that it is not accurate to get the bayʿa from those persons who want respect, worldly things, temptation in Islam and proud among the peoples because these persons just want the reputation and don’t try to fight against the insatiable appetite of concupiscent ego. According to a hadīth of Bukhārī, Abū Hurayra narrated that Prophet Muḥammad said, “when Allāh loves someone, He calls to Jibrael and says that He loves someone and Jibrael must love him. Then Jibrael calls and says to the persons who live in heaven, Allāh loves someone and you should love him. The habitants of heaven love him. At last, Allāh raises his esteem in the

328 Al-Bukhārī, Šāhīḥ, hadīth no. 6830.
hearts of all the people”.

In another ḥadīth of Mishkāt some words are described after latter ḥadīth that when Allāh hates someone then He (Allāh) does the same.

Ibn Masʿūd narrated that “one man asked from Prophet Muḥammad, Yā Rasūl Allāh! How can I get to know that I am doing a right thing or a bad thing? Prophet Muḥammad replied, if your neighbours say that you did right, then you are right, and if they say that you did badly then you are bad”.

There are several ḥadīths highlighted in this discussion. Some of them are explicitly mentioned in the text of ḥadīth and some of them in its explanations.

O dear! It has been clear from the aforementioned discussion that the bayʿa is just held one time. It is not right to move towards another spiritual master or to dispute with the master. By the way, it doesn’t matter to feel love of other saints or pīrs, friends and teachers in matters of Islam because all of them have the same aim and same purpose. According to a saint, the way of ʾishq is ornamented with etiquettes. And Mawlānā Rūmī says, impudent persons are deprived from the blessing of God.

ʿUbaydullāh states that the difference of age between disciple and master doesn’t matter for getting the spiritual knowledge. He gives the reference that according to the book Maṭālib al-Fuqahāʾ which is an authentic book of fiqh, it is right to learn the education of etiquettes and talqīn (the inculcation of recitations) from a younger one, such was the case of Imām Abū Ḥanīfa who was older than his master Fuḍayl b. ʿIyāḍ (d. 187/803).

The rules of bayʿa according to earlier saints

On the folio 66, according to Kashf al-Mahjūb, mashāyikh had a habit that if a murīd gets rid away from the world, then mashāyikh used to give him the education of three things concerning the etiquettes and decorum for three years respectively, i.e. one year for social welfare, the second year for the true service, and the third year for heart care and social service. If the murīd acts according to these things, they give him the bayʿa otherwise they say to him ‘the ṭarīqat couldn’t accept you’.

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329 Al-Bukhārī, Šaiḥīḥ, ḥadīth no. 6040, Muslim, Šaiḥīḥ, ḥadīth no. 2637.
331 Ibn Māja, Sunan, ḥadīth no. 3421.
If the murīd remains firm on these teachings, then he might consider himself as being in the category of khādimīn (servants) and he should consider others as his makhdūm (master). It means that he should prefer others than himself and must think to do service of people. If he considers himself as better than others by doing service, it is clearly a defect and lose.

According to Kashf al-Mahjūb, one of the disasters of this time is when then khādim considers himself better than the others. The real prayer for God is possible when the praying man ignores his ambitions for judgement day and offers prayer for God just for God because whoever offers prayer for getting something, in fact, it is not for God, it is just for himself. The heart caring of someone is possible when his courage has been collective, and his problems and sorrows have been pulled out from his heart. Lastly, he should protect his heart from inattention at the time of prayer.

To conclude, the murīd who has acquired these three features, he is now capable to wear muraqqa’ (cloak). It is also obligatory to wear the muraqqa’ that he has faced ups and downs of ṭarīqat mustaqīm al-ḥāl (straight spiritual state) and he has well-developed the awareness of several spiritual terms such as dhawq-i aḥwāl (the taste of mystical states), mashrab-i aʿmāl (the disposition of deeds), qahr-i jalāl (coercive force of majesty), and lutf-i jamāl (subtle prettiness).

For the spiritual master, it is also necessary to know about his murīd if he is able to achieve his goal or not, if the murīd can do it then he should train him. The master should forgive him if the murīd can’t do it, alternatively the master knows that his disciple will be stopped under his training.

On the folio 67-8 is mentioned that the Shaykh must have least awareness about ḥaqīqat (truth) and ṭarīqat even if he intends to see someone, the man should get awareness through him. And if the Shaykh trains a bad person, the man becomes saint. According to Kashf al-Mahjūb, ʿAlī Hujwayrī says that, once he passed away from Azerbaijan with his Shaykh during a travel, they saw two or three men who were standing near a shop of wheat. They were supplicating from the manager of shop by spreading out their lap. My Shaykh saw them and recited a verse of Qurʾān, “Those are they that have bought error at the price of guidance, and their commerce has not
profited them, and they are not right-guide. I asked my Shaykh, if did they suffer in this situation by insulting someone? He replied, their pīr was very eager to have a murīd and he had desires to collect the money. So, we can’t say that the beggars are better anymore. It is just a self-indulgence of nafs to invite the people for Islam without contentment of God.

The bay’a of woman

It is right to learn and get the knowledge from those women who got the knowledge of Islam from Islamic scholars whether he is a father, husband, brother or other. Those women were very common in the time of the companions of Prophet and tābi’īn but nowadays, there are not any women like that. However, it is not lawful to get the bay’a of women because this tradition was not in the time of Prophet Muḥammad nor after Him. For instance, a following hadīth proves that the women do not have a full mind and it is also proved by experience and observation. Abū Bakr narrated that Prophet Muḥammad said, “the nation never can get the success whose matters have handed over to woman”.

On the folio 69, according to another hadīth, Prophet Muḥammad said, “the khilāfat will last for thirty years after me. After the khilāfat, the kingdom system will occur”. And another hadīth declares that Prophet Muḥammad said, “I am afraid from the abundance of worldly things on you like earlier nations had abundance of things. You will be proud of the things like earlier ones were proud of those things. And eventually those things will destroy you like earlier nations have been”.

According to those two hadīths, after khilāfat, there had been created disruption in the matters of Islam and that’s why saints and righteous men perpetrated the world-renouncing way of life although they remained in Islam. According to the book Kashf al-Mahjūb, Imām Abū Ḥanīfa had have great grace in prayer, rules of ṭarīqat, and in mujāhidāt. He was not interested in political issues like taking the place of judge, etc. One night he saw in a dream that he was collecting the bones of Prophet Muḥammad from his grave while he was selecting some bones of them.

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332 Al-Qur’ān, II: 16.
334 Al-Tirmidhī, Jāmi‘, ḥadīth no. 2226.
335 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 4015.
When he woke up, he asked one of the pupils of Muḥammad b. Sīrīn\textsuperscript{336} about the interpretation of the dream. The pupil interpreted his dream in the following terms: he will get the highest position in the knowledge of Prophet Muḥammad, will learn by heart the knowledge of sunna, and will distinguish between right ḥadīth and saqīm (poor) ḥadīth. A second time, he saw in a dream that Prophet Muḥammad was telling him, O Abū Ḥanīfā! Don’t get the seclusion because the sunna will flourish thanks to you.

On the folio 70, there are many prestigious scholars who were the students of Abū Ḥanīfā like Ibrāhīm b. Adham (d. 161/777), Fuḍayl b. ʿIyāḍ, Bishr Ḥāfī (d. 850), and Dawūd Ṭāʾī (d. 165/781–2) etc. Those scholars left behind the ẓāhirī reputation (outward swanking) and were occupied with the sharīʿah knowledge. They promoted taṣawwuf at the top position and delivered the ẓāhirī sharaʿī issues to mujtahidīn. Although it has been written in the book Taʿarruf al-Taṣawwuf that Junayd (d. 298/910) had believed on the religion of Sufyān Thawrī, Shibī (d. 334/945) was Mālikī, Muḥāṣibī (d. 243/857) was Shāfiʿī, Jarīrī (d. 311 AH) was Ḥanafī, and Shaykh ʿAbd al-Qādir Jīlānī was Ḥanbalī.

Mujtahidīn had engaged with the sharīʿah in its ẓāhir and bāṭin sides but they had been occupied mostly in promoting the ẓāhirī knowledge.

On the folio 71, according to Maṭālib al-Fuqahā’, a question has been asked about bayʿa: what are the views of scholars about the person who is a Muslim, righteous, and trying to do mujāhida (relentless striving); and they get the bayʿa of mashāykh and follow him; they all agree and acknowledge other saints and mashāykh of different silsilas till fourth caliphs such as Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī; and some of them say that they are murīd of this silsila and others have other silsila, etc.; and everyone has different silsilas with different saints. These people, are they right and it happened or not?

The answer is, yes! All of them are right in their claim that they have the spiritual lineage and connection with four caliphs through several saints and that they follow and believe them till the judgement day. We also believe them and follow one of the spiritual lineages. There are several arguments and references of saints and

\textsuperscript{336} He was the expert of knowledge in explaining and interpreting the dreams. See for more detail about him, Lory, Pierre, Le rêve et ses interprétations en Islam, (Albin Michel, 2003).
mashāykhs about bay’a arguments which crossed the limit of proofs. Firstly, it is mentioned in the verse of Qurʾān, “Those who swear fealty to thee swear fealty in truth to God, God’s hand is over their hands” and according to ḥadīth, Ahl-i Ḥudaybiyya who were fourteen hundred, got bay’a on the hand of Prophet Muḥammad. So, the man who denies the repent of those companions, their bay’a with Prophet Muḥammad is that of kāfir (infidel). Also, it is proved, as it has been demonstrated by several ḥadīths and ijmā’, that the companions and tābiʾīn got bay’a of respectively Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī (respectively) as. So, whoever denies of those four caliphs is also infidel. Similarly, many of scholars got bay’a for instance in tābiʾīn, and tabaʾ tābiʾīn (followers of followers) such as Abū Saʿīd Baṣrī (al-Ḥasan), Sufyān Thawrī, Awzāʾī (d. 157/774), ʿAlqama b. Aswad, Ibrāhīm Nahṭī (d. 714 AD), Shaʿbī Mālik (d. 179/795), Ḥummād (al-Rāwiya) Ibn Abī Layla (d. 337/948-9), Ḥasan Baṣrī, Abū Ḥanīfa Nuʿmān b. Thābit Kūfī, Mūsā b. Yazīd Rāʾī, Ḥābīb ʿAjamī, ʿAbd al-Wāḥid b. Zayd (d. 133/750), Mālik b. Ziyād. According to authentic religious sources, all those had a spiritual master and had affection and decorum with companions of Prophet Muḥammad.

On the folio 72-3, according to Maṭālib al-Fuqahā’, the writer of the book Khayrāt stated that, Salmān Fārsī (d. 657 AD) got the knowledge of morality from Abū Bakr and got also bay’a, repent, and cloak of him. Ḥasan Baṣrī and Mālik b. Ziyād got the knowledge of morality from forth caliph ʿAlī. Uways Qaranī (d. 37/657) got the cloak of Prophet Muḥammad from both ʿUmar b. Khaṭṭāb and ʿAlī. Imām Abū Ḥanīfa got bay’a and cloak from Imām Jaʿfar b. Muḥammad b. ʿAlī Aṣghar b. ʿAbd al-Wāḥid b. Zayd (d. 765 AD) and got talqīn-i dhikr from Fuḍayl b. ʿIyāḍ although Fuḍayl was the student of Imām Abū Ḥanīfa in fiqh.

Mūsā b. Yazīd Rāʾī got the knowledge of morality, cloak, and talqīn from Uways Qaranī. ʿAbd al-Wāḥid b. Zayd got it from both Mālik b. Ziyād and Ḥasan Baṣrī. Ḥābīb ʿAjamī got from Ḥasan Baṣrī. Tābiʾīn followed the companions of Prophet Muḥammad in etiquette, dhikr, and salāk. The companions of Prophet Muḥammad followed the Prophet in sayings, actions, and conditions. Similarly, the

337 Al-Qurʾān, XLVIII: 10.
338 His full name is ʿĀmir b. Shārāḥīl b. ʿAbd al-Kūfī, Abū ʿAmr, famous early legal expert and transmitter of ḥadīth. It couldn’t be confirmed when he died but according to encyclopaedia of Islam, he died between 103/721 and 110/728. See Juynboll, G.H.A., “al-Sha’bī”, in: Encyclopaedia of Islam, Second Edition.
latter scholars for instance, pupils of the four Imāms such as Abū Yūsuf b. Ibrāhīm b. Ḥabīb Anṣārī (d. 182/798), Muḥammad b. Ḥasan (d. 805 AD), Imām Zufar (d. 158 AH), Ḥasan b. Ziyād Luʾlūʾī (d. 204/819), Dawūd Ṭāʾī, Muḥammad b. Idrīs Shāfiʿī, Mālik, Ahmad b. Ḥanbal (d. 241/855), and Abū ʿAbdullāh Madanī (d. 209/824) had the morality of the companions of Prophet Muḥammad.

Abū Yūsuf got the talqīn and morality from Ḥātim al-ʿĀṣam (d. 237/851) and Muḥammad b. Ḥasan got them from Dawūd Ṭāʾī. Dawūd Ṭāʾī was one of the devotees of Ḥabīb ʿAjamī and got bayʿa and morality from him. Muḥammad b. Idrīs Shāfiʿī learned the morality from Abū Habīb ʿAjamī and repent ed. Abū Hubayra (Amīn al-Dīn al-ʿĀṣamī, d. 287/900) got the bayʿa from al-Marʿashī (Sadīd al-Dīn Huzayfā, d. 252/866) and got the cloak, talqīn, and morality. Thus, on the folio 74, the fuqahāʾ (jurists) of Khurasan did the same as Abū Muṭīʿ al-Balkhī (al-Ḥakam b. ʿAbdallāh b. Ḥasan b. ʿAbdallāh b. Ḥabīb ʿAjamī, d. 237/951), Abū Sulaymān Jurjānī, Abū Ḥafṣ Bukhārī, Shaqīq b. Ibrāhīm Balkhī (d. 194/809), Ibrāhīm b. Adham b. Salmān b. Manṣūr b. ʿAbdullāh b. Ṭābiʿe b. Ḥanīfī (d. 161/777-8). Ibrāhīm was a disciple of both Imām Jaʿfar Ṣādiq, and Imām Abū Ḥanīfa and got cloak and talqīn from Fuḍayl b. Ṭābiʿe. Those all got the morality from followers of followers.

Those all of them were righteous men and affiliated with ahl-i sunnat wa-l-jamāʿat (a grand sect of Islam). So, whoever denies their moralities, and characters, in fact they are against God. And whoever doesn’t admit the bayʿa of companions of Prophet Muḥammad, he is out of the circle of Islam. Whoever does not believe in the bayʿa of tābiʿīn and tabaʿī tābiʿīn, he deserves punishment. The fatwā (legal opinion) is on that issue. And whoever disagrees on the miracles (karāmāt) of saints, he is also an infidel.

There are some persons who engaged in politics along with Sufism. For instance, Imām Abū Ḥanīfā and Sufyān Thawrī didn’t accept the position of judge and they lived far away from the people for blaming himself. Some leaders had the capacity to understand the Qurʾān and hadīth such as ʻUmar b. ʿAbd al-ʻAzīz (d. 101/720) etc. According to Dhakhīrat al-Mulūk, it is narrated that ʻUmar b. ʿAbd al-ʻAzīz found a lot of wealth thanks to his father’s inheritance. He passed a very luxury life in the time of his leading but when he got khilāfat, he distributed all his wealth among the orphans and needy peoples of Baghdad. However, he asked his āmil
(worker) what was the normal salary of a common labour in Baghdad? He replied, four dirhams. 'Umar ordered that from now, he will take four dirhams as salary from bayt al-māl, so that his family would run the home system and he could serve the public with satisfaction.

On the folio 75, it is narrated that He had nineteen sons. He had just a copy of Qur‘ān and a sword in his home when he died. One of his relative stood up and told him “O Amīr al-Mu‘minīn! you have done like anyone never did before”. ʿUmar b. ʿAbd al-ʿAzīz asked him: what did I do? He replied, “you wasted all of your money while your children have nothing”. ʿUmar b. ʿAbd al-ʿAzīz replied, “I can’t give the money of the people to my children and the feed of my children to people”. And he explained that there are two types of the children, they are either honest or corrupt. If they are honest, then Allāh never waste these persons. If they are corrupt, then they are the enemy of God and why would I take the tension of the enemy of God, if they are.”

It is narrated that he wrote a letter to Ḥasan Baṣrī about the acquisition of knowledge on the biography of ʿUmar b. Khaṭṭāb. Ḥasan Baṣrī replied him that “you are not in the time of ʿUmar nor the people of that time like the people of this time. If you become like ʿUmar and work like him, then you will be better than ʿUmar.”

On the folio 76, it is narrated in the book Dhakhīrat al-Mulūk that, once Harūn al-Rashīd (d. 193/809) called Shaqīq Balkhī and asked him the guidance. He said, O’ Khalīfa! It is necessary to know that God has a caravanserai that is called “Hell”. You are like a darbān (concierge) of it. And God gifted you three things and by those things you can keep away the people from hell. Those things are wealth, sword, and scourge. By wealth, you can fulfil the basic needs of the people in order that they don’t go near shubhāt (suspicious things). Whoever treats people with cruelty, you should punish him by the sword. You should also punish the wicked persons and transgressors by the whip. If you follow those rules, then you and your public hopefully can get rid of those bad activities. If you go against those rules, you will enter in the hell before your people.

It is also narrated in the book Dhakhīrat al-Mulūk that, it is necessary for kings to visit and get the companionship of religious scholars, though nowadays they are very rare. Especially, if they visit the city of righteous men, they should see
righteous men, get the guidance and act upon them. They should avoid the companionship of ignorant, cruel, and transgressive peoples who looked like righteous men while they praise the leaders for being honoured and getting money. So, those persons basically become the reason to destroy the religion though, apparently, they look like scholars and mashāykh.

On the folio 77, it is narrated in that same book that Prophet Muḥammad said, “avoid sitting with died persons. Someone asked Him the explanation of died persons. Prophet Muḥammad replied, the wealthy persons”. It is narrated that when Sulaymān (d. 931 BCE) stands up from his royal throne, he went to poor people and sat with them and said, “the poor man should sit with poor men”.

It is also narrated in that book that, when Yūsuf sat on the royal throne, day by day he became weaker and weaker. People asked him the reason, but he remained silent. After some days, people again asked him if the weakness was caused by any disease, then in that case he would get treatment immediately. He responded, there is no need of any treatment because it was the desire of his nafs during his seventeen years of governance to be fed with barley bread, but he didn’t do it because there were many people who were victims of famine.

It is narrated that Sulaymān used to do fast during his governance. He used to make baskets during the leisure time. In the evening, he used to purchase two barely breads by selling two baskets. And he would go to graveyard by putting the blanket on the head. He would search for the poor and then he would break the fast with those breads.

It is narrated that Prophet Muḥammad sent two caravans to the city of Najd (now in Saudi Arabia). He appointed ʿAlī as leader on a caravan while for the second caravan, he appointed Khālid b. Waḷīd (d. 642 AD). He said, if both caravans would be gathered, ʿAlī will be the leader. If both would be separated, each of them will conduct the caravan by himself. During this time, Fāṭima (d. 632 AD) felt ill. Prophet Muḥammad went with ʿImrān b. Ḥaṣīn (d. 673 AD) to visit Fāṭima. He knocked at the door. Fāṭima asked, who is there? Prophet Muḥammad said, your father. Fāṭima gave the permission. But when He said that there was also ʿImrān. Fāṭima said that “I have

just a blanket on the body. If I cover the head, then the feet are naked. If I cover the feet, then the head is naked”. Prophet Muḥammad gave his blanket to Fāṭima. ʿImrān says that “I also go to the house with Prophet Muḥammad and sat on the floor with Prophet Muḥammad. Fāṭima’s face was yellow by weakness. She also sat on the floor. There was just an old blanket in the home which wrapped her body. Prophet Muḥammad asked her about her condition. She replied, Yā Rasūl Allāh! “I am ill and did not eat for three days. When Prophet Muḥammad heard this, he cried ʿImrān also cried. Prophet Muḥammad said, “by God’s oath, for three days I didn’t eat while I have a higher position than you”. Jibrīl also cried and he brought the keys of all treasures and brought also a message of God that if “I order then I can get all the keys of treasures. I said, I like poverty (darwīshī). One day hungry and one-day meal.”

On the folio 79, it is also narrated in that book that Mūsā had nothing. Banū Isrāʾīl respectively used to present the meal before you. One day, Mūsā claimed to God that, what’s the bother that someone gives the meal in the evening and another one in the morning. God sent the revelation to Mūsā, O Ibn ʿImrān! I do like that with my lovers. I distinguish between the provision of the beloved people and the provision of miscellaneous people. So, those people should be forgiven.

Those people were very prestigious in the religion. Although they outwardly had specialization in different field, they inwardly agreed, they even had a coalition among each other. Therefore, they don’t criticize anyone, and even got benefits from each other. They were superior to another in asceticism of knowledge. They drew perfection from each other in the ḥāl (the mystical state). God has awareness of ḥāl about them.

According to Dhakhīrat al-Mulūk, Khaythama (d. 279/892) was one of the great scholars among tābiʿīn. He was very generous, and he was in debt of thousand dirhams in order to help poor people while there was a famine in Basra for one year. He had a ʿaqd-i ukhuwwat (brotherhood contract) with Masrūq (d. 682 AD). Masrūq had also heavy debts. Khaythama paid the loan of Masrūq before paying his loan and Masrūq didn’t know about it.

It is narrated that one man visited Abū Hurayra and said him that “I want to do a contract of brotherhood with you”. Abū Hurayra replied by asking that, “do you know the rules of brotherhood?” He said, “no, please tell me”. Abū Hurayra said him,
“I have the right to spend your wealth more than you. It is commonly referred among the intellectual persons of ‘arab that, ‘the quantity of expenditure is a scale of love’.

The sons of Ādam are parts of each other

Apparently, scholars have controversial statements among them but in bāṭin, they all agreed moreover whole world inwardly is a same. There are many things which indicate that all human is united such as in calling for good, forbidding from dishonour, Islamic canonical law like prayers, judgements, decides of punishments, punishments of sinner etc. One saint says that, “all world rather than being an aggregate souls or bodies like a specific human form a universe (ʿĀlam).”

Another saint says that, “all mankind forms parts of each other because they are created by just one substance.” Apparently, war and fight, quarrels and clashes etc. among the peoples proves that the people have contradiction with each other, but they are inwardly same and united. For instance, the elements of the universe such as the noble and the ignoble, servant and served person are one people like the bad and good parts of the person. This is why scholars and mashāykhs don’t criticize each other and forbid people to use bad words for someone and bad deeds such as abuse, criticize, backbite, picking out faults, lie and false accusation, curiosity, and evil presumptions, fornication, robbery etc. One man got the punishment because of drinking while someone used bad words for him. Then Prophet Muḥammad prohibited him by saying “don’t help the satan on that”.340

According to the book Kashf al-Mahjūb, Imām Shāfiʿī narrated that, when you see scholars who are getting advantages from the leaves (rukhṣa) of Islam, then you cannot get any benefit from them.

On the folio 81, Imām Aḥmad ibn Ḥanbal narrated that whenever someone wants to ask him a question about Islam, he gives an answer to him. If the person wants to get knowledge about realities (ḥaqāʾiq), he sends him to Bishr (d. 226-227/841).

The Four Imāms and jurists

There were four popular Imāms among the mujtahīdīn, Imām Abū Ḥanifa, Imām Shāfiʿī, Imām Mālik, and Imām Aḥmad ibn Ḥanbal. According to the book Taʿarruf al-Taṣawwuf, there are many mujtahīdīn but the most famous are the four

340 Al-Bukhārī, Ṣahīh, hadith no. 6777, Abū Dāʾūd, Sunan, ḥadīth no. 4477.
Imāms. In the east and west, there are myriad of followers of these Imāms. For instance, in the west, they are all followers of Imām Mālik. The habitants of Rūm, beyond the river³⁴¹ (central Asia), Pakistan and India’s people are followers of Imām Abū Ḥanīfa. In the other countries, they are mixed but many persons the followers of Imām Shāfiʿī. In the segments of mashāyikh, there are recognised mashāykhs such as Ḥasan Baṣrī, Shiblī, Bāyaẓīd (d. 261/875 or 264/877-878), Junayd, and Sultān Ibrāhīm Balkhī etc.

According to Kashf al-Mahjūb, Imām Ḥasan Baṣrī narrated that, the bad presumptions arise against righteous men by getting the ṣuḥba of dissolute persons. And it is also written in that book that, there are three wonders of the world among the mutaʾkhkhirīn (later people): the indications of Shiblī, the points of Murtaʾish, and the tales of Jaʿfar.

Junayd narrated that, Jibrail’s place among the angels is like a place of Bāyaẓīd among us. It is also said in that book that Junayd was renowned among the ahl-i zāhir (exoteric people) and arbāb-i qulūb (prudent persons). He was an expert of all sort of knowledge and was a muftī and Imām in roots and branches of Islamic rules and its the matters. He was a friend of Sufyān Thawrī. He used splendid words and his aḥwāl were ideal. All ahl-i ṭarīqat admit his Imāmat and jalālat (magnificence). No one has objection against him. On the folio 82, Junayd narrated that, Ibrāhīm b. Adham has keys of all types of knowledge and said, make friend to God and leave all peoples.

According to Kashf al-Mahjūb, Sultān Ibrāhīm b. Adham was a murīd of Khiḍr. He saw a myriad of mutaqaddimin mashāykhs (former or ancient scholars). He had been educated by Imām Abū Ḥanīfa and followed his school of piety. He lived in the ṣuḥba of Fudayl b. ʿIyāḍ and Sufyān Thawrī. He didn’t ever use the money of other persons and, during his whole life he just ate what he earned.

According to the books of ḥadīth and a description of asmā-i riǰāl (the names of transmitters) and muḥaddithīn, there are many sufis who remained unknown as opposed to renown sufis. It is narrated in the book Dhakhīrat al-Mulāk that it is obligatory for ṣāhib-i baṣīrat (having insight knowledge) to look upon the character of Prophet Muḥammad who was afraid of the loss of one shoelace although he was

the grand leader of Prophets. Hence, He wear woollen clothes, he said, as “it made me oblivious from God”. Nowadays, conversely self-indulgent and arrogant persons seek the respect by wearing silky clothes and golden rings. Evil persons who called themselves mashāyskh looked proud in front of people using makeup and decoration. Basically, those scholars are ignorant who intend to find their greed towards luxurious cars and prestigious bungalows through the path of pieties though they apparently put their name Shams al-Dīn (the sun of the religion) and Nūr al-Dīn (the light of the religion). In fact, it is not hidden from ṣāḥib-i başīrat man that they haven’t the religion of arbāh-i yaqīn (intellectual persons) as they are rather related to the religion of satan.

On the folio 83, it is mentioned that, at present, people claim to have the knowledge of zāhirī sharī‘a and present themselves as followers of Imām Abū Ḥanīfa. In fact, they don’t have the knowledge of fundamentals of Islam such as prayer, fast, ḥajj, and zakāt etc. except a few well-known information. They are deprived of the rest of its knowledge. That’s why they are the objects of jealousy, bitterness, and irritation against religious scholars.

According to Dhakhīrat al-Mulūk, ʿĀʾishā narrated that, “Prophet Muḥammad used to talk with us and we would talk with Him, we even had fun all together. But He didn’t recognize us and we didn’t recognize Him, when the time of prayer came”.342 It is also narrated in that book that Ṭalḥa b. Ḫubaydullāh (d. 656 AD) was praying in a park while he started thinking about the pasture and even forgot the rakʿat (genuflections) of prayer. He went to Prophet Muḥammad and said: “I would like to give the land of park for Allāh in order to give the atonement of his fault. Prophet Muḥammad sold the land for thousand dirhams and distributed the money among the needy.

According to Dhakhīrat al-Mulūk, ʿAlī used to be agitated in the time of prayers and his face changed. The people asked him about that, he said, the time has come to fulfil the trust whom the heaven and the earth denied picking up its burden. And Imām Zayn al-ʿĀbidīn ʿAlī b. Ḫusayn, when he started making his ablutions, his face used to turn into yellow colour and the condition of his body looked afraid. The

342 Subkî, Ṭabaqāt al-Shafʿīyah al-kubrā, vol. 6, p. 294.
people asked him about that condition. He replied, “you don’t know where I am going”.

And Anas b. Mālik narrated that, Prophet Muḥammad said, the fast is broken by five things: lie, backbiting, talebearing, false oath, and looking with sexual urge. According to a second ḥadīth, whoever uses false talking and doesn’t abandon on that, then God doesn’t care of him for his feeding either he eats and drinks or not. This ḥadīth is the same as the previous ḥadīth.

**Sharīʿat and ṭarīqat are not separated from each other**

It is noted on the folio 84 that the book of *Ṭaʿarruf al-Taṣawwuf* is one of the comprehensive books on the shariʿa and ṭarīqat. In this book it is written that, whoever becomes Sufi without pursuing the knowledge of fiqh, he is a zīndīq (religious hypocrite). And whoever is faqīh but has not knowledge about fiqh, he is a fāsiq (reprobate). And whoever does both of those, he is a muḥāqqiq (researcher). According to *Dhakhīrat al-Mulūk*, bad habits such as jealousy and prejudice have been firmed in the heart of the people. Hence, it is not possible to remove those diseases from the hearts without destroying the substance of riot and the desire of money and property. Its treatment is very hard. Therefore, many saints intended to pay a meticulous attention to God in the prayer during their entire life, which means that their thoughts did not circulate during that time in their mind except Allāh. But they could not do that. So, how we can keep our prayer safe from worldly thoughts? Indeed, it is difficult, but we must try to do it. If we can’t do that in the whole prayer (ṣalāt), then we should avoid the dilemmas, at least for half or third part of our prayer.

It is also written in the book *Dhakhīrat al-Mulūk* that the knowledge of reality means that human has awareness of flaws and disasters of their nafs. The *maʿrifa* of nafs (the ego) is basically a key of *maʿrifa* of God. By its blessing, the human can recognize the way of love for God and the way of its consent. Consequently, he can find the reasons of veils and his misery and humiliation. He, therefore, can be sure that the worldly things are worthless, and he finds the bitter life by fear of judgement

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day. According to the verse of Qurʾān, “Even so only those of His servants fear God who have knowledge”\(^{344}\). This verse indicates that reality.

On the folio 85, some scholars are jealous of Imām Abū Ḥanīfa and said that he doesn’t know anything except of some knowledge on common issues of Islam. They also said about him that he doesn’t have a deep knowledge of Islam. According to *Kashf al-Mahjūb*, when Dawūd Ṭāʾī completed his education, he became an authentic scholar. He went to Imām Abū Ḥanīfa and said, “what should I do (after completion of education)”? Imām Abū Ḥanīfa replied, “apply what you read because the knowledge without practice is like the body without soul”. Whoever knows very well the words and its actions, situations and deeds, he potentially knows that the early sufis and the scholars mutually agreed, and both had no dissensions. There is no space to describe their *manāqib* (virtues) in details.

Nowadays, similarly there are many saints who are so-called scholars and consider themselves a *sāhib-i dhawq o hāl* (having mystical experience and state), *wajd u samā’,* and *kashf u karāmāt* because they feel ashamed to follow the real scholars and *mujtahidīn* in religious affairs.

On the folio 85-6, it is marked in the book *Taʿarruf al-Taṣawwuf* that Jalāl al-Dīn Rūmī was ḥanafī. His pious disciple and sincere *khalīfa* Mawlānā Ḥusām al-Dīn Jalībī (d. 683/1284) was shāfiʿī and he didn’t accept the ḥanafī’s school of thought because once he intended to be ḥanafī but Rūmī forbade him and said, “spiritual inspiration is an inner matter which is related to bāṭin and the heart while the matters of Islam especially *fiqh* is related to outer matters and actions. And deeds are out of the purpose”.

Similarly, Shaykh Kabīr Shihāb al-Dīn Suhrawardī (d. 632/1234) was Shāfiʿī and his *khalīfa* Bahāʾ al-Dīn Zakariyyā (d. 661/1262) was ḥanafī. There are several examples which indicate that masters and disciples had belonged to different schools of thought. It is written in the book *Dhakhīrat al-Mulūk* that there are some so-called saints who claim to be proud of their illiteracy and stupidity on the passed moments and ancient accidents that, “someone didn’t do good with him and that’s why he is facing the troubles.” Even those saints acknowledge their miracles. Unfortunately, these ignorant people don’t know that many atheists used bad languages against

\(^{344}\) Al-Qurʾān, XXXV: 28.
Prophet Muḥammad and that many innately cruel non-muslims treated Prophet Muḥammad with cruelty and injustice and even tried to kill Him. But Allāh the Almighty didn’t give them punishment on their’s acts that time, He even gave respite them for a long time. Later, some of them got the awareness of Islam through God and they were free from punishment. Conversely, the ill-fated and accursed saints consider themselves greater than Prophets and consider that the matters of destiny are same their own miracles. Basically, the fact is that Satan himself also regrets their misfortunes. (we seek refuge from this through Allāh).

On the folio 87, it is mentioned that, these people equally discuss the scholarships of Ḥasan Baṣrī, Bāyazīd Baṣṭāmī, Junayd Baghdādī, and Ibrāhīm b. Adham in such a way that, through their words, they (worldly and illiterate Saints) come closely to infidelity. However, this is a tradition of ignorant sufis. The decrees of saints and the scholars are appropriate to Qurʾān, ḥadīth, and ijmā’. It is the same for Shaykh Muḥī al-Ḍīn ibn al-ʿArabī al-Undulūsī al-Ḥātmī (d. 638/1240) who said that our knowledge is based on Qurʾān and ḥadīth. Shaykh ʿAbd al-Ḥaqq Muḥaddith Dīhlavī (d. 1551–1642) also shared the same opinion in his book Taʿarruf al-Taṣawwuf.

There are some innovative terminologies from authentic saints who were did not live in the early period of history. Those terminologies are written for the public to explain them easily and in a better way. This is not a problem since same terminologies are also invented by fuqahāʾ, jurists and other scholars. There is a discussion about authentic saints but not about uneducated saints.

It is written in the book Kashf al-Mahjūb that Dātā Ganj Bakhsh said, “I am ‘Alī b. ʿUthmān al-Jilābī. I always make prayer (duʿāʾ) to God that may God’s relation with me is a same thing which He had with His beloved persons. But this prayer was not appreciated by the enemies of that time; even if you don’t follow them in doing bad and hypocrisy, they will become hostile to you. (we seek the refuge of God from illiteracy)

The reactions against unpractised scholars and ignorant saints

Mawlānā Rūmī admonished unpractised scholars and unrealistic claimers that God says in the Qurʾān, “Those whose striving goes astray in the present life, while
they think that they are working good Deeds.”345 And, “And as for the unbelievers, their works are as a mirage in a spacious plain which the man athirst supposes to be water, till, when he comes to it, he finds it is nothing; there indeed he finds God, and He pays him his account in full; (and God is swift at the reckoning.)346

Here is quoted a section of the Mathnawī vol. 3.

1. Thou art feigning to be distraught (with the love of God) and a gnostic: though art throwing dust in the eyes of generosity,

2. Saying, “I have no consciousness even of myself; in my heart there is no room for aught but God.

3. I have no recollection of what I ate yesterday: this heart takes joy in nothing except bewilderment.

4. I am sane and maddened by God: remember (this), and (since I am) in such a state of selflessness, hold me excusable.

5. He that eats carrion, that is to say, (drinks) date-wine- the (religious) Law enrols him amongst those who are excused.

6. The drunkard and eater of beng has not (the right of) divorce or barter; he is even as a child: he is person absolved and emancipated.

7. The intoxication that arises from the scent of the unique King- a hundred vats of wine never wrought that (intoxication) in head and brain.

8. To him (the God-intoxicated man), then, how should the obligation (to keep the Law) be applicable? the horse is fallen (out of account) and has become unable to move.

9. When lameness comes, the load is taken off:

God has said, it is no sin in the blind.

345 Al-Qur'ān, XVIII: 104.
346 Al-Qur'ān, XXIV: 39.
10. You brag of your dervishhood and selflessness (thou utterest),

The wailful cries of those intoxicated with God,

11. Saying, “I know not earth from heaven.”

The jealousy hath tried thee, tried thee (and found thee wanting).

12. Thus hath the wind of thy ass-colt put thee to shame,

thus hath it affirmed the existence of your self-negation.

13. There are hundreds of thousands of trials, O father,

for anyone who says, “I am the captain of the Gate.”

14. If the vulgar do not know him by (putting him to) the trial,

(yet) the adepts of the Way will demand from him the token (of his veracity).

15. How will he that is intoxicated with God be restored to his senses by (the soft breath of) the west-wind?

The God-intoxicated man will not come to himself at the blast of the trumpet (of Resurrection).

16. The wine of God is true, not false: thou hast drunk buttermilk,

thou hast drunk buttermilk, buttermilk, buttermilk!

17. Thou hast made thyself out to be a Junayd or a Bāyazīd,

(saying) “Begone, for I do not know a hatchet from a key.”

18. How by means of hypocrisy, O contriver of fraud, will thou conceal depravity of nature and (spiritual) sloth and greed and concupiscence?

19. Thou makest thyself a Mansur-i Hallaj

and settest fire to the cotton of thy friends,

20. Saying, “I do not know Umar from Bu Lahab; (but)

I know the wind of my ass-colt at midnight.”

21. Oh, the ass that would believe this form an ass like thee,
and would make himself blind and deaf for your sake!

22. Do not count thyself one of the travellers on the Way; thou art a comrade of them that defile the Way: do not eat dung (do not talk rubbish)!

23. Fly back from hypocrisy, hasten towards Reason: how shall the wing of the phenomenal (unreal) soar to Heaven?

24. Thou hast feigned to be a lover of God; (but in truth) thou hast played the game of love with a black devil.

25. At the resurrection lover and beloved shall be tied in couples and quickly brought forward (to judgement).

26. Why hast thou made thyself crazy and senseless? Where is the blood of the vine’? Thou hast drunk our blood,

27. (Saying) “Begone, I do not know thee: spring away from me. I am a gnostic who is beside himself and (I am) the Buhlul of the village.”

28. Thou art conceiving a false opinion of thy nearness of God, thinking that the Tray-maker is not far from the tray;

29. (And) thou dost not see this, that the nearness of the saints (to God) hath a hundred miracles and pomps and powers.

30. By David irons is made (soft as) a piece of wax; in thy hand wax is (hard) as iron.

31. Nearness (God) in respect of (His) creating and sustaining (us) is common to all;

(but only) these noble ones possess the nearness (consisting) of the inspiration of Love.

32. Nearness is of various kinds, O father: the sun strikes (both) on the mountains and on the gold (in the mine);
33. But between the sun and the gold there is a nearness (affinity) of which the bid-tree hath no knowledge.

34. (Both) the dry and fresh bough are near to the sun: how should the sun be screened off from either?

35. But where is the nearness of the sappy bough, from which you eat ripe fruit?

36. From nearness to the sun let the dry bough get (if it can) anything besides withering sooner!

37. Be not intoxicated after the manner of this branch, which, when it becomes sober, has cause for repentance,

38. O man without wisdom, do not be an inebriate of the sort that (when) he comes (back) to his wits he feels sorry;

39. Nay, be one of those inebriate on account of whom, whilst they are drinking the wine (of Divine love), mature (strong) intellects suffer regret.

40. O thou, who, like a cat, hast caught (nothing better than) an old mouse, If thou art so pot-valiant with that wine (of Love), catch the Lion!

41. O thou who hast drunk of the phantom cup of Naught do not reel like them that are intoxicated with the (Divine) realities.

42. Thou art falling to this side and that, like the drunken: O thou (who art) on this side, there is no passage for thee on that side.

43. If thou (ever) find the way to that side, thenceforth toss thy head now to this side, now to that!

44. Thou are all on this side, (therefore) do not idly boast of that side: since thou hast not (died) the death (to self), do not agonise thyself in vain.
45. He with the soul of Khadir, (he) that does not shrink from death-if he knows not the created (world), ‘tis fitting.

46. Thou sweetenest thy palate with the savour of false imagination; thou blowest into the bag of selfhood and fillest it:

47. Then, at one prick of a needle thou art emptied of wind-may no intelligent man’s body be fat (swollen) like this!

48. Thou makest pots of snow in winter:

when they see the water how they shall maintain that (former) constancy? 347

On the folio 90, according to ʿUbaydullāh, in the mentioned poetry of Mathnawi, the worse attributes (firʿawnī akhlāq) of bad peoples are highlighted. It is narrated in Dhakhīrat al-Mulūk, ʿIkrama (d. 636 AD) narrated that Prophet Muḥammad said, “miser, immoral, and coarse persons never enter into the paradise. And Abū al-Dardāʾ (d. 31/652) narrated that Prophet Muḥammad said that “on the judgement day, the heavy thing that will be put in the scale is the good ethics of muʿmin. Surely, God hates the bad talking and garrulous person.”

The beloved persons of God have the same attributes as God. According to Kashf al-Mahjūb, “Shiblī went to Junayd, Junayd said him, O Abū Bakr! You have vanity in your mind since you are officer of guards and a son of Amīr Sāmira. So, you could not get the advantage from my ṣuḥba. If you want, then go first to the market for begging in order to get the awareness of what is your value. So, Shiblī did so and repeatedly his value went down, so that after three years he did not get anything from anyone. At last, he went to Junayd and told his master what happened to him. Junayd said, now, your value is nothing compared to other people and you do not have any more desire for worldly thing. Now, you should stop begging because this activity was just for your inner purification not for collecting money.”

The types of knowledge

On the folio 91, according to the book of Mishkāt, Ḥasan Baṣrī narrated that there are two types of knowledge. One is related to heart which is useful. The second

one is related to language/tongue. It is an argument for the creation through God.  

And according to Dhakhīrat al-Mulūk, the treatment of the second type of knowledge is the fact to know very well that the risk of knowledge is bigger than ignorance because it is a much higher responsibility for the scholars to God than other persons. It has been observed through several experiences. For instance, the leaders and kings used to forgive the uneducated persons on their faults, but they didn’t ever accept the excuse from scholars. It is common rule that educated person who break the rules is worse than those who don’t have knowledge.

On the folio 92, according to Mishkāt, Ḥabīb b. Zayd narrated that if scholars keep the knowledge and spread it to the persons who are eligible, then they easily can get the rulership on the world. Unfortunately, they use their knowledge as a source of income for the rich people. So that’s why they become disgraced. Ibn Mas`ūd also narrated that “I heard from Prophet Muḥammad, He used to say that whoever forgets all of sorrows and just have the sorrow of judgement day, then God economizes him from all of his sorrows of the world. And whoever doesn’t forget his troubles and always lives in them, then God doesn’t care about in which valley he will die”.

On the folio 93, it is also written in Mishkāt that Zayd b. Labīd narrated that “Once Prophet Muḥammad talked about the disaster of the knowledge. Zayd b. Labīd asked Him, Yā Rasūl Allāh! How will the knowledge be vanished? While we read the Qur’ān, learn it to the children, and they learn their family onward till judgement day. Prophet Muḥammad replied, O’ Ziyād! may your mother cry on you, I thought you were great scholar among the people of Medina. you do not know that Jesus and the Jewish read the book Torah and Gospel but don’t follow it.”

Usāma b. Zayd (d. 673 AD) narrated that Prophet Muḥammad said, “one man will be thrown in the hell on the judgement day. His intestines will come out of the belly. He will run around it like the donkey runs around the grinder mill. Then hellish peoples will ask him what happened with him? Did he teach people to do good and

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348 Suyūṭī, Al-Jāmiʿ al-Saghīr, ḥadīth no. 5699.
349 Ibn Māja, Sunan, ḥadīth no. 257.
350 Ibn Māja, Sunan, ḥadīth no. 3288.
forbid them to do bad? He will reply, yes, but he himself didn’t apply this. Similarly, he used to forbid people to do bad but he himself didn’t avoid it.”

On the folio 94, Sayyid ʿAlī Hamadānī stated in the chapter of “Munkirāt-i Masājid” of his book Dhakhīrat al-Mulūk that, some people in that time wished to become wāʿīz (preacher) but they didn’t know the basics about tafsīr and ḥadīth and they were deprived of their subtleties. They quote anecdotes, stories, bad stanzas, and prosody words in their speech and the people get excited on bad things. It is necessary to prohibit these preachers to speech and they should be required to account what they have done. One condition for the preaches is that the symptom of piety is shown by his condition, his face should look like a gentleman, dignity. Good character and avoider from voracious appetite of nafs. If the person doesn’t have these features, people cannot get the advantage; instead there are more chances to being engaged in bad activities. It is forbidden for women to attend the seminars where men also participate. It is also forbidden for women to go to mosques, shrines, seminars of condolence etc. except the old women who wear old clothes with veils.

On the folio 95, to attend the mahfīl-i samāʾ where the instruments like harp, sesk and tambour etc. are used and where the women get gathered on the roof for seeing it and where money is spent for activities like rape, drinking the wine, organizing singing, and condolences, all these are forbidden things. It must be denied and action against them is necessary.

The types of sins

According to Dhakhīrat al-Mulūk, there are three types of sins regarding to its time: past, present and future.

1. Past: for instance, someone did fornication in the past or drunk wine but in the present, there are not any influence of them. So, the punishment and penalty of those sins depend on the judge’s strategy, but the people don’t have the right to take action against them.

2. Present: if someone is doing the sin such as drinking wine, wearing gold or silky clothes, listening songs, etc. it is obligatory to put an end to these evils and its abandoner are sinner. The people also can prohibit this person.

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351 Al-Bukhārī, Šahīḥ, ḥadīth no. 3267, Muslim, Šahīḥ, ḥadīth no. 2989.
3. Future: The sin which is expected to happen. For instance, there are bottles of wine, decorated place for wine, or there are adulterer and adulteress. So, there are not sure about the sin and there is just a suspicion about that but there is a possibility to not doing the sin. In this situation, nobody has the right to prohibit someone.

If there is an activity that is apparently ḥarām and makes a cause of doing ḥarām, for instance wicked persons who stood at ladies’ baths or on the passing way of women for watching her, or stranger man and stranger woman meet in loneliness because the probability of the sin is possible. And the probability of being engage in bad things is also a kind of sin. It is a part of accountability to forbid them whether it is a muntazira (waiting for doing sin) or a dhāhiba (continuing sin). So, there are two more types of sin included, one is muntazira and the second is dhāhiba. So, there are five types in total.

The types of accountability
On the folio 96, According to Dhakhīrat al-Mulūk, the prohibition of sin is of three types. First, the accountability of equivalent to equivalent is like the accountability of public to public and specific persons to specific person. Second, higher to lower accountability is like king to people, teacher to pupil, father to children, husband to wife, and leader to servant. There is full extension for accountability. This type divides among its rules in five stages. The reformation is correct and useful in all cases. The third type is lower to higher accountability like people to king, pupil to teacher, children to father, wife to husband, and slave to lord. The accountability of this type is not applicable in the third and fifth stages while in the first and second stages, it is obligatory. And the fourth stage is controversial. For instance, a righteous boy can guide his father in the five ways, first two ways, introduction and advise are obligatory. Third is to forbid and insult. Fifth is to beat and hit which are ḥarām. The fourth is controversial such as breaking the musical instruments, pouring the wine, dragging the silk robe from the father's body, returning the usurped wealth, erasing or getting off the painting from the wall etc. If the father feels hurt and sorrows from his boy’s deeds, then better option is that the boy could do the accountability of his father in the mentioned deed; it is even obligatory in those situations because this accountability is a kind of obedience.
Furthermore, the feeling hurtness and sorrowness of the father is just for his having the love with invalid or invaluable things which have been rooted firmly in his nafs-i ammāra (sensuous soul) which is also a sin. In fact, the father’s annoyance in those situations doesn’t matter. In brief, the accountability of boy to his father by beating and hitting is totally ḥarām. Indeed, there are many references of Qur’ān and ḥadīths about the rights of parents. So, that’s why they would not be concerned to have the accountability in general.

The majority of scholars narrates that for jallād (executioner), is not right to kill his father in order to take ḥudūd o qiṣāṣ (law of retaliation of murder) even though the father is non-Muslim. If the son can’t give the punishment to his father for his early crime, then how the boy could be eligible to give the punishment to his father for his expected sin in the future?

The accountability of wife and servant through husband and owner is almost the same as that of the boy and father’s accountability.

The accountability of king through the people is very difficult because people can just use the soft language to give the advice to king or leader for accountability. There is a condition that it is obligatory for the censor to have the power to do the accountability. So, the one who feels utterly helpless, he is not eligible to do accountability. Indeed, he latterly should have bad thoughts about sins and evils.

**The conditions of accountability**

On the folio 98, according to ḥadīth, the accountability concerning the helpless and power, are of four types. 1. wujūb (compulsory) 2. isqāṭ (nullify) 3. istiḥbāb (supererogation). 4. takhyūr (optional).

1. The accountability is obligatory, according to the majority of scholars, when it is sure that the person will be stopped through ombudsman’s advice. And there is not any fear about his life, wasting money, and insulting by the person.

2. If he thinks there is not any advantage for his advice and feels losing something, the wujūb will be eliminated.

3. If he thinks that there is not any possibility of giving the advice and that there is more chance to lose something, the accountability is not necessary in this situation, but it would be remained mustaḥab as the manner of Islam.
The Ombudsman, if he is a scholar, righteous man and if the situation shows that from his accountability the evils and dignity of bad man will be finished and will affect and give the power to the heart of the religious people, then the ombudsman will not be afraid of wasting his wealth and dignity, nor afraid of the punishment and death, and will not leave the advices of religious peoples.

If he feels the risk of missing his relative persons or friends, then he never gets the accountability because it would be the cause of creating other problems which is worse than before. For instance, a tyrant wants to take the goat of someone without his permission. If the ombudsman stops him and feels that the tyrant will kill him then the accountability would be ḥarām.

If someone intents to mutilate himself and the only way to stop him from this is to use force which in extreme cases may even result into death. It is still preferable to abstain him from doing mutilation, although this critical situation may still result in mutilation or even death, since the main objective is to fight against the evil act instead of saving his life.

Similarly, a man who wants to steal someone’s wealth and there is no other way to save the money but to kill the thief, then it is lawful to kill him to save the money. In this situation, it is not a purpose to kill him in order to save the bad money, but it is so because the thief is trying to take the Muslim’s money which is a kind of sin. So, it is not wrong to prevent someone from doing badly through his murder. So, the main purpose of this accountability is to prevent the bad act.

On the folio 100, Kātib al-Ḫurūf (ʿUbaydullāh) narrated that it is affirmed in his heart that the Quranic verse, “whether one or both of them attains old age with thee; say not to them 'Fie’”352 is to understood in the sens that it is forbidden to use bad words about parents. Similarly, the prohibition of using the pots of gold and silver according to ḥadīth, “whoever use the pots of gold and silver for eat, in fact he is filling his stomach with the fire”353 is to be understood in the sense that it is also forbidden to eat gold and silver which are not mentioned in any book of fiqh while the people use them. They might do something bad and they are sinful. (Allāh and his Prophet better know right thing).

352 Al-Qurʾān, XVII: 23.
353 Muslim, Ṣaḥīḥ, ḥadīth no. 2065.
The types of caliphate

There are three types of caliphate. O ʿAzīz (dear)! Islam spread all over the world, that’s why there are several caliphates, which came instead of one or two caliphates. The caliphates were either outward like scholars, or inward like saints. However, this caliphate was general. The particular caliphate was in the time of Prophet’s companion. The third type of caliphate is common of both abovementioned, as Prophet Muḥammad said, “you all are like a vassal”. And each of them would be asked by his populace. For instance, the king about his people, the man about his family, the wife about her home, and the son or slave about his wealth will be asked on the judgement day”.354 (agreed by all)

The types of Recommendation (ṣafāʿat)

On the folio 101, similarly, there are many types of recommendation at judgement day. One of them is ṣafāʿat khāṣṣ (special recommendation) which is just for Prophet Muḥammad. This type of ṣafāʿat is to get comfortable after long lasting prayers, as it is counted in a ḥadīth of ṣafāʿat: on the judgement day, all messengers of Allāh (except Prophet Muḥammad) will speak the same word “we are not capable of this ṣafāʿat”. About general ṣafāʿat, third caliphate ʿUthmān narrated that three persons will do the recommendation on the judgement day respectively: (1) Messengers of Allāh (2) Religious Scholars (3) Martyrs”.355

This ḥadīth potentially indicates that the religious scholars have a higher position than martyrs and less than Messengers. So, it doesn’t apply on those scholars who are thieves of religion. In fact, the real scholars represent a minority at that time. In the earlier times, there was a man named Āṣif b. Barakhiyā, the companion of Prophet Sulaymān who is mentioned in the Qurʾān by these words, “Said he who possessed knowledge of the Book”356 or other persons like Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī, experienced scholars like Abū Ḣanīfa, Shāfiʿī, Mālik, and Aḥmad b. Ḣanbal, mashāyiks who followed shariʿa and ṭarīqat like Junayd, Bāyazīd, Fuḍayl, Ibrāhīm b. Adham, and theirs followers who lived far away from fostered the desires of nafs, their followers in talks, works, and ʾahwāl like Shaykh ʿAbd al-Qādir Jīlānī,

354 Al-Bukhārī, ʿAbdīḥ, ḥadīth no. 7138, Muslim, ʿAbdīḥ, ḥadīth no. 1829, Al-Tirmidhī, Jāmiʿ, ḥadīth no. 1705, Abū Dāʿūd, ḥadīth no. 2928, Ibn Ḥibbān, ʿAbdīḥ Ibn Ḥibbān, ḥadīth no. 4489, Ibn Ḥanbal, Musnad, ḥadīth no. 5167.
355 Suyūṭī, Al-Jāmiʿ al-Ṣaghīr, ḥadīth no. 9993.
356 Al-Qurʾān, XXVII: 40.
Shaykh Abū Madyan Maghrabī (d. 589/1193 or 594/1198), Shaykh Farīd al-Dīn Ajodhnī (d. 670/1271), Shaykh Bahāʾ al-Dīn Multanī, Shaykh Bahāʾ al-Dīn Naqshbandī (d. 792/1389) and others who followed the right path and lived far from the desires of nafs, they all are righteous scholars. Allāh knows better His creatures’ aḥwāl because according to a poetry, “who I am to describe their scholarship, or eulogize their aḥwāl, dhikr, and fikr”.

On the folio 102, Abū Saʿīd Khuḍrī narrated that Prophet Muḥammad said, “there would be some peoples in my umma who will do the recommendation for a bad party, some of them will do for a tribe, some will do for a family, and some will do for a man until they all enter the heaven”. 357

Anas narrated that Prophet Muḥammad said, “A heavenly man will pass away from the rows of hellish men while one hellish man will call heavenly man and will ask him, “do you know me? I am a man who once gave you water for drinking”. Similarly, one another hellish man will say him, “I gave you the water to make your ablution”. The heavenly man will do the recommendation for them and will bring them to heaven.”358

Similarly, without the command of Allāh, there will not be any recommendation like the guidance without the command of Allāh is not possible. Some verses of Qurʾān about recommendation is, Allāh says in the Qurʾān, “Who is there that shall intercede with Him save by His leave”359, “they intercede not save for him with whom He is well-pleased”360 and, “Thou guidest not whom thou likest”.361

There are several levels of guidance and intercession. Supreme guidance and greatest intercession are just for Prophet Muḥammad. It is narrated in the ḥadīth of the Ascension Night that, “Three bowls respectively, milk, honey, and wine were presented before Prophet Muḥammad during the ascension night. Prophet Muḥammad chose the bowl of milk and drank it. Then it was said that “you are guided by dīn-i

357 Al-Tirmidhī, Jāmiʿ, ḥadīth no. 2440.
358 Ibn Māja, Sunan, ḥadīth no. 3685.
359 Al-Qurʾān, II: 255.
360 Al-Qurʾān, XXI: 28.
361 Al-Qurʾān, XXVIII: 56.
fitrat (nature of religion) and if you take the bowl of wine then your umma become disobedient”.  

On the folio 104, it is addressed that Prophet Muḥammad had the authorisation to choose any bowl, but He chose the bowl of milk which was sweet and intoxication (mastī). The righteous men of His umma also chose that bowl and that’s why they remained in the zāhirī sharīʿa and its bāṭin though they had also options to take other bowls, but because of the domination of obedience to Prophet, they chose the sweet bowl of milk. The hadīth also indicates that Prophet Muḥammad is a perfect and great person. The righteous men of the umma also have different effects and levels. For instance, some of them have more ecstasy than sweetness while some others are opposite of it. Some saints are on a condition that Allāh just knows their condition. Apparently, those who have more ecstasy, they have istighnāʾ (independence, self-sufficiency). And those who have more sweetness they have more humility.

According to Kashf al-Mahjūb, once a man asked a question about ʾīmān to Ibrāhīm Khawwāṣ (d. 290/903). He replied, “I don’t know this time because whatever I’ll tell you it will be the logic and I want to give an answer to you through observation. However, I am going to Makkah. You can also come with me and you may find the answer to your question.” The man agreed and started the visit with him. Every night during the visit, they took two pieces of roti and two bowls of water. One day, Ibrāhīm met an old man during the travel. Ibrāhīm talked old man while the man (seeker of ʾīmān) hadn’t known what they talked. When the old man went away on his horse, the man asked Ibrāhīm about the old man about what he had talked with him? He replied, I asked him the solution of your question, despite giving an answer the old man who was Khiḍr asked me to join us to visit Makkah? But I excused him. The man asked him, why? He said, “I was afraid, maybe I’ll put trust on him except Allāh and my tawakkul (reliance) on Allāh will be destroy. In fact, keeping the tawakkul on Allāh is real ʾīmān. As Allāh said in the Qurʾān, “Put you all your trust in God, if you are believers”.  

There is a famous narrative that once Ibrāhīm Khawwāṣ met with Ḥusayn b. Manṣūr (d. 309/922) at Kufa. Ḥusayn b. Manṣūr asked him, O Ibrāhīm! How are you

362 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 3394, Muslim, Ṣaḥīḥ, ḥadīth no. 164.  
363 Al-Qurʾān, V: 23.
passing the days? he replied, still now I have corrected the *tawakkul*. Ḫusayn asked him, you have finished your life in order to get the correction of *bāṭin*, then when will you approach the *fanā fi-l-tawhīd* (extinction in the experience of God’s unity)?

On the folio 106, Anas narrated that Prophet Muḥammad said, “whoever have three features, he will find the sweetness of *ʿīmān*.

1. He must love Allāh and Prophet Muḥammad over the world.
2. He loves someone just for Allāh.
3. He hates the *kafr* as he avoids fire”.364 (agreed)

Kātib al-Ḥurūf says that the requisite person in latter ḥadīth is real *pīr u murshid* who is beloved by *murīd* just for Allāh and by seeing him, he remembers Allāh, this according to ḥadīth, Prophet Muḥammad said, “the best person among the people is the who remember Allāh by seeing them”.

**The practice of the group Malāmatiya**

The people related to *malāmtiya*365 normally do bad actions and go against *sharīʿah*. It is not the real process of *malāmat* (blame). The writer of the book *Kashf al-Mahjūb* says that, “seeking the *malāmat*, for mine, is a pretence. The pretence is a hypocrisy because the pretentious man follows the way which is acceptable to people. *Malāmati* also follows the way which is ignored by people. So, both of above are trapped by the circle of creation. In fact, the mendicant (dervish) is the person who is not trapped by anyone. He gets free from both of those things and he also gets free of any kind of tensions by creation.

**Courtesy and humility**

On the folio 107, there is a ḥadīth in a book *Dalāʾil al-Khayrāt* about courtesy and humility, which says: once the companions of Prophet Muḥammad asked Prophet Muḥammad, “Yā Rasūl Allāh! We see that some Muslims do courtesy and humility and some of them do not. What’s the reason? He stated, the one who gets the

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365 The foundation of *malāmtiya* tradition has been attributed to Ḥamdūn al-Ḳaṣṣār (d. 271/884-5) who was the key figure of this group. The basic concept of this group is that all outward appearance of piety or religiosity, including good deeds, is ostentation. See for more about it, Jong, F. de, Algar, Hamid and Imber, C.H., “*Malāmtiya*”, in: Encyclopaedia of Islam, Second Edition. 2007.
sweetness of ʾīmān, he has courtesy. And the one who doesn’t get it, he doesn’t have humility.

It is narrated in the book Dhakhīrat al-Mulūk that there are two ways among all over the steps of faqr (poverty) and salūk. One of them is madhmūm (condemnable) and another one is mahmūd (eulogized). Similarly, there are two ways of tawāḍuʾ (courtesy). One of them is ifrāṭ (abundance) as like arrogance Another one is tadhallul (abjectness) as like sweater or painter of leather who when they come, the scholar welcomes them by standing and presents his position for sitting, picks their shoes and be standing. This act is condemnable and a tafrit (deficiency). According to a ḥadīth, “it is not lawful for any Muslim to disgrace himself”. This ḥadīth notifies that this attitude with people of the same age praised but with the younger people it is condemnable.

The right way is that everyone must act with people according to their position. The way of talking of the sweater and painter to scholars should be the soft and cheerfulness. He should answer their questions with amiability, he should provide the needs to what they want, should consider them better than himself, and should not care less about the judgement day.

The method of Mashāykh

On the folio 108, the writer warns the people by this word, O dear! You should know that the mashāykh trust only the grace of Allāh. They don’t consider themselves and don’t see their deeds, and they don’t even prefer themselves to children.

According to a ḥadīth, Muʿādh b. Jabal (d. 639 AD) narrated that when he has been sent to Yamen by Prophet Muḥammad, during the travel, he was riding while Prophet Muḥammad was walking. When Prophet Muḥammad stopped and said him, “O’ Muʿādh! you will not be able to meet me next year, and you may will pass through this mosque and my grave”, Muʿādh started to cry. Prophet Muḥammad told him by moving the face toward Madinah, ‘the persons who will be nearest of mine among the people, are piety even whatever and wherever they are.”

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It is written in the book *Dhakhīrat al-Mulūk* that ‘Awf b. ‘Abdullāh had a servant who had a bad attitude and was immoral. Whenever he became angry on him, he said that this servant was similar to his owner (that is, ‘Awf himself). His owner also disobeyed Allāh and he disobeyed his lord. The people used to say him, why you don’t sell him? he replied that through his servant, he punishes the voracious appetite of his *nafs*.

**The bay’a practice according to early scholars**

On the folio 109, it is mentioned that, the early mashāykh and pīrs had a unique way to get the bay’a: when someone comes to mashāykh for getting the bay’a, they normally ask him that “on the judgment day, if I get the respect of Allāh, I’ll be remembering you. If you get the respect, you should still remember me.” It is also mentioned in the primary books on sufism that the mashāykh believed that Allāh knows the result of the judgment day very well. According to a ḥadīth, Jābir narrated that Prophet Muḥammad said, “nobody will enter the heaven by his deeds nor will enter the hell by his deeds, even me, but Allāh may cover me by his mercy”.

Abū Hurayra narrated that Prophet Muḥammad said, a man does make deeds of heaven all his life but on the time of death, she does the act of hellish deeds. Similarly, a man does deeds of hellish all his life but on the time of death, he does the act of heavenly deeds. Shaykh Sa’dī says that, “nobody can rely on his deeds, the one is blind who rely on his stick”.

On the folio 110, Prophet Muḥammad is the greatest man while he says in a ḥadīth, Abū Hurayra narrated that Prophet Muḥammad said, “nobody will enter heaven on the help of his deeds. The companions of Prophet asked Him, Yā Rasūl Allāh! Will you do so? Prophet Muḥammad replied, “Yes! Even my deeds will not make me enter heaven but Allāh will cover me by his mercy”. However, the saints pay attention to Allāh. Each of their activities provokes the love of Allāh although that work is considered bad by some people.

According to the book *Ta’arruf al-Taṣawwuf*, Junayd also pointed out this subject that whenever someone asked him about the *samā’*, he said, the thing which

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367 Muslim, Ṣaḥīḥ, ḥadīth no. 2817.
368 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 2898, Muslim, Ṣaḥīḥ, ḥadīth no. 2651.
369 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 5673, Muslim, Ṣaḥīḥ, ḥadīth no. 2816.
becomes the reason to make a divine disclosure, it is *mubāḥ* (permitted). So, his perception about *samāʿ* is *mubāḥ* within the frame of regulation.

Shaykh ‘Abd al-Ḥaq Muḥaddith Dīhlavī commented on the argument of Junayd: “that words are very strange and support to fanatic saints. It is necessary to say here that the things which make a reason to attract hearts, it should at least be *mubāḥ*. If we suppose that it is not *mubāḥ*, it would not be beneficial for attracting the hearts.

It is also mentioned in the text of that book that there are some rules of moralities and one of them is a common rule of mashāykh that they potentially concentrate on Allāh with their hearts though it doesn’t concern by what way. During this process, they act affirmatively or negatively despite the fact that a scholar disagrees with those things. But they avoid those things which are clearly *ḥārām* according to the sharīʿah. That’s why the people who don’t have awareness about the purpose of mashāykh, they normally deny some discourses of them. The illiterate persons think that it is a right way, but they destroy themselves by following it. By God’s grace, the denier of mashāykh, is a disabled because he remains always on outward sharīʿah. Conversely, the masters (mashāykh) must be stable on his way and have compassion. (All means by help of Allāh)

**The negligence as a big crime**

On the folio 111, it is addressed that though the people attribute *kufr* to saints and even attribute *fisq* (obscenity) and *fajūr* (immorality), saints don’t consider those evils as a big sinful act except the negligence from God. Sayyid ‘Alī Hamadānī wrote in his book *Dhakhīrat al-Mulūk* that Abū Maysra was a big scholar among the tābiʿīn. He had almost no sleep for thirty years. Usually, when the night came, he used to mourn till sunrise, and his cheeks were injured by much weeping. One day, his mother told him, “O son! I don’t remember that you did any sinful act in childhood. You passed your whole life in piety and doing good acts. Allāh bestowed you Islam and gave you the knowledge. So, why do you weep? He replied, O mom! Allāh said in the Qurʿān that we don’t know if we can find the salvation or not at the resurrection day.
According to Kashf al-Maḥjūb, once the third caliph ʿUthmān was bringing woods on his head from the palm garden. He had four hundred servants. The people asked him why he was doing like that. He replied, he is experiencing his nafs.

On the folio 112, Once Bāyazīd was going to Ḥijāz from Rey, Iran. People came there to welcome him while he was feeling the negligence from remembrance of God. Suddenly, He pulled the cotton from his sleeve and started to eat it. Then people left him and went away. In fact, it was the month of Ramadan and he was a traveller. So, he said to his disciples that he became free from the people by one excuse. Allāh says in the Qurʾān, “Whoso blinds himself to the Remembrance of the All-merciful, to him We assign a satan for comrade”370.

Regarding Khiḍr’s activities, his acts apparently were bad but inwardly those acts were good for the future, but it is other thing that Mūsā couldn’t know the strategy of Khiḍr despite it Mūsā was a Prophet and had a remarkable knowledge.

Kātib al-Ḥurūf says that the aforementioned discussion was in the affirmative support of firqa malāmatiya. The writer of the book Kashf al-Maḥjūb said, “I, ʿAlī b. ʿUthmān Jilābī says that in the earlier time, there were activities for malāmat which apparently were against the customs and sharīʿa. Now, if someone wants to become a malāmatī, he should offer two rakʿat of prayers with manners for a long time or act according to Islam completely. Then all the people will criticize him using the words of hypocrisy or dissembler. If someone goes against sharīʿa and claims that he was a malāmatī then his talks certainly and clearly are full of depravity, disaster, and lust desires. There are many people like that in the present time. They just seek to be popular among people, showing themselves as being the denunciation of creation.

Firstly, to claim the denunciation of creation, it should be the popularity among the people. The one who claims the denunciation of creation from non-popular persons is just a pretext or evasion. Imām Abū Ḥanīfa said about the malāmat that he himself rejected the position of judge but that he was forced by the king to it. He didn’t accept it just for malāmat (to blame himself and avoid being popular).

The hidden mysteries of Din
On the folio 113, it is noted that the incident of Khiḍr and Mūsā proves that there are some secrets in Islam. And the common people cannot approach them. This

370 Al-Qurʾān, XLIII: 36.
is why mashāykh said that “talk to people according to their minds”. Abū Hurayra narrated, “I got two pots of knowledge from Prophet Muḥammad. I opened one of them. The second one, if I open it, the people will cut my neck”.

Ibn ʿAbbās narrated, “if I interpret the verse (65:12), “It is God who created seven heavens, and of earth their like”, the people will stone me”.

Forth caliph ʿAlī narrated that, “I have a river of knowledge in the chest. If I show it to you, you will be trembling like the rope of well. He also said, if I interpret the surah fāṭiha, seventy camels will not be able to hold the burden of that books”.

On the folio 114, Imām Zayn al-ʿĀbidīn narrated, “If I show my knowledge to people, they will kill me by calling me idolater”. All these quotations are derived from books.

Why less courageous people renounce Riyāḍah

Sayyid ʿAlī Hamadānī said in the book Dhakhīrat al-Mulūk, less courageous people don’t have the force and don’t have the power to perform riyāḍah though there are rūḥānī physicians for their treatment, but they couldn’t support bitter medicine. That’s why they abandon the treatment. The spiritual physicians (rūḥānī aṭbā’) stay away from them as their faces are covered by a veil. The reality of the knowledge and the splendour of its utterance have vanished. The morality of worship has disappeared in ignorant and immoral persons. The lust people have forgot this ailment and even believed that the denial of secret knowledge is lawful. They are lost in the love of wealth and splendour. Consequently, they are destroying their dīn in lust desires.

Kātib al-Ḥurūf said that due to the dominance of desires of nafs, the matters of dīn have inverted. That’s why the laziness and omission have emerged among people.

According to the book Dhakhīrat al-Mulūk, Abū ʿUmāma narrated that Prophet Muḥammad said, what would be the time when the women will be rebellious, and the men will be sinful and impious. And they will be far away from the Jihād. The companions of Prophet Muḥammad asked Him, will this happen? He replied, yes, of course! By God’s grace, my soul is in possession of Him. Rather it will be too intensive. The companions asked Him again, how it will be intensive? He replied, what will be your situation when you will not order people to do good and forbid to

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371 Al-Bukhārī, Sahīh, hadith no. 20.
372 Al-Ghazālī, Iḥyāʾ ʿUlūm al-Dīn, p. 106.
do bad act. The companions asked Him again, it will happen this way? He replied, by God’s grace, my soul is in possession of Him, yes it will be like that or may be more intensive. The companions asked Him again, how things can be more intensive than before? He replied, what will be your situation, when your thoughts will be bad about good things and will be good about bad things. The companions asked Him, it will happen this way? He replied, yes. By God’s grace, the temptations will arise, and a humble minded person will be astonished to see this.”

Although the mujtahidīn had a lot of knowledge of maʿrifā, when they found the kings, elite class, and people whose desire is overwhelmed by the dhawq of nafs, then they are content with outwards sharīʿah in order to guide people and help them to avoid from trembling in front of the sharīʿah.

**The method of arbāb-i yaqīn and other peoples**

‘Alī Hamadānī narrated that it is a way of God that the great scholars and arbāb-i yaqīn always practice spiritual contemplation (murāqaba) of their nafs, and always times do the accountability of their days and moments. They occupy their time all lifelong in several types of prayer. That’s why their bodies are purified and their nafs are favourited despite the fact that they engage themselves by melting in furnace by means of riyāḍāt and mujāhidāt. They even shed tears of grief and they count themselves inferior to sinners in the sight of Allāh.

Conversely, the people who are lust, arrogant, and sinner, their hearts have been black by going against of God. They usually obey to their nafs and satan, follow the desires of worldly things and they have acknowledged their God just through the desires of nafs. In addition, they think and call themselves real Muslims. They look proud in formal prayer and fast. They look proud in their fake imitated prayers and they think themselves that they are real Muslims.

On the folio 116, Ahl-i ẓawāhir (the people who don’t know the reality of things) have not any purpose from prayers. So, they are deprived from benefits of prayers which are mentioned in the verse, “But those who struggle in Our cause,
surely, We shall guide them in Our ways”\textsuperscript{374} and the second one is, “Prayer forbids indecency and dishonour”\textsuperscript{375}.

According to \textit{Dhakhīrat al-Mulūk}, when Prophet Muḥammad got hurt he called to Bilal, “O Bilal, give me the tranquillity and calm by prayer”. Then He felt comfortability and calm in prayer.” Today, so-called Muslims seek calmness in bad things. And they search the lights of their eyes in forbidden things. They are proud and boast on the temporary decorated things of the world. They consider the name of dīn Muḥammadi as the rules of impotent. They consider their relationship with the world as ŏmān and the customs of ignorant people as Islam.

\textbf{The actual repentance:}

On the folio 117, Kātib al-Ḥurūf said whoever did evils once or twice and then repented, he would be the person who didn’t do any wrong thing. As Prophet Muḥammad said, “the repentant of misdeed is like the person who didn’t do any wrong thing”\textsuperscript{376} If the person who made his habit to do bad thing and he insisted on it and didn’t feel regret and the evils have become easy for him, then it becomes a risk for his ŏmān to be lost. There are several references of ḥadīth. So, whoever has no awareness of real repentance, criticises the companions of Prophet and tābiʿīn, they even stigmatize the saints for these reasons while they don’t have any awareness of their faults. However, they occur in needless conservation, disputes, seeking the evils of people, bad thinkings, and bad talking as well.

According to \textit{Dhakhīrat al-Mulūk}, it is narrated that ʿUmar was visiting ʿAbdur Raḥmān in the street of Madinah. They saw a light in a house while its door was closed. The habitants were making noise like drunk people’s noise. ʿUmar asked ʿAbdur Raḥmān about it, who’s this house? He replied, this house is of Rabīʿa b. Umayya b. Khalf’s and the drinking of wine at that house usually happens. ʿUmar said, what should we do? ʿAbdur Raḥmān said, we disobeyed God because God said in the Qurʾān, “don’t spy each other” and we intended it. So, ʿUmar went away.

\begin{itemize}
\item \textsuperscript{374} Al-Qurʾān, XXIX: 69.
\item \textsuperscript{375} Al-Qurʾān, XXIX: 45.
\end{itemize}
The accountability in the condition of Sirr:

On the folio 118, it is described that the limit of the sirr (innermost secret) is that fāsiq is in the house and its door is closed. It is not allowed even forbidden by sharīʿa to see into the house by its roof and windows where there is the fisq u fajūr such as dance, singing in the light voice while its door is closed. If its voice comes out of the house, then it is necessary for ombudsman to forbid him by going inside the house, etc. The Ombudsman should clearly deny that activity.

Similarly, if someone takes the guitar or ‘ūd and he hides it under the clothes, but its shape is appearing. It is necessary to take the accountability of it because the thing which notifies any expected thing, this is not called “hidden thing”. The things which are not visible under the cloth, it is not right to know about it, even the neighbours and friends of the fāsiq can’t legitimately ask about it.

According to Dhakhīrat al-Mulūk, once ʿUmar listened to the voice of singing from a house during his visit. He climbed up the wall of the house. He saw inside that one man sat with a woman alone and wine was also there. He said, O enemy of God! Do you think that God will not disgrace you? The man told him, “don’t hurry, if I did one sin then you did three sins that you opposed three verses of Qurʿān, firstly, “don’t spy”377, secondly, “It is not piety to come to the houses from the backs of them”378, and lastly, “do not enter houses other than your houses until you first ask leave”379. ʿUmar replied him, you said the truth. And if I forgive you, will you get repentance from this activity? He said, yes! ʿUmar forgave him.

On the folio 119, According to Dhakhīrat al-Mulūk, Prophet Muḥammad said, “Muʾmin suffers into five troubles.

1. Muʾmin envies him.
2. The hypocrites keep it an enemy.
3. Non-Muslim fights with him.
4. The devil misguides him.
5. Nafs disputes him all the time”.380

377 Al-Qurʿān, XLIX: 12.
378 Al-Qurʿān, II: 189.
379 Al-Qurʿān, XXIV: 27.
The description of Samā‘

The samā‘, if heard without mazāmîr (flute/single or double reed wind instrument or other musical instruments used by mouth) is considered lawful by many scholars, but it is not allowed by some extremist scholars. It is forbidden by most of scholars and four Imāms if it is heard with mazāmîr, but some scholars of ḥadīth and saints declared it mubāḥ since, according to them, samā‘ causes the progression of the spiritual levels. They also said that dhawq can be obtained by samā‘, it couldn’t be obtained by other things. So, that’s why it is not tolerable to criticize those scholars. On the other hand, whoever depends on the desires of nafs and are dominated by its enjoyment, he should never follow the features of the saints. For instance, it is forbidden to follow or act upon the attributes of Prophet Muḥammad.

On the folio 120, Mawlānā Jāmī reported the words of Abū al-Ḥasan Kharqānī (d. 1033 AD) in the book Nafaḥāt al-Uns: if someone listened to the melody (surūd) and had a purpose to get the happiness of God, this is better than those who read the Qur’ān and don’t have the desire to get the happiness of God. Jāmī even said that the prophet’s heir is the person who follows the prophet properly, not just for doing the black folios. (Means writing the books)

Khwāja Ḥāfiẓ said on that place:

سخن کہ بشنوی ازابل دل مگوکہ خطائست
سخن شناس ن دلیرا خطائ این جا است

Translation: “When you hear the lovers’ words, think them not a mistake. You don’t recognize these words; the error must be your take”\textsuperscript{381}

According to the Qur’ān, “nothing is, that does not proclaim His praise, but you do not understand their extolling”\textsuperscript{382}.

\textsuperscript{381} https://www.hafizonlove.com/divan/01/022.htm.
\textsuperscript{382} Al-Qur’ān, XVII: 44.
The drum and other musical instruments exalt the word of “Allāh”, but their exaltation is not in their voice because a lot of things do not have a voice. Are they not exalting? So, it is known that they have another kind of exalting force. According to the latter verse, “but they do not understand their exaltation”. This verse notifies the fact to not understand the voice, but it does not notify being it ḥalāl by their exalting force or dhikr or by their listening. Conversely, all of things would be ḥalāl though no one agrees with this logic. So, the purpose of their exaltation or dhikr is that if someone gets stuck like Imām Abū Ḥanīfa in a music assembly by an impulsive situation, he should listen to the dhikr of Allāh by mazāmīr or he should leave the assembly. And he should be busy in the dhikr of Allāh to avoid the punishment based on the verse, “Some men there are who buy diverting talk to lead astray from the way of God”\(^{383}\). It doesn’t apply on them. He doesn’t misguide people by making confusion between ḥalāl and ḥarām as the verse identifies this word, “So God leads astray whomsoever He will, and He guides whomsoever He will”.

On the folio 121, Mawlānā Jalāl al-Dīn Rūmī narrated that the rabāb (a kind of lyre) which we listen to, in fact it’s a sound of creaking at the gate of Paradise. One denier was sitting there, he declared that, we also hear the voice, but it does not raise the heat in our body like you. Mawlānā said, no way. In fact, the voice we hear, it is the voice of opening the door. And the voice you hear, it is a voice of closing the door. So that’s why you are bī-dhawq (having no taste) of that voice.

The first stanza of the book Mathnawī, “listen to the flute’s sound, how is telling anecdote”. If this stanza applies on ẓāhir as like the religion of saints, it is really correct.

Fuqahā’ and religious scholars in general and the early scholars in particular have exaggerated in their qualification of samā’ as ḥarām because of arguments and their fear of misleading. According to Ahl-i ẓāhir, ahl-i ṣāhw o tamkīn (having awareness and being stable), and eminent figures of Islam, it’s all right. Even ‘Allāma Taftāzānī (Sa’d al-Dīn Mas‘ūd b. ‘Umar, d. 793/1390) and other scholars considered it ḥarām when it is performed by using the musical instruments such as mazāmīr and awtār (musical instrument), it is even equal to do killing and fornication, and they called the “kufr” those people who consider it lawful. So, the example of both refers

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to Prophet Mūsā and Khīḍr. Khīḍr, who killed a child, tore a boat, and corrected the wall without salary although the habitants of village didn’t give them anything for eat. Mūsā didn’t get patient and asked Khīḍr about them. So, Prophet Muḥammad, who was a compound of the knowledge of mūsawī (belonging to Moses) and ʿīsawī (referred to Jesus), and had familiar with the manners and miracles of said, may Mūsā be patience that time and may God inform us much more about Khīḍr’s strategies. Because when the curtain of “kārkhānay-i asrār” (mysteries/secrets) gets up, the topic of following hadīth unveils “God says, whoever insults my saint, he announces clearly the war with Me”.384

Ignorant and misguided persons, who perceive lawful forbidden activities (ḥarām), have listened to the topic following the hadīth, “there are people in my country who will perceive lawful forbidden things such as fornication, wearing silk, drinking wine, and musical instruments”385 and have known that to having the concept of lawful about forbidden things are just for their lust desires and bad enjoyment. So, there should be a man who correct the wall even he is hungry (as like Khīḍr). Consequently, the strategy of words of “I didn’t do by myself”, could be unveil.

The dhikr of God, satisfaction for hearts
On the folio 122, God says in the Qurʾān, “in God's remembrance are at rest the hearts”386, although denier of God’s remembrance, is be deprived by its listening but saints listen to it and they get the satisfaction of heart. It seems that the samāʾ is mubāḥ for saints in the name of a law, which stipulates “necessities permit prohibitions”. There is also another hadīth, “whatever the muʾmin considered it good, it is also considered good near God”.387 This hadīth is šahīh (a category of ḥadīth). There are a lot of things which are apparently bad, but those things are lawful for some people thanks to their superiority, attribute, and manner as well. For instance, to put a veil down to the ankles for Abū Bakr and to wear silk clothes for some companions of Prophet Muḥammad, this was lawful. Prophet Muḥammad said,

385 Al-Bukhārī, Ṣaḥīḥ, hadīth no. 5590, Abū Dā’ūd, Sunan, ḥadīth no. 4039.
386 Al-Qurʾān, XIII: 28.
387 Al-Asfahānī, Abū Nuʿaym, Ḥilyat al-Awliyāʾ, p. 196.
“Allāh said to ahl-i badr (warrior of Badr)\(^{388}\), do whatever you want, I forgave you”. \(^{389}\)

On the folio 123, the writer of the book Mathnawī said,

برچہ گیرد علتی علت شود
کفر گیرد ملتی ملت شود

Translation: Whatever an ill man takes becomes illness, if a perfect man takes infidelity, it becomes religion. \(^{390}\)

According to Fuqahā’, muḥaddithīn, and saints, it is ḥarām to listen the samā’ for those people who intend to engage in desires of nafs-i ammāra (beastly force), listen to the stanzas with mazāmīr and other musical instruments and listen those stanzas where some features of lover such as its shape and and hairs have mentioned. Moreover, Shaykh ‘Abd al-Ḥaqq mentioned same arguments about it in his books and also Sayyid Ḥusayn ibn ‘Abdullāh (commentator of the book) mentioned it in the comments of the book “Mishkāt”.

**bidʿat, literal meaning**

“Each activity that do not have any example, is a bidʿat”. \(^{391}\) According to its sharīʿa meaning, “the new work which did not exist in the time of Prophet Muḥammad”\(^{392}\). And other words of Prophet are, each bidʿat is misguidance. Shaykh Imām Ajal ‘Abd al-Āzīz b. ‘Abd al-Salām mentioned in the end of the book al-Qawāʿid that sometime the bidʿat becomes wājib like the education of grammar (nahw) for understanding the kalām of Allāh and his Prophet Muḥammad. And for writing the jurisprudence (uṣūl al-dīn) and dialectical theology (ʿilm-i kalām) in jaraḥ wa-l taʿdīl (assessing the reliability or unreliability of transmitters). Sometime the bidʿat becomes ḥarām like the people of jabriyya\(^{393}\), qadriyya\(^{394}\), murjiʿa\(^{395}\), and

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\(^{388}\) Name of a small town about 150 kilometres southwest of Medina, where the first one famous battle of early Muslims occurred in 2/624 with the Meccan clan of Quraysh. See Athamina, Khalil, “Badr”, in: Encyclopaedia of Islam, THREE.

\(^{389}\) Al-Bukhārī, Sahih, ḥadīth no. 3983, Muslim, Sahih, ḥadīth no. 2494.


\(^{391}\) Al-Qārī, Mirqāt al-Mafātīḥ sharah Mishkāt al-Maṣābīh, p. 223.

\(^{392}\) Al-Qārī, Mirqāt al-Mafātīḥ sharah Mishkāt al-Maṣābīh, p. 223.

\(^{393}\) Jabriyya are those who believe that God forced humans to commit their actions and who believe in jabr or ijbār, which is the fact that humans are compelled to perform their actions. Consequently, the man does not really act but only God. See “Jabriyya,” in Islam: A Worldwide Encyclopedia: J-P. 2016,
mujassama’s religion which is wājib to deny it with logics and arguments. Because of other activities, it is communal obligation (jārd kifāya) to save the sharī‘a. Sometimes the bid‘at becomes mustahab like tying the horses for the safety of country borders, the religious institution (madrasa), and every good work which had not done before, such as congregational prayers performed at night during Ramaḍān (tarāvīh m’jamā’at) and to discuss the abstruse words of saints as well. Sometimes, it becomes makhir like the decoration of mosques. Sometimes, it becomes mubāḥ like making handshake after the prayer of fajr and ‘asr, making exaggeration in eating, having a lot of houses and clothes.

Some people disagreed about the karāhat (hatred/repugnance). Imām Shāfi‘ī said, each new activity which is against Qur‘ān, sunna, the words of companions of prophet, and imā‘, is apostasy. And a good activity which is not included in latter things is not bad. Seeing a group of tarāvīh prayer, ‘Umar said that it was a good bid‘at. This is written in the book Tahdhib al-Asmā‘ wa-l Lugāt by Imām Abī Zakariyyā Yaḥyā al-Nawawī (d. 676/1277). I (ʿUbaydullāh) say that this argument is agreed by me. Another reference also favoured a ḥadīth that ‘who derived a new good thing in Islam…’. Other ḥadīth also supports this meaning. According to the book ‘Aynī Sharḥ Bukhārī, Ibn Baṭāl said that a group of righteous men dug up their grave before their death. The people objected to the group that it was not the way of the Prophet’s companions. The companions must do it, if it is mustahab. I say that it is not considered unlawful if the companions do nothing. And other ḥadīth ‘whatever the muʾmin considered it good, it is also considered good near God’, unveils its subject, particularly if the righteous man did like that, etc.


394 Qadriyya believe that humans are free to perform their actions on the basis of their own will which is totally opposed to the religion of Jabriyya. See ”Jabriyya,” in Islam: A Worldwide Encyclopaedia: J-P. 2016, p. 848-850.

395 Murjiyya is basically derived from the Quranic usage of the verb ardjā in the meaning of “to defer judgment” which is evoked in the Qur‘ān (IX, 106). This name was used for a politico-religious movement in early Islam and in later times, refers to all those who identified confession of belief to the exclusion of acts. See Madelung, W., “Murji‘a”, in: Encyclopaedia of Islam, Second Edition, 2007.

396 Musjassama is the one who believe that God has physical body which is strictly condemned by Imām Ahmad Radā Khān’s pamphlet named “Qawārʿ al-Qahhār ‘Ala-l-Mujassamah al-Fajjār”.

On the folio 125, Kātib al-Ḥurūf said that the works which are not done by mujtahidīn, tābiʿīn, and tabaʿ tābiʿīn and that they didn’t forbid, are of the same nature than above. Especially, when the work is a part of afʿāl-i mashrūʿa (permitted acts) and is the reason of remembering God. Following hadīth supports this talk.

Abū Hurayra narrated that, the dīn, of course is easy. Never overburdens himself in the religion otherwise you will not be able to continue in that way. Try to be near to rightness and receive the worthy tidings. Anas narrated that Prophet Muḥammad said, “make the dīn easy and don’t make it hard. Give consolation and don’t make hate”. Mostly the commands of Ḥanafiyya depend on that hadīth.

The writer of the book Kashf al-Mahjūb said, the disciple should listen to the samāʿ in the atmosphere of devotion to God (hāl) which release fussāq (transgressors) from fisq (obscenity). He also said that, there are people in that time who assist at mahfil among fāsiq peoples. Then they say that they listen to the haqq (truth) and fāsiq peoples also support them. Yet after listening to that samāʿ, they become more sinful and impious. Both (people and impious men) will be destroyed and ruined.

A man asked a question to Junayd Baghdādī that, can we go to the church for admonition while we want just to see the humiliation of kufr and to do praise to God. He replied that, you can go there on the condition that you return while someone should accept Islam, then there is no problem. Otherwise it is better for you not to go there. If a righteous man goes to the bar, the bar becomes or converts into the worship place. And if a drinking man goes to the worship place, the place becomes or converts into a desolate place.

On the folio 126, ʿUthmān Hajwīrī says that, his spiritual master said about the samāʿ, the samāʿ is just for troubled persons. The man who got waṣl, he doesn’t need the samāʿ because in the place of waṣl, there is not any prestige of samāʿ since the samaʿ of news is for listening the news. The news is from disappear. At the time of wiṣāl, the samāʿ becomes like nothing.

The Samāʿ from Qurʾān

The kalām which is used for samāʿ is almost the translation of the Qurʾān. For instance, the verse, “Is it not time that the hearts of those who believe should be humbled to the Remembrance of God and the Truth which He has sent down, and that

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398 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 39.
they should not be as those to whom the Book was given afore time, and the term seemed over long to them, so that their hearts have become hard, and many of them are ungodly”.

And also, in another part of the Qurʾān is, “God has sent down the fairest discourse as a Book, consimilar in its oft-repeated, whereat shiver the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of God”. On the folio 127, it is mentioned that the dhawq, wajd, and raqṣ of real ʿārifīn (gnostics) are for that reason and a verse of Qurʾān supports this statement as, “If We had sent down this Koran upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God. And those similitudes -- We strike them for men; happily they will reflect”. And another verse notifies that meaning, “Then your hearts became hardened thereafter and are like stones, or even yet harder; for there are stones from which rivers come gushing, and others split, so that water issues from them, and others crash down in the fear of God”. And lastly, “And when his Lord revealed Him to the mountain He made it crumble to dust; and Moses fell down swooning”.

According to a ḥadīth, Abū Mūsā Ashʿarī narrated that, Prophet Muḥammad said, “the veil of God is basically a nūr. If He removes it, His bountiful tajalliyāt (manifestations) where the sight of human goes, burn to humans”. Zarārah b. 'Awfī narrated that, “Prophet Muḥammad asked to Jibrail, did you see God? Jibaril said by trembling that, O Muḥammad! There are seventy veils between me and God. If I may go near them, I’ll be reduced to ashes”.

All of these are habits of saints such as shivering, shaking, dancing, tumulting, and weeping even laughing. And this is not hidden by any expert of ḥadīth.

According to Kashf al-Mahjūb, when 'Umar b. Khaṭṭāb heard before accepting the religion of Islam that his sister and the husband of his sister have converted to Islam.

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399 Al-Qurʾān, LVII: 16.
400 Al-Qurʾān, XXXIX: 23.
401 Al-Qurʾān, LIX: 21.
402 Al-Qurʾān, II: 74.
403 Al-Qurʾān, VII: 143.
404 Muslim, Ṣaḥīḥ, ḥadīth no. 179, Ibn Māja, Sunan, ḥadīth no. 195, Ibn Ḥanbal, Musnad, ḥadīth no. 19632.
405 Al-Qārī, Mīrqāṭ al-Mafāṭīḥ sharah Mishkāt al-Maṣābīḥ, ḥadīth no. 5729.
Islam, He went to kill them but Allāh saved him by His grace and praise, as is mentioned in the surah of ṭāhā. When he arrived at the door of his sister's house, He heard the voice of Qur'ān which were read by his sister that, “Ta Ha. We have not sent down the Koran upon thee for thee to be unprosperous”406, after listening the verse, his soul was aspired by the praise of God. He took down the clothes of fight. He renounced hostility and came on the way of adaptation.

On the folio 128, Equally known is the narrative in which Prophet Muḥammad, when he saw someone reading the following verses, “for with Us there are fetters, and a furnace, and food that chokes, and a painful chastisement”407, fell to the ground. Just like ῦUmar b. Khaṭṭāb who fell down by listening the verse, “surely thy Lord's chastisement is about to fall; there is none to avert it”408. He fell to the ground and was brought by the people back home and was sick for one month. It was actually the fear of God.

Similarly, a person read the following verse before ῦAbdullāh b. Ḥanẓalah, “Gehenna shall be their cradle, above them coverings. Even so We recompense the evildoers”409. One man who was here at that time, indicated that ῦAbdullāh lamented and fell down. I thought, we read, that he was dead. After a long time, he recovered consciousness and explained that “he lost consciousness by the hearing of verse”. And the verse was, “and when they hear what has been sent down to the Messenger, thou seest their eyes overflow with tears because of the truth they recognize”410.

On the folio 129, it is narrated in the book Kashf al-Mahjūb that Zaṣrārah b. Ḥanẓalah was one of the biggest companions of Prophet. He used to make prayer to the people as Imām. One day, he read a verse and then screamed and at last he died. Abū Jahīn was also a big scholar of tābiʿīn. Šāliḥ Miṅī read a verse before of him, Abū Jahīn’s jugular vein was cut and he died.

Ibrāhīm Nakhʿī narrated that he went to a village of kūfa. He saw there an old woman who was offering prayer. The signs of oldness were visible on her face. When she got free of it, he did salām (greeting) as a tabarruk (benediction). She asked the

408 Al-Qur’ān, LII: 7-8.
410 Al-Qur’ān, V: 83.
question: “have you learnt the Qurʾān?”. He replied, yes. She ordered him to read a verse of Qurʾān. He did it and screamed then died.

Aḥmad b. Abī al-Ḥawārī narrated that, he saw a young man in the jungle who was standing near a well. The young man asked me to perform the samāʾ so that he can die easily, then a verse descended on the heart by revelation, “Those who have said, ‘Our Lord is God.’ then have gone straight”.411 The young man said, by God’s oath! Aḥmad read the same verse which he heard from an angel. After that instantly he died.

On the folio 130, It is narrated in the book Nafaḥāt al-Uns that, Shaykh al-Islām Khwāja ʿAbdullāh Anšārī (d. 1088 AD) narrated that Dhu al-Nūn Miṣrī (d. 245/862), Shiblī, Kharrāz (Abū Saʿīd Aḥmad b. ʿĪsā, d. 286/899), Nūrī (Abū al-Ḥusayn, d. 295/908 AD), and Darrāj (d. 320/932) died during their samāʾ. Beside them, many scholars and disciples died in the same situation. Some of them died when listening the Qurʾān and some of them in samāʾ of other things. He also said that samāʾ helps to see the beloved (God) by its listening and seeing him according to his power. The writer of the book Kashf al-Mahjūb said that he observed himself a dervish in the mountains of Azerbaijan who was reading these following stanzas:

والله ما طلعت شمس ولا غربت الا وانت مني قلبي ووسواسي
ولا جلست الي قوم احدثهم الا وانت جليسي بين جلاسي
ولا تنفست محزونا ولا فرحا الا وذكرک مقرون بافسامي
ولا هممت بشرب الماء من عطش الا رايت خيالا منك في كاسي

Translation: By God, you are in my heart and imagination unless the sun arises or set off. You are with me among the people when I sit with peoples. I couldn’t breathe in both happiness and disappointed situation unless you are with my breaths. I don’t drink the water when I am thirsty, but I see you in my bowl.

Then he fell down and died. Similarly, Shaykh al-Islām narrated in the book Nafahāt al-Uns that Shaykh ʿAbbās told him that Shaykh Abū Bakr Ḥarāmī said, he went to Makkah and stayed at someone’s home. The owner of home had a maid who

411 Al-Qurʾān, XLI: 30.
was reading the following stanza, “a group censured me in your love, some of them did less and other did much”. And he suddenly saw a dervish who chanted a slogan and said, probably they censured you instead of love. After finishing those words, the dervish died.

On the folio 131, Shaykh al-Islām said that Abū `Abdullāh Bākū described that Ayyūb Najjār was in the house of Qazwīnī for mahfil-i samā`. The Qawwāl read a stanza in the Persian language. He stood up and said him, “plaint to you” and suddenly he fell down, lost consciousness and later he died.

Shaykh al-Islām said that Abū al-Qāsim Sā`īh was a guest with some people at a house. The Qawwāl read the stanza:

کل بیت انت ساکن‌ه غیر محتاج الی السرج
ووجهک المیمون حجتنا يوم باتى الناس بالحج
لا اتاح الله لي فرجا يوم ادعو منک بالفرج

Translation: “Ever house you reside in needs no lamps, your face to which we aspire will be our evidence, on that day all people will bring their evidences (to God)”\footnote{Knysh, Alexander, and Muhammad S. Eissa. \textit{Al-Qushayri’s Epistle on Sufism}. Reading, UK: Garnet (2007), p. 312.} Allah will give me the prosperity on that the day when I will ask for it by you.

Abū al-Qāsim heard that stanza and then he closed his right hand. Then he chanted a slogan and fell down. When he was seen by closely, he was dead.

Shaykh al-Islām said that one of the groups of saints told me that once an incident happened in Nishapur (city in Iran) and by that incident the people went outside the city. He was sitting in a mosque and saw a dervish in the corner of the mosque. At that time a qawwāl (cantor) came here. The dervish ordered the qawwāl to read a stanza. The qawwāl read the following stanza:

 الفت بيني وبينك المحبة معرفة لا ينقصني إبدا
وينقصرنا إلا بدلا خرجن من الدنيا
وحبكم بين الجوانح لم يشعر به احدا
Translation: Consciousness has put the affection between me and you which will be never end though the eternal things will be finished along with me. However, your affection will be everywhere, and nobody will have awareness about it.

After listening that stanza, the dervish writhed like a fish and fell down. He silenced after some time, when I touched him, he was dead.

On the folio 132, Shaykh al-Islām said that, once, one sufi was going to the town Uballa which was between Kufa and Basra. He passed near a palace. A maid was singing for his lord at the top of the palace. The stanza was:

کل يوم تتلون غير هذا بك احسن
کل يوم تحول غير هذا بك اجمل

Translation: Every day what colour will be accepted by you instead of it will be good for you; every day you what consideration will be realised by you except of it will be gorgeous for you.

He liked this stanza and said to the maid to continue this stanza repeatedly. When the maid read it consistently, her lord asked the reason about it. She replied that a sufi who was standing at downstairs of the palace, requested her to repeat it. The lord looked at the downstairs while the sufi was occupied in his mystical raqs (dance). Later, the sufi said something and then chanted a slogan. He fell down and finally died. The lord was very impressed by that sufi and he freed his maid and gathered together the rich persons of the town. He told them, “do you know who I am, and I make you witness which things I have, like property, etc. I devote all of those to the dervishes” then he shared his palace and all his money. He just wore a cloth and apparel and went to a jungle. He hid himself from the eyes of people. Everyone was crying on his situation. After that, he was never seen, nor did no one get news about him.

On the folio 133, Abū al-Ḥusayn Darrāj and Fawṭi (Hishām b. ʿAmr, d. 218/833) also mentioned this incident. Darrāj claimed that he never saw something like this magnificent day in his whole life.

Shaykh Abū ʿAbdullāh Jalāʾ said that he saw two amazing things in prayer of maghrib. One of them, he saw a man at Jamiʿ Kairouan (great mosque of Kairouan) in
Tunisia. He was roaming in the mosque without caring rows. He was also begging from people and was saying that, O people! I was a sufi and now I am old. Another thing is that, Shaykh met two pīrs. One pīr’s name was Jabla and the other’s name was Zarīq. Both had pupils and disciples. One day, Jabla went to Zarīq to see his disciples. One of the disciples of Zarīq recited a verse of the Qurʾān. One of the disciples of Jabla became emotional and chanted a slogan and then died. He was buried by them. Another day, Jabla went again to Zarīq and asked about the person who had recited the Qurʾān. When the person came there, he again recited the Qurʾān. Jabla chanted loudly a slogan and the reciter died. Jabla said to Zarīq, one by one and who started it, he was very tyrant.

On the folio 134, Abū al-Ḥasan Muzayyan said that he was at Makkah. He intended to visit the city while he arrived near a biʾr maymūn (the name of well). He saw a young man who was close to death. He instructed him to say the kalima. The young man said while opening his eyes,

انّا یم مت فالهوی حشوقلبی
و یدین الهوی بموت الکرام

Translation: the death will come in the hidden curtain of heart, if I die; just the righteous men die for love.

After reading this stanza, the young man suddenly died. He arranged for him a shroud, prayer, and finally buried him. After that, he abandoned his visit and came back to Makkah. The people say that Abū al-Ḥasan used to punish himself for that incident and used to say that “how a hairdresser (ḥijāmī) could instruct saints to read the kalima. How shameful is this”.

According to the book Nafaḥāt al-Uns, Shaykh Abū ‘Abdullāh Khaffīf (d. 371/982) narrated that his disciple came to him and informed that Shaykh Abū Bakr Ashnānī fell down on the floor and died. Shaykh Abū ‘Abdullāh said that he went there and asked people about Ashnānī and what happened to him and what was the qawwāl reading? The people told him that the qawwāl was reciting these following two stanzas,

دنف عاشق یذوب بدائ
والموت دون بلائ
Translation: 'Ishq is like a sickness that melts by its disease, the death is less than temptation. If he is alive, he lives his life unhappy. If he died, then he will die due to his disease.

According to the folio 135, Shaykh Ashnānī when listened to these stanzas, he became emotional while he was on the floor. So, he fell down in this situation and died. Shaykh al-Islām said, how a thirsty man can feel comfortable with anything but water. And also, he said that the loyalty of friend is to die in friendship.

It is also narrated in the book Nafaḥāt al-Uns that Shaykh Abū ʿAbdullāh Khaffīf told about Abū Bakr Iskāf who fasted for thirty years. When the time came to his last breath, people put wet bread on his lips to humidify them. He thrown it and died in a state of fasting. In fact, they preferred to keep the name of ʿĀrif billāh.

Reciting the Qurʾān with beautiful voice

It comes in the ḥadīth about the procedure of reciting the Qurʾān that, "whoever doesn’t read the Qurʾān with “taghannī” is not from us".413 Although the Qurʾān descended in the Arabic language with a distinctive form, it is not lawful to reciting the Qurʾān in the voice of song which is a real meaning of the word “taghannī”. Conversely, here its figurative meaning would be taken for it namely “khush ilhānī” (melodiousness).

According to the book “Bukhārī”, the meaning of the word “taghannī” is “jahār” (loudly reciting) and the other meaning is reciting the Qurʾān without any greed. According to a ḥadīth, “Allāh does not give the reward for a thing which He gives the reward to Prophet while they are reciting the Qurʾān with melodiousness”.414 The word taghannī’s means “īstighnā” which is narrated by Sufyān Thawrī. But its famous meaning is melodiousness. If the Qurʾān is translated in the form of poetry, then it is possible to take the real meaning of the word “taghannī”.

On the folio 136, according to the book “Mishkāt”, “Kaʿb b. Mālik (d. 50/670 or 53/673) narrated that he asked Prophet Muḥammad about Allāh who condemned

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413 Al-Bukhārī, Sahīh, ḥadīth no. 7527, Abū Dāʿūd, Sunan, ḥadīth no. 1471.
414 Al-Bukhārī, Sahīh, ḥadīth no. 5024, Muslim, Sahīh, ḥadīth no. 792.
poetry, according to the verse, ‘And the poets -- the perverse follow them’. 415 Prophet Muḥammad replied, Muʿmin fight with the sword and the language. By God, you throw the arrow by poetry’. 416

It is also mentioned in the book “Mishkāt” that Buraydah (d. 60/680) narrated that Prophet Muḥammad said, “of course such descriptions are magic, some knowledge is foolishness, some poetry is treasure, and some talks are heavy”. 417 Ubayy b. Kaʿb (d. between 19/640 and 35/656) narrated that Prophet Muḥammad said “some poetry is ingenuity”. 418

Barāʾ b. ʿĀzib (d. 72/691) narrated that “on the day of trench (yawm al-Khandaq) 419), Prophet Muḥammad was digging the soil and His abdomen was surrounded by dust while he was reading the stanzas of ʿAbdullāh b. Rawāḥa Anṣārī,

واللہ لولا اللہ ما اهتدینا ولا تصدقنا ولا صلینا
وان فاتنل سکینہ علینا
وثبت الاقدام ان لاقینا
والمشركون قد بغوا علينا

Translation: By God, if we couldn’t get divine help, we couldn’t get the guidance nor do prayer and charity. Please give us the power of patience and keep us strong when we meet enemies even, they have revolted us. And when they attempted to do temptation, we denied them”. 420

The rigz (such a recitation) also a kind of poetry.

The good voice is also useful as its effects on the heart go through the throat. It is narrated in the book “Bukhārī”, Prophet Muḥammad said to Abū Mūsā Ashʿarī, O Abū Mūsā! God gifted you a beautiful voice like the descendants of Dāwūd. 421

On the folio 137, ʿAmr b. Shurayd narrated from his father that, he was riding with Prophet Muḥammad. Prophet Muḥammad asked him, do you remember any

415 Al- Qurʾān, XXVI: 224.
416 Ibn Ḥibbān, Muḥammad, Ṣaḥīḥ Ibn Ḥibbān, ḥadīth no. 5786.
417 Abū Dāʾūd, Sunan, ḥadīth no. 5012.
418 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 6145.
419 Name of the trench evoked in the Qurʾān (XXXIII, 15-27) which was diggen around Medinah by the Prophet Muḥammad and his companions on the suggestion of Salmān al-Fārisī against Quraysh.
420 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 3034, Muslim, Ṣaḥīḥ, ḥadīth no. 1803.
421 Al-Bukhārī, Ṣaḥīḥ, ḥadīth no. 5048, Muslim, Ṣaḥīḥ, ḥadīth no. 793, Al-Tirmidhī, Jāmiʿ, ḥadīth no. 3855.
poetry of Umayya b. Abī ṣalt? He replied, yes. Prophet Muḥammad ordered him to recite it. He recited more than hundred stanzas.422

**The Etiquettes of samā‘**

According to the book *Kashf al-Mahjūb*, don’t make the habit of samā‘. If someone doesn’t want to listen to it, then don’t listen. He should do it later thus its greatness will not come out from his heart.

The samā‘ should be done in the presence of the murshid. And the public should be not there. The qawwāl should be honoured. His heart should be free from each occupation. The body should ignore the amusement. There should not be any kind of formality. He should not go to samā‘ unless he knows it. If he obtains the ma‘rifā, don’t try to keep him away from it. He should follow this ma‘rifā, if the ma‘rifā motions are in his body, let him do it, otherwise be silent. It is not possible to make difference between quwwat-i ẓaba’ (capability of nature) and sawz-i wajd (warmth of ecstasy). He must have the power to accept the wārdāt-i haqq and must have the power to keep the rules of it.

If the domination appears in the heart, don’t try to stop it. If he has to stop, don’t try to get it. He should not expect anybody else to do it, if he feels the ḥarakat (spiritual movements). If anybody tries to help him, don’t forbid him.

Don’t interfere in any body’s samā‘ by making noise. And don’t embezzle the time of someone. Don’t think about anybody to correct his “niyyat” (a vow of intention to do something) because it creates distraction and ominousness. If the qawwāl recites the qawwālī with a very good voice, don’t admire him. If he recites with bad voice or recites bad poetry, don’t hurt him. Don’t put bad thoughts in the heart against him, since the practitioner thinks of Allāh and listens with his heart. If a group is very excited during samā‘ but your heart is not moved, don’t deny them because it is not good for you. Be happy with your condition. Whatever kayfīyyat (rapture) appears in you, accept it as it is good for you.

On the folio 139, it is stated in the book *Kashf al-Mahjūb*, “I am ’Alī b. ʿUthmān Jilābī consider that the beginners should not attend the samā‘ as of them it can be very problematic and disastrous. It is often seen that the women like to look at

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422 Muslim, Ṣahīh, ḥadīth no. 2255, Al-Bukhārī, Al-Adab Al-Mufrad, ḥadīth no. 799.
the young men from the terrace during the *mahfil-i samā’*. So, that’s why the dense veils grow in the heart.

Later, illiterate *pīrs* have received those bad things as a custom. And honesty disappeared among them. I forgive in the name of God those things which I have passed, and I need help from Him to keep safe from every esoteric and exoteric disasters.

The writer of the *Nafaḥāt al-Uns* said in his admiration for the book *Majma`-i Asrār-i Ṭarīqat*, as there is nothing written like that book to describe the subtleties of ṭarīqat in Islam. The writer of the book is Muḥammad b. ʿAtīyya who said that to try to keep your heart in such a way requires that there should be not any desire except Allāh. If you do it, then don’t regret if the *ahwāl u karāmt* don’t appear in you.

On the folio 140, Abū Ṭālib Makkī (d. 386/996) wrote in the book *Qūt al-Qulūb*[^423] (Nourishment of the hearts), one man went to Prophet Muḥammad and saw there some companions of Prophet who were reciting the Qurʾān and some were reciting the stanzas of poetry. By wondering, he asked Prophet Muḥammad, here is Qurʾān and there is poetry? Prophet Muḥammad replied, once a Qurʾān and secondly a poetry.

According to *Kashf al-Mahjūb*, he said that Junayd’s view is credible and close to his opinion. He said, a man when he gets awareness about Allāh that Allāh is not like us, the sorrow grows up. Many scholars agreed on this perception that “*sulṭan ʿilm qavī az sulṭan wajd*” (having knowledge is stronger than having ecstasy). If sulṭan wajd gets the power, wājid is in is danger. If sulṭan ʿilm gets the power, scholar is in peace. The summary of this description is, the Ṭālib should stay a follower in all *ahwāl* of knowledge and sharīʿa because the Ṭālib, when he is dominated by wajd, the order of sharīʿa will be get away from him. The sharīʿa’s order, when it gets away, there will no longer provide the privilege of reward and punishment, honour and humiliation. The novice will be under the rules of fool (*dīwāna*) unlike the confidant saints (*muqarrab awliyāʾ*). If sulṭan ʿilm dominates on sulṭan hāl, the man still lives under the rules of God. And he also found the respect. If sulṭan hāl

[^423]: The full name is *Qūt al-qulūb fi muʿāmalat al-maḥbūb wa-waṣf ṭarīq al-murid ilā maqām al-tawhīd*, an encyclopaedic manual of Sufi piety that influenced a number of remarkable Sufis of succeeded generations.
dominates on other, the man crosses the border of sharīʿa and will be deprived of the order of God. Then he will be unable to follow the sharīʿa or will be arrogant.

On the folio 141, ʿAlī b. ʿUthmān also said that this is not allowed to see the beardless boys and live with them. And who considers it lawful, he is a kāfir. The logic which is used to prove that law is just a sign of an ignorance and is inacceptable.

He also said that he saw a group of ignorant people who were denier of the ahl-ʾtarīqat because of this logic. They have created it by their own religion. But scholars consider it like a disaster. This habit has been taken by the Hulūliyyān.

According to Nafaḥāt al-ʿUns, Abū ʿAbdullāh Ḥāṣrī said, he listened from Fateh Müṣli who used to say that he lived with thirty saints who were all in the position of abdāl. They gave him a piece of advice on the time of his leaving by saying that “stay far from the suḥba of beardless boys because there are a lot of trials and problems; the person has troubles when he tries to get awareness about them”. If the person doesn’t have the appearance of human nature nor concupiscent desires, he can get the suḥba of them.

The reciting poetry is not forbidden in every condition. For instance, it is narrated in the book “Mishkāt” that “ʿĀʾisha asked a question about poetry to Prophet Muḥammad. He said, the good poetry is good, and the bad poetry is bad. This ḥadīth has been also narrated by Dāraqṭnī (ʿAlī b. ʿUmar, d. 385/995) as mursalan and Imām Shāfiʿī narrated the same ḥadīth from ʿUrwah as mursalan.

According to the book Taʾarruf al-Taṣwawwuf, some authentic saints forbid the samāʾ because it is kind of bidʿat, misguidance, and something new in Islam which was not in the time of companions of Prophet and appeared after that time. Shaykh Muḥy al-Dīn ibn ʿArabī Ḥātmī said that the samāʾ in this time is not worthy of Muslims although they are pious or God-fearing people.

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424 The one of the branches of Sufis who believe in the transmigration of soul or the passing of a soul into another body.
426 Bayhaqī, al-Sunan al-Kubrā, vol. 10, p. 239.
427 Ahmad Sirhindī added that the samāʾ was also not in the time of four caliphs as it is mentioned in “les danses Naqshbandi en Asie centrale et au Xinjiang: histoire et actualité” by Thierry Zarcone in the journal of the History of Sufism 4, (2003-2004), p. 183.
Musical instruments for qawwālī

According to the book “Mishkāt”, Anas b. Mālik narrated that Prophet Muḥammad’s slave whose name was Anjasha was a ḥudī (camel rider’s traditional song) reciter. He used to recite the ḥudī for Prophet. He had a very nice voice. Prophet Muḥammad told him, stop O Anjasha. Do not break the mirror (heart)”.428 (Agreed by all Imāms)

It is written in the book “Mishkāt” that ʿĀʾisha narrated that Abū Bakr came to her while two teenage girls were singing by drumming on the day of Minā. These stanzas were the same than the ones which had been recited on the day of Biās by Anṣār. Prophet Muḥammad tore off the cloth on his body. Abū Bakr scolded her. Prophet Muḥammad said him while he removed the cloth from his face to not scold her because these days were Eid days”.429 (Agreed)

Sayyid commented under that ḥadīth in Mishkāt, this ḥadīth proves that samā’ and drumming are lawful sometime but to insist on that is makrūḥ, puts on end to justice, and erases kindness.

On the folio 143, According to “Mishkāt”, ʿĀmir b. Saʾad narrated that he went to a wedding while he saw Qurẓa b. Kaʿab and Abī Masʿūd Anṣārī. Some girls were singing. He said to them, O companions of Prophet! This is going on in your presence? They both replied, if he wants to sit here, listen to them with us, otherwise he should go out because to listen to samā’ in the marriage ceremony is legitimated by Prophet Muḥammad.430 According to “Mishkāt”, ʿĀʾisha narrated that she had a girl of Anṣār. She got her married to someone. So, Prophet Muḥammad asked to ʿĀʾisha, did you not listen to the “ghanāʾ” (melody) from a girl since Anṣār likes the “ghanāʾ”?

Ibn ʿAbbās narrated that ʿĀʾisha got a girl married to someone. She had relation with Anṣār tribe. Prophet Muḥammad asked ʿĀʾisha, have you left her? they replied, yes. Prophet Muḥammad asked again, was there any singer? They replied, no. Prophet said, Anṣār likes to recite ghazals. May anybody go with her by singing that stanzas,

428 Al-Bukhārī, Sahīḥ, hadīth no. 6210, Muslim, Sahīḥ, hadīth no. 2323.
429 Al-Bukhārī, Sahīḥ, hadīth no. 3529, Muslim, Sahīḥ, hadīth no. 892.
431 Al-Qārī, Mīraqūt al-Mafātīḥ sharḥ Mishkāt al-Maṣābīḥ, hadīth no. 3154.
Translation: we have brought to you, we have brought to you, so who gave the life us, He gave the life you.\(^{432}\)

On the folio 144, Rabīʿ bt. Maʿūdh b. ʿAfrāʾ said that when she left for another home by marriage, Prophet Muḥammad came to her house. He sat like you sit on the bed. There, some relative girls of Rabīʿ were reciting eulogy about the martyrs of Badr by drum. One of them started to read, “there is a prophet who knows what will happen tomorrow”. Prophet Muḥammad told her, leave it and read the stanzas which she was reciting before.\(^{433}\)

‘Āʾisha reported that “one girl got married to an anṣārī man. Prophet Muḥammad told her, did you not hear the song? anṣārī very likes the song”.\(^{434}\) When Prophet Muḥammad came from Makkah to Madinah, the people of Madinah drummed and recited following stanza:

طَلِعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنَٰيَاتِ الْوَدَاعِ

وجَبَ الشَّكْرُ عَلَيْنَا مَادَعَا اللَّهِ دَاعٌ

Translation: The wide moon rose over us from the valley of Wadā’. And we owe it to show gratitude, where the call is to Allāh.”\(^{435}\)

Ibn Māja narrated from Anas that Prophet Muḥammad was passing on the streets of Madinah. Some girls were drumming and reciting the stanzas as follows:

نحن جوار من بنى النجار

يَا حبذا محمد من جار

Translation: We are girls from Banī Najjār (name of a tribe) what a nice neighbour is Muḥammad.

After listening those stanzas, Prophet Muḥammad said, Allāh knows that, I like you”.\(^{436}\) ʿUmar addressed the “ghināʾ” as a provision for passenger.\(^{437}\)

\(^{432}\) Al-Ṭabarānī, al-Muʾjam al-Awsat, p. 3393.

\(^{433}\) Al-Bukhārī, Sahīh, hadīth no. 5147, Abū Dāʾūd, Sunan, hadīth no. 4922, Ibn Ḥibbān, Sahīh Ibn Ḥibbān, hadīth no. 5878.

\(^{434}\) Al-Bukhārī, Sahīh, hadīth no. 5162.

\(^{435}\) Al-Ghazālī, Iḥyāʾ ʿUlūm al-Dīn, p. 614.

\(^{436}\) Al-Ṭabarānī, al-Muʾjam al-Awsat, p. 3393.

\(^{437}\) Al-Bukhārī, Sahīh, hadīth no. 5147, Abū Dāʾūd, Sunan, hadīth no. 4922, Ibn Ḥibbān, Sahīh Ibn Ḥibbān, hadīth no. 5878.
Sulaymān b. Bisīr said that he saw Saʿad b. Abī Waqās (d. 674 AD) who was singing while he was going between Makkah and Madinah. Sulaymān said to him, Subḥān Allāh (glory be to Allāh), he is singing while he is in the ḥiṣām (state of purity). He replied, O' my nephew! I am reciting neither bad thing nor satire.⁴³⁸

Samāʿ without musical instruments

On the folio 145, all scholars agreed upon that the samāʿ without instruments is lawful (mubāḥ) if the situation is peaceful. Companions, tābiʿīn, and mujtahidīn such as Abū Ḥanīfa, Shāfiʿī, Mālik, and Aḥmad b. Ḥanbal have same opinions about that. The samāʿ, for repelling panic, is not an issue but to leave it is better, as it is mentioned in the several books of fiqh.

According to Kashf al-Mahjūb, it is lawful to listen to the stanzas because Prophet Muḥammad listened to them himself. The companions also recited it and listened to it. Prophet Muḥammad said, some poetry is hikmat (wisdom). And also said, the hikmat is a thing left for Muslim who lost something, so they have the right to find them more than others. He also said that the truest words among the ‘Arab people is the words of Labīd. He said:

لا كل شئی ماخلا الله باطل
کل نعیم لا محالة زائل

Translation: Everything which is empty from God, is a null and void. Everything must have to finish.

It is also written in that book that many people confused two groups of poets. One of them said that, it is forbidden to listen to all types of poetry. They backbite the people day and night. The other one said, it is lawful to listen to all types of poetry. They listen to the ghazals, enjoying the mentions of features such as the lovers’ face and hairs day and night. Both groups show their interest by giving the logic. But I don’t enter into the negation and affirmation of their discussion.

On the folio 146, it is mentioned that, the way of saints is that, when the people asked Prophet Muḥammad about poetry. He replied, the good utterance is

⁴³⁶ Ibn Māja, Sunan, hadīth no. 1899.
good and bad utterance is bad. The bad utterances such as backbiting, false accusation, worse discussion, condemnation, and kalima kufr in both prose and poetry are forbidden to listen to. The words which is used in the prose such as advices, wisdom, arguments about verses of Qur’ān and which make thinking of it, is also lawful in poetry. To see the beautiful face, which is almost a catastrophe, is similar to the listening of words about someone’s beauty in the shape of prose or poetry, which is forbidden. So, the one who recognised aforementioned bad acts as lawful, then it is kufr and near to being atheism.

It is also written in Kashf al-Mahjūb, if there is not any instrument and not anything which make a reason to do obscenity, it is lawful. There are many arguments about that based on hadīth and various statements of scholars. Hence, ‘Ā’ishah said that a girl was singing when ‘Umar asked her to come by. The girl ran away when she got information about ‘Umar. When ‘Umar came into the house, Prophet Muḥammad was smiling. ‘Umar asked Him the reason for smiling. He replied, ‘Ā’ishah had a girl who was singing. And when she listened to your voice, she ran away. ‘Umar told Him that he would not remove from him until he will not hear the poetry which they were hearing. Prophet Muḥammad called the girl and then she sung.

On the folio 147, Prophet Muḥammad and ‘Umar both listened to her. Many of the companions narrated the same hadīth. Shaykh ‘Abd al-Raḥmān Sulamī (d. 412/1021) mentioned this hadīth in the book Kitāb al-Samāʿ and believed in this story.

The purpose of saints is not just to make affirmative and lawful the samā’ because people just ask to listen to everything. The men of God always seek the benefit of hereafter.

Once I (Dātā Ganj Bakhsh) was in Merv, currently in Turkmenistan. One of the scholars of hadīth who was known, told me that he had written a book about samā’. I said him, now it has created a big problem in Islam. The scholar of the time had converted the basic bad things, i.e. obscenity and impiousness, into something lawful. He asked me, if you don’t understand it as ḥalāl, why do you listen to it? I replied, there are many conditions to listen to it. First, if a thing has many causes, it is not possible to give a conclusive order. If the samā’ effects on the heart are ḥalāl, then
the samā’ is lawful. If its effects are ḥarām, it is forbidden. If its effectiveness is mubāḥ, the samā’ is mubāḥ.

There is a rule: ‘a thing which seems apparently an obscenity, but its interior condition is doubtful, then an order cannot be applied on that’. (Allāh and His Prophet know better).

On the folio 148, It is written in Kashf al-Mahjūb, Junayd had a murīd who often fidgeted during the samā’. However, the mendicants got attention to him. Junayd listened to the news about his murīd, he said him, “if you fidget again, I’ll put you out my ṣuḥba”. Abū Muḥammad Ḥarīrī (d. 516/1122) recounted that after that incident, whenever I saw him during the samā’, he always remained silent. And there was dropped the blood from each hair of his body. He was not conscious and even stayed unconscious the whole day. I couldn’t decide if he was in samā’ completely or if he was respecting his master.

A man chanted a slogan loudly during the samā’. Junayd asked him to be silent. He placed his head on his legs. When the people looked at him, he was dead.

Shaykh Abū Muslim Ghālib Fārsī said that a mendicant lost consciousness during the samā’. Someone put the hand on the head of the mendicant and ordered him to sit down. The mendicant sat and died.

Junayd said that I saw a mendicant who died during the samā’. And it is written in Kashf al-Mahjūb that one of the greatest scholars described that once he was going to Baghdad while he was reciting these stanzas,

منى أن تكن حقا تكن احسن المنى
والا فقد عشنا بها زمنا وغدا

Translation: if the desires are real, those all are very well. Otherwise, it’s nothing. we have to stay here in the world for just few times.

Later, the mendicant chanted a slogan and died.

On the folio 149, Abū ‘Alī al-Rudbārī (d. 322/934) narrated same statement that “I saw a mendicant who was hearing the voice of singer. I also got attention there and I found that his voice was very sad. He was reciting,
امد کفی بالخصوص
الی الذی جاد بالضع

Translation: I stretch my palm (hands) to someone with extreme humility and self-mortification who favoured me in troubles.

After that, the mendicant chanted a slogan and fell. He was dead when I checked him.

One mendicant said that he was travelling with Ibrāhīm Khawwās. He felt happiness while was passing the mountains and recited these stanzas,

صح عند الناس انی عاشق
غير ان لم يعرفوا عشقی بمن
ليس في الإنسان من شيء حسن
الا واحسن منه صوت حسن

Translation: the people know that I am lover but who is my beloved, they don’t know. The human has a lot of features but best of them is a good voice.

Ibrāhīm Khawwās asked him to recite those stanzas again. He did so. Ibrāhīm felt in ecstasy and hit few times on the ground. He saw that the stone became soft like the candles. The signs of his feet were on it. Then he fell down and lost consciousness. When he came back, he said “I was in the paradise and you did not see me”. So, there are many similar descriptions of that kind. Here end the words of the book Kashf al-Mahjūb.

Some persons said that the samā’ is mustaḥab in the context of marriage ceremony, welcome party for someone, and happy days as well. Except those, the samā’ will remain mubāḥ.

The perspective of Shaykh ʿAbd al-Ḥaq Muḥaddith Dihlavī about samā’

On the folio 150, it is mentioned in the book Ta’arruf al-Taşāwuwuf that the thing, which is mubāḥ for any special or general reason, then it cannot possible to declare the order of mubāḥ except of that in all conditions. It will be just mubāḥ for special condition or reason. However, it is not right to argue about the ghinā’ (mystical oratorio) on every event nor about reciting poetry by comparing the valima ceremony (banquet arranged on behalf of bridegroom). It is also mentioned in that
book that the thing, which is not attracting, it is a bidʿat to believe on it. Likewise, the rules which have no example before, are deviation and bidʿat except those referring to a real structure.

On the samā’, there is not any arguments to prove it mubāḥ. The research proves that it is a mubāḥ at the time of need. Then it is necessary to keep their regulations, otherwise it will be forbidden.

Junayd said that the samā’ is ḥarām for keeping the desires of nafs. For the ecstasic person, it is mubāḥ to seek the mujāhidāt. And for us, it is mustaḥab. Shaykh ‘Abd al-Ḥaq Muḥaddith Dīhlavī said in the book Ta‘arruf al-Taṣawwuf, Junayd eventually abandoned the samā’ because there was not any eligible person for it.

According to Kashf al-Mahjūb, Dhu al-Ḥaqq Miṣrī said that the samā’ which melts the heart improve the ambitions of meeting God. Whoever listens to it by giving the meticulous attention to God, he found the right way. Whoever listens to it for worldly thing, he becomes, and atheist and it is also mentioned in this book that he prejudices on extremist saints.

On the folio 151, Ṣāliḥ b. Aḥmad b. Ḣanbal (d. 266/879-80) said that “I saw my father who was listening to the samā’ behind the wall of neighbour’s home where someone was singing.

The types of Ghinā’

There are three kinds of ghinā’. First, without any instruments. In this case, if there is no problems or conflicts, it will be lawful without any aversion. There is a same description on which companions, tābiʿīn, mujtahidīn, Abū Ḣanīfa, Mālik, Shāfiʿī, and Aḥmad, etc. agreed. Ibn Ḥazm (d. 456/1064) wrote a book about it. The large community of companions, tābiʿīn and even the writer of the book Sharḥ al-Hidāya also agreed on it. Some of them described that there is no listen to the samā’ if it is just to get away from fear. There is the same opinion of Imām Shams al-Aʿīma439 (d. 483/1090) who argued that the companions of Prophet used to do the same activities. Some scholars distinguished this category into two types of mubāḥ

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439 His full name is Abū Bakr Muḥammad b. Aḥmad b. Abī Sahl al-Sarakhsī, who was the writer of famous works Mabsūṭ, Sharḥ al-Sīyar al-Kabîr, and Usūl al-Fiqh.
and *mustahab*, respectively the *ghināʿ* is *mustahab* in the marriage ceremony, etc. and it is *mubāḥ* except for those events.

Imām Ghazālī said that the *samāʿ* which gives the movement to highest *ahwāl* and the matters of hereafter is *mandūb* (*mustahab*).

Junayd distinguished the listeners into three categories, i.e. the people, righteous men (*zāhidīn*), and *‘ārif*. For people, the *samāʿ* is a sign of risk because they like their desires. For the second one, the *samāʿ* is *mubāḥ* because they try to get the *mujāhida*. For the ‘Ārif persons (for us), it is *mubāḥ*. On the folio 152, it is mentioned that Abū Ṭālib Makkī also agreed on that statement.

But Suhrāwardī sufis claimed that those who reject of *samāʿ* don’t know the arguments of *sharīʿa* or don’t have an interest or have a static nature and are even engaged in fraud due to the fact that they don’t have any knowledge of *ḥadīth*. Certain *‘ārifīn* said that the *samāʿ* is to be listened to, like the water of zamzam is to be drunk.

According to *ḥadīth*, “the reward of deeds depends upon the intention and every person will get the reward according to what he has intended”.

Abū Khabt narrated in his pamphlet that some persons discussed about *samāʿ* at Imām Abū Ḥanīfa. Imām Abū Ḥanīfa said that “I like to say that I may meet someone who is a lender, but he brings me to the place where the *mahfīl-i samāʿ* was held and then I may listen to it.

Abū Yūsuf narrated that he used to go to Harūn al-Rashīd where was held the *ghināʿ*. He often suffered in lamentation.

A question about *samāʾ* has been asked by Imām Mālik, he said, the people of ahl-i Ḥijāz (habitants of Arabia) don’t deny it. The person who is uneducated and have a bad nature can deny it. Imām Aḥmad b. Ḥanbal narrated that he used to listen to the *samāʾ* at the home of his son Ṣaleḥ.

On the folio 153, Khaṭīb Baghdādī narrated in his book of history, Dawūd Tāʾī used to go to the *mahfil-i samāʾ*. He often suffered in lamentation. His back always crooked due to old age. His back used to be straight during the *samāʾ*.

Ibrāhīm Muznī (d. 878 AD) said that, “I was going with Imām Shāfiʿī and Ibrāhīm b. Ismāīl was also with us. During the travel, we passed a home where a maid was reciting the poetry. Imām Shāfiʿī called her to come by. We also started to listen to her. When she got free, Imam Shāfiʿī asked me that, did you feel anything. I replied him, no. Imām Shāfiʿī said, you are deprived from hearing ability. Sufyān Thawrī got ascetic when he listened these stanzas:

احسن الى الذي اضحى وامسية فراتي تيقت نيرتية
تشاغل كل مخلوق بخلق والشغلي في محبة و فيه.

Translation: My heart praises of that (God) who sun rises and sun sets. It fears of Him and only hopes from Him. All humans are engaged in the creatures and I am engaged in his love and his being. Then he said, نعم الشغل بك لا بغيرك translation: yes! It is such a great work (I had) with you not with another one.

Dhu al-Nūn Miṣrī narrated that once Mūsā was advising his nation. Suddenly, a person cried loudly. Mūsā scolded him while a verse descended from God, “they cry by my *dhikr*, they feel comfort by my love, they express their ecstasy for me, they get calm by nearness to God they get together by organizing the *mahfil-i maʿrifah, so why are you restricted to my person*”.

From this explanation, the *ḥadīth* which is narrated by Ibn Masʿūd unveils certain secrets. The *ḥadīth* is that “the ghināʾ grows the hypocrisy in the heart just like the water grows the crops”.441

The second type of Ghināʾ

The ghināʾ with mazāmīr and avatars are forbidden all Imāms agreed on that. Some companions and tābiʿīn claimed it mubāḥ. So, maybe they didn’t see the arguments, or they agreed for on other reasons.

On the folio 154, it is addressed that the shabāba (flute/reed pipe) is a type of instrument. The musicians said that it is a complete tool for singing which includes mostly all types of musical instruments. The scholars have different opinions about it. Most of them said that it is ḥarām. Imām Abū Ḥanīfa and his companions are also with them. Imām Nawwāb agreed on it. But one group of Imām Shāfiʿī declared that it is mubāḥ. Imām Ghazālī also agreed on it. Imām Rāfīʿī agreed on it.

Abū ʿUmāma narrated from Prophet Muḥammad who said, it is not lawful to give the education of music to maids, to sell her and not to purchase her”. 442 The ḥadīth of Abū Hurayra supported aforementioned ḥadīth that Prophet Muḥammad prohibited from the price of dog and the earning of musical wind-instrument.443

Makḥūl (d. 112-16/730-4) said that whoever purchases a maid for singing a song, he had the maid until his death, I would never make funeral prayer for him. Allāh said in the Qurʾān, “Some men are those who buy diverting talk to lead astray from the way of God without knowledge, and to take it in mockery”.444 Anyway, for dance, this is a symptom of his defectiveness.

Once a question was asked by Shiblī about samāʾ, he replied, it is apparently a fitna (temptation) and internally it is an admonition. The samāʾ is lawful for those persons who are eligible to make indication. If they are not, the samāʾ will be a fitna, it makes a person to fell down in troubles, and desires of nafs.

Some of them said that samāʾ is a ḥaqīqat-i rabbāniyya (the reality of sovereignty) and latīfā-yī rūḥānīyya (the spiritual subtlety) which is embedded through the ears to listeners of mysteries. And it eradicates the bad features from the heart and grows the super qualities. Its name is samāʾ ḥaqq bi ḥaqq min ḥaqq

442 Al-Wāhidī, ʿAlī bin Ahmad, Abū al-Ḥasan, Asbāb-i Nazūl Qurʾān, p. 124.
443 Abū Dāʾūd, Sunan, ḥadīth no. 3484, Al-Nasāʾī, Sunan, ḥadīth no. 4675, Ibn Māja, Sunan, ḥadīth no. 2160.
444 Al-Qurʾān, XXXI: 6.
(listening is true with true and from true). As a hadith asserts: “لايزال عبدٌ” which indicates the same theme of it. However, the persons who does movement by ecstasy (wajd), indicates to his lack of ḥāl, by this he can’t bear the wārdāt (spiritual occurrence). For that reason, the dahshat (fear) grows in the heart by concourse of both anwār-i laṭā’īf (the lights of subtlety) and asrār-i ʿawārif (the secrets of gnostic). It affects the parts of body. By the power of ecstasy and the conditions of wārdāt, the man cries and dances. Generally, this condition occurs to the beginners. On the folio 155, for the proficient persons, they stay calm and are satisfied by magnanimity and expanding of chest. And they feel ecstasy and cry while remaining calm. Although when someone asked the question to Junayd about samā’, why he didn’t do movements at the time of samā’? he replied by the verse, “and thou shalt see the mountains, that thou suppose fixed, passing by like clouds” ⁴⁴⁵.

Abū ʿUthmān Maghrībī (d. 987 AD) said that whoever claims to listen to the samā’ and doesn’t hear and gets the enjoyment with the voice of birds, irritation of the door, or even the sound of wind, he couldn’t be able to become a plaintiff of samā’. According to a poet, وکل ناطقۃ فی الکون تطربنی translation: everything that can speak in the world, brings me ecstasy and joy.

To conclude, the samā’ has three types. One of them is harām. This type is for those persons who kept the bad desires of nafs every time. Inevitably, at the time of samā’, the same effects will influence them because he kept his bad desires.

On the folio 156, the second type is mubāḥ. This is for the man who just feels the amusement and happiness with lovely voice. He is like the person who gets happiness by remembering the disappeared, dead, or living person.

The third type is mustahab. It is just for those persons who kept the love for God. So, he can get the good qualities from samā’, auspicious situations, high positions, traditional respects, spiritual occurrences of God, and al-Mawāhib al-laduniyya (God gifted qualities of someone).

The result of this discussion is that the scholars described who admit the samā’ as halāl, someone should never oppose them. It is true that many scholars also

⁴⁴⁵ Al-Qurʾān, XXVII: 88.
deny the samā’. If it is considered through sharī’ah, it comes in a hadīth, (استفت قلبك) ask the fatwa from your heart.

According to the book Ta’arruf al-Taṣawwuf, Imām Ghazālī declared it mubāḥ by stating that the samā’ whom listened for what, the order will be applied according to his situation because there is a rule “the order for resources is same to its purposes”. Shaykh Kābir Shihāb al-Dīn Suhrawardī defined comprehensively the samā’ as two types. One of them is indicated by the verse of Qurʾān, “who gives ear to the Word and follows the fairest of it”⁴⁴⁶. There is not any disagreement of the scholars.

On the folio 157, the second one is with instruments. Some scholars indicated it as defiance. Some of them counted it among good deeds. Both statements depend on excess and paucity. Shaykh ‘Abd al-Ḥaqq distinguished the samā’ in three parts. Firstly, a lot of religious scholars have opinions that the samā’ is not allowed. Secondly, the group of muḥaddithīn defined it mubāḥ. Lastly, the saints conveyed that it depends on its explanation. Just like the famous phrase quoted about samā’, “the man who has ability to listen to the samā’, the samā’ is mubāḥ for him”.

According to a hadīth, “the reward of deeds depends upon the intention” proves that it is true to ask the fatwa to the muftī (religious justice). It is written in the book Kashf al-Mahjūb, Junayd advised his murīd on the initial level of repentance that if he wants peace of religion and repentance, so there is no reason to deny the samā’ that saints usually do, and don’t consider himself eligible or able for samā’ in the younger age. In the old age, don’t make people sinners by samā’.

Certain groups integrated the samā’ within two types.

1. lāhī (living in fun)

2. Ilāhī (divinity)

The first one is completely contemplation. The other one is for the persons who do mujāhidāt, riyāḍa, who live far from people, neglect the mukawwanāt (originated things) and fitna. They are not like us that we couldn’t act on first type nor second

⁴⁴⁶ Al-Qurʾān, XXXIX: 18.
one. In this situation, it is better for us to leave it. And we should have interest in the thing which is suitable for the time.

On the folio 158, The other group said that the *samāʿ*, although is a *fitna* for people but possible for particular people, people do tottering by their listening. And the people are even deprived of the quality of particular people and they became sinner like Khawwāṣ. So, Khawwāṣ should live far away from *samāʿ* and it is accurate solution.

Another group stated that according to a *ḥadīth*, “it is a pleasure of religion for a man to abandon the useless things”⁴⁴⁷ the man should leave the useless activities which are not necessary or make a reason to waste a time for him. Indeed, those things waste the time. The very valuable time is passed in the remembrance of the lover. Another group of Khawwāṣ said that the *samāʿ* is a sort of news (*khabar*). It is a very nice step to achieve the goal. This is like a children’s activity to follow the news and leave the purpose. The better effort is to do observation (*mushāhidah*).

Shaykh ‘Abd al-Ḥaqq wrote in the book *Taʿarruf al-Taṣawwuf* that it is better for saints to avoid the *samāʿ* because they always avoid adopting the doubtful things and acts upon the piety, *azīmat* (obligatory ordinance of God).

**The law about *samāʿ* with musical instruments**

It is commonly referred that the *samāʿ* is *ḥarām* according to the four Imāms. Although the companions and a group of *tābiʿīn* considered it *mubāḥ*. There are some other scholars of *ḥadīth* and saints who also agreed on it. On the folio 159, though Mawlānā Jalāl al-Dīn Rūmī said about the flute, “Listen to the reed how it tells a tale”. If it will be seen in the story, the result is that the word flute means is outwardly flute.

Shaykh ‘Abd al-Ḥaqq said in *Taʿarruf al-Taṣawwuf* that Shaykh Aḥmad who wrote about *samāʿ* as *mubāḥ*, and about *tawaqquf* and prohibition in the chapter of *samāʿ*, when it is listened without instruments. Otherwise it would remain *ḥarām* according to all four Imāms. Shaykh ‘Abd al-Ḥaqq argued that, “the whole discussion is just related to *ghināʾ* with *mazāmīr*. Although the *mazāmīr* is *ḥarām* according to

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all four Imāms but some scholars considered it mubāḥ. Two other groups of scholars of ḥadīth and fuqahā’ indicated it mubāḥ with some mazāmīr like ‘ūd (is a lute of another type, with a short neck, a pear-shaped resonance body and six courses of strings), anbrīn etc. Ibrāhīm b. Sa’ad and latter two groups have criticised by the author in this chapter.

The Chishtī scholars narrated that the disciples of Shaykh Niẓām al-Dīn Awlīya’ were listening the mahfil-i samā’ where there was also a daff (a kind of bass tambourine). There was also Shaykh Naṣīr al-Dīn Maḥmūd (d. 757/1356). He intended to go out from the mahfil but the disciples tried to stop him. He told them that it was against the tradition of Prophet Muḥammad. The disciples began taunting him about the denial of samā’ and urged him to not follow the master. He replied that it was not logical. It should be the logic from Qurʾān and hadīth. Someone informed the master Shaykh Niẓām al-Dīn about the behaviour of Shaykh Naṣīr al-Dīn. The master known about him and said, he is true, and it is completely right.

On the folio 160, it is written in the book Siyar al-Awlīyā’ that there were not any mazāmīr nor even clapping in the mahfil of Shaykh Niẓām al-Dīn. He used to forbid the disciple to try to listen to the mazāmīr. And he said that they would not do well.

It is written in the book Khayr al-Majālis that a man visited Shaykh Naṣīr al-Dīn Maḥmūd and asked him: “is it allowed to participate to the mahfil where the mendicants dance and where there are musical instruments such as mazāmīr, daff, and rabāb (it is a type of bowed string instrument)?” He replied that the mazāmīr is not allowed (muttafiqa). If someone fell down during the samā’, he should keep the rules of sharī’a. If he breaks the rules of sharī’a, then he should find someone for guidance. Firstly, scholars have controversial statements about the samā’. Some of them gave the permission with some regulations but with mazāmīr, it is ḥarām.

Shiblī said when the question is asked about samā’, he will answer that there are basically two directions, outward and inward. This is a fitna as outwardly and, inwardly, it is a ‘ibrat (admonition).

Imām Abū al-Ḥasan Shādhī (d. 656/1258) stated in the book Ta’arruf al-Taṣawwuf, whoever listens to the samā’ and eat the meal of cruel persons, he carries
Jewish habits. Because Allāh said in the Qurʾān, “who listen to falsehood, and consume the unlawful”\(^{448}\). On the folio 161, so, he wanted to say that the explanation of the words of Shādhīlī is that samāʾ is rubbish and absurd if the attributes of metaphorical lover are mentioned, hence it is harām. If the translation of Qurʾān and ḥadīth, dhikr of hereafter, and admonitions etc. are recited, it will be included under the verse, “we have heard and we obey”\(^{449}\), but this without mazāmīr. In fact, it is not narrated by the companions and tābiʿīn with authentic source.

In short, the samāʾ is not allowed for the sensualist persons and common people. If someone listens to the samāʾ to get the enjoyment and happiness, it is mubāḥ. If someone listens to it for remembrance of God, it is mustaḥabb. Since there is a common rule, ‘the order for resources is same to its purposes/ for resources, the order is intended to objective’.

It is written in the book Taʿarruf al-Taṣawwuf, if and ecstatic person presents the meaning in his wajd which gives him such advantages to his knowledge, acts, hāl, and he feels calm in his body, it is a really wajd. If he considers by samāʾ beautiful voice, beautiful poetry etc, it is natural wajd. Particularly, if he feels anxiety and combustion in himself, it is better to leave it. If the religious person wants to save his religion, then it is better to leave it and it is better for him.

On the folio 162, ʿUbaydullāh addressed by the words, O dear, you have got the knowledge about samāʾ that there are controversial statements of the scholars. In the chapter on samāʾ, the fatwa (legal decision) depends on the heart. For sure, it is necessary to listen to the samāʾ in particular place that is not public. One should also avoid doing harām activities: for instance, young boys, girls, rubbish and absurd talks etc. The heart should be filled with the love of God. If the realistic people and sincere friends are here and the readers and listeners also have the attributes of them, there is no problem in doing the samāʾ.

If it is in the public place and mazāmīr as well, then it is not right though there is need for a fatwa of muftī and an order of the judge. It is obligatory for the judge to punish people so that they will not go on the wrong way nor they will try to mislead

\(^{448}\) Al-Qurʾān, V: 42.
\(^{449}\) Al-Qurʾān, V: 7.
others. This order will apply on dār al-Islam (realm of Islam). For dār al-ḥarb (realm of war, i.e. without Islam), every man should take the fatwa through asking his heart.

The forms of self-accountability

According to Dhakhīrat al-Mulūk, there are five steps.

1. Definition
2. Admonition and advice
3. Prohibition
4. Abuse
5. Punishment

A son can use the first two steps for his parents, i.e. definition and admonition, if he founds that they are perpetrating a sin. It is lawful regarding its legitimacy. The fourth and fifth steps are prohibited for him. For the third step “prohibition”, the scholars are not sure about it but, in this condition, the son will be not disobedient with the parents, as in the case of the son who does something which causes the injury for his parents such as, breaking the musical instruments, musical wood, rabāb, mazāmīr etc. or spilling the wine or tearing the clothes which were bought by ḥarām earning or returning the stolen goods to its landlord although the father makes nervous on that.

On the folio 163, it is mentioned that Shaykh Saʿdī while he was Suhrawardī and it is commonly believed that suhrawardīs are denial of samāʿ and prohibit their disciples from samāʿ, said that

سماع اے برادریگویم کہ چیست
اگر مستمع را بدنام کہ کیست
Translation: “What the song is, oh brother! To you I’ll explain (ḥalāl or harām), If I know who the person is hearing the strain!”.450 (Fortunate or unfortunate)

However, Shaykh Saʿdī indicated about it in his book Gulistān that his great Shaykh i.e.451 It is written in the book Taʿarruf al-Taṣawwuf that some scholars

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450 DAVIE, GS. “MD—The Garden of Fragrance. Being a complete translation of the Bostan of Sddi from the original Persian into English Verse. Crown 8vo.” Is. 6d.
totally denied the relation of *samāʾ* with taṣawwuf, neither in itself nor indirectly. Rather, the *samāʾ* is fatal to the persons dominated by their *ḥāl* and overwhelmed by the ecstasy. However, through the argumentations of scholars, it is very clear that the *samāʾ* is not just for the Chishtiyya except suhrawardiyya because Shaykh Kabīr Najm al-Dīn Kubrā (d. 618/1221) was a disciple of Shaykh ‘Ammar b. Yāsir (Bidlışī, d. between 590/1194 and 604/1207) and Shaykh ‘Ammar was a disciple of Shaykh Abū al-Najīb Suhrawardī (d. 563/1168). All of them used to go the *mahfil-i samāʾ*. Yet, Shaykh Majd al-Dīn Baghdādī (d. 628/1231) and Shaykh Shihāb al-Dīn Suhrawardī who were disciples of Abū al-Najīb and they were not convinced by *samāʾ*. So, the meaning of first line of the stanza of Shaykh Saʿdī is, the *samāʾ* is *ḥalāl* or *ḥarām*. And next line means that the listener is fortunate or unfortunate. However, it is written in the book *Ta’arruf al-Taṣawwuf* that concerning *samāʾ*, to accept the audition depends upon the situation of the listener’s piety. He gets *tehqūq*, if he listens the *ḥaqīqat*. If he listens to hide *nafs*, he gets bad outcomes, and if he listens for his nature, he obtains the advantages for the time.

The next one stanza of Shaykh Saʿdī is,

اگر مرد معنی پرد طیر او
فرشتہ فروماند از سیراو

Translation: “If his flight be from spirituality’s dome, To the height of his soaring no angel can roam”.452

This stanza’s explanation highlights the pre-eminence of the human prophets on prophet angels and the human on the angels. This topic has been described in the books of beliefs on the extent level. Jibrail said to Prophet Muḥammad in the ascension night (*shab-i miʿrāj*)453, if he flies a little bit up equally to the hair of the head, his feathers will burn by lustre. It is clearly written in the books of *ḥadīth* that

451 Here is just given an indication and for its complete reference can be concern into the book “Gulistān”.
452 DAVIE, GS. “MD—The Garden of Fragrance. Being a complete translation of the Bostan of Sddī from the original Persian into English Verse. Crown 8vo.” Is. 6d.
Jibrail requested Prophet Muḥammad. However, such saints got spiritual promotion thanks to the *samāʿ*. So, the *samāʿ* is like a spiritual ascension for them. The prayer is basically the *samāʿ* of the *kalām* of Allāh. So, that’s why Prophet Muḥammad said, the prayer is the spiritual ascension for the Muslims.

The next stanza of Shaykh Saʿdī is,

اگر مرد لہو است و بازی ولاغ
قوی گرد دش دیو اندر دماغ

Translation: “And if he be mirthful and playful and vain, His follies become more confirmed in his brain”.

Shaykh ‘Abd al-Ḥaqq said in the book *Taʿarruf al-Taṣawwuf* that such scholars of *ahl-i samāʿ* said, the understanding of the meanings and its derivation are a part of the disciples. For the senior persons, they get *wajd* just by the voice and the lustre of *ḥaqq* in the words, not by understanding the meanings and understanding the stanzas and poetries as well. If the person gets *wajd* by the movement of *nafs*, it is a satanic *wajd*. As it is written in the Qurʾān, “And startle whomsoever of them thou canst with thy voice”.

Here is quoted a section of the *Mathnawī* vol. 3:

1. Man, from the frugality of greed, inspects hair by hair:

Like a bear, he keeps dancing to no purpose.

2. Man, by his own greed, inspects hair by hair:

His dance is empty from goodness and filled with bad thing.

3. Dance where you break yourself

And tear away the cotton from the sore of lust.

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454 DAVIE, GS. “MD—The Garden of Fragrance. Being a complete translation of the Bostan of Sddi from the original Persian into English Verse. Crown 8vo.” Is. 6d.
455 Al-Qurʾān, XVII: 64.
4. Men dance and wheel on the battlefield:

They dance in their own blood.

5. When they are freed from the hand of self, they clap a hand;

When they escape from their own imperfection, they make a dance.

6. From within them musician strike the tambourine;

At their ecstasy the seas burst into foam.

7. You don’t see the leaves on the branches

By the movement of wind, the boughs are dancing.

8. You see it not, but for their ears

The leaves too on the boughs are clapping hand clearly.

9. You do not see the clapping of the leaves:

One must have the spiritual ear, not this ear of the body.

10. Close the ear of the head to jesting and lying,

That you may see the resplendent city of the soul.

11. So, take your mouth off of a hug, uncle

Excepts of the Hadith, he doesn’t say anything

12. The ear of Muḥammad draws out the hidden meaning in the words,

For God saith of him in the Qur’an, “He is an ear”.

13. This Prophet is entirely ear and eye; we are refreshed by him:

He is (as) the suckler and we (as) the (infant) boy.\textsuperscript{456}

The next stanza of Shaykh Sa’dī is:

\textsuperscript{456} Nicholson, Reynold Alleyne, \textit{The Mathnawi of Jalalu’ddin Rumi}, (Luzac, 1926), vol. 3.
Translation: Bass and treble are one to a crazed lover’s ear.

Someone said that “everything that can speak in the world, brings me ecstasy and joy”. And someone (Fakhr al-Dīn Ḥarrāqī (d. 688/1289)) said, “it speaks to me in the silence of this one then through the words of that one speaking; it whispers to me through an eyebrow raised and the message of an eye winking’ And do you know what words it breathes into my ear? It says,

1. I am Love: in heaven and earth I have no place;

I am the Wondrous Phoenix whose spoor cannot be traced.

2. With eyebrow-bow and narrow-winks I hunt

Both worlds-and yet my weapons cannot be found.

3. Like the sun I brighten each atom’s cheek;

I cannot be pinpointed: I am too manifest.

4. I speak with every tongue, listen with all ears,

But marvel at this: My ears and tongue are erased”.

The second part of stanza of is:

بـ آواز مرغـى بنـالد فـقـير

Translation: “At a bird’s cheerful singing, laments the Fakir”.

Someone said, when I opened my eyes, I see the light of his face, when I opened my ears, I listened his voice. And someone said that, “samā’ is a bird, fly from right to God”.

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Someone also said, “Behind the veil parrot-like, I am trained and entertain, I repeat what the Master has taught me and had me retain”. ⁴⁵⁸ So the tree and fire are also reciting that there is nothing but God, is a samā’. and theirs voice is from epiphany.

Khwāja Ḥāfīẓ said, “A nightingale had a rose-leaf, pleasant of hue in his beak, and on that leaf and pleasant food, bitter lamentation held. To him, I said, “In the very time of union wherefore is this lament and cry. He said: “in this work of lament, me the beloved’s beauty held”. ⁴⁵⁹

The next stanza of Shaykh Sa’dī are:

کہ او چون مگس دست بر سر نرزد مگس پشش شوریدہ دل پر نزد
Translation: “To the lover distracted a fly comes not nigh, For he beats at his head with his hands like a fly”.

با اواز دولاب مسنتی کندن چون صاحب دلان می پرستی کنند
Translation: “When hearts men are adorers of wine, at a water-wheel’s sound they to rapture incline”.

سماع است گر عشق داری و شور نہ مطرب کہ آواز سم ستور
Translation: “Not the minstrel alone, but the horse’s hoof’s sound, Is music, if rapture within you is found”.

On the folio 167, it is written in the book Ta’arruf al-Taṣawwuf, some scholars argued that the word samā’ is derived from philosophy. Its means that the philosophers invented the musical instruments. They used to make different unauthorized changes among the people. For instance, joy and sorrow, illness and healthiness; it is even said that they used to create the atmosphere to be alive and dead. The writer of the book also stated that according to the book Kashf al-Mahjūb, the samā’ alights from God. It is basically a mixture of jest and fun. For beginners, it is not allowed to go to the mahfil-i samā’ because they are not able to accept the right

thing quickly. The divine meaning affects his nature. It creates in his body an inflammation sometime and can make him angry. In the situation of samā’, some people fell down and some people die. Every man’s body crosses his limit by the samā’ and its reason is very clear.

According to the book Kashf al-Mahjūb, there is a thing in Rum which is like a rodey (like an intestine). Two days in a week, the patients go there by someone and there the rodey is been beaten according to the quantity of disease. The patients listen to that sound. Then they have brought out by someone. If someone wants to kill someone, he has more time to place there until his death. On the folio 168, in fact, everyone’s age is fixed by God even there is no possibility to increase or decrease the age but causes of death are surely exist. The doctors and others always listen to the samā’ but the samā’ doesn’t affect them because it depends on their nature and it is against the beginners.

This faqīr (ʿUbaydullāh) says that everything has a cause. And God is the real one who makes causes. As is said in the verse of Qur’ān, “God takes the souls”\(^{460}\). It is true and right. And the verse, “Say: 'Death's angel'”\(^{461}\), also is true and right. To lead astray to Iblis and to give the guidance to Prophet Muḥammad is also true and right as according to the Qur’ān, “So God leads astray whomsoever He will, and He guides whomsoever He will”\(^{462}\) and God basically gives the profit and loss. It is right to affiliate something to its causes. Since the matter of saints is with their God. So, they know all things very well through God. This is the will and aim of the seeker.

It is enough for fair-minded and seeker of God. It means that the book is enough for group of saints and fuqahā’ who are really able to be called sufi and faqīh. The people who are far away from the right path and ethnicity are those who have become the saints and fuqahā’ by force while they don’t have any kind of knowledge. On the folio 169, it is mentioned that they always wear darwīshī turban and sufi dress though there is no anyone have behaviour like of their impertinence. Normally, they listen to the song and make dance, etc. as a habit. And they are not able to call themselves formal sufi (mutaṣawwif) or formal faqīh (muttafiqa). Muttafiqa is the

\(^{460}\) Al-Qurʾān, XXXIX: 42.
\(^{461}\) Al-Qurʾān, XXXII: 11.
\(^{462}\) Al-Qurʾān, LXXIV: 31.
person who is not faqīh but he inserted himself in the group of fuqahā’ after studying books. The Mutaṣawwif is one who is not a sufi but he inserted himself in the party of saints by doing the same sufi activities as the saints. They are individuals who are neither sufi nor fuqahā; it is better to call them hypocrite and deceitful men since, even if all prophets, saints, and the scholars get together for their guidance, they can’t finish their instinctive illiteracy. For them God said, He sealed their heart and they are deaf, dumb, and blind. Allāh shows the right path and guides. According to Qur’ān, “God blots out, and He establishes whatsoever He will”\textsuperscript{463}.

**Finishing the book by the names of Spiritual Master**

It is better to mention the names of spiritual masters of four silsilas based on their manāqib (praises) and ahwāl at the end of this book in order to get the blessings. By this, it can make the cause of guidance and good auspiciousness for the initial seekers of the right path. (Allāh is mentor and muwaffiq).

1. Pîr-i Rawshان Dhamīr Fānī fi Allāh Bāqī billāh Ḥadhrat Mawlānā Mawlūf Khudā Bakhsh Multānī have mentioned in the book Sirre Dilbarān by this faqîr (ʿUbaydullāh). On the folio 170, it is written that he wrote a book entitled Tawfīqiya Sharif. with the help Allāh who has given the tawfīq (divine assistance). This book deals with the biography of him (Khudā Bakhsh). In this book, there are not mentioned the rituals and features of human and his desires which becomes the reasons to interrupt the achievement of the goal. Some of his meditations are, “lose yourself. Actually, it is perfection. Annihilate yourself, in fact, it is attainment. Wherever you see then say that everywhere is Allāh is seen in every face of human. Don’t become oblivious to God and say yourself that,

\begin{center}
منم نیم والله یارا

جان جانم سر سر م تن نیم
\end{center}

Translation: I am nothing, my friends, God's swear, I am nothing; I am soul of the souls and secret of the secrets.

His alqāb are miskīn nawāz, Muḥibb al-Masākīn, and Sayyid al-Masākīn and I (the author) don’t think that other attributes are appropriate according to his situation except of that because he loved the following prayer very much, “اللهم احینی مسکینا و 

\textsuperscript{463} Al-Qur’ān, XIII: 39.
translation: O’ God, keep me poor in my life and afterlife and include me in the group of poor. He used to write his name in the silsila as, “O’ Khudā Bakhsh! God may forgive all our sins and bad deeds through the dust of shoes of the one (say the name of his master here) and may the destiny on the health of this faqīr be good with the blessings of Almighty God. His shrine is in the city of Khayrpur (Pakistan) where it is visited and got blessed. He died on 30 Muharram 1251 A.H.

2. Shaykh Bā kamāl Muhibullah bil Kamāl Mehbub Allāh al-Muṭ’al Ḥadhhrat Khwāja Ḥāfīẓ Muḥammad Jamāl Multānī is such an eminent sufi that he doesn’t need the alqāb for being known very well. On the folio 171, it is mentioned that his caliph is Mawlūwī Khudā Bakhsh blessed him as like the moon that gets the light from Sun or as like Mawlānā Jalāl al-Dīn Rūmī blessed by his spiritual master Shams al-Dīn Tabrīzī (d. 642/1244). He has many Khalīfās through Mawłānā Khudā Bakhsh. The first one was Sayyid al-Kāmil Sayyid Zāhid Shāh. The second one was Mawlūwī Kāmil Mukammal Akmal al-Zāhid Mawlānā Mawlūwī Ḥāmid. The third one was Shaykh al-Kāmil al-‘Ārif al-Qādhhī Muḥammad ‘Īsā. The fourth one was Shaykh ‘Ārif bi-Allāh poet Munshī Ḥuluṭ Māhsān. The fifth one was Al-Mawlūwī al-‘Āmil al-Kāmil al-Mukammal al-Mawlūwī Muḥammad Mūsā.

3. Shahbāz Aoj ḥaqīqat sālik masālik ṭāriqat ṭabdr al-Sharī‘at Ḥadhhrat Sultān al-Awliyā’ Khwāja Khwājgān Khwāja Ḥāfīẓ Nūr Muḥammad Mahārwī. His shrine is in the village of Mahār (Chishtiyyan district Bahawalnagar, Pakistan) where it is visited and get blessed. He has four caliphs like the khulafā’ī Rāshidīn fi al-hidāya wa- Rashād. One of them is Shaykh al-Kāmil Mukammal dhul-Karāmāt al-‘Ulya wa-l-Maqāmāt ilāhiyyah wa-l-Ḥūqūq al-Sālihīyya (Shaykh Nūr Muḥammad Thānī from Nārowālā464 (Hajipur distt. Rajanpur, d. 1790 AD)). The second one is al-Shaykh al-‘Ālim al-‘Āmil Qadhī Ḥuwā‘īj al-Sālikīn Qībla al-Mustarshidīn Maqṣūd al-Wāṣilīn

464 There are controversial statements among the saints about first caliph of Nūr Muḥammad Mahārwī. According to Khwāja ‘Ādil, Majority of the people declare the first caliph Nūr Muḥammad Thānī from Nārowālā because he was the first one who got khilafat by his master as it is mentioned in the book Khulāṣat al-Fawā'id by Ḥakīm Muḥammad ‘Umar Sit Pārī (translated in Urdu by Allah Bakhsh Raza), p. 35. Conversely, the others argue that he was died before his master. So, he couldn’t be a spiritual successor, it must be counted after the death of the master. According to them the spiritual successor was the elder son of Nūr Muḥammad, Khwāja Nūr al-Ṣamad Shahīd (d. 1206 A.H), see Chishtiyya Ribat, first edition, Chishtiyya, nd, p. 27. Some other people claimed as first khalifa Ghulām Ḥasan Bhattī. See Makhbūb Allāh Ḥafa‘ī Khwāja Khudā Bakhsh, p. 16 and 62.
al-Shaykh Qādhī Muḥammad ʿĀqil (d. 1814 AD). His shrine is in Kot Mithan (district Rajan Pur, Pakistan) where it is visited and get blessed.

The third one is our Shaykh and Shaykh of the world Jamāl al-Ḥaqq wa-l-Dīn (Hafiz Muḥammad Jamāl Multānī) and the fourth one is al-Shaykh al-Zāhidīn Raʾīs al-Mutawakkilīn Sultān al-Tārikīn Khwāja Muḥammad Sulaymān. His shrine is in Tawnsa Sharīf (district Dera Ghazi Khan, Pakistan) where it is visited and get blessed. There is another one al-Shaykh al-Kāmil al-ʿĀlim al-ʿĀmil from the companions of sufa died in the love of his Shaykh and didn’t move to other shaykh except him, Ḥāfīz Ghulām Ḥasan⁴⁶⁵ (Bhattī, d. 1240/1825). There are many other Khalīfas flourished in different cities and villages who are good guiders, hard workers, and having spiritual powers. There is no more place to mention each of them.

4. Shaykh Maẓhar al-ʿAjāʾib wa-l-Gharāʾiyb, Gharīb Nawāz, Shaykh al-ʿĀlimīn, Sirāj al-Hind Hadhrat Mawlānā al-Mawlwī Fakhr al-Dīn Muḥammad Dehlwī who had many Khalīfas but one of them was most eminent in this area our Shaykh and shaykh of all Khwāja Ḥāfīz Nūr Muḥammad knowned by Qibla ʿĀlam, wa-Nawāb, who had various miracles and spiritual stations.

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Glossary

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<th>Term</th>
<th>Meaning</th>
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<tr>
<td>Abdāl:</td>
<td>Lit. Substitutes; one who has traded his own self for Allah.</td>
</tr>
<tr>
<td>Afʿāl-i Mashrūʿa:</td>
<td>Permitted acts in Islam.</td>
</tr>
<tr>
<td>Ahl al-Bayt:</td>
<td>The family of Prophet Muhammad.</td>
</tr>
<tr>
<td>ʿAhl-ʿArab:</td>
<td>Habitants of ʿArab countries.</td>
</tr>
<tr>
<td>Ahl-i Badr:</td>
<td>Warrior of Badr.</td>
</tr>
<tr>
<td>Ahl-i Hijāz:</td>
<td>See ʿahl-ʿarab.</td>
</tr>
<tr>
<td>Ahl-i Ṣaḥw o Tamkīn:</td>
<td>Having awareness and being stable.</td>
</tr>
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<td>Ahl-i Sunnat wa-l-Jamāʿat:</td>
<td>Followers of the tradition of Prophet Muhammad; A grand sect of Islam.</td>
</tr>
<tr>
<td>Ahl-wajd u dhawq:</td>
<td>Mystical persons; persons of spiritual inclination;</td>
</tr>
<tr>
<td>Ahl-Ẓāhir:</td>
<td>Exoteric people; the people who are unaware from reality.</td>
</tr>
<tr>
<td>Ahl-Ẓawāhir:</td>
<td>The people who don't know the reality of things.</td>
</tr>
<tr>
<td>ʿĀjamī:</td>
<td>Non-Arab people; alien.</td>
</tr>
<tr>
<td>Ākhīr:</td>
<td>The last, a divine name, judgement day, hereafter.</td>
</tr>
<tr>
<td>Āl wa aṣḥāb:</td>
<td>Family and companions of Prophet Muhammad.</td>
</tr>
<tr>
<td>ʿĀlam-i arwāḥ:</td>
<td>A period or state between death and resurrection, the realm of the spirits.</td>
</tr>
<tr>
<td>ʿĀlamīn:</td>
<td>The worlds, this is the plural form of ʿĀlam (world).</td>
</tr>
<tr>
<td>Al-Mawāhib al-Laduniyya:</td>
<td>God gifted qualities of someone.</td>
</tr>
<tr>
<td>Alqāb:</td>
<td>Honorific names; titles; appellations; surnames.</td>
</tr>
<tr>
<td>Al-ṣalāt; wa-l-salāmu ʿlā rasulihī muḥammad:</td>
<td>Peace and blessings upon Prophet Muhammad.</td>
</tr>
<tr>
<td>ʿĀmil:</td>
<td>Worker; practitioner; follower of Islam.</td>
</tr>
<tr>
<td>Amīr:</td>
<td>Leader; ruler; governor; the plural form is umara.</td>
</tr>
<tr>
<td>Amma Baʿd:</td>
<td>Literally means 'After that'. This term is used after the starting words of the sermon or speech, mostly after praising of God and Prophet Muhammad.</td>
</tr>
<tr>
<td>Anbrīn:</td>
<td>A kind of musical instrument.</td>
</tr>
<tr>
<td>Anwār-i Latāʾif:</td>
<td>The lights of subtlety.</td>
</tr>
<tr>
<td>ʿAqd-i Ukhuwwat:</td>
<td>Contract of brotherhood.</td>
</tr>
<tr>
<td>ʿAqīqa:</td>
<td>A ritual of Islam tonsuring of a new-born with animal sacrifices usually on seventh day.</td>
</tr>
<tr>
<td>Aqtāb:</td>
<td>Poles of sanctity; pinnacle of the Sufi cosmological hierarchy; the plural form of quṭb.</td>
</tr>
<tr>
<td>Arbāb-i Qulūb:</td>
<td>Prudent persons.</td>
</tr>
<tr>
<td>Arbāb-i Yaqīn:</td>
<td>Intellectual persons.</td>
</tr>
<tr>
<td>Arḍ-i Baydā:</td>
<td>Lit., white land; a place located between Madinah and Mecca.</td>
</tr>
<tr>
<td>ʿĀrif-i Ākhīrat:</td>
<td>Connoisseur of hereafter; spiritual knower of resurrection day.</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
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<td>---------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>ʿĀrif-i Dunyā:</td>
<td>Connoisseur of the world; being deepest involved in material world.</td>
</tr>
<tr>
<td>ʿĀrif-i Ḥaqq:</td>
<td>Connoisseur of reality; gnostic knower of God.</td>
</tr>
<tr>
<td>ʿĀrifīn:</td>
<td>Gnostics; spiritual knowers; the plural form of ʿārif.</td>
</tr>
<tr>
<td>Aṣal:</td>
<td>Real; factual.</td>
</tr>
<tr>
<td>Aṣḥāb:</td>
<td>The companions, it is a plural form of ʿahib (companion).</td>
</tr>
<tr>
<td>Aṣḥāb-i Kahf:</td>
<td>The companions of the cave; theirs's anecdotes are mentioned in Qurān surah 18 and 8.</td>
</tr>
<tr>
<td>Asmāy-i Rijāl:</td>
<td>The names of transmitters.</td>
</tr>
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<td>Asrār-i ʿAwārif:</td>
<td>The secrets of gnostic.</td>
</tr>
<tr>
<td>Awrād o waẓā'if:</td>
<td>Scholarships, litanies, invocatory prayers, religious phrases or formulae repeatedly recited according to a pattern, devotional exercises.</td>
</tr>
<tr>
<td>Awtār:</td>
<td>Avatar, musical instrument.</td>
</tr>
<tr>
<td>Aywān-i Khilāfat:</td>
<td>Caliphate's house; the court.</td>
</tr>
<tr>
<td>Azīmat:</td>
<td>Resolution; obligatory ordinance of God.</td>
</tr>
<tr>
<td>Balā:</td>
<td>Affirmative response; undertake at the beginning of creation between the souls and Allah.</td>
</tr>
<tr>
<td>Baqī':</td>
<td>Lit, a piece/place with many tress; the land in Madinah that has converted into a burial ground.</td>
</tr>
<tr>
<td>Baṣīrat:</td>
<td>Insight; spiritual inner eye; mystical vision.</td>
</tr>
<tr>
<td>Bāṭin:</td>
<td>Inward; inner condition, a divine name.</td>
</tr>
<tr>
<td>Bayʿa:</td>
<td>Initiation ritual of Sufism, spiritual commitment, to get pledge with spiritual mentor.</td>
</tr>
<tr>
<td>Bayʿa Bāṭīnī:</td>
<td>Inwardly commitment.</td>
</tr>
<tr>
<td>Bayʿa Riḍwān:</td>
<td>The pledge that was sworn under the tree to Prophet Muhammad by his companions in 6 A.H.</td>
</tr>
<tr>
<td>Bayʿa Zāhīrī:</td>
<td>Outwardly commitment.</td>
</tr>
<tr>
<td>Bi-dhawq:</td>
<td>Tasteless; having no spiritual taste.</td>
</tr>
<tr>
<td>Bayt al-Māl:</td>
<td>Lit, the house of wealth; in conceptual sense is, the “fiscus” or “treasury” of the Muslim State.</td>
</tr>
<tr>
<td>Bidʿat:</td>
<td>Lit, innovation; bad innovation; innovation or novelty in Islam. The plural form is bidʿāt.</td>
</tr>
<tr>
<td>Biʿr Maymūn:</td>
<td>The name of well.</td>
</tr>
<tr>
<td>Chāsht:</td>
<td>Supererogatory morning; the prayer offered in late morning.</td>
</tr>
<tr>
<td>Daff:</td>
<td>A musical instrument, a kind of bass tambourine.</td>
</tr>
<tr>
<td>Dahshat:</td>
<td>Extreme fear; fright; dread.</td>
</tr>
<tr>
<td>Daʿīf Riwāyāt:</td>
<td>Weak narrations; a weak or suspicious narrative in the chain of narratives.</td>
</tr>
<tr>
<td>Darbān:</td>
<td>Doorkeeper; guard; concierge.</td>
</tr>
<tr>
<td>Dār-i Kufr:</td>
<td>The state of non-Muslims.</td>
</tr>
<tr>
<td>Darwayshi:</td>
<td>Poverty; the way of life of dervish.</td>
</tr>
<tr>
<td>Dhāhiba:</td>
<td>Lit, goer; continuing sin.</td>
</tr>
<tr>
<td>Dhwāq-i Aḥwāl:</td>
<td>The taste of mystical states.</td>
</tr>
<tr>
<td>Dhikr:</td>
<td>Remembrance; reciting or reading the praise of God or Qurān. Its plural form is adhkār.</td>
</tr>
</tbody>
</table>
**Dīn:**  Religion; faith.

**Dīn-i Fiṭrat:**  Nature of religion; instinct religion.

**Diwāna:**  Insane; holy fool.

**ʿAydgāh:**  Special place for congregational Eid prayers.

**Fajūr:**  Immorality; debauchery.

**Fanā fi-l-Tawhīd:**  Dissolving in God; Extinction in the experience of God's unity.

**Faqīh:**  Islamic jurist; having expertise in Islamic jurisprudence.

**Farḍ:**  Obligatory, a religious rule.

**Farḍ Kifāya:**  Communal obligation; one of the Islamic law.

**Fāsid Māda:**  Stagnant material; the ulcerate; something sinister.

**Fāsiq:**  Reprobate; impious; transgressor; perverse man.

**Fatwā:**  Decision; verdict; legal opinion of an Islamic scholar.

**Fikr:**  The plural form is afkār; thinking; solicitude; anxiety.

**Fiqh:**  Literally means knowledge or understanding. A specific study of religious issues derived by authentic religious scholars.

**Firʾawnī Akhlāq:**  Worse features/attributes.

**Fisq:**  Obscenity; breaking divine law; impiety; defiance.

**Fitna:**  Temptation; sedition.

**Faqīr:**  Poor man, dervish

**Fussāq:**  See. fāsiq; It is plural form of fāsiq.

**Ghināʾ:**  Song; singing; music; vocalization.

**Ḥadīth:**  Traditional sayings of Prophet Muhammad.

**Ḥājat:**  Necessity; spiritual need.

**Ḥāl:**  Situation; the mystical state; state of ecstasy and fervour.

**Ḥanafī:**  Follower of Imām Abū Ḥanīfa, one of the four Sunni school of thought.

**Ḥaqqāʾiq:**  Truth; reality; the state of knowing absolute truth; the plural form is ḥaqāʾiq.

**Ḥaqqāʾiq-i Rabbāniyya:**  The reality of sovereignty.

**Ḥarākat:**  Spiritual movements.

**Ḥidāyat:**  Guidance; instructions; righteousness.

**Ḥijāmī:**  Hairdresser; barber.

**Ḥijra:**  Migration; emigration; moving to another place.

**Ḥikmat:**  Wisdom; ingenuity; philosophy.

**Ḥikmat-i Yūnānī:**  Greek philosophy; Greek wisdom literature.

**Ḥūdaybiyya:**  A place in Saudi Arabia known by pivotal treaty between Prophet Muhammad and Quraysh in 6 A.H.

**Ḥudūd o Qiṣaṣ:**  Law of retaliation of murder.

**ʿIbrat:**  Admonition; warning; example.

**Ifrāṭ:**  Abundance; profusion; surplus.

**Iftar:**  Breaking fast.

**Iḥrām:**  Intention; pilgrims during hajj and ‘umrah; state of purity.
ʾIḥsān: Benevolence; spiritual virtue; conferring of obligation.

Ijmāʿ: Consensus of religious scholars; agreement of religious elite; one of the four sources of law of Islam/sharīʿa.

Ijtihād: Jurist's effort; new approach based on reasoning in problems of Islamic law; spiritual struggle.

Ilāhī: Divinity; my God.

ʿIlā-yi din-i Muḥammad: Upholding the religion of Muhammad; evoking the tradition of Muhammad.

ʿIlm-i Kalām: Dialectical theology; scholastic theology.

ʿIlm-i Qashrī: Outward knowledge; the superficial knowledge.

ʿĪmān: Faith; creed; belief.

Inshʾ: Origination, beginning of the thing.

ʿIrfān: Gnosis; intuitive knowledge; discernment; deepest spiritual awareness.

ʿIrfān-i Ākhirat: Awareness of hereafter; gnostic knowledge of afterlife.

ʿIrfān-i ḥaqq: The gnosia of reality; awareness of truth.

ʿĪsawi: Referred to Jesus.

Ishrāq: Lit., sunrise; radience; the prayer offered at sunrise.

Isqāt: Nullify; taking away.

Istighnāʾ: Independence; self-sufficiency.

Istiḥbāb: See. mustaḥab.

Ittibā-yi Nafs: To follow the ego; worldly desires.

Jabriyya: Sect believing that God forced humans to commit their actions

Jahālāt-i badani: Lack of knowledge about nature.

Jahr: loudly reciting; speaking audibly.

Jahl-i murakkab: Gross ignorance; false pretention to knowledge; having unawareness from everything.

Jalāl: Greatness; glory; splendour.

Jalālat: Magnificence.

Jalāliyya: Majestic qualities; wrath; glorious.

Jallād: Executioner; hangman.

Jamāliyya: Pertaining to beauty; merciful; the beauty of God.

Jarāh wa-l-Taʿdīl: Assessing the reliability or unreliability of transmitters.

Jaw kā dāna: Lit., a grain of oats; an anecdote means nothing.

Jawāz: Legality, permission; justification; lawfulness.

Jihād Akbar: Greater effort and struggle; the fight against one's ego.

Jihād Aṣghar: Little spiritual effort.

Jihād bi-l-nafs: Struggle against concupiscent ego.

Kafāra: Compensation; expiation; atonement.

Kāfir: Infidel; disbelievers; deniers.

Kalām: See. ʿilm-i kalām.

Kalb: Lit., dog; the dog of Aṣḥāb-i Kahf which is mentioned in Qurʾān.

Kalima Shahādat: The word of testimony; the second kalima of six significant kalimas in religion of Islam.
Kāmil Wali: Perfect Sufi; accomplished saint; vigorous friend of God.
Karāhat: Hatred/repugnance.
Karāmāt: Miracles; the plural form of Karāmat.
Kārkhānay-i Asrār: Mysteries/secrets.
Kāshifa: Disclosure, unveiled thing.
Kātib al-Ḥurūf: Lit., writer of the words; means the writer of the manuscript.
Kayfiyyat: Condition; state; Rapture.
Khabar: Report, news, information.
Khādimin: Servants; attendants; the plural form of khādim.
Khawf o Rajāʾ: Fear and hope.
Khayrāt: Charities; good deeds; especially the things that are normally distributed among needy peoples.
Khūdī: Temporal desires; self-consciousness; self-esteem.
Khush Ilhānī: Melodiousness.
Khushk Mullā: Tasteless scholar; having no interest in spiritual audition.
Khuṭba jumʿa: The sermon of Friday’s prayer which is given by an imam on a pulpit.
Khuṭba: Sermon; speech; specifically given in congregational for the prayers of Friday or Eid days.
Kuffār: Unbelievers; non-Muslims; it is a plural form of Kāfir (infidel).
Lāhī: Living in fun.
Lahw al-ḥadith: literally means pleasant discourse; it is used for spiritual listening and singing. i.e. Lāṭifa-yi Rūḥānīyya: The spiritual subtlety. Lil-muttaqīn: For piety peoples Lugha: Knowledge of language; lexicon. Lutf-i Jamāl: Subtle prettiness. Maʿānī: Meanings; spiritual meanings; Maʿānī Laṭīfa: Luminous meanings; the meanings of subtle organ. Madhmūm: Condemnable; damnable; despicable; blameworthy. Madrasa: School; Religious institute. Mahfil-i Samāʾ: An assembly of music. The concert of music oratorio for spiritual audition. Makhdūm: Served; respected person; master. Makrūh: Abominable; reprehensible; a religious rule. Malāmat: Blame; reproach; censure. Manāqib: Virtues; praises. Maqām: Place; dignity; location; the place of Ibrahim at Kaʿba. Maʿrifā: Divine knowledge; insight in divine matters. Mashāyikh: Lit., old men/elders; religious honoured mentor; real religious scholars; patriarchs; religious guiders; spiritual masters; It is a plural form of shaykh. Mashrab-i Aʿmāl: The disposition of deeds. Maskī: Intoxication; ecstasy. Mazāmīr: Flute/single or double reed wind instrument or other musical instruments used by mouth; musical instruments;
the plural form of mizmār.

**Miskīn:** Needy man.

**Mubāḥ:** Permissible, a religious rule.

**Muḍāf o muḍāf ʾilayhi:** Grammatically, the phrase wherein the second word owns and possesses the first.

**Mufassirīn:** Interpreters of Qurʾān; expounders; commentators; exegetists of Qurʾān; the plural of mufassir.

**Muṣtiyān:** It is a plural form of Muftī; the one who has religious authority to issues religious edicts.

**Maḥabba:** Love; spiritual affection.

**Muḥaddithīn:** Interpreters or compilers of the tradition of Prophet Muhammad; narrators; the plural of muḥaddith.

**Muḥaqiq:** Researcher; investigator; research scholar.

**Mujāhidāt:** Great spiritual efforts and struggles; relentless striving; the plural form of Mujāhida.

**Mujassama:** Sect believing that God has physical body.

**Mujāhid:** Jurist; religious scholar recognized as competent to derive and frame the religious laws; the one who do struggle to seeking the reality.

**Mukawwanaṭā:** Originated things, creatures.

**Muntaẓira:** Lit., waiter; waiting for doing sin.

**Muqallid:** Follower; imitator; adherent of one of the four Sunni jurist/imams.

**Muqarrab Awliyāʾ:** Confidant saints; intimate friends of God.

**Murāqaba:** Spiritual contemplation; meditation in solitude.

**Muraqqaʾ:** Cloak; the patched cloak; fragments.

**Murjiʿa:** Refers to all those who identified confession of belief to the exclusion of acts.

**Murshid:** A teacher of the Sufi lineage, a title usually used for the head of an order.

**Mūsawī:** Belonging to Moses.

**Mushāhida:** Observation; spiritual witnessing.

**Mustaḥbab:** Recommended; supererogation; a religious rule.

**Mutaʾkhkhirīn:** The later people.

**Mutaqaddīmīn:** Former or ancient religious scholars.

**Mutaqaddīmīn Mashāykh:** Former or ancient religious scholars.

**Mutaṣawwif:** Formal Sufi; the one who is not a Sufi but he inserted himself in the party of saints by doing the same activities as the saints.

**Muttafiqa:** Allowed; agreed by all Imams; formal faqih, the person who is not faqih but he inserted himself in the group of fuqahāʾ after studying books.

**Muwaffiq:** Giver of assistance; Allah.

**Nafs:** Literally means breath; lower self, ego, bad desires, egoistic nature.

**Nafṣānī Khwāhishāt:** Fostering desires; sensual wishes.

**Nafs-i Ammāra:** Sensuous soul; dominant nafs; beastly force.
**Naḥw:** The science of words; syntax; especially used for the syntax of Arabic.

**Nīm khām:** Literally means half raw. It is also used for half-seekers of Sufi path.

**Niyyāt:** Intentions; a vow of the intention to do something.

**Nūr al-Dīn:** The light of religion; the revered religious scholar.

**Nūr-i Yaqīn:** The light of certainty; the certainty obtained through the maʿrifah.

**Pīr:** Literally means elder or old man; appointed spiritual guider in a sufi path.

**Pīrān-i Kāmilān:** Accomplished saints; perfect spiritual guiders of Sufi path.

**Pīr-i Ākhirat:** Spiritual master for hereafter.

**Pīr-i Dunyā:** Worldly master; the spiritual mentor who deeply involved in worldly matters and don’t care about hereafter.

**Pīr-i rāh-i Khudā:** The guider of the divine path.

**Pīr-i ‘Uqbā:** Spiritual master for afterlife

**Qadriyya:** Determinist; sect believing that humans are free to perform their actions on the basis of their own will.

**Qahr-i Jalāl:** Coercive force of majesty.

**Qawli Bayʿa:** Spoken pledge; commitment by speaking.

**Qawwāl:** Cantor; Islamic musician; singer of divine songs.

**Qubāla:** The thing which is accepted by someone.

**Quwwat-i Ghadhbiyya:** Exasperation power.
province of Punjab, Pakistan that is spoken in south-western half of Punjab.

**Sawz-i Wajd:** Warmth of ecstasy.

**Shabāba:** Flute/reed pipe, a musical instrument.

**Shab-i Mi‘rāj:** Ascension night.

**Shafā'at:** Advocacy; intercession; recommendation for atonement made before Allāh.

**Shafā’at Khāṣ:** Special recommendation/intercession.

**Shams al-Dīn:** Sun of the religion; the revered religious scholar.

**Sharh Mufassal:** Comprehensive description of the writing/scripture.

**Shayṭān Akhras:** Dumb Satan.

**Shirk:** Lit., partnership; belief in the plurality of Allah; polytheism.

**Shubhāt:** Suspicious things.

**Sirr:** Secret; mystery; the centre of consciousness; the subtle secret.

**Subḥān Allāh:** Lit., Glory be to Allāh (free from all defects).

**Ṣuḥba:** Companionship; fellowship.

**Sulṭān ‘Ilm Qavī az Sulṭān Wajd:** This is an idiom, ‘Having knowledge is stronger than having ecstasy’.

**Surūd:** Singing; music; taste; modulation; melody.

**Taba‘ Tābi‘în:** Followers of followers.

**Tabarruk:** Benediction; sacred relics.

**Ṭabī‘at:** Disposition; temperament; intrinsic quality.

**Ṭabī‘în:** Followers, the generation following that of the Companions of Prophet Muhammad.

**Tadhallul:** Abjectness; humility; meekness.

**Tafriḥ:** Deficiency; lower extremity.

**Tajalliyyāt:** Manifestations; refulgence; epiphany or theophany; divine irradiation; the plural form of tajallī.

**Tajdid:** Renewal; revival.

**Takhyīr:** Optional; non-compulsory.

**Takyah:** Rely; depend upon.

**Ṭālib:** Aspirant; enquirer; seeker.

**Talqīn:** Persuasion; the inculcation of recitations.

**Ṭama‘ Şūrī:** Formal temptation; avarice; covetousness.

**Taqdīr:** Destiny; divine decree.

**Taqdīr Ilāhī:** God’s will; Determination of God.

**Taqyīdīyah:** Restricted, veiled thing.

**Tarāvīḥ m’Jamā’at:** Congregational prayers performed at night during Ramadān.

**Ṭarīqat Mustaqīm al-Ḥāl:** Straight spiritual state.

**Taṣawwuf:** Sufism; Islamic mysticism; spiritualism; the knowledge of moralities.

**Taṣfiya:** Purity; purgation of heart by Sufi rituals/paths.

**Tawāḍu’:** Courtesy; politeness; courteousness.
Tawakkul: Reliance; rely upon God; complete trust in God.

Tawaqquf: Stoppage.

Tawassul: Recommendation; appealing to God for help through someone.

Tawfiq: Divine assistance.

Tawḥid: Monotheism; believing in the unity of God.

Tazkiya: Purification; sanctifying; self-purification by spiritual struggles.

TeVqiq: Research; ascertaining the truth; verification.

‘Ūd: a lute of another type, with a short neck, a pear-shaped resonance body and six courses of strings.

‘Ulum-i Ṣaḥīḥah: Accurate knowledge; the knowledge that give awareness about Allah or that can save from the fire of hell.

Umūr-i Dinīyah: Religious affairs; religious matters;

‘Uqbā: Literally means calcaneus; afterlife; hereafter.

‘Urwhah: bracelet/handhold.

‘Usshāq: Lovers; having spiritual affections; the plural form of āshiq.

Uṣūl al-Dīn: Rules of religion; jurisprudence; Islamic creed.

Wa āliḥi: The family of Prophet Muhammad

Wa aṣḥābihi: The companions of Prophet Muhammad.

Wā‘īz: Preacher; adviser; homilist; sermonizer.

Wajd: State of ecstasy.

Wājib: Necessary, a religious rule.

Wa-l-‘Āqibatu: Literally means the hereafter, the good salvation.

Wa-l-lāmu (alif lām): Two Arabic alphabetical words. Those are grammatically used for specific thing.

Wārdāt: Overwhelming emotions; Spiritual occurrence.

Wārdāt-i Ḥaqq: Divine occurrence.

Wasila: Means; resource; support; intercessor.

Wā‘īz: Speech; preaching; lecture; homily.

Wā‘īz-i Fa‘lī: Actual speech.

Wujūb: See. wājib.

Wujūb-i kifāya: Collective duty; an obligation act which is done by someone, others are exempted; a rule of shari’a.

Zāhidin: Righteous men; recluse; ascetic persons; the plural form of zāhid.

Zamān: The time, the moment.

Zindoq: Atheist; apostate; heretic; infidelity; religious hypocrite.
Part 4: Original Persian text of *Sharh Mufassal Qawl-i Faṣl fi al-Bayʿa wa al-Samā*
شرح مفصّل قول فصل في البيعة والسماع

از علّامّه عبيد الله ملتانية

(م ۱۳۰۵/۱۸۸۸)

كتاب برای دکترای

محقق

محمد توصیف

رقم دانشجویی: ۶۹۷۶۰۰۱۶۲

پروفسور دکتر تیری زرکون

پروفسور دکتر الکساندر پپاس

شعبه مذاهب و اسلوب افکار

دانشگاه ایکول پیمانک ده زوت ایته (پپ ایس ایل)، پاریس،

فرانس
بسم الله الرحمن الرحيم

الحمد لله رب العالمين، الصلاة والسلام على رسول الله محمد وآله وصحابه اجمعين.

أما بعد ابن فقير فقد سمع رابع بيته وجميع نوشته بود وجميع حوائش برينز جمع آمد ود
بعض انيمي مخاوف كه موشتق را كه متعلقة متن اند يتم فراعه آورده بك فوند فورين
شرحي حامل المتين ساخته شود فين من فقيرنا هميم معني مرضي وينسديده آمد ووجب نفع
مسلمانان مم تعود هذا شروع نموذج ونسائم شرح مفسر تهاذ مكافأة والتبادل التوفيق.

بسم الله الرحمن الرحيم

الحمد لله الولاء الواجب الوجود المستجمج لجماين صفات

ربّ المصور عالمية جمع عالم وهو فدرون عامة على وجود الصناع والفاعلية فنص
حسن الفاعية وخرصا كما قال الله والفاعلية خيرات اننف 1 لمن حسب تمامه كما قال رسول الله 1
ما الدنيا ففي الآخرة لا كما يجعل احذم اصبع السباحة في يم فلينظيرم توجع الصلاة والسلام على
رسوله محمد خير بمعنى الانشاء كالمجد والسلام للاستغراق فالانيانا مدينون في الآل والاحصب
والصلاة على الانيانا صلوا على محمد لأنهم يع لله وكلههم وعجة ايجاد الحق كلهم والله
المون من الآل ام من أولاده وزواجه وخدائه واحبابه وتباعه لقوله 1 كل مؤمن فيهم
فهوالوقوله 1سلمان من اهل البيت فان انجاز الفاعية معن واسع عليه الحصين جميع
صاحب، هوكلم من صحب النبي 2 في الدنيا اوفي الآخرة او قبل تلك الاجسام كما قال
الروح جنود مجموعة فنا تعف من اميلف وما تناكر منها انخفاف والصلاح الديني مؤيزة
بالليان وقالونا اوفي الآخرة لقوله تعالى "ولتة مع الذين انعم الله عليهم من النبيين والصالحين
والشهداء والصالحين 2 وقوله "المرء مع من احب" ويؤكد تعميننا قول اجمعين اما بعد اى
بعد الحلم والبسملة والصلاة ممريد فقيرمني كلاماً متعارك 1 فانكى ست ك
سؤال ينكر زيرا كه نهد أو ميبي ببره كفأة حال حاينست ومسكين أنكى است كه

1 القرآن سورة النساء، آية (۷۷)
2 القرآن سورة النساء، آية (۹)
سؤال: كون زيرانكة تزد وعمر في نيبس مسكيين ضعيف تراست درحال ازففيرون قول

ابي حنينیة است وشافعي عكس اين ميكرود انتيه.

وحديث: ليس المسكيين الذي ترده آثارها والآقران ولا اللقمان إلا المسكين الذي يعترف ظاهر مواقف قول شافعي است وفي الحقيقة احذاء حديثهم فنعنه زيرانكة أضرعت مبين لغت نيسن بلاك ميكن دين است دلاله ميكن برين قول آخبرت بعد ذلك اقرروا ان شكا لياصون الناس الحافا فس درقوله تعالى "للفقراء الذين الحصروال سبيل الله الذين لا يستطيعون ويخبرتهم وترفاقهم ولا يسألون الناس بعض صفات كالشفع

باشد براعم فقراء وبعض صفات تقييديه برمنى هريزي اوابحتة وشافعي رد بالله تعالى عنهما ومراد مصطف من قيود مواقف مذهب شافعي است بالنسبة الى الله يعني كه ارخحا تعالى نسائ ميكن ومراد ازمسيكين مواقف مذهب حنينية أيضا بالنسبة الى الله

واكراد ازمسيكين بالنسبة الى الخلق باشد مسكيين ميكن شافعي باشد.

ما لا داشند عبيد الله ملطي با سدف نسائ بعض ارضا لزمان اضافة عما

سدف باين زمان بإضافة اليم است پس مضاف ومضاف الى مقدر باشد اي علامان عادات اهل زمان اي علم إيشان بحسب عادات اهل زمان است انه يروفق افعال واقول آخبرت وثابتعا او اガーضاة بمعنی "في" باشد پس أن ظاهر است از لفظ و كثير الاستعمال است

للكن محل بر مهمي اول من است زيرانكة ان طعن درزمان پيش ازينهم بوده ومختص باين زمان نيسن وين وصف اشارة است باشته اين صفة دراشان نقصان است كه طعن بر

بزرگان دين ميكنين بحسب استهعاء وطعن است نه بحسب طلب تحصيل وكاسب كه مي

پسندند از امریعة به پیران زمانه وپیران راه خدا وگونین پورومردین يعني عقد بعیة بستن

وخود را دریلی يک ازایشان داشته كه چه طورمشروعه دارد پشیپ يا واجب يا سنه يا

مستحب ودر مطالب الفقهاء آورده الجواب سنه من سن الصاحبة وتابعهم وعمل بقوله
 تعالى يَا بَنِي إِسْرَائِيلَ أَنَّمَنَأَتَقُوا اللَّهَ وَبِتِلُّوُهُ الْوِسْبَلَةُ.
وَلا يَجِزَّ الْمَنْعَ مِنْهُ وَبِهِ نَخْصُ الْجَوابَ أَنَّى الْبِعْثَةُ وَتَغْرَبَتْ}

وحالف جواب بأنها كث بيئة وفرقت مرشد برأسام است بعض از آن فرض وبعض
واجباً وبعض سنة وبعض مستحب وبعض مباح وبعض مكره وبعض حرام، درنفس كتاب مبين شده بالتفصيل بعض ازاينها وبعض ارضين مذكور مفهوم ميشود اشارةً
اما بيعة به مستعين فورآيات له وحالفين له وكاشفين عورات ومخالفين شرع محمد حرام
است. وبيعة براسط طلب دنيا نيز حرام، است وبيعة به سالكين مبعرفين نم خام مكره
است. وبيعة به صالحان باوجود طمع دنياوي ازاياثان نيز مكره، است وبيعة باشن براسط
حق اما كار كشبي دنيا بوساطة اشان كردن ضبي ازاياثان مباح، است.

اما معرفة شرح محمد در انزمان ضبي صحينة شيخ جليل بدست نبي على. وهم دراري صماع مطلقاً
خوف دراروات مخصوصه يأ على العموم وتمازمروآالت منبيه يا غيرمنيه يا غيردار حنكي كد از
كتاب نظام منع ميكردندة. جناتخه كستان وبرستان وشركها كد ازفقه، است برقل امام أعظم
ميفقتن كد متقدمين منع آن كره اند. جناتخه، در كتب فقهيه مذكوره وازائه
جتحدين نيز منقولت. وهم شيخ سعدى در كتاب كستان ذكركده كم، مرا ميرمن مع
ازتمام كرد وهم ازلستان سيعدبالقدحجان منقولت كم ولا تكرالجولوس في
السماع فانه يثبت التفاق فان يصعد القلب ولاينكر فإن له اريباً والسماع لا يصلح الا مي كان
قلبه حياً ونفسه ميتاً ومن كان على غيرهذه الحالة فاستغلاله بالصوم والصلاة والورود اولي.
وهم در تفسير القرآن حضرتها شاه كليم الله جهان آبادي فرند كرد آن لوح الحديث

القرآن سورة النساء، آية (۵۳)
وأنعمسفوفقسمان انتهى
فاتها مفسدة للقلب منفذة للمال مسخطة للرب. وعنه عليه السلام ما من رجل يرفع صوته بالغناء الابيع الله عليه الشيطانين احدهما على هذه المنكب والآخر على هذه المنكب فلايزال يضرباناه بارحلا حتى يكون هوالذي يسك. وفي البحرالموارق القاضي شباب الدین الدولت آبدي في اصل مذهب ابي حنيفة حرام لكن علماء الدین اباحوها لمصلحة دینه انتهى
وكلام الشيخ ودرتفسيرجلالين تفسيرالحديث كره كله ابي مايلب الله تعالى ويوم درين زمانه شائع وراجه انتهى جناته هك كل از جماع تفرت ميكن اورا ملاع خشخ ميكويود. فقول وبالله التوفيق اي عزيز اين رساله آست مأختر ازقرران وحديث كه اصول جميع
نقلها است چه نقلها فقهاء ونقلها صوفيه هم هم قرن كتاب وحديث است وجماع
هم التابع ابدا است وعذر ازين نقل كردن است كه معلوم شورد. مقصود باصل الاص
كه جامع الاصول الدينية است نه أنه راه اجتهاد بيش غرفه استنباط مسائل ازقرران
وحديث كره صوتهما كه ما هم مقلد انانيه بمذهب حضرت ابي حنيفة كه ازعلم علماء
وافقه فقهاء دين است تأكن از مذهب اما اعظم معطس ويكوبیاشد اصل الاص
لاحاز كره بازمقصود كه آيد وطريق نزع وجدال وقيل وقال رازخود براتازد كه حرام
است كه رأى المسلم عن ابن هريرة قال قال رسول الله ﷺ ان الله يرضى لكم ثلثا ويكره لكم
ثلاثا فيرضي لكم ان تحبدو ولا تشركوا به ويقعوا وان
تتامعوان ولاه الله امكم ويكره لكم قبل وقال وخبر السؤال واضاعة المال.
اما چون اين تخينير براءة عامة مردمان اتفاد أکرمه ان یعمه ازسبيل فلها علیا بعداء
مجهدين نامه شهدها اند كلام عربی دیگثری آوردن مناسب نیست چه ایشان كلام عربی را

(6) القرآن سورة الفتح، آية 4
ہمچوں افسون میدانند ومقصود ازان تمی فہمند نہ درنماز ونہ درخطبہ ونہ درادعیہ وحال آنکہ بعض علماء بوجوب علم نحو وصرف ولغۃ گفتہ اند پس این فقیر میکویڈ آگڑہ مراد ایشان ازوجوب این علم ووجوب کفایہ باشدا اما دانستہ ترجمہ امور ضروریہ دین واجب عین باشدا پس لہذا قرآن واحادیث را بطریق ترجمہ فارسی آورده خواهد شد بدون مترجم وترجمہ کرده شده چنچیہ رسم این سی ہیچ است کہ خطبہ جمعہ اولی ایا بترجه هندی میخواند وثانیہ را بعریبی بر رسم مردمان تا مطعن مردمان نشود وچ ازامام اعظم منقول است کہ اگر لفظ "الحمد" بنتی خطبہ میخواند خطبہ ادامیشود وہم برمذہ وے ای کہ جریان لفظ قرآن برزبان او ممکن نہود اگر بزبان معمول ترجمہ قرآن خوانند رواہود تا اختصار بتطویل نے امجاد ونام این رسالہ لفظ رسالہ درصل لغۃ گفتہ میخوشند برہرچیزی کہ فرستادة شود پس اپنا اختصاص یافت بحساب استعمال ودرهرگذائی کہ بسونے کے فرستادة شود چون قبیله هر چیزکی قبول کرده شود پس اپنا اختصاص یافت بوشته فاضی کہ مقبول است عند الشرع قول فصل صحن پختہ این البیعۃ بیعۃ درلغۃ فروختن است ودرعرف مشاہی فروختن خودرا به پیری کہ اورا ازجہل ونادانی واخرد
والسّماع جمع در لغۃ شنیدن است ودرعرف شنیدن سرود است نهادہ شد فاقدہ یائید

dافست کہ حصول علوم صحیحہ کہ موافق واقع باشنگد وجله مرکّب نباشد یاروجود یلوم ایبهی شهوات خواہش کہ از درازی امید پیدا میشود وجلهات دینی ای ناداتیا کہ مقضیات یتعلق جسمی است چون حرص ووحش وجلہ وکبروغردد ازالخلاذ ذمیہ بیہ ریاضی ای مخواہ ومشقہ یائ رنج ماجآہ ای مخواہ کہ خنادے تعالیً بدان امرفومود وجوہاد بردوقسم است یکے جھداد باکفار کہ جھداد اصغری نامند ودومن جھداد بالنفس کہ جھداد اکیر میکویڈ کہ دائم است وشانیہ زنا ونفق درونیست بخلاف جھداد باکفار خوہ وحاتی اضطراری اضطراری بمعنی پچاری یعنی آن ماجآہ کہ یکے اختیار دافع شود چون امراض واحات چون مرن مرفزند پاعریزی وحبيبی پارفتن مال وچا وگھر ومصائب مصیبتہ
وخت‌های انتخابی که انتخاب خود کارکند چون صوم ووجود که نفس خود را گرگی
بااختیار خود دهد وقلّة نوم یعنی بااختیار خود خواب را انداز کند.

وقلّة کلام وقلّة صحبة بخلق ممکن نیست چنانچه حضرت سید علی همدانی درکتاب ذخیرۃ
الملوك فرموده که حاصل اواينست که خلق درقول تاثیر تاریخ بررسی مرتبت اند اول طاقی
که هنوز اصطلاحات اعیانات باطل تاریک بمشته وهرنوزحق تمیز تکرده است ازباطل
ویشاذیه شواج متعرّه نشده پس ایندین وسة بنصیحه ناصح زود متاثر گردد. دوم آنکه حق
از باطل جدا می‌نماید وازسبب شباهت بركة خیرلازم ونمی‌تواند اما بتقیف معرف
است این شخص بدل متاثر گردد که قلع ماده فساد از باطن از باطن اورشته است. سیوم شخص
که برایه فاسد خور نشایته باشد وباطل راحق تصویر مثوده باشد امر تاثیران شخص
مشکل تراکنه باخان کندیدین است.

وهم درذخیره الملک است که شخصی که دراصل فطرة ردینفس وسیئ الاعلاج بود
وقلّة التحصیل بانواع مداخلات واشنور ریاضات ترکیه وتصفیه قلب تکرده باشد وخب
جوهانس بتحصیل علم مشغول گردد وهرعلم که دروانی فهم وحفظ اواقر گیرد بآثار
بحث اومتاثر گردد وسعید علی الارحمة فرموده:

بیران که درلطافت طبعش خلاف نیست درباغ لاله روید ودرشوره خاروخس
باید دانست که یک فانیه در تکلفات اهلی که برعباداتها ده است آنست که جهل که
ازعوزار نفسانی وجسمانی پیدا شود وپوریقین مقرون شده‌ی معرفه‌ی اهلی حتی المقدورحاصل
کنند لیکن و رود مداخلات اضطراری باوجود صبر‌آن ازاسباب اینشد که این
ازتجیب وکیل‌رفت این ویاگین است که دردید است که تلابکته‌ی پرده‌گاهان بین آدم
همچون که چنگاره نمی‌تواند که تعیین دین که جروع را اختیار کردی اند
زیرانه‌ی بسیار خواری ازفهم معانی بفیفه بافاعل وعمال جسمانی ازتبر وتفویز وتویل

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وپیچیده وعوارض بدین مشغول دارد پس از علم صحیح بازماند وهمچنین کلار کلام دل را در حکم آری وازهم عمانی واسرار دوردارد وکیفیت نموج عقل وتشییع اوقات است وهم کیفیت مصوبه بخاطر حقوق خلق بر ذمه می آرودرآدامه حقوق انسان از علم صحیح بازماند.

ودرین سه امورافرات وتفصیل هردامان علوم صحیح است وباندی محکم دین مبانی کی درین اموراص بران قدرک شارع بقدرپرکس فروموده ودرقرآن واحادیث همکی امور مکشوف ومبین است وبرگران فروموده ضرب شخصه وشرانتخم ودردست است اذانفس اقدام در صحبت فلمین حتی علم ما یقر ودرقرآن است "ووجعلنا ونمک سبیدان"، "وحتی تعیب ما تقولون" ودرحق خوشی کننده میانه اخیر واقع است "ومن بیکنها فانه آم قلب" وکیس که گوش گردید از خلق باوجود وجب حقوق بروگناهاراست وتأوی یارو امرافرات وتفصیل آنکه امورسیارورد است، پس هذ او ام که مذکورشد اصل است درتحصیل امور دینی که معرفه حق وصنفات اوومعرف مولف معرفه مذکوره وسیب معرفت امورمکونم مقدم داشته شد این مسئله رابین یار درن کتاب تعلیم شود که هرکی ازمره طاعنين برمشایخ کبار وبرگران دین که معجبین اند بلطم خود این مسئله فنی که درن رساله است ازیات واحادیث ودیگر مسائل که ازقرآن واحادیث مباوخد اند.

حلی ای كشائیس این عقه که ان که جهلم مرکب که خود راعلم داند واعظم و倪ایین راجله آلیان وبخود نیت که فنیاراست که سبب طعن اوربرگران دین است نشود چند مدت تا آن وقت که ازعیوب دیگران فارغ شود وعیوب نفس خود مطلع شود وباصلح

5 القرآن سورة النباء، آیت (۹)
6 القرآن سورة النساء، آیت (۴۳)
7 القرآن سورة البقرة، آیت (۲۸۳)
آن کمرہم بندد و بیضاطہ کہ مردی ازکبراءٴ دین و مشائخ بھر سے رہا رہا نماینہ نبکر خود
چہ بفکر خودرفتن کجوںہے است پرگہ فرموده:

شعربی آراھل در مقرکردا است
زان گرفته شیوہ خود پیشہ آزار را
مشغول گردد۔ قال اللہ تعالیٰ "واستعینوا بالصبر والصَّل وۃ" و قال تعالیٰ "قل آنہا اعظکمیمیک به واحدہ
ان تقوموا اللہ مثنی وفرادین٥ آیّہ۔

پس ازآن مطالعہ این مسائل کند کہ درین رسالہ نبشته شده است چہ در حق قرآن مجد
و نبی ازآن مطالعہ این مسائل کند کہ درین رسالہ نبشته شده است چہ در حق قرآن مجد
وارد است "لایمسّہ إلّاالمطھرون"٩ تا تطهیر باتن ازجہب وکبیربخ وحسد وغیرہ اخلاق
ذمیمہ نکند۔ پس فهم معانی قرآن معذراست چنانچہ مسّ ظاهرہ باوجود حدث وجبیاہ
گنیا و خطا است۔ امید است کہ علم صحیح بقدر استعداد و ریاضہ اوکہ حسب علم وتقدير
آلہ ثابت است۔

حاصل خواہد پہ موضعی کہ سب طعن برپاہہ کرام بوده نہ آنکہ مطلقا جهل
دفع گردد کہ آن معذراست۔ خضرعلیہ السلام میکوی یا موسیٰ ایٰ موسین علیٰ علم من علم اللہ
علیٰ اللہ لانعلیٰ وانت علیٰ علم من علم اللہ علیٰ اللہ لا فعله بچون انبیاء را حال اخچین
است و دیگری راچہ مجال است دفع گردد وآنکہ جهل جبلی ای طبع کہ همچون طبع
لازم اور شواهد ان کتاب پریباشند چنانچہ کیروخته ای کبر علم قشریہ چون لغا وحر
وصرف وشعر وحساب ومنطق ونگم وطلب وفصل خصوصات وطرق مباحثات واین جملہ
موجب حرص وکبیر ومشورحس وجمع است چنانچہ بزرگہ دردشتہ این معنی فرموده:
فرق الدّرس و حصل حالاً ضیعت العمر ولم تزل الی مالاً

قرآن سورة البقرة، آیہ (۵)٨
قرآن سورة سبیل، آیہ (۳۹)٩
قرآن سورة الواقعة، آیہ (۷۹)١٠
لا يتبعك العكس ولا النقص ولا

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لا يتبعك العكس ولا النقص ولا

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لا يتبعك العكس ولا النقص ولا
آخرت و پیرراہ خدا تعالی است واگر طالب عقبی است از حصول جنّت وخلاصی از نار وغیره پیر عقیقی است واگر طالب معرفۃ الہی است پس پیرراہ خدا است۔

یکی پیر کہ برائے تحصیل دنیا گیرند خواہ آں پیر بنفسہ ازاہل دنیا باشد یعنی ہوا پرست باشد اگرچہ در مِلک او جوئے نباشد مردینہ متقیہ حلال کردن حرام وحرام کردن حلال واکل مال یتائی ومساکین وبرا لے تقویہ روایات ضعیفہ وتروئیق آن کر بسته اند وهمچنین ما کرین متصوفہ واهل ذوق ووجد کہ خود را یکی پیر تحقیل دنیا پیرساختہ اند نه یرا لے اعلا لے دین محمد ﷺ وبرا لے اہدا لے خیال کہ یرا لے خدا است وهمچنین فقراء مفسینہ کہ یرا لے لقمه ربائیدن پیر طریقہ وکان تصوف نما لئے کاند گروہی خود مردینہ اند درحق خود اما پیر طریقہ در حق پیردانہ لے خود باشد وهمچنین ما کرین صاحب فال واحیات وخداع کہ بخداع خود از مردانہ مثبتونہ ومیخورند مردانہ پیر دنیا اند پس معلوم شد کہ پیران ماکرین ہبرطور کہ باشنده مردانہ دنیا داران زمانہ اند وخواہ آن پیران کاملان باشد وکیئے کہ کامل باشدمکور ماکرین دنیاویئے خواہش بود اگروہ درگمی مردانہ عامہ ممکر ماکران می فقید چہ اورا معاملہ خصا تعالی است و ما کرندائلتحقیق خود ممکرئیس کا قال اللہ تعالی "ومالخادعون إلا انفسهم وما يشعرون" اما اگراکاملان باشد درطسن دنیا دین هم حاصل خواہد شد اگر ملازمہ اوگرفت فان ملازمته توجب اکمال الدین واتمامہ اورا بل جاہ لحافہ فلا یشکی جلیسهم ایسے بل یغفرلہ وکونا حفظ في مغرفة اللہ لحم کا در حديث طول رواہ البخاری عن ایبی هريرة کہ اما ان یرجع إلى اعمال الغفران فيكون مغرفته تامةا ولی غیرها فيرجع إلى اعمال الغذاب وملل رواہ احمد و البیتی عن عبدالرحمن بن نصر واسماء بن بئید ان النبي ﷺ قال خیار العباد کم الذین اذا روا ذكر اللہ کذا فی المشکوهة یعلم منه ان رؤیة خیار العباد اللہ

اتباعیقران سورة البقرة، آیت (9)
مورث لذکراللہ للزّائرسواء داوم علی ذلک الذکر فیکون فائدۃ تامۃ اولا فلا وانّما قلنا ان بملازمتہ توجب اکمال الدّین واتمامہ لانّہ اذا اللازم خیارعباد اللّ ہ وداوم نصیحتہم تعود بذکر الله وداوم عليه فذاوم الغاية وهي المغفرة فيكون فائدة تامة -

واگرازقسم اوّل يعني بیردینا كه ازکاملان باشند پس بجی حرمان ازامردین نصیب او نباشد الا أنه كه ازسبب اضطرارکصاحب الكفیف وغيرهم ممن كأن نتیجه كدة كاتب میں الفصیحة ففاوارجع عظم وصاروا من الذين انعم الله عليهم من النبيين والصّدیقين والشهداء والصالحين.13 واما أنه كـدی فیلم ماکراند شرعت برکت پیری دنیا اهل دین راشید ویهمبر پر آحرت وعرفة حق است نے بیردینا اگردینا را بمعنی بارزدارنده ازرا خدا كنیت چنانکہ مصطلح است ودرینجا چنانچہ پیش بارز پایا كہ پھیمبر راپر دنیا گفتہ شد بمعنی معیشت مشروعة كہ معین آخرت باشند است چنانچہ صاحب مثنی على الرحمۃ فرموده:

شروعو كہ معین آخرت باشند است چنانچہ صاحب مثنی على الرحمۃ فرمودے:

مال راگر بھر دین باشی حمول

وهم درقرآن مال رواتبیر خیبر كرد شده است ودرحدث است كہ شخصی نزد آخذضرت احوال ایک معیشت خود عرض يعني ظاهر كرد در ضمن سؤال آخذضرت از وي برسید كہ ہیچ درملک خود داری گفتن ز گرفت كہ مذکور در حديث لفظ "بلى" است. ولفظ بلي براذل اثبت بعد النفى است ونفی ماسوی عیان آبد وازن كلام می آید كہ درملک اودگر چھ نبود بجزین دوجین بگوم کہ مراد از شئ؛ شئ صاحب قيمة است. وچون اودردخل بیان اشیاء ضروریہ الوجود را ذکریا وہن کرد پس معلوم شد کہ بجی این هریچنیہ صاحب قيمة درملک اونیست. وهم آنے ذکریا شد حاصل این حديث است نے ترجمہ بیشین مگریک کاسی چوہبن براتہ خوردن والا میستان واپسکر حیيت پرالا خفتن وفصقاتی بیوشیدن این حديث معلوم شد کہ چون مرضالحم راپردرینا گیرد چون اوپردد

القرآن سورة النساء، آیت (19)
کہ ہیچ درملک خود داری پر اہم خواہش رکھیں، بجائے کہ ازنک لئے درملک خود داشتہ باشد ازوروشیدہ ندارد۔

وہم ازین حدیث وحید کہ ذکر خواہش رکھیں کہ ازنک ابہل ماؤنگی جنہوں ازین کم معلوم شد بلکہ استحباب علی اور ابہل پس ازین معلوم

وہم ازین حدیث معلوم شد کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں معلوم شد بلکہ ہمارہ ابہل ماؤنگی جنہوں وہم ازین حدیث معلوم

ہمارہ ابہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل

یہ ذکر خواہش رکھیں کہ ازنک ابہل ماؤنگی جنہوں معلوم شد بلکہ ہمارہ ابہل ماؤنگی جنہوں وہم ازین حدیث معلوم

ہمارہ ابہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایب

یہ ذکر خواہش رکھیں کہ ازنک ابہل ماؤنگی جنہوں معلوم شد بلکہ ہمارہ ابہل ماؤنگی جنہوں وہم ازین حدیث معلوم

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یہ ذکر خواہش رکھیں کہ ازنک ابہل ماؤنگی جنہوں معلوم شد بلکہ ہمارہ ابہل ماؤنگی جنہوں وہم ازین حدیث معلوم

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ہمارہ ابہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایب

یہ ذکر خواہش رکھیں کہ ازنک ابہل ماؤنگی جنہوں معلوم شد بلکہ ہمارہ ابہل ماؤنگی جنہوں وہم ازین حدیث معلوم

ہمارہ ابہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایب

یہ ذکر خواہش رکھیں کہ ازنک ابہل ماؤنگی جنہوں معلوم شد بلکہ ہمارہ ابہل ماؤنگی جنہوں وہم ازین حدیث معلوم

ہمارہ ابہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایب

یہ ذکر خواہش رکھیں کہ ازنک ابہل ماؤنگی جنہوں معلوم شد بلکہ ہمارہ ابہل ماؤنگی جنہوں وہم ازین حدیث معلوم

ہمارہ ابہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایبہل ماؤنگی جنہوں کہ صاحب حسین بیگ ایب
فَاتَاهُ بِه فَشَدَّّ فِیْ ہِ رَسُولُ اللّهُ عُوْداً بِیَدِہِ ثُمَّّ قَالَ لَہ: اِذْھَبْ فَاَحْتَطِبْ وَلَا اَرِیَکُ خَمْسَةٌ یَوماً، فَذَھَبَ الرّجُلُ یَحْتَطِبُ وَیَبِیْعُ فَجَاءَ وَقَدْ اَصَابَ عَشَرَةَ دَرَاھِمَ فَاشْتَری بِبَعْضِھَا ثَوباً وِبَعْضِھَا طَعَاماً، فَقَالَ رَسُوْلُ اللّهُ : ھ ذَا خَیْرٌ لَکَ مِنْ اَنْ تَجِیٴَ الْمَسْأَلَةُ نُکْبَتَةً فِی وَجْھِکَ یَوْمَ الْقِیَامَةِ“ إنّ المسألة لاتصلح الالثل ثۃ لذی فقرمدفع اولذی غرم مفظع اولذی دم بوقع رواه ابدواد، وروئین ابن ماجۃ الی یوم القی مۃ۔

وهم درمشکوة است عن ابن الفراسی قال رسول اللّه ﷺاسأل یارسول اللّه ﷺ فقال النبی ﷺ لا وإن كنت سائلا لأدب فأسأل الصّالحين رواه ابدواد وله انتهى-

ودرقرآن مجید است که گرگاه کردد فروعن قوم خود را وهدایة تکرد این کلام ترمیج این آیة است که "وابلّ فروعن قومه وما هدى"۱۴- اشارة تقسیم اوّل است يعني پیر دنیا کا از کاملین نباشد ونیز درحدیث است واین حدیث مثل است برائه پیر دنیا که ازکمالان باشد اما مرید وفا نکند که سه شخص اند که باوشان خداصه تعلیم کلام درقیمات نکند ونه بنظررحة ایشان رابنبد ونه ایشان را ارغاهان پاک گرداند ومرابنن راغباب است دردنگ کینکینه شخص که دروسها آب باشد دریبان يعني زائد ازحاجة خود آب دارد وزمافران آب رامیدارودیده ودیگر آشخاص که سوگند بخدا کند بکسی مشتری وترجمه لیفظ بعد العصر فروگداشته شد تا معلوم شود که قید برائه حصیره ریست که اگر بعد العصرنباشد آن قسم دروغ خوردن جائزباشند چه این قید بیان واقع است ویبان عادت است که این رخت را بجندین قیمة خریده ام تا از و باخدر وحال آنکه ای درین قسم صادق نباشد ودیگر

۱۴ الاقرآن سورة طه، آیت (۷۹)
آئش شخص کہ بہت بادشاہ محض برائے دنیا اورا وفا میکند والا پس وفا نکنی این کہ تخم تجویز حدیث کہ حضرت وفی رضی اللہ عنہ میں
قال رسول اللہ ﷺ: "ثلثہ لا یکنئمهم اللہ یوم القدیم ولا انظاریم ولا یبدئیم"، وہم عذاب الم رجل الیہ. فی اثر وفی رجل بل بعید بسیئہ بعد العصر فی رجاء لہ بالله لاخذہا کہ وفی رجاء کہ وفی رجاء اما مالاً لایب بعید اما رجاء فی رجاء رجل لکھ مشہد
وہو علی غیر ذلک ورجل بایع اما لایب بعید اما رجاء رجل فی رجاء ایک کہ برائے آخرت گیرند 
باید دانست کہ فی الحقیقۃ فرق درمیان عارف آخرت وعارف حق کے نیست چہ عرفان آتھر اتیہ علیکم اتیہ اتیہ ایک کہ برائے آخرت گیرند 
وہو علی غیر ذلک ورجل بایع اما مالاً لایب بعید اما رجاء رجل فی رجاء ایک کہ برائے آخرت گیرند
زیرانکہ خداونِ تعالِ منع میفرماید "انّ فی ذلک لذکری لمن کان لہ قلب یں چون
صاحب ذکری نباشد دیگرے راچگونہ راه خواہد طمود شیخ سعدی میفرماید:
اوخویشتن گم است کرا راهبری کند
و اگر دربعضے کسان اثر پیدا آید ازان گراہ جانچھے حدیث "ربّ مبلّغ اوعی من سامع۔ ۔"
بر آن دلائے میکند آن اثران پند نباشد بلکہ في الحقيقة مؤثردوجیزے دیگر باشد چون
زیارت صالح یا ذکرموت یا ریاضتی عملی کہ اورآ آماده آن الفاظ کرده باشد پس مانند
پندی باشد کہ بریدواراست چہ دیوار را پیر و اوعظ نمیگویند۔
یعنی دل دارد باخداُتْ تعالى حاضر خواہ ازاسب کرّت حبّ وعشق الہی وخواہ ازاسب
طمع وخوف وراعوض دینی ودینی وطرفة العین غافل نباشد ومواعظ قرآن واحادیث
درومؤثر باشد زیرانکہ اگردومؤثرنباشد پس دردیگری مؤثر باشد پس آن پیرواباُتْ
آخرت گرفته شود تا رنھمائی آخرة باشد۔
اگر کسے سوال کند کہ درین زمانہ کہ اقوال وافعال آنحضرت ﷺ علیہ طوائف اند وقرآن واقوال مجتھدین وکتب تصوّف موجود است
حاجۃ پیر راہ آخرت وپیر راه حق چیست على الخصوص علماءُ یہ بیانی راکہ بمعنی قرآن
واحادیث راه ہرے ہند بلوک محض به علم خواندن ووعظ واعظان ممکن این امورحاصل
میشود؟
جواب: آنکہ وعظ دوقسم است: قولی وفعلی۔ پس جاهلان زمانہ کہ اقوال وافعال آتخضعت
خیرنداً ایشان رائر قولی وفعلی ہے پس آگرچہ وعظ قولی واعظان وعلاماءُ
میکندن لیکن ایس دووعظ هم ایشان مقابل نیست چہ باعضا ملّوث است پس طلابان
رامول کند و ازالفاظ بازمیارد ووعظ فعلى را بردوطائفہ علماءُ وجهلہ گم کرده اند۔

15 القرآن سورة ق، آیت (37)
لاجرم يتجزء مشائخ كرام كم متخصص بعلم عمل ومتحلق باخلاص الله باشد ابن امرارا ذكر

شبان نذوا: چه بر اکثر والواعف وتاحال واحوال علماء ووعاظ زمان بحسب مقتضى

فوقاً، فنسواً، فما ذكرنا به نتيجة فاغرينا بهم العداوة والبغضاء 16 متربت شده وقال عليه

السلام “الطمّع يذهب الحکمة من قلوب العلماء”.

فس لاجرم يصيح وعظ وتلقين: ازائذان قبل، يهفيف، فسفرون، وذوقاً وحالاً وحالاً وحالاً وحالاً، وناسه تحدث حديث، وجَنْب، جَنْب، جَنْب، كه

نفس قدرة خلافية يافته ان ودر، رده، بيعة ميكند، وناسه متعددة ومفسرين كه

ازتمع وجمع وتغييرين، ويبدع خالى ان يغتنى استهله اهل تفسير وحديث، وعلم دون جون

فوقه يمنعه اعم كه معرفة النفس مالها وما عليها: بحسب تفسير امام الابحاث، كوفي رضي الله

عن وصول وعقائد كه درفته داخل است، أما ذكر اوعلوده، فس، براس، تنبيين است، بدون

فلسفته يبعث حکمة بروناني كه تصور ایل، اهل الاخلاق هم دردال، است يغتنى درعقائد، ودع

ظاهر است لظا، يا درفته وابن ظاهرست معا، وهمجتين متعلقات فقه وعقائد كه فقه

وعقائد بن مؤقطف است، هن، علم هبة برقدر معرفة اوقات الصلاوة وقبله وساعات ليل

ونهاك، كله مختلف، ليلة، است، جهنمه از خواندن آخسته، آيات اردن في خلق السّموع

إلى الأرض سواء تآخرة، قبل ازتهج، بن دلالة ميكند، بخلق الحسبه كه درجهة وتحوم

است، ارخص ونسيف وجنين شود وجنان شود كه منسوخ است وعلم حساب

برقرد معرفة: فرائض ومسائل دانت.

ووالد، ماجد كه رهنمائي إمراؤرة باشد، عطف، است، برمشائح، يعنى أكثر، ووالد، كه آن، أكثر

هرنمائي إمراؤرة باشد، جهنمه، درذخبره، الملوك، است: عن ابن مالك قال، قال رسول الله ﷺ للعلاق، يقع، عنه اليوم السابع، ومناطقب عنه، الاذن، فذا بلغ، ست، سنين، ادّب، فذا بلغ،

ابت. (١٤)
سنين عزل عنه فادا بلغ ثلث عشر سنة ضرب على الصالوة فادا بلغ سنة عشر سنة زوجه ثم اخذ
بيده وقال قد أدْبَّتِكْ وَعَلِمْتُكِ انْكِحْتُكَ أدْبِتْكَ وَعَلِمْتْكَ أَوْزُعَ بَعْلُهُ مِن فَنْتُكِ فِي الْذِّنْبِ وَعَذَابُكِ فِي الْآخَرَةِ "  
وهم والده عاجز كه هم بحسب حكمة على مديروماولاد بصلاح معاش ومقام حتي البلوغ
و التزويج وهم هنا وصي ومكون ييم كه حقوق تولى ووصي اداكن بحسب شرع
وغيرهم احبا واخلان اي دولتان كه باهردين رهنمائي كنند بحسب هؤلاء " وتعاونوا
على البر والتقوى ولاتعاونوا على الاتم والعدوان و"يبالي"الذين امنوا اذا تناجتم فلااختجاجوا
بالاتم والعدوان ومعصية الرسول وتناجوا بالبر والتقوى وأحلة الله الذي اله تحشرون"18
قبل ان بدعي بيآخرت اند اقرصه درمان ايشان فرق است بحسب فضائل مختصها بحري اما
باد كه أبايشان صبي باد كنن جنتجه بحسب هؤلاء آيات سورة حرمات وسورة حرام
و الواقعه موسي وخاضرعلهمالسلايم كه پغمبر فرمود وددنا اد موسي صبرالهديث صحبه
كريم برسولصحبته هيكرنند

وهم درواجب است اداه حقوق ايشان بحسب امكن قام الله تعالى "هل جراء الأخسان
إلا الإحسان"19 ولينしな كردن بسبيارمشكل است جه موسي عليه السلام بان پغمبرى
وحكمة كه داشت صبر برافعل خضر عليه السلام كه درظاهردي نمود ولايغري كه بذالإنه
الجاهل فإنه نب يجب عليه تنفيذ الأحكام الشرعية التي يجب عليه تنفيذ ما في شرعه وانت
لست بذلك المتابة.

سوم پیر كا برل معرفة حق گنرنده چنانچه یزیران توحید می آمختند وتعليم سورة
فعالی وکه غیره احكام شرعی پیران را کردن پس دنیا وآخرت آن مريد ربابش وتفتات او

17 القرآن سورة المائدة، آیت (۲)
18 القرآن سورة المجادلة، آیت (۹)
19 القرآن سورة الرحمن، آیت (۱۰)
باہن هرودوچندان نمی باشد ازانتگا است که یکی ازیشان میفرماید که مدیتی است که حق
بیچ میگویم ومردمان می دانند که باشند میگویم.
وآن پیرکسے است که صاحب سرّیاشد وسرّ مرتبه است فوق القلبی یعنی چنانچہ صاحب
دل را شرف است برگرگان که صاحب دل نستند هچنان صاحب سرّا شرف است
برصاحب دل "خول بین المرء" وقیله اشارة بمرتبه صاحب سرّاست وحضرت شیخ
عبدالقدیر جلنی رضی اللّه عنه تمیثل درن باب آورده است وگنمه السرّاطائوالقلب قفصه
والقلب طاور القلب قفصه گم قلب ازوستیفی میشود یعنی ازسرّانداز میگیرد یعنی تقيلیات
قلب همه ازسرّ است وغفلة دروراها تباید وآیة "تحسبهم ایقاظا وهم رقودنلبهم ذات
الپنی" وذات الپنی براین طائفه خواند درست باشد پس حركة وسکون وهم افعال
وصفات این منسوب بحق خواهد بود چنانچه درصحح بخاری است ازایوهرا کنت سمعه
الذی یسمع به وصاره الذي یبصربه ویدیبیاهو بحرلیتی یکه ولحن دیین
لاعطبیه واذا استعاذی لاعذیه".
واذن قبل است آنچه درمثنوی مبارک است:
هم دعا ازتو اجابة هم زن
ایمین ازتو مهابه هم زن
پس این ای پیران صاحب سرّ بمولی آرام کره ان وازدتیا اخره غلب اینان بطرف
است چه اینان را شعری بیفیقح نبست ومضمون این حديث که این من العلم جهلا چنانچه
درمشکوکه است ازابودود برایشان محقق گرد اگرچه درظاهر شغل این فلان وآن فلان
واکل وشرب ونکاح ویبع وشراء درونیان دارند لیکن غلب باطنی اینان بجزحق نبست.

20 الفرقان سورة الانفال، آیت (۱۴)
21 الفرقان سورة الكوثر، آیت (۱۸)
قال الله تعالى: "رجال لآلئهم تجارة ولا يبيع عن ذكر الله وآياتهم الصمود وسئل الزكاة يخفون
يوماً تقلب فيه القلوب والعين"

أدرك كسي كومد كي شما أفتيت كه ازدنا وآخرة شوق إيشان برطرف نست ولظ يخفون
ازن ابا مسكندن، جوابش انك انب حسب ظاهر است جمانه دراومردوی وبا تسا دنا
وآخرة وقيق جيزانها حضن إيشان نست.

واقل كسي است كي بأن مرتبه رسد زواجته ان مرتبه انياءاست واقطاب راهم بتتابعه
تامه إيشان حاصل شود إشارة بعلومه كي كند قوله على السلام "لوكنت منتخدلآً
لاتخذت ابكر خليلًا ولكن صحّم خليل الأرمة وآيات كه درين باب يعني دريا برغنت
پیرومشد آمده است كي درقطان مجيد است هم دوستان درآروز قيامة
باكدير تشتختا بشند مغرメンバー ترجه انا آية است كي "الخلاص يومد ببعضهم لبعض
عدو لا المفتتح"21 ودین خلّة ودوستي كُه تعبيربه پير ومردي وطالي ويرتشد كنندنجائه
درعوم مشهورست وگاهي باستادي وشاقجي وگاهي يمالكي وتملكي وگاهي أبولائي وغلامي
وگاهي يخدومي وخادي الغرض كي جانب قوى راتعبيرلفظ قوى كند وضعيف را بلفت
ضعيف ولكي اصطلاح.

ودرذخيره الملوک است ازحضرت بصري كي كفكت اخواننا احبإليا من اهلينا وولادنا
فإنا ولادتنا يذكرون الدنا ويخواننا يذكرون الآخره. وبايد دايسن كي إيشان دروزنيامنت
درموطن كثيرة مدموعاً كردن جمانه درمن درجل شفاعة مذكورشند بس ازين آية
معلوم شد كه بايد دردنيامتى راهنمائي خود قيقد سوء كي كن عقّة تادآخرة خاطارة
ذاشه شفاعة كند وارئش دوزخ وارهاند. وباين است سبب حرص صلحاء برضبت
وهمنشين امثال خودچه إنشان راير اعمال خود تكيه نست.

22القرآن سورة النور، آيت (٣٧)
23القرآن سورة الزخرف، آيت (٧٦)
وای مردمان کہ ایمان آوردہ اند إطاعۃ کنید خدائے تعال ی را ورسول او ولی الامر را کہ ازشما اند آیۃ است کہ درقرآن مجید است“یاایہاالذین ا منوااطیعوااللّ ہ واطیعواالرسول واولی الامرمنکم” نزلت فی عبد الله بن حذافة بن قیس بن عدی اذبعثہ النّبی ﷺ فی سریّ۔ وانکسے راکہ ہدایۃ کند خدائے تعال ی پس اوست راہ یابندہ وانکسے راکہ گمراہ می کند پس گو یاکی توبہمحمد مارورادوست ومرشد کہ هدایۃ کند اورا ترجھے این آیہ است کہ "من یهدی اللّ ہ فھوالمھتدی ومن یّضل ل فلن تجدلہ ولیّا مّرشدا” وموادق این است آنچہ درذخیرہ الملوك است قال عليه السلام "من اراد اللّ ہ خيراً رزقه خلیلاًصالحاً ان نبنى ذکر یا والذکر یا والذکر" آئاناً۔

وهم آنچہ درآن کتاب است قال علیه السلام "علیكم باخوان فانهم عدیہ فی الدّنیا والآخرة الاتسمع ال قول اهل الیارفانا من شافعين ولاصيدق حمیم"۔ ویاکی داست کہ رسم متقدیمین ازصلحاء و مشايخ کرام آن بود کہ خوبش رابیر مید صادق راه حق پرگک دانستندی بلکہ گفتندی کہ اگر کسی درصحیہ ما باکی اورا بگویم کہ اگر ترانزدحت تعالی باروعزّت باشند مراتنیزید

24. القرآن سورة المائدة، آیت (۵۳)
25. القرآن سورة النساء، آیت (۸۰)
26. القرآن سورة النساء، آیت (۹۸)
27. القرآن سورة الكهف، آیت (۱۷)
خواہی کرد واگرمراباروعّت باشد تراباد خواہم کرد وهم سعی مريدان درآبترہ وراہ حق
بود نه در طلب دنیا پس هرک درواین خودعادت نباشد مریدی وپیری متقدّمین راهیہ
نداشته باشد بلکہ پیری ومریدی محدث باشد-
وديگر آیات نيز دال علم Besides a question یعنی یا گرفتن پير ومرشد ویاررام حق
وبعضي احاديث که
بري معني اي بارام حق گرفتن که درعلم اين سبھ هيه امده اند باوجود قلله پياضعہ علم اين
فقيہ باحاديث شريفہ آخضرت دال است یکے آست کہ جو آخضرت از ابا ذر
یا مسيد کا ای باذر کام عروھ ازعروھ هلى آيتن محکم تراست گفت خداً علمی
وديد روماً علمی ايل است آخضرت گفت موالیاً ای باکدیرگور دوست کردن
درراہ خدا وحب درراہ خدا وبغض درراہ خدا ترجھ اين حديث است کہ درمشکوہ
اين عن اين عباس قال رسول اللہ لى ذریا باذر ای غروب اي عروھ الایمان اوحق قال اللہ
ورسلو حكّ علم قال الالمین في الله والحب في اللہ والبغض في اللہ رواہ الباہیہ في شعب
الایمان-
وديگر آخضرت گفت كچیک مرد زيارت کرد دیگرمرد برادردیستی کا اورا درخريم دیگر
بود پس حق تعالي درراہ آخشن فرشته نشانيد پس چون آخشش پرآن فرشته پيامد آن
فرشته گفت آن مرد را كا اراده دارئ؟ گفت اراده پرآخشن ميکم کہ برادردیستی من است
درین قربه گفت آن فرشته آيا است مرترابوًعمنهى کہ مي پورى آن نعمت راگفت
آخشش سبھ جيز انکا من اورادراد خدا تعالي دوست ميدارم گفت آن فرشته كم من
پوگامرو خداً علمی ام بتکه خداً علمی تروادوست داشته
درراہ خداً علمی - ترجھ اين حديث است کہ درضح مسلم است ازابوهریه کہ گفت
پوغمبر ﷺ "ان رجلًا زار أخًا له في قرية أخرى فأرصد الله تعالي على مدرجه ملكًا، فلي أتى
عليه قال: أين تريد؟ قال: أريد أخًا لي في هذه القرية، قال: هل لك عليه من نعمة تربّها عليه؟
فقال: لا، غير أنى أحببته في الله تعالى. قال: فإني رسول الله إياك بأن الله قد أحبك كما أحببته فيه.

وهم درمشكوكة است عن معاذ بن جبل قال سمعت رسول الله يقول: قال الله تعالى: "وجبت محبتى للمتحابين فيّ، والمتجالسين فيّ، والمتزورين فيّ، والمتباذلين فيّ". رواه مالك وفي رواية الترمذي قال يقول الله: "المتحابون في هذا عيانهم منبر من نور يغطههم النبيون والشهداء".

ودرحديث ديك است كه رسول خداً تعالى فمومد كه دوست ميادارد بهبه

راياً خداس تعالى موكك يرغى داده است مرخسات راعرجل. ترجمه ابن حديث

است كه در مشكوكة است عن أبابامه قال قال رسول الله: "ماحبب عبد عبداً إلا أكرم الله عزّ وجلّ" رواه أحمد. وهم درمشكوكة است عن ابن هريرة قال قال رسول الله: "لا أن عبيدَين تحاب في الله عزّو جلّ واحد في المشرق وأخرَ في المغرب جمع الله بينهما يوم القيامة يقول هذا الدّى كنت تحبه في رواه النبي في شعب الإيمان.

وهم درحديث است ذا عضرات كه فمومد كه كه دوست دارد بيك مرمدرادرين

را بس خبرده كه دوست ميادارد اورا ترجمه ابن حديث است كه درمشكوكة است عن المقدام بن معديكرب عن النبي قال: "ماحبب الرجل اخاه فلا يحبه". وهم درمشكوكة است عن يزيد بن نعمة قال قال رسول الله: "ماحبب الرجل اخاه فلا يحبه". وإسمه واسم أبيه ومنه فله أوصى للبوذة رواه الترمذي.

ازين نوع بيرغفنت فرض عين است يعني كه مذكور درحاديث است وثناء كفت خدائنة

تعالي ورسول اودردست اوهر تعلم امودينية ههية ههية برسخته اوفرض است تا دراحت نداسة

"لوكما نسمع وانعقل ماكانا في حضن السّعير" 28.نريد وتا ازعهده يابالان الذين أمنوا تيطعوا الله و
أطيعوا الرسول وأولى الامراء29 فريقه وفرضه اطلب العلم ولعبالصين وطلب العلم فرضة على كل مسلم ومسلمة ادا ممايد

بهكرس ازعلمانا مزوزون وروعويسعى دراختيار بيركامل حتى المقدرلازام است زيارتنا هرك برست بيركامل اسلام نيارد ومسائل ضروريه دين اوراکدام كسر تعليم كدد وتعليم جاهل نشؤ امارة امثال خدوار خال ارتقصان نباش وبناء برآينت آن آلم داردت گليم وجون درين زمانه ازاسب شيو جهل وولاهم نفس دراکثر كسان اناي شيطاني شيطاني سررد است خود راهادي ومشرد راه حق مقركردكه اnde.

وبيستارن باشدي خلق رابنظربهم وانعام به بينند وخدمت خود برخلق واجب دانند واز استخدام ايشان پاک لنارند وازتقشيرايشان درخدهمة غصبه وخفگي مايند ونفس خود راعد الله الاه وافضل داند ومنشاء اين كير است كا ازرده طبع وکثافة عقل ايشان رازراح خداست تعالي مانع است علامات ظهورواظهاران راده علائم است.

اول: ائته مريع نشينند يا پاي برسرپان دگرهنبند يا مكني نشينند ودرجلوس رعايا آداب نکنند.

دوم: دررفن ميخرامند ودست برخاخره مي ننده وميخرامند.

سیوم: خواهند كا مرد بم بش ايشان استاده شوند.

چهارم: ارتتبا رفتند دررها نگ دارند بلکه خواهد كا كس درعقب ايشان باشد. وعن أب امامه قال كا تمشي خلف رسول الله فسمع خفق النعال فوقع ثم قال: امشوا بين يدي.- قلنا: باررسول الله متشي بين يديك؟ قال: نعم، إني سمعت خفق تعليم خلفي خفت أن يدخل في قليبي شيء.

29 القرآن سورة النساء، آيت (۳۴)
پنجم: آنکہ اززیارت اکابرین ازعلماء وارباب قلوب واولیاء وصلحاء استنکاف کنند ونفس خود را ازمتابعہ ایشان محروم کندند۔

ششم: آنکہ ازملزنان المسلمین درجنب ایشان ونزد ایشان تثلیث دارند وخواهد کہ مردمان دریش اوثرشند کون ارباب حاجات۔

هفتم: آنکہ ازملزنا ومؤاکلا مرضی ومعلولان وارباب عاہات دوری نمایند وازرویۃ۔

ہشتم: آنکہ ازمباشرۃ کارہائے خانہ کہ ازآن چارہ نبود تنزہ کنند وازابعید خدیرا روایہ است کہ کا کان رسول اللہﷺ یعلف النّاضح ویقعد البعید ویقمّ البیت ویحلب الشاۃ ویخصف النعل ویرقع الثوب ویطحن مع خادمہ اذائعی ویتأکل معه۔

نهم: آنکہ ازبرداشتن حوائج خانہ کون گوشت وسبزی وغیرہ استنکاف کنند۔

دہم: آنکہ بپوشیدن لباسہائے نفیس حریص باشند ولباس دون راکارہ باشند نقل ازذخیرۃ الملک۔

باوجود آنکہ ایمان ایشان زیرگلوُکُ ایشان نمی رود چنانچہ مفهوم میشود ازآیة قرآنی کہ ایا آنسکان کہ ایمان آورده اند بدرسی کہ اکثر کسان ازعلمائے وازائد میخورند مالہائے مردمان پس یان ایان آیة است کہ درقرآن است یادااکا آیة آیه 30 واین آیة نازل است درشان علمائے وزهاد یہود ویاگہ بیوست ویاگه سفته شد کہ مفهوم میشود تا معلوم شود کہ المسلمائے وافدی ازآین آیه آئست کہ ازحال ایشان پھدگیرند

القرآن سورة النور، آیت (34)
وہمچنہ ایشان عمل نکنند۔ پس لہذا شناخت پنورمشد راه حق نیز فریضہ کشک تا دردام مارکی دریفتند۔

چنانچہ درذخیرۃ الملوک نوشتہ است کہ بدانکہ ہرکہ خودرابادرتوخواند رادری دین را نشاید نہ خلد ہقّ۔ فرمود ہر مصاصبہ راست آید اسرارسہ تمام المتحابون فی ظلی جزیدہ محقق متوں نہ بیند وعناقہ مواصلہ معنوی برجہ فی مککہ رجھال وفسق نہ نشیند پس اکبیرین سبک کہ آید کہ عاقل باید کہ بہیچکس صحیہ ندارد اوّل احق کہ عکس مقصود رامقصود تصوّکرد ومقصود نداند دوم بدخور مککر سبک فاسق مصر چهارم بیدع معاند بنعم حرم بخیل وازحضرت شیخ حسن برسر متنقل است کہ فرمود مقاطعة الاحق قربان ہیں پربرسر فرمودے کہ النّظرین

الأحق خطيئة

وپس آنکس کہ متابعة ظاہری وباطنی آتعشرت داشته باشد واژطاعۃ لذّت یافتہ باشد واز دنیا وحظوظ نفس مزخرفات آن ونفروحمد وغل وغش وکہیا ولہ دنیا پرهیزد ہیں نہ آنکس ازمتابعتہ آتعرش کند ونہ آتکس کہ لّذت ایبان وطاعۃ نیافته باشد کہ قال رسول اللّ ہ ﷺ "قرّۃ عینی فی الصّلاۃ" وقال اللّ ہ تعالیّ "إنّ الصّلّة تنہی  عن الفحشاء والمكر"1 وايةٌ قال اللّ ہ تعالیّ "ولاتقربوا الفواحش ماظہرمنا وملابّتن"2 ویبّیک فرمودے اسیرلذّت تن ماندہ وگرنہ تراچہ لذّتی است کہ درملک جان میّا نیست پس کسے کہ ازذنیا وحظوظ نفس ومزخرفات آن: نہ پرهیزد وپارشان ماند کہا ازطاعۃ لذّت یابد.

وهمجون ایشان عمل نکنند پس لہذا شناخت پنورمشد راه حق نیز فریضہ کشک تا دردام مارکی دریفتند۔

131 اقتراۃ سورة العنكبوت، آیت (۴۵)۔

132 اقتراۃ سورة الانعام، آیت (۱۵۱)۔
ودرذخیرۃ الملوک نوشته است کلامی که حاصلش آنست که اکثر صفات ردیّه واخلاق خبيثہ فروع کبروجہ است وایند هرودوصفة ارصفات ملکات واژالة آن برهمه کس فرض عین است وازمعرفة عیوب نفس وذلہ وجزئیات آن وعیوب حضرت روبیّة وعظمت کبریائی اوجل شانه بیشک تواضع وانكسار وخشوع ورحمۃ وحلم وحجیہ ورحمہ ورائه متّصف گردد وکاتب الحروف درین پیان میگوید: عیب چیزی کس مکن ای دل کوست مرض بدوسا مشکل، وین مرض راحدوث ازیبی ایست، احترافات میکند چون سم گم رطوبات میخورد هردم چوب چینی دووا ایست، چوب خبيث یقلع کربال حادثہ یابی، چوب خبيث کر احتراف منی است، می گردد یزودی خوش رنیست، واز مضرات روش برتابی (واللّ ہ الموفّق للصّواب) وهم درذخیرۃ الملوک است که درحد اعتدا ل آوردن قوّت غضبیّہ بچهارطور ممکن است۔

اول: اعتقاد بانکه رضایکه حق تعالی درعدم غضب یکن است۔

دوام ٰسیاً فائده دانست غضب نسبت به تقدیر۔

سیام: غله توحید واین کالبرق الخاطف بود وچون این حال بدگردر ونفس بطبیعت خود باز گردد وانفست وسائط پدید آید واگر دوام این حال متصور بودی حضرت رسالت بدان اولی بودی
چہارم: علاج حسب الحال وقال الله تعالى "ولو كنت فظاً غليظ القلب لانفضّو امان حولك" 33

پس این کلام خوشخوئے وخوشروئی بے عبوسۃ ونرم دل بردوستان بموجب نص "فبمارحمۃ من الله لنت لهم" 34 لازم پیرمرشد است تا پیرمرشد باشید.

وآخضشت علی رابحسب قطع طمع دنیا فرموذ فو الله لان یبیدى الله بك رجلاً خيرک من ان تكون آک حمر النعم رواه البخاری- پس این حديث معلوم شد که پیرمرشد که آنكس باشید که سرخ شتران راک اولی تنعیمتهاست براهل عرب کم گیا دانز ازهدایا مروید حقیرنسب وهم معلوم شد که پیر رالازم است که تعليم ضروريات دين مريد راکن السلام والصلوة والصيام والزکاۃ والحج ثم الأنساب فالانسب.

وزج بقدر ضرورة بموردنیایی ته پیرداد وازانواح مکاسب حرام چون قرب امیران ظالم و فاسق وفاجر درذخیرۃ الملك است که اصححیه جاهلان دجال سیرت وفاسقات صالح صورت که درین زمانه خدورا بصورت علماء ومشايخ باخلق می ثابت وهرخسیس ظالم رابطمع حکام دنیا دعاواش واگوند ازایشان احتراس کندچه این طائفه ویران کنده دین اند اگرچه صورت علماء ومشايخ یارماه

ولغو وفسح وحكایات فسّاق وفسق وة وفوقهم وجال ونزاع چه درمسائل دينی وجه درخبران ونظرود وفواحش وسیرایازاروها گردی احترامیا وخش پک خورمگ بضرورۃ وغورد ونشود ونصرهد ونیامید باخلق إلابضرورۃ وخوف حق تعالى پراوغال بود آنكس رایبرمرشد باید

غرفت. وپیر راپید که اورا آزاد کند وبخداشرد وازحقوق خدوراد کند چه درذخیرۃ الملك است عن این عمر قال جاء رجل إلى الرسول قال رسول الله لم تعف عن الحادم فصمتم رسول الله ثم قال اعف عنه كل يوم سبعين مرة پس بحقوق خدا ۔ تعالى

القرآن سورة آل عمران، آيت (159) 33

القرآن سورة آل عمران، آيت (159) 34
ادارہ کا هیڈر

حضرت سید علی ہمدانیؓ درکتاب ذخیرۃ الملوک نوشتہ کہ نشان سعادت بندہ آنست کہ
بعیبائے خود کہ نقصان است بینا کر دید زیرانکہ تان عیبائے را ندانند وہ بیند نفس خودرا
ازان نقصان پاک تواناد کردا یا کنین کسی درعصر انکے باشند وبیشتر دا بیع خود
یہ اصل سمجھیں ایسے عمل سے آرائے جعلی وجلالیہ الہی متصف شود وسپکت رحمت غضبی راملحوز

ادارہ کا هیڈر

اعرف مايد وصفات جمالیہ وجلالیہ الہی متصف شود وسپکت رحمت غضبی راملحوز
بهرصنة به نیکوکنده آن صنعة پس برآست آن حضرت چیلاغنادر جبلانی فرمود کہ علم گرفتہ شود ازدینہئے اولیاء نے ازدفترہا انتین۔

و اگر بیعہ کند امرسی وست مراد ازین بیعہ ذکرگفت بیعت است عندالعهد سوا کان پالید ایضاً کا در الرجال اولیاء نگی کا ازدینہعلیء نے وما وسایت رسوللله تعالیّ یہاں یا خلیفہ یا طاعہ لیئے یہم القدیمہ لاحقہ لیئے ون مات ولبس در عنقہ بیعہ میتہ جاہلہ با۔ وائسی حديث صریح است درفضیلة گرفتہ پیرومرشد وازین حديث صحہ قول مشاہد کہ من ناشیخ میں شیخہ مفہوم شدے۔

چھی درقران مجید است اوت نہ سایتا کسی بیعہ میکند باتو جزاین نیست کس بیعہ میکند باخدائم-

تعالیّ ترجمہ این آیہ است کہ "یا این الدین یبابعونک انہا یبابعون اللہ یہ کہ الفیهم " آیت - 35

ویدرسی کہ راضی شدختاً تعالی ازمؤمنان آن وقت کی بیعہ میکندن بوزیرہ جگه

ابن آیہ است کہ "المؤمنین اللہ عن المؤمنین انہا یبابعونک تحت الشجرہ" آی پغمبر جون

قبیلہ برامؤمنات بیعہ کندبتو برابک شریک بھتی با نیارن چیزی را ونہ سرکھی کند کم ونہ زنا

کند و نہ قتل اولاد خود ونیارن بیٹنہ کہ افراء کند اورا پیش خود ونہ سبہ فرمانی

کند تا در اپ شرع پس بیعة کن اپشن را وطلب آمروش نک کتابیً اپشن ایکویان

تعالیّ ترجمہ ابن آیه است کہ "یبابون اللہ برکؤیونک بابک علیّ ان لاهیکن بالله

شیئا ولایسرون و لاویسرون ولا یقتلو ولادوں ولاویسرون بیٹنہ یفقرہ بین ایدیدون وارجہ

ولاپیتیکی یی معرفو فبابونک ویسفرلہ للہ انّ اللہ غفوررحم" آیت - 37

ویعبة درلغہ فروختن است کیسیا بیعت کندہ نفس خودر کیش فروشد کہ درامردن خود را

فرنکن پس چنائی مولائی عبد ہرچے عبد را میفرماید عدول میکند همچنہ کین باید کہ این

(القرآن سورة الفتح، آیت (۰۱۰)
(القرآن سورة الفتح، آیت (۱۸)
(القرآن سورة المصحت، آیت (۱۴)
بہدی ازفرمودہ پیرکامل عدول نکند کہ قال اللہ تعالیٰ "إنّ اللّہ اشتری من المؤمنین انفسهم وامواهم بانّ لهم الجنّة" ۳۸

اگر کسی سؤال کند کہ شما گفتید کہ بیعۃ بہ پیر کند پس خرندہ اوپیر باشد نہ خدائے تعالی؟

آنکہ ظاہراً خرندہ او پیراست وفی الحقیقۃ خرندہ خدا است کما قال اللّہ تعالیٰ إنّ اللّه اشتری الآیہ ۳۹۔ وہم حق تعالی فرآہ ید اللّه فوق ایدیم ۴۰ پس بیعۃ هم باخدا باشد کما قال المولوی المعنوی: 

دستگیرای دست توادست خدا

چدا گنگھا او گنگھا اللّه بود گرچہ از حلقوم عبد اللّه بود پس دستگیر وپیر ومرشد وپیغمبر وپیرکندہ حق باشد وپیرکندہ فرآہ.

دوئی بمذہب عشّاق درنمی گنجد خدا یکی ومحمد یکی وپیر یکی

وهم عهد کہ بارہ بستہ است نیندارد چنانچہ درحدیث عرف بن مالک است کہ الامن وئی—

علیہ وفرآہ یکی شیات معاصر اللّہ فلیکرہ مایتی من معصیۃ اللّه ولا ينزعن یدا من طاعۃ روآه مسلم۔

وبیعۃ دوقسم است ظاهری وباطنی۔ پاٹنی فرض عین است چنانچہ مہمہ نکندہ بازظاهری سے قسم است یکی بیعہ اسلام کہ یکبار سنّت است یعنی اسلام ظاهر کردہ پلوز بیعہ والپاس نفس اسلام فرض است واصل طاعہ است ودرصحح بخاجہ است "عن انس قل" 

الفirqان سورۃ التوبة، آیت (۱۱۱)
الفirqان سورۃ التوبة، آیت (۱۱۱)
الفirqان سورۃ الفتح، آیت (۱۰)
جعل المهاجرين والأنصار يخرون الخندق حول المدينة وينقلون التراب على مئذنوهم وهم يقولون نحن اللدين بابوا وحدها على الإسلام ماينا كما

دوم بيعة حاجة حين جهاد وحرجت وغيرذك ازائه كرنبذ برذة اويزيون خليفه ساحق
اوكرهذ يأ معين كردن ايكرى يا مكرمك اوبرميون وين بيعة موقف برذة بير
است واين بيعة هم فرض است چه اين بيعة طاعة است واطاعة خداء تعالي ورسول او و
اولن الامر فرض است

سيوم بيعة تجديد كد جون مست درامر دين مريد راودا شود باد كد بيعة ازسر غيرد كد مستحب است وحاديح درين باب يعني دريان بيعة بسيران اند أخضترت مردي راك از وقت ثقيف بوذ فرومود كد بدرستي كد ما بيعة كرديم تراس برذة جنجهن درمشارق است نقل احصيح مسلم ازشريد بن سويد الثقني انائد بابن عنك انعجم فاله لرق محل من وقت
ثقيف وهو دحصيح بخارى است عن معن بن يزيد قال بابن رسل الله لاما واني وجدت پس ازين حدثر رسم بيعة نسيا بعد نفس معن واب وجد اومعلوم شد كد هره بيعة كردند وبيعة يكي از ايشان كفاية تكرد وانخفضت اصحاب خود راوفرادم ابکا آيا مبايعة نمي كنرد برسل خدا پس راود ميكرود

كد راكرد كد دستهود خودرا ونفتكم كد مبايعة بتورده ام پس هره بيعة كد بوجفت برايكة عباطه حداده كم الک وشركه نوادي بخدانعلي جزي راوتمار ادآكنج واطاعة كنند پس خفية نفط كله خفية سوء تكنندي جزی را ترجهم اين حديث است كد درحصيح مسلم است عن عرف بن مالك الاحججي قال كننا عند رسول الله تسعة اومانية اوسبده فقول الانتباينون رسول الله وكنا حديث عند بيعة فقننا قد بابنها يارسول الله ثم قال الانتباينون رسول الله قال فستنا اديني وقينا قدباينك يارسول الله فحالتباينك قال على ان تعودوا الله ولاانثراكوا به شيتا والصوت الخمس وتطبعوا فاسر كبدا خطيفه ولاانساوا
الناس شيئاً ولقد رأيت بعض أولئك النفر يسقط سوط احدهم فما يسأل احداً يناوله اياه وذكرت نحن بعثت يسألاً دعاه آباد آم أن باشد كه أكر مقصود سوال بريادي نتم ترازان باشي كه بياي وخلق راندريمهنه به يني واذنان واصحاب اسواق سوال نتکن ورازوخود جزيان ينگو كه برحلالي مال او موقع المحم أولده وحديث فرد ابترل نگرامن تا يبلاك جاوداني ماختذ نکردي وخاني تعلي را دام دكافي خود نساري وآرا ملك نداني ومرحم وقت رابيتي وحديث فردارا برترل نگرامن ورازوخود پارسانه پدا نتکن كه تا ازراه بالاس كه ترچزي ينست دهند متافم پيرت را از محتمان متصرف از هديه برآمد به وفاقه زده ورغج راه كشيده ويازار كوفه اندر آمد نگرامن كه برست نسانده وامي كيست كه مرا از براشة ين كيست كيست مرا يني قيمت زده كيست اي چه ميكوئي كيست حال باشد كه كيوبير براك خدا مراجيزي يديه بدنياجزمحيري راصفع نونان آورد ودرسحص بخاري الاست عن عبد هريرة قال لما قدمت على النبيص قلت في الطريق باليلة من طولها وانتها علی انا من دارا الكفر نتجت قال وابي ميغ غلام في الطريق فلا قدمت المدينة فيبايعتي فينا انع اذلعل الغلام قال إلى النبيص يا اباهريرة هذا غلامي فنان فقلت هوير بوجه الله فأعطته وازعما عمليه الاست كه كيست گرفت يبر ومعين كر رسول خدا بابيبيته كه نوحة تکنمي پس وفا تکر بان هيج زيرا تكه ينح زن ام سليم وام علاء وابن آبي سيرة امرأة معاذ يانبنت اي سيرة وامرأة معاد ترجع انب حديث است كد درسيجي مسلم است عن أم عظيمه رضي الله عنها قال اخذ علينا رسول الله مع البيعة أن لا ننوح لما وفت منا امرأة ألا نمس نسوة أم سليم وام العلاء وابنة آبي سيرة امرأة معاذ أو ابنة آبي سيرة وامرأة معاد وازعما عتيه است كه كيست گرفت يبر وعني كر رسول خدا زنان برخشت زنيToDevice كه ليست از حديث كه درمشكوة است عن سعد قال لما بايبل رسول الله النساء قامت امرأة جليلة
كانها من نساء مضر فقالت يانبي اللّه ﷺ نأكل على أبيائنا وأبنائنا وازواجنا مما يحل لنا من أمولهم
قال الرطب تأكله وتهديه رواه ابوذواد.
وهم در الحديث است ك عبد الله بن هشام داماد را وزينب بنت حمد بعدمه بسونه رسول
خدا ﷺ برئت يا جفت اي رسول خدابعكة كن ابن رابه آخضرت ﷺ جفت ابن صغير
است بس منص كر سروا ودعو كرد برائه او ترجمه حدث است ك بخاري رواية
كرهه عن عبد الله بن هشام وكان ادرك النبي ﷺ وذهب به امه زينب بنت حمد الى رسول
اللّه ﷺ فقالت لرسول الله ﷺ يا باعته فقال هو صغير فمسح رأسه ودعاته ونير آخضرت فرود
و كنست مرستا بي عمرو ك دست باركشيدى جفت لواده ميكن ك شرط كن جفت ﷺ
شرط ميكنى جفت ابيك خدابعكة تعليه بخشيد جفت آخضرت آذا نعي دانى ك اسلام مي
انجاز كده قبل ازوباشد ازگناهان و هجرة نيز انازى آناهان بيص ازال بكاح وهجي انازى
وانته بيص ازوباشد ازگناهان ترجمه حدث است ك مسلم آورده است ازعمروين العاص
اما مثلا ان الإسلام يهدم ماكان قبله وان الهجرة تهدم ماكان قبله وان الحج يهدم ماكان
قبله قاله ل حين قبض يده عن البيعة فقال مالك يا عمرو قال اردت ان اشرط قال تشرط
ماذا قال ان تفغرى كما في المشارق وهم در صحيح بخارى است عن جربين عبد الله
البعلى قال بايعت رسول الله ﷺ على اقام الصلاة وإياذ الزكاة والنصح لكل مسلم
وازعبادة بن صامت است ك جفت ﷺ ك رسول خدا ﷺ جفت ك بيعة كنيد بمن اختصار
تررم حديث صحيح بخارى است عن عبادة بن الصامت ان رسول الله ﷺ قال وحوله عصابة
من أصحابه تعالوا بابعون على ان اتشرعوا بالله شيئاً ولا تسرقوا ولا تنزاو ولا تقتلا واولادكم ولا تقو
بهتان تفترون بين ايديكم وارجكم ولتعصون في معرف فان وف أحد فاجبه على الله و من
اصاب من ذلك شيئاً فعوقب به في الدنيا فهو كفارة له ومن اصاب عن ذلك شيئاً ثم سره
الله، فهو إلى الله إن شاء عفا عنه، وإن شاء عاقبه قال فييعاه على ذلك.
حديث كرد جابر كه بودند بوزن ذه صد نفرکه كرده بودند برسول خدا روز حديبية

وين بعده رضوان بود جناب هز ازعبارت صحح بخاری معلوم ميشود ترجمه حديث است كه
در صحح بخاری آورده عن جابر قال كانواهسن عشرة مئه الذين بابعورسول الله يوم الحديبية واز عبادة بن تميم كه جوان روزره شد الحره قرية من المدينة وقع فيها حرب بين اهل المدينة ويبين عسكري يزيد ومردان بعده ميكردن بعد الله بن حنظلة فس كفت ابن
زيد بره بعده ميكندن مردان كفت بيردن كفت بعده ميكندن كه كم بين ازانكه

بعدرسول خدا ترجمه حديث است كه درصحح بخاری است عن عبادة بن تميم قال لما
كان يوم الحرة والناس يباعون بعد الله بن حنظلة فقال ابن زيد على ما يباع ابن حنظلة
الناس قبل له على الموت قال لا يباع على ذلك بعد رسول الله وكان شهد معه يوم
الحديبية.

ويخاري درباب البعده في الحرب على ان لايفروا أورده عن عبادين تميم عن عبد الله بن زيد
قال لما كان زمن الحرة اتاه آت فقال له ان ابن حنظلة يباع الناس على الموت فقال لا يباع
علي هذا ابدا بعد رسول الله

وازجاشع بن مسعود است كه كفت بياروم نزد نبي برادر خود رابس كفت بعده كم مارا
برجه كفت كه كفت هجرة براحه اهل ان كفت تره بعده ميكي مارا كفت برسلام
وجهده تره حديث است كه درصحح بخاری است كه درباب البعده في الحرب على ان
لايفروا أورده عن مجاشع قال انيت النبي ان واني كفت بابعناه على الهجرة فقال مضت
الهجرة ولاهلها قلت على الإسلام والجهاد.

ونيز أنحتار فرومود هماجاتكسي است فردود ان نان كردا ران خداعي ورسول او
ترجمه ابن حديث است كه بخاري درصحح خود أورده عن عبد الله بن عمرو قال
رسول الله المهاجر من هجر ماني الله عليه واز نافع است كه كفت بدرست كه مردان
میگویند که بدرستی که ابن عوراسلام آورد پیش از اعرابنست چنان ولکن عمروزحیبیه
فرستادعهد الله راکف بیوکرد وعمروکرد این امرس بیععیبکرد ای بحرت
بیوکرد ورمویتیاری میکرد برسالِ بحرت
بیععیبکرد واربود
بیععیبکرد واربود
تیاک بیععیبکرد برسالِ بحرت
از عمراسلام آورد ترجمه این حدث است که بخاری درصحیح خودآورد عن نافع قال ان
الناس لیخودون ان ابن عمراسلام قبل عمر ولکن عمروزحیبیه ارسل عبد
الله لله له عند رجل من الانصار یاتی به لیقات على ورسول الله ﷺ بیععیب عند الشجرة وعمر
لایدری این نفیع عبد الله رم دیه این الفرس جای به ابن عمر وربهم يستلم للقتال فاخره
ان رسول الله ﷺ بیععیب تحت الشجرة قال فانطلق وذوب معه حتی بیععیب رسول الله ﷺ فیه که
یحدث الناس ان ابن عمراسلام قبل عمر وارد مشکوکة است عن شبیق بن عبد قال ذکر اهل
الشام عند على فقیل العنیم یامیرالمؤمنین قال لا انی سمعت رسول الله ﷺ يقول له لا بدل
یكونون بالشام وهم اربعون رجلاً کبیا مات رجل ابیل الله مكانه رجلاً یمسی هم الشام
وینصر بهم على الاعداء ویصرف عن اهل الشام هم العذاب.
وهم درمشکوکة است که ازابوداو نقل کرد عن ایس سلمه عن النبی ﷺ قال يكون اختلاف
عندمکت خليفہ فيخرج رجل من اهل المدينة هارباً الى مکة فيخرجونه وهو كاره فيبايعونه
بين الركن والمقام ویبعث الى رجل من الشام فيخص بهم بالبيداء بين مکة والمدينة فاذارای
 الناس ذلك انا ابیال الشام وعصائب اهل العراق فيبايعونه ثم بنشا رجل من قربی اخوئه
کلب فيبعث الى البیم بعثا فيظهرون علیهم وذکر بعث کلب ویعمل في الناس بعثا نیبهم ویلقی
الاسلام بیرونیه في الأرض فيلیث سبع سنین ثم یو في ویصل على المسلمین.
وسيد درشرح مشكورة أورده المراد بالرجل المهدي بدليل ان ابادؤد وآورد وهذا الحديث في باب المهدي وافياً قال السيد في شرحه الإبدال هم الأولياء والعبد جمع بدل سموا بذلك لأنهم اذامات منهم واحد بدل آخر ولايجعلو الذيان منهم كتب الخروج ويدم بسن از فن حديث معلوم شد كرسي بيعة درزمان مدى هم خواهد بود پس شك نست كا آنان كا ازبيعة استنكاف مي كيد وبيعة رباعة ميدانند وازهدية مهدي آخرالزمان محروم مانند 

ويضلال خودي وخرودين واماند

وازلمة بن اكوع است كا دقت بيعة كرم برسول خداٞ پس ازان برقم سوئي سايه درخت پس چون مردان اندك شبدن دقت اي ابن اكوع آيا بيعة أي مكتب دقت كه تحقيق بيعة كرده ام ايا رسول خداٞ دقت نيز پس بيعة كرم اورادوم بار ترجعه حدث است كه درصحيح بخاري است عن سلبه قال بابعنت النبيٞ ثم عدت إلى ظلم نجارة فما خف الناس قال پس الاكوع الاخبيان قال قلت نعم بابعنت برسول اللطفاٞ قال ايضاً فيهته الثانية وبعد ازنين بخاري ميكود كه راوی دقت فقلت بالابشمل على اي شئ كتتبعون يومئذ قال على الموت نيز درصحيح بخاري است عن ام عطبة قالت بابعنا رسول اللطفاٞ فقرأ على ان لايركن بالله شبيعاً ونها نا عن النباحة فقبضت امرأة يدا فقالت اصدقئي فلانة اريد ان اجزها فاقال لها النبيٞ شئاً فانطلقت ورجعت بابعنت

وازعاشت رواية است كه رسول خداٞ بود كه امتحان ميكرو مؤمنات مهاجرات را بان آية يابالمهاي اذائجاءك المؤمنت يباعتك تاغفورحم پس آنكك ازآن زنان كا ازاقرار ميكرو بان شرط ميكفت من اورا رسول خداٞ بدرستي كه بيعة كرم تزالروزو كلام ونيست سوكند بخد كه كه مس كرده بود دست اودست زني راهكر درمبايه بيعة كميكر 

ناهتنايفه بديحاء كردم ترا بران امر ترجعه اين حديث است كه درصحيح بخاري 

بائيين مريك مي دقت بيعة كرم ترا بران امر ترجعه اين حديث است كه در صحيح بخاري

است عن عائشه زوج النبيٞ ان رسول اللطفاٞ كان يتحن من هاجر اليه من المؤمنات بهذه الآية يابالمهاي اذائجاءك المؤمنت يباعتك إلى قوله غفوررحيم قال عروة قالت عائشة فن اقر
بهذا الشرط من المؤمنات قال لها رسول الله ﷺ قد بايعتكم كلاماً ولاولله مامست يده
يدامرأة فقط في المبايعة ما يباعهن الا بقوله قد بايعتكم على ذلك كاب الحروف ميّوود این
بيعة قولة است فقط كا اخذ يد رائد جائز نبتاً واین درحق نساء است وهم يكول الصحف والمشكوة عن امية بنت رقيه قال بايعتهم النبي ﷺ في نوبة فقال
لنا فيما استطعتن واطلقتن قلت الله ورسوله ارحم بنا بالفسنت قلت يارسول الله بايعنا تعني
صلحنا قال انا قولل مائة امرأة كقوله لامرأة واحدة رواه الترمذي والناسى وابن ماجة
ومالك في الموطأ كاب الحروف ميّوود این حديث معلوم شد كا بيرقدر كا مريد
را متابعة وقتخانتقن را بمسمى جرديد ووكن لرا مريد ميّوود امرأة درمجيم اموم متابعة نكن
اورمريد بايد كفت واكرچه مرید اقاليب بيعة كند بيررا بايد كا اقاليب بيعة نكند كا ازاسب
ارتباط بيعة آخر الامراء بجاية مشرف خواهد شد اكرچه في الحال بضلاله است دناچه دلالة
ميكند بیان امر حديث مسلم وتخاري ازاجير قال ان اعراض بايع رسول الله ﷺ فاصب
الاعراب ووك بالمدينة قال النبي ﷺ فقال محمد اقاليب بيعة كاسه ثلثا فقال النبي ﷺ اما المدينة
كالكبر نقى خشبها وتضع طبیها بس معلوم نكند كا بير را بايد كا اعراض كا ازريد نكن
واقاليب بيعة نكند اكرچه مرید اقاليب بيعة طلب كند وعمل همکا ا قول را بايد كلاة تریبة
مرید مهما امكن بیعان دوست وحنق ونرمی على كل حال كند وأعراض نكند دنالجه
ازین دو حدیث معلوم شذ

وازعبادیة بن صامت است كا مازد رسول خدا بودین پس رسول الله ﷺ گفت يا بيعة
میكند بیان بیانی شرک نبارید نخدا چیزی را وزنا نکنید وسرقه نکنید وخواند آیة نساء
ترجم این حدیث است كا درصريح بخاری است عن عبادیة بن الصامت قال كا عند
النبي ﷺ فقال اتباعه على ان لانشركتوا بالله شيئا ولاتسرقو قرا آية النساء.
وهم در صريح بخاری آورده ان عبد الله بن دید بن الخیار اخبره قال دخلت على عثمان
فشهد ثم قال انا بعد فان الله بعث محمد ﷺ بالحق وکنت مین استجاب الله ورسوله وآمن بما
بعث به محمد ﷺ ثم هاجر هجرتين ولت صهر رسول الله ﷺ وبايعته فو الله ما عصيته
ولاغشته حتى توفاه الله

ودرذخيرة الملوك است ازاب ابن عباس ﷺ رواية كرد ك مات رسول الله ﷺ في قيصر من
صوب عليه اثنا عشر رقة وبعضاه من أديم عليه سبعون الفا لما كان يستقرض وينفق على
الفقراء قضاها عليه على وبعد وفات رسول ﷺ همه صحبه باي بك رضي الله بعهد كردد انصر و
مهاجرون مكر انديس نقلست كم كون ابابكر را بخلافت نشانند روزدوم بسر كرياس بر
كرفت وببازار رفت وبيش ازاب كرياس فروشي كردى وقفت عيان ازاب حاصل كردى
صحابه رالزان تا خوش أمد كفتند ابن كار لاث منصب خلافه نبى تخفت نيبت تخفت تخفت قوت
عياى برمن واجب است اگر دار اعد حقوه اشثان تخفت ريا دارم بين نفس من تقيق
اداء حقوق عادت كند ود دار اعد حقوه مسلمانان مفرق قرم پس صحبه اتفاق كردى كه
قدر كفالة ابوبكراتي الال بحد ذاتا او بفرحه بقضية وحكمة مستغول تواند شد هر روز
دودرم منم پخته نبى عيان اوتفين كردى هم وفات اوتديك شد مزرعه داست فرند
عبدالرحمن را طلب كرد وتأمزره رابررخى وحساب كرد هره ازاب المل بجهه نبهه
كرفت بويند بار كزدانديدند وبعد وفات اي بك رضي الله نبى كم كون عمر اتخلاف ينبدند
اتفاق كردى كه نبى عيان الال ازاب المل كنيد كرن وكرفت قوت كسب دارم مرابدان
حاجة نبى كم كون اشراك ينبداني بديوان نشني ومان مسلمانان حكمة كردى تاجشت
بلند و كم ازابيان براتشي كار بردشي وترف يبييرون رفقي وانجا خشت زدي
وجون وقت متامهير شدى طهارت كرد ومسجع أديم وامامت مسلمانان كردى وياز
خشش زدن رفن تا متام عصر وقت عيان ازودري روزي ابوموسى اشرى خزائه بيت المال
جاروب ميكدر يندرم يفات كرد كرد راديد ازوفينان عمر آن درم بعدت آن كودك داد
عمران درم را دردست آن كودك ديد كفت ازجا كوديد كفت ابوموسى بين داد ابوموسى
راطل كرد وكرفت دربيان خلق ازوفينان عمر ذيمن ترى نيفتى كم درم بديشان دادي
میخواستی که درروز قیامت همه مستحقان امام محمد ﺑكرم یکدروم و آن درم ازان طفل بستد و به بیت المال بافرستاد وچون بعد ازدند حال بسب کیر سن ضعیف گشت برنامرشن وگفت ای مسلمانان من ضعیف گشت ودیگر طاقت کارندارم اگر مصلحة بینبد مقدار کفایا من ازبیت المال مسلمانان تعین کنید مثل کفایت یکی ازمسلمانان به زیادت ازحال ایشان و کم باعیال عمرزیبت المال مسلمانان میخورند و عمر بمصلحة ایشان مشغول باشد.

نقلست که عمرابوودرداء را بشهر حمص بحکومت فرستاد مدتی درآن شهر حکومته کرد و درآن مدت درخانه او بحرس یکنیه وشمگیر ومصحح ومطهر وکاسه نخزی چیزی دوره هرروز از شهر بیرون رفت ودرصحادرطاهربه کرده وپایز جمال خودآمدی وازآن معنی دردش بهر روزی بتفرمود متازیت المال کرده نم یکی بیرون ویکدرم اجرت ضروری داد تا دردش خانه وی طهران خانه ساختند عمر این معنی بشنوش نامه نوشتم با ابوودرداء یاعیمر بلغی آنکید کنیفا وانفقت فيها درامین ونصفاً من مال المسلمين امکان یکفیک بقایا عمر ان الروم حتی تشغیل بعماره الدنيا فذلا اتیک کتابی فاعلم این اشترک ای دمشق فکنها الی ان یأتیک الموت ابوودرداء چون مکبوب بخرانه پاده برخاست وبدمشق رفت هما نجا وفات یافت.

و بعد وفات عمر بمحمد و تبع وفات عثمان بن عفان بیعه کردند. وهم نقلست ازابن عباس که چون علی را بخلافه شانشند حسن رالرضیخ خود جدا کرده بدان سبک که وی مانند ترین خلاق بود بررسی هدیه درصورت وسیرت وعلی اوکا بدان سبک حرمه داشت وضن اوکرد تکریه ترسید درکاری از مور واحکام ذن شفاعة کند واوتواند که آن را رد کند وخلق بسیار بخدمة او رغب کردن وملک و اشراف از هرطرف نزد او هدایا واموال فرستادند و امبرالمؤمنین علی کرم الله وجهه دردهفتی که صاع جویار کرده ودر کدو اندخاک وسرآرا خود به بست وهم کرده وگاه ازان یک قرص پختنی ودروقت روزه کشادن افطار کرده و
گاہ بودی کہ دروقت افطار یک کف از آن آرد دردهان کردی وپیاز بھی بستی ویمکردن وجامه کہنے پہنچے پوشیدی وتعلیم ازلف خرما درباث کردن گفتند ہے امیرالمؤمنین چرائے میر میکنی گفتی میں ہر کہ حسن وحسین چیزی بان یا میزند روزنیان اراضک عرب کا عباد حسنے نے کیا بھی بیمار جو افطار میکرد چون آن شخص ازلف فارغ شد ہے اورا درپیش خود وہ رشد کریں جو افطار میکرد چون آن شخص ازلف شریف غلام میکنی گفت می ترسم کہ حسن وحسین چیزی بان با یا میزند روزنیا ان ہے میکرد چون آن شخص ازلف فارغ شد ہے اورا درپیش خود وہ رشد کریں جو افطار میکرد چون آن شخص ازلف شریف غلام میکنی گفت می ترسم کہ حسن وحسین چیزی بان با یا میزند روزنیا ان ہے میکرد چون آن شخص ازلف فارغ شد ہے اورا درپیش خود وہ رشد کریں جو افطار میکرد چون آن شخص ازلف شریف غلام میکنی گفت می ترسم کہ حسن وحسین چیزی بان با یا میزند روزنیا ان ہے میکرد چون آن شخص ازلف فارغ شد ہے اورا درپیش خود وہ رشد کریں جو افطار میکرد چون آن شخص ازلف شریف غلام میکنی گفت می ترسم کہ حسن وحسین چیزی بان با یا میزند روزنیا ان ہے میکرد چون آن شخص ازلف فارغ شد ہے اورا درپیش خود وہ رشد کریں جو
کہ طعام قومی خوردن کہ ایشان توئگران یابتکلف میخوانند ومحیاتان رابجا میراند حک
ازنابلی تمیز توانان کرد واورا ازوزیا عزل کرد。

وهم ابومهیرہ رواہ کرد کہ روزی عید ضعفاء ومساکین پردرعلی جمع کشتند علی کہ بیرون
آمد وایب موسم رایفرود نادرخانہ بیت المال بکشون سی صد هزار دم بدویشان نفقہ کرد
پس بعد گد رفت ونماز کرد جون بارگشت باواز گشتن دیدن کہ درخانہ دوکریت از آرد
جوگی روغن یختہ بودند گفت اگر میفرودی تا ازبیت المال بکرد ران میخربند چہ مشد
کشت ای ابومهیرہ میخوایی کہ دم جمع قیامت مرا شریمه گردن ودعا خیانۃ برناصیہ علی
کشت وواله علی را را هیچ نعمنت بارک رازان نبست کہ درموقف قیامة ازخجلات وشرمندگی و
رسوائی خیانت این گردد۔  

وعلی را اپنے کسے کہ بیعة کند بمردی بیرغر مشورہ از المسلمین پس بیعة نکند اورا
ونہ آئکس کہ بیعة کرد اورا اورا عراق علی را اورا عراق کاہ وفق انکہ مفلول ایکین این کہ اپنے اپنے
پس متعلق شد کہ بیعة بانکس صحیح ایسے کہ منطق علیہ مدرمان المسلمین ومقبول بود نہ
آنکہ خودر اورا اورا عراق علی را اورا عراق عراق عن ابن مسعود قال ایسے کہ بیعة
پس متعلق شد کہ بیعة بانکس صحیح ایسے کہ منطق علیہ مدرمان المسلمین ومقبول بود نہ
مقام مخدومی شناد این مرتے آسمانی است نہ نفسانی چناءی مفعول می شود ازحذیف صحیح
بخاری ابومهیرہ قائل قال رسول اللہ ﷺ ایسے کہ بیعة کرد اورا عراق علی را اورا عراق
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فاحش فیحش جبریل فیحش جبریل فیحش جبریل فیحش جبریل فیحش جبریل فیحش جبریل فیحش
فاحش فیحش جبریل قائل کہ ایشان توئگران یابتکلف میخوانند ومحیاتان رابجا میراند حق
ازنابلی تمیز توانان کرد واورا ازوزیا عزل کرد。

وهم ابومهیرہ رواہ کرد کہ روزی عید ضعفاء ومساکین پردرعلی جمع کشتند علی کہ بیرون
 آمد وایب موسم رایفرود نادرخانہ بیت المال بکشون سی صد هزار دم بدویشان نفقہ کرد
پس بعد گد رفت ونماز کرد جون بارگشت باواز گشتن دیدن کہ درخانہ دوکریت از آرد
جوگی روغن یختہ بودند گفت اگر میفرودی تا ازبیت المال بکرد ران میخربند چہ مشد
کشت ای ابومهیرہ میخوایی کہ دم جمع قیامت مرا شریمه گردن ودعا خیانۃ برناصیہ علی
کشت وواله علی را را هیچ نعمنت بارک رازان نبست کہ درموقف قیامة ازخجلات وشرمندگی و
رسوائی خیانت این گردد۔  

وعلی را اپنے کسے کہ بیعة کند بمردی بیرغر مشورہ از المسلمین پس بیعة نکند اورا
ونہ آئکس کہ بیعة کرد اورا ازبیت المال خوف اینکہ مقافت ایکین این کہ اپنے اپنے
پس متعلق شد کہ بیعة بانکس صحیح است کہ منطق علیہ مدرمان المسلمین ومقبول بود نہ
آنکہ خودر اورا ازبیت المال عزوجا وجمع دنیا وفساد دین راتکبر وعلو نسب برمردان افروده بر
مقام مخدومی شناد این مرتے آسمانی است نہ نفسانی چناءی مفعول می شود ازحذیف صحیح
بخاری ابومهیرہ قائل قال رسول اللہ ﷺ ایسے کہ بیعة کرد اورا ازبیت المال عزوجا وجمع دنیا وفساد دین راتکبر وعلو نسب برمردان افروده بر
ودرک احادیث درین باب سیاراند متناً واسناداً قدری درین شرح مذكور نشده است، برای اختصار که درمتن مطالب بود تیار نشد و بعض ازآنها درشرح آورده شده است، پس ای عزیز بناء پراحادیث مذکوره امریعه رایگیکی ثبت دانند تا افتتاح واختصام منفعی بوده باشد ویرن بیان و واضح محبّ ودوستی، فی اللّ ه وپیری صحبت استاذی و مرشدی امردن اگر برمتعدین مقررنکنند مضايقة نباشد چه همه یکرا میرونند که شرع است واگر راه یٔ طریقة است هم مرجع ومال آنها یکی است یزگر فرموده طرق العشق کلها آداب حضرت مولانا فرموده ی نادب مالیون ازلفت راب چه صحاح کیار ازصرفاراخد امردن کره اند وزندگی گرفته اند.

ودرمطالب الفقهاء که یکی ازكتب فقه معترض است درین منهایک غفته منا قولة هل یجوز للمعمر ان یأخذ الادب والتلقین عن الشّاب وتادّبہ علی یدیه - الجواب یجوز کما ان ابا حنیفۃ کان معمّراً وفضیل بن عیضق کان عنه صغيراً ست. 

ودرکشف المحجوب است که اندرادات مشایخ چنین رفته است که چون مریدی بحکم تعرک تعالق روشّ باشان کند مری حساب سال اندرسه معنی ادب کنند آگر بحکم آن معنی قیام نماید فیها وا لگوند که طریقة مرسی رابط تیمکیک سال بخمدت خلق ودرکگ سال بخمدت حق ودرکگ سال براعیا دل خود وخدمت خلق آنگه تواند کرد که خود راندر درجه خادماننی وهمه خلق راندر درجه خدخونی دارد ولیکن میکرده خدود وخدولا اندران خدمت برخخدومن خود فضل س نه واین خرابی ظاهر وعجبی واضح بود ازافات زمانه اندرزمانه یکی اینست وخدمت حق جل وعلا آنگه تواند کرد که همه حظالشخ خود ازدینی وعقبی منتقل کنن ومطلق مرحق را سیحانه ولعی پرسشنگی کند ازبرای‌دوئه تاک وبرای ازبرای‌چیزی می‌پرسندخود رام پرستند نه وا را ومراعیا دل آنگه تواند کرد که حمّش مجتمع شده باشد
وہموم ازدلش برخامته اندر حضرت انس دل رالزواقع غفلہ نگاہ میدارد چون ان سہ شرط اندمرمید حاصحل شد پوشیدن مرقع بحق جن تحقیق دون تقیقد اورا مسلم شود اما آن پوشانہ باید کہ مستقیم الحال باشد کہ ازجملہ نشیب وفزاает طریقہ گستش باشد وذوق احوال چشیدہ ومشروب اعمال یافته وقهیرلال ولطف جمال دیدہ وبايد کہ اشرف باشد برحال این مريد خود کہ وی اندر اتیہ باکجا خواهد رسید ايزرواقان باشد یا ازرواقان یا ازباوقان گرداند کہ روژ ازین طریقہ باز خواهد گشت بگوید تا ابتداء نکنند کا گریپاہند ورا معاملہ فرماید اورگریپاہند ورا پورش دهد ونیگفتہ انہ کہ پوشانہ مرقع راجندان سلطانی باید اندر حقیقتہ وطریقہ کہ چون اندر بیگانہ نگاہ کرد وچشم شفقہ آشنا گردد وچون جامہ اندر عاصی پوشید ازوایئہ گردد وقتی کہ من با شیخ خود میرفتم اندر صیاریہ بیان مرقعہ داری دوسہ دیدم کہ برخمش گنم ایستادہ بودند ودامناً مرقعہ پنیش کردا تا آن مردگاره چیرگی اندر ان افگنہ شیخ بدان浓厚 کرد بر خواند "الوکل الذین اشترویالضللۃ بالہدی فماربحت تجارتھم وماکانوامھتدین" گفتیم ایشانالشیخ ایشان یا حینہ کہ بپیمرسنہ اکسیلا سبیل شیدا اند وبرسہ خالتی فرضیہ شیشند گفت پیران ایشان را حرص مریدکردن بوده است ایشان راحرص دنیا جمع کردن وحرصی ازحرصی اولی تر نیست ودعا نیہ امر هواپوردن بود ۔

واژنن اخذاندن نیژگیروائیت است اگر آن زن ازپرواشه ویا ازیرادرخود کہ از کیراہے دین باشدگرفته است ایزادگیر شخص کہ ازکیراہے وعظومنہ دین باشد کوہفہ است چنانچہ درصاحہ وتباعین این امریسارجاری گریجہ بعد ازآنہم بوقع آمده امانادرکامالعمود چه زنان را نقصان عقل ودون غالب است چنانچہ درحادیث ودرمشاہده وتجربہ رسیدہ امابیہ باہنہ درست نباشد چہ درزمان آخذضت بعد آن حضرت این رسم نبود چہ آخذضت فرمودہ استگانیست آن قوم کہ مالک امراہشان زن باشد ترجعہ این

41 اقتباس سورة البقرة، آیت (16)
حکیم است که در صحیح بخاری است عن ایبی بکر قال فرمود آنحضرت ﷺ که فرموده خلافت پس ازمین سی سال است پس ازنباشته وامارت باشد وحبس فرموده آخیرت که فرمود می ترمیم که فراغ شود دنیا بر شما چنانچه فراغ شدیران که پیش ازشما بودند پس مقاصره


یکنیده شما یا هیچ چیزی بسیار اول ترجمه حکیم است مشهوراست که الخلافه بعددیه تا زمان


بعدها مکل وامارة ودوم ترجمه بعض این حکیم است که درصحیح بخاری است عن عمران عوف قال رسول اللّه ﷺ ابشروا وامّ لوامایسرّکم فو لله مالفقراخشی علیکم ولکنی اخشی علیکم ان تبسط الدنيا علیکم کما بسطت ان من یکنیده فتنوا کانی مفافوها وتبهکنی که اهلکنی درنظام امردین خلل عظیم افتدیان این امر بعضی تارک امردینا


که مبدا فسادیست گشته بامعانی قیام ورژن دردشان موردی مخصوص است که ماما


اعظم نعمان بن ثابت الكوفی اندرماجدات وعبادات قدم درست بوده است واندراصول این طریقه شاید عظم داشت واندرادیا حلم قصدی دنیه کرد قدر خلق تیرا کرد وخواست که ازیمان خلق بریون شود که دل ازربا وجاد خلق پاکیزه گردانیده بود وهمذب مرحق رالیستاده تاشی بخواب دید که استخوانه پپرمبری از لحد اورگودکرد بعضی راز بعضی اختیار مکرداره‌های آن خواب بیدارد ویکی ازصحاب محمد بن سیرین به پرودایگند توانست علم پپرمبروحفظ سنة وی بدرجه زرگ کی چاپیه اند آن متصف شوى وصحیح رالیسیم جدایی ودیگربیپپرمبری بخواب دیده اورا فرومود یاباحیفیه تراسب زنده گرداندن سنة من گردانیده اند قصدی دنیه مکن ووست استاد بسیارکس ازمشایخ بوده چون ابراهیم بن ادیم وفضیل بن عیوض ودواودطلای وبشرحائی وجز ایشن اندرمانی علماء مستوره.


وامارت ظاهره راتارک گشتند وظاهر شرع باتن آن مشغول بودند امام معنوی رابگنده


ومشهورکنند ویاگنگی امر ظاهر شرع رابریشدن کدشن قنایه دردت نعر تصرف بیو.
مرقوم است كه كان الجنيد على مذهب ابن نور وكان الشبل مالكي وكان الحاضي شافعى وكان الجريري حنيفي وكان الشيخ عبدالقادر حنبلي على ماهومذكور عند المتميز غيرهم يأخذون من المذاهب المذكورة بما يسأل الحديث مال يمكن الاحتياط في خلافة بتصيص اواططاء قاعدة أو بتأوي حكم. فض أيوان يعني مجهدان بظاهر وباطان شرع مشغول بودند ماكثرت شغل بر طواهورعلم وشائع كردن أن يحسن اجتهداشند ودرتطلاب الفقهاء است كه منها ماقولون في جمعة المسلمين المؤمنين الصلحين المجاهدين ينتمون لنفسهم إلى ارادة الشيوخ ويعتبرون بيعتهم ومتبوعهم ويفتقون على اقتراحهم ويجلون ارادتهم سلسلة مسلسلة من شيخ إلى شيخ آخر ممنعا حتى يئتلونهم إلى الصحابة الأربعة العظام رضي الله تعالى عنهم اجتمعوا وقيلوا لكل واحد منهم إلى مريد الفلان الشيخ وشيعي مريد الفلان الشيوخ هكذا إلى أن يصلوا إلى أبين بكر الصديق أو إلى عمر أو إلى عثمان أو إلى علي بن أبي طالب رضي الله عنهم اجتمعوا وقيلوا هذه السلسة من أكابر العلماء والصالحين فهم في هؤلاءاتساب إلى الصحابة المصدرون وكذا مباعهم وتابعهم إلى يوم القيامة وعليه الاعتقاد وهب تأخذ بسلسلة انتسابهم قدثبت باخبر الأولياء والمشائخ العظام وقدخرج انتسابه وخبره عن حداثتهات لأنه قدثت بقوله تعالى "أن الذين يباعون الله يد الله فوفى إيمانهم إلى عظيمة" ولالأخبار الصحيحة ان أهل الحديثية قدبباعواهم الف وعربمة رجال على يدرسون الله فهم انكرت منهم وانواعهم ويعتبرون فقدكرروا وكذا من الاحتف والتابعين قدبباعوا على يد ابن بكر وعمرو ومعن والرضا الله تعالى عليهم الجماعة كما هوخرج عن حد التواتر وعليه الاعتقاد فهوكظر وكذا من التابعين وتابع التابعين مثل ابن سعد البصري وسفيان التروي والوزاعي وكل봉ة ابن اسعد وأباهم النحوي والشعبي ومالك وحماد وابن أبي ليلى والحسن البصري وابن حنيفة نعمان ابن ثابت الكوفي وميسى ابن يزيد الراعي والجاهي العجمي وعبدالواحد بن زيد

42 القرآن سورة الفتح؛ آيت (10)
ومليك بن زياد رحمة الله عليهم اجمعين كانوا ذوى بيعة وذوى استاد وذوى ادب والمتادّبين بآداب الصحابة كما تب تبالاخبار الصحيحة والروايات الثابتة واحوالهم مندرجة في الكتب.

وهم دركتاب مطالب الفقهاء آورده كقول صاحب الخيرات أن سلمان الفارسي قدأخذ الادب عن أبي بكر الصديق وتاب على يده وتابع به وقلب للغة عند، والحسن البصري والملك بن زياد اخذ الخرقة والادب عن على بن أبي طالب وقد اوس القرفي خير التابعين اخذ خرقة النبي نب عن يد عمر الخطاب وعلى بن أبي طالب بالإمام أبوحنين النعمان بن ثابت الكوفي قدأخذ الخرقة عن الإمام جعفر بن علي اصغر الزعابيين بن الحسين بن على بن أبي طالب رضي الله عنهم اجمعين وتاب على يده وقلب للغة عند، وموسى بن يزيد الراجعي قدأخذ الادب والخرقة واللتقين عن الخوارج فرّت التابعين، وعبد الواحد بن زياد بن مليك دون زياد وعن حسن البصري وحبيب الجمّ عن الحسن البصري وكلهم من تبع التابعين كانوا على متابعة التابعين والتابعون كانوا على متابعة الصحابة في الادب والذكر والسلوك والصحابة كانوا متادبين بآدابهم في الأفعال والقوليات والاحوال وهكذا من المتاخرين من التلاميذ لائمة الأربعة كابي يوسف بن ابراهيم بن حبيب الانصاري ومحمد بن زياد لؤلؤ وداودقاسم ومحمد بن ادريس الشافعي ومالك واحمد بن حنبيل وابن عبد الله المدني كابن بكر بن زياد النعمان وابن واحمد بن ادريس الشافعي وداود المصير وابن حنان بن حنان بن جرير بن ابن سعد التلقيت وتاب على حاتم الاسمه ومحمد بن حسن اخذ الادب واللتقين عن داود طالبي وتاب على يده وكان داود ذات طالبي من المتادبين لحبيب الجمّ وتاب على يده وتاب عليه الادب و محمد بن ادريس الشافعي اخذ الادب عن الشيخ ابن هيئة البصري وتاب على يده وكان ابن هيئة البصري من المتادبين الجذيف النعشي وتاب على يده وتاب عليه الادب والخرقة واللتقين وهكذا من فقهاء الخراسان كابي مطع البلخاني وابن سليمان الجرجاني وابن حفص البخاري وشقيق بن ابراهيم البلخاني وابراهيم بن ادريس بن سلمان بن منصور بن عبد الله بن عمر الخطاب رضي الله عنهم.
وقد تلمذ إبراهيم عند الإمام جعفر الصادق، وأبي حنيفة الكوفي رضي الله عنهم اجمعين، وأخذ الخرقة والتقنيين عن فضيل بن عياض كانوا كلاهما منذين بآدابتبع التابعين فهولا الفقهاء كانوا صالحين مؤمنين من أهل السنة والجماعة، فإن أنكرن آدابهم واحواهم فقد بارز مع الله سبحانه وانكارهم ضلال ومن أنكر عن بيعة الصحابة فقد كفر ومن أنكر عن بيعة التابعين وبع التابعين فيقرؤوه يفتي ومن أنكر عن كرامة الأولياء فقد كفر انتهى.

وقليل ازياشان بامارات ظاهري وشغيل معنوي وظاهري أمرين مشغول بودند جنانه ازيلام أعظم وسفين ثورى رضي الله عنهما منقولست كه فضا راقبول تكردن وبرسم ملامت خودا ازخلق دوركردن وجناحه بعض امراءه كه صلاحية آثاربودنن خبر من عبد العزيز وغيرهم نقلست كه عمرى عبد العزيز إميزيراث بدرمال بسيرة بود ودرايا امراء درتعم افرات كرديّنن خلافة برمودا يافته ادارين ومساكن بغداد راجع كردنن ومن اموال خود براياشان قمست كرديّنن إعمال شهيرسيّد كه مزورس كراديّنن مدار اجرة مهينه جفتندن جهادرم كفت مراهروچهاردرم اجرت مزورى إزفت المال المسلماني بدهن تا عيان من بان زنگانى كنندن ومن مصلحة المسلماني مشغول نقلست كه اورا نوزده فرزند بودن وآن رووزك وفوات يافته بغير ازمصححى وشمشرى درخانه أوهيج نبود شخصى از اقرباء اورخانست ونفت اي امراءالمؤمنين كارى كردي كه هيصبح نكردةّ قهرى كردى فرزندان خود رائف كردى وفرزندان خود رائفان كفت من روزى كسي بفرزندان خود توامن داد ورووزي فرزندان خود بكسي ندامم وفرزندان من بسك ازمن دوجال بيرون نحاوند بود يا صالح ياشفاق اجرصلح باشند خداى عزوجل بذگان صالح خورداروفنگدارد و أکرفاس باشندخود دتمح حق اندنس من غم دمتمان حق جراخورم.

نقلست كه مکتوبى نوشت نذحسن بصري كه مرا ازسهيرت عمرى الخطاب خيركن كه من ميخاوه كه برسره اوباشم شيخ جواب نوشت كه تودرمان عرمنشي وكسان توجن.
کسان عمریسند وسے آگر تو دریں زمانہ درمیان ان خلق چون عمریاشی وان کنی کہ
اوکر بہتر زمریاشی۔

وهم درذخیرہ الملوک است کہ هارون رشید شقیق بلغی راطب کرد وکفت مرا پندہ
شوقیہ کفت ای خلیفہ بدوانه حق تعالی راسماست کہ آرا دورم خوانند ترا دریان آن
ساختند ورا سے چیزداد تابدان سے چیزلخ قوندوز بازداری مال وشمیرونازیانہ باید کہ
یمال سدّ قشاق مقاوم چنی تابسپ اضطرافتعلیم شہبند نکنند وظامان رابشمشر فع کنی
وفاداق را بازیانہ ادی کنی اگے تمینہ کری ہم تنواع یافت وخم خلق رانجات دادی
واگر خلاف آن باشی تویسیش ازهمہ بدویںک خوای رفی ودیگران دریثنے。

وهم درذخیرہ الملوک است کہ شرط بادشانہ است کہ بزلت وصحیہ علمیہ دین راغب
باشنہ اگرچہ این قوم دریں روزگارکم یافت وعزیزند خاصہ دریں ودیارگرساعداد توقفی
اتفاق افتد بیدن اشیان حیرس باشد ونصیحہ این قوم راسعادت روزگارخوداند وصحیہ
جاهلان دجال سیرت وفاداقن صالح صورت کہ دریں زمانہ خودریصورت علمیہ
وشفیخی بخلق می تمیند وبرخسیس ظلم رابطع حطّام دنیا دعاوئن میگیود ازایشان
احترابیا تموئ کہ ایشان وبرک کنندہ دین اند اگرچہ صورت علماءومشائخ دارند。

وهم درذخیرہ الملوک است کہ رسول علیہ السلام فرمود کہ ایاکم ومجالسۃ الموتی قیل من
الملوک یارسول اللہ قل الاغنیاء ودرخیرہ است کہ سلیمان عليه السلام چون ازخت برخاستی
مسجدیفی وادامی ونظرکردری کہ هرچا کہ مسکین نشته بودی پیدی اورفی ونشسی و
گفتی کہ مسکین بامسکین نشیند۔

وهم درذخیرہ الملوک است کہ چون یوسف رضی اللہ علیہ السلام درصریجہ باشیانی نستھ یہروز
ضعیف ونزورشندی اذن حال ازوسؤل کردنده هیچ گفت روزی دیگر حال کردن
وگفتند کہ اگرین ضعف ازجعلیہ مریض نہایی است حکایہ بمعالجہ مشغول گردند گفت
علاج مرض حاضر، عادت چگونه کفته هفده سال است که درد پدرمن نم‌رنگ مرض کرده‌اند. درآرزوی آن است که دربادشا مانند شهیدان هر دو و نیز روبرویت نشست زینب بفای و جو نشان آن آمادی زینب بفروخته و ازبندان –آن قرص جو بخریده و کمی درسر کشیده و درگورستان کمی زادگی بفایی باویان قرص جو افطاریت‌دی-

ونقلت درخبر است که رسول ﷺ دولتشکری‌طرف نجی فرستاد علی را بردیک امروصل‌می‌لید دوست بریک دعوت ملک خودروز ان و تجربه‌ی شوید علی برهم امیرشود و جو نتایج متفق شوند هرک برشکر خدام‌نویشند و درآمده مدت فاطمہ مرض شد عرمان بن حسن را آنحضرت. فرمود بیا بعیادت فاطمہ رحم رسول ﷺ دست برذ درگرفت کیست که نزدیک، فاطمہ گفت درآیه گفت عرمان هم درآیدگفت پیار پیدا. عرمان چگونه درآیدیکه برهم تن من یک گلم بیش نیست اگر سربدان می پوژمام کشوده میهد و اگر پاپ یک پوژمام سر کشیان میهد رسول ﷺ مرقع بردیک داشت پیش فاطمہ انداده و تکنید بان کلم خودراهیوش و آن درسر رسو میرام درآمده و نشست من نزدآمده و نزد رسول ﷺ نشست و فاطمہ رادیده زردنده و برس حاک نشست و درخانه گلم که که درخودی‌چیده بود دیگرچه نیود پس رسول ﷺ گفت ای فرزند چگونه گفت ای رسول خدا خدا خدا خدا بدو و حال سخت یکی از مرض و دیگر از گرسنگی سه روز است که هیچ طعام نیافتیم رسول گریست و نیزگیریم پس رسول ﷺ گفت بدخاکه که سه رسول که هیچ چیز طعام دینی به خلاف من نسیئة است و من نزد خداوند تعلی تازگری ترم آگها خوستی جبران نه مسلمان کلیه‌ها جمله گنجه‌ها رشته زمین بیش من آوری و گفت حق چل و علا میقرفاک اگراخواه این هم گنجه‌زارمان کم تارجا که باشی با تورانه باشد من از حق چل و علاگری ترم که پیامبری دروش باشم روزی گردن و وروز سیر.
وہم درذخیرہ الملوک است کہ درخبارآمدہ است کہ مویشی عليه السلام ازدیباییق نداشتی
بنی اسرائیل نویتہً هروڑیکی اوراطع مدادی روزی مویشی عليه السلام این حال ملول
گشت گفت تا بندہ الذّلّۃ اذللتنی بین عبادک تغذیہ بنی عیاشمین هذا يوماً ویعنتی هذى لفیؤاھی الله
تعلی ایہ یا ابن عمر هکاا افعال بالیائی اتفرّق ارزاقهم على ایدى الطالبین ليوجروا فیم-
پس این همه داناین کہ رئاسةً دین اندا اگرچہ بحسب ظاهرہنیکی خودرا برابری
مقرر کرده اند آیا بحسب باتن جمع اند ودرذخیرہ الملوک تقللت کہ خیشمہً ازکا رتائبین بود
وغلابیائی رقیعاتی سالی دصریہ حقت انداز ہزارترم دین کردویسمان داد وامسروق عقد
برادری داشر ومسروق هم دین گران کرہ بود خیشہً پنیش ازداہ دین خود دین
مسروق راقضاکر چنائیه مسروق را ازکان خیریود-
نقلست کہ شخصی بیش ابوہریرۃً آمد وگفت میخواہم کہ بانو برابری کمن ابوہریرہ گیفت
میدانی کہ حق برابری چیست گفت بگوئے گفت حق برابری آئست کہ تصرف من
درمال توازن تصرف تو زبادہ باش وحکمہٖ عرب مثل گفتہ اند کہ 'مقادیرالفقة موازین
المحبّۃ'۔

وهم پیکی اند یعنی همه داناین بایکدیگر متحد اند اگرچہ اتحاداتیان بحسب ظاهرہنیست اما
بحسب باتن جمع اند وپیکی اند بلکہ عالم حییہ یکی است وامر معروف ویئی منکر وحقوق
شرعیہ ازعبادات ومحاکمات وعلم قضا وحدود وتعزیرات معاصی اشارت باب اتحاد است کہ
اجرائےٖ عالم راپیکیکرلا است- بزگی برائی امر فرموده:
جہان یکسرچہ ارروح وچہ اجسام
بود شخصی معین عالمش نام
وڈیگی فرموده:

پتی آدم اعضا یکدیگ اند
کہ درآفرنیش زیک جوھر اند
وضرب وقتل وقطع يد وغيرها مما يخرب المغائر ظاهرًا كتبه عزّ الدين بالاتحاد بحسب الباطن إجراً خسيس وشريرة وخدومه وحملت عليه وحملت طائره وحملت ط יצريحة وحملت طيرته ...

و لحن وغيبة وتذكرب ونبات وينب وفساد وزنا وسرقة وتشجي عوب وقطور ب بريئه معه زوجين وجهت أست واد سفرت مرتين راكبا برسكان حدد ده شده انزكاك

الله كنها بود فومود لنقولوا هكذا لا كنها عليه الشيطان

كلب اين بريئه تائه بهماار فرحته اند والينا كسان يشمار وسعده وجد اند تره معدم

ارئيه فات ورضيت بعض ازاهالان برعيص بحسب حال ايشان است وخدائي تعالي

حال ايشان ميدان دير هيه كرس بحال ايشان وافق نيسن قناله دركشرف المحجوب

است كا ازاهالين منقولست كا كرت اذاري العالم يستغل بالرخص فليس لي منه شيء

وازامير بن حمن منقولست كا هركس كا ازوي مسئله بسريدي اكبرعاملي بودي جواب

كردي واكر حقائق بودي حوالي بشركدي

حضرت ابوحنينه وشافيه ولمل كا واحد بن حنبل وغيرهم أزاهالين شهار زاهيا اند زانجا

دترعر الفروض است وقد كان المجتهدون كثيرين سويا الائمة المشهرين ولكن بتقص هم

الاتباع شرف وغربي فالفارغة كلهم مالكيون ولا خلاف بينهم غيرهم واهل الرؤم وماوراء النهر

والهند حتفيون كذلك وغيرهم الشافعة في البلاد مختلطون وغيرهم والشافعة أكثر

وحضرت حسن بصري وشيل وبيزيد وجند سلطان إبراهيم البلخي وغيرهم من نقاط مشايخ

شهرت يافته اند دركشرف المحجوب است كا ازمام حسن بصري رويدة له آردة كدت

صحبة الاشار فورت سوء الظن بالأخيار وهم دركشرف المحجو ب است كا بكم كود از

متنرين طين من جنلي الدنيا اشارات الشبل ونكت المتعش وحكايات حضرت جنيد وهم

دركشرف المحجوب است كا بكم كود ابوزيد منها بنمله جبريل من الملائكة وهم
درکشف المحجوب است که جنبه مقبول اهل ظاهر و ارایه اللقب بود و اندرفون درکشف المحجوب است که جنبه مقبول اهل ظاهر و ارایه اللقب بود و اندرفون علم كامل و دراصل و وروع ومعاملات مفق و امام از اصحاب الثوری بود ورا کلام علی وااحولا کامل تاجله اهل طریقة بر امامه وی متفق ان و هیچ مدعي و متصرف را بروی اعتراض نیست.

وهم درکشف است که جنبه گوید مفاتیح العلوم ابراهم وازوی روایۃ می آرند اتخاذ الّ للّ هم درکشف است که جنبه گوید مفاتیح العلوم ابراهیم وازوی روایۃ می آرند اتخاذ الّ سلطان ابراهیم بن ادیم مرت خضیبعلیه السلام و سیاری رازقدمآئی مشاییت یافته وبیام ابوعینیه اخلاقیات داشته و علم ازوی بیاموخته و طریق زهد و ورع بر بود گرفت و فضیل بن عباش و سفیان ثوری رایفت وباشان حمیة کرد و درهمه عم برجازکسب خود نخوردی.

وآنکه مشهورانداز لغو مشهورین انذک انداز چنانچه درکبت احادیث و وبان اسامه الرجال

محدثین ذکر ایشان کرده اند و درذخیرۃ الملک نوشته که صاحب بصیرت انداز باید که بنظر انصاف تامل کند که چون حال سیدانیه باکال نیوّت این است که بیک دوال ازقصان می ترسد و یوشیدن جامه پشمینه اورازحق بازیجاارد و امروز وهورستان مگرویخگی و حرمت درجامه‌های ابریشم و انتگشتین زرن می طلبند و یوپادتیا مشاییت نام بکثرت اسباب و تشکیل مباهاه میکند و یاهالان علم صورت عزاسلام درسپان فاخره و غلامان فاجر میکوند و تیره روکاران ظلمات حرص و وحاخد راشیس الدین و نورالدین نام نهنگ پس نزد ارایه بصیرت معلوم است که دیئین طالیف دین شیاطین است نه مذیب اریب یقین پس آنکسان که الحال يعني درین زمانه دعوى علم ظاهرشع میکنت و خود رایع امام اعتظم میکوند اجمال امامی است نداده و بایند مشاییش مسائل مشهوره درمازوروزه وجج وزکّة وبع ونکاح و غيرها و واچ علوم ایشان محروم انداز.
ودرذخیرۃ الملوک نوشته ازعاشئة کفت کہ کان رسلﷺبھتھا وخدھها ویلاعبنا وبلاعبا فذا حضرت
الصلوۃ فکانہ لم یعرفنا ولم نعرفہ وهم درذخیرۃ الملوک است کہ طلبہ بن عیبت اللہ
در باغ نمازی مکارداروختش بمرعی مشغول گشت وشک درتعداد رکعت افتاد بحضرت ﷺ
حکایت کردگفت آن بستان تصدق کردم یکفا آن گماه بستان را آخحضرت
بدو هزاردرس بفروخت وبرمساکن تصدق کرد۔
وهم درذخیرۃ است که حضرت مرتضی رضی اللہ تعالی
ی عنہ چون وقت نماز درآمدی مضطر گشتے وروئے مبارکش متغیرگشتی گفتند ای امیرالمؤمنین چہ رسید را گفت
وقت امانی درآمدکہ آسمان وزمین طاقث آن نداشت۔
وهم درذخیرۃ است زن العابدين الی بن حسین رضی اللہ عنہا چون طلارت ملازم کردنی مبارکش زرد گشتی وحال بروء متغیرشند گفت ای فرزند رسول
خداین چہ حال تست گفت ہیچ میدانید کہ درحضرت کہ استادہ خواهم شدہ۔
وهم درذخیرۃ است کہ انس بن مالک روایہ کردنی رسلﷺ فرمود پنج چیزروزہ راباطت میکند صخن دروغ وغيبة وصخن چینی وسوگند دروغ ونظرباناخم بشبوة وظائرھم مفتیبدین درجه نمرس وحكم فقیه جذیروالیا عموم کہ ادانتے درجات است نفظندرد وحدثین من
لم یدع قول الزور والعمل به فلیس للہ حاجة في ان يدع طعامه وشرابہ موافق این است
وعروض آن علوم تعصب وحسدیرعلما دین مقررکده اند پس لذا ازرا تحقیق دورافتاده
ئیہ چنانچہ درمن تعریف التصوف کہ جامع بین الشریعة والطريقة است نوشته است من
تصوف ولیفثقه فقد تزندق ومن تلقیه ولم یتصوف فقد تفسق وفي رواية فقد تکشف ومن
جمع بینهما فقد تحقیق انتی۔
ودرذخیرۃ الملوک است که مرض مہلک کہ دربواطن اهل روزگارمون شده
است واصول آن دردلہن ذ خلاق رسوخ یافته است جرتحط ماده زن وفرزند وقلع شجرہ
حسب مال وجه نیست وابن علاج باقالی دممواری ودارویی بخت تلخ است وانزلوی این
دارو وشماری این علاج بود که بهتر برگزار که مهرچند سعی کردن که دوکرد که
بگدارند که در آن غیر حق درخاطر نگردید از آن عاجز گشتند وتوانستند از امثال ما کا این
سعادت توان کرد اما اگرآن سعادت دست ندهد باری جهاد کن که نصفی یا ثلثی از امتاز
ازوساف سلامت ماند.

امام اعظم ازین تابعین وعلماء تک دارد واشن ازحقیقت علم نادان اند ودرذخیره است که
حقیقت علم آنست که بنهد حقیقت ومضیفی نفس وعیوب وفادات آن راباند وابن معرفت
رافماج معرفه پردرکارگر گرداند وکیفی سلوك راه رضا ووقت وعبادت آراشنداد
وازخته‌یا وحرا واقت شقاوة وخدالان آگاه شد وبجارت امور دنیاوی متین گرد
وازخوف خطر خانه ایش پروتال گرد "اما یخشی اللّه من عباده العلماء" اشارة به ان می
است که ازمام اعظم اعظم جبیعی مسائل ظاهر خیالالاستعمال ندیده ان وتعصب وحسد
یبران افزوده ان وبر دفان وكنوز ودرومارجان ویاقت علم دین ایش ایش نفتاد
درکشف المنحوب است که چون داوطلبی وسیع لله عليه علم حاصل
کرومصّر ومقتّدی علیه شد نزدیک اپوئیهه آمد وکت آکون چکمن ابوبنیهه کشت
علیک بعمل فان العلم بلاعمل كالبدج بلاروح وهره ازاحوال واعمال وافعال ووقائع
مجهذین وتابع ایشان وافق باشد دانسته بشکه متقدمین صوفیه وعلماء بایکدیگر متوافق انن
ودرین خصصی ذکرمناقب ایشان نی می گنجد.

وعلی هذا القياس أكثر صرفیاء که خوشی رابذوق وحال ووجه و اسماع وکشف وکرامات
موموس داشته ان وبن ایشان ازمتبعة اتّه مجهذین درامورشروعه ظاهره استنکاف ـ مناید.

43 اقتان سوره فاطر، آیت (۲۸)
ودرتعرف التّصوف مرقوم است حكي ان مولانا العارف بالله جلال الدین الرومی قدس سرّه كان حنفیًا و كان حسام الدين الجلی مريده و صاحبه و خلصه و صوفيًا شافعیًا ولم يخرجه من مذهبه وقد اراد الجلی ان يخرج و يوافق مولانا فنعه من ذلك وقال الارادة امر يتعلق بالباطن و اعتقاد القلب و إدارالمذهب الفقهی شیئ يتعلق ظاهر العمل والعمل خارج عن المقصود وكذلك الشيخ الكبير شهاب الدين السهروردي كان شافعیًا والشيخ بهاء الدين ركباً شافعیًا ويدمع مثل هذا في مواضع أخرى.

ودرذخیرۃ الملک نوشتہ کہ چنین شخص باید کہ ازغایت جهل و غباوت ازوقائع گندشہ و حوادث سابقه مباهات کند و گودید فلان کس درحق من چنین و جنین کرد بلأل بلاگرفناش و آن راکامت داند و این جاهل احق این قدردانته است که چنین ازاغیا وملاحده است خدا و رسول مکندن و چنین فرق اشیاء و کفیریه بانواع جوواهاته ازسب وضرب وقت انباء صلوات اللّه عليهم اجمعین را ایذا ریسانند و حق جل و علا انشان رامیاء داد و عقوده نکرد بلکه بعض ازائیاشن ایمان یافتند و هری نکرد بهردین ودیا بدنیا نرسید واین مدیرمغورازاغیا جهل و ملامت نفس خوبیت خودرا ازبین ازیابی علیهم السلام فاضل ترمیدان وریان قضاة مانی را کرامة خود شرید و حال آئست که شیطان برسبلہ این مدیر افسوس کند تعود بالله من ذلک.

اژحل حضرت حسن بصری و بايزید و جنید و ابراهیم رضی اللّه عنهم بیج بعض غنیان که ایشان رابکفرے رساند اگر اعتقادشان بند بر ظاهر ان القاط بانش چنیجہ أكثر جهل صوفیہ رازم است واما العلماء الربابیون فاقوا لهم موافقة للکتاب والسنة والاجتماع كما قال الشيخ میح الدین العری انانسی الحاتی علینا هذا مفید بالکتاب والسنة وحضرت شیخ عبدالله دهلی دمکن تعّرف التّصوف نوشتہ واما مصطلحاتهم العربية وان كانت مستفدتہ لم يكن في الصدرالاور في تسهیل المقاصد و افعال الناس ولابأس به فلکل احد ان يصطلح
وقد حدثت الاصطلاحات للفقهاء، والاصوليين وغيرهم الصوفية وغيرهم في ذلك سواء والكلام في المحققين وما غيرهم فلا كلام فيهم.

وذكرشف الحجيب آورده كم من كه على بن عثمان الجلابي امرپوسته ازخداه تعالى بخلاهم تاماراچنان معلقين دهد واین ما مترسمان زمانه راست تايد أگراندريعسي ورية با ايشان موافقة تكن دهمن تونردند فنعوذباللّه من الجهل.

وعضدی اعمال كه ايشان رابنار داخل كنند ندانسته اند فننیه صاحب مثنوی شريف درد اصحاب دوعی مريحهم مثيرمهم وعالمان سيدعى را بارائی ايشان آگاهه دهد" الذين ضلّ سعيهم في الحياة الدنيا وهم يحسبون أنهم يحسنون صنعاً" والذين كفروا اعمالهم كسراب بقيعة يحسبه الظلمان ماماً حتى اذائاءه لم يجده شيخة ووجد الله عنده فوفحة حسابه والله سريع الحساب".

خوشتن را عارف والله کنی
در دلم گنجای بجز اللّه نبست
که مرا از خویش هم آگاه نبیست
آتیه دی خوردم از آنتم یاد نبیست
این دل از غیر تخبر شاد نبست
در چنین بخوشتم معذور دار
غافل و مجنون حقم یاد آر
آن که مرداری خورده یعنی نبیذ
شرع او را سوى معذوران کشید
همچو طفل است او معاف و معتني
مست وبنگی را طلاق ویب نبیست

است

القرآن سورة الكفف، آیت (۴۰)
القرآن سورة النور، آیت (۳۶)
مست کا یاد زیوی شاه فرد
تکرد
پس برو تکلیف چون باشد روا
ویا
بار بر گیرند چون آمد عرج
حرج
لاف درویشی زنی وید خودی
ایزدی
که زمین را من ندائم زمیمان
باد خر که چنین رسوات کرد
صد هرکه گوید که منم سرهنگ در
پختگان راه جویدش
امتحان کرک غیرت امتحان
ہسیت نفی ترا اثبات کرد
صد هزاران امتحان است ای پدر
گر ندائید عاونه او را امتحان
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صور
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دوز
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رو که نشانم تبر را از
کلید
چون کنی پنیان بهید ای مکر
بد رگی و منبل و حرص و آز
ساز
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زئی
که به نشانم عمر از پولهب
شب
باد خر کره شناسم نم
خوشی را په و کور و کر
ای خری کان از تونر باور کند
کند
خوشی را از رهوران کنر شمر
خور
تو حیرف رهزمانی گه
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کند
پر از شید سوی عقل تاز
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باختی
عاشق با دیو سیاهی
دو بدو بندند و پیش
آرئند تیز
خون رز کو خون ما را
تو چه خود را کچ و پختود گرده ای
خورده ای
عارف پی خوشیم و بهول
رو که نشانم ترا از من بجه
دیه
کہ طبق گر دور نبود از
تو تو هم می کنی از قرب حق
طبق
این نہیں بینی کہ قرب اولیاء
و چا کا
صد کرامت دارد و کار
آمن از داود موم می شود
موم در دستت چو آهن
قرب و حی عشق دارند
می شود قرب حق و رزق بر جمله ست عام
این کرام
می زند خورشید بر
قرب بر انواع باشد ای پدر
کهسر و زر
لیک قریبہ سب با رز شید را
برید را
کہ از آن نبود خبر
آفتاب از هر دو کی
شاخ خشک و تر قربی آفتاب
دارد حجاب
لیک کو آن قربیت شاخ طری
می خوری
کہ نثار پخته از وی
غیر زو تر خشک گشتن
شاخ خشک از قربت آن آفتاب
گو یاب
بیبی آن کہ شاخ خشک از قرب خور
چیزی دگر

چیزی دگر
آن چنان مستی مبаш ای بی خرد خورد
بلکه زان مستان که چون م میخورند می برند
ای گریه که گریه جوش گزر شیر گیر
هیچ مستان حقایق ای بخورده از خیال جام هیچ به مهیچ
ای تو این سو و آن سومست وار می فی این سو و آن سومست وار سو گذار
گر بدان سو راه یابی بعد از آن گه بدين سو گه بدان سو سر فشان
چون نداری موت هر زه جان مکن جمله این سوی از آن سو گلب مزن
آن خضر جان گر اجل نهر اسد او شايد از مخلوق را نشناسد او
کام از ذوق تو هم خوش کنی در دمی چون خیک خوش پرش کنی
پس بیک سوزن تهی گردئی زباد این چنین فره تن لاغر مباد
کم گوت چون آب بیند آن وفا کوزها سازی ز برف اندروشتا
چه ایشان با خلاصی فرعونی موسوم اندرذخیره الملک است که ازعکرمہ بن ودب آست
روایہ فرمود که رسول ﷺ فرمود که دربیشت نیاگ بخیل وبدخل ودرشت گرئی وهم درذخیره الملک است که ابودردا روایہ کرد که رسول ﷺ فرمود بدرستی که گیزان ترین
چیزی که در ترازوی هم می‌تواند شود درروز قیام خلق نیک است و بدرستی که
درکشف المحجوب است که چون شیبی بجیدن رحمة الله سلاماً آمد جنید گفت یا ابابکر ترا
نخوت اندسوراست که من پسر حاجب الخیاب خلیفه ام وریما ساموساره از تو هیچ کاری نیاید
تا پیازار بیرون نشوی واژه که بنین سؤال کنی تاقیمة خود بدنی چنان کرد هرزور پازارش
مست ترپودی تا سه سال درجه رمید که اندرهمه پیازار گشت وکس چیزی ندادش
پازامد وباجنید بگفت جنید گفت یا ابابکر اکنون قیمته خود بدان که خاق راهی
چیزیزیری دل درایشن مبند واشن راهی چیز برگمیر واپن معنی ریاضه راباشد نه کسب

واحد الیت یک علم دردل است پس این علم نافع

است ودیگر علم برخیان است واین حیة حق عَرُوجِ است برابین آدم ترجه حدث است که
درمشکلی است عین الحسن البصیری قال العلم علیان یعلم فی القلب فذلک العلم النافع وعلم عل
السان وذلک حیة الله علی ابن آدم رواه الدارمی ودرذخیرۃ الملک است که علاج این آفه
آنست که بداند که خطر علم بیشتر ازحیل است واین حیة آن حضرت براهی علم مؤکد ترک
بربای خلق وسسالین وملوک برپزاریت ازحیل ورسپتی وغایی براخ ویچاله عفو
کنند که عشران ازنووان وخواص حضرت عفو نکنند زیرانکه مخالفۃ فرمان باحصول معرفه
بهشک الخش واقبی است از مخالفة غیرعارف.

وازعدی الله بن مسعود است که گفت اگرخ مثل علم نگه داشندی که درد است پس این علم نافع

نزد اهل آن الیه سرداری گشتندی یان علم اهل زمانه خود را ویلین ایوان خریج قومند
آن را برانش آه دینا که برند بان آزدیاندی ایوان پس هوان وخروگشتند برایشان
شینممن نبی شماراً که میگفت کسی که بکنند همه قصد می‌دارند یک قصد برانش قصد
آخرت کفایه میکند اوراخداش یعنی ازغم دنیان دیگر او وکسبب که متفراق شوند اورا غلوم

واحد الیت یک علم دردل است پس این علم نافع

است ودیگر علم برخیان است واین حیة حق عَرُوجِ است برابین آدم ترجه حدث است که

ازاحوال دنیا پروائے نمیکند خدائے تعال ی کہ درکدام وادی دنیا ہلاک شود ترجمه این حديث است کہ درمشکوہ است عن عبد الله بن مسعود قال لو اهل العلم صانوها العلم ووضعوه عند اسادہ نسادہ به اهل زمانہہم ولکنہم بذلوا اهل الدنيا لینانا به من دنیاهم فہئننا عليهم سمعت نبیم ﷺ يقول من جعل الهموم هماً واحداً هم للآخرة کفاه الله هم دنیاہم ومن تشتغب به الهموم احوال الدنيا لم نیال الله في اي اودتیہا هلک رواہ ابن ماجۃ رواہ البیهقی

فی شعب الایمان عن ابن عمر قولہ من جعل الہموم الی آخرالحدیث.

وازینجا است کہ آنحضرت ﷺ فرمود وذکرکرد چیزی را اذرفتن علم پس زید بن لبید میگوید کم گفت پارسول اللّہ رضوان الله وحال اکہ ما میخوانت قرآن را ومی خناتم (خواتین) پسران خودرا وپسرا ما پسرخود تا روز قیامتیہ پس آنحضرت ﷺ فرمود می گریستی مادرتو ترا ای زیاد بن لبید کم من میدانسم ترا افتق رجل دردمنیہ آیا این بهو ونشمر توراہ وانجل رافی خواند کم عمل میکند بچیئی ازآتیہ دنیاہو وانجل است ترجمه این حديث است کم درمشکوہ است عن زیاد بن لبید قال ذکرکرد نبیم ﷺ شیئاً فقال ذاك عند اوان ذهاب العلم قلت يا رسول اللّہ وكيف يذهب العلم ومخ نقره القرآن ونقره ابناا ونقره ابناا ابناءهم الى يوم القيامة فقال تكلنک امک يا زیاد إن كنت لااراك افتق رجل بالمدينة اوالس هذه اليهود والنصاری يقرعون التوراة والانجل لايعملون بشیئ مما فيهم اوهما روآه احمد وابن ماعة وروى الزیدی عن نعوہ وکذا الداری عن ابن امامة.

وازاساہم بن زید است ازرسول خدا ﷺ کا آورده شود مرتدی رادرروز قیامت پس اندائمنہ شود درناریس پیرودان آیید روهائی شکم اوس میگرد ودناوریج میگرد ونیخآسیا جمع شوند سوئوّ اواہل نارنس بگیوود کا ای فلان چہست مرترآ آیا میکرید دردیہا ماراامعروف ومنع ازتمکرس میگرد کا بوهم ارمینوع میکرد وعمل باان میکرد ومعی ازتمکرس کم و خود آن مترکرس کم ترجمه این حديث است کم درصیح بخاری ومسلم است عن اسامة بن زید قال قال رسول اللّہ ﷺ يؤیى بالرجل يوم القيامة فيلقی في النار تفندق أقتاب بطنہ
فريدوربا كا يدوراجمار بالرحيم فيجتمع اليه اهل النارفيقولون يا فلان مالك الم تك
تأمر بالمعروف وترني عن المنكر ف يقول في كنت آمر بالمعروف ولا أنيه عن المنكرائه
وحضرت سيدا علي حمدان در كتاب ذخيرة الملوك درمنكراك مساجد ردة كا جمعي در
روكرا خود را واوعظ نام كرده ان كا بحقائق علم تفسير وحديث جاهل اند وازاتاردعات
تخويف وتذيق عاطل بحكايات مزخرف وقافا مسجع وابراهيل اب واشعارهم كا جفال
وفقما عامة كا بصنعية دليل كن انكار اشان واجب است واحتساب ايشان بمنع از آن لازم
قح ارشوط واوعظ آنست كا علامه وزر بظاهر اويان باشد وبراهيه اوسكتيه ووفراغальный
سيما اهل صلاح صورت اورا لازم وزادان باس بدعوه ووهاب كركا كن صفات دروموجود
ندو فساد وعظ وتعظ اودريمان خلق بيش ازاراح باشد وزجملة مكرات است
حضورنظام درجلس وعظ وتذكير در مشافيته رجل من از اشان از احظر مساجد ومقاير
وتتجاوز وتهاني واجب الا مجهالانيات الخلقة خلف الحجاب فلاواس به
وازمنكرات ضيافة وجلس حضر حضور سماح اوتار حك ورباب وعود وطنبر واجتماع زنان
برسقوف الجهه نظارگي مردان وازمنكرات نقفات نفقه درمكاصي ظاهره قن انفاق بنا
وخرمومطرب وناحيه انكار واحتساب ايشان لازم شمرده.
وهم درذخيرة نوشته كا كمله معايصي بسه نوع نازمية ومعصية كشته وحال آنها متوافق
معصية كشته زنا وخرم كا كشته وآثار آن منقطع شده باشد عقوله كدع وبصير متعلق
است بمصلة حجار وولة امراده رقيه را دران دخل نيست.
دوم معصية حال وآن آنست كا صاحب آن مباشرن آن فعل باشد كن داشتن اوتار ومزامير
نمر وبوشيدن جام حيروس ابطال ان نوع معاصي بهره كا ممكن بود واجب است وتارك آن آن
واحده اهل اسلام دران مشترك ان ما كان كا ان بمصصية اقح والحش تحت.
سیوم آنکه عین معصیة متوقع بودچون وظایف مجلس بجہة شرب نخر وتهیته، اسباب زنانیش
ازحضورخمر ووزانی واین امری مشکوک است ومکن که حصول عین معصیة میسرگردید
سسبب عائقی یا مانعی کس را بدان احتساب نرسد، مگر سببی که آن صرف حرام بود که
حكم حرام برآین مستحب گردد چون استادن اجلاف اویش بردرو حمامات زنان یا برراه
گدار ایشان بجہة نظره زنان وخلوات واجنی بااجنیه که یان مظنه وقوع معصیة است
وتحصیل مظنہ ووقوع معصیة معصیة است ودفع آن احتساب است برمعصیة ذاهب ومعصیة
منتظره.

وهم درذخیرہ است که معصیة برسه نوع است نوع اول احساس امثال برثال چون
احساس عوام برعوام وخواص برخواص، نوع دوم احساس اعلى براندی چون احساس
سلطان بر رعایا وعامت برلامی وویال برفرزند وزوج برپدر وسیید براین واین احساس
راغبار وسعة تمام است واحکام آن درمراتب تمام است واصحاب مستحکم برمرنگ که
خواهه غالباً میسر است.

نوع سیوم احساس ادین براعلی چون احساس آحاد ورعایا برسلطان ولپیذ بردراس وفرزند
برپدر وزوج برپور ونده بربرید واین نوع احساس دومره سیمو پیمچ ساقط است ودر
مرتبه اول ودوم واجب بود ودرمرته چهارم اختلاف است چه فرزند صالح رابرفیاق
در مرتبه اول ودوم که تعريف ووعظ است احساس واجب است ودرمرته سیمو که
تهدید است وسطب وعنف ودرمرته پیچم که ضرب است حرام بود و درمرته چهارم که
مباشرت تغییر است چون شکستن مزامیر وریختن نخر وکشیدن جانم ابیریم ازت پدر
وربودن متاع وغصب ورد کردن بخاودند آن ستردن صورت ازدیور ازخاودن وشکستن اوای
ذهب وفطا وامثال آن که پدر بسبی آن متراض ومتامل خواهه شد اختلاف است واصح
آنس که فرزن رادرمال این احساس رخصة است بلمه بریو واجب است چه فعل
فرزند در مباشرت این نوع احساس طاعة است وثام وخشم پدرسیب محب باطل وحرم
کہ درنفس امارہ او راستہ غشته است معصیۃ است وآرآ درحقیۃ اعتباریست اما
احتساب فرزند پدرااعتنف وسپ ومباشرة ضرب حرام است زیرانہک درحقوق والدین
بخصوص آیات واختار واردہ است کہ آن جملہ موجب استثناء عموم حکم میگردد وجهور اهل
علم پرآند کہ جلالد را نمی شاہد کہ پدرخود راقل کند درحد وقصاص اگرچہ کافرود
پس چون ایذارسایند فرزند پدرااعتنف کہ آن حق جنایۃ سبیلکہ است جائز تیست منع
جوائزیاء وعقوبی کہ منع جنایہ متوقع است درمستقبل بطیع وحكم زوجه
وعبدراحتساب زوج وسید بحکم ولد ووالد نزدیک است وحكم احتساب آحاد رعیہ
بسلطان سخت ترازهمہ چیز است چه جرہ آحاد خلق دراحتساب حاکم وباشنا بغير تعريف
وتلطف ووعظ ونصیحہ ممکن نگردد اما قدرت اما قدرت کہ ازشرائط محتسب است چنچنہ
باب ذکر کرده شد برہیج عاقل پوشیدہ تمانند کہ برعاجی احتساب واجب تیست مگر کرائیہ
متکریدل چنچنہ درحذیف نبی ذکرکرده شد-

دریں محل احتساب بحسب حج وقیرة ضربمانہ است اول وجوب دوم استقل اسیوں
احتساب پدرخاص تعمر درحالہ اول کہ قدرا مطلق است وآن آئست کہ پین داند کہ
احتساب اوتحیم متکریدل شد ویدان سبی هیچ ووزن ازعرض ومیں نسبی بدنخواہ
رسید انجا احتساب واجب است بالاناتف علماء- حالہ دوم آئست کہ احتساب مفید
بخواہند بود واردہ بدان سبی مضرہ خواہند رسید واین حالہ سقوط وچوب است- حالہ
سیومن آئست کہ احتساب مفید نخواهند بود ویکن خوف ضرر بود انجا احتساب اگرچہ
واجب تیست وسلہ بجهت شعار اسلام مستحب است وانخب تیست مگر بعض وووع موصوف
باشد ودانہ کہ احتساب اورا درفع منکر یا درخصرما فاسک یا درتقؤیہ قلوب اهل دین
اثریست باید کہ ازروال مال وجاه اندیشہ نکنند واز ضرب قتل تنرسد وواحد نصیحہ دین
روا ندرانگ مکریانہ کہ سبی احتساب او دیگری راز اصحاب واقارب اووضری خواہند
رسید انگاہ شاہد کہ ترک احتساب بکند زیرانہ احتساب اورادرفع منکری دیگریکشند
کہ اقبح واحنش ازاوّل است واین همچنان است کہ ظالی متعلق گوکشفنی بظلم ذیخ
میکند وآگزجنبس آن ظالمی رازانیان منع میکند ذرخشم میشود وبدآن سبب آدمی را ذیخ
خواهد کرد این احتشام جرام است اما اگر شخصی خواهد که عضوی سلیم را ازان
اعضاءٔ خود قطع کند واوازا ازان منع نتوان کرد مرگ بقا سی ومیکند است که آن بقتل
اوکشید احتمال که اورا ازان منع کرد واجب است وآگرچه بقلف اورعضاومیکشد
چه غرض حفظ نفس وعضو اونیست غرض سد سبب منکراست وعاصی هست وقت
اوبدین سبب معصیة نیست وقطع کرد اعضا عوضو خود را معصیة است واین همچنان است
که وجوب دفع حائل کشند به بدان معنی که نفس مسلمان را درمقابل یکدرم داشت میشود
چه آن محل است این بدان معنی که قصد مال مسلمان معصیة است ویل فقه مال
بسبب دفع از معصیة معصیة نیست ومقصود شارع دفع معاصی است.

ودرصفحہ دل این کتاب الخروف مرقوم است کہ همچنان که از"الاقل" لحما اف ۴۶ یعنی
امڑب وشم مفهوم میشود همچنان از حدیث از اکثر من اکثر درمقابل افکادا بجر
فی بطنه نارا من نارجمن نیا ازخوردن ذیخ ومقصود میشود ودرتکابی ازکت قی این
مستعده دیده نشده ومردم میخورند امید چنانچه است که انی اتخارواند بود ویل اعلم.

ای عزیزی نسیت جون اسلام شائع گردد ویک ود هوخلیفه اکتفا واقع تمیش پس لاجر
خلفایْ متنوع آخضرت وخلفایْ ظاهری آخضرت سبیل گشته واین خلافت عارم است
وخلافت خاصه همین بود که درطبیقه اوشی گناشت واین اعی متعلق دیگر است که
آخضرت فلوم ۴۶ هرکس ازشیا رعیّة دار است وهرکس ازشیا سوال کرده شود ازرعیّة
خود امام یعنی بادشاه بررعیّة خود ومرد براهل بیت خود وزن برخانه زوج خود و ولد او
وعبد یعنی غلام بر مال مولی خود هرکس ازیشان رعیّة خود برسرم خواهد شد ترجح
حديث است كة درمشكوزة است عن عبد الله بن عمر قال قال رسول الله ﷺ الا كلكم راع وكلكم مسؤول عن رعيته فالأئم الذي على الناس راع وهو مسؤول عن رعيته والرجل راع على اهل بيته وهو مسؤول عن رعيته والمرأة راعية على بيت زوجها ولده وهي مسؤولة عنهم وعبد الرجل راع على مال سيده وهو مسؤول عنه الاكلكم راع وكلكم مسؤول عن رعيته متفق عليه.

وهمجنان است امرشافحة روزقيامة بي شفاععة خاص است كة بجزرسول محمد ﷺ الشفاععة

نصي هيجكس نست وآن شفاععة راحت ازطول قيام است درمحشرنائشه درحديث شفاععة مذكوراست كه كست هناك حم انباء بغورد يغوي ميان درين مرتبه شفاععة نستيم.

جناجنه نقل ازعثمان بن عفان است اين تمثيل براند مطلق شفاععة است كه كفت رسول خدا شفاععة كنت روز قيامة سه نوع انباء پس ازان علماء پس ازان شهداء ترجمه اين

حديث است كة درمشكوزة عن عثمان بن عفان قال قال رسول الله ﷺ يشع غوم القيمة ثلة الابنياء ثم العلماء ثم الشهداء رواه ابن ماجة معلوم كه مراد ازعلماء آتانيد كه درجه ايشان ازانياء كم است واز شهداء برتراسه نه آتان كه راهنزان دين اند ودر زمانه اين قين علماء عديم الوجود اند قال لله تعالى "قال الذي عنهم علم من الكتب" 47 وهو أصف بن بركخان صاحب سليمان او امثاله كأبي بكر خربوعثمان وعلي ونظائرهم كأبي حنيفة والشافعي وماك واحمد بن حنبد واشباهم كالمشاق العاملون العولون الجامعون بين الشريعة والطريقة كجديد وإي يزيد وجفل换来برهم بن ادمم واقرائهم وابتعهم التاركون لهون النفس المهتدين بأثابهم والمقددين بالفعلهم واقواهم واحواهم كالمشكل عبد القادر الجيل والشيخ ابن مدين المغربي والشيخ فريد الدين الأجودة والشيخ بداء الدين اللطفي والشيخ بداء الدين النقشبندى ومن سلك طريق الحق وترك النفس وأهواءها والله تعالى علم باحوال خلفاته ر.

47 اقتراشم سورة النمل، آية (40).
من حق بشام تاء بگویم ذکر شان

وازأمی سعید است که رسول خدا ﷺ فرمود که از آمّۃ من کسی است که شفاعة کند زمره
بسیار را و بعضی قبیله را که ازآن اندک باشند و بعضی عصبه را که ازایشان هم اندک اند
و بعضی براسیک تفرشافعه کند تاکه داخل جنّة کردند ترجمه این حدیث است که
درمشکوکه است عن ابی سعید ان رسول اللّه ﷺ قال ان من آمن من يشفع للقائتم ومنهم من
يشفع للقبيلة ومنهم من يشفع للعصبة ومنهم من يشفع للرجل حتى يدخلوا الجنّة.

وازأمی است که فرمود که گفت رسول خدا ﷺ صف بندن اهل النار اسکرد
براشان مردي ازاهل جنّة پس گويد مردي ازاهل نار را فلان آیا می شناسی مران آنکس
که ترا یک نوشیندی آب دادم و بعضی ازایشان میگوید که من آنم که بخشیدم ترا آب
واضوردتی پس شفاعه کند براسیک اوپس داخل کاند اورا درجنه ترجمه این حدیث است
که درمشکوکه است عن انس قال قال رسول اللّه ﷺ يصف اهل النار يبیع اهل النار فیهم الرجل
من اهل الجنّه فیقول الرجل منهم باللال ان تعرفنا انا الذي سقیت شریه وقال بعضهم اننا الذي
وهب ك و ضوءا فیشفع له فيدخله الجنّة رواه ابن حابیب شفاعة بجزاذن حق
تیست همیتان هدیا نیز بجزار حق تیست قال الله تعالى "من ذالک من يشفع عندنا الباهذ"48
"ولایشفعون الالمن ارتدی"49 و قال الله تعالى "آئک لاعهدئ من احبیت"50

باوجودنکه هرودازهدا وشفاعة بمدارج اند وهمگی آن اقسام راهدا وشفاعة نام داشته اند
و شفاعة و هدیا نتاه موصدرست51 وچون محمد ﷺ رادنش معرج سه کامی دادن کامه
بر اشیار وکامه پراشیاد وکامه پراشراح آخترت کامی شیفرگت ونوشید آن راکمئن که
راه نموده شدی بدين راست وحمک آگام باش که اکو میگرتفی خمرنا بیفرمان گشتی امّة تو

48 القرآن سورة البقرة، آیت (۵۵)۵۵
49 القرآن سورة الابراهیم، آیت (۲۸)
50 القرآن سورة القصص، آیت (۵۶)
كما في المشكورة في حديث المعراج ثم اتبت بناه من خوّوات من ابن وابن من عسل فذخت
اللبن وشربه فقيل لي هديث الفطرة اما أنا لأخذت الخمرغوت امتك منتق عليه.

باوجود أتى قادرون بررخيه رغقته لأجرم خيارات أو حكى عائشة إنذ كاسه شيركه
اذاك مسي وشيرين داره رغقته إن ويرزاه شيو ويلام أن مستحكم إن وثبات باوجود أتى
حسره بلال داده شده إن مسبب كمال متابعة أخضرت بس إن بلال شير رغقت أشاره
است بحقيق واكلي ذات محى که جامع جميع مراتب است پس ان شيرين نيزرحق
هريك أذ خواص بطورها د مختلفه آدم دريعه جهه مست زياده ودريعه جهه شيرين
زياده ودري بعضه على الطورالذى لايعله اللہ پس دارنکسان كه مستي زياده شد قدری

واستغنا در لیشان ظهورکرد ودران بعض كه جهه شيرين زياده است فروظي زياده است-

ودركشف المجوب است كه ابراهيم خواص ورايزان پرسيدن غفت اكتون ان روا
جواب ندارم ازاتنه هرهچ غيأت غياء بود ومارا بابد تا بعمله جواب كم اما من قدص مك
دارم وتو نيزيرىمن عمله اندرن راه با من صحة كن تا جواب مسته خود بياي غفت
چنان كردم چون بابيه بايى رفتم هرشب را دوقرص ودوکسه شيريت آب بديد أمدى
یکي را من داى ویک خود درديشته تاروزات اندرميان باني اىآم سوار چون آن را
بديد از اسب فرود آمد وکيگرت را پسردند ندومانى حسن گفتند ویربرسپ سورشود
وبارگشت غفت یپاالم شیخ مرا بگوى كه آن پير که بود گفت آن جواب وسأول توجفم
چگونه گفت آن خضر پغمره علیه السلام كه ازمن صحة میطلبي ومن اجابه ترکم پرسيدن
چرا گفت ترسيم كه اندر صحة او اعتقاد ازوند حق بروى كم وتوكل برمن تابه شود
حقیقة ایمان حفظ توكل باشد چنانچه خداین ُ عرَوجْ فرومود "وعلى الله فتوكلوا إن كنتم
مؤمنين" ۵۱ واندربحکایت معروف است كه چون ابراهيم خواص رحمة الله بكوفه بزيارت

۵۱ الاقرآن سورة المائدة، آيت (۳۲)
حسین بن منصور شد حسین اورا گفت ابّه یا ابّه یا ابّه اورا گفت کہ خود را یا ابّہ یا ابّه یا ابّه گفت که درست کردم حسین گفت ضیّعت عمرک فی عمران باطنک فاین الفناء فی التّوحید۔

ودر حدیث شریف است کہ سہ چیز است کسے کہ دروآنچیزہ باشند حلاوۃ ایمان یافتہ

است کسے کہ خدا ورسول خدا احبّ باشد نزد اوازماسوائے ایشان واین کہ دوست

دارد مردی را دوست ندارد اورا مکروہ داند این کہ بازگردد بسوئے کفر پس از آنکه خلاص داده است اورا خدا خدا ورسول احبّ باشد نزد اوازماسوائے ایشان واین کہ دوست

می داند حلاوۃ ایمان اورا دوست ندارد اورا مکروہ داند درآتش افتادن را

ترجمہ حدیث کہ بخاری ومسلم ہردونقل کرد اند عن أنس قال

قال رسول اللّہ ﷺ ثل ث من کنّ فیہ وجد حلاوۃ الایمان من کان اللّہ ورسولہ احبّ الیہ مما

سواءما وان یحبّ المرء لایحبّه الا للّہ وان یکرہ ان یعود فی ال کفر بعدان انقذہ اللّہ منہ کما یکرہ ان یقذف فی النّار۔

کاتب الحروف گوید کہ شک نیست کہ این مرد کہ آن مرد را دوست میدارد چنانچہ

در حدیث است پیروشرد حقیقی باشند کہ برائّہ خدا انکہ تعالی اورا دوست میدارد کہ ازدیداراوخدا تعالی یاد آید کما قال رسول اللّہ ﷺ خیارکم الذین اذا رأو ذكر اللّه واھل طریقة

ملامیہ کہ افعال ناشائستہ ومخالف شرع میکنند این طریقة ملامت نیست چنانچہ صاحب

کشف المحجوب فرمود کہ بنزدیک من طلب ملامت عین ریا بود وربا عین نفقا ازآئیہ

کشف المحجوب فرمود کہ بنزدیک من طلب ملامت عین ریا بود وربا عین نفقا ازآئیہ

کشف المحجوب فرمود کہ بنزدیک من طلب ملامت عین ریا بود وربا عین نفقا ازآئیہ

کشف المحجوب فرمود کہ بنزدیک من طلب ملامت عین ریا بود وربا عین نفقا ازآئیہ

مرائی بتکفّ راهی رود کہ خلاص اورا قبول کتنند وملامت تبتکف راهی رود کہ خلاص اورا

رد کتنند وهردو گروھ اندرخاق مانده اند واژانش پیرون گذر ندارند تا یکی بدين معاملہ

پیدی آدمة است ویکی بدان معاملہ وودروش راخود حديث خلق بردل نگذرد وچون دل

اژخلق کسمته باشد این چیز کستہ باشد این چیز کستہ باشد وچون دل
وهم درحدیث است کہ گفتند یارسول اللّہ ہ مے بینیم مؤمنی را کہ خشوع وفروتنی میکند و مؤمنی را کہ خشوع وفروتنی میکند آنحضرت فرمود کہ کسی کا شیرینی ایمان بافت خشوع کر کسی کا شیرینی ایمان نیافت خشوع نکرد کہ شیرینی ایمان نیافت خشوع نکرد ودرذخیرۃ الملك است کہ ہر مقامی از مقامات فقرو سلوق را دوطرف است مدموم ووسطی محمود جنہین تواضع را دو طرف است طرف افراط کہ تکبر است وطرف تفریط کہ تذلل است مثالاً اگر تکیسی باغی نزد عاملی از عالمین دی رود بخیزی دو اورا بجھیئے خود نمانہ وکفیش اورا نہند وپیش اوتاسدہ شود مدموم است وتفریط وحديث ليس للمؤمن ان یذل نفسہ اشارۃ بدین حال است وامثال این بآقران وانخوان محمود است وبخشان واراذل مدموم پس عمل آست کہ بحس مرائے اقدار خلق با هرکس ببجراں اومعاملہ کند وتواصل علم باکسس ودباغ آست کہ با اوروئے کشادہ دارد وسخت نرم گوید وسیل اورا جواب برق گوید ودرحجۃ اوسمینماید ودرباطن خودرا ازوبہرندان وازخطرخاته ایمن نباشد۔

ای عزیز پس جون این مشاگ کرام بخیوش بجز فضل اُلمی اعتمادی ندارند خوشیا و اعمال خوشی راجعی ندانند وقوم بخیوش را بربط صغری نیزیزیک میدانند ودرمشکرة است عن معاذ بن جبل قال لما بعثه رسول اللّه ﷺ الی الیمن وخرج معه رسول اللّه ﷺ بیهی وخرج علاوہ خویش را رکب ورسول اللّه ﷺ میشی تحت راحلہ فلما فرغ قال یامعاذ اکسی عامیان معاذ عبن ان لا تلقانی بعد عامي هذا وعلک ان یتر بمسجیدی هذا ووقری فبی معاذ خشعاً لفرق رسول اللّه ﷺ ثم النفت فقابل بوجه خوالمدنیة فقال ان اولی الناس بي المتنومن من كانوا وحيث كانوا روه البیته - ودرذخیرۃ الملك است کہ نقلت کہ عوف بن عبد الله راغلامی بود بسیرت کہ سبی ادی بسیر میکرڑی وهرگا کہ عوف راخشم آمد اگنئی این غلام مانند خواجہ خود است چنائن خواجہ او از خدا عاصی میشو باتیز درخواجہ عاصی میگردد وجون اورا
ملامت کردنی که چرا این غلام راتینفوشی گفتی که من میخواهم که نفس خودرا
بدخوژ این غلام سرکوفته دارم.

و اگر کسی باشان بیعه میکند میدانند و می گوید اگر خواستی میخواهم که نفس خودرا
بادخواهم کرد و اگر ترا بار و عزّت برداشته خدا باشند مرایاد خواهی کرد و این است طريق
پیران و مشایخ متقدمین رضی اللّه عنهم چنانچه در کتب متقدمین مستویراست.

چه دالسته اند که عکابت امریدست خدا است چه رسول خدا ﷺ فرمود لایدخل احداً من جنّۃ
عمله الجنّة ولا انت یاریه من النّار ولا انا الابرحمۃ اللّ ہ رواہ مسلم عن جابر。，

بعض نیکوان که درده عمیه نیکی میگاردند درآخرعمل سیّه حاصل ترجمه این حدیث است که
میگردند بعضی بدان را که همه عمیه گذاشته اند عاقبت حسنہ میده.

واین عبارت حاصل ترجمه این حدیث است که بخاری ازرسول خدا ﷺ ازابوہریرۃ روایه کرد قال
رسول اللّه ﷺ ان الرّجل لیعمل الزمن الطویل بعمل اهل الجنّة ثم یختم لہ عمله بعمل اهل النّار
وان الرّجل لیعمل الزمن الطویل بعمل اهل النّار ثم یختم لہ عمله بعمل اهل الجنّة حضرت

شیخ سعید فرموده:

کس را بخیر وطاعّة خود اعتماد نیست آن بی بصر بود که کند

تکیه برخصا

وپیغمبر ما ان یکی که داشت گفت که بادخواهم، که به داخل میکند مراعمل من جنّة رامگر که
خلاصه تعالی مرا بفضل ورحمّة خود بیووشد، اگرچه انبیاء ازسوء خاتمه مأمون لیکن برای ما
فرمودند. واین ترجمه حدیث است که بخاری و مسلم نقل کرد ازرسول اللّه ﷺ لائیدخل احداً من جنّۃ
و نشیع ان این آخر عمله الجنّة فالوا ولا انت برسول اللّه ﷺ قل ولانا انا الان يغمدّنی
الله منه بفضلّ ورحمّة.
وجون این زمرہ اهل اللہ رامطم نظرتوں بحق اسٹه هرچھ ایشان را اخد کے تعالی قرب

میتہ اگرچہ نزد مردم بہ باشند ایشان میکند ودرمتن تعرّف التصوّف مرقوم است کہ

وقد اشارے کے الجنر کے اللہ جنہیں سما منسّع فقاً کل مکافع العبد علّف مولاہ

فہومبنا جعل موجود مشروعاً باغی میں اباجہ حتی لیسید حکم علّف موقوفاً علّف حتی

عید الحقی دلوا از زمرہ این گنّے کیا نہا کیا کہا کیا وسائیں کیا غریب کیا نہا کیا کیا

السوفیہ ولا بدّ ان یگیا ان کیا مشروعاً کیا وسائیں کیا غریب کیا نہا کیا کیا

الف التّصوّف مرقوم است کہ ولہم فی ال

آداب قاعدہ وہی انّہم یکبر حضر

قلوبہم مع مولاہم فبایہ وجه ایسی امری داشتہ وی بهنہ بینہ ولی علّف خلاف عالم وشیبہ

لا یشی بصرف التحريم ومن زمرہ کا شیب ایلکک علّف بیسکیم نزد معرف فقیہ اکبر

اعلیہم من لم یکنے امکن وتعذّر اخذوا به اثباتاً ویعذّر اخذوا به اثباتاً اونفیاً ولومع خلاف عالم وشیبہ

دخّل فہم میکند کیا وسائیں کیا غریب کیا نہا کیا کیا

بخلاف العامل فعلیمکی بالحذر الاشفاق وباللّ ہ التوفیق انتہ ی۔

وهم درمتن تعرّف التصوّف مرقوم است وہم فی الایاد قاعدہ وی اتنہ یلاحظون حضور

قلومہم مع مولاہم فبایہ وجه ایسی امری داشتہ وی بهنہ بینہ ولی علّف خلاف عالم وشیبہ

لا یشی بصرف التحريم ومن زمرہ کا شیب ایلکک علّف بیسکیم نزد معرف فقیہ اکبر

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دخّل فہم میکند کیا وسائیں کیا غریب کیا نہا کیا کیا

بخلاف العامل فعلیمکی بالحذر الاشفاق وباللّ ہ التوفیق انتہ ی۔

اگرچہ مردم ایشان را نکنند یا نفس وفیورالوود کنند چه گناہی عظیم ترازاغلہ از

حق میدانند حضرت سیدعلی میکند کہ نقل کہ ابومیسر قصد

سرّہ کہ از اکاریتیعزیز بود ساعہ سال دیارمین ننیا کہا وچون شب درآمدی یا بروزبیواد

نوجہ رکدی ورحیانش میکند از عقومیسکی ریش گنّے یا روزی مادرکی گنّے ای پسر از

خورودی تا این غلیا ازنو هیچ گناہ نیامد ویمہ عزمدرطراعت وربیاضہ کنّے وحق جلّ وعلا

ترآ شرف اسلام وعلّب فی عقومیسکی کیا این چنّنہ نوحة چرامکی گنّے ای

مادرکی گنّے ای پسر از امریکسکی گنّے ای

لا حق جلّ وعلا مادرکی گنّے ای پسر از

زمرہ این چنّنہ نوحة چرامکی گنّے ای

مادرکی گنّے ای پسر از امریکسکی گنّے ای

لا حق جلّ وعلا مادرکی گنّے ای
ونیز از ابوزید سے آرند کہ افزسفر حجازیہ آمد مردمان اور آبیز عمادن دو اورس بازماند چون پیازارآنام قرص از آتین بدرآورد وخودن گرفت جمله ازدی یوگشتند اورا تیبا بگشاشتئ واین درمنصبان بود واوسمافرا اوردردی کتف کھی بک مسئله ازشخ آزاد شد.

خداوئ تعالی درقرآن مجید فرمودا کسی کہ غفلۃ کند ازذکررحم ن مقیّض میکن

براء‌ت اویشیتان پس اورانتی‌اشخاص قربان سے باش ترجع این آیہ است کہ "وصمی عیش عن ذکر الرحم ن نقیض لہ شیطاناً فھولہ قرین" 52 جنن‌ہ خضرعلیہ السلام افعال کہ میکرد بظاهروئ س تمود وفی الحقيقة مال آنہا نک بود اگرچہ موسی علیہ السلام بان پنجمبر وعلم موسوم منتازیز کہ کاتب الخروف میکورد آنہا مذکرشد اثبات حقيقة فرقہ ملامتیہ است وصاحب کشف المنجوب کہ هم باشد موسی اند تنگی میگوید آنچہ مذکرشد اثبات حقیقۃ فرقہ ملامتیّہ است.

چنانچہ خضرعلیہ السلام افعال کہ میکرد بئشیرخارف عادہ اپنے خواهد کہ مروا ملامہ کند گوکه دورکہة نم از تنتین کن درازر بادان رابرتمی بوز تا پر خلق پیکار مرخ منافی ومرائ خوانند اما آنکہ طریقش ترک باشد وخلاف شرعیہ چیزی بر دست گیرد گوید کہ این طریق ملامت سے ورمز آن ضالیہ واضح باشد وآب ظاهرہوہو صادق چنانکہ اندرین زمانہ بسیار ہستند کہ مقصود شان ازردخلق قول ایشان بود از آنچہ نخست باید کہ کس مقبول باشد تاکس رد ایشان کند ویفیل پدیارائید کہ ایشان اورا ردا کند قول نکردہ رتکہ د کنرد بهنہ باشد وجنگیہ ازابوحنیفہ درمعمہ ملامہ مقلست کہ رد قضا کرد ویملامت خودنا ازین قضا بازادشت پس چون ایشان دردین رسول خدا اسراز مختفی اند لہذا گفتہ اند کہ کلام بمردان بیرقد عقل ایشان باید کرد واوهربہ میفرماید کہ ازپنجمبر 52 دویوند ازعلم برداشم یکی رابرگنہ کمر منصبان مردان وآگرگیراظاهرکمن مردان ازمن حلقوم مراطق کند ترجع این حديث است کہ درمشکوہة است عن ابی هریہ قال حفظت عن رسول
اللّ ہﷺوعائین فاما احدهما فنبئته فيكم واما الآخر فلوپئتته قطع هذا البلعوم يعنى مجرى الطعام
رواى البخاري

وابل عن عباسٍ ميغود أركاب الله الذي خلق سبع سماوات ومن الأرض مثلهن الآية رافضير
كم شما مرا سبک ساركنيد على مرضي ميغود كهدرسينه من على است كه أفررشا
ظاهرة كم برززع برعود جناحه رسمان درجة آب وهم وى فرومده كها أكرحؤهم البن
هفتاد شتر باركن ازفسفالتحة الكتاب ومام زين العابدين فرومده كها أكرجوهم خودظهار
كم مرا از عابدين وظن شمارند ويكشقند جناحه دركتب مذكوراست وحبرت سيدنل
حمداني درذخيرة الملوك نوشتة است كه بعض ازرسخيس همان كها حوصله وقت رياضة
نداشند أفرچه طبيب يافند امكاجون بارلخى دوانه براشاشت ازمعالجه درست بذاشتند بين
سرب طببان دين دام نهبت ازين تردامان درجيدند وروست درنقاب كشيدين وحقائق
علوم ارميان خلق مندرس گشت ووانوارشاد منطقى واعلام آداب عبودية ازمان جهال
بيباد برخاست وهواپرستان زمانه ان مرض رافراوش كردند وانكار اين علوم معنوي
رواداشنت وبريجه مال وجاه تى پوهي كردند ودرطلب شوات ولذات دين خود ياد داند
كاب الحروف كيوه لذا ازفسب عليه هواه نفس امديد منعكس شد ويباون وتكاسل
درامرين پیداشت جناجه درذخيرة است عن اين امامه قال رسول الله ﷺ كيف انم اذا
ظفرناء كم وفسع شبابكم وتركم جهادكم كقلاوا وان ذلك لکائن يارسول الله قل نعم والذى
نفسي بدبه واشد منه قلاوا ومااشد منه يارسول الله قل كيف انتم اذالم نأمراول المعروف ولم
تنهو عن المكر قلاوا اوکائن ذلك يارسول الله قل نعم والذى نفسي بدبه واشد منه قلاوا ومااشد
منه يارسول الله قل كيف انم اذا رأتم المعروف مكرًا ورأتم المكر معروفًا قلاوا وكائن
يارسول الله قال نعم والذى نفسي بدبه فعند ذلك يقول الله تعالى حلفت ميا لليم ام فتنه
يصير الحليم فيها حيران
پس بناءًعلیہ مجتھدان علیہم الرحمۃ والرضوان اگرچہ مخزن علوم معرفہ بودند چون دیدند کہ ملک وارما وعوام را ذوق نفس وھواغالب است بجنگمائل ظاهرشرع نظرودند مبادا کہ عوام را ل بغش پیدا آبید، بنا بان حضرت سیدعلی علیہ السلام ددرگ کذخیرہ اللهو کرموده سنت ائمہ چنین رفتہ است کہ اکبرریواپ بقیہ پوستہ برماحہ انفس واوقات ومحاسبہ ایام و ساعات مواظہہ تمایند واوان عمرا بانو طاعات واصنف عبادات معمودازند وابدان زاکہ ونقوس مرضیہ رادریوھ ماجادات وریاضات گدارند وباپن همه سیلااب حصرت راند وخود رابدن درگا ازعاصیان جانی کمتر دانند ودیا پرستان مغروررویہ روزگران مشور هیگر عبر مظلم ہئید حقہ دل سیاہ کرده وکمطرہ نفی وشیط من برہمی بسئة ولاد اذندان ٔ فائی مکدر مداراٹجی خواسنیه ودوعاً هوارا معود خود گدانتے خودرا مسلمان حقیقی شمرندد وہ تمز ورورزہ صمیم مغرور گزیند وتقیات مزورّہ مباهات عبادات کنند ولاف تقیات انا مؤمن حقاً بنیک رسنند۔

پس چون تمز ورورزہ وحج وزکوۃ اھل ظواہری لب ومغز طاعات خالی افتادہ است لاجرم نفرادة یک آیہ کہ انکسان که جهاد میکند درارا ما تملائم ایشان رارا خود وابن آیہ کہ صلوا نہی میکند ازشفا ومتکبریشان مرتب م(ID) شود هرودیا ابنت کے "والذین جاہدوا فینا لنبدهم سیلنا" ٥٣ "وآن الصلاة تنہی عن الفحشاء والمنكر" ٥٤ وان است مآل آنہ درذخیرہ الملک است کہ هرگا رسول نکلا را اندوه رسیدی گفتی ارحنا یابان بالصولة پس راحت خوددر بندگ جسی وروشنائی چشم خود درلنا یاقی وامروز کسانیکہ خودرا مسلمان خوانند راحت خود درمعاصی میجوند وروشنائی چشم درمظورات سے ً ً پابند ووزیبہ زمانہ مباهات میکندن آینن مختیی دا دین محمد نام کردہ اند وتعلقه زمانی را ایمان دانندہ ورسوم عوام کالانعم را اسلام تصوّرکردہ۔

۵۳ اہل التین سورة العنكبوت، آیت (۶۹)
۵۴ اہل التین سورة العنكبوت، آیت (۸۵)
کتاب الحروف گوید کہ آتھ گناہ ومعصیّۃ یکبار بیخبر شود یا دوبار شود وتائب شود التائب
من الذنب کن لاذنہ لے درحق اواست وانکہ مصریاشند وہیہ گہا بکند وشیامنی ازگناہ
نکند وگناہ مراوا عادت شود وشیرین شود ایمان اورا خوف زوال است قنات از احادیث
پسیار مگن معین معلوم است وکسے کہ این معین تمیاند باصاحب آخیرت وتابعین ایشن
طعنہ زند وبران اللّ ہ ازاسب کہ این معین عیب کنند وازعیب خود ناینباشد.
پس درقیل وقال ومناقشہ وتجسّس وظن سوء واغتیاب ونیمه افتادند ودرخذیه الموک
عید تل ازعمیرابعیالرحمن بن عوف رضی اللّہ عنہا شبی درحقه میدیہ سے گشتند
ودرخانہ روشنی چراغ دیندیک نزدیک شندید درستہ بودازخانہ الفاظی کہ عادت اهل شرب
رود برنتین عمرعبدالرحمن را گفت میدانی کہ خانتہ کیست گفت خانہ ریهع است پسرینیہ
بن خلف وایشان بشر نخر معتاد اند اکون درین میرا یگنہ عیدیہ گفت من
میگومنہ که مختلفہ امریق کرده ایم گفت چگونہ گفت حق جلّ وعلا گفتہ ولائجسوا
ما تیجس کردن عمرزائیجا بازگشت وحید سّرّ است که فاسق درخانہ خودشنتہ ودرستہ
باشد وآواز سروند ورقص ومزامر واوتار واصوات کلبات نامظوم چنانچہ عادت فسق
ار ان خانہ مرتفع نفود درچین حال تیجس کردن واژن وروزن درآمدن خلاف شرع
اہ اما چون این نوع اصوات مرتفع شود چناتہ هرکہ بیرون باشد بنشون واجب گردد کہ
از جرحا باشد درایند وتفیمنکر کنند وحیمنی اگفاسی طنور باعود چریگاہ گرفته
ما تکسل ان ظاهر است احتساب واجب چه هرچه دلالة کرند آرآ مستورگوید حکم آن
حكم مکشوف است وگرگن چیزی ازمرائی درزيجیا گرفته باشد چناتہ شکل آن نمی
نماید بدست استكشاف ان نکنند وازهمساه ورفقہ فاسق استخبرفس تقندن۔
وهم درذخیه است کہ عمرزب درستی میگشت ازخانه عیازرسود شاند اذیدور خانہ باالا
رفت ونظرکرنشی لمباد باجننہ نشست ونمردرپنش نهابہ گفت ای دمثن خدا گوال
بری که خدااعزوجعل ترا رسوا نکند گفت ای عمرشتبا مکن اگرمن یک گنگا کرم توسی
کہا کرده ای گفت چگونہ گفت مخالفۃ ظهورہا\(^{55}\) "و لاندخلوا بیوتا غیربیوتکم\(^{56}\) مرگفت راست گفتی اگرنا عفون کم اذین کارتوہے میکینی گفت بی عمرازعنو کرد-

ومنتظر فائده باطنی نشندن پس ایمان ایشان زیرنگاجیہ انفرتہ پس هریہ ذوق وہی بہرہ طاعن برزمرھ اولیاء شندن چننے درذخیرۃ الملک است کہ رسول ﷺ ﷺ فرمود کہ المؤمن بین نخس شدائد مؤمن بحسدن ومنافق بیغضہ وکافر یقائه وشیطان یضله ونفس ینازعہ ومانند این ظفر کافران برانیاء نیزیود اولیاءوائیز بمتابعة ایشان داشتند۔

مسئلہ سماع

پس مستعلہ سماع باوجود انکے مختلف فیہ است کہ مراد بعض علماء معلوم است کہ مراد ازسماع، سماع بومزامیرا کوم چچاکور کو جوازاوند اکثراست وعدم جوازاوند بعض کہ متعصبین اند وممكن است کہ مراد سماع بمزامیرا کاند کہ نزد اویہ بوچ وبایہ اریبا ایشان نرود کہ

وژد بعض کہ اصحاب حديث وبعض صوفیہ انہ مباح است چننے درنگجو ان گانہ کون دیہ باہر۔

اماجون ایشان راسب بحرک درجات است میکوند کہ فائده وذوق کہ درسماع دریایہن در جئی گیا یک باہم پس بارک گیا یکک کہ بکرہسے دین انکاروزیدہ شرد وباوجود مجموع شوہات ولدات درنہوں ودوم متابعت نفس وہوا متابعة خصائص ایشان نبایہ کرد کہ چننے دلیری بر خصائص محمدی حرام است برخصائص ایشان نیزرام است کریاکتبین حضرت مولانا جامی درنفعہ الملک نقل ازحضیر مشی اولیاء الفحصی اورھوا کہ وہ کہ فائده اگرکسے سرودی بگوید یباق حق خواہد بنیازان بود کہ قرآن خوانہ وہدان

\(^{55}\) الکرآن سورۃ الحجرات، آیت (۱۴)

\(^{56}\) الکرآن سورۃ البقرة، آیت (۱۸۹)

\(^{57}\) الکرآن سورۃ النور، آیت (۲۷)
حق را نخواهد وهم وسے گفتہ کے وارث رسول آنکس بود کہ بفعلا رسول اقتدا کند نه آن بود کہ روئے کاغذ سیاہ کند حضرت خواجہ حافظ علیہ الرحمۃ فرمودہ سخن شناس نے دابرا خطا انجا است اماچون درقرآن مجید است کہ نیست چیزی مگاکے تسیبح بحمد رب خود میگوید ترجمه این آیّة است کہ "وان من شیئ الایسیہ بحمد ولکن لانقہو تسیبحهم" 58.

پس این آلات واوتارھم شئ است وذکرتسیبح حق میگوید معلوم باد کہ ذکروتسبیح حق گفتہ اوتاروالات است رست است اما این لفظ ازقیبل تسابح است چہ معلوم است کہ ذکروتسبیح ایشان بند براہ آوزیست والآ آئیہ کا آواز از ایشان می آید ذاکر نبایند پس معلوم شد کہ جائزات کے ذکروتسبیح اینہا چیزی دیگروسید کہ ولکن لانقہو تسیبحهم بدان اشارہ است وازسیبح وذکرتسیبح کیواحی است رحیم شنیدن آواز ثابت میشود والا هرچ لحیح لبند ولقائل به بلکہ ازین ذکرغرض آنس کہ ایشان را ذاکرومسیبح دانستہ اگروہوس اضطراری بینه همیا امام ابوحفیظا شود بايد کہ ازیشان ذکرحق شنوداوارا دوشوش وذکر خدا تعالی مشغول باشد "ومن النّاس من يشتري لهوا الحديث لیضلی عن سبيل الله" 59 پروصادق نباید ومردام را باستحلال محارم گمراه نکند "واللّه يضلّ من يشاء ويهدی من يشاء" 60.

چنانچہ انہیں مولاانہ جلال الدین رومی قدّس سرّہ منقول است کہ روزی سے فرمودہ کہ آواز اپوراہ میشیوہ کہ مامیشنویم منکری گفت ما نیزآواز میشیوہ چون آنس کہ چنان کرم میشیوہ کہ مولاانہ خدمہ مولی فرمود کلّآ وحاشیا آنچہ ما میشیوہ آواز اپوراہن شند آن درست وآنچہ وی میشیوہ آواز فارشدن وہناً عليه اگر بشنوئی چون

58 اقتراش سورہ الامراء، آیّت (44).
59 اقتراش سورہ اللفانم، آیّت (1).
60 اقتراش سورہ فاطر، آیّت (8)
حکایت میکند را بر پژارا معلوم کنید بر مذهب مولوی که مذهب صوفیه است درست باشد اما فقهاء وعلماء دین تحریم اینها ازبرایند وی بودند نصوص وی برا خوف اضلاع عوام مبالغه درتحریم اینها متقنی سنگین دولت اینهای وزارت ارشد اسلام واجب التمکین
واعلام الدين رضی الله عنهم پس اگرچه سهیل باوتار وزمیمیرا فقیزی وغیره از علماء حرام
متّفق عليه گفته انده وهجو قمر وزنا ساخته انده ومستخلان را کافرگفتند انده مثل ایشان
ویسرائیل کرام همچون خضر وپیرامی والعاملا السلام است که خضارائل نفس زیکه وخرق کشی
کرد وهم پشتی دیواریم سختیان باوجود ظلم اسلام اینهای قربه لعدم تضییف ایشان کرد وموسی
عبد کرده بارون وسرائیلید وآن حضرت گفت که جامع علم موسی وعیسی ومتخلان بحق
وکرامات خضر پیامبر میفرماید کاوش که موسی صبرکرده تاخیرالعلی ایشان
مارا برکدی پس بناءاً علیه چون پرده ازکارگاه پردازند مضمون من ایشان

بارزی بیمادری پردازش منشکف شود
وهم چون محتجبان پرده جه سلطان که مستحل این محارم شده اند تعره جراءمضمون

وهم حق تعالی درقرآن فرموده که بذکرخدا آرام گاه یابند دلها ترجمه این آیه است که "الا
بذکر الله تطمئن القلب"61 پس اگرچه مالک را ازکرکرده شنیده فنیده اما ایشان راشیده
میشد پس جائز است که ایشان را ازاسب عذراً ازاسب خصوصیه ایشان محاچ باشد چه
الضرورات تبیه الخلافات ومهم رآه المؤمنون حسن فهوند الله حسن ثابت است چه

61 اقتباسی از سوره قرآنی (28)
بسياراموراً ازامور بز کاری که بعض را ازاسب فضیلة وخصوصیه واخلاصة
اوچاداته اند کاستخرا الازار لایی بکریلس الحریلعلیه الحق وقول لبعض الصحبة
وقوله عليه السلام لعل اللہ قد اطلع على اهل بدرفال اعملوا ماشتم فقدغفرت لكم
وهم درشرح حدثاً اذالحب اللہ العبد نادی جبریل الخ ذكرکده ويفهم منه ان مارآه
المؤمنون حسناً فهو عند اللہ حسن وهذا صاحب مثنی عليه الرحمه شعر
کفرگیرد مليّة شود
هروه گیرد علق علیه شود
اما مستبان شهوتهنم نمفس اماره راعی كل حال بذدوا وغيبرد عنالفقهاء والṣوفیة
وال.ONEين سماع بمزامير والآلات وسماع سرود كه درذکرخط وحال وزلف باشد حرام است
متفق عليه كا خيره الشيخ عبدالحق في مصنفاته وسبد درشرح مشكوّة ذكرکده كا البعدة كل
شئ عمل على غيرمثال وفی الشرع احداث مالم يكن في عهد رسول اللہ ﷺ وقوله كل بدعه
ضلالة عام مخصوص وقال الشيخ الامام الولید ابی الجعفر ولی الله ﷺ ﷺ ﷺ ﷺ وكتوب كا الفقه
والکلام في الجرح والتعديل وماء محرمة كذاهد الجبریة والقدریة والمرجعية والجامعه والردّ على
هؤلاء من البدع الواجب له وان حفظ الشریعة من هذه البدع فرض كفاية واماندوبة
کاحداث الربط والمرادس وكل احسن لم يعهد في العصرالوّل والكتراؤی وکالکلام في
الدقائق الṣوفیة واما مکروهة كخرفة المسجید وترويق المصاحف واما مباحة كالمصفحه عقیب
الصیح والنصر والتوسع في الديماان والمشارب والملابس والمساکن وتوصیه الکلام وقد
اختل في كرامة بعض ذلك قال الفشافی ماحدث مما يخالف الكتاب الواسته اولالاثرو
الاجتماع فوضلاله وماحدث من الکیریالاختلف شيئاً من ذلك فليس بذموم وقال
عمروغامت البعدة هذه، هذا آخرکلام الشيخ في تهذیب الاسماء واللغات اتئی.
وأكل ووافق هذا ويويده حديث من سنّة الإسلام سنة حسنة النجاح والحاديث الآخر
بما بعده وهم عين درجت صحيح بخارى نوشتته است قال ابن بطال قد حضر جماعة من
الصُّلحاء قبل الموت بادئهم ليتمّعوا حلول الموت فيه وردد عليه بعضهم بان ذلك لم يقع
من الصحبة ولوكأن مستحبة أكثرهم قلت لايلزم من عدم وقوعه من أحد من الصحبة عدم
جوازه لأنّ مارآه المؤمنون حسنًا فهو عند الله حسن ولاسيما اذا فعل قوم من الصباحثاء الأخيار
انتهى.

كاتب الحروف يمجد وهمجتين ابّو للأمة منذرًا من ود واحده نعمة أو ماجده وافق ابن بطال
نامه باشد وهم ماجنت من اصحابهم من أوان نامهم وافق موضع ومقتضي افعال موضعه واد
دهنه حق باشد مؤيده من مفعّل صحيح عن ابن هريرة عن النبي ﷺ اب أن
الذين يسرون يشاد الذين اد لاجله فسددوا وقاروا واشروا وهم حديث بخارى ومسلم
ارأون قال قال النبي ﷺ يسروا ولا تسعروا وسكنوا ولاتتقروا ويبنا براين است ما لدىكم
حثي.

وصاحب كشف المحجوب في كتاب خود فروموده كمرد را اندرغلبه سماع حال خالد بابد
كما سماع ولي فاسقان راوزفق نجاة دهد واندررين زمانهً كرديًّو فنّم ماجنه سماح فاسقان
حاضر لونج وكوني كم ماستماع اخر ميكن وفاسقان مراحى امران واناً موافقه كناب برسام
كردن بمساق وفجور حرص ترشوند ناحية فاصح النافذ شوند وازنجذ نسيءد كن كروما برح
وجه اعتبار اندركلسا شوم روا بود وارزان مراد جزى ناشد تا ذل كفرافيان به بينم
وبين ترجمة استمال خودشكار كرم وي كنت اكبر في التواريخ شداً شناً برون آيد تنا
جند رازافيان بدل حاور امردونت أور بريود واكFILENAME Missing 書 صاحب صومعته اكبر في
شود صومعته أور بريود وخارابيّّة جون بصومعته شود صومعته خرابات اكبر.
وهم صاحب كشف فرموده کہ شیخ من گفت:

السّماع زاد المضطرّین فمن وصل استغني عن السّماع. سجاع توهبه بازماندگان است هرکہ رسید اورا بسماع حاجة تیس ازآنیه اندرون وصل حکم سمع معزول بود کہ سمع مرخبرا بود وخبرزاغیب بود چون معايیه شد

جمع متلاشی شود.

وهم آنیه بطورسماع میگونید اکثرترجمه قرآن سماحیا موافقت هوای آیہ قرآنی کہ آیا وقت نیامدہ مرمؤمنان را کہ دل ایشان خشوع کند برائه ذکرخدا وبراءه آنیه ازحق نازل شد ونبشند هیچون آنکسان کہ درواشند براشان مدّت وسیارازایشان فاستقان اند ترجمه ان آیہ است که "الم يان للذين أمنوا أن تشع قلوبهم لذکر خدا وبراءه ان آیه من الحق ولايكونوا کذين"

اوتحا الكتاب من قبل فطال عليه الامد فقت قلوبهم وكثيرهم فاستقون"62

ویاین آیه که خداده تعالی نازل کردخوب تحرّیث که قرآن است موئه حریت نازل اکثر انسان که می ترسند ازرب خودبس ازآن نم میشوند جلود وقولب ایشان سوء کی ذکر خداده تعالی آیه پس درترسدگان وخاشعین داخل اند ترجمه ان آیه است که "الله نزل احسن الحدیث كتاباً متشابحاً من جلود الذین يخشون ربھم ثم تلین جلودهم وقولبهم الى الذكر لله "63 وازنیجا است ذوق ووجودعفان حقيقی وروط وانتفاض ایشان کا بدل عليه قوله تعالی "وازلنا هذا القرآن على جبل لرأیته خاشعاًصداً من خشیة الله"46 ويشیریه قوله تعالی "ثم قست قلوبكم من بعد ذلك فهى كالحجارة اواضد قست وان من الحجارة لما ينفخرمنه الانهر وان منهالا يشقف فيخرج منه الماء وان منها لما ينطف من خشیة الله"65 وقوله تعالى "فلما تجلب ربه لجبل جعله دکا وترحمهمن

62 القرآن سورة الحدید، آیت (۱۶)
63 القرآن سورة الزمر، آیت (۳۳)
64 القرآن سورة الحشر، آیت (۱۲)
65 القرآن سورة البقرة، آیت (۷۴)
صعقة» 66 وما فی صحيح مسلم عن ابی موسی الاشعري في حديثه عن النبي ﷺ حجابه النور وكشفه

لاردحقت سببها وجاهه اتبى بصهر من خلقه وما في المشكولة عن ظارة بن اوفي ان رسول

اللَّهُ  قال لجبريل هل رأيت ركب فافعض جبريل وقال يا محمد ان بنيه وبيته سبعين حجاباً من

نورك لو در كلاماً واضحه واما حلقه ورسول وسيله ووضع ووكبرت وهم اطوار صحیح من النبی ﷺ.

وذكرف المحجوب است حکم من بعضه لا judgments يلقد ما في المصابيح پس شعره وناطق ورقص وعروس

اندروزاوءه ووقعه جريحاً حیاً الضحك بجی حسن نست کمالینی حیاً على الماهرین علم الحديث

وسعد قصد ابی اسان كرد باشمیرائهته وقتل ابی اسان لاسخه تاحق تعالى لشكره رازلف

اندرتواءه سوره طه كین ساخت دم وبرادرسراً خواهرامد خواهرش میخواند "طه  مافت لنا

عليّ القران لشقن "67 الآية جانش صيد دقات أفان شد ودلش بسته لطافین آن گشت طريق

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تعالی وگویید که مردی پیش عبد الله من حنظلاً برخواند این آیة "هم من جهنم مهاد ومن

فوقهم غواش" 70 گویید برکوب نكا تا حاکی گویید من پندامتم که جان اژوی جدا شد

انگه بیانی خاست گفتند ای استاد بنشین گفت هیئت این آیه مرا ازنشستن بزاداره

ویقوله ان آیة قرآني که چون میشوند آنیه نازل کرده شد سودرسول نیه

چشماء یسان که میریزند ازاشک ارزسب آنیه معرفت حق ابی اسان راهصل شد آیه

66 القران سوره الاعراف، آیت (143)
67 القران سوره طه، آیت (104)
68 القران سورة المزمل، آیت (121)
69 القران سورة الطور، آیت (208)
70 القران سوره الاعراف، آیت (41)
ترجمة

177: الآية - دركشف المجهوب آورده ك ذارة بن اوفي ازكاري محبه رضي الله عنهم اجتمع بود مردان را امام م كردي آتی بخوانند و زعقة برد وجان بداد وابوجين ان بنرين تابعين بود صلخ مرى رحمة الله عليه آتی بروي خواند أشعه ازوى جدا شد وارديا برفر وايرامم شحخ رحمة الله عليه رواية آدر كا اندردهي ازديه كاكه مي رفقم بيرزي را ديدم اندرمزايستاده آثار خيرروهاهيدم كا ازتماز فارغ شد بحكم تيكر ويرا سلام كرم مراگفت قران داني غفت باي آتی بخوانن بخوانند وي بانك كرذ وجان باستقبال رويه فرستاده.

واحد بن ابي الحواري رحمة الله عليه رواية آدر كا اندرباديه جواي ديدم بامقعه خشن وبرسچاره استاده مارا غفت ياوحيد بوقيه آمدي كا مراسام مي بايد كرذ تاجان بدهم آتی بخوانن غفت خدانون تعالي مرا الفهم داد تا بخواندن كا "أن الذين قالوا رينا الله ثم استقاموا"72 غفت ياوحيد بجذادك كعبه كه همان بخواندى كا اندرتين ساعه برمن فرشه برميخواندن درحال جان بداده.

ودرنفحات الانس است نقل ازشيش الاسلام خواجه عبد الله الانصاري كا غفت ذوالانون مصري وشبل وخزاز ونيرو درج هم درسمع برفه اند رهم الله تعالى خه تن ازشانه زمستند وغير ازيشان بوده منبيزامشخ ومريدان كا درسمع برفه اند كه درسمع قران كه درسمع غيران وهم شيخ الاسلام غفت سماع كه ديداران رامدود بود مردرا كوش با او بود وديده با او بود كه طاقت وهوش بوده.

صاحب كتاب كشف المجهوب ميگويد كه من معانيه درويشي راديه ام درجبال آزرشجان مي رفت واین بیشا مي خوانان---

القرآن سورة المائدة، آيت (83)
القرآن سورة فصلت، آيت (30)
والله ما طلعت تمس و لا غريبت الا وانت من قلبي وووسا
ولا جلسلي الى قوم احدهم الا وانت جالس
ولا تنفست مخونا و لافرحا الا وذكرك مكون بانفسى
ولا صمت بشر الماء من عطش الارأيت خيالا ملك في الكأى
ناجى بيفيتات ووجان بحق تسلمى كرـ
وهم درنفاحات است ك شيخ الإسلام كحكم قداس سرح ك شيخ عباس فقيرمكنت ك شيخ ابوبكر حرر ك حكم ك مهيان كس بودم ميزان كنرى ك داشت ك حتى سا توانت خواند كن زى بخواند
لا عن فهاك معشر فاقالوا واكرروا
درويشي برياني خاصت بانكي چند ويد وفنت ك ميلامت كر درنهرتو مگتو اين حرف كنفتك بيفنتات وبرفت ازدجاجي شيخ الإسلام قداس سرح كنفت ك ابوعبد الله باكو فنت ك یوپ نجاردخته قرويني بقى درسماعي بود يوونده نزي تبخوان دياري وى بخانست بانش راست آن كن فنت ك نفيراانو بيفنتات وبيوش شد وبرفت شيخ الإسلام قداس سرح كنفت ك ابوقاسم سائح با قوم درنهماني بود يوونده بخواند
كل بيت أنت ساكنه غير محتاج الى السرج
وجيهك الميمون حبنتنا يوم يأتي الناس بالجري
لا أتاحت الله لي فرجا يوم ادعو ملك بالفرج
ابوقاسم سائح دست راست براورد ويان بك زد وبيفتات كون تفحص كردن رفته بود
شیخ الاسلام گفت یک از طائفه گفت که در مسجد حادثه واقع شد که مردم از شهریرو مرتبت بهبود مسجدی بودند و در کنار آن مسجد درونیش دیگری گونه‌ی درآمد درونیش وی را گفت که چیزی بگوئی وی برخواند:

آلفت بینی و بینک انحیه معروفی لا نقضی ابداً
و نقضی الاید لاجرین من الدنيا
و حکم به الاجواف لم يشعر به احد

آن درونیش بیفتاد و سپس تیده دیوان نماز آن گه بیرامید چون بعرستم برخت بود....

شیخ الاسلام قدس سرّه گفت که صفت دشره البه که میان بصره کوه فه است می رفت
پهلو کوشکی رسید و پران کوشک مهره بود و پیش وی کنیز که مغیّه چیزی می خواند آن صوقی آواز وی شنید که میخواند....

کلّ یوم تخلوّن غیرهذا بک احسن
کل یوم تخلوّن غیرهذا بک اجمل

درکنش راخوش آمد و چری خورت و گفت یا جاریه با الله و بحیوی مولای لاعدت هذل البيت کنیزک تکرایمک خواجه وی را گفت چرا تکرای میکنی و تیمیکاری گفت درزیرکوشک درونیشی است وقت وی خوش گشته است ازبهری میگویم گفت خواجه سرفو کره
آن غریب را دیگ خوش کشته ویل میکوئی دیگری گفت باختری گانت ونگنت زد و بیفتاد و جان
باد و آن خواجته چون آن را دیده بود وی بکشته از آرزو کرد ویران شرّا گفت مرا شناسید که من فلّان بن فلّان حمارا گواه میکنم که هرچه مأ است ارضاع با ملاک و جمه وقف کرد بر درکنش و کوشک سبیل کرد و هرچه داشت از صورمی باد و جمّه

پیرهون کر واژر رابست و امرق دیوشید و عید بیرافگنک ورونک دریاب نباد و برکت مردمان
ابوالحسین دراج وفوطی حکایت کند کہ این رادراج گویہ ما رائیت احسن من دنک نسیم کہ مدیون جلاء گویہ کہ بحضور دوچیزیدم یکی درجماع قیروان مردی دیدم بصفہ برمیکشت وشکافت وازمردان چسی میخواست ومیگفت ایبالناش کنت رجائصوفیاً فضعفیت و دیگر ویسکر دیدم آنگا یکی جبلہ نام ودیگری زریق نام وهریکی رازشیان شاگراند کہ بودند و میردان روزی جبلہ بیارت زریق شہدا یاران یکی ازاصلح زریق قرآن خوانند یکی از یاران جبلہ راوقت خوش شد بانگی یزد وجان بداد وی را دفن کرندن چون دیگر روزشی جبلہ برزریق آمد وگفت کہ بیشاند آن یاران کہ مارا قرآن خوانند وی را بخوانندن قرآن خوانند جبلہ بانگی یزد وفیرو درک خوانند جبلہ یکی بیکی وآنکہ ابتدا یکر ظالم تر وهم درنفحات است ازارواحسن مزین کہ وی گفتہ کہ درمکہ بودم میراعزیہ سفرخانس چون بموضع رسیدم کہ آن را برمیکم گویہ دیدم کہ جوانی درجال جان داد است گفتہ بگوی لاالله الااللّ ہ محمدرسول اللّ ہ چشم بکشاد وگفت... یکی بیکی وانکہ بیکی ابتدا یکر ظالم تر وہم درنفحات است ازارواحسن مزین کہ وی گفتہ کہ درمکہ بودم میراعزیہ سفرخانس چون بموضع رسیدم کہ آن را برمیکم گویہ دیدم کہ جوانی درجال جان داد است گفتہ بگوی لاالله الااللّ ہ محمدرسول اللّ ہ چشم بکشاد وگفت...
درسماع خوش شد از بیفتد ویرفت شیخ ابوعبد الله خفیف گود که آنجا برخفم گفت: 

چه میخوانند گفتند این دویت،

و الموت دون بلائه

ان عاش عاش منغضاً

آن کودک را گسیل کرد وگفت دیگرداهن قوم کرد ابوابعبد الله خفیف چهار روز ازخود

غانب بود ابویکر اشنانی رادر گورکرد وشیخ ابوعبد الله خفیف سخیر.

شیخ الاسلام گفت قدّس سرّه تشهرا آسانش درچه مکدرآب وگفت وفای دوستی

دردوسنی برفن است.

وهم درنفحات است که شیخ ابوعبد الله خفیف گفت: این که ابویکرسکاف سی سال

روزه داشته چون وقت تزع آمد پاره پنه بآب ترمدرن وپیش دهان وسی کردن آن را

بندخت وپیروه برخت پس عارف حق نام ایشان مقرشد.

پس گوریا عمل کردین بین حديث که کسی که تغنی بقرآن نکند ازمانیست اگرچه درقرآن

که کلام عربی منزل بالنظم الخاص است بمعنی حقیقی تغنی جانی باند بمعنی مجازی

باشد که تحسین صوت است بدبانه تغنی را که درحیدث من لم ينیّ بالقرآن فلیس متًا

است بمعنی جهانیزگفته اند ومعنی استغنا نیزگفته اند واین دوقول درصحب بخاری است

ودرحدث دیگر که اذن اللّه لشف ما اذن لثي ان ينیّ بالقرآن ومعنی استغنا منقول

ازسفیان است و معنی تغنی بسرود مشهوراست.

اما درترجمه قرآن که درصورت شعر کرده باشد عمل بمعنی حقیقی تغنی جان‌خواهاد بود

چنانکه درمشکوكة است ازکعب بن مالک ان الله تعالی قدأنزل في الشعرما

أزل فقال النبي ﷺ ان المؤمن يجاجد بسفه ولسانه والذي نفسي بيده لترومنهم به نضح النبل.
وهم در مشكاة است نقل نازوداً عن صحاب عبد اللّه عن بريدة عن أبيه عن جده قال:
 سمّيت رسول اللّه ﷺ يقول إنّ من البيان صحا وانّ من العلم جهلاً وانّ من الشعر خاكاً وأنّ من الكلام عياً ودرّ صحيح بخاري است عن أبي بن كعب أنّ رسول اللّه ﷺ قال أنّ من الشعر حاكاً.

وهم درصبحيخ بخاري ومسلم است ازبإاء بن عازب قال كان رسول اللّه ﷺ ينقل التراب يوم الخندق حتى اغبرته يقول وهبوترج بجزعبد اللّه بن رواحة الانصار.

ولا تصدقتنا ولا صلنا
فأنزل سكينة علينا
وثبت القدام ان لا لدينا
والمشركون قدبغوا علينا

ووجيزهم نوع ازشعرت تازعوق دوسلر غورد وزيرحناجرمتجازورود وهم آحضرت من
ابوموسى را نام صاحبي است كم صاحب شت خوش بود فرملد كه حريته جادة شدي إى
ابوموسى زمزمارزمارال داود ومراد ازال داود نفس وأبى من وبا آل حقيقى است،
أكرحه دوت دريانى مورفي باشدة. ودرصحيخ بخاري ابن حديث رادىحة حسن
الصوم بالصغرة أورده ترجعه ابن حديث است كه درصبحيخ بخاري ومسلم است ازابوموسى
قال رسول اللّه ﷺ يا ابوموسى لقد أعطيت مزمارا من مزمارال داود.

وازطرفين شريد است كه ازديرود نقل ميكند كه غفت رديف شمدم رسول خدارا

بيكورس غفت كه آبى باتو هست ازشعرمية بن أبي الصلّت غفت نعم بس غفت بكورس
بكتفت بك بيت بس غفت ديكيرسو وزيامه يكن تاك صد بيت غفت ترجه ابن حديث
است كه درصبحيخ مسلم است عن عرونين الشريد عن أبيه قال رفت رسول اللّه ﷺ يوماً
فقول هل معع من شعرامية بن أبي الصلّت شيء؟ قلت نعم! قال هيه فاششته بيتاً فقال هيه ثم
اشدته بيتاً فقال هيه حتى اشتته ماته بيت -
وصاحب کشف المحجوب میں فرماید کہ بدانگا شرط ادب سماع آن باشد کہ تاکہ یہ نکنی
و ور آثارات فسادی وی را بدرکنی تا تعظیم آن ازدل نشود وباشد کہ تاجوس سماع کنی
پیرآنجا حاضروہ و ایسے سماع ازوعوم خلی باشد وقوال بخیرت باشد ودل اراشِفاع خلی
و طبع از لونفرتوکلف ازمان برداشتہ تاقوت سماع یہا نیا شرط نباشد کہ اندران مبالغه
کنی و چون قوّت گرفت شرط نباشد کہ ازخود دفع کی قوّت رامباعن باشی بدان چہ
اعضا کنی اگآر برپایا جگی و اگآر ساکن دارد ساکن باشد وفوق توانای کردمان قوّت طبع
وحرقت وجد وباشد کہ مستعم راجشن قوّت دیدار باشد کہ وارد حق را قبول توانی کرد
و وداد آن بوئن داد وجوحن سلطان آن بردل پہا آید بتکلف ازخود دفع نکند وجوحن قوّت آن
گسکتی شود بتکلف جذب نکند وباشد کہ اندرون حکمه ازکی مساعدت چشم ندارد
وجون کی مساعدت کنی منع نکند واندرسماع کس دخل نکند ووقت اونہ بشورند
واندرروسگار اوتصرف نکند و مراوا بداان نیّہ اونه بسنجد کہ اندرآن پرگنگی وہ برتی
بیسپاریاش آزمانگید گا را وباشد کہ قوّال اگآرخوش بخوان وی را نگوید کہ خوش میخوائی
و اگآر ناخوش خوانش و میشگرنا موزون گوید کہ طبع را پرگنگی کند نگوید کہ بطیر خوان
ووبند باسٹ خصومہ نکند وی را اندرمانی نہ پنجد حوالی کند وبرایشت شنود
و اگآر گروجوی رابسامع گرفته باشد وترآ اراز نصب نبودہ باشی شرط نست کہ بصحو
خودرا اندرآن سکرآسان نکرد وباشد کہ بوقت خود آرمید باش وسرسلطان وقت راکمک
کند تاپرکات آن بدو رسد

وهم صاحب کشف المحجوب نوشته کہ منکنی علی بن عثمان الجلائی ام آن دوست دارم کہ
مبتیانی را بسماعہ نکدارند تا طبع ایشن پیشلی لیہ نشود کہ اندرن خطرہاً ظن من است و
آفت برزگ آست کہ زنان ازیبها ویا ازجلہً بدر و ایشن ناظرا بناشند اندرلاح سماع ایشان
وازین مرستمان راجشهاً صعب افتاد ویا یکی از احصای اندرمانی باشد ازیب کہ جعلی
متصوّف این جملہ رامذهب ساکنہ اند وصدق ازیمان برنادختہ ومن استغاکرکم ازآجہ رفته

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است برم از اجناسه‌ای آفته واستعانه‌ی خواهم از خداوندعلی‌تا ظاهر و باطن مرا از آفات

واژوطلاب مکی که صاحب نفحات الانس نوشته در مدرسه اوکه محمد بن عطیّة الحاربی مجمع اسرار طریقہ قلیاً لم بصنفی فی الإسلام مثله مله في دقائق الطبیعة وسی گفت به که ترا هیچ بهانه حیران سبہانه چون چنین شدی دیگریچه اکر ظاهر نشور از احوال مواجند و کرامات غم نیست در کتاب قوت القلب می نویسد کدیک مردی داخل شدیررسول خداوند وزد اورکد قرآن میخوانند وقومی شعر میخوانند پس گفت ای رسول خدا قرآن وشعر پس آن‌هایست گفت از آنان یکبار ازین یکبار ودر کشف الحجاب است که بنزدیک من معتبر قول جنید است از آنکه چون بنه بشناییت به که معبد او از جنس اونیست اندوه وی دراز گردید و اندرون معین صحن رفته است اندرون کتاب و متخلص اند مشاهی رحمت الله که سلطان علم قوی تبرود از سلطان وجد از آنکه چون قوت مرسلان وجد رابابه واجد بر خبط وچون قوت مرسلان علم را باشید علم در محل امن مراد ازن جمله آنست که اندرون احوال باید تا طالب مست اور وشروع بوده که چون بوجد غلطوب شودخطاب ازی ازی بخبط وچون خطاب برخاست ثواب وعقاب بر خبط کرامت واهانه بخبط پس ای ای ای ای ای حکم وی حکم مجانین بوده نه ازاولیا مقرّرین وچون سلطان علم غلب باشد بر سلطان حال بنه اندرکشف اوامورنواهی بود واندرسرا پره دعه عزت مذکوریشیه مشکوری وازنجون سلطان حال غلب بود بر سلطان علم بنه ازحدود خارج بود واز خطاب محروم ماند اندریل نفس اما معیور اما مغفور وهم فرموده که اندرگمه نظرکردن اندراحات وصیحه با ایشان مخطوری اند وحوزاین کافی‌バッグد وهر اثری که اندرین آرد بطلال وجیهال بود ون دیدم از اجمال گروهی بیشامت آن باهل طریقه متکرشند واین دید که ازن مذهبی ساخته‌اند ومشاهی رحمت الله مراین آفته دانسته‌اند واین اثرالحولیان مانده است لعنهم الله اندرمیان اولیااً خداات تعالی ومتصوّفل
وقدرنفطات الناس است نقل ازابوعبد الله الحصري كه يقول سمعت الفتح المصري يقول صاحب كل شيخ كذالكون بعدن من الأبدال كلههم 우صوا عند فراق أيام فالياك و معاعيرة الأحداث وشيخ دهاردشرح أن نوشته زيرانه باعاشرته با إمراد بلاهابعة عظم است درج است وناشخ آمائك شدهبلاة گزفتارگرده وصحفه مركيه رامسل است كه اثرناروجود باومنانه باشد وجزى ازنفس اوبا اوتباشد.

وينيزلي دانست كه شعرته بدنيست مطلقاً بلما حسن أن حسن است وصيح أن صيح است جناحي درمشكورة است عن عائشة قالت ذكرعن رسول اللّه ﷺ الشörüقل فال رسول اللّه ﷺ هركلم نفسه حسن وصيحه صيح رواه الدارقطني وروى الشافعي عن عروة مرسلأ ونباً براين تست أنانه دترطرف التصوف است كه قدجسم الحقوان من الصوفية على أن المع من السماع لكونه بدعه ظلالة وإمرامستبدا في الذين لم يكن في الصدرالابول وأما حدث بعده حتى قال الشيخ مالي الدين العربي الحامي السماع في هذا الزمان ليس من شأن المسلمين ولا ينبغي أن يقول به مسلم فضلاعن المتقي امتي.

وإنزالن بن مالك تست كه بابن ني حدي كدهي مه شد درسفوتحيه حدي ميكرد بيتان وبراءن بن مالك بابن ني رجل جناحي درمشكورة است عن أنق قال كأن النبي ﷺ حاد يقال والجيش وكان حسن الصوت فقال له رويهد يا الجيشة دانكسائر القوارير يعني ضعفة النساء متثق عليه وضرب دف برايعاد جناحي درمشكورة است عن عائشة قالت ان باركردل عليها وعندما جرينان في أيام من تدفان وتضربان وفي رواية تغنيان بما تقاولت الانصار يوم بعث والشي فتقري يحييه فانه زواها ابوكر ككشف النبي ﷺ عن وجهه فقال دعمها يا اباكرفاتها أيام عيد متثق عليه ودراحيشة مشكوشية سيبد نوشته فيه دليل على أن السماع وضرب الدف غيرمتطورالك في بعض الأعيان اما الاديان عليه فكرهم مستقل للعدالة ماج للروح وءايام عرس وزفاف وتكاف جناحي درمشكورة است عن عامرين سعد قال دخلت على قرفنة بن كعب واي مسعود الانصارى في عرس واذا جوارع نفت الفلقن اي صاحب رسول اللّه ﷺ
واصل بدره يفعل هذا عندكم فقالا اجلس ان شئت فاسمع معنا و ان شئت فاذهب فأنه قد
رحص لنا في اللهم عند العرس رواه الناسائي

وهم درمشكورة است عن عائشة قالت كانت عندى جارية من الانصار زوجتها فقال رسول
الله ﷺ ياعائشة الانثى فان هذا الحا من الانصار يحبون الغناء رواه ابن حبان في صحيحه
وعن ابن عباس قال انكحت عائشة ذات قرابة من الانصار فراء رسول الله ﷺ فقال اهديم
الفتاة قولوا نعم قال ارسلن معها من تغنى قالت لا فقال رسول الله ﷺ ان الانصارقوم فيهم
غزل فلوبعثتم معها من تقول اتناكم غناكم فحيكم وحيكم رواه ابن ماجة وهم درمشكورة
است عن الربيع بنت معوذ بن عنترة قالت جاء النبي ﷺ فدخل حين بني علي مجلس علي
جليس جعلت جويبات لنا يضرون بالذف ويدين من قليل من آبائي يوم بدرا قالت
احدهمن

وفيما نّي به ما في غد

فقال دعي هذه وفوقى الذي كنت تقولين رواه البخاري وهم درمشكورة است عن عائشة
قالت زفت امرأة الى رجل من الاصراف_sections علية السلام ماكان معكم له فان الانصا ريعهم
الله رواه البخاري.

وقدوم غائب وتغنى جوارى فن ذلك اشاداهل المدينة وضربهم بالذف عند قدوم رسول
الله ﷺ من مكة الى المدينة وقوههم

طلع البدر علينا من ثنيات الوداع وجب الشكر علينا مادعا اللهم داع

ومن ذلك مارواه ابن ماجة عن أنس أنه عليه السلام رمبعض ازفقة المدينة فذا جواري ضرين
بدعوهن وتغنين وقلن نحن جوارى بنى التجارب يا حيداهم من جارقال من على السلام اللهم
يعلم انى لا حبكن

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درزمان آتغضنت وبحضر آتغضنت بسواروقع آمده وروي عن عمار ان الغنا زاد

المسافرومن ذلک ماروی ان سليمان بن بسارسمع سعد بن أبي وقاص ينغن بين مكة والمدينة
قال سابحان الله اتقول هذا وانت محرم فقال سعد يابن أخرى واهل سمعتي اقول هوا

واختنا.

ومما س@Service جمهور محباة كفته ان بغيركاهية باوجود ان ازفته براين منقولست ازصحابه
وتتابعين ومجتهدين جحسن ابونكينة وشافعي ومالك واحمد وغيرهم ومما ازیرال دفع وحشت
ارفس خود لايأس به كفته ان ودركتب فقهاء مرقوم است ك در روأية لايأس به الترك

اويه.

ودركشف الحجاب است ك ودرجه شيندين شعرمحبا محبة كفته است ويهمرشينيده است
وقتاء كفته ان رشيده اند تاروي مي آيدصولات الله عليه ك كونت ان من الشعرمحبة ونيز
كونت المحقة ضالة المؤمن ومن وجدها فهوأحق بها ومصر ازیرال شريفت ك حكمة باشد
وحكمة ضالة مؤمن بود ك ازوي غائب است أناه ييا بابا أولي تريايشن ونيزيهمر كونت
اصدق كلمة قالتا العرب قول لبيد

الا كل شيء ما خلا الله باطل

وكل نعم للاحاله زائل

وهم دركشف المحجاب است ك مردومن را اندرنين غلطها افتاده است كبيري شيندين جمله
اشعاربا حرام كورودوروزشيب غيبة مسلمان ميكويين وگروهي جمله ان راحلال دارند و
روزشيب غزل وصفة روودوزلف شنودن واندرنين معنى بريكيگر حجي آرند ومصر من
ايمات ونيز كونت ونشوديان نبست امامشنا مصوص را اندرنين باب طريق آنست ك كار
پيغمبر وسيدند ازشعروي كونت كلام حسنه حسن وقبيحه قبيح سففي است ك كيتوكه
او نيكويود وزرتن آل زشت يني شيندن آن حرام است جهن غيبة ويهبان وفاخيص وذم
كنيه و كله كفرحبن ونظم هم حرام باشد وهرجه شيندن آل بثرحال است جهن حكمة
وهم درکشف المحجوب است که فقهاء متغیف اند که چون ادوات ملاهى نباید واندیدن
بنشیند آن لحن فسقی پیداری‌اید شنیدن آن مباح است وبرین اختباراتی‌زاری‌سیرایست چنانه
عائشة روایة آرد که قالت کانت عندی جاریة تغیه فستاذا نفرط عرفیا سمعت حسّه فرّت طیًا
دخل عمر تبیع رسول الله ﷺ فقال له عمرماستحکم یارسول الله ﷺ کانت عندی‌جامبیا تغیه
فیلب سمعت حسّک فرّت قال عمرابراه حی اسیمول مبا سعی رسول الله ﷺ فدعا رسول
الهی الجاریة فاخدت تغیه ورسول الله ﷺ يستمع وبسیاری ازصحابہ مانند این روایة کردت.
ووشیخ عبدالرحمن السلمی این جمله راجع کرده است اندکی ان که معروف است که
ورماد مشاهج متصرفه ازسماع بجز اباحة ازان سی ازآنجه اندکی باذی اباحة طلیبدن
کارعوم باشد وبرمحل مباح ستوراند بگذان مکلف رایایت ازکیاردارافراه طلبدن واقع من
بیمرو بودم یکی ازآته امل حديث آنکه معروف تربین ابیان بود می‌آگشت که اندکی‌اباحہ سماع
کتابی کرده گفتم پرک مصیبی که اندرنین پرده‌امد که خواجہ امام‌ها که اصل‌هما
فغیقها است خلول کرده مراگفت پس ان‌سی‌سی‌سیرای‌توچارمکی گفتم حکم این
بروجوہ است برد چیز قلع قلعون کرد اگرثاثیران اندیدل خلول بود سماع خلول بود
واغرچه بود حرام و مباح بود مباح چیزی که حکم ظاهر‌جکش فقه است واندیدبان
حالش وروشنش بر وجوہ است اطلاق آن بیک چرخان باشد واللہ اعلم.
وهم درکشف المحجوب است که معروف است که جنیدی را میریدی بودکه اندکی سماع
اضطراب بسیاری‌بمردی ودرویشان بدن مشغول شندی پیش شیخ شکیت کردن ازوارا
گفت که آنگر بعد از این اندرسماع اضطراب کنی من با تو صحبت نکنم وابو محمد حربیری گوید اندرسماع درآن درویش نگاه میکردم لب برهم نهاده بود وخاموش بود تازهمروئش بچمه ازدانم وی بخشاد وهوش ازودی نشد ویک روزه من بیوش بود پس من ندانستم تاوی اندرسماع درست تبید باهمره پربردش قوی تبید وگوید که مردئ اندرسماع نهره برد وی راکفت خاموش باش وی سریرزانو نهاد چون نگاه کردند مرده بود وازشنق ابومسلم غالب الفارسی شنیدم که گفت درویش اندرسماع اضطراب میکرد یک دست برپوری نهاد که بنشین نشستن وی بود و رفق ازدنیا وجنبد میگوید دیدم درویشان راک اندرسماع جان بداد.

وهم درکشف المحبب است که یکی گوید از مشایخ بارکه من دربغداد برفتم بادرویشی آواز مغنی شنیدم که میخواند-

ویا فقید عشنا به زمین وغدا میان تنک حقاً تنک احسن المنی

آن درویش نهره برد واژدیا بشد ومانند این ابوعلی رود باری گوید که درویشانی دیدم که 

با خوانی مشغول گشتنه بود من نیزگوش بههام تاوی چه میگوید آنکس بصوت حزین

میگفت-

امد کتفر بخیضعون

الی الذي چاد بالضر

آنهاه دریوش بانگی تکرک ویفتند چون ندیبک اوشدم اورا مرده یافت یکی گوید با برایهم

خوای برکه میرفمت اندکره طربی دردل پیداراید وبرکواند-

صح یعنی الناس اتی واشق

لا واحسن منه صوت حسن

ليس في الالسان من شئ حسن
مراکفت بالپریشان باز گوئی این بیت بازگشت وی بحم تواجد قدمی چند برزمن زدیچون نگاه كردم اقدام وی چون موم درآن سک فرو برفت اناگه بهبوش بیفتاد چون بهبوش آمد مراکفت اندروضه بهشت به‌دوم تو ندیدی وازین جنس حکایات بیش از آنست که این کتاب آرا مختتم باشد انتبه کلام صاحب کشف المحجوب.

و بعضی گفتی اند که سماع درعرس وزفاف ونکاح ونحوه کتومغمز آنرا کلام صاحب کشف المحجوب. ودرسویان آن مباح است وردنمن تعرّف التصوّف چنین مرقوم است که ما این بسیب اونلی وجه خاص او عادم فلایکون شایعه‌ی درجميع الوجهه حتی یتناول صورة خاصةً بخصوصها ليست عن الوجهخاص بنفسه فالتصریح الاستدلال باباحة الغناء في الولائم ونحوها ونحوها على مطلق السماع ولاباحة انشاد الشعر على الاطلاق على صورة السماع المعلومة لاحتمال اختصاص حکها.

وهم درمتن تعرّف التصوّف مرقوم است اعتقاد المرء فيما ليس بغریبة بدعة وکا احداث حکم لم یقدم وکل ذلك ضلال الا ان يرجع الى اصل مستنبط منه فیرفع احداث حکم الیه السماع لأدالة على ندبه عند مبیحه جملة وان وقع فيه تفصیل عند قوم فالتحقیق انه عند مبیحه رخصة مباح للفضوره او في الجملة فيعتبریشرطها والا فالمعنی انتبه.

وازجیند است که ازیرانه عرام حرام است برانه بقای نقوس ایشان وراهان را مباح است برانه حصول مجازات ایشان واصحاب ما برانه ایشان مستحب است وشیخ عدلحق در کتاب تعرّف التصوّف نوشته که وکد ترک الجنید السماع بعد ماکان یفعله لعارف فقدان الاقوام ودرکشف المحجوب است که ذوالفون منصور یگوید السماع وارد الحق بیشند الاقوام إلى الحق فمن اصغی ایه بحق تحتقت ومن اصغی ایه بنفس تزندق وذکری
کتابہ منه هو متعصب على الصَّوفية الغالبة في كتابه قال صالح بن أحمد بن حنبل رأیت والدى

وذكرناها ثمّ أعلم انّ الغنا على ثلثة أقسام ساذج بلآلة فالمجهر على باحة بغيركاهيته مع أمن

الفنون وهومنقول عن الصحابة والتابعين والمجتهدين كابن حنفية ومكّة والشافعي وهؤم و

غيرهم بل حكي الغزالي الافتاقي عليه وقد صنّف فيه ابن حزم ونقيل اجماع الصحابة والتابعين

وقبله صاحب الهداية في شرح البداية من الحنفيه وقال بعضهم اذا كان لديوع الوحشة عن

النفس فلاابأس به ولأحذشت ثلثة الاستدلال عليه ان الله صاحب رسول الله ﷺ كان

يفعل ذلك و من العلماء من قسم الغناء إلى مباح ومستحب وجعل من المستحب الغنا في

العرس ونحوه ومباح فيما سوي ذلك وقال الغزالي سمع مايحرک الاحوال السنیة

والامورالاخرویة مندوب وقال الجنید وان السمع ثلثة أضرب المعوم والرائد والعارفون

فالعوام حرام عليهم لبقاء نفسه ونافع والرائد فيباح لهم للحصول مجاهدتهم واما اصحابنا فيستحب

هم وبهذا المذهب ذهب ابوطالب المکّی وقال السهروردی الملک السمع اما جاهل بالسحن

والاثار وما مغرث بما حرم من احوال المباح وما جهد الطبع لاذوق له فيصير على الانكار

وقد قال بعض العارفين السمع لما جمع له كما احمر في حرم وما جامد الطبع لاذوق له في الحدید احمر الاجتماع

باليات وما لكما امره مانزى وهكذا سراورماهات ما احسن قول ابن حزم أن من نوئ

بسمع الغناء ترويج القلب فيقوى به على طاعة الله تعالى فهو مطيع ومن نوئ به التقوى على

المصيص فعاص ومن لم يو شيئا فهو لهم مضوعته كجزئ الابن إلى بستانه ولجوءه على بآه

للتفرج انتهى -

وروى عن ابن خطيب في رسالته أنه ذكر الغناء وسمعه عند ابن حنفیة فقال ودند لوان لي

عزمي لازمي ودند على ودند دل ذراعاً ودند موضعاً فيه سمعاً فتمن وحكى أيضاً عن ابن يوسف

بنه رما حضر مجلس الرشد وفيه الغناء فيها وكانه دزكالجنّة وسلى الامام مالک عن السمع

الغنا فقال مادرة الا أن أهل الجازبلدنا لا ينكرون ذلك ومايقعدون عنه ولايكره الااعماعي
اوجاهل غليظ الطّبع غافل وعن احمد بن حنبل انّہ سمع الغنا فی بیت ابنہ صالح وروی الخطیب البغدادی فی تاریخہ عن داؤدالطّائی انّہ کان یحضرالسماع فیظہرمنہ وجد حتی ينتصب ظهره بعد ان كان قدانحنی من الكبير حکی عن ابراهیم المزنى قال كنت مع الشافعي ومعنا ابراهیم بن سماعیل فرنا بدارقم وجارية تغنیهم شعرًا وقال الشافعي میروا بها نسمع فقینا فلما فرغت الجارية قال الشافعي لا براهم ایطیر بک هذه قال فاؤک حسن وسمع سفیان الثوری

احسن الى الذي اضخي وامسی فوادی تبقيه وبرتجه تشاغل كلّ مختلف بخلق وشغلى في محبّه فيه قال جعل سفیان الثوری يتواجد ويقول نمم الشغل بک لا بغيرك. وقال ذوالنّون المصري كان موسی فی بنی اسرائیل یعظھم فزعق رجل منهم فأنثره موسی فارحی الى يا موسی بطيبي صاحوا ونبطي راحوا وبوهجا ماحوا وبرجلى استراحوا وفي ميدان المعرفة زاحوا فلم تست Респуб

ومن هذا الباب يكشف الجواب مما ورد عن ابن مسعود الغناء ينبت التّفاق في القلب كا ينبت الماء الزرع. واما سماع الغنا بالاوتار والمزامير فالمشهور من مذاهب الائمة انّ الضرب بها وسماعها حرام وذهب طائفة من الصحابة والتابعين الى الاباحه ولعلّ ما وصل اليم دليل الحرمة اوسبب آخر وأما الشياء وهي العقبة التقيبة فقال صحاب المواسيق انّها آلة كاملة وافية لجميع المنغمات واختلف العلماء فيها فالمجهورى تحرمها ويه قال ابوحنیفة وصحابه وهو مختار النمووّى وذهب الى اباحتها جماعة من الشافعية واختاره الغزالي وتبعه الرافعی وروى عن الصحابة الترخص في الراعی وروى عن ابن امامة عن عنه انّه قال لا يخلق المغامات ولايعهن وامامه حرام ومؤيّده ماروى اهمره ما هو عليه السلام نهى عن ثمن الكلب وكسب
الزنا، وقال مكحول من اشترى جارية ضراعة ليسكوها لنغشها وضربها مقيماً عليه حتى يموت لم اصل عليه أن الله يقول "ومن النأس من يشترى هو الحديث" للآية.

واما الرقص فهو من علامات النقص وسهل الشبل عن السماع فقال ظاهره فتنة وباطنه علبة فن عرف الاشارة حل له السماع بالبشرة والا فاستدعى الفتنة وتعرض البيلة واعطى الزمامه لدعى اللده وقال بعضهم السماع حقيقة ربانية وطيفية روحيّة تسري من السماع المستمع للإسرار بلطائف التحف والانوار فيحق من القلب هالم يكن ويقي فيه هالم يزل فهو سماع حق بحق من حق كا يشيراليه حديث لا يزال عبد اللح وما الانتزاع الذي يحق المتواجد فن ضعف حاله عن تجلل الورد وذلك لازدحام اناوار اللطفان وأسرار العوارف حول باب القلب الذي هويت الرب فيلمقه واحسن في جوارقة فثبت لحراجه ويستريح الى الصفقة والشبكة غلبة وجدوة وقوه واردته وأكثر ما يكون هذه الحالات لاهل البدايات واما اهل النهایات فالغالب عليهم السكون والثبوت لانتشار صدورهم واتساع قلوبهم إلى الورد عليهم النازل لديهم فهم في سكونهم يتدروا و شيء يغلفون كما قبل لابي القاسم الجنيه أني لا يزال تتحرك عند السماع حال الاجتماع فقال "وترى الجبال تحسبها حامدة وإي توّمر السحاب" وقال ابو عثمان المغروي من ادعى السماع ولم يسمع صوت الطيور وحريرالباب وتحقيق الرياح فهو مدع معمر اللد من قال:

وككل ناطقة في الكون تجري

والحاصل أن السماع ينقسم إلى ثلاثة أقسام منه ما هو حرام وحولا الكرالانام لاسيما من الشبان والعوارم من غلبت عليهم شهواتهم وتمكنت فيهم لذاتهم فلا يحرك السماع منهم الا ما هوغالبة عليهم وعلى قلوبهم من الصفات المذمومة ومنه ما هوالباح وحلم لاحظ له الالتلذذ بغير الصوت واستدعاء السرور والفرح المستحسن كم يذكرك غالبًا وهميًا وهمه ما هو

القرآن سورة لقمان، آية (٦)

القرآن سورة النمل، آية (٨٨)
مندوب وهو لم غلب حبّ الله عليه والشوق إليه فلا يركز سماع منه الالصفات الحميدة والحالات السعيدة واستدعي المقامات العلية والكرامات السنية والواردات الألفية والمواهب اللدانية وحمل الكلام فيه ان من سمع فظهرت صفاته نفسه وحكياته غده وامسه وحطوو الدينيا ووسواس حواء فالسماع عليه حرام ومن سمع فظهر له ذكر خوف وشرق ورجاء فالسماع في حقه ذكرمن الازكار حاصل الكلام المنقول عن المشاه والعلماء في السمع انه اباحه من لا يتيح لنا الاعتراض عليه وانكره من يرجع في فتيتة الشريعة إليه فيرفع الي القلب المذئ لـ

ويعضى عارفان فرحته ان ك سمع برائه أن زهاءست ك شهيده شود برائه ووجاشعه ماء زرزم برائه أتتته نوشده شود برائه او عناجته دركته تعرى التصوف مرقوم است قال الغزالي حكم السمع حكم ما يسمع له اذ الوسائط حكم المقاصد وهذا أيضا فرع كونه مباحا وجملة القول بها قال الشيخ الكبير شاه الدين سهيرودي بان السمع سماعان احدهما المشاريه بقوله تعالى "الذين يستمعون القول فتتبعون احسنها" 75 ولا يختلف فيه اثنان من المسلمين وثانهما الغناء بالموسيقى والآلات والمزامير فن الناس من يلحقه بالفسق ومنهم من يجعله من المقربات وكلا القولين على اطلاقه افرط وتفرط انتهى

ثم ذكر الشيخ عبدالحق ان هنا ثلثة اقوال الغالب على مذهب الفقهاء التحرير وعلى طريق المحدثين الاباحة وعلى طريق الصوفي التفصيل كاوحما المستفاد من الكلمة المشهورة على الالسنة السمع لاهله مباح انتهى

ودرحدث است كه همه أعمال به نياته است وهم ثابت است ك طلب فتوى كن ازالع أركيه مفتيان ترا فتوى دهد ودركش المحجوب است ك ازججي سه آرنده ك مردي راگفت اندر حال ابتدائه توجه او اگسلامه دين خواص ورعاية توجه كن اندرسام كـ

القرآن سورة الزمر، آيت (18)
صوفیان کنند منکروش و خودرا از ازائل آن مدارتجو و جون پریشدی مردمان را بزد بہ کارمن گروھی دیگرگفتند کہ اهل سما دوگروه انہ یکی آنکہ لاهی باشند یوگر آنکہ الی باشند لاهی درویں فتہ باشند وازآن ترتسد وافی بمجاسی وربحان وانقطاع دل ازخلافات و اعراض سر ازمکونات وقتہ ازخود دورکردو باشند وازآن ایمن شدہ چون ما تے ازین گروہ باشیم ونہ ازآن گروہ کہ ترک آن مارا بہترومشغول شدند پچیزی کہ موفق وقت ما است اولی گروھی دیگرگفتند کہ چون عوام را اندرسماع فتہ است وارزندین ما اعتقاد مردمان مشوش می شود وازدرجه ما اندرا مخصوشع اند ویما بہ کار می شوند پس عامہ را شفقة کنیم ومرخصا را نصیحة کنیم وبرؤیت عبرت دست ازآن بدارم واین طریق پستنیده است۔

وگروھی گفتند کہ پیغمبر ﷺگفت من حسن اسلام المره ترک مالایعنی دست ازچیزی بدارم کہ ازآن گریزی ازاتئے بمالایعنی مشغول شدن تضیع وقت است ووقت دوستان بادوستان عزیزانشند ضائع نہ بايد کرد۔

وگروھی ازخصوص گفتند کہ سماع خبراست ولذّت آن یافت مراد این کارکودی کابش کہ اندرا خبرات مقداری پس کارمشاهده دارد تمام شد نقل ازکشف المحجوب۔

وحضرت شیخ عبدالحق درتعرّف التّصوّف نوشتہ لعمری انّ الصّوفیۃ احقّ واحری بالقول

مرخصا را نصیحة کنیم وبرؤیت عبرت دست ازآن بدارم واین طریق

وسماع غناء باوتار ومزامیر پس مشهور از مذاهب اربعہ آن است کہ بدن آن وشیئید آن

رحم است ووطاقن ازاصحاب وتابعين سوسّ ستیّ اباحة آن رقتہ اند وتبعیہ ایشان اصحاب حديث

وتابعین ایشان ازصوفیہ ہم ہیں کیان قطرہ جنگیہ مولانا جلال الدین رومی گفتہ بشنوائی چون حکایت می کئند اخ وهم قصّہ ازآن حضرت مذکوراہ کہ صریح است براہن کہ معین قول مولوی عليه الرحمہ ہمین نی ظهاراہ وحضرت شیخ عبدالحقی دعرّف نوشته کہ آنیه.
ذکر کرد شیخ احمد ازاباحۃ ووقف ومنع ورباب سماع آن وقت است که بد مزامیر باشد و عبرت شیخ عبدالحق این است ماذکرکلّہ انمّا ھوفی تجرد الغناء عن المزامیر واما المزامیر رغمّمها متّفق عليه بین المذاهب الاربعۃ وقد اعترف بذلك صاحب الامتاع في احكام السماع مع توجه في اباحتہ وافراطہ في ذلک واما بعض من عدّاهم من الفقهاء المحدثین فيحبّك عنهم اباحة بعض المزامیر كالعود ونحوه ومنهم العثیری وابرایم بن سعد وحما مطعونان في هذا الباب انتیً- وهم ازمشاهخ جهشیّہ آورده انّد که روزی بعضی ازمریدان شیخ نظام الدین اولیاء مجلسی داشندی واز دف زنان سورد س Neptune شیخ نصيرالدین محمود درمجلسی بود برخاست تا برآید یاران تکلیف نشست کرد وگفت خلاف سنّت است گفتند ازبامام گرفتند وازمشرب پیربرگشک که حجة ثقل شد دلیل ازکتاب وحیده بطّایغ بعض ازعرض گودیان این صحیح بخدمۃ شیخ رسانید که شیخ محمود چنین میگوید شیخ راصد قاعده معامله اوعلام بود فرمود راست میگوید حق آنست که اومگوید ودرسرالیولاویاء می نویسد که درجلس شیخ نظام الدین مزامیر نبود وتصویف تکردنی واگر کسی ازیاران خبری بخدمت امّی رسانید که مزامیر می شوند منع میکرد وگفت خوب میکنن. ودرخیرالمجالس میگوید که عزیزی بخدمت شیخ نصيرالدین محمود درآمد وآغازکرد که چا روا باشد که مزامیر درجمع باشد ودف ونائی ورباب وصوفیان رقص کند خدمه خواجه فرمودند که مزامیر باجماع مباح نبست اگری ازطریقه یفتد باره دشریعة باشد اگر شریعة یلیفند کجا رود اول درسماع اختلاف است نزدک علیاء باچندین شرائط مراحل آنا مباح است اما مزامیر باجماع حرام است.
وشیب رازیسم قهرمزد بیشتر ظاهرش فته است وباطنش عبره است وازامام ابوالحسن شاذلی منقول است کافی تعرّف التصوّف وقد نقل عنه قدّس سرّه قال من عمل السّماع واکل طعام الظلمة ففیه نزعة من اليهود حيث قال عزّمن قائل "سمّاعون للكذب اکألون للسّحّت" ۷۶ الانتیهی.

کتاب الحروف گوید که مراد ازسماع درقول امام حسن شاذلی سماع لغو وفحس وذکرخودوخل وخط وارو وگیره ازآنکه ذکراوحرا است واکرپریم قرآن وحدث وذکرآخره ووویوض باشند داخل "سمعنا واطعنا" ۷۷باش آگرمیزمار وویدار نباشند چه عمل سماع بیماری وویدار درطیقه صحابه ووابعین مناقب بصحّه تلقّ نسیده.

حاصل آنکه سماع برای جوانان شهوة برست ووعواج تاجیسند وباح است مرکز کرآک محض برایه تلّدد بجرد صوت واستدعا سروورفح کند ومستحب است مرکز کرآک غالب بروذرحق باشند وذوق وشوق حق بناها ان لهویںات حکم المقاصد ودرمتن تعرّف التصوّف مرقوم است که الواجد ان لاحظ معنی في وجده افاده علمأاً وعملاً احوالاً مع میله للسکون والاستلقاء ظاهراً فوجدہ من الحقيقة والمعنى وان لاحظ الوزن والالحان فطیبی سیما ان وقع له اضطراب واحتراق في النفس وان لاحظ نفس الحركة ليس الا فشیطاني سیما ان اقتهب اضطراب وهو شنّة في البدن واشتغال ناری فلوم اعتبار ذک لوجه من التحقیق تام والاقتراک وسببه اولى وأفضل لكلّ ذی دين يرید السلامه الانتیهی.

پس ای عزیز چون دانستی آنچه خلاف درین باب است معلوم شد ترا که دریباب سماع فتوى بردل است حین الاختفاء والخلوة عن العلوم والاجتناب عن المحرّمات كوجود الامارد والنّسوان وذکراءوراع والفحاش واللغة آنکس راکد حقيقی حاصل شده باشند آن وقت كه احَقیف واصدقاء موجود باشنده هم كوندنگان وهم شنوندگان اما عند نهجوم

۷۶ الئارآن سورة المائدة، آیه (۴۲)
۷۷ الئارآن سورة المائدة، آیه (۷)
العوام ووجود الزمیر فامريتتعلق بالقضاء والاتفاء إلابلديانة فقط فيجب على القاضي التعزير كي لايضطروا ويضطروا الناس وهذا اذا كان في دارالسلام وما في دارالحرب والمعاصي فيعود الفتاوى على القلب.

وذرذخيرة الملوك است كه احتساب رابع مرتبه است او لتعريف ودووم نصيحة ووعظ سيوم من بفعل جهارم عنف وسبب يعظ ضرب ووفرنذ رادمرته احتساب كه تعريف ونصيحة بوعظ برمانودرجهان است وذرخبره جهارم يعظ كه دشنم وزدنا است ازفرنذن روا نست امادمرته سيوم كه آن من بفعل است علماء نظرارات چه أگر از فرزند فعل صادر شود كه آن سبب أياضه كه إيشان غردد جناجته حد ورباب والات مناهي إيشان رايشكند يا حمر إيشان را بريزد يجاجه كه إيشان راهجم باشد بركند ويا مال غصب ازخانه إيشان تيرون آرد ومستحق رسانن اگرچه إيشان بين افعال خشمنين شوند اصح آست كه فرزند عاق نشود.

نه برمفيتاني وحضشت شيخ سعدى باوجود أئه سهورودى است وسهرودرى متكرسميمم است

يعني زبون پندارنه سماح في الجمله ومانع است مریدان رازمجع چنانچه حضرت شيخ سعدی بدين اشارة كرده وگلستان كه مراشیخ اجل الح ودركناک تعریف التّصوّف است كه قال بعض المشايخ المائلون إلى المنع أن السّماع ليس من التّصوّف لا بالذّات ولاالعرض اما هو شئ يعرض لبعض الناس لغلبة الحال وطفال السكر وبهذا لظهوره ليس له تخصيص بالمشايخ NSRangeة دون السهورودى فان الشيخ الكبيرنهم الدين الكبرى هو مريد الشيخ عمّار بن ياسر وهو مريد الشيخ إبن التجيب السهورودى وهو يعمل السماع وكذا مريده الشيخ مجدالدين البغدادي قدّس سرّه والشيخ شهاب الدين السهورودى أيضا مريد الشيخ إبن التجيب ولاعمله

انتهى

میگویش
سماع ای برادر بگویم که چیست
حرام است یاحلال
اگرمستمع را بدانم که کیست
نیکبخت است یا بدبخت
چنانچه درمتن تعرّف التّصوّف مرقوم است التّهیئ للقبول علی قدرالاصفای للمقول فن کان استماعه بالحقیقۃ استفاد التّحقیق ومن کان استماعه بالنّفس استفاد سوءالحال ومن کان استماعه بالطبع اقتصرنفعه على وقته انتی-
اغمرد معین پرد طراحو ای روح او
فرشته فرو ماند افسیر او
ویبان این معنی درمقام فضل بین رسل الملکہ ورسال البشر وعامة البشر درذکب اعتقادیة مفصّل است واما درمراجع آخیرت که جبرئیل گفت که آگرکمردومد برتهم فروع جنی بسوزد پرم فروماندن جبریل ازآخیرت درحادیث صریح است و در سماع هم ترقی بعض عارفان راشده است پس برآذی ایشان همچون مراجع گفت فاما فراز که مشتمل برسماع کلام اللّ که است هم مراجع المؤمنین درو وارداست والله أعلم
وگمرد هو است ویاز ولاغ قوی گرددش دیو اندر دماغ
حضرت شیخ عبدالحق ظفر تعرّف التّصوّف نوشته که قال بعض اهل السّماع والوّجج فهم المعنى واستنباطه حظ سماع المريدین واما المنتهی فذوقه ووجده من نفس الصّوت وذاته وتجل الحق له فيه لافهم المعاني ولا مايفهم من الامعاوارالابیات وان لاحظ الواحد نفس الحركة بتأثيرالوالم والصوت ليس الاشفیطین اخذاً من قوله تعالى "واستفزمن استطعت" ۷۸ انتی-
وصاحب منثوى شریف باوجود آنکه درحق عاشق صادق میگوید بشنوژنی چون حکایت می کند، درحق نافقان بهطريق عتاب میفرماید. ۷۸}

القرآن سورۃ الاسراء، آیت (۶۴)
موبہ مو بیند زصرفه حرص انسرقص ـیمقصود دارد همچو خرس
رقص اوحالی ز خیر و پر ز شر
موبہ مو بیند زحرص خود بشر
رقص آنا گا کن که خورد راوشکنی پنیہ را از ریش شهوت برکنی
رقص جولان برسرمیدان کنند
چون جهنده ازنقش خود دستی زند
بجرها درشورشان کف می زند
مطربان شان ازدرون دف میزنند
کف زنان رقصان ز تحريك صبا
تو ه بینی برگها بر شاخها
تو ه بینی لیک بھر گوش شان
کف زن بخشش کف زن عیان
گوش دل بابید نه این گوش بدن
تو ه بینی برگها را کف دند
تای بینی شهر جان را با فروغ
گوش سر برند از هزل و دروغ
پس دهان بر بند از هزل ای عمور
جز حدیث روست او چبی مگو
سر کشید گوش محمد در حسن
کش بکوید در نی قل هو اذن
سر برگوش است وچشم است این نی
رحمه او مرضع است و ماصی
نی به داند آشفتته خاطر نه زیر ودیگری مینفرمایدن، وکل ناطقة في الكون تطربینه
ودیگری مینفرمایدن وصف آواز بشنو
وگزیعین ثم کسمالحواجب
یحدثنی فی صامت ثم ناطق
دانی چه حدیث میکنند درگوشمنه

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عشقم کہ درد و کون مکان پدید نیست
عنقائے مغروم که نشانم پدید نیست
نمک بدن کہ تیر و کامئ نپتید
ز ابرو و غمزدہ هردوچهان صید کرده ام
تیست
جون آقات در ربخ هر ذره ظاهرم
از غایت ظهور عیانم پدید
تیست
گوم بہر زمان و بہر گوش پشئوم
وین طرفة ترمک گوش و زیانم پدید
تیست
بہ آواز مرمی بالاد فقیر دیگری میفرماید
تا چشم باز کردهم نور رخت پدیدم
تا گوش باز کردم آواز تو شنیدم
دیگری فرموده
ديرگی فرموده
السماع طیر یطیر من الحق الی الحق
بزرگی دیگری فرموده
در پس آتینه طوطی صفت ساخته اند
آنچه استاذ ازل گفت همون میگویم
ازدرخت و آتش صداً انتی انا الله لا اله الا انا شنیدن سماع است ونالیدنش هم از تجلی
است
حضورت خواجہ حافظ فرموده
بلبلی برگ گلی خوش رنگ درمنقار داشت
و اندر آن برگ و نوا خوش ناله های
زار داشت
گفت‌مش در عین وصل این ناله و فریاد پیست
که ما را جلوه جمع‌بند در این کار
داشت
مگس پیش شوری‌ده دل پر نزد
که او چون مگس دست بر
سر نزد
چون ساحب دلان سپرستی کند
بای آواز دولاب مستقیم کند
سماع است گر عشیر داری و شور
و در تعرّف النّصوف است که والقول بان ان السّماع اخذ من الفلاسفة مبینه على ان الفلاسفة
اختبروا انواع التّنّي والمزامير والآلات وكانوا يتصّرّفون بها في النفوس والطّبائع في احداث
الاحوال من السرور والحزن والمرض والصحّة بل الاحیاء والامامه على ماقبل
کاتب الحروف میگوید که در کشف المحجوب نوشتہ است که سماع وارد حق است
و تکبیر چند از هلول و الفواست و هیچ حال طبع مبتدی قابل حدیث حق نباشد و ازورود آن
معنی ربانی مرطع را اثری باشد بحرقت و نقریجانه گروهی اندسرامی بیوش شوند و گروهی
هلاک گرددن و هیچکس نباشد الاکه طبع او از حد افدل بیرون شود و غبن دانه برناهی
ظاهرهست
وهم در کشف المحجوب است که اندروم چیزی است برمال روده ازرودها واندرهته
دو روزیهارا را آنجا باشد ورود زدن گردن برمقداره‌ان بنی‌نیازان بیشنواند ان گه
او را ازآنجا بیرون آنند و جون خواندند کسی را هلاک کندن زمانی پیشترنگا ببندن تا هلاک
شود ویحیی با آجال مکتوب است اما مرگ را اسباب باشد
واما اطّبّاء ودیگران پوستانه آن میشوند واندر ایشان هیچ اثر گذشته از آنچه موافق است اندر طباعت ایشان ومخالف است بطبع این مبتدیان انتخاب کلام کشف المحجوب...

واین فقیرمی گوید که هرچیزرا اسباب است ومستبّ حک است "الله یتوی الأنفس" ۷۹ حمد صداق وحق است "فل توکف مک الموت" ۸۰ حم اضلاع ابیس وهدایت محدی هم حق است "الله یضلّ من شاء ویهدی من شاء" ۸۱ ضارونافع حک است وهم نسبت باساب حک است اهل الله راچون معامله بالله است حم از ازده داند وحوالقصود والملوبل للطلّابین.

این قدرا کافی است منصفان وطالبان حک را ازفریقین صوفیه وفقهای که در الحقيقة صوفیه وفقهای ایشان، اند واما متعسّفان بهن کنرون که راه راک عم وخلاصی است گداشته وزوربوزرخوداردی لرقهه وصوفه داخل میکند وازعمل وخلاص خالی اند بلکه بحقيقة علم هم رسیده بلکه ازعلوم رسمی هم محروم اند ورسم علم وتصوف دستارجامبا ورسوم فقها وزیارت درازی را دانستند وکلاء درویشان وجامه صوف وحرب زبان وسرود شنیدن ورقص ووجد باطل وریاکاری شناختند پس ایشان ازتمصوقه ومتقوقه هم خارج اند چه متصوقه و متکف آن بود که شخصی خود را بکف مطالعه ومجادله درمره عالمان وفقهای وصوفه وصالحین بسی وبذل وجهد داخل کند وهنوز بدوجه ایشان نرسیده باشد وامید صحيح مراو را حاصل باشد بلکه زمره مگاران اند وریاکاران اند.

پس اگرهم انبیاء وولیاء وعلاء جمع شده تعليم ایشان کندن زوال جهالت جبی ایشان مکن

تیست چه درجمله ختم الله وطبع الله درنان علي قلوبهم داخل باشندر وصم بکم عی برايشان

صادق باشد...

۷۹ قرآن سورۃ الزمر، آیت (۴۲)
۸۰ قرآن سورۃ السجدة، آیت (۱۱)
۸۱ قرآن سورۃ المدثر، آیت (۳۱)
اللّه الہادی الى سبيل الرشاد کہ "یحور الله مایشاء ویثبت" اوراست اکون مناسب حال آن نمایدک طریق ازخیمان بعض مشاک عارفان ارزاسال ارتعه واحوال ایشان بطری اخصار و تصحیح الاظاظ مناقب والقاب وما اسماء ایشان نوشته شود تا طالب صراط مستقيم را معین وراه نمائده باشد والله الہادی والمؤافق۔

1- ذکریروشن ضریفان فی اللہ باقی بالله حضرت مولانا مولوی خدا بخش ملتانی در رسالہ 'سردلبران' کہ این فقیر نوشته است قری مذکور فی جامع الیہ ومن مصنفاته التوفیقیّة لا يقبله الا الموّفق کہ جمله حال آخضشت است وهو الخالی عن الرّسوم والّنوعات الّتی بقضیه البشریة والّنفسیة المخلّة فی المقصود ومن مراقباتهن بخوش را گم کن کمال اینست وبس خود مباش اصلاً وصال اینست وبس وهرجاک بنظرچشم بیند گوید که ذات مقدّس متجلی است بدين صورت پس هرگز از ذات مقدّس غافل نشود وخدورا بگوید جان جرام سر سرم تن نم ممن نم والله یاران من نم ومن القابه مسکین نواز ومحبّ المساکین وسید المساکین ومن بجزان وصف خواندن مریشان را ادب نمی شنام که اللهم احیئ مسکیناً وامتین مسکیناً واحشرنی فی زمرة المساکین بسننیه اواست ودرسسه اسم مبارک خودچین ھ نوشت باخدابخش کن همه گاہان وهمه تفصیرات خاچاگی ایشان فلا وعاقب وعافية این فقیر بخیرگدان بفضلك وکمک لارحم الراحمین مزار مبارک فی خیروراست یزار ویتبرک به وفات آخضشت بتاريخ سی ام روز از ماه محرم ھ ۱۲۵۱۔

القرآن سورۃ الرعد، آیت (۹۲)
2. ذكر الشيخ باكال محبّ الله بالكال محبوب الله المعال حضرت خواجه حافظ محمد جمال
ملتناء استغنى معايق عن الذكر الشهرة ولايته وكان خليفة حضرت مولانا مولوی خدامخش
كالبرد من الشمّس مستفيضًا مستضيئًا من إخوته مولانا جلال الدين الرومي من الشمس
البیرزي.

وقد خلّفت كثيرة بواسطة مولانا محبّ المساكين احدهم السيد الكامل السيد زاهد شاه. الثاني
الموالي الكامل المكي للاکل الزاهد مولانا الموالي حامد. الثالث الشيخ الكامل العارف
القاضي محمد عيسى. الرابع الشيخ الشاعر العارف بالله لاشعاره تأثيريبلغ المنشى غلام حسن.
الفماس الموالي العالم الكامل المكي الموالي محمد موسى.

3. ذكر شاهر بزاوج حقيقة سالك سالك طريقه ينفع المعرفة بدر الشريعة حضرت سلطان
الاولاء خواجه خواجه خواجه حافظ نورمحمد ماروي، مزار في قرية مهاران يزار ويتبرك
به.

له خلفاء أربعة كالخلفاء الرضيّن في الهدยา والرشاد الأوّل منهم الشيخ الكامل المكي ذو
الكرامات العليّة والمقامات البهية والحالات السنية (الشيخ نورمحمد ثاني) والثاني الشيخ العالم
العامل قاضي حوالى السالكين قبلة المسترشدين مقصود الواصلين الشيخ القاضي مجدد الله،
مزار في كوت منه يزار ويتبرك به. الثالث شيخنا وشيخ العالمين جمال الحق والدين. الرابع
الشيخ الزاهدي رئيس المتوكلين سلطان التازكين خواجه محمد سليمان، مزاره في قرية تونسه
يزار ويتبرك.

وسوى هذه الأربعة المذكورة الشيخ الكامل العالم العام من أصحاب الصفّة مات في حب
شيخه وقربه ولم يلتقي إلى ماسوى شيخه حافظ غلام حسن. وسوى المذكورين خلفاء كثيرة
في المدائن والاصحارى الهدية والجاهدات والكرامات استغنى عن ذكرهم لقصد
الاختصار.
ذكر الشيخ مظاهر العجائب والغرائب غريب نواز الشيخ العلمين سراج الهند حضرت مولانا المولوي نور الدين محمد دهلوي، وله خلفاء كثيرة لكن الاشهر في تلك البلاد هو شيخنا وشيخ الكلّ خواجه حافظ نورمحمد المشهوري عليه عامّ والتواب ذو الكرامات العلية والمقامات البهية غياث الدين.