Dalail Arifin by Hadrat Khaja Qutubuddin Bakhtiar Kaki

The mausoleum of Hadrat Khaja Qutubuddin Bakhtiar Kaki

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Preface

This is a very old book written by the great Sufi Saint Hadrat Khaja Qutubuddin Bakhtiar Kaki Oushi about the speeches (Malfuzat) of advices and discourses of his spiritual master Hadrat Khaja Moinuddin Chisti and which were translated from Persian into Urdu language and the first time I was translating this book into English.

This translation of the most ancient and celebrated Persian magazine on Sufi’ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سالك), a mureed is an initiate into the mystic philosophy of Sufism and all these details of advices by the spiritual master Khaja Moinuddin Chisti and are added in this book by great Sufi Saint Khaja Qutubuddin Baktiar Kaki Oushi and also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this magazine’s first page and will not stop its reading till they will reach its last page as in this magazine some
interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 800 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book ‘Muslim saints and Mystics’ (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah’s last prophet.

To write about this great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in India, but he was also a great author of several books including Dalil al-Arifin, in he which deal with the Islamic code of living.

So in brief he was a great Saint of his time in the Indian sub-continent and who did many great endeavours for the
preaching and propagation of Islam in Delhi city upon becoming the caliph of Hadrat Khaja Moinuddin Chisti Ajmeri and he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu to English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book ‘Tadhikra Awliya’ (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.
The Dalail Arifian by Khaja Qutubuddin Bakhtiar Kaki

This is magazine of affliction and in its manuscript available the speeches of the king of Mashaiq (learned persons), the ruler of the Salikin (mystic persons), the leader of the pious persons, and the Qutub (highest cadre in spiritual pivot at axis) of the pious persons, the sun of Fakirs (Darwesh persons), a seal of the Mujtahadin (One who has thorough knowledge and experience of law), the helper of the Ummat (nation) and the religion, Sheikh Khaja Moinuddin Chisti and whose advises and discourses collected and presented in this magazine, which is named as ‘Dalil Arifin’ and it is divided into four parts.

1. Faqr (indigence) and its reward
2. Letters and tasbih (glorification)
3. The recitals
4. Sulook (mystic initiation) and its benefits
1. The indigence and its rewards

On the 5th Rajab in the year 514 Hegira, this Darwesh and weak person Qutubuddin who belonged to the slave to the King of Mashaiq (learned) persons and the Sultan of Salikin (mystic persons) Khaja Moinuddin Hasan Chisti.

When this slave was getting the chance of kissing the feet of the sky and ability in the mosque of Abu Lais Samar Qandi in Baghdad. The Sheikh was kind enough with me and honoured to accept my pledge (Bait) there and he was also kind enough with me and put on my head the four ends Turkey cap and on that day Sheikh Shabuddin Mohammed Saherwardi, Sheikh Dawood Kirmani, Sheikh Burhanuddin, Mohammed Chisti, Sheikh Tajuddin Mohammed Safhani were present there in the meeting. The discussion about prayer was in progress. The Sheikh told by his tongue that in the prayer only one can become closer to Allah.

So prayer is called the Meraj (accession) by the Muslims. Which is available in the saying of the prophet of Allah. “Alsalt meraj al-Muslimin.” And its status is more than all other things. The meeting of Allah starts with the prayer. Then Sheikh told prayer is secret matter which the person disclose with Allah. The disclose of the secret in which it is required the closeness of the somebody. That person who will get closeness and who is eligible for the secret. This secret could not obtain without the prayer.

There is saying of the prophet of Allah, “Almusalli Neji rabbahu” it means one who pray, then he will disclose his secret
with Allah. Upon this Sheikh addressed to me and he said “When he was become the disciple of Sheikh Khaja Haruni and he was in his service for a period of 8 years without taking any rest in this matter and he never used to see day and night. When he used to travel with his Sheikh then he used to carry the sleeping clothes and the tiffin basket and accompanied with him. When he realized my service, then he was awarded me such grace and there is no limit on it.”

**To follow the instructions of the (Pir) spiritual master**

Then Sheikh told whatever he got by his service of the spiritual master only. So it is compulsory for the disciple that he should follow the instructions of the Pir and he should not exceed in this matter. Whatever instructions were given in this matter about prayer, glorification and daily recitals, then he should hear the instructions carefully and should act upon these instructions so that he could get position in this matter. Because the work of the spiritual master (Murshid) is used to adorn the disciple. Whatever the master will say will help the disciple to enable him to get perfection in this matter.

**Who has been deprived of the intercession?**

Khaja Saheb afterward said that in the book of exegesis of Abu Lais Samarqandi it is mentioned that daily two angels are sent down from the sky. One who stands on the top of the Ka’aba and who will call “Oh: the persons and fairies listen and understand well that one who will not fulfil the duties of Allah then he will not be free from the rights of Allah.” The second
angel will stand in the pulpit of the last prophet of Allah and he will call “Oh: the men and fairies, to know well that one who will not follow the practice of the prophet and exceed in this matter, then he will not be eligible for the intercession.”

**The washing of the fingers at the time of ablution is as per Sunnah**

Afterwards he said that he was present in the mosque of Kikri in Baghdad among the pious persons. There was discussion of washing of the fingers at the time of ablution was in progress and he said it is as per practice of the prophet of Allah. Because it was available in the saying of the prophet that he was asked for the washing of fingers at the time of ablution. But one who did washing of the fingers at the time of Abdust (water for washing anus and hands after evacuation) then Allah will be kept free his fingers due to the intercession.

Again Sheikh said once he was with Ajal Sherazi in some place. The time of prayer of Maghrib (sunset) was started. Khaja Saheb was started doing fresh ablution. By chance he was forgetting the washing of the fingers. So by invisible source an angel gave a divine call in which it was said “Oh : Ajal, you are claimant of the friend of our Mohammed (peace be upon him) and belongs his Ummat (nation) but you are leaving his Sunnah (practice).” Upon this Khaja Saheb was sworn and he was told “From that time till his death he will not leave any Sunnah (practice) of the prophet.”

Upon this Sheikh said once he was finding Khaja Ajal Shirazi in the condition of hesitation and asked him in this matter so he said “One day when he was ignored the washing of his fingers and due to this mistake from that time, then he is
in the condition of worry and upset that how he will face the
prophet of Allah on the day of judgement.”

Afterwards he said in the book ‘Salwat Masoodi’ a tradition
mentioned as per narrated by Abu Hurara in Fiqq (Islamic law)
of Sunnah it is available that the washing of every part three
times is according to the practice (Sunnah) of the prophet of
Allah. As per saying of the prophet of Allah “The washing of
every part three times is my Sunnah and this is also Sunnah of
the previous prophets of Allah. To add more on this is injustice.”

Upon this he said “Khaja Fazil Ayaz while at the time of
ablution washed his hands two times only and then he was
praying. On that night he was seen the last prophet of Allah in
his dream and who said “He was surprised to see that there
was a defect which is left in his ablution.” So he was waking up
due to too much fear in this matter. So he was made fresh
ablution and prayed again. Due to expiation of this mistake he
was prayed daily 500 rakats (one rakat is equal to one set of
standing, genuflexion and prostration) for a period of one year
as a recital.

The benefits of sleeping with ablution

Then he said Arif (mystic) persons are belong to the
persons of grace. They used to drown in the love of the friend.
He writes in his Sharah (exegesis) that one who sleeps in the
night with ablution then there will be command of Allah to the
angels to be with him. Till morning they will pray, “Oh: Allah
forgives that person as he was sleeping with cleanliness.”

He said again in this matter that in the Sharah (exegesis) of
Arif persons it is mentioned that when a person sleep with
cleanliness then the angles take his soul under the empyrean of
Allah. And there will command, “To wear it the robe of light.” When it will prostrate there, then there will be commanded to take back the soul from there. Because he is a pious person as he was sleeping with ablution.”

One who sleeps without cleanliness then his soul will be returned back from the first sky and it is said there, “This person is not eligible so the angels will not take his soul to the upper side as this type of person is not eligible to prostrate before Allah.”

Then he told by his holy tongue that Faqhia wrote that the Prophet of Allah said, “Al-Yamim Lil kul akal Wal wajha yasar magad” and its translation is “The right hand is for the eating food and washing of the face of the body and the left hand is for Istanja.” (Cleaning after a natural evacuation)

Then the discussion started about how one person should enter into the mosque, and then, according to the Sunnah of the prophet, the person should put his right leg first in the mosque there and when he will go out of the mosque then he should put his left leg out of the mosque.”

Upon this he said once Sufiyan Suri was entered in the mosque and by mistake he put his left leg in the mosque first. So there was a divine call in which it heard, “Oh: ox this is not the proper way to enter the house of Allah” and from that day he was become famous with name of Khaja Sufiyan Suri.

The reality of Arif (mystic)

Afterwards the discussion about the Arif person was started. He said Arif is such person who knows all about the world and with his wisdom he can create more than 100,000 meanings and he can explain in this matter. He can reply about all things
relating to the significance of the love. He will swim in the sea of innermost and wisdom so that he can take out from there the pearls of secret of Allah and the light of Allah and to present there to hard working jewelers. So that when they see these things and like them. So this is an Arif person without any doubt.

After this, on this situation he said Arif person will be always busy in the zeal of love and he will live in condition of surprise by the divine power of creation. And if he will stay, then also he will be in the condition of thinking about the friend and if he will sit then he will remember his friend. If he will sleep then also he will be in the condition of surprise due to thinking of his friend. If he will wake then he will tawaf (circumambulation) around the veil of the greatness of the friend.

**The blessing of the prayers of Israqh (mid-morning)**

Then he said the persons of love when they performed the morning prayer, then they used to sit on the prayer mats waiting for the sunrise so that they wanted to be accepted by their friend and so that there should be graced with celestial illumination (Tajalli-e-Ilahi) on them.

Again Sheikh said “When one person who will perform the morning prayer and waits there on the prayer mat, then there will command to the angel to come near him and to pray for him till he will not leave from there.”

In this situation he said in the book “Umda” Khaja Junaid of Baghdad wrote which is sign of secret of Allah that when the Prophet of Allah saw the Satan in grief condition and he was asked him the reason in this matter.” He told him there will be four groups among his Ummat (nation).
1. Moazan, who shouts the prayer call (Azan). For this reason one who shouts it and one who hear it and who will busy in replying the phrases of the Azan. So all who shout and hear it, will be forgiven by Allah.

2. The one who left the house for Jehad (religious war) and when they will say Allah Akber (Allah is great) and with the sound of their hoofs of their horses and when they will fight then there will be a command for forgiveness for such persons along with their family members.

3. The group who earns their livelihood with the legal source. The Darwesh person who spends their lives by earning of livelihood by legal means and also maintaining others by such income then Allah will forgive them.

4. This group who will sit on the prayer mat after performing the morning till the time of sunrise. Then they will perform the Israqh (mid-morning) prayer.

Then Satan said, “Oh: the Prophet of Allah, that day when he was in the angelic world and he was seen there and it was written on the tablet that one who will busy in the worship of Allah after the morning prayer and after this then he will perform the Israqh prayer then Allah will forgive him along with 70,000 his relatives and he will be freed from the hell.”

Afterwards this he said, “He was seen in the book ‘Fiqa Akbar’ a tradition narrated by Imam Abu Hanifa Kofi that one coffin thief who was engaged in this work for a period of 40 years and he was dying at last and he was seen in the dream that he was walking in the paradise. When he asked the reason in this matter and he told that, “He was having one habit with him that he used to perform the morning prayer and he used to sit there in the remembrance of Allah till the sunrise time and then he used to perform the Israqh prayer. As Allah is used to accept
small things and He used to giver of many things and for this blessing Allah forgave him. He was ignored my deeds, but he was giving me such a great status.”

On this situation he was told, “When Arif person will be in that condition then he will be busy with that thing, then at that time if there will be present many 1000 angels, Jinns and strange things before him but he will not look at them. He will look at such things which were sent down to him. One sign of Arif person is that he will remain in the condition of smile always. When he will smile, then he can see the trusted angles in the angelic world there. So whatever discloses from them will be the reason of his smile in this matter.

After this he said “In Irfan (intimate knowledge of Allah) there is a condition and when such condition will prevail upon him, then in one step he will cover the distance between the empyrean and the veil of greatness and from there he will reach to the veil of magnificence and upon this in the next step he will come back to his previous place.”

Then Khaja Sahib was weeping and has tears in the eyes and he said this is the lowest rank of Arif persons.

But those who are perfect persons, then their position is only known by Allah and up to where they can go and where they will reach and when they did come back from there is not known.
2.
Janabat (pollution resulting from the coition) and cleanliness

On the Thursday the wealth of the kissing of the feet of the Sheikh was available to me. At that time the discussion about Janabat (pollution from coition) was in progress in the meeting. Moulana Mohammed Bahauddin Bukhari and Moulana Shabuddin of Baghdad were present in the service of the Sheikh. Khaja Saheb said with his holy tongue that there is Janabat inside of the every hair of the person. So it is compulsory that the water should be provided inside of the hair where there is coition, so that the hairs should get wet in this matter. If any hair is left without water, then it will fight with him on the day of judgement.

Khaja Saheb said he was seeing in the book ‘Fatwa Zahiria’ that the mouth of man is used to live clean during the condition of Janabat and when he will drink the water or other things then those things will not become impure for this reason. In the following conditions the mouth of a person will remain pure.
1. Junbi (the person in the condition of the pollution from coition)
2. Haze (mensuration course)
3. Momin (faithful) person
4. Infidel person

In this connection he said, “Once the Prophet of Allah was sitting then at that time one companion stood and asked him, “Oh: prophet of Allah, if one person who will be in the condition of Junbi (coition) and if there will be winds of heat and due to this reason by sweat the dress will become wet and in this case
the dress will become un-clean or not.? He said “No” it will not become un-clean. Upon this condition his mouth will also remain pure for both the Muslim or infidel person, and if saliva will touch with the cloth, then the cloth will not become un-clean.

After this, on this topic he said, “ He was heard by Sheikh Khaja Haruni that when Prophet Adam (A.S.) came into the world from the heaven and upon getting the chance of intercourse with Eve, then the angel Gabriel came over there and told him, “ To stand and have a bath.” So he was happy in this matter and told brother Gabriel is there reward for it.? He gets a reply that, “ For every hair of the body you will get a reward of worship of one year and for each and every drop of the water, which will touch your body and from each drop Allah will create one angel who will engage in the worship of Allah till the day of judgement and such reward will be transferred into your account of deeds.”

The Prophet Adam (A.S.) asked, “Brother Gabriel whether there is a reward available to him and also available to his children,?” He gets a reply that, “Those who will be Momin (faithful) persons and will perform the legal bath so, according to the hairs of his body the worship of the number of such years will be recorded in his account of the deeds. Those drops of water, which will fall from his body and for each and every drop of the water one angel will be created by Allah who will be engaged in the tasbhi (glorification) and tahlil (declaration of God’s unity by pronouncing) of Allah till the day of judgment and all such rewards will be recorded in the account of the deed of Mumin (faithful) persons.”

When Khaja Saheb ended this discussion than he was weeping and has tears in his eyes and he said all these benefits
and rewards are available to those who will perform legal bath only. One who will perform illegal, but then for his every hair one year of bad deeds are recorded in his account of deeds. And for every drop of water of his bath one Satan will be created and all bad deeds done by all Satans will be recorded in the deeds of account of that person.

The Islamic law (Sharia), Tariqat (mystic way) and Haqiqat (truth)

Khaja Saheb said, “The state of the person who follow Sharia (Islamic law) of Islam is that he should follow it firmly and also follow all orders in this matter. In following this he should not exceed single thing in this matter so, then most of them will reach other position which is called Tariqat (mystic way) and after this they will used to follow it with all these conditions firmly. They used to follow all instruction of Sharia (Islamic law) without leaving anything in this matter and follow the Islamic law (sharia) completely. So for this reason they will reach to the position of Marafat (knowledge of Allah). When they will reach the position of Marafat then the place of identification and friendship will come there. When they will be firm on this position, then they will be reached to the position of Haqiqat (truth) and when they will reach on this position then they can get whatever as per their demand.

Then Khaja Saheb said “He was heard the definition of Arif is that person one who will disconnect with the both worlds and then he should reach towards the position of incomparable. Because this way is adopted by such a person who is un-related from all things.

On this occasion he said the prayer (Namaz) is amanat
(custody) which is handed over by Allah to his slaves. So there should be no deflection in this matter.

The acceptance and non-acceptance of the prayer

Khaja Saheb said “In the prayer man should perform ruku (genuflexion) and prostration properly and follow and take care of all fundamentals of the faith of the prayer completely. He said “He was seen in the book ‘Salat Masoodi’ that when the people perform the prayer in the proper manner and fulfil its rights and also follow the below things.

- Ruku (genuflexion)
- Prostration
- Qirat (recitation of the Quran)
- Glorification of Allah

Then the angels will take the prayers to the sky and from that prayer there will be lights and the doors of the sky will be opened there. When that prayer will be brought down from empyrean then there will be commanded “To forgive to the person of prostration and prayer. Because he was fulfilling the rights properly.” Then he wept and has tears in the eyes of the Khaja Saheb and he said “This is about the persons who was fulfilled the rights of the prayer. But those people who do not care about the fundamentals of the prayer, then the angels will take their prayer in the sky, then the doors of the sky will not be opened there and there will be commanded to take back the prayer and put back on the face of the person who was performing such prayer.” The prayer (Namaz) will say by her tongue to that person “As you have spoiled me then Allah will spoil you.”
On this occasion he said once he was in between of the persons of the turbans in Bukhara and from them, he was heard one tradition there that once the Prophet of Allah saw a person who was not performing the rights of genuflexion and prostration in the prayer. When he was finished the prayer, he asked him for how many years he was performing the prayer. He said “He was performing the prayer like this since 40 years of time.” He said to him, “Since 40 years you have not performed any prayer and if you die then not according to my Sunnah.”

He said “He was heard by the tongue of Khaja Usman Haruni that on the day of judgement first there will checking of account of prayers with the prophets, pious persons, and the Muslims. One who will not be successful in this account then he will be sent to the hell from there for the punishment.”

He said “This is event was happening at that time once he was in the city which is near of Damascus and its name was removed from his memory. There was one cave which was situated out of that city and in which one pious person Ohud Mohamed Abdul Wahed Ghaznavi was used to reside there and on his body there was skin was left there. He was sitting there on the prayer mat and two tigers were also sitting with him there. Due to fear of the tigers I could not go near him there. When his look was falling on me then he asked me to proceed into the cave there. When I entered there and I was paid respect to him and sat there.

The first thing that a pious person told me that “If you do not have any intention for something, then it will also not do any intention about him.” “What is the personality of the tiger that, do you afraid of him.” Then he said “When there will be fear of Allah in your heart, then all will be afraid of you. What is the
reality of the tiger. Then he will not afraid of the persons.”

He explained many such matters and he was asking me from where he was coming there. I told him that he was coming from Baghdad. He welcomed me there on my arrival, but he said “It is compulsory for me to do the service of the Darwesh persons so that I should become the pious one.” But you heard that he lived in that cave for many years and he is living there in loneliness and away from the mankind. But since 30 years, he is weeping for one reason. For this reason he is weeping day and night. So he asked him, “What is that?” He said, “When he will perform the prayer, then he will weep while looking himself that if there will be a small error in the prayer then all will be spoiled. So at that time of the prayer for not fulfilling its condition then the prayer will be returned back and thrown on his face. So oh: Darwesh if you will be successful in the performance of the prayer, then actually you will be doing a great work. Otherwise, you will spoil your whole life.” Then he was stating the saying of the prophet. The Prophet of Allah said, “In the nearness of Allah, no sin and no enemy is not greater on the day of judgement than not performing the prayer as per its requirements and conditions.”

Upon this Khaja was weeping and was tears in his eyes and he said “Oh: Darwesh, Namaz (prayer) is a pillar of the religion of Islam. This fundamental is like a pillar so when there will available pillar, then there are available wall in the house. When there will no pillar, then the roof of the house will fall down. As for the religion and Islam it is like a pillar and when there will be obstructions in the following fundamentals of the prayer

- Farad (obligation)
- Sunnah (practice of the prophet)
- Ruku (bowing the prayer)
• Prostration
then the reality of Islam and religion will be spoiled for these reasons in this matter.

A tradition of Imam Jafer Sadiq

On this occasion he said “There is a tradition narrated by Imam Jafer Sadiq that he said in the Quran there are many advices from Allah. Such advices are available in the following types.
1. Madh (eulogy)
2. Targib (temptation)
3. Tarhib (fear)
The above are available in 700 places in the holy book of Quran about the performing of prayer because it is a pillar of the religion. In the exegesis of the Quran it is mentioned that on the day of judgement in 50 places there will be asked different questions by every man. In the first place there will be questions about the prayer which is as follows.

1. Iman (faith) and its conditions
2. Sifat (attributes) and Identification of Allah

If the person will not give the small information on this matter, then from there he will be sent directly to the hell. In the second place there will be questions about the prayer and its obligations and if the man will answer correctly then there will no problem for him, but if he could not reply then he will be sent from there directly to hell.

In the third place there will be questions about the prophet, if
he will reply correctly, then he will be released from there otherwise he will be sent through the counsel (Wakil) to the last holy Prophet of Allah and he will inform him that he is among your Ummat (nation) but he was negligent in following your Sunnah (practice).

Upon explaining the above benefits he began weeping and he said the following phrases from his holy tongue. “There is regret for such person who will be ashamed with the prophet of Allah, then where he will go?.”

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah so for this reason the well wisher left the meeting place.

3. The delay in performing the prayer

On the Wednesday I was honoured of kissing the feet of the Sheikh and at that time six Darwesh persons from Samarqand were present in the service of the Sheikh there. Maulana Bukhari was also present there who was used to be present in the service of the Sheikh. Then Sheikh Ahud Kirmani also came there and he sat there. There was discussion in progress about the too much delay in performing the obligatory prayer that the time should be lapsed and Qaza (lapsed) prayer should be performed. So for this reason there will be too much regret of 20,000 percent of such persons of the faith. He was told by his holy tongue that, “How such Muslim persons are they?, and who used to delay in performing the prayer so for this reason the time is going to be lapsed for the prayer.”

The prayer of the persons of fondness
After this Sheikh said he was passed from a city where there was a tradition that the people of that place used to be ready for the prayer before its scheduled time. So there he was asked “What is reason of wisdom in this matter that you all people used to be ready for the prayer before its schedule time of the prayer?” They said “The reason for it is that when the time come they will perform it. If there will no preparation in this matter, then the time of the schedule of the prayer will be lapsed. Then in that condition how they face the Prophet of Allah.? Because in the saying of the Allah’s prophet it is available that, “Ajlu taoub qabal maut wa alju salat qabal faut.” And its meaning and interpretation is that make the haste for the repentance before the death and haste for the prayer before the death comes.”

The performance of two prayers together

After this Sheikh said he was seen in the mausoleum of Imam Yahiah Zandaousi in Wasa in which it was written and he was heard from Maulana Husamuddin Bukhari who was my teacher and the saying of the Allah’s prophet “Min Akbar caviar Jama biennial sale”. Its meaning and its interpretation is, that “It is a great sin to delay in performing the obligatory prayer and due to this reason the time of the prayer will be lapsed. Then two prayers will be performed together for this reason.”

The prayer of the hypocrite person

Upon this Sheikh said he was in the presence of Khaja Haruni and from him, he was hearing the saying of the prophet
which is narrated by Abu Haraira. The prophet of Allah said, “Will I you show the prayer of the infidel persons?” The persons asked him to explain then he said, “One who will delay very much in performing Asr (late afternoon) prayer when there will come difference in the light of the sun and its colour will become like yellow.” Then they requested to fix the time. He said, “It's right time is that the sun should not change its original colour its means, its colour should not become yellow and in the winter and summer seasons this order will be workable.”

The correct timings of the prayers

Afterwards Sheikh said “He was seen in the book ‘Fiqa Hadaya’ the hand written book by Khaja Usman Haruni the saying of Allah’s last prophet which is as follows.

“Asfar bil fajar la azam bil ajar.” It means to perform the morning prayer in the whiteness of the day and for this there will be more reward for it. As per the tradition of the prophet “For the performing the Zuhar (afternoon) prayer there should be such delay in this matter that the air should become cold. In the winter season it should be performed when the shadow will be declined. So there is saying of the prophet of Allah is available in this matter which is mentioned as follows.

“Ab daru bil zahar fan shida al har min fe jahanum.” It means in the summer season the Zuhar (afternoon) prayer should be performed at the time when there will be cold.”

Afterward Sheikh said “Once the morning prayer was lapsed by Ba-Yazid of Bustam. So for this reason he wept very much and make loud and cry which is not able to describe in this matter. And he was heard a divine call in which it was asked “
Oh: BA-Yazid why do you make so much louder and cry if one of the morning prayer is lapsed by you so We have added the reward of 100 prayers in your account of the deed.”

Upon this he said “He was seen in the book of exegesis of Mahboob Qureshi that “One who will perform five prayers at its required time, then on the day of judgement the prayer will guide him.”

If there will be no prayer of the person, then there will be no Iman (faith) for that person.

Afterwards he told the Prophet of Allah said, “If there will be no prayer of the person, then there will be no Iman (faith) for him.”

Then Sheikh said, “The Prophet of Allah said, “La main lemon la salute Lu.” It means if there will no prayer of the person then there will no Iman for that person.”

In this situation he said he was heard by Khaja Usman Haruni that he was seen in the book of exegesis of Imam Zahed, “Fawail ilmuslin hum an salati him sahun.” It means that there is a name of well ‘Waeil’ in the hell and others say it is a valley in the hell wherein there will be severe punishment will be given to the persons who are negligent in performing the prayers. Then he was given the exegesis of ‘Waeil’ is that ‘Waeil’ was asked Allah 70,000 times to whom such severe punishment will be given there,? There was command that it was given to the persons who will not perform the prayer at the time and they used to lapse the prayers.”

Upon this Sheikh said, “Once Hazrat Umar Bin Qattab (R.A.) was performed the evening prayer and when he looked at the sky then he was seen the stars in the sky. So he becomes sad
and he was entered into the house and for its expiation and he
was freed on the slave. As there is a command to perform the
prayer at the time of sunset immediately, which is required as
per the Sunnah (tradition) of the prophet.

After this the discussion about charity was started and
Sheikh said “One who will feed the hungry person then on the
day of judgement Allah will create seven veils in between him
and the hell. The distance of the each veil will be equal to the
distance of the journey of 500 ways. After this the discussion
about the false talking was started. On who will swear falsely
then he will become a person who will ruin his family and from
his house the blessing will be taken out from the person who
will not perform prayer and the person who swear falsely

Khaja Saheb said “Once one Zakir (one who remembers
Allah) Moulana Emaduddin Bukhari used to live in the grand
mosque in Baghdad and who was a very pious person. This
event was heard from him that once Allah was discussing about
the hell with Prophet Moses (A.S.) and Allah told, “Oh: Moses I
have created one valley ‘Badia’ in the hell, which is in seventh
hell and which is most dangerous and darkest and its fire is in
black colour and it is very fast. There are many snakes and
scorpions are in it. Daily it is warmed by the stones of sulphur
and if the one drop of that sulphur will fall on in this world, then
all water of the world will be dry up and all the mountains will
be melted due to its heat and the earth will be shattered. Oh:
Mosa (A.S.) this punishment is made for the following two
persons.”
1. One who will not pray
2. One who will swear falsely in Allah’s name.
The expiation of the true swearing

Khaja Saheb said one pious person Khaja Mohammed Aslam Tosi who was sworn truly for any work. He was in the condition of Sukkar (intoxication) at that time and when he was coming back in (Sahu) conscience then he was asked did he was sworn.? And he was told “Yes”. “He said today my soul dared to true swear and tomorrow it will dared for the wrong swear. So it's better for him that he should not talk till he would live in the world.” After this event he was living for a period of 40 years, but he did not talk to anybody. Upon this well wisher was asked Khaja Saheb “If there will be any necessity, then what he will use do in that matter,? He said “He used to talk by the signs.”

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah so for this reason the well wisher left the meeting place.

4.
Who is true in the love?

On the Monday I was honoured to kiss the feet of the Sheikh. On that occasion the following persons were coming there to visit the Sheikh.
1. Sheikh Shabuddin Saherwardi
2. Khaja Ajal Shirazi
3. Sheikh Saifuddin Bakherzi

The discussion about who is true, in the love was started. The Sheikh said with by his holy tongue that, “In the love the
true person is one who accept any difficulty which was given by his friend.” Upon this Sheikh Shahabuddin Saherdi said “In the love such person is true, to whom there will be very much fondness then in such condition if there will be strike of 100,000 swords on his head, but he will not be un-aware of it.”

After this Khaja Ajal Shirazi said “That person is true in the love of Allah and if he will be cut into many pieces and if he will be burnt down in the fire, but he will not hesitate or object in this matter.” At last Sheikh Saifuddin Bakherzi said “In the friendship of Allah that person is truly one who will be hurt always. In the observation, he should forget his hurt and there should be no effect in this matter.”

Then Sheikh of religion Khaja Moinuddin said, “This thing is found in Sheikh Shabuddin Saherwardi. In this connection he was seen in the book ‘Israr Auliya’ in which it was written that once Rabia of Basra, Hasan of Basra, Malik Bin Dinar and Khaja Shafiq who were sitting in Basra and they were discussing about the truth of the love. Khaja Hasan of Basra said “That person is truly in the friendship of Allah when there will be grief and trouble then he will be patient with this condition.” Then Rabia said “Oh: Khaja there is a smell of pride in this matter.” Then Malik Bin Dinar said “In the love of Allah that person is truly one who will be patient of any calamity and seek willingness of Allah and he should be content on this condition.”

Rabia said “His condition should be better than this.” Upon this Khaja Shafiq said “In the love of Allah, such person is true if he will be cut into many pieces, then he should not object in this matter.” Then Rabia said “When he will face grief and sorrow, then he should forget it in the observation of the friend.”

Then Khaja Saheb said “We also agreed upon this.” Upon
this Sheikh Saifuddin Bakherzi said “It is the name of true love of Allah.”

The laughing in the graveyard

When the discussion about laughing in the graveyard was started and he was told by his holy tongue that “Laughing is a big sin. But the laughing belongs to the people of mystics. He said “Laughing is legal, but it is not legal in the graveyard which is the place of lessons and not a place of playful activities.” In the saying of the prophet of Allah it is available “One who will pass from the graveyard, then the dead person will tell him, Oh: careless person if you know that all this will happen to you then the flesh and the skin of the body will fall.”

Upon this Sheikh by his holy tongue said “He and Sheikh Ahud Kirmani were travelling in Kirman and there we have seen one person who was very old and who was a person of grace and who was engaged in the worship of Allah. As that pious was engaged in the worship of Allah and he was not seen such engagement of worship before. So when I saw him then I paid respect to him and I found there was no flesh available on his body and there is only soul is left with him. That pious person used to talk very less. Then there came an idea into my mind to ask that pious person how he was becoming in such weak and pathetic condition? He was a man of pure heart (Roshan Zamir) so he told the details before my asking in this matter. He said “Oh: Darwesh one day he was passed from the graveyard with his friend. We stayed there for some time near a grave and when we sat there, then by chance there was something was happening due to that reason he was laughing
and he made amused.” So there was a divine call which came from the grave in which it was said “Oh: careless person, one who is going to face such a place and whose opponent is the angel of death and he will be afflicted under the grip of snakes and scorpions than what is the work of that person with the laughing”?. When he heard this call then he stood and kissed the hand of my friend and bade him goodbye from there. Then he sat in the prayer and due to the horror he was began melting. A period of 40 years was passed, but since then he could not look at the sky and seen it. He is ashamed in this matter that for this how he will face on the day of judgement.?”

**The punishment and horror of the grave and fear of the hell**

In this connection he was told one event of the pious person who is known as Khaja Atai Salmi and who did not see the sky for a period 40 years. When he was asked the reason for weeping in this matter, then he said “Due to fear of the grave and the day of the judgement.” Afterwards, when he was asked the reason of not seeing upon the sky, then he said “He was ashamed because he was doing so many sins and in the meetings he did so many laughing and amusements. So for this reason he will not look at the upper side and also he did not see in the sky.

After this event he told one more event that Khaja Fateh Mouseli who was a follower of the Tariqat (mystic) way and who wept for a period of 8 years. For this reason the flesh and skin of the cheeks were melted. Upon his death when he was asked in the dream, “What is your condition there in the next world?” He replied, “Allah blessed me with His mercy. When he was taken in the sky and he was reached under the empyrean and he was prostrate there. But he was afraid and shivering
there. Then he was heard a divine call in which it said “Oh: Fateh why do afraid so much? Do you not know about His attribute of Ghaaffari (The Great Forgiver)? Then I put my head on the floor and in the hymns he said, “Oh: My Lord, I know this, but he was afraid of the following things.”
1. The punishment of the grave
2. The horror of the grave
3. The hardness of the death
4. The condition in the small grave

Upon this there was command in this matter which is as follows.
“ As he was afraid of the above things, so he was asked to go back as we have removed him from that fear and we have forgiven him.”

After this he said, “Once he was travelling in Sewastan along Khaja Haruni and find in one hut one Darwesh Sheikh Saderuddin Mohammed Ahmed Sewastani and he was engaged in the worship of Allah very much and he was well known pious personality of the time there. I was in the company the pious person for some days. Every person who visits the hut will not leave without anything. He was used to give the persons something from the invisible source and he was used to say him, “To remember the Darwesh and to pray for his (Iman) faith. If I will go to the grave with the safety of the faith, then it will be the biggest thing for me.”

So the pious person when he will hear about gravity and horror of the grave, then he will use to shiver like a cane and there will be a discharge of the blood from his eyes like a water stream. After this he was weeping for seven days and seven nights while standing there and while looking at the sky. Upon watching his weeping and due to the effect of this we also began
weeping there. Upon his finishing of weeping, he was sitting there and he addressed us and he said “Oh: dears, those who are going to face the death and the enemy, it means the angel of death is chasing him and the day of judgment is coming for him than for his fantasy and laughing and merriness is not useful for him and to engage in other works and so it will not look these things better for him.”

Then he told again that “Oh: dears if you know a little thing about the condition of the dead person who are in the custody of snakes and ants and who are in prison of the earth, then you will become finished due to this horror and you will be melted like water in the standing position.”

Upon this he said” Oh: dear persons, he was seen one pious person in Basra who was very much busier in the worship of Allah. Along with that person he has gone to the graveyard there. He was a man of revelation. We have sat near a grave there. The angels were giving the severe punishment in the grave to the person. When the pious person saw this punishment, then he made a slogan and he become un-conscious and fell down on the ground. When I was approached near him and found he was dead there and after some time he become salty water and he was vanished from there. The condition of fear which was prevailed upon that pious person was so greatly with full of horror and so I could not see and find such fear and horror.

He said “He was engrossed in such condition in himself that he was melting in himself and after 30 years he was talking with him. So my dear person, as you engage very much with the mankind, then why you are not engaged in the work of the sincerity of Allah. Because during such time of engagement with the mankind, then he will be away from their work of
obedience of Allah because as per their engagement they will be away from Allah. So go and start preparation for the good deeds for the journey of the other world. As one day it will happen that we should have to leave this world. It is possible that we will leave this world. Upon this he gave me two dates and then he began busily in the weeping and then he engaged himself in the world of the surprise.

After this Khaja Saheb was began weeping with a loud voice. Upon his afflicted weeping and he said “Oh: Darwesh I swear in the name of Allah who is Lord of the worlds and whose possess my soul with him and since from that time and till now daily due to the fear and horror of the grave he was melting. I do not have preparation and convenience with me so that I should be free from the fear and horror in this matter.”

The person who eat and drink in the graveyard is cursed person and he is hypocrite person

One who eat and drink in the graveyard purposely then he will become cursed and hypocrite person. Because graveyard is the place of lessons and not greed and desires.

In this situation he told one event that “He was seen the writing on the mausoleum of the Abul Khair Zandusi that the prophet of Allah said “Man akal fe maqabir tamam wa sharaba fahuwa malun wa munafiq.” So anybody who eats something and drink in the graveyard, then he will become cursed and hypocrite person.

After this he was told one event which is related to this situation that, “Once Hasan of Basra was passed through a graveyard. He was seen there some persons who were eating and drinking there. He went near them and asked them, “
Whether they are Muslim or hypocrite persons?”. So this question was not liked by them. So they want to misbehave with Khaja Saheb. Then Khaja Saheb told them “He asked for them in this matter as the prophet of Allah said that those who eat and drink in the graveyard are hypocrite persons. Because this is place of the warning. As you see here that like you and better persons than yourself are resting there in the earth. They are in the custody and in the prison of the snakes and ants. Their flesh of the body was melted and destructed and their beauty and prime was damaged in the soil. You have buried them in the soil with your hands. How then you like to eat and drink in such a place and engaged in the merry and playful activities there.”

When Khaja Saheb said all these details, then all of them regretted in this matter and requested him to forgive them as they have left this bad thing.

Why they will be engaged in the playful activity and laughing?

Afterwards Khaja Saheb told one event related to this situation that he was seen in the book ‘Riyahin’ in which it was written that once the prophet of Allah was seen some persons who were busy in playful activities and laughing. The prophet stood there and said salam to all of them so they stood to pay respect him and put their heads on the earth and they presented themselves while folding their hands in the presence of the prophet. The prophet told them “Brothers are you did not have fear of the death.? All of them replied in one tongue “No”. Are you are getting freedom from the fear of all deeds.? They said “No”. Have they crossed the pathway of the paradise.? They said “No”. Then why they are busy with playful activity and
laughing.” There was so much effect of the prophet’s advise on them that afterwards nobody was not seen them laughing again.

Khaja Saheb said the following persons were disgusted with the world and whatever it contains because they can able to watch the punishment and horror of the grave yard.

1. Mashaiq (learned) persons
2. The person of Tariqat (mystic way)
3. The leaders (Imam) of the religion

5. The Khajagan (masters) of Marifat (knowledge of Allah)

To cause trouble to the Momin (believer) persons is a great sin.

Afterward, he said “In the book ‘Murtaba Saum’ in its volume third it is mentioned that the persons of mystic think it is a great sin. It is such thing that no other sin is not greater than that a Muslim person should be given trouble without any reason in this matter. As per the command given by Allah in the holy Quran “Al-lazina yawazuna al-momenon bagarun maaktasbu faqs ahtamalu buhatann wa asim mubina ”. To give trouble to Muslim brother is a great sin. For this Allah and his prophet both of them will be angry in this matter.”

After this Khaja Saheb told one event that “One king who did a lot of atrocities and problems to the people of the kingdom and for this reason whole of the mankind were suffered badly in this matter. After passing of long time, then the king was seen standing in the Kankari mosque in Baghdad and his hairs of the head and beard were not in proper order and were in the dusty condition. His first condition was changed and on his body there
was full of soil was there. One person who was recognized him and he told him “He was the same king of Makkah who used to do atrocities on the people in the kingdom.” He was ashamed in this matter and he said “How he recognized him?” He said “He has seen him during a time of grace and wealth. When he was not kind towards his people and he was used to working inversely and he was doing atrocities on the mankind.” “Yes” at that time he was used to give troubles and do atrocities to the mankind without any reason. So for this reason he got what he did in this matter.”

Upon this Khaja Sahib told one more event that, “Once in Baghdad, one pious person used to live in the hut at the bank of the river and which have seen by him. When he was entered in the hut and said salam to him and he was replied it by the sign. He asked me to sit there by the sign. Upon sitting for some time he told him “Oh: Darwesh since about 50 years he resided there in loneliness. Like his travels in the world he was also used to travel here and there. He was seen one pious person in one city who used to like the world and who used to give so much trouble to the mankind in their dealings. But he did not say anything to him and stopped him in this matter and watched all those things and left from there. So then he heard a divine call from the angel which said “Oh: Darwesh if you would have instructed for the sake of Haq (truth) to that person who is a lover of the world to be afraid in this matter and not to do atrocities on the mankind then the person of lovers of the world would have ceased from this, but you would have agreed in this matter and thought that person will stop his favour to you.” When he heard this divine call then from that time due to shame he was living in this hut and not used to put his feet outside of the hut. He has doubts in this matter that if he will be asked in
this matter on the day of judgement, then what he will reply in this respect.? So: Darwesh from that day he was sworn that he will not go anywhere so that he could not see any action at anywhere so that he will become the witness in this matter.

Afterward, at the time of sunset there were sent down two breads of barley, one cup and one water pot were there from an invisible source. Myself and that Fakir (Darwesh) break the fast together at that place. When I was leaving from there, then he was given me two apples from under the prayer mat and I have paid my respect to him and left him.

Upon this he said by holy tongue “As per the rules of mysticism in its the fourth position, it is a great sin when it was heard the name and verse of Allah, then if the heart of a person will not become soft and due to fear of Allah and there should be no increase of the credence and Eman (faith) due to the horror of Allah.

So upon hearing the holy Quran if the heart will not become soft or not increase his credence of the faith and still he will engage in the laughing and playful activity then it will be deemed as a great sin. As per saying of Allah, which is as follows.”

Imam Zahed wrote the meaning of this verse in his exegesis that “The real Momins (believers) are those people when they hear the name of Allah, then their credence and Eman (faith) will be increased. When they hear the invocation (remembrance of Allah) or verse of Allah when they still laugh at that time, so for this reason it is sure and certain that they are hypocrite.
persons in the reality.”

In this situation he said “Once the Prophet of Allah was saw some persons who are doing the remembrance of Allah as well as they were busy with playful activity and laughing. But due to the remembrance of Allah their hearts could not become soft. The prophet stood and said this group belongs to the third category of the hypocrite persons. Their hearts could not become soft upon hearing the verse of Allah.”

The name of Allah

Then he told “One event that Khaja Ibrahim Khawas was seen some persons who were Zakir (one who remembers) persons and they were sitting and busy in the remembrance of Allah. When Khaja Saheb heard the name of Allah from them so there were feelings of fondness and pain were prevailed on him so he began dancing for this reason. And he was in dancing condition for a period of seven days and then he was becoming unconscious and when he was become conscious then he was having the name of Allah on his tongue and again he was becoming un-conscious. When he was becoming normal, then he made fresh ablution and prayed two rakats of the prayer. He put his head in prostration and he said “Ya Allah” and he left this world.” Khaja Saheb recited the following couplet.

After this Khaja Saheb told another event that “Once in the shrine building of Khaja Yousuf Chisti that some Darwesh persons came there and he was present there at that time and he was reciting the above couplet. For this reason myself and those Darwesh persons were becoming un-conscious and were in this
condition for a period of seven days and nights and we were doing the dancing. When the Qawwals (choristers) want to recite some other couplets of the poetry, but we used to insist them to repeat the above couplet only. Two persons among those Darwesh were becoming unconscious and fell down on the earth and from there they have vanished away. When Khaja Saheb was finished these benefits and he was engaged in the reading of the holy Quran.”

To look at the parents with love

On the Monday he was blessed with the kissing of the feet of Khaja Saheb. Sheikh Jalaluddin, Sheikh Mohammed Ohud Chisti and some other pious personalities were present in the meeting. The discussion about the look of the five things will be deemed as worship. Upon this he said with his holy tongue “The first thing is to look the face of the parents with love.” In the saying of the prophet of Allah it is mentioned that “The son who for the sake of friendship, of Allah and his love and who will look at the face of the parents then in his account of the deeds the reward of one accepted Hajj pilgrimage will be recorded.” After this he was told “When one a sinful and a debauched person died, then he saw him in the dream and who was walking in the heaven along with Hajji persons. So the persons were surprised in this matter, and they asked him. He said “He had one older mother in his house and at the time of leaving the house, he used to put his head on her feet and his mother used to pray for his forgiveness from Allah and for the grant of the reward of Hajj pilgrimage in his fate. Allah accepted her prayer and he was forgiven in this matter. So he was walking in the
heaven along with Haji persons there.”

Afterward Khaja Saheb told another event that when Khaja Bayazid of Bustami was asked how he got such a great status and position.? He told “ He was still seven years old, he was used to go mosque to read Quran there by a teacher. When he reached this verse.

“Be thankful to Me, and to their parents.” So he asked the meaning of this verse. He said there is a command of Allah “ As you perform his service, then you should also perform the service of the parents.” Upon hearing this from the teacher, he packs the schooling bag and came back to the house and put his head on the feet of her mother and he said “In due course his mother sent him to school.” The above event is further explained as under.

He learned the Quran, and one day his master was explaining the meaning of the verse in the Sura of Luqman, “ Be thankful to Me, and to the parents”. These words moved the heart of Abu Yazid. “Sir,” he said, laying down his tablet, “Please give me permission to go home and say something to my mother.” The master gave him leave, and Abu Yazid went home.“Why, Taifur,” cried his mother, “Why have you come home? Did they give you a present, or is it some special occasion?”“No,” Abu Yazid replied. “I reached the verse where God commands me to serve Him and you. I cannot be managed in two houses at once. This verse stung me to the quick. Either you ask for me from God, so that I may be yours entirely, or apprentice me to God, so that I may dwell wholly with Him.” “My son, I resign you to
God, and exempt you from your duty to me,” said his mother. “Go and be God’s.” “The task I supposed to be the hindmost of all tasks proved to be the foremost,” Abu Yazid later recalled. “That was to please my mother. In pleasing my mother, I attained all that I sought in my many acts of self discipline and service.

It fell out as follows. One night my mother asked me for water. I went to fetch her some, but there was none in the jug. I fetched the pitcher, but none were in it either. So I went down to the river and filled the pitcher with water. When I returned to the house, my mother had fallen asleep. “The night was cold. I kept the jug in my hand. When my mother awoke from sleep, she drank some water and blessed me. Then she noticed that the jug was frozen in my hand. ‘Why did you not lay the jug aside?’ she exclaimed. ‘I was afraid that you might wake when I was not present,’ I answered. ‘Keep the door half-open,’ my mother then said. “I watched till near daybreak to make sure if the door was properly half-open or not, and that I should not have disregarded her command. At the hour of dawn, that which I had sought so many times entered by the door.” After his mother resigned him to God.

Due to her mercy my mother took my head into her shoulder and hugs me and kissed me and she said “Oh, mother’s life you have suffered very much difficulty in this matter. Upon saying this she was praying in my favour and forgiveness from Allah. My mother’s prayer was accepted and all this wealth which was available to me was due to my mother’s prayer only.”

To look at the holy book Quran

Afterward about second position he said to look the holy
book Quran is worship. He was seen in the book ‘Sharah Auliya’ in which it was written that one who will see or read Quran then there is a command of Allah for two rewards in this matter. He will be given the following rewards.

1. For reading the holy book of Quran.
2. For seeing the holy book of Quran, ten good deeds for each word and ten sins are forgiven.

After this discussion this well wisher asked Khaja Saheb whether to take the Quran with the army or on the journey?. He said “In the beginning period when there was overwhelming of infidel persons so the prophet of Islam not to use to take the holy book of Quran with him so that it should be going into the hands of the infidel persons. But when there was a power of the Islam was started, then the prophet used to take it with him.”

In this situation he said, “When Mahmud of Ghazni was seen in the dream upon his death, then the person asked him how Allah treated him? He replied, and he said, “Once he was a guest with a person. There was one Quran in the window there. So he said in his heart Quran is there so how he can sleep there. Then he said to keep the holy Quran in some other place. Then there was came the thought that why it should be sent to another place for his own comfort.? For this reason he was forgiven at the time of his death.”

After this he was told by with his holy tongue “One who will look at the holy Quran so due to kindness and grace of Allah his eyesight will be increased. There will be no pain in the eye and it will not become dry for this reason.”

He told one event which relates this situation that “One pious person was sitting on the prayer mat and there was one Quran was also there in front of him. At that time one blind person came there and he said he was treated, his eyes very much but
there was no result at all. So he came there for the eyesight of his eyes. He was asked to recite Sura Fateha in this matter. That pious person recited Sura Fateha while sitting in the direction of Qibla (direction in which Muslim turn in prayer) and touched the Quran with his eyes. And due to this his two eyes were becoming bright as the light of the lamp.”

Upon this he said “He was seen in the book ‘Jamia Hikayat’ that in the olden days one sinner person was there and due to his bad deeds all the Muslim community members used to hate him. Many persons used to prohibit him in this matter, but he did not use to hear them. But when he died, then the person was seen him in the dream that while wearing the crown on his head and he was also wearing the robe of honour and he was proceeding towards the heaven along with the angels. So he asked him in this matter as he was a sinner, then how he got such wealth?. He said “In the world he did one good deed that wherever he used to find the Quran then he was used to stand and to look at the Quran with respect in his eyes. For this reason he was forgiven and he was given such a great status there.”

To look at the learned person (Ulma) and Mashaiq (learned) persons with love

Afterward, he said with his holy tongue, “One who will look at the Ulma and Mashaiq (learned) persons, then Allah will create one angel who will pray for his forgiveness till the day of the judgement.”

Afterward, he said, “In the heart where there will be the love of Ulma and Mashaiq (learned) persons will be there then in his record of deeds the reward of 1000 worships is recorded. If he will die during this period, then he will get the position of
learning person (Ulma) and he will be given the highest place upon his death.” He said he was seen in the book ‘Fatawa Zaheria’ in which it was written that the prophet of Allah says “One who visits the Ulama persons and did service to them for a period of seven days, then Allah will forgive all his sins and the reward of the worship of 7,000 years is recorded in his record of deeds. So in such good deed there will be fasting in day time and worshiping during night time will be recorded for this cause.”

Upon this he said another event, “In the olden days there was a man who used to turn away his face upon seeing the Ulema and Mashaiq (learned) persons due to greediness. At the time of his death when the persons want to turn of his head towards the direction of the Qibla (direction in which Muslim turn in prayer) but they were not successful in this matter. Then there was a divine call in which it was said that why they are giving him trouble. He used to turn down Ulmaa and Mashaiq persons in the world so we are turning his face from the side of mercy and on the day of judgment, We will settle his account in the shape of the bear.”

To look at the K’aba

Upon this he said the fourth grade is looking at the Ka’ba in the holy Makkah city. The prophet says “One who will visit the holy Ka’ba then it will be included in the worship. Due to this visit the reward of worship of 1000 years and the reward of Hajj pilgrimage will be recorded in his account of the deeds and he will be granted the status of pious persons of Allah.”

To look at the spiritual master
Upon this he said the fifth grade is to look at the spiritual master and do a service for him. He said, “He was seen in the book ‘Marfata Murdin’ in which it was written that Khaja Haruni he says, “One who perform service of the master properly even for one day, then Allah will grant him a pearl palace in the paradise for him and in his account of the deeds the worship of 1000 years will be recorded.”

The reward of the service of the spiritual master

Afterward, he said, “It is compulsory for the disciple that he should follow and try hard whatever he will hear from the tongue of his master. He should carry out service to his spiritual master and he should presence in the service. If he is unable to do service continuously then at least he should try in this matter.”

In this situation he said one event, “There was one pious person who did worship for a period of 100 years and in this way he used to keep fast in the day time and he used to stand in the worship in the night time. All time he used to be engaged in the worship of Allah. One who visits him, then he used to advise him in this matter. He used to say to the visitors that Allah says in the Quran, “Wama Khalaqtul Jinna Wal Insa Illa li-ya’budoon.” And its meaning is as follows. “We have created Jinn and human beings for Our worship.” And Allah didn't create men to eat and drink and carelessness. So oh: Muslim it is expedient (Wajib) for us that we should not do interference, but we should get engaged in the worship and obedience of Allah.”

So when the ascetic (Zahed) died and he was seen in the
dream upon his death, then the person asked him, “How was Allah treated him? He replied, “Allah was forgiven him. When he was asked for which deed of him.? He said the reason of his forgiveness was that he was used to do service of his spiritual master. So there was a command that as he was used to do service of the master and not shown any negligence in this matter. So he was forgiven in this matter.”

Afterward Khaja Saheb began weeping and he said, “On the day of judgment true pious and Mashaiq (learned) persons will be appearing in the condition of having a rag dress on their shoulders and in the rag dress there will be many 100,000 threads will be there. At that time their disciples and sons came there and hang with the threads and they will hold the thread firmly.” When the mankind will be free from the accountability on the day of judgment, then they will get power from Allah so they will be able to reach near the pathway of paradise. Due to the intercession of the rag dress they will able to pass easily the way of 30,000 years and will be free from the punishment of the day of the judgment and will reach the paradise and there will no opportunity that they will suffer any difficulty in this matter. When Khaja Saheb told the above benefits, then the people and this well wisher left the meeting place.

6. The powers (Qudrat) of Allah

On the Thursday I was honoured the wealth of kissing the feet of the Sheikh. On that day the discussion about the powers of Allah was in progress. Sheikh Burhanuddin Chisti, Sheikh Mohammed Safhani and the group of Darwesh persons of Baghdad were present in the Jamia (grand) mosque.
Khaja Saheb told by his holy tongue, “Allah created by His complete ability and power, such things so if men will think about it, then he will become mad in this matter within seconds.”

Afterwards he said, “Once the Prophet of Allah was desired to see the persons of Kahaf (companions of the catacomb) so there was a command in which it was informed, “We have said that you will not see them in this world, but we will show them you in the other world and if you want to bring them in your religion, then we can do the same.” After this it was told him to ask the companions to sit on the rag and the rag will take them to the door of the cave of seven sleepers. The companions told salam to them. Allah made them alive and they replied their salam. Then the companions presented them the religion of Islam and they accepted it.

Upon this Khaja Saheb said, “There is nothing in the worlds which is not in the power of Allah. The man should fulfil His orders complete, then he will get whatever he will desire in this matter.”

Then Khaja Saheb began weeping and he said, “Once he was in the company of Khaja Usman Haruni and Darwesh persons were also present there and the discussion about the endeavours of devotees was in progress. At that time one old, weak person holding staff in his hand came over there and said salam. Upon replying his salam, Khaja Haruni stood with cheerfulness and give him a place near him. That old person told him that for eight years his son is away from him. Due to grief of separation of his son, his health condition become such of inferior quality. He does not know whether he is alive or not? He now came there in the presence of Khaja Saheb to pray about the safe and secure return of my son. Upon hearing this Sheikh Saheb was
started Marqaba (meditation) and lifted his head and asked the persons to pray for the safe return of the boy. When Sheikh Saheb was finished his prayer, then he asked him, “Oh: old man to bring the boy after some time there.” When the old man heard this they he was paid respect and left the meeting place.

On the way he was getting good news that his boy was returned back to his house. He went back to his house and he was seen with eyes that his boy was there and he met his boy in the house. Due to looking for his son the old man’s weak eyes were becoming bright and shining. Immediately he took his boy and visited Khaja Saheb in this matter and asked him to kiss the feet of Khaja Saheb. Khaja Saheb asked the boy to come near him and he was asked where he was?. He said, “He was in the middle of the sea in the prison of the devil. Today he was also sitting there and one Darwesh who was similar to your face came there and he was broken my chains. He held my neck strongly and he asked me to put his feet on his feet and he was asking me to close my eyes, then he told again to open my eyes, then he was find himself at the door of the house.” Upon saying this the boy wants to say something more, but Khaja Saheb was prohibited him in this matter. That old man put his head on the feet of Khaja Saheb. See in this matter that pious people, despite of having such power they used to keep themselves hide it and not disclose in this matter.

The angel of darkness and light

He said the saying of the prophet of Allah narrated by Kab Bin Ahbar in which it was said that “Allah was created such an angel and his piousness and horror which is known by Allah himself. His name is Habil and his two hands are spreading such
that one hand is in the east and the other is in the west and his tasbih (glorification) is “La ilaha illa Mohammed ur Rasool lilla”. He is an agent of the light. He will give light to the world from the hand of the east and from the hand of the west he will give the darkness. If he will leave the light from his hand, then there will be darkness which will be prevail in the world and never a daylight will come into the world. One tablet is hanging over there on which the lines of white and black are there on it. He will see those lines and he used to increase and decrease them. When he will increase white lines, then there will prevail, light and when he decrease the black lines, then there will be darkness which will be prevailed in the world. For this reason some time the days will become longer and sometime the nights will be longer.

When Khaja Saheb was finished these benefits and he began weeping and in the condition of Sukkar (intoxication) he said, “On this way there are such persons of Allah are there who will come to know the event which will happen in the world and the wonderful things are happening by the power of Allah so they know and see the details and they present such details to the mankind in this matter.

On the situation he said, “Allah was created one more angel who is very horrible and his one hand is in the sky and other his hand is in the earth. With the hand of the sky, he will control the wind and with the hand of the earth he will control the water. If he will leave the water from the hand of the earth, then all of the world will submerge in the water and if he leaves the wind then all of the world will be destroyed due to this reason.

The mountain of Qaf and the angel Fartabil
Afterwards Khaja Saheb on this situation said, “Allah was created the mountain of Qaf and it is so greatly in length and it is being surrounded by the world and all that is in it. Allah says, “Qa Quran Majid“ the Prophet of Allah was given its exegesis which is as follows.

That Allah was created one angel and whose name is Fartabil and who is sitting on this mountain. Its glorification is “La ilha illa Muhammad ur rasool lulla” and his name is Fartabil and who is the agent of this mountain. Who used to open some time his hand and some time he used to closed his hand. Allah has given him the veins of the earth in his hands. When Allah wants to tighten the earth, then he will command the angel to tight the veins and due to this reason the streams will become dry and there will stoppage of the growth of the plants on the earth. When Allah wants prosperity, then he will command the angel to open the veins. When Allah wants to bring fear upon the mankind, then He will command the angel to shake the veins and which is known as earthquakes. So as per order of Allah the earth will be shaken in this matter.

Afterward, he said “He was heard by the tongue of the Sheikh of Islam Khaja Haruni and Sheikh Saifuddin Bakherzi that in the book ‘Israr Arif’ it is mentioned that Allah is made this mountain equal of the 40 worlds. And in its every world there are 400 parts are there in it and every part of it is four times greater than this world. At the backside of the mountain there is no darkness available and there is no night there. Its land is made up of gold and where the angels used to reside there. The following things are not available there.
1. Mankind
2. Satan
3. Hell
4. Heaven

When Allah created the angels there and from that day they began saying, “La ilha illa Muhammad ur rasool lulla” and there is a veil behind these 40 worlds and back side of them, there are available veils and their greatness is only known to Allah only.

Afterward, he said this mountain was kept available at the head of the cow and whose length is in the distance of the journey of 30,000 years. The cow is in standing position and engaged in the praise and eulogy of Allah and the head of the cow is in the east and her tail is in the west.

Afterward Khaja Haruni was sworn and he said, “When he was heard this event by Khaja Moulded Chisti then he performed Maraqaba (meditation) and at that time one Darwesh person was present there and Maudud Chisti and both of them vanished away from the meeting place and after some time they were returned back there. That Darwesh upon swearing, said he and Mauddud Chisti were present at that mountain and were desired to inspect the 40 worlds there which were mentioned by Khaja Saheb in the meeting place. We have seen there as it is which was explained by the Khaja Saheb and there was no difference at all in this matter and all things were available same as per the explanation of Khaja Saheb.” The reason of Mukashaf (revelation) was that there was doubt for these things about the events which were explained by Khaja Saheb in the discussion in the meeting place so he was cleared his doubt in this way in this matter.

At that time Sheikh of Islam Khaja Moinuddin said, “There should be such power of the innermost with Darwesh people that if somebody who will hear the events of the holy persons and if he has some doubt in this matter, then he should show the
same and convince the people by the power of miracles in this matter.”

In this situation he said, “Once he was travelling towards Samarqand and he was found there one pious person was constructing a mosque near the palace of Imam Abul Lais and where one wise person was asked to keep the arch (Mehrab) on one side as the Holy Ka’aba is in that direction. I told him not in that side, but keep it in the direction which he is showing him there. I have convinced many times, but he was not agreed in this matter. So I caught his neck and asked him to see there is Ka’aba in the direction which he is showing. When he looked at that direction and he was seen Ka’aba is available there.”

The hell in the mouth of the snake

Afterward on this situation he said “Allah was created such a snake and on the day when he was created the hell asked him, “Oh: snake he will hand over the hell to him.” The snake said “He is obedient.” There was a divine call, “To open the mouth.” When the snake opened his mouth Allah commanded the angels to put the hell in the mouth of the snake. When it was put the hell in the mouth, then he was asked to shut the mouth. Now the hell is in the mouth of the snake and it is under the seven earths. So if the hell is not in the mouth of the snake then the world will be destroyed by the fire along with the people of the world.

Afterward, he said on the day of judgement Allah will command the angels to take out the hell from the mouth of the snake. There will be 1000 chains of the hell and with every chain there will be 1000 angels will be hanging with it. Those angels will be in such big stature that if Allah will command, then they can eat all creatures in one morsel. Then the hell will
be warm up and when upon its one time of the blown up, then the day of judgement will be started.”

When Khaja Saheb was finished these benefits, then he said “The person who want to keep away from these punishments then he should follow obedience in this matter. Because there is no sincerity is more important with Allah than this sincerity. So I asked about the sincerity.”

1. To redress the helpless person’s complaint
2. The fulfillment of the desires of the needy persons.
3. To feed the hungry persons

There is no other big good deed than the above deeds.

When Khaja Saheb was finished these benefits, then myself and all people who present in the meeting left from there.

7. The excellence of Sura (verse) Fateha

On Wednesday I was honoured to visit Khaja Saheb. There were some Haji persons came there to see him. The discussion about Sura Fateha was in progress there in the meeting place. By his holy tongue, he said that “In the book ‘Mashiaq Tabqat Asar’ it is written that for the fulfillment of wishes this verse should be recited very much.” In the saying of the prophet of Allah it is mentioned that “When somebody face any difficulty, then he should recite Fateha as follows.”
“Bismilla Ar Rehman Nir Rahim Alhamdu it means to join alphabet Mim of Rahim with an alphabet of Lam of Alhamdu and at the time of saying Amin is said three times Amin then could solve the problem in this matter.”

**The Verse Fateha is unique**

Afterward, he said “Once the Prophet of Allah was sitting there and his companions were sitting around him. He told that, “Allah granted him many miracles and at the same time angle Gabriel came over there and conveyed the message of Allah which is as follows

“The book which we have sent to you and in which there is one verse and if it is available in Tora then there will be no person in the Ummat (nation) of Moses will be left as a Jew. If it will be available in the Ingil (New testament) then no Christian will become idol worshippers. If it is available in Zaboor (Psalms of David) then there will no person in the Ummat of David will not become a fire worshipper. This verse is sent for the purpose of its blessing for your Ummat and one who seek help from Allah. So that on the day of judgment, Ummat will be free from the punishment of the hell.” The prophet asked, “Which Sura was that.” The angel replied, “It is Sura Fateha.” Then the angel said, “I swear in the name of the Lord, who was sent you as his messenger and if all rivers of the world will become ink and all trees will become pens and seven skies and seven earths will become paper and the men and angels since beginning of the world will write its excellence then one of excellence of this Sura they could not possible to write.”

**The cure of all diseases**
Khaja Saheb was told by his holy tongue “Sura Fateha is the cure for all pains and all diseases. For the disease which is not curable then in that case to recite 41 times with Bismilla in between the obligatory prayer and the Sunnah prayer of the morning and blow it where there is pain available then the disease will be over. Upon this he said “In the saying of the prophet it is mentioned “Alfateha alshafa min kul dawen.” It means Sura Fateha is cure of all pains.

Afterwards he said “Once Harun al Rashid was suffering from serious disease, and which was continued for a period of two years. When he becomes hopeless, then he sent his minister to Fazil Bin Ayaz with a message that he was upset and worried with his problem and there was no cure possible to him after many treatments. At the time of his cure come there so Fazil Bin Ayaz immediately visited Harun al Rashid in this matter and he touched his hand on his body. Upon reciting 41 times Sura Fateha he was blown on him. Even the blowing process was not completed Harun al Rashid was become a healthy and normal person.

In this situation he said once Hadrat Ali Ibn Taleb (R.A.) was recited this Sura on one patient and he recovered his health at the same time. One more person came to see that patient and he was asked to him that how his condition and he was recovering his health.? He said, “Hazrat Ali Ibn Taleb (R.A.) was coming there and who recited Sura Fateha which we used to recite and for this reason he was recovering his health. Even he could not complete his discussion and his illness was relapsed again and due to this disease he was dying there. The reason in this matter was that due to dis-believe he died. So man should take care and have truth in every matter and should have pious belief. So if
there will be a touch of a hand, even without reciting Sura Fateha then there will be recovery in this matter. The Sura Fateha is cure of all pains.

He was told by holy tongue that in the exegesis, it is mentioned “Allah was named all verses one name but in the verse of Fatha there are given seven names which are as follows.

1. Fateh al Kitab
2. Sabe al Masani
3. Umul Kitab
4. Umul Quran
5. Surat Magrifa
6. Surat Rahma
7. Suratal Kunz

In this verse the following seven alphabets are not included in it.

1. Sa, because it is first alphabet of word Thabur as the reader of Sura Fateha is not related with Thabur (destruction).
2. Jim, it is the first alphabet of Jehannum and the reader of Sura Fateha is not related with Jehannum (hell).
3. Zha, it is the first alphabet of Zaqum, due to the mercy of Allah, the reader of the Sura is not related with Zaqum (cactus).
4. Shin, it is the first alphabet of shaqawat and the reader of Sura Fateha is not related with shaqawat (misfortune).
5. Zhae, it is the first alphabet of zulmat and the reader of Sura Fateha is not related with zulmat (darkness).
6. Fa, it is the first alphabet of faraq and the reader of Sura Fateha is not related to faraq (separation).
7. Khaf, it is the first alphabet of khawari and the reader of Sura Fateha is not related with khawari (dis-grace).

In this Sura there are seven verses are there. Imam Nasir Basti was written, “In this Sura there are seven Ayats (verses)
are there and Allah was created seven Indam (parts) in the body of the mankind and those who read this verse will be safe and keep away from the seven hells.

Afterward, he said the group of Mashaiq (learned) persons and people of Saluk (mysticism) have written that “In this verse there 124 words are there and Allah was sent down 1,24,000 prophets in the world and for reading one alphabet of this verse the reader will get 1000 rewards for it.

The secret of Sura Fateha

Afterward, he said there are five alphabets of word Alhamdulilila and there are five obligatory prayers are there and one who read it then Allah will forgive mistakes in the five obligatory prayers.

Afterwards he said “ In the word ‘Allah’ there are three alphabets are there and if we add five alphabets of ‘Alhamdulilla’ then it will become eight. So for the reader of this word, Allah will command to open the doors of eight heavens so he can enter from any door whichever he like it. In the words ‘Rabbil alamin’ there are ten alphabets are there and if we add eight in it, then it will become 18 and Allah was created 18,000 worlds. Those who read these 18 alphabets, then they will become eligible for the reward of 18,000 worlds. In the word ‘Ar-Rahman’ there are 6 alphabets are in it. If we add in 18 alphabets, then it will become 24 alphabets and Allah was made 24 hours in the day and night. The person who will read 24 alphabets, then he will be free from his sins and he will become such a person who born today from the womb of his mother.

There are 6 alphabets in ‘Ar-Rahim’ and in it and if will add 24 then it will become 30. Allah was made the distance of
the pathway of paradise a journey of 30,000 years and those who will read these 30 alphabets, then they will pass the pathway of the paradise very fast like electricity. In the words ‘Malik, yuam-din’ there are 12 alphabets are there and if we add 30 alphabets in it then the total will become 42. Allah created 12 months in a year. One who will read these 12 alphabets, then Allah will forgive his sins of 12 months. There are 8 alphabets in ‘Eyaka nabodu’ and in it if we add 42 then the total will become 50. Allah created the day of judgment which will be equal of 50,000 years. The person who will read these 50 alphabets, then Allah will treat him as Siddiq (true) person. There are 11 alphabets in ‘Eyaka nestin’ and if we add 50 alphabets in it, then the total will become 61. Allah was created 61 rivers in the earth and skies. Those who will read 61 alphabets, then Allah will reward of the drops of 61 river waters and which will be recorded in his record of the deeds and the same quantity of bad deeds are removed from his record of the deeds. In the words ‘Ehdiens siratal mustaqim’ there are 19 alphabets are there in it and if we add to it 61 then the total will become 80. There is command of 80 Darras (whipping) to the person who drink wine in the world. The reader of this verse will gets reward of 80 Darras. In the words ‘Anamta alaihim ghairul maqzubi alaihim walaz zalim’ and there are 44 alphabets are there in it and if we add to it 80 then the total will become 124 alphabets. Allah sent 1, 24,000 prophets in the world. One who will read 124 alphabets, then he will get a reward of 1,24,000 prophets.

An enlightening story of Eman (faith)
In this situation he said “He was travelling with Khaja Usman Haruni and when we reached at the river of Tigris and not find the boat there and we were in a hurry. Khaja Saheb asked me to close the eyes. When I closed the eyes and find Khaja Saheb and me on the bank of the river. I requested him to inform me how he had crossed the river. Then he told me that he was reciting five times Verse Fateha and put his feet on the water.

8.
The daily rounds of the recital

On the Thursday I was honoured to kiss the feet of Khaja Saheb. The discussion about vard (recital) and tasbih (glorification) was in progress. Khaja Saheb said with his holy tongue that one who should decide his daily recital and follow it and if he could not follow in the day time, then he should complete in the night time but do not miss it and should complete it on the same day. Afterward this he should engage in other work. Because in the saying of the prophet it is mentioned “There is disgrace of one who leave the daily round of the recital.”

Afterward, in this situation he said “Once Maulana Raziuddin was falling down from the horse. And his leg was hurt. When he was reaching back to his house and he thought on this matter that how the such problem was occurring to him.? Then he remembered that he used to recite daily Sura Yasin after the morning prayer and on that day he was missing the reading of it.

In this situation he said “One pious person of Islamic religion Khaja Abdulla Mubarak once he could not complete his daily round of the recital. So he was hearing a divine call in
which it was said “Oh: Abdullah you forget the convent which you have made with us that you forget the round of the recital of the today.”

Then he said “The prophets and pious persons, Mashaiq (learned) persons, the person of Allah used to complete their daily round of the recitals on the regular basis. Whatever they used to hear from their spiritual masters, they used to follow in their lives strictly.” The daily round of the recitals which are coming in the lineage from Khajagan (masters) of the mystic system, then they should use to follow those daily rounds of the recital on the daily basis. So you should follow the daily round of the recital and do not miss the same. When you used to stand, then you should stand from the right side and recite ‘Bis Milla Ar-Rehman’ and complete the vazu (ablution) with its all requirements and conditions. Then pray two Nafil (supererogatory) prayer and sit on the prayer mat. And complete the following.

1. To recite some verses from Sura Baqer
2. To recite 70 verses from Sura Inam

Upon this one should recite the following phrase 100 times

‘La ilha illa Muhammadur Rasool illah’. And in the morning Sunnah prayer to recite the following verses.

1. In the first rakat after Sura Fatiha recite Sura Alam Nashra.
2. In the 2nd rakat after Sura Fatiha recite Sura Alam Tarakaifa.

Afterward, he said to read 100 times, “Subhan Allah behamdi he Subhan al Azeem wa be hamdihe astfaqfirullah min kulle zanbi wanatube alai”.
After the morning prayer to sit in the direction of Qibla (the direction in which Muslim turn in prayer) and recite the following phrase 10 times.

“La illahu wah dahu la sahrika lahu lahul mulku walahul hamdu yuhi yumetu wahua haiyu la yamaitu abdan abdan zul jilal wal akram beyadil khair wahuwa ala kulle shain qadir.”

Then he should recite 3 times the following phrase.

“Ashadun Mohammadur abduhu wa rasoolahu” and recite 3 times following phrase.

“Allahama sallala Mohamadin ma aqlatafal malwan wa taqib al asran wa takrar al jadid in wastasab al farqadan baliq ala rohe
Mohammed minni tahiyat wa salam.”

And recite 3 times “Ya Aziz” “Ya Ghafoor” and recite 3 times
Upon this, to recite 3 times

“Subhan Allah alhamdu lillah wa lahilaha illahu allahu akbar
wala haula quwata illa billa aliul azeem.”

Then recite three times the following phrase.

“Astagfar Allah min kulle zanbi watub alai.”

Afterward to recite the following phrase.

“Subhan Allah behamdi he subhan al Azeem wa be hamdi
astaqfir laulazi la ilahu huwal qayyum gafar zunoob sattar oyaub
allam ghuib kashal karub muqalabul quloob wa tub alai.”

After this recite the following phrase 3 times.

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After this recite the following phrase 3 times.

After this he should recite the 99 names of Allah, which are as follows.

Afterward, he should recite the 99 names of the prophet, which are as follows.
After this, to recite 3 times the following phrase.

After this, to recite one time the following phrase.

After this, to recite 3 times the following phrase.

After this, to recite 3 times verse Qul walahu ahd and to recite 7 times the following phrase.

After this, to recite 3 times the following phrase.

After this, to recite 3 times the following phrase.

After this, to recite 3 times the following phrase.

After this, to recite 3 times the following phrase.
After this, to recite 3 times the following phrase.

After this, to recite 3 times the following phrase.

After this, to recite 3 times the following phrase.

After this, to recite one time the following phrase.

After this, to recite one time the following phrase.

After this, to recite 3 times the following phrase.

After this, to recite 3 times the following phrase.
After this, to recite one time the following phrase.

After this, to recite 3 times the following phrase.

After this, to recite sometimes the following phrase.

After this, to recite 10 times the following phrase.

After this, to recite one time the following phrase.

After this raise the hands and to read the following application.

After this, to recite the following.
1. Musbait Ashara
2. Sura Yasin
3. Sura Malik
4. Sura Juma

1. Musbait Ashra, The method of this prayer is as follows.

This prayer should be performed after the rising of the sun before it lights falling on the earth and also at the time of the
evening before the time of sunset.

- To recite 7 times Sura Alhamad in the condition of ablution.
- To recite 7 times Sura Qul awuz birbin nas.
- To recite 7 times Sura Qul awuz birabil falaq.
- To recite 7 times Sura Qul ya ahiwul kafiron.
- To recite 7 times Ayat Kursi.
- To recite 7 times “Subhan Allah wal hamdu lilah wa la ilha ill la wallahu akbar.”
- To recite 7 times “Allahumma sale ala sayedina Mohammdin nabil al ummi al habil al a’le al qadar al azim aljahi wa ala alehi wa sabihe wa sallim.”
- To recite 7 times “Alla humma aqfir wa walidi wa jami al momin wa mominat wa muslimin wa muslimat al ahyahim wa al amwat ennka qarinbun mujibun dawat ya qazi al hajat berhamatik ya raham ur rahimin
- Alla humma falu bi wa bihimu ajelan wa ajlan fe duniya wal akhirate ma anta lahi ahlun wala tufalu benay ya moualan ma nahanu lahi ahlun ennka ghafern halim jawadun karim rauf rahim.

10. For every time recite Ayat al Kursi 100 times with Bis Milla and not ignore it.

After this, to perform the Israq prayer at the time when the sun will be at its height in the sky with five salam in ten rakat as follows.

In the first rakat after Sura Fateha to recite Sura Eza Zulzelat one time.

In the second rakat after Sura Fateha to recite Sura Inna Atena one time.
After the prayer to recite 10 times Darud (blessing of the prophet) and engaged one should himself in the reading of the holy Quran.

After this prayer to perform the prayer of Chast (mid-morning) of 12 Rakats with 6 salam and in every rakat to recite Sura al-Zuha one time after Sura Fateha and after this prayer is over then recite the following.

- To recite phrases Subhan Allah completely 100 times.
- To recite Darud (blessing of the prophet) 100 times.

After the above, then one should busy himself in the reading of Quran for a long time and then there will be possibility to meet Prophet Khizer (A.S).

After the above to read 10 verses from Alm Tarakafa to Qul Azu Birab Nass. After finishing the prayer by saying salam then one should recite ten times Darud. After this one should engage himself in reading Surat Noah till the Asr (late afternoon) prayer. After the fishing the Asr prayer to recite 100 times “Lahool wala quwata illa Billa aliulazim” and to recite the following.

1. To recite Surat Fataha
2. To recite Surat Mulk five times
3. Sura Amma Yatsalun
4. Sura Naizat

So one who recites the above recitals, then for this he will be free from the punishment of the grave and after this one should busies himself in the Zikar (invocation) of Allah.

In the exegesis of ‘Sharah of Mashaiq’ it is written that one who read Surat Naziat then Allah will not leave him in the grave and He will take him to the lofty station.”

After this one should perform Maghrib (sunset) prayer and upon this he should perform two rakat for the safety of the Iman
(faith) as follows.
1. In the first rakat after Sura Fateha to recite 3 times Sura Iqlas and one time Sura Falq.
2. In the second rakat after the Sura Fateha to recite 3 times Sura Iqlas and one time Sura Qul Awazu Bir Bin Nas.

After the ending of the prayer, he should prostrate and he said “Ya hai Ya Qayyum sibat ala eman.”

Afterward, one should perform Awabin (supererogatory) prayer after Maghrib (sunset) prayer with three salam of six rakat as follows.
1. In the first rakat after the Sura Fateha to recite Surat Eza Zul Zilat.
2. In the second rakat after Sura Fateha to recite Surat Alhama Tukasir.
3. In the third rakat after Sura Fateha to recite Sura Waqaa.

After the above one should busies himself in the Zikar of Allah till the prayer of the Eisha (night) prayer and recite this supplication as follows.

اللهم اعنى علي ذكرك وشكرك وحسن عادتك

After that to perform the Eisha prayer and it should perform as follows.
1. In the first rakat after Sura Fateha to recite 3 times Sura Ayatal Kursi.

2. In the remaining 3 rakats after the Surat Fateha to recite 3 times following three verses of Qul as follows.
After completion of the prayer if one who will desire anything, then Allah will fulfil his needs.

After this prayer one should perform the prayer of Sa’da as follows.

In every rakat after Surat Fateha to recite 3 times Inna anzal fe lalatil qadir and to recite 15 times Sura Iqlas. After the ending of the prayer to go in the prostrate and say 3 times “Ya haiyu ya Qayyum sabitna Ala Emman” and when he sits then he should recite the following phrase “

Afterward to divide the night portion into three parts and spend the first part of the prayer. The second part in Tahjud (supererogatory) prayer and about this prayer the prophet says “This is obligatory praying for us.” To perform it with four salam and whatever Quran one who remembers then he should recite the same in the prayer. Then sleep for some period of time and then wake up and do fresh ablution and up to morning of Kazib (evanescent light before daybreak) should engage in the remembrance of Allah.

It is said that one pious person lapsed the Tahjud prayer so for this reason he was falling down from the horse and his leg was broken. So he began thinking why it was happening and he heard a divine call in which it was said Tahjud prayer was missed by him as this was mentioned above. So one should engage himself in the remembrance of Allah till the morning time of Kazib (evanescent light before daybreak) and he should follow this procedure daily and should not increase or decrease
in it so that he should follow the practice of the Mashaiq (learned) persons.

9.
The grades of Saluk (mysticism)

When I was honoured of kissing of the feet of Khaja Saheb then Sheikh Ohud Kirmani, Sheikh Wahed Burhan Ghaznavi, Khaja Suleman Abdul Rahman and some other Darwesh persons were present at the meeting place. The discussion about Saluk (mysticism) was started. He told by his holy tongue that the Mashaiq (learned persons) has classified Saluk into 100 grades. Among in it the position of miracle and revelation is 17th rank. So the person one who shows himself in the 17th rank, then how he will get other remaining 83 ranks. So Salik (mystic person) should not disclose himself unless he will reach the rank of 100 grades.

Afterward, he said “In the family of Khajagan (masters) some of them ranked Saluk (mysticism) into 15 grades. Among in it miracles and revelations are ranked 5th position. Our Khajagan used to say that one should not disclose himself unless reaching on the rank of the 15th position of Saluk (mysticism). Then he will become perfect in this matter.

In the connection of Saluk (mysticism) it is written that once Junaid of Baghdad was asked why he did not want Deedar (sight).? Then, if he wants, he can get it. He said “ He does not want the thing which was asked by the Prophet Moses (A.S.)
and which he could not get it but Allah’s last prophet got it without asking it. So the person is not concerned with its desire. If he will eligible then there will be no veil in this matter and there will be available to him divine celestial illumination (Tajalli) in this matter. So why there is a necessity in this matter that we should desire this?.”

Afterward the discussion was started about the love. He said “The heart of the lover is a fireplace of love and one who goes with it, then he will be burnt down with it and he will be destroyed. Because no fire is not so harmful than the fire of the love.

**The fire of love**

Afterwards he said “Once Ba Yazid of Bustam was reached at the place of nearness and there came a divine call in which it was said “Ba Yazid today is the time of your request and Our time of forgiveness. Demand whatever you need and We will grant you.” So Khaja Saheb went into the prostration and he said “The slave is not concerned about wishes and whatever the King will grant with that he will be contented in this matter.”

There was a divine call again in which it was said “We have granted you the next world.” He said “It is the prison of the friends of Allah.” Then he was heard “Oh: Ba Yazid, We have given you heaven, hell, Kursi (chair) which are in our possession and we have given you.” Then he said “No”. Then he heard “What did he mean.” He said “He knows well.” “Oh; Ba Yazid do you demand us? And if We demand you then what do you did?” Upon hearing this call he said “I swear in your name if You demand me then on the day of judgement due to my lamentation and while standing near the hell I will destroy it by
his one of sigh because against the fire of the love there is no value of the fire of hell and when he was sworn this and he was heard a call in which it was said “Oh :Ba Yazid whatsoever thou demanded was given to him.”

In this situation he told one event that one night Rabia of Basra was calling fire, fire, due to fondness of the love. Due to her complaint the people of Basra city went to put off the fire. Among them there was a pious person who said “How foolish they are that they came to put off the fire of Rabia. In her chest there is a flare up of fire of the love which will not be stopped without the union of the friend.”

He said “When Mansur Hallaj was asked in the friend’s love what is the thing which is leading to the perfection in this matter?” He said “When the beloved want to do politics and want to cut the head of the lover then he should not hesitate in this matter. He should act in accordance with the willingness of the beloved. He should busy in such a way that with the observation there should be no information for him about its opening and closing on this matter.” Upon this Hadrat Khaja Moinuddin began weeping and he was reciting the following couplet.

In this situation he said “In the city of Baghdad, one lover was flogged for 1000 times, but he never lifts his hands and there was no slip in his legs.” One pious person asked him what is the matter with him.? He said “His beloved was before him so there was no difficulty for him due to the power of the observation in him and so even there was no information for him in this matter.”
Imam Ghazali said “Once in Baghdad, one Ayar (cunning) person’s hands were cut off but he was laughing. Somebody asked him the reason of his laugh on this matter, then he told his beloved was there before his eyes. Due to the power of the observation, he could not feel any difficulty and pain in this matter. So he was very much busy in this matter and he could not able to know about cutting off his hands.” Khaja Saheb began weeping and recited the following couplet.

After this the discussion about the condition of the people of Saluk (mysticism) and the discussion about the learned person was started. So he told by his holy tongue that once Khaja Ba Yazid of Bustam said the following words at the time of his hymns. “Kaif alsaluk alaik” and he heard a divine call “Oh: Ba Yazid talaq nafsak thalas wa qul hu wallah.” It means first give three times Talaq (divorce) to your soul, then talk about Us.”

Afterward Khaja Saheb said “When the man doesn't leave all the world and all that is in it for himself in the path of the Saluki (mystic way) then he will not be able to enter into it and he will not belong to them. So if his condition doesn't prevail like the above, then he will be called a false claimant.”

Afterwards he said “One pious person who belongs to the people of Tariqat (mystic way) and who belongs to the people of love and he said in his hymns “You will ask with me the account of deeds of 70 years but I will ask with him the account of deeds of 70,000 years. And I will ask with you for saying about Bala (yes). The duration of the period of 70,000 was passed in which you have created the up-roar of Bala (following an answer in the affirmative) for Your saying of Alast rabba
kum. ("Am I not your Lord?") The loudness of this cry in available in the world and in the sky, which is happening due to the fondness of Alast (day of creation). When the pious person said this and heard a divine call in which it was said “Heard the reply. Your will and your wish will be fulfilled. It means I will divide your presence into the number of the particles and show all those particles of your body My Dedar (sight) and when I will say that these are 70,000 years and will keep the balance separately.”

In this situation he said “One learned person used to say this daily that every person will used to like something. But he did not like anything. So he could not sacrifice himself in this matter. Even there will be destruction of the seven earths and skies, but he will not demand anything for himself. Then in the shock of overwhelming, he said “He want to see Him, but he did not like to see Him and not liked Him. So what is the work of the man with a desire and wishes?”

Once one pious person who said “We have ignored, from carelessness and when we reached in the court then find Him before us and whatever we were needed, which were given to us due to the kind grace of Allah.”

Once one pious person said “When we have ignoring from us the carelessness and we have reached in the court of Allah and then it was found that we will present there after the other persons and whatever we were needed were given to us due to the kind grace of Allah. It means divine lights (Tajjilat) of Allah’s Dedar (sight) was available there.

In this situation he said “One pious used to say “When he was out of veil like the snake from ecdysis (layer of skin) and was looking over that the lover and beloved and found both of them were like one in togetherness it means one in the
world of Touhid (unity of Allah) and so there is nothing available other than the unity there. So you was seen one there.”

Afterward, he said “When the condition of Arif (learned person) will be perfect then he will come out from hundred thousand places and he will watch the progress of his work. If he will not come out of that place then he will remain in such a place in the condition of surprise. It means he was still on the bank side and he does not know about the path and for this reason he will waste himself.”

He said Hadrat Ba Yazid said “He was in Haq (truth) since three years, but I have been given my mirror it means whatever he was seeing was not there and shirkat (participation), takbar (pride), Khudi (ego) was no more there because he was not there. Because Allah is his mirror and whatever I would say this is my mirror and which actually said by Allah in this matter by my tongue and in the middle of this I am not concerned.”

Afterward, he said Ba Yazid said “He was custodian of that shrine for a period of many years. At last except regret he could not get anything in this matter. When he came in the court there was no difficulty with me. The people of the world were busy in the world and the people of other worlds were busy in the other world. Claimant in claims and the people of pity in the pity and some were in eating and drinking and some were busy in the ecstasy (Sama and dancing. Some were there with the king and were busy in the sea of Ejaz (humbleness).”

Afterwards he said this event “For a long time he was used to circumambulate around the Holy Ka’ba in Makkah but now the Holy Ka’aba used to circumambulate around him. Then he said “When he was become God fearing person then in one night due to the love he was demanding his heart, but in the
morning time he was heard a divine call in which said “Oh : Ba Yazid you are demanding other than Us and what you concerned with the heart?”

Afterwards on this situation he said “ Arif (pious person) is such person where ever he lives and whatever he will demand, then he will get the thing and to whom he will talk and he will get a reply from him. On this way that person is not Arif if such person who will demand the other things and not demand for Allah.”

Afterwards he said “The status of the Arif is such person that when he will reach on the status, then he will look the world and all that is in it within their fingers. So when Ba Yazid was asked how far he was progressing in the Tariqat (mystic) way?, then he was replied that “Up to such place that he can watch in between of his two fingers and find there this world and all that is in it ”. Then he said “The disciple will find pleasure in the obedience and he will find the pleasure when he will feel happiness and pleasure in the obedience and with this happiness he will come near the veil.” Afterward, he told “The low status of the Arif person is such that in him the attribute of the Haq (truth) are finding him.”

Once Rabia of Basra said due to overwhelming of fondness “Oh: Darwesh persons if she will be put into the fire instead of the mankind, then she will be patient in this matter because she is claimant of love. So it is like that she did not do anything. If her sins will be forgiven for the sake of the mankind due to His kindness, mercy and favour. Till now I have not done many things.”

Then he said “To suspicion about anything about the religion of the people of Saluk (mystics) is a sin.” He said again “It is worse than sin because of sin one time it is made
repentance, but it is made repentance for this for 1000 times with sincerity. It means self-conceit is a great sin.”

**The status of perfection in the love of Haq (truth)**

He said the status of Arif persons in the love of the Haq is that “First, he should show his light of the heart and when someone will come to him and claimant then he should convince him with the help of the miracle.”

Afterward, he said “Once he was travelling towards Madina along with Khaja Ohud Kirmani and Khaja Harun Usmani, when we have reached in Damascus, where we have seen 12,000 mausoleums of the prophets were there in front of the mosque where the wishes and desires of the persons are fulfilled who visit there. We have visited the mausoleum of the prophets and asked about the pious persons there.

One day with Khaja Ohud Kirmani and Khaja Harun Usmani we met one pious person who was Wasil (union) of Haq (truth) and whose name was Darwesh Mohammed Arif in the mosque of Damascus and some other Darwesh persons were sitting along with him there and the discussion was in progress about the thing that when any person claiming of the something then unless he will not show it to the persons how they can know in this matter?

So one person who was participating in the discussion and arguing with Mohammed Arif and Mohammed Arif was telling him that on the day of judgment the Darwesh persons will be excused and the account of the deeds of the wealthy persons will be settled. With this saying that person was upset and he said in which book it was written about this? Khaja Mohammed Arif could not able to remember the name of the book.
So he did a meditation and he was informed about the book. That person told him unless he will not show the book he will not accept this. So he raised his head and he said “The book which was shown to the people of Allah should be kept before this person so that he could see it.” Then there was a command for the angels to show the book in which that matter was written to that person.” That person stood and accepted in this matter and he was falling on his foot. And he said “These are the brave persons of Allah.”

**The miracles of the pious persons**

Afterward the discussion was started that the persons who are in this meeting should show their miracles. Upon hearing Khaja Haruni put his hand under the prayer mat and take out one fist full of gold coins from there and he was given to one Darwesh person who was there and he asked him to bring sweets to the Darwesh persons. Upon this miracle Sheikh Ohud Kirmani put his hand on the wood which was lying there and due to the order of Allah it was converted into gold. Due to the presence of my spiritual master I could not show anything. Then Khaja Usman Haruni addressed me and said “Why he did not say in this matter?..” There was one hungry Derwesh was there due to shame and he could not ask in this matter. So I have taken out the four breads of barley from the rag dress and given to him. That Darwesh and Khaja Mohammed Arif said “If there is no power in the Darwesh persons, then he cannot be called the Darwesh person.”

Afterwards he said “One Darwesh person used to say that from the time when he was declared enemy the world, then from that time he could not go near the mankind. He was given
preference to Allah than the mankind. There was very much overwhelming of the love for me so I began thinking the enemy of my existence and was taken out of the middle the life and death and began to love the existence and love of Allah.”

Afterward, he said “It is written about Saluk (mysticism) that on the day of judgement when there will command for the special persons of love will be sent to the paradise then they will say that what they will do with paradise.? The paradise should be given to such person who have worshipped for greed of it.”

Afterwards Khaja Saheb said “ When the sight will be given to somebody, then what he will do with the paradise?. Then he said “ If it is possible to get existence and if it is not possible, then understand it that the following things which move like wind on you.”
1. Capability
2. Zahed (ascetic)

Afterward Khaja Saheb began weeping and he said “ On this way many brave persons were become helpless and many helpless persons were become brave.

In this situation he said “ There will be no damage from the sin than to disgrace the Muslim brother and doing disrespect him.”

Afterward, he said “ There was one Derwesh person who was very pious and he has a union of Haq. And he was used to say, “ Many people of the world were becoming disabled on the way of the world. The people of other world are in the pleasure in the happiness of the friendship of Allah. And the people of Marafat (knowledge of Allah) are Noor al Noor (wonderful). This is a secret which is known by the people of Saluk (mysticism). The worship of the people Marafat will be
busying themselves in a special remembrance of Allah.”

Afterward, he said when “The Arif person will be silent, then it should be understood that he is talking to Allah. When he will close his eyes it means that at the time when he sleeps, he will not lift his head so that angel Israfil will not blow the trumpet (Sur).”

**The identification of Allah**

Afterwards he said “Khaja Zanoon of Egypt used to say one who will find the identification (discovery) of Allah in the silence and so he will flee from the mankind. In this situation he said “Once Khaja Shuja Kirmani was asked for how many years he got the identification? He said “When he got identification, then he was fled from the mankind.”

Afterward, he said “One who have recognized Allah and then if he did not flee from the mankind, so then understand that there is no grace in him. In this situation he said Arif is such person who should take out whatever the things from his heart so that he should become unique like his friend. Then Allah will not conceal anything from him and also he will not care about the both worlds.”

Afterwards he told by his holy tongue that “The perfection of Arif person is that he should move himself on the path of Allah.”

Afterward, he said “On the day of judgment the thing which will take to the paradise is not Zahed (asceticism), action and not his knowledge) but his pain of the love.”

He then said “Even the Arif person, whatever he say about Marifat (knowledge of Allah) and he will wander in the lane of the friend and he discloses some secrets of Marifat but he will
not get Marifat unless he will not remember Marif (Allah) and then he will not become Arif person.”

Afterward, he said “The complainant of the persons of love is due to the fondness and desire which will remain till the finding of the friend. Because the lover will make loud and cry till he will not get the union of the beloved. When he will see the beloved then in between his speech is left.”

He told by his holy tongue that “When the water flows in the river and makes loud and cry there when it will fall in the sea then there will be no sound of it. In this way there will be the union of the lover with the beloved and there will be no loud and cry of the lover will be there on this matter.”

Upon this he said “He was heard from Khaja Haruni that there are some friends of Allah are there if there will be a veil for even one moment, then they will be destroyed and will not able to do worship of Allah.”

Afterwards on this situation he said “Once Khaja Abdullah Hanif was engaged himself in the work of world by mistake. When he remembered this and he thought it was against the will of a friend. So he was sworn that till his life he will not engage in the work of the world. As he was living for a period of fifty years, but he did not engage himself in the work of the world.”

After this he said about loud and cry of love of Ba Yazid Bustami “He was used to stand on his one foot in the morning after the prayer and he used to complain on this matter and one day he heard a divine call in which heard the following. “Yaum tabbal araz”. It meant at that time there will be union possible when there this earth will be rolled and other earth will be created.”

Afterward on this situation he said, “Once Ba Yazid Bustami went into the jungle of Bustam. In the world of fondness and
desire he was complaining that whatever the jungle which is seen by him and in which he was found the falling down the rain of love was there and he wants to take out his leg from there but he could not take it out.”

Then he said, “The path of love is such that one who will adopt this way, then his name and sign will be finished.” In this situation he said, “The people of Irfan (intimate knowledge of Allah) will not say anything from their tongues except the remembrance of Allah. Upon this he said “The lowest thing which is disclosed by Arif person is that he will not busy with the ownership and wealth.”

Afterward, he began weeping and he said “It is Haq (truth) that in His (Allah) friendship if we spend the two worlds then it is not more.”

Upon this he said “Even though the people of love are Mahajur (forsaken) in the love, but they will do the work of sleepy persons and if they wake up, then they will demand for the object (Matlub) and they are not busy for the demand of the friend. They are busy in the observation of their beloved. The beloved is such that who sit to see and watch the lover. There will be the work of sincerely and obedient persons, which is found on the path of love.

Afterward, he said “Khaja Samoon Muhib says when the hearts of the pious person of Allah are obedient in this matter, then they will not tolerate the burden of Marafat (the knowledge of Allah) and love so they busies themselves in the worship of Allah. But they will not bear the special burden because there will be grief for them due to the endeavour and mystical exercise.”

Upon this he said “The Arif is that person one who should promise that he will obtain his Matlub (object) in one of his
breath. In the Arif’s every breath there will be available remembrance (Zikar) of Allah. And who will sacrifice all his life for these breaths. Those who will engage themselves in Zikar (remembrance of Allah) and such holy breaths and if which will be searched in the sky and the earth and then it will not be found there. For such breaths if it will be searched into the earth and skies for many years, but he will not find them there.”

Afterward, he said “He was heard by his spiritual master Khaja Usman Haruni that if there will be following three qualities which will be found in any person then think him that Allah keeps him his friend.”

1. Generosity.
2. Shafaqat (favour)
3. Tawaze (humility)

The generosity should be like the river
The kindness (Shafaqat) should be like the sun
The humility (Tawaze) should be like the earth

Afterward, he said the Hajjies who used to busy in the circumbulation of the Holy Ka’aba in Makkah with their hearts, but they could not able to get observation there, but the people of love who busied themselves in the circumbulation of the veil of greatness and if they look other than this then they complain on this matter as they would like to watch the observation of his friendly only.”

The world of love is one secret
Afterward, he said, “In the Saluk (mysticism) the world of love for which many 100,000 learned persons want to understand about it but it was not being understood a little to them. By Zahed (asceticism) there is such obedience which is not even known to Zahed persons and they are careless about it and this is the secret which is out of the two worlds which is only known by the people of fondness and the people of love.”

Afterwards he said, “If it is known by such persons who are firmly in the both worlds and one who knows him and he will never not see him and so after this he will leave his claimant so that to keep him in the condition of grief.”

Afterward he said, “With passion and love there will be conversation, action and engagement which is prevail there and which will prevail up to outside of the veil and when they enter into inside of the court there will be rest, silence and peace which will prevail there. So there will no complain and loud and cry will not be prevailed there.”

Afterward, he said, “There is no such courage which will prevail so that Khaja (master) will not recognize the shrine of the real friend and he was becoming a lover of himself. When there will be observation available upon him, then there will be no conversation and complaints.”

When Khaja Saheb was ended the above benefits so all persons and myself left the meeting place.

10.

The effects of the good and bad company

On the Thursday the wealth of kissing the feet of the Khaja Saheb was available to me. There were many pious persons and persons of Saluk (mysticism) available at the meeting place.
There was discussion about the good, company was in progress. He told by his holy tongue that “In the Hadith (saying) of the holy prophet it is mentioned “ Al-suhbat al-touser” it means there is surely there is the effect of the company. If any bad person follows the company of the pious persons, then there is hope that he will become a better person. If the good person will follow the company of bad persons, then he will become a bad person. Because whatever the better person will get due to the company only.”

The grace which will be available due to the company of pious persons only.

**The wise king**

When the caliphate was available to Hadrat Umar Bin Qattab (R.A.) and at that time the King of Iraq who was defeated in the war and he was becoming a prisoner of war and was presented to him. The caliph of Islam said to him, “To accept the Islam otherwise he will be killed.” He was refused in this matter. So the caliph said “Aman in Islam wa ma in saif” “It means to accept the religion of Islam otherwise you will be killed.” The king refused again. So he was asked to bring the sword. That king was very wise. When he was seen such situation, then he told him that he is thirsty and need some water to drink.

Caliph Umar commanded to give him water in the glass of the cup. He told that “He does not want to drink water in that cup.” So the caliph told “To bring the water in the cup made of gold or silver as he is the king.” But the king was told “He will drink water in a cup made of the earth.” When the water brought in the cup of earth for him for his drink, then the king
told him that “To make an agreement with him that till he will drink the water he will not be killed.”

So the caliph was, agreed that he will not be killed till he will drink the water. The king put down the water pot on the ground. So it was broken and water was flown on the ground. Then he said to him, “You have promised not to kill me till drinking of the water.” So he was surprised for his wisdom in this matter and he told him he was forgiven him and Hadrat Umar hand over him to one pious and ascetic person. When he was staying in the company of pious person for some period of time, so there was an effect of that person on him. He was sent message to him to call to him so that he will accept the religion of Islam. When he was accepted into the religion of Islam, then Hadrat Umar bin Qattab (R.A.) told him, “He was given back the kingdom of Iraq.” But he told him, “He is not in need of the country, but he should be given to him one ruin village of the Iraq country which should be sufficient for his means of livelihood.” He was accepted in his request and send his men to Iraq and upon hard search and investigation, no ruin village was not found in the country of Iraq. When this was informed to the king then he told him “He wants to say that he was given to the country of Iraq to him in such condition that there is no ruin village in Iraq is there and after that if any village will become ruin, then he should be asked in this matter on the day of judgment before Allah.” Then the caliph of Islam began weeping and told how this king is great wise and intelligent person.?

Afterward, he said he was heard by Khaja Haruni that, “The people will not become eligible for the name of Fakir (Darwesh) unless the left side angle will not write anything for him a period of eight years. It means during that period he did not commit any sin”
Afterward, he said there are some Arif persons are there who did not require anything from Allah. Upon this he said “In such Arif person there is piety (Taqwa) is available, but he will get only illegitimate food by begging.”

Afterward, he said “One day he was heard by Junaid of Baghdad that when was asked with saint of Tariqa (mystic way) of love what is the result of the love.? He said “The result of love is that there should be intoxication and fondness towards Allah to that extent which is related to him. But when Allah keeps any persons as his friend then that friend will be moved within the paradise.”

Upon this Khaja Moinuddin said with his tongue “The people of love and people of mysticism are similar in the matter that both are obedient and there will be fear upon them that whether they will be separated from there.

Afterward, he said he was seen in ‘Ketab Mohabat’ in the handwriting of his teacher Moulana Shrafuddin who was a man of exegesis that Khaja Shibli was asked “In spite of a lot of sincerity and mystical exercises which you have done and which you have already sent forward but why there is so much fear with you.” He said “Due to two things. First, it should not be said that he is not eligible for Him and he will send away from His court. Secondly, at the time of death if I will take faith with safety, then he will think that he was doing something otherwise, I will think that I have wasted all my deeds and sincerity.”

Afterward, once one person asked Hadrat Shibli about the love and he was asking “What it is a sign of misfortune.? He said “Do disobedience and hope for the acceptance.” Upon this he was asked “What is a real thing with Arif persons.?” He said “To keep silence always and live in the condition of grief and sorrow. Because of this there will be available excellence of
the Arif persons.” And he said, “In the world, there are three dear things are there.
1. The A’lim (scholar) who speaks with his knowledge
2. Un-greedy person
3. That Arif person, one who describes the attributes of his friend.

Who is the Sufi and Arif person.?

Afterward, he said, “Once Hadrat Zan Noon of Egypt was sitting in the mosque of Kakri in Baghdad along with the persons of Tariqa (mystic way) and there was discussion about the love was in progress. One Sufi person asked, “Who is called Sufi and Arif.?” Khaja Saheb said “Sufi and Arif are such persons whose hearts are free from the following things.

1. Kuadrat (ill-will)
2. Bashirat (human nature)
3. The world and its love

When there will be the above qualities in them, then they will obtain higher status and position, and they will become pious among the mankind and they will run from enemies and they will become the belonging of Allah and so they will not become the owners or the Mamluk (slave).

Upon this he said “The Sufism is custom and it is not the knowledge and this is available in the soul of the lovers.”

And this is the manner of all categories of Mashaiq (learned persons) who were as per “Tuqliqu bill Iqlaq Allah.” Because it is to come out from the mankind and which is not possible with the help of custom and the knowledge.
Upon this he said “The Arif is the enemy of the world and he is a friend of Allah. As he is disgusted from the world so he is not aware in this matter and there will be no news for him about hatred and greed.”

Afterward, he was asked “Why the Arif person used to weep very much? He replied “Yes, but he will weep till he will be on the way and when he will reach near the realities of nearness, then he gets a visual meeting, then he will stop weeping there.”

Upon this he said “There are some lovers of Allah who are silent due to the friendship of Allah. They are unaware of anything in the world and its existing things.”

Afterward, he said “In the heart in which there is firmness of friendship, of Allah is there and for him it is expedient that he should keep the news of the both worlds and if he will not do that then he is not a true friend of Allah.”

Afterward, he said “Once he saw Khaja Dawood Tai who came out of his hut while the closing of his eyes and there was one Darwesh person who was present in his service. He has said “For the period of 45 years his eyes are closed so that he could not see anything other than Allah. Because it is not love that there is friendship with Allah and to see the un-related person.”

Afterward, he said “He heard from a pious person that on the day of judgment Allah will command the angels to study the deed of the pious persons, whether they claimed the friendship of Allah and they have any link in their hearts with the unrelated thing. Those are such pious persons who do not have peace in any work except his friend.”

Afterward, he said “Khaja Abu Saeed Abul Khair use to say when Allah wants to make any person His friend then He will overwhelm His love of Him. And the second time when his condition will become like that then His friend will bring him in
the lodge of individualism so that he will become eternal there.

Then he said “When Arif person contact toward Allah and then the connection will be established there, then he will become resident in the destination of the nearness. Upon this when he will be asked “Where you were and what do you want?”. Then he will reply except for that he was with “Allah.”

In this situation he said if asked about “Afan sharah Allah sadrau“ (Who has lighted to his chest) “What it is? So in this matter, it should be said “When the sight of Arif will be at world of Wahidant (unity of Allah) and the majesty of the providence, then he will become blind so he should not see the un-related.”

Afterward, he said once he was arrived in Bukhara as a traveller and where he was seen a person who was very busy in the worship of Allah, but he was blind person. I have asked him for how many years he was becoming blind?. He said “When his work was becoming perfect in Wahidaniat (unity of Allah) and Jalal (majesty) and he was began looking for the greatness (Azmat) and then one day when he was sitting and his look was fallen on the un-related thing and he was heard a divine call in which it was said “Oh: claimant you claim of Our love and you look at the un-related thing and when he was heard this call he was become ashamed in the matter and he could not say anything. So he prayed in the court of Allah that the eye, which was seen the un-related thing should become blind and even this conversation was continued and I was becoming a blind person of two eyes.”

Afterward, he said “When Allah created Prophet Adam (A.S.) and asked him to pray. It means to stay in the prayer. And take care of the heart in the company and the soul should take a rest in the destination of nearness and head to get a union.
This is the reason of the creation of the mankind with Allah.”
Upon this he said “When a pious person of the mystic way used to put his head in the prostration then he used to pray to raise him blind on the day of judgement.” When he asked the reason, then he said “The person who sees his friend and for him it is not good to look over the un-related thing on the day of judgement.”
Afterward the discussion was started about Darweshi (mysticism). He said “The name of Darweshi (mysticism) is that whoever will come to see him, then he should give him something and he should not leave without getting anything from him. If he will be hunger, then he will be provided with food. If he will be in the nake condition then the fine dress will be given to him. So he will not give permission to anybody to go without empty hands. After asking the condition of needy person then that person’s help should be done.”

The pious person will not return with empty hands

He said, “Once Khaja Haruni and one Darwesh person were travelling together. We found Sheikh Bahauddin Bakhtiar Oushi a great pious person of his time. In his shrine there was a rule that every visitor will not go without empty hands. If anybody will be in the naked condition then he will use to give him a fine dress and still the process of giving the dress continues, then by an invisible source at such time the same extra dress used to come there.”
So I spent some days in his presence. His first advise which was given me was that “Whatever we get should be given on the way of Allah and should not be kept even one penny with us so that to get the friendship of Allah.”
He said “Oh: Darwesh one who got grace only by the above reason.” Then he said one event that “There was one Darwesh who was very poor and but his habit was that whatever he used to get from the amount of victories, then he will use to distribute that amount among the Darwesh persons and he used to live in his house. Once two Darwesh saints visited him and asked him water. The Darwesh came from the inside of his house with two breads of barley and with a pot of water because they were hungry. Both of them ate the bread and drank water. While looking each other they said “The Derwish person was doing his work and now we should do our work.” One of them said “He should be given the world and other said due to the world he will be misguided.” The other Darwesh replied the Darwesh are people of generosity so they should be given this world instead of the other world.” They prayed for him and left from that place. Then the Derwish was becoming a perfect man and in his public kitchen there were 1,000 Maunds of food was cooked daily and which was provided to the mankind.

Afterward, he said “The lover is that person on the way of love and who should leave his heart of the two worlds. It means he should not take an interest in the two worlds.”

**The four meanings of the love**

Afterwards Khaja Saheb told there are four meanings of the love are there which is mentioned as follows.

First in the remembrance of Allah to be happy by his heart and soul.  
Second, to think the remembrance of Haq (truth) as a great thing.
Third to disconnect the relations of the world.
Fourth on his condition and besides all other’s conditions he
should weep as there is instruction in this matter in the holy
Quran “Qul an kana abawakum wa abanwakum wa aqwanakum
wa azwajakum alaq” and it is the quality of the lovers is that
their love should be sacrificed for this meaning and they should
pass from the following four places of love, knowledge,
modesty and respect.

Then he said “ In the love that person is truly one who
disconnect with his father, kith and kins and get the relation of
Allah and his prophet. So the lover is that person who follows
the orders of the Quran and he should be true in the friendship of
Haq (truth).”

Afterward, he said “ The sacrifice of the lovers is indifferent
to all other things except for the of love Allah. The sacrifice of
Majnoon (desperate in love) is not disclosing his desire.”

Afterward, he said “ Once Rabia of Basra was asked who is
Arif person.? She said “ One who will turn down the world and
whatever he posses should be spent in the way of Allah.”

Afterward, he said “ The quality of the lover is that he
should possess the sincerity in the love.” Then he said “ In the
world the best thing is to sit with the Darwesh person and
should disclose whatever he has in his heart to a fellow
Darwesh person and discuss with him all details clearly. And the
worse thing is that the Darwesh person should live separately
from another Darwesh person. If such condition prevails, then
there will be no Marafat (knowledge of Allah) with him.”

Afterward, he said “ The friendship of Allah is created by
leaving such things which Allah thinks His enemy so one should
have enmity with those things e.g. the world and the soul.”

Afterward, he said “ When Arif person will become perfect.?
At that time when the speech is not available in between and it will happen that either friend live or he.?”

Afterward, he said with his tongue “ In Arif person, that person is truly one who does not possess anything with him or he does not belong to anybody.”

Afterward, he said “ Once Khaja Salman Muhib was discussing about love and at that time one bird came there and sat on his head. For the few times his beak touched him and then the bird sat on his hand and after that the bird sat on his armpit and at last she sat on the earth. Due to touching of the beak on the earth by a few times the blood discharge was started from her beak and she was falling down to the earth and died.”

When Khaja Sahib was finished the above benefits, then myself and all other persons left the meeting place.

11.

The trust of Arif persons

On the Wednesday I was blessed with the wealth of kissing the feet of the Sheikh. Maulana Bahauddin who was a man of exegesis, Sheikh Ohud Kirmai and some other Darwesh persons were present there in the meeting place. The discussion about the trust of Arif persons was started. He told by holy tongue “ The trust of Arif persons is that they should not have trust other than Allah and should not pay attention to other things.”

Then he said “ In reality Mutwakil (resigned to will of the Allah) is such person, one who will not desire of the help from the creations or complaint about the difficulties nor disclose its details.”

Afterwards he said “ Angel Gabriel said to prophet Ibrahim
(A.S.) what he is needed?. He said “Not from you”. Because he was out of the connection with his soul, but he was got observation of innermost with Allah.”

Afterwards he said “ For the people of trust during the fondness of divine lights, there will come one time and at that time if they will break into pieces or hurt by the sword or there will be grief or sorrow which will reach for them but they will not know in this matter.”

Afterwards he said “ The people of trust will have such trust on Haq (truth) so they will live in the condition of surprise in the world of intoxication.

Afterwards he said “When Khaja Junaid of Baghdad was asked who is Arif person.? He said “ One who disconnect from the following three things.
1. I’lim (knowledge)
2. Action
3.Khilwat (closet)

When there was a call of “Asa Adam” was heard, then all things wept on the condition of Adam except the gold and silver. Allah asked them, “Why they have not wept.” They said “ The one who is not obedient to You so for him we will not weep.” Allah said “ By swearing in the name of His respect and majestic that your value and whatever is there with you will be shown to them and We will make them your servant.”

Afterwards he said “ When the lover will claim for the kingdom, then he will be degraded from the status of love.”

Afterwards on this situation he said “ The love is the claim of the faithfulness with the union and Hurmat Batil it means the observation of indigence is like such a friend which take care of the soul, ears and head in the obligatory prayers.
What is the willingness of the love?

Afterwards he said “Once Junaid of Baghdad asked about the willingness of the love.”? He said “ If the seven hells will be put on his right hand with their greatness and horror, then he should not say to put on his left hand.”

Upon this, on this situation he said “ The first thing which was made obligatory for the human beings is Marafat (the knowledge of Allah) “Wama Khalaqtul Jinna Wal Insa Illa li-ya’budoon.” “We have created Jinn and human beings for our worship.”

Afterwards he said “ Allah due to his wisdom is kept something concealed in other things.”

Upon this he said “ In the secrets of pious persons it was written that when Allah will give re-birth the friends due to His light and Tajaliat (divine light) then they will behave that observation which was enabled to holy Prophet of Allah. Because Allah is without tongue, without soul, without place, without direction. For this reason the prophet of Allah was describing the attributes of Allah as explained as follows.

So with the help of Allah and through Allah, he got eternity of time and space because he got lost in the attributes of Allah and became free from time and space.”

The true lover

Afterward, he said “ On the day of judgment “ Amanna WA sadaqana”. Doubtless we believe in and testify to the truth and which will make the lovers as true lovers. If there will questioned whether there will be the lover among those lovers
who claim to the love?. But if one he could not prove his truthfulness, then he will be become regret in this matter. And he will not able to show his face among the lovers and at that time there will be divine call will be heard in which it will be said, “The lover was not among true lovers so he should be taken out from them.”

Upon this he said by his holy tongue that “The people of love are those people who will hear only the talk of the friend.” As per Hadith (saying) of the holy prophet “Al-hadith al-qalbi rabbi”. It means the hearts of the lovers will hear only the talk of Allah.”

Afterwards he said “When the person of love will die then he will be forgiven immediately.”

Upon this he said “He was seen one Daresweh person who was dying in the jungle and he was laughing there.” He asked him “You are dead, but why you are laughing.” He said “It was the willingness of the love of Allah.”

Afterward, he said about this situation “The heart is one which should be such that it should be temporary as per his condition, but it should be eternal in the observation of the friendliest and Allah should be overpowering on his actions and he should not have confidence in himself and so he will have no consistency up to the empyrean.”

He said “Once Malik Bin Dinar was asked how is doing the service of the friends of Allah? He said “One who does service of the friends of Allah, then he will be get sure of the union.”

Afterwards he said “When Rabia of Basra was asked “Which is the best action among all actions?” She said “To spend out his schedule of the timings in the remembrance of Allah.”

One who claimed for his piousness and in which, if there will
be find his desire, then he is a liar person.

In the claim of the love such person is brave one who is ignoring his wish and so he should opt for the desire of Haq (truth). Then at that time he will be deserved to become the friend of Allah. If at that time Allah will tell him his friend then he should reply of slavery only. Because there is no name of lovers or reply or custom is there in this matter.

Afterward, he said “He was heard by Khaja Haruni that the lovers will not pay attention towards un-related except the friend. Because one who feel will happiness without the friend then he will face grief because he is not happy with the service of the friend and he is having the wilderness with all other things. One who will not have love with the friend and he will become insignificant.”

Afterward, he said “The Arif is such person when he will wake up in the morning and he does not know about the night.”

Afterward Khaja Saheb began weeping and said, “Oh: careless to start the preparation of the provisions for a journey which is expected it means death. Upon this he said, “The group of love is a such group and there is no veil in between them and Allah.”

Afterward, he said, “In the love Arif is such person and who will not feel anything strange. Because the acceptance of the claim is not there for one thing and which is given by his hand in this matter.

Upon this he said, “The best time is that then there will no doubt and thought is not there in the heart and there will be freedom of the persons. Upon this he said, “Those who are given love are also given indigence and wilderness so that they become not attracted towards the world.”

Afterwards he said, “The Arif person say the belief is in
place of light with which the man is enlighten then he will attain the status and perfection of Majnu (desperately in love) and pious persons.”

The originality of the man

Afterward, he said, “The man is made up of water and earth and if there is water is overwhelming in him then if he will with pleasure and mystical exercise, then he will look the grace of Allah with pride, then he will not become successful in this matter and if the earth is overwhelming in one person then he will become a pious person at the time of hardness and he will become suitable for any work.”

Afterward, he said, “When Allah wants to create the cloud then mix all the colours and all tastes. Then he mixed all the colours so the colour of the water is created and when all tests are mixed, then the taste of the water is created. With the drinking of water we will get our lives, but we do not know its taste. Everything is getting its life due to water only.”

Afterward, one Darwesh person who was present in the meeting asked who was Majnu (desperately in love)? He said, “One who will become nothing in the beginning of love and who will get lost in the second and third stages.” He asked, “What is mortal and eternal?” He said, “The mortal and eternal is Haq (truth) and the eternal is for the eternal of Haq (truth) and the mortal is for mortal of the soul.” He asked, “What is Tajrid (abstract)?” He said, “To keep the attributes of the beloved in the mind is called Tajrid.” So it is said, “One who will love Him, then he will become his ears and eyes.”

Upon this he said, “In Multan, he was heard by one pious person that there are three kinds of repentance of the lovers are
as follows.
1. Regret
2. To leave sins
3. To keep oneself away from cruelty and hostility.

Afterward he said, “The Knowledge is such thing which is comprehending and Maraft (knowledge of Allah) is its part. So where is Allah and where is the man and this knowledge is with Allah only and who knows well about these two things.”

Afterward he said, “Unless the head of the Arif is not become pure, then any action is not become clear.”

Then he said, “To whom He will keep as his friend then on him, He will send the calamities on his head. There are three things in the true repentance are as follows.
1. To eat less for the fasting
2. To sleepless for the sincerity
3. To less talk for the supplication

From the first thing there will be fear and from the second and third things there will be created the love. So under fear it comes to leave the sins so that there will be salvaged from the fire. Under hope it comes for sincerity which makes it possible to get a position in the paradise and to get a perpetual life there. Under the subject of love there is a exertion in thinking is required so that to enable to get willingness of Haq (truth).” He said, “In the love Arif is such person who will not keep his friend except for the remembrance (Zikar) of Allah.”

When Khaja Saheb explained the above details then he began weeping and he said, “Now I start my journey to such a place where he will be buried. It means he goes to Ajmare city in India. At that time Ajmare was populated with full of Hindu persons and there was no propagation of Islam in Ajmare. When the holy feet of Khaja Saheb were reached there then there was
very much progress and the propagation of Islam in Ajmare was found that it is limitless.

12.

The angel of the death

On the Thursday I blessed by kissing the feet of Khaja Saheb and this is the last meeting in the grand mosque of Ajmare and the following persons were present there at the meeting place.
1. Darwesh persons
2. The pious persons
3. Disciples

The discussion about the angel of death was in progress. He was told by his holy tongue, that “Without the angel of death the value of the world is less than the grains of barley. When asked why.? Because in the saying of holy last prophet of Allah it is mentioned “ Al-maut jasar yuwasal al-habeeb ela al-habeeb”. It means the death is a pathway which will make meeting of the friend with his friend.” Or meeting of two friends.”

He then said “ The friend is that person one who should remember his friend by his heart because the hearts are created for the friends only. Specially, it was created that it should circumambulation around the empyrean.” As per saying of Allah “ Oh: my slave when your remembrance of Allah (Zikar) is overwhelming for you then I will become your friend. It means you are loved by Me.”

Afterwards he said “ The Arif is like the sun, which shines the world and nothing is left without its light.” After explaining the above benefits Khaja Saheb began weeping and he said “ He was going on the journey to the place where he will be buried
there. In a few days I leave from this place. At that time Sheikh Ali Sanjari was present there. He was given orders “To write a testimonial of caliphate and to be given to Sheikh Bakhtiar Kaki so that he should proceed to Delhi. Because we have given him caliphate and that place (Delhi) is belongs to him.”

When that certificate was finished with him so it was given to me. So I was paying respect to him. So he was ordered me to come close to him. When I went near to him then he was put on a turban and a cap on my head and he gave me also the staff of Khaja Usman Haruni and put on the waistcoat to me. Also a holy book of Quran and prayer mat was given by him. And he said “All these things which belongs to the holy prophet of Allah are coming in the chain of the pious personalities in Chistia (name of Muslim mystical school) order as custody. We are sending you with all these things. In the same way our ancestors were given these things to us. So you also forward these things and fulfil its duties properly so that we will not be ashamed before the Khajgans (masters) of Chistia order on the day of judgment.

I have paid respect to Khaja Saheb. Khaja Saheb prayed two Rakat Nafil (supererogatory) prayers and told me “To go I have surrendered to Allah and I have taken you to the destination with respect.”

**Four fine Jewels.**

**There are four fine Jewels**

Afterward, he said “There are four things which are as called fine jewels which are as follows. First the Derwesh who should declare himself as a wealthy
person. Secondly the hungry person who should show himself as full of stomach. Third the sad person who should proclaim himself as a happy person. Fourth with an enemy one should look to him as his friend.

Afterward, he said “The status of people of love is so great that if he will ask whether he was performed the night prayer, then he should say that there is no time with him. We will run all-around the angel of death and where he goes from there we will catch him.”

Khaja Saheb was explaining the above details and I was wanting to kiss his feet and leave the meeting place. Because he belongs to the category of pious persons so he was able to know my intention and asked me to come near to him. So I stood and put my head on his feet. After reciting Sura Fateha, Khaja Saheb said “Do not become sad and like dead.” So I have paid respect to him and came back to Delhi.

When I reached in Delhi then all leaders and pious persons came to visit me there. When I reached back to Delhi and forty days were passed. I have received the news that twenty days after my departure from Ajmare city Khaja Saheb left this mortal world.

On that night with a broken heart while sitting on the prayer mat I was sleeping there and was seen Khaja Saheb was standing in the land of the empyrean of Allah. I put my head on his feet and asked him about his affairs?. He said “Allah forgave him and he was allotted place near cherubs (angels) and residents of the empyrean and he will stay there.
THE END.