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

Muhammad Touseef

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THÈSE DE DOCTORAT

DE L'UNIVERSITÉ PSL

Préparée à l'École Pratique des Hautes Études

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

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

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Dedication

To ‘Ubaydullāh Multānī

I perceive him to be an intellectual person embedded in spirituality

RÉSUMÉ

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

Le *Sharḥ Mufaṣṣal* est l'une des œuvres les plus significatives de 'Ubaydullāh dans laquelle il tente de réinterpréter les règles et règlements de *bay'a* et de *samā'* de manière à intégrer la *sharī'a* à la *ṭarīqat*.

MOTS CLÉS

Rituels Soufis, Chishtiyya, 'Ubaydiyya, manuscrit, *bay'a*, *samā'*.

ABSTRACT

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

Sharḥ Mufaṣṣal is one of the most significant works of 'Ubaydullāh in which he tried to reinterpret the rules and regulations of *bay'a* and *samā'* in a way that integrates *sharī'a* with *ṭarīqat*.

KEYWORDS

Sufi rituals, Chishtiyya, 'Ubaydiyya, manuscript, *bay'a*, *samā'*.

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Key to transliteration

ء	’	ص	ṣ	
				Short Vowels
ب	b	ض	ḍ	ـَ a
پ	p	ط	ṭ	ـُ u
ت	t	ظ	ẓ	ـِ i
ث	th	ع	‘	Long Vowels
ج	j	غ	gh	اِی ā
چ	ch	ف	f	و ū
ح	ḥ	ق	q	ي ī
خ	kh	ک	k	Diphthongs
د	d	گ	g	وـَ aw
ذ	dh	ل	l	يـَ ay
ر	r	م	m	ة a; at
ز	z	ن	n	(construct state)
ژ	zh	و	w	ال al-
س	s	ه	h	(article)
ش	sh	ی	y	

Image 1.1: Map of Pakistan mentioning the city of Multan by black arrow, almost in the centre of Pakistan.



Les rituels soufis passés et présents

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

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

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

En 2011, un projet émanant d'une branche de l'UNESCO établie à Islamabad célébrait les « traits culturels du Pendjab du sud » dans un livre de photographies montrant l'impact du soufisme sur le patrimoine culturel de Multan. « Les mystiques ont donné à la région un héritage qui est toujours considéré comme sacré par leurs nombreux disciples, même si une grande partie de sa dimension philosophique a été perdue ». Nous pouvons ainsi imaginer de quelle manière les rituels soufis pratiqués par les saints depuis des siècles ont imbibé la culture (dans ses aspects à la fois sociaux et éthiques) des communautés de cette région d'Asie du Sud.

On trouve un grand nombre de rituels parmi les rituels soufis, mais deux d'entre eux ont particulièrement retenu l'attention et se trouvent entre autres dans un manuscrit du dix-neuvième siècle rédigé par un éminent sufi de Multan appartenant à la tariqat Chishtiya. C'est précisément sur les deux rituels du *samā'* et de la bay'a que j'ai choisi de porter mon attention.

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

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

De la même façon, son successeur Shāh Muḥammad Sulaymān of Tawnsa (mort 1267/1850) n'a pas seulement permis de répandre les activités soufies dans diverses parties du pays comme le Pendjab, le Balouchistan, l'UP, le Sindh et le Rajpoutana mais les a aussi popularisées au-delà des frontières de l'Inde pour laisser

une influence notable à Aden, en Afghanistan, sur l'île de Sarandip et au Turkestan. Carl Ernst a noté que Shah Sulaymān a consolidé l'ordre soufi Chishti en mettant une emphase particulière sur les enseignements par le biais de l'établissement d'institutions. Parmi ces institutions, l'on trouve non seulement l'académie du nom de Dar al-Uloom à Tawnsa, dans la partie supérieure de l'Indus, mais aussi d'autres écoles religieuses à travers le Pendjab, établissant un lien entre ces institutions et les développements mystiques de la branche soufie Chishtī Nizāmī.

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

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

De plus, le Khwāja Khudā Bakhsh Multānī Khayrpūrī était un député majeur de Ḥāfiẓ Muḥammad Jamāl. Il avait l'autorité de donner la bay'a dans les quatre chaînes soufies de transmission initiatique, à savoir la tariqa Chishtiyya, la tariqa

Suhrawardiyya, la tariqa Qādiriyya, et la tariqa Naqshbandiyya. Un grand hall réservé à l'audition spirituelle (*samā'*) fut construit à l'intention de ses disciples dans son sanctuaire de Khayrpūr afin de promouvoir les rituels Chishtī.

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

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

¹ Aquil, Raziuddin. *Chishtī Sufi Order in the Indian Subcontinent and Beyond*. (Studies in History 21, no. 1, 2005), p. 104.

Parmi les Chishtī contemporains, le *samāʿ* occupe une place centrale, notamment dans le manuscrit de ʿUbaydullāh Multānī dont il sera question plus loin. ʿAbd al-ʿAzīz Parhārī (d. 1824) écrivit un ouvrage à ce sujet intitulé “Masāʿil al-*Samāʿ*”, qui n’a pas été publié.² Un autre ouvrage, *Makhzan-i Chisht* écrit par l’Imām Bakhsh Mahārāwī, qui était un disciple de Khwāja Khudā Bakhsh Khayrpūrī et le petit fils de Khwāja Nūr Muḥammad Mahārāwī, traite des différents états spirituels qui adviennent durant une audition mystique, (*samāʿ*). Le gout spirituel, (*dhawq*) ou encore la mémoire des louanges (*ḥālāt-i maḥmūd*) lors du *samāʿ* y sont évoqués. Plus tard, ʿAllāma ʿAṭā Muḥammad Bandiyālī Chishtī (1918-1999), un savant vénéré et guide très prisé et respecté parmi les savants et guides religieux du Pakistan, produisit un ouvrage intitulé “*Qawwālī kī sharʿī ḥaythiyyat*” dans lequel il tend à justifier la pratique du *samāʿ* de manière descriptive, mélangeant sources religieuses disparates et explications rationnelles. De la même façon, un Soufi Chishtī bien connu et savant parmi les savants de Multan Similarly, Aḥmad Saʿīd Kāzīmī (d. 1986), a écrit un traité relativement synthétique intitulé *Muzīlat al-Nizāʿ ʿan Masʿalat al-Samāʿ*.

Parmi les ouvrages plus récents traitant des aspects et effets *samāʿ*, on trouve également “*Amīr Khusrao aur Hindustānī Mawsīqī*” de ʿAbd al-Ḥalīm Jahāngīr Khān publié en 2007. Dans son livre “*Murawwaja Qawwālī yā Samāʿ kī Ḥaqīqat*”, Muhammad Tufayl émet des critiques à l’encontre des ordres soufis qui ignorent les convenances du *samāʿ* dans les sanctuaires. Il y suggère d’autres règles concernant l’art du *samāʿ* en s’appuyant sur les particularités des saints. Dans un pamphlet intitulé “*Qawwālī*”, Qārī ʿAbd al-Mājid b. Sardār Khān s’étend sur l’étude lexicologique du mot “*lahv*” du ḥadīth dédié au *samāʿ*. Dans “*Janubī asia me dīn o faqr aur Samāʿ*”, Dr. Muḥammad Jahāngīr Tamīmī, va plus loin en indiquant que nombreux saints, et particulièrement les Soufis Chishtī, ont utilisé le *samāʿ* comme moyen d’éducation et de propagation de l’islam, ce qui a abouti à de nombreuses conversions. Ainsi, de nombreuses éminentes figures Chishtī défendirent leurs rituels et leurs pratiques en écrivant des livres et des pamphlets. Il est vrai qu’un bon nombre de ces règles furent élaborées aux treizième et quatorzième siècle par le révérend soufi Chishtī Khwāja Nizām al-Dīn Awliyāʿ (d. 1325) ainsi que par Amīr Ḥasan Sijzī (d.

² Kashmīrī, Matīn. *Aḥwāl o Āthār Ḥadhraṭ ʿAllāma ʿAbd al-ʿAzīz Parhārī*. (Lahore: Majlis Khuddām-i Islām, 1993), p. 58.

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

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

Dans “*Ithbāt al-Samā'*”³, Saiyyid 'Alīnullāh Shāh Hamadānī déclare également le *samā'* legal tout en donnant une liste détaillée des instruments autorisés en fonction des arguments des juristes et des ḥadīth, et réfute les arguments des docteurs de la loi ayant déclaré illégal ce rituel. Dans “*taḥqīqāt-i chishtī*”, Mawlāwī Nūr Muḥammad Chishtī (1828-68) liste les événements dits “surnaturels” associés aux Soufis Chishtī et défend également les rituels soufis, en particulier le *samā'*, tout comme “*Maqābīs al-Majālis*”, ouvrage du très célèbre poète Khwāja Ghulām Farīd (1845-1901), disciple de Khwāja Nūr Muḥammad Mahārawī, qui vante extensivement les effets du *samā'*.

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

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

³ Saiyyid 'Alīnullāh Shāh Hamadānī. *Ithbāt al-Samā'*. (Lahore: Sīrat Foundation, nd.).

son ou sa disciple agit comme un amalgame, fusionnant la chaîne initiatique de l'autorité spirituelle à travers des générations d'étudiants/ de praticiens »⁴.

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

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

Bien que peu d'ouvrages aient été rédigés spécifiquement sur le sujet de la bay'a, elle apparaît néanmoins dans les hagiographies, les collections de descriptions des rituels soufis etc, comme par exemple, dans l'hagiographie de Ḥāfiẓ Muḥammad Jamāl, dans l'ouvrage intitulé Manāqib al-maḥbūbayn ou dans "Masālik al-Sālikīn fī Tazkirat al- Wāṣilīn" de Mawlwī 'Abd al-Sattār.

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

⁴ Caruso, Lauren A. *Bay'a: Succession, Allegiance, and rituals of legitimization in the Islamic world*. (Georgia: the university of Georgia, Master dissertation, 2013), p. 39.

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

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

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

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

aussi des poèmes et de la prose consigné dans une centaine de livres et de pamphlets dans plusieurs langues, notamment en hindi, arabe, pendjabi, persan et saraiki.

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

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

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

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

La première partie du premier chapitre "Une Introduction à la vie de 'Ubaydullāh Multānī" présente l'hagiographie de 'Ubaydullāh Multānī. Y sont discutées son éducation, ses voyages alors qu'il essaimait ses idées en différents lieux parmi des peuples différents. Il fut marié deux fois et fut fortement lié à deux villes,

Jhang et Multan. De plus, j'évoque également sont menteur spirituel, Khwāja Khudā Bakhsh, à cause de mon affection profonde pour lui.

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

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

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

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

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

et du *samā*’, ce qui explique pourquoi j’ai divisé mon travail en deux chapitres. J’ai également donné une explication des termes utilisés dans le manuscrit et fourni toutes les références du texte afin d’éclairer mon argumentation de sa source textuelle.

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

Introduction

Sufi Rituals, Past and Present

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

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

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

With four things rare Multan abounds

Dust, heat, beggars, and burial grounds⁶.

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

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

⁶ Singh, Khushwant. *A History of the Sikhs*. (Princeton: Princeton University Press, 1966), p. 249.

sacred by their numerous devotees and followers although much of its philosophical underpinning has been lost”,⁷ from this, we could get some imagination that what and how Sufi rituals shaped the community in that region of South Asia through numerous saints in past even still its aspects could be observe in both social and ethical matters substantially among the peoples.

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

Firstly, *samā’* is literally an Arabic word means ‘listening/hearing’. It often denotes "that which is heard" by extension, such as music.⁸ Expanding on its role in the Sufi performance, Bruce B. Lawrence states it as ‘hearing chanted verses (with or without accompanying instruments) in the company of others also seeking to participate in a dynamic dialogue between a human lover and the divine beloved.’⁹ This definition of *samā’* arrests some exclusive relation between listeners and beloved (God/Prophet Muḥammad/Master) through this Sufi ritual. According to Mikko Viitamäki, “it is significant that although *samā’* is a religious practice, its main elements, poetry and music, are not unambiguously so.”¹⁰

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

⁷ Sajida Haider Vandal *et alii*, *Cultural Expressions of South Punjab*. (Islamabad: UNESCO, 2011), pp. 24-25.

⁸ During, J. and Sellheim, R., *Samā’*, in: *Encyclopaedia of Islam*, Second Edition, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 09 May 2018 http://dx.doi.org/10.1163/1573-3912_islam_COM_0992

⁹ Lawrence, Bruce B. *The early Chishtī approach to Sama*. (Islamic Society and Culture: Essays in Honour of Professor ‘Azīz Aḥmad, 1983), p. 72.

¹⁰ Viitamäki, Mikko. *Poetry in Sufi Practice: Patrons, Poets and Performers in South Asian Sufism from Thirteenth Century to the Present*. (Helsinki: doctoral dissertation at University of Helsinki: 2015), p. 11.

Muḥammad Mahārāwī (d. 1205/1790) of Mahar whom by him, a large part of the province of Punjab was encompassed with Chishtī mystics through the rituals of initiation, spiritual audition, and *khānqāhs* (lodges). To accelerate the pace of progress, Nūr Muḥammad Mahārāwī widely spread Chishtī activities in various areas such as Mahār, Tawnsa, Chāchrān, Jalālpūr, Sangharh, Makhad, Aḥmadpūr, Bahāwalpūr, Pākpatan, Golra, Multān, Ferozepūr, Kot Mithan, Sulṭānpūr, Dera Ghāzī Khān, Rājanpūr, Muḥammadpūr, Nārowāla, Hājīpūr etc.¹¹ Furthermore, by him, thanks to him various music assemblies were enacted in different cities and large number of peoples entered in chishtiyya silsila by the spiritual affiliation/allegiance through the all cooperation of his spiritual renowned master Khwāja Fakhr al-Dīn Dehlawī (d. 1784) the ‘renovator’ (*mujaddid*) of Nizāmīyya fraternity (*silsila*).¹²

Similarly, his eminent major successor Shāh Muḥammad Sulaymān of Tawnsa (d. 1267/1850) spread Sufī ritual activities not only the several parts of the country such as in the Punjab, U.P., Baluchistan, Sindh, and Rajputana but went beyond the India and left profound influence on Aden, Afghanistan, Sarandip Island, and Turkistan. Carl Ernst noted that Shah Sulaymān consolidated Chishtī order by stressing learning through establishment of institutions not only the academy called Dar al-Uloom at Tawnsa on the upper Indus, but also other religious schools throughout the Punjab, linking each to instruction in the mystical insights of the Nizāmī Chishtī branch of Sufism’.¹³

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

¹¹ See Sulaymānī, Najm al-Dīn. *Manāqib al-maḥbūbayn*. (Urdu transl. Iftikhār Aḥmad Chishtī, Faisalabad: Chishtiyya Akaḍemī, n.d.), pp. 74-106; Sajida Sultana Alvi. *Renewal of the Čistī Order in Eighteenth Century Punjab. Converging Paths of Two Šūfī Masters: Mawlānā Fakhr al-Dīn Awrangābādī and Nūr Muḥammad Mahārāvī*. in Denis Hermann and Fabrizio Speziale (eds.). *Muslim Cultures in the Indo-Iranian World during the Early-Modern and Modern Periods*, Berlin-Tehran, Klaus Schwarz-Institut français de recherche en Iran, 2010, pp. 217-246.

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

¹³ Ernst, Carl, and Bruce Lawrence. *Sufī martyrs of love: the Chishtī order in South Asia and beyond*. (Springer, 2016), p. 108. See for more detailed biography and work in the book *Manāqib al-maḥbūbayn*.

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

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

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

¹⁴ Siddiqi, M. Zameeruddin. *The Resurgence of the Chishtī Silsilah in the Punjab during the Eighteenth Century*. In Proceedings of the Indian History Congress, vol. 32, pp. 408-412. (Indian History Congress, 1970), p. 408.

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

¹⁶ Sulaymānī, Najm al-Dīn. *Manāqib al-maḥbūbayn*. (Urdu transl. Iftikhār Aḥmad Chishtī, Lahore: Islamic Book Foundation, 1979), pp. 131-2.

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

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

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

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

¹⁸ He returned from pilgrimage in Mecca in 1824 to begin a holy war against the Sikhs aimed at restoring the Punjab to Muslim rule. But the argument that Syed Aḥmad picked up his ideas of Wahhabi intolerance and jihad. See the history of proliferation of Wahhabism in India, *The Hidden Roots of Wahhabism in British India* By Allen, Charles. World Policy Journal 22, no. 2 (2005): 87-93, and Marc Gaborieau. *Wahhabisme’ et Modernisme: généalogie du réformisme religieux en Inde (1803-1914)*. pp. 275-279, in Denis Hermann and Fabrizio Speziale (eds.). *Muslim Cultures in the Indo-Iranian World during the Early-Modern and Modern Periods*, Berlin-Tehran, Klaus Schwarz-Institut français de recherche en Iran, 2010, pp. 217-246.

¹⁹ Aquil, Raziuddin. *Chishtī Sufi Order in the Indian Subcontinent and Beyond*. (Studies in History 21, no. 1, 2005), p. 104.

²⁰ See for more details about criticism of Wahhabis against Sufi rituals, Metcalf, Barbara D. *Islamic Revival in British India: Deoband, 1860-1900*. (Princeton University Press, 2014). Vol. 778.

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

Among the late Chishtī Sufis, the theory of *samā*’ also occupies a central role in ‘Ubaydullāh Multānī’s writing a detailed manuscript (it will be briefly mentioned soon). ‘Abd al-‘Azīz Parhārī (d. 1824) wrote a book still unpublished on the issue of *samā*’ by name “*Masā’il al-Samā*”.²¹ Similarly another book entitled *Makhzan-i Chisht*²² by Imām Bakhsh Mahārāwī, a disciple of Khwāja Khudā Bakhsh Khayrpūrī and grandson of Khwāja Nūr Muḥammad Mahārāwī, which deals different spiritual conditions occurred during *samā*’, for instance, why the *dhawq* (spiritual taste) are being finish and interpreted the *ḥālāt-i maḥmūd* (praised memoir) of *samā*’ thorough investigation and explanation of the *samā*’ etc. Later, ‘Allāma ‘Aṭā’ Muḥammad Bandiyālī Chishtī (1918-1999), a major venerated religious scholar and teacher of venerated scholars among Pakistani religious professors, wrote a descriptive book in a logical way “*Qawwālī kī shar‘ī ḥaythiyyat*”²³ where he intended to give much justifications of *samā*’ through disparate religious sources along with the rational explanations. Similarly, a well-known Chishtī Sufi and scholar among the scholars of Multan, Aḥmad Sa’īd Kāzīmī (d. 1986) wrote a brief treatise entitled *Muzīlat al-Nizā’ an Mas’alat al-Samā*’.

Last not least a book written entitled “*Amīr Khusrao aur Hindustānī Mawsīqī*” by ‘Abd al-Ḥalīm Jahāngīr Khān in 2007 which deals also the impact and aspect of *samā*’. Furthermore, a book entitled “*Murawwaja Qawwālī yā Samā’ kī Ḥaqīqat*” by Muḥammad Ṭufayl, in which, the writer criticised all sufi orders who ignore usually the rules and regulations of *samā*’ at the shrines. And he also by evaluating the descriptions of saints, suggest other firm rules of *samā*’. Similarly, a pamphlet entitled “*Qawwālī*” written by Qārī ‘Abd al-Mājid b. Sardār Khān and he discussed lexicology the word “*lahv*” of the *ḥadīth* of *samā*’. One another book “*Janubī asia me dīn o faqr aur Samā*” authored by Dr. Muḥammad Jahāngīr Tamīmī, where he does not just admit the *samā*’ as lawful even he claimed by giving the rational and implicit

²¹ Kashmīrī, Matīn. *Aḥwāl o Āthār Ḥadhrat ‘Allāma ‘Abd al-‘Azīz Parhārī*. (Lahore: Majlis Khuddām-i Islām, 1993), p. 58.

²² Mahārāwī, Imām Bakhsh, Khwāja. *Makhzan-i Chisht*. (Al-Rafīq Afzalī Press, Faisalabad, 1986).

²³ He used various methods for proofing the *samā*’ such as logics, *ḥadīth*, Quran, *malḥūzāt*, Arabic literature etc. see for more details, Bandiyālī, ‘Aṭā’ Muḥammad, ‘Allāma, Chishtī. *Qawwālī kī shar‘ī ḥaythiyyat*. (Lahore: Maktaba Jamāl-i Karam, 2003).

arguments that saints especially Chishtī sufis spread the education of Islam and converted the people into Islam by ritual of *samāʿ*. So, many other eminent Chishtī figures defended their rituals and practices by writing both pamphlets and books. It is true, however, that some of these terms and rules were already described in the late 13th and early 14th centuries by the revered Chishtī sufi Khwāja Nizām al-Dīn Awliyāʾ (d. 1325) and Amīr Ḥasan Sijzī (d. 1337) in the book *Fawāʾid al-Fuʾād* (benefits for the heart), identified by historians as an authentic source of Nizām al-Dīn’s *malfuẓāt* (discourses of a sufi compiled by a disciple).

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

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

Later, a book written entitled “*Ithbāt al-Samāʿ*”²⁴ by Saiyyid ‘Alīmullāh Shāh Hamadānī. He justified the *samāʿ* as lawful along with detailed description of musical instruments through given the arguments of jurists, and *ḥadīth*. He does also defense by analyzing the *ḥadīth* which indicates and proves to *samāʿ* unlawful. One another book entitled “*taḥqīqāt-i chishtī*” by Mawlwī Nūr Muḥammad Chishtī (1828-68) written on the supernatural events of Chishtī sufis along with the discussion on its rituals especially on spiritual audition.²⁵ Similarly, one another book which is basically a collection of discourses of Khwāja Ghulām Farīd (1845-1901) a famous poet and disciple of Khwāja Nūr Muḥammad Mahārawī, entitled “*Maqābīs al-Majālis*”, but there is a full chapter deals the specification and advantages of *samāʿ*.

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

²⁴ Saiyyid ‘Alīmullāh Shāh Hamadānī. *Ithbāt al-Samāʿ*. (Lahore: Sīrat Foundation, nd.).

²⁵ Chishtī, Nūr Muḥammad, Mawlwī. *taḥqīqāt-i chishtī*. (Lahore: Punjabi Adabi Academy, 1964).

Rozehnal, *Islamic Sufism Unbound: Politics and Piety in Twenty-First Century Pakistan*. The former book describes the Chishtī Nizāmī lineage, while the latter work focuses on a one of Chishtī Ṣabirī Ṣūfī in both Pakistan and Malaysia. Both studies have also significant information on the subject of *samāʿ* among the Chishtī Sufi brotherhoods. A similar approach could be seen in the work of Raziuddin Aquil's *Music and Related Practices in Chishti Sufism: Celebrations and Contestations* where the author provided a valuable information of *samāʿ* according to Chishtī Sufis in general and according to Khwāja Nizām al-Dīn Awliyāʾ in particular. Among giving the major references of the classical books both *Fawāʾid al-Fuʾād* and *ʿUṣūl al-Samāʿ*, his work also demonstrates an analysis and explanation of musical instruments legitimately.

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

The *bayʿa* as literally is an Arabic word means ‘pledge of allegiance’. Lauren A. Caruso defines the bay’s role by elaborating as ‘the pledge of allegiance between the sheikh and his or her devotees acts as the amalgamator, fusing together the chain of spiritual authority which spreads through the generations of practitioners.’²⁶

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

²⁶ Caruso, Lauren A. *Bayʿa: Succession, Allegiance, and rituals of legitimization in the Islamic world*. (Georgia: the university of Georgia, Master dissertation, 2013), p. 39.

Similarly, a book *Durr-i Munīr fī Taʿddud-i Pīr* by ʿAllāma Muḥammad ʿAbd al-Sattār Aḥmad discusses a very complicated issue of having the *bayʿa* from numerous masters at a time and he deals this issue by giving the numberless references of four orders Suhrawardiyya, Qādiriyya, Naqsbandiyya, and Chishtiyya along with some accounts of religious scholars.

Although there have not been written the books specifically on the issue of *bayʿa* but it could be seen amongst the books of hagiographical, collection of descriptions, and ritual of sufis etc. For instance, in the hagiography of Ḥāfiẓ Muḥammad Jamāl, and the hagiographical book of *Manāqib al-maḥbūbayn*. Similarly, another hagiographical book named “*Masālik al-Sālikīn fī Tazkirat al-Wāṣilīn*” by Mawlwī ʿAbd al-Sattār also deals the specification and its modification in a different way.²⁷

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

²⁷ This book has two volumes. See ʿAbd al-Sattar, Mawlwī. *Masālik al-Sālikīn fī Tazkirat al-Wāṣilīn*. (Agra, Matbah Mufid ʿĀm, nd.).

²⁸ It is also very interesting to note that Carl’s book whereas the topic of the book enunciates that it deals with all Chishtī Niẓāmī Sufis but it is not at all and there unintentionally left the Chishtī

Among the Sufi's rituals in Multan especially both *bay'a* and *samā'* whom recorded through a lengthy manuscript by a Chishtī Ṣūfī Mawlānā Khwāja 'Ubaydullāh Multānī. This 19th century manuscript which still unpublished demonstrates also a kind of defence of sufis against Wahhabism by interpretation and explanations of the rules and regulations of the rituals and to provide people with spiritual guidance, particularly to novice disciples who needed more awareness of Sufi practices along with countless information of those rituals, in which, some of them may couldn't find in any other source of Sufism especially in the literature of Chishtī Sufi order.

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

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

For discussing and making research on that works, need a lot of time and an exhaustive survey of all the books and works, which could may be a several projects on the level of master and doctorates on this topic²⁹. Instead, I have selected a massive

Nizāmī Sufis of Multan except of Ḥāfiẓ Muḥammad Jamāl that also didn't provide sufficient information.

²⁹ Fortunately, there has written recently an unpublished article "An Introduction to the Unpublished Works of the Sufi Master 'Ubaydullāh Multānī (d. 1305/1888)" by me, deals the

manuscript on two specific rituals *bay‘a* (initiation ritual) and *samā‘* (musical performance) that are practiced by the saints and I have observed its contemporary practice during my fieldwork in Multan.

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

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

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

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

Chapter 2, “‘Ubaydullāh Multānī’s intellectual Heritage” discusses the intellectual activities of the Sufi which demonstrates exclusively notion of his work

short introduction of the manuscripts which could be useful for unfamiliar researchers to know the basic information about the subjects, language, dimensions and purposes of writings of ‘Ubaydullāh.

especially about Sufi rituals. This chapter highly consists of two major intellectual heritage of the Sufi. The one is of his huge part of the writings which divided, according to the main theme/subject of the writing, into seven categories; Sufism, poetry, practices, Quran, Prophet, Wahhabism, and miscellanea respectively. The second one deals the relation of the Sufi with his students and Sufi orders because the majority of Multani Chishtī Sufis trace their lineage of masters and disciples to him.

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

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

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

This is basically the main script which paid a central role in my dissertation to demonstrate the Sufi rituals of Multan in certain chishtiyya ‘Ubaydiyya order. The MS of 173 folios, discusses extensively two Sufi rituals *bay‘a* and *samā‘* that’s why I divided its translation into two chapters. I also explained the terms used in manuscript. Additionally, I provided the references of used in almost all quotations by the author in the manuscript in order to evaluate of each dialogue and argumentation in the light of its source authenticity.

The last Part 4 consists on “Original Persian text, “*Sharḥ Mufaṣṣal Qawl-i faṣl fī l-Bay‘a wa-l-Samā* ”. I also provided all Quranic references used in the manuscript.

Part 1: ‘Ubaydullāh Multānī and his intellectual Heritage

Chapter 1

An Introduction to ‘Ubaydullāh Multānī’s life

‘Ubaydullāh Multānī was an influential and intriguing figure in the field of religious studies especially of Sufism in India, currently in the city of Multan, in the central part of Pakistan. Interpreting the Chishti notions on the basis of *sharī‘a*³⁰, he constructed several theories of Sufi rituals, such as spiritual audition or *samā‘* and spiritual initiation or *bay‘a*. His teachings and doctrinal legacy left a long-lasting impact on the province of Punjab’s society, in particular in the circle of the Chishtiyya³¹ order which was known after his death as the Chishtiyya ‘Ubaydiyya in Punjab, Pakistan.

His ancestors were all honoured, scholars, and righteous men. Allegedly, they migrated from Iraq to India. According to Nūr Aḥmad Khān Farīdī, “his family was educated in religious studies. One of his ancestors named Mawlānā Muḥammad Dāwūd, was considered an expert scholar who wrote a pamphlet entitled *Shir o Shikar* published in the Persian language.”³² His lineage can be traced as: ‘Ubaydullāh b. Qudratullāh³³ b. Muḥammad Ṣaleḥ b. Muḥammad Dawūd b. Yār Muḥammad b.

³⁰ It is derived from the root *shara‘a*, having a primary range of meaning in relation to religion and religious law. See Calder, N. and M.B. Hooker, “*Sharī‘a*”, in: *Encyclopaedia of Islam*, Second Edition, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 29 March 2018 <http://dx.doi.org/prext.num.bulac.fr/10.1163/1573-3912_islam_COM_1040>

³¹ The Chishtīyya order was founded in about 318 AH/930 AD in Chisht, a small village near Herat, Afghanistan by Abū Ishāq Shāmī (d. 328/940) from Syria and introduced it into India subcontinent by Mu‘īn al-Dīn Ḥasan Sijzī, d. 627/1230. See for more detail Nizami, K.A., “*Chishtīyya*”, in: *Encyclopaedia of Islam*, Second Edition, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 29 March 2018 <http://dx.doi.org/prext.num.bulac.fr/10.1163/1573-3912_islam_COM_0141>.

³² See, Mawlānā Nūr Aḥmad Khān Farīdī, *Tarīkhe Multān* (Multan: Qaṣr al-Adab. nd.), 226.

³³ Unfortunately, I could not find the year of his death while Khwāja ‘Ādil mentioned *hijri* date of 24th Ramaḍān al-Mubārak. His shrine is located inside Buhar Gate, an interior part of Multan at Pīr Burhān al-Dīn graveyard. See, Muḥammad ‘Ādil, *Ibād al-raḥmān* (Multan: showrūm Khwāja Taks, 1999), v.1. 42.

Mawlānā Gul Muḥammad b. Mawlānā ‘Abd al-Quddūs b. Mawlānā ‘Abd al-Ḥaqq b. Mawlānā Khudā Bakhsh b. Mawlānā Muḥammad ‘Abd al-Ghafūr (Figure 1.1).³⁴

He had several *laqabs*, such as *Maḥbūb Allāh* (beloved of God) *Fanā’ fi’llāh* (annihilation in God) *Bāqī bi’llāh* (abiding in God) and Mazhar Kalimāt-i Ḥaqq (manifestation of divine words). The shaykh was surnamed *faqīr qādirī*³⁵ and was called by people *Muwahḥid Pīr*³⁶ (the master who believes in one God). He was born in Multan in 1219/1804³⁷ and was the second son of a certain Muḥammad Quḍratullāh³⁸ who educated him to basic teachings of religion. According to his biographers, “his father invited shaykh Khwāja Muḥkam Dīn Sayrānī for dinner when ‘Ubaydullāh was infant. His father presented him at Khwāja Muḥkam Dīn Sayrānī. When the shaykh looked at the forehead of infant, he said to Quḍratullāh, congratulations! You got very a fortunate infant who will be a religious scholar and saint, and his blessing will remain till his seventh generations.”³⁹ By this statement, the hagiographer asserts he was a saint by birth. His elder brother named Mawlānā

³⁴ See, Muḥammad ‘Ādil, *Ibād al-rahmān*, v.1. 42.

³⁵ His surnamed *faqīr qādirī* is may inspired by Qadri order as it is mentioned in the book *The Spiritual Guides of Sarwari Qadri Order* that Pīr Muḥammad ‘Ubaydullāh Multānī was a mystic of the Qadri Order. See more details in Muḥammad Sultan Najīb-ur-Raḥmān, *The Spiritual Guides of Sarwari Qadri Order* (Lahore: Sultan-ul-Faqr Publications, 2015), 343.

³⁶ See Imtiyāz Ḥusayn Shāh, *Tadhkira-yi awliyā-yi Multān* (Multan: Kutubkhāna-yi Ḥājī Niyāz Aḥmad, n.d.), 123, and Muḥammad Ḥasīb al-Qādirī, *Tadhkira-yi awliyā-yi Multān* (Lahore: Akbar Buksīlarz, n.d.), 107.

³⁷ There are controversial discourses about his age as like 81, 86, 88 or 78 years as ‘Umar Kamāl Khān declared in his book “*fuqahā’ Multān*” on p. 39 and ‘Abd al-Raḥmān Khān, Munshī. *Tārīkh-e-Multan* (Multan: ‘Ālmi idāra ishā’te ‘ulūme Islāmiya, nd.), 237 that he was born in 1227 A.H, but Khwāja ‘Ādil said that his spiritual master claimed that when ‘Ubaydullāh was died in 1305 A.H, he was 86 years’ old. See Muḥammad ‘Ādil, *Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol.1, 47.

³⁸ There are two statements about the identity of his spiritual master. According to Khwāja ‘Ādil, he was either a disciple of Ḥāfīz Muḥammad Jamāl or Khwāja Muḥkam al-Dīn Owaysī Sayrānī. But Nūr Farīdī claimed that he was a disciple and *khalīfa* of Ḥāfīz Muḥammad Jamāl Multānī. See for references, Muḥammad ‘Ādil, *Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol, 1, 42, and Mawlānā Nūr Aḥmad Khān Farīdī, *Tārīkhe Multān* (Multan: Qaṣr al-Adab. nd.), 226.

³⁹ See Muḥammad ‘Ādil, *Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol. 1, 49. This statement may does not match with the statement of the historians because they claim that Khwāja Muḥkam al-Dīn Sayrānī died in 1197 AH while ‘Ubaydullāh was born in 1204 AH. See Mirzā Āftāb Bayg, *tuhfat al-abrār* (Dehli: Matba ‘ Riḍwī, 1323 AH), jedval, 6, 86. But Khwāja ‘Ādil reported me that this narration has been spread widely among the ancestors of Chishtiyya ‘Ubaydiyya even current generations still believe on that. Finally, he assured me that this statement may apply on the father of ‘Ubaydullāh. Interviewed on 15th January 2019, Multan, Pakistan.

Muḥammad ‘Abdullāh⁴⁰ who was a righteous man, acknowledged the spiritual stage of ‘Ubaydullāh.

‘Ubaydullāh’s Early Education:

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

Without wasting time, ‘Ubaydullāh travelled to Aḥmadpūr, a city in the east of Punjab, to be trained in the science of hadith with Khwāja Gul Muḥammad Aḥmadpūrī (d. 1243/1827)⁴¹, a chishti scholar and khalīfa of Qāḍī Muḥammad ‘Āqil (d. 1814)⁴² who authored the hagiographical supplement *Takmila-yi Siyar al-Awliyā*. ‘Ubaydullāh acknowledged in his book *Sirr-i Dilbarān*⁴³ that he also acquired some knowledge from ‘Alī Mardān Uwaysī⁴⁴ (d. 1282 AH/1865 AD) who was also his brother in law.

Journey to Khayrpur for Higher and spiritual Education:

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

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

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

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

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

⁴⁴ ‘Alī Mardān’s original name was Maqbūl al-Raḥmān. He born in 1188/1775 in old city of Multan and he was a *khalīfa* of Khwāja Muhkam al-Dīn Sayrānī and was known by his piety and supernatural powers. See for more detail in our article Alexandre Papas and Muhammad Touseef, “L’histoire du Soufisme à Multan: nouvelles données,” *Journal of the History of Sufism* 7 (2018), 199-228.

Iṣṭarlāb (maths), *Kurra* (astronomy), *Zich* (maths), *Sharah Hidāyat al-Ḥikmat* (philosophy), *tehrir aqlidas* (engineering science), and about the rules of inheritance, etc.

Although ‘Ubaydullāh became an expert in exoteric science, he was very eager to learn the hadith by heart. Once, according to the book *Sirre-i Dilbarān*, he asked his master while he was learning the knowledge of *sulūk* (seeking nearness to God), that what’s book of hadith will be learnt by heart and would be read on the daily basis? The master suggested him the book *Mashāriq al-Anwār* (the most reliable collection of Prophet’s sayings⁴⁵, written by Raḍiuddīn Ṣan‘ānī) by given the example of his grandmaster Khwāja Fakhr al-Dīn Dehlawī (d. 1199/1785) who had learnt that book by heart and even used to read it every day.⁴⁶

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

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

Khwāja Khudā Bakhsh Multānī Khayrpūrī:

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

⁴⁵ George Sarton, and Frances Siegel, “Sixty-fifth Critical Bibliography of the History and Philosophy of Science and of the History of Civilization (to December 1943),” *History of Science Society* (1944): 53-94.

⁴⁶ Muḥammad ‘Ādil, *Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol. 1, 75-6.

⁴⁷ ‘Ādil, *Ibād al-rahmān*, vol. 1, 64.

⁴⁸ There are controversial statements about his name, one is Jamāl Ullāh and the other is Muḥammad Jamāl, but the latter is commonly used by the historians in the books so that’s why I took it.

in 1150 AH/1737 AD⁴⁹ in Tulamba, a small village of Multan, Pakistan in the family of *Qurayshī*⁵⁰ His full genealogy is: Khwāja Khudā Bakhsh b. Mawlwī Jān Muḥammad b. Mawlwī ‘Ināyatullāh b. Mawlwī Ḥasan ‘Alī b. Mawlwī Maḥmūd b. Mawlwī Muḥammad Ishāq b. Mawlwī ‘Alā’uddīn.⁵¹

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

⁴⁹ There are also controversial statements about his date of birth. Some historians, for instance, according to the book, *Awliyā-i Bahawalpur* by Mas‘ūd Ḥasan Shihāb on p. 169, and Naz, Asmat, and Fatima Ali. “Structural Development of Hierarchical education and Social Stratification in the British Multan (1849-1920),” *Journal of social Sciences (PJSS)* 37, no. 1, (2017), 167, Carl Ernst, and Bruce Lawrence, *Sufi Martyrs of Love: Chishti Sufism in South Asia and Beyond* (Springer, 2002), 230, *Ibād al-raḥmān*. vol. 1, 53, and Pīrzāda, Mukhtār Aḥmad, *Maḥbūb Allāh Ḥaḍrat Khwāja Khudā Bakhsh*, 50, Khwāja Khudā Bakhsh born in 1150/1737 but other books like *Nawab Muẓaffar Khan Shāhid aur uska ahad* by ‘Umar Kamāl Khān on p. 282, *Khayr al-Bilād* by Muḥammad Ilyās Qaysar on page 12, *Khwāja Khudā Bakhsh Khayrpūrī* by Muhammad Nawāz Anīs Pīrzāda on page 1, *Jazb al-Qulūb* by Muḥammad Ḥāfīzur Raḥmān Ḥāfīz Bahāwalpuri on page 156, *Fuqahāe Multān* by ‘Umar Kamāl Khān on page 31, *Tarīkh sar zamīne Khānewāl* by Muḥammad Bashīr Sahw on page 97 are written that he was born in 1167-8 AH/1755 AD.

⁵⁰ There are also controversial statements about his cast. According to the book *Gulshan-i Abrār*, p. 279, *Khayr al-Bilād*, p. 11, *Dhikr kirām* by Mawlwī Ḥafīz al-Raḥmān, p. 47, he was born in Malanhāns family while in other sources like Rūbīnah Tarīn, *Multān kī adabī va tahẓībī zindagī men Ṣūfiyā-i akrām kā ḥiṣṣah* (Multan: Bīkan Buks, reprint 2011), 297, and Pīrzāda, Mukhtār Aḥmad, *Maḥbūb Allāh Ḥaḍrat Khwāja Khudā Bakhsh*, 47, indicated that he was born in Qurayshī family.

⁵¹ Imām Bakhsh Mahārwi, *Gulshan-i Abrār*, Urdu trans. by Ṣāleḥ Muḥammad Tawnswi, (Multan: 1950), 279.

⁵² See Mukhtār Aḥmad Pīrzāda. *Maḥbūb Allāh Ḥaḍrat Khwāja Khudā Bakhsh* (Bahawalpur: Urdu Academy, 2010), 48.

⁵³ Khwāja ‘Ubaydullāh Multānī, *Sirr-i dilbarān*, Urdu trans. by Miyān Muḥammad ‘Abd al-Bāqī, (Multan: Maktaba-yi Fayḍān-i Sunna, 2013), 39.

⁵⁴ See Rūbīnah Tarīn, *Multān kī adabī va tahẓībī zindagī men Ṣūfiyā-i akrām kā ḥiṣṣah* (Multan: Bīkan Buks, reprint 2011), 298.

Dawlat Gate and Delhi Gate and for forty years stayed and educated the people there⁵⁵ where both ‘Ubaydullāh and his elder brother were trained from him.

It is significant to note that Khwāja Khudā Bakhsh was not just versed in the teaching of Sufism, he also delivered lectures to people on certain different subjects of science and social science such as philosophy, Quran, hadith, inheritance, astronomy, logic, Mathematics, jurisprudence etc. According to Dr. Maher ‘Abd al-Ḥaqq, he had expertise in mathematics and was considered as one of the important scholars at that time. Yet, this remains doubtful.⁵⁶ He was very interested to seek spiritual knowledge from to his master; he became the first disciple who got *bay‘a* in Chishtiyya order in Multan from Ḥāfīz Muḥammad Jamāl who himself was the first person who started to give *bay‘a* into chishtiyya *silsila* in Multan⁵⁷.

He also got the *laqab Maḥbūb Allāh*⁵⁸ (beloved of God) by his master. Khwāja Nūr Muḥammad Mahārīwī declared him a unique example among all the chishtiyya sufis⁵⁹. Although he was a revered sufi among the chishtiyya order, there is no sufficient information about his biography and teachings. As far as I know, five books have been written on his life:

1. *Sirr-i Dilbarān*, by ‘Ubaydullāh Multānī
2. *Gulshan-i Abrār* (Urdu transl. by Ṣāleḥ Muḥammad Tawnsūwī as *Ḥadīqat al-Akhyār*) by Imām Bakhsh Mahārīwī
3. *Khwāja Khudā Bakhsh Khayrpūrī* by Muhammad Nawāz Anīs Pīrzāda
4. *Makhzan-i Chisht* by Imām Bakhsh Mahārīwī

⁵⁵ See Saiyid ‘Abd al-Ḥayy al-Ḥasanī, *Nuzhat al-khawāṭir wa bahjat al-masāmi‘ wa al-nawāzīr: yataḍamman tarājim ‘ulamā’ al-Hind wa a’yānihā* (Ḥaydar Ābād Dakkan: Maṭbū‘a Dā’ir al-Ma‘ārif, nd.), 368; Asmat Naz and Fatima Ali, “Structural Development of Hierarchical education and Social Stratification in the British Multan (1849-1920),” *Pakistan Journal of social Sciences (PJSS)* 37, no. 1 (2017), 167, and, Mukhtār Aḥmad Pīrzāda, *Maḥbūb Allāh Ḥaḍrat Khwāja Khudā Bakhsh* (Bahawalpur: Urdu Academy, 2010), 88.

⁵⁶ See Dr. Maher ‘Abd al-Ḥaqq, *Multān kay Islāmī dawr kay inhiṭāt ki chār azīm shakhsiyyatay* (Multan: amroz magazine, June 1978), 6.

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

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

⁵⁹ Imām Bakhsh Mahārīwī, *Gulshan-i Abrār*, Urdu trans. by Ṣāleḥ Muḥammad Tawnsūwī, Multan: 1950), 283.

5. *Maḥbūb Allāh Ḥaḍrat Khwāja Khudā Bakhsh* by Mukhtār Aḥmad Pīrzāda⁶⁰

Khwāja Khudā Bakhsh left Multan to study in Delhi, and then finally settled in Khayrpur. According to Rūbīna Tarīn, he authored three books, *Tawfīqiyya*, *Tawḥīdiyya*, and *Dhawqiyya*.⁶¹ The first and the third one are Persian treatises on the philosophy of *waḥdat al-wujūd* (unity of being) which deal with the rules of *sharī‘a*, the manners of *ṭarīqat*, and the secrets of *ḥaqīqat* and *ma‘rifat* as well. The second one discusses the principles of monotheism. ‘Ubaydullāh claimed in his book *Sirr-i Dilbarān* that although Khwāja Khudā Bakhsh had knowledge of *sharī‘a*, he had distinct expertise in explanation and interpretation of Quran and hadith very well.⁶²

He had a special significance among the disciples of his master. Ḥāfiẓ Muḥammad Jamāl was so proud on him that he said at the time of his death, “I handed over the key of secrets, if someone needs to get spiritual affection, he should consult Khwāja Khudā Bakhsh.”⁶³

Khwāja Khudā Bakhsh didn’t give the *bay‘a* in the life of his master while he had authority by his master for it.⁶⁴ He had only one son who died in his childhood. In the circle of his discipleship, there are many different individuals and some of them got also *khilāfat*, such as Mawlā Nūr Allāh Khayrpūrī (d. 1278 AH), Khwāja Ghulām Farīd Mahārīwī, Imām Bakhsh Mahārīwī (d. 1300/1881) the author of the famous *Makhzan-i Chisht* (a significant hagiographical collection on chishti Sufis), Qāḍī

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

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

⁶² Khwāja ‘Ubaydullāh Multānī, *Sirr-i dilbarān*, Urdu trans. by Miyān Muḥammad ‘Abd al-Bāqī, (Multan: Maktaba-yi Fayḍān-i Sunna, 2013), 111.

⁶³ See Khwāja ‘Ubaydullāh Multānī, *Sirr-i dilbarān*, 44, *‘Ibād al-rahmān*, vol, 1, 56, and *Anwār-i Jamāliyya*, 65-6. There is another statement of the historian proved that he had grand spiritual stage as Imām Bakhsh Mahārīwī narrated that when Ḥāfiẓ Muḥammad Jamāl brought Khwāja Khudā Bakhsh to his master Khwāja Nūr Muḥammad Mahārīwī, Nūr Muḥammad Mahārīwī said to Ḥāfiẓ Muḥammad Jamāl, “you found a big lion in your net (spiritual circle)”. See *Gulshan-i Abrār*, 283, and *‘Ibād al-rahmān*, vol, 1, 55, *Anwār-i Jamāliyya*, 64, and Rūbīnah Tarīn, *Multān kī adabī va tahẓībī zindagī men Ṣūfiyā-i akrām kā ḥiṣṣah* (Multan: Bīkan Buks, reprint 2011), 302.

⁶⁴ Munshī Ghulām Ḥasan Shahīd Multānī, *Anwār-i Jamāliyya* trans. in urdu by Allāh Bakhsh Razā, (Multan: Maktaba al-Jamāl, 2006), 68; Rūbīnah Tarīn, *Multān kī adabī va tahẓībī zindagī men Ṣūfiyā-i akrām kā ḥiṣṣah*, (Multan: Bīkan Buks, reprint 2011), 303.

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

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

According to Ghulām Ḥasan Bhattī, “Khwāja Khudā Bakhsh had resemblance with the face and spiritual powers of Baha’uddīn Zakariyyā”.⁷⁰ Khwāja Khudā Bakhsh offered funeral prayer as imam (act of leading the congregational prayer) of his grandmaster Khwāja Nūr Muḥammad Mahārwi⁷¹. He spread the spiritual activities mostly in south of Punjab and finally settled at Khayrpur where he served people as educator for 20 years. He got a long life and died in 1250-1/1835. His shrine is located at Khayrpur Tāmewālī, Tehsil Ḥaṣil Pūr, district Bahawalpur where the ‘Urs festival is held every year on 28, 29, 30 Muḥarram al-Ḥarām for three days.

⁶⁵ Muḥammad ‘Ādil, *Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol, 1, 57, and, Gul Muḥammad Ahmadpūrī, *Takmila-yi Siyar al-awliya’* trans. in Urdu by Allah Bakhsh Razā as *tazkira jamāl* (Multan: Maktaba al-jamāl, 2006), 20.

⁶⁶ Tarīn, *Multān kī adabī va tahzībī zindagī men Ṣūfiyā-i akrām kā ḥiṣṣah*, 309.

⁶⁷ Multānī. *Sirr-e dilbarān*, 53.

⁶⁸ Imām Bakhsh Mahārwi, *Gulshan-i Abrār*, Urdu trans. by Šāleḥ Muḥammad Tawnswī (Multan: 1950), 290.

⁶⁹ Rūbīnah Tarīn. *Multān kī adabī va tahzībī zindagī men Ṣūfiyā-i akrām kā ḥiṣṣah*. (Multan, Bīkan Buks, reprint 2011), 307.

⁷⁰ Mahārwi, *Gulshan-i Abrār*, 295, and Tarīn. *Multān kī adabī va tahzībī zindagī men Ṣūfiyā-i akrām kā ḥiṣṣah*, 308.

⁷¹ Mahārwi, *Gulshan-i Abrār*, 289, Munshī Ghulām Ḥasan Shahīd Multānī, *Anwār-i Jamāliyya*, trans. in Urdu by Allāh Bakhsh Razā (Multan: Maktaba al-Jamāl, 2006), 65, and Imām Bakhsh Mahārwi, *Makhzan-i Chisht*, trans. in Urdu by Prof. Iftikhār Aḥmad Chishtī Sulaymānī (Faisalabad: Chishtiyya Academy, nd.), 256-7.

Bay‘a and khilāfat:

In 1232/1816, ‘Ubaydullāh took the pledge of allegiance (*bay‘a*) from his master Khwāja Khudā Bakhsh Khayrpūrī at the age of 13. He stayed there for 12 years and completed his religious and spiritual education. He eventually obtained the *khilāfat* (spiritual deputyship), when he was 25 years old.⁷² Under the guidance of his teaching shaykh, ‘Ubaydullāh trained and got different skills in the field of religious education especially he had expertise in the field of inheritance.⁷³

Hagiographers assert that he actually took *bay‘a* in four Sufi lineages, i.e. Chishtiyya, Suhrawardiyya, Qādiriyya, and Naqshbandiyya, but he privileged the Chishtiyya. Nonetheless he preferred to have *bay‘a* in chishtiyya order. According to *Mir‘at al-‘Āshiqīn*, one day a man asked a question to Khwāja Shams al-Dīn Siyalwī (d. 1882) and criticised the Chishtiyya order by saying that the Naqshbandiyya order always considered the *laṭāif* on the basis of *suluk*. What does Chishtiyya order has the features? Khwāja Shams al-Dīn gave an anecdote of ‘Ubaydullāh that one man wanted the *bay‘a* from him in the *silsila* of Naqshbandiyya. Conversely, Khwāja ‘Ubaydullāh told him, I seek *laṭīf* (subtle; a name of God) not *laṭā‘if* (subtleties).⁷⁴ This statement demonstrates that although ‘Ubaydullāh had authority in four *silsilas* according to historians, he never ever gave the *bay‘a* to people except of chishtiyya order.⁷⁵

‘Ubaydullāh’s spiritual lineage of chishtiyya order is as follows:

‘Ubaydullāh --- Khwāja Khudā Bakhsh --- Ḥāfīz Muḥammad Jamāl (d. 1226 AH)---
Nūr Muḥammad Mahārī (d. 1205 AH)--- Fakhr al-Dīn Dehlawī (d. 1199 AH)---
Nizām al-Dīn Awrangābādī (d. 1142 AH)--- Kalīm Allāh Shāh Jahānābādī (d. 1142

⁷² There are some historians who claim that ‘Ubaydullāh also got *khilāfa* from his grand spiritual master Ḥāfīz Muḥammad Jamāl Multānī., for instance, see Prof. Dr. Muhammad Husayn Āzād, *Surtāl kā ṣufī āhang* (Multan: Idāra Jamāle Muṣṭafā, 2017), 329. But Khwāja ‘Ādil totally denied this by saying that when Muḥammad Jamāl died in 1226 AH, ‘Ubaydullāh was just 7 years old. Interviewed on 26th January 2019, Multan, Pakistan.

⁷³ See Rūbīnah Tarīn. *Multān kā adabī va tahzībī zindagī men Ṣūfiyā-i akrām kā ḥiṣṣah*. (Multan, Bīkan Buks, reprint 2011), 545. There is a manuscript written on the knowledge of inheritance by ‘Ubaydullāh in shape of poetry entitled *Tehdhīb o tarṣīf abyāt-i ‘Ilm-i Mirāth* which is published several times by Muftī ‘Abd al-‘Alīm. This book is taught by religious scholars probably in most of the religious institutions at Multan. See Muḥammad ‘Ādil, *Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol. 1, 365-6.

⁷⁴ See Saiyyid Muḥammad Saīd, *Mir‘at al-‘Āshiqīn* (Lahore: Taṣawwuf Fāundīshan, 1998), 223.

⁷⁵ Although he did not give the *bay‘a* to people except of Chishtiyya, but he gave *bay‘a* and *khilāfa* to his grandson Muftī ‘Abd al-‘Alīm in four *silsilas*. See *Ibād al-rahmān*. vol. 1, 537.

AH)--- Muḥammad Yaḥyā Madnī (d. 1101 AH)--- Khwāja Muḥammad (d. 1040 AH)--- Ḥasan Muḥammad Nūrī (d. 982 AH)--- Khwāja Jamāl al-Dīn Jamman (d. 940 AH)--- Khwāja Maḥmūd Rājan (d. 900 AH)--- Khwāja ‘Ilm al-Dīn (d. 829 AH)--- Khwāja Sirāj al-Dīn (d. 817 AH)--- Khwāja Kamāl al-Dīn Dehlawī (d. 756 AH)--- Naṣīr al-Dīn Chirāgh Dehlawī (d. 757 AH)--- Khwāja Nizām al-Dīn Awliyā’ (d. 725 AH)--- Khwāja Farīd al-Dīn (d. 664 AH)--- Khwāja Quṭb al-Dīn (d. 634 AH)--- Khwāja Mu‘īn al-Dīn Chishtī (d. 633 AH)--- Khwāja ‘Uthmān Hārūnī (d. 612 AH)--- Ḥājī Muḥammad Sharīf Zandanī (d. 612 AH)--- Quṭb al-Dīn Mawdūd Chishtī (d. 527 AH)--- Naṣīr al-Dīn Abū Yūsuf Chishtī (d. 459 AH)--- Khwāja Saiyyid Abū Muḥammad (d. 411 AH)--- Khwāja Abū Aḥmad Abdāl (d. 355 AH)--- Abū Ishāq Shāmī (d. 329 AH)--- Abū Mamshād ‘Alī Dinawrī (d. 299 AH)--- Khwāja Abū Habīra Baṣrī (d. 287 AH)--- Khwāja Sadīd al-Dīn Ḥudhayfa (d. 276 AH)--- Ibrāhīm b. Adham (d. 165 AH)--- Fuḍayl b. ‘Ayyād (d. 187 AH)--- Khwāja ‘Abd al-Wāḥid (d. 177 AH)--- Khwāja Ḥasan Baṣrī (d. 110 AH)--- ‘Alī b. Abī Ṭālib (d. 40 AH)--- Prophet Muḥammad (d. 11 AH).

‘Ubaydullāh’s spiritual lineage of Qadiriyya order is as follows:

‘Ubaydullāh --- Khwāja Khudā Bakhsh --- Ḥāfiẓ Muḥammad Jamāl --- Nūr Muḥammad Mahārwi --- Fakhr al-Dīn Dehlawī --- Nizām al-Dīn Awrangābādī --- Kalīm Allāh Shāh Jahānābādī --- Muḥammad Yaḥyā Madnī --- Khwāja Muḥammad --- Ghawth Nūr Bakhsh (d. 898 AH)---Muhammad Nūr Bakhsh Asīrī (d. 857 AH)--- Saiyyid Ishāq Khatlanī (d. 788 AH)--- Amīr Saiyyid ‘Alī b. Shihāb (d. 786 AH)--- Maḥmūd ‘Ārif (d. 736 AH)--- Rukn al-Dīn Aḥmad (d. 736 AH)--- ‘Abd al-Reḥmān Asfarānī (d. 700 AH)--- Aḥmad Jaur Fānī (d. 700 AH)--- Khwāja Raḍī al-Dīn (d. 642 AH)--- Majd al-Dīn Shāhīd (d. 607/612 AH)--- Najm al-Dīn Aḥmad Kubrā (d. 618 AH)--- ‘Ammār b. Yāsir (d. 582 AH)--- ‘Abd al-Qāhir Suhrawardī (563 AH)--- ‘Abd al-Qādir Jīlānī (d. 561-2 AH)--- Abū Saīd b. ‘Alī Mubārak (d. 513 AH)--- Abū al-Ḥasan ‘Alī b. Maḥmūd (d. 486 AH)--- ‘Alā al-Dīn Ṭarṭūsī (d. 448 AH)--- ‘Abd al-Wāḥid Tamīmī (d. 425 AH)--- Muḥammad Abū Bakr Shiblī (d. 342 AH)--- Junayd Baghdādī (d. 910)--- SIRRī Saqtī (d. 867)--- Ma‘rūf Karkhī (d. 200 AH)--- ‘Alī Musā Raḍā (d. 203 AH)--- Mūsā Kāzīm (d. 183 AH)--- Ja‘far Ṣādiq (d. 147-8 AH)--- Imām Bāqir (d. 114 AH)--- Zayn al-‘Ābidīn (d. 75 AH)--- Ḥusayn b. ‘Alī (d. 61 AH)--- ‘Alī b. Abī Ṭālib --- Prophet Muḥammad.

The spiritual lineage of Suhrawardiyya order is as follows:

‘Ubaydullāh --- Khwāja Khudā Bakhsh --- Ḥāfiẓ Muḥammad Jamāl --- Nūr Muḥammad Mahārwi --- Fakhr al-Dīn Dehlawī --- Niẓām al-Dīn Awrangābādī --- Kalīm Allāh Shāh Jahānābādī --- Muḥammad Yaḥyā Madnī --- Khwāja Muḥammad --
- Ḥasan Muḥammad Nūrī --- Khwāja Jamāl al-Dīn Jamman --- Khwāja Maḥmūd Rājan --- Qārin al-Millat --- Qāḍī ‘Ilm al-Dīn --- Ṣadr al-Dīn Rājū --- Saiyyid Jalāl al-Dīn Bukhārī (d. 785 AH)--- Rukn al-Dīn Multānī (d. 735 AH)--- Ṣadr al-Dīn ‘Ārif Multānī (d. 6484 AH)--- Baha’uddīn Zakariyyā Multānī (d. 665-6 AH)--- Shaykh Shihāb al-Dīn ‘Umar (d. 1234)--- Abū al-Najīb ‘Abd al-Qāhir (d. 1168)--- Wajīh al-Dīn ‘Umar --- Muḥammad b. ‘Abdullāh --- Akhūfaraḥ Zanjānī --- Nahāwandī --- Abū ‘Abdullāh Khafīf --- Abū Muḥammad Ja‘far --- Abū ‘Amr Ustakhrī --- Abū al-Turāb Al-Nakhsha‘bī (d. 859)---Ḥātīm Aṣam --- Shafīq Balkhī --- Ibrāhīm b. Adham --- Fuḍayl b. ‘Ayyād --- ‘Abd al-Wāḥid b. Zayd (d. 170/76-7 AH)--- Ḥasan Baṣrī --- ‘Alī b. Abī Ṭālib --- Prophet Muḥammad.

The spiritual lineage of Naqsbandiyya order is as follows:

‘Ubaydullāh --- Khwāja Khudā Bakhsh --- Ḥāfiẓ Muḥammad Jamāl --- Nūr Muḥammad Mahārwi --- Fakhr al-Dīn Dehlawī --- Niẓām al-Dīn Awrangābādī --- Kalīm Allāh Shāh Jahānābādī --- Muḥammad Yaḥyā Madnī --- Khwāja Muḥammad --
- Ḥasan Muḥammad Nūrī --- Muḥtarim Allāh al-Mutawakkil --- Muḥammad Miskīn --
-- Muḥammad Hāshim (d. 1046 AH)--- Makkī Kalān Dhabīrī --- Khwāja Khwājgī Amkangī (d. 1008 AH)--- Muḥammad Qāḍī (d. 1516-17)--- ‘Ubaydullāh Ahrār (d. 1490)--- Ya‘qūb Charkhī (d. 851 AH)--- Bahā’uddīn Naqsband (d. 1390 AH)--- Amīr Kalan (d. 772 AH)--- Bābā Sammāsī (d. c.734–6/1334–6; 755/1354 is also given) --- ‘Alī Ramitnī (d. 715 AH)--- Maḥmūd Anjīr Faghnavī (d. 717 AH)--- Muḥammad ‘Ārif Rīwgarī (d. 616 AH)--- ‘Abd al-Khāliq Ghijduwānī (d. 574/1179) --- Yūsuf Hamadānī (d. 535/1140)--- ‘Alī Fārmadī (d. 476/1084) --- Abū al-Qāsim Gurgānī (d. 450 AH)--- Abū al-Ḥasan Kharqānī (d. 425/1034)--- Abūyazīd Bastāmī (d. 260/874)---
- Ja‘far Ṣādiq (d. 148/765) --- Abū Bakr Rāzī --- Qāsim b. Muḥammad (d. 107 AH)--- Salmān Fārsī (d. 656)--- Abū Bakr Ṣiddīq (d. 634 AH)--- Prophet Muḥammad⁷⁶.

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

⁷⁶ See Muḥammad ‘Ādil, *Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol. 1, 89-99.

words, ‘Ubaydullāh got the *khilāfat* from him. According to the book *Sirr-i Dilbāran*, Khwāja Khudā Bakhsh gave him full authorization and told him that “if you are here then why should I do this kind of work? You should do this and spread these activities such as invocatory prayers (*awrād u waḥā’if*) among people.⁷⁷ Based on this discourse of Khwāja Khudā Bakhsh, ‘Ubaydullāh responsively started to spread his master’s teachings and sufi practices among people but he was still very cautious in the matter of *bay‘a* throughout his life, and never tried to urge people to do spiritual practices. According to Navīd Shāhzād, “Khwāja ‘Ubaydullāh prevented his disciples from urging people to obtain the *bay‘a*. He says about its reason that *bay‘a* is based on love and sincerity, not in getting a reputation which he considered bad”.⁷⁸ According to this discourse, it might be claimed that the shaykh had not many disciples compared to other eminent Sufis in Multan.

‘Ubaydullāh’s return to Multan:

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

Khwāja ‘Ādil⁷⁹ claimed in his book *‘Ibād al-rahmān*⁸⁰ (a secondary source with detailed information about ‘Ubaydullāh Multānī) that “‘Ubaydullāh started to teach Sufism to the people of Multan in a mosque known as ‘*Hāfiẓ Ṣāhib Wālī*’ which was near his residence. At that time, he lived inside Buhar Gate.”⁸¹ For promoting

⁷⁷ See Khwāja ‘Ubaydullāh Multānī, *Sirr-i dilbarān*, Urdu trans. by Miyān Muḥammad ‘Abd al-Bāqī (Multan: Maktaba-yi Fayḍān-i Sunna, 2013), 29.

⁷⁸ See Navīd Shāhzād, *Ẓila ‘Multān: tārikh, thaqāfat, adab*, (Lahore: Panjābī Adabī Board, 2001), 132.

⁷⁹ Muḥammad ‘Ādil is a religious scholar in Multan, a relative of Khwāja ‘Ubaydullāh Multānī and the grandson as well as disciple of the Sufi mufti ‘Abd al-Shakūr who was the fourth *sajjāda-nashīn* after ‘Ubaydullāh. Under the title *‘Ibād al-rahmān*, meaning “servants of the merciful” in reference to all *sajjāda-nashīns* whose names begin with ‘*abd* (pl. *‘ibād*), he composed a two-volume books in Urdu language.

⁸⁰ It might be interesting to note that, before starting his writing the book on the hagiography of ‘Ubaydullāh, the author asked the permission to Mawlānā ‘Abd al-Shakūr’s son Mawlānā ‘Abd al-Wadūd. The latter did not accept, arguing that Muḥammad ‘Ādil would better prepare himself to follow the Sufi path than writing a biography of masters! Finally, the author obtained the permission from Mawlānā ‘Abd al-Wadūd’s son ‘Abd al-Laṭīf. (interviewed in March 2017, at Multan, Pakistan).

⁸¹ Muḥammad ‘Ādil also said that the administrators of that mosque who are also devotees of ‘Alī Mardān Owaysī, claimed that ‘Ubaydullāh always used to sit on the first line of the prayer mat for offering the prayers and giving the education of sufi studies among devotees, students, and disciples.

properly the spiritual and religious discourses, he constructed a lodge (*khānqāh*) in Qadīr Ābād, a peripheral neighbourhood of the Multan city.

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

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

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

The people still visit that place and believe that the place is better for making the prayers. See Muḥammad ‘Ādil, *Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol. 1, 101.

⁸² There are some phrases of poetry also still highlighted on the exit door of the mosque which were written by ‘Ubaydullāh. See ‘Ādil, *Ibād al-rahmān*. vol. 1, 132-3.

⁸³ ‘Ādil, *Ibād al-rahmān*. vol. 1, 134.

⁸⁴ It might be interested to note that during the interview a disciple of ‘Ubaydiyya Sufi told me, there is a miracle about the shrine of ‘Ubaydullāh’s first wife, the people put vessel of the water at night into the shrine and next morning that water is given to the patients. The patients get cured. Interviewed on 25th January 2019, Multan, Pakistan.

‘Ubaydullāh’s marital and spiritual life:

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

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

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

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

⁸⁵ He was born in 1239 AH/1823 AD and died in 1330 AH/1912 AD. His shrine is situated in Jeddah, Saudi Arabia (his short hagiography will be mentioned in the next chapter).

⁸⁶ *Pālkī*, a sedan chair picked up by the devotees, that’s why ‘Ubaydullāh was called and known by the name of “*pīr khāṣe wāly*” means having special feature. A disciple explained me during the interview that why he used to ride in a *pālkī* and he didn’t ride on animal because animal couldn’t speak when he feels hungry or thirsty while man can speak when he needs. Interviewed on 21st February 2016, Multan, Pakistan.

⁸⁷ Muḥammad ‘Ādil, *‘Ibād al-rahmān* (Multan: showrūm Khawāja Taks, 1999), vol. 1, 149-50.

⁸⁸ Khawāja ‘Ādil told me during the interview that the routine of attending the ‘urs of Khawāja Khudā Bakhsh is still continued even this year around three hundred family members of ‘Ubaydiyya attended that ‘urs. Interviewed by telephone on 19th February 2019.

against someone who criticized the theory of *wahdat al-wujūd* which was explained by his master.⁸⁹ Furthermore, Khwāja ‘Ādil reports ‘once during a visit of Jhang, ‘Ubaydullāh passed away from the shrine of a famous Qadirī sufi Khwāja Sulṭān Bāhū (d. 1691) and didn’t visit him. When someone asked him about it, ‘Ubaydullāh told him that Khwāja Sulṭān Bāhū used some inappropriate words against our revered Chishti sufi Khwāja Farīd al-Dīn which were unpleasant for me. The words were ‘if Farīd al-Dīn may live in our time and get my pledge of allegiance, he may never get in the difficult way nor do the struggles to achieve the spiritual station, but we reach that stage in a moment’ (without any struggle). So, these kinds of words are not just applied on Farīd al-Dīn, the words of this statement also target (decreasing the respect) Khwāja Quṭb al-Dīn Bukhtiyār who according to Sulṭān Bāhū may couldn’t give the spiritual stage to his beloved *khalīfa* in a moment as Sulṭān Bāhū could do. And it looks like an insult of all Chishtiyya saints. So, it is indeed not forgettable.’⁹⁰

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

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

⁹⁰ Muḥammad ‘Ādil, *Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol. 1, 154-5.

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

⁹² Its means that this cap had four pieces of cloths. This cap is had a symbolic feature for Chishti Sufis in Multan but don’t know that how and when this Sufi tradition started and who had worn first. Although Mīr Muḥammad ‘Abd al-Wāḥid Bilgiramī indicated in the book “*Sab‘a Sanābil*” that Khwāja Farīd al-Dīn said, Haḍrat Jibrīl brought the four caps respectively one cloth, two cloths, three cloth and

‘Ubaydullāh, being very strict in the matter of accepting gifts, established some rules and regulations that he exposed in his unpublished writing *Madhāhib al-Awliyā’ fī Qabūl al-Hadāyā* (perspectives of saints about accepting the gifts)⁹³. Based on firm rules, sometimes it was impossible to find out the real sources of the income when it had been mixed up with *ḥarām* sources of the income. He didn’t accept any gift until it well explained its original sources through the giver even the gift was not accepted by ‘Ubaydullāh if the giver is himself usurers or sinner. As Khwāja ‘Ādil reports, ‘Ubaydullāh, before accepting something by someone, commonly used to ask him about sources of income. If the people obtained the gift from a forbidden source (*ḥarām* or if they have a loan, or if the giver himself is a sinner, poor, or usurer, he didn’t accept it.⁹⁴

‘Ubaydullāh commonly used to forbid devotees to make the habits of giving something on his visit. His strictness and cautiousness about *ḥarām* things, attracted several major sufis who were not careful about receiving gifts. It is mentioned in *‘Ibād al-rahmān* that descendants of the great Chishti sufi of south Punjab Khwāja Nūr Muḥammad Mahārawī that he collected money as *nadhrāna* (gift or tribute) from Khwāja ‘Ubaydullāh every year on the ‘*urs* of Ḥāfiẓ Muḥammad Jamāl. And they had to buy the *kafan* (shroud) with that money because they believed that ‘Ubaydullāh didn’t accept gifts by devotees until he would not get full satisfaction by the giver about its source. So, that’s why they needed to be absolutely sure to make the wealth of ‘Ubaydullāh *ḥalāl*.⁹⁵

The vigorous affection for his spiritual master:

‘Ubaydullāh had strong affection for his master. He consulted him regarding his problems and his religious enquiries.

four cloth caps from heaven and came to Prophet Muḥammad for giving these caps and asked him that this is an order of God to give these caps who love with Prophet Muḥammad. After wearing these, Muḥammad distributed these caps among the caliphs respectively, the first cap to Prophet Abū Bakr, second to ‘Umar, third to ‘Uthmān and last cap to ‘Alī. Then Prophet Muḥammad said to caliphs that they can give these to anybody. See Mīr ‘Abd al-Wāḥid Bilgiramī, *Sab‘a Sanābil*, trans. by Mufti Muḥammad Khalīl Barkatī, (Lahore: Hamid & co, nd.), 120. Furthermore, Khwāja ‘Uthmān Hārūnī reported that this four-cloth cap was wore by his murshid Ḥājī Muḥammad Sharīf Zandanī who said, this cap indicates and suggests leaving four things: love for worldly things, negligence from hereafter, overeating and sleeping, and desires of *nafs*. See Muḥammad ‘Ādil, *‘Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol. 1, 167-8-9.

⁹³ The introduction of the book will be discussed in detail in next chapter.

⁹⁴ Muḥammad ‘Ādil, *‘Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol. 1, 124-5.

⁹⁵ ‘Ādil, *‘Ibād al-rahmān*, vol. 1, 130-1.

‘Ubaydullāh was a very obedient disciple among the devotees of his spiritual master and was very sincere with him. The master also had loved for him so much so that he often said, “the people told me that I have no child, but I am merciful of God who gave me eleven or seven spiritual persons. All of them are like my body but ‘Ubaydullāh is like my soul”. And then he listed the names of them.⁹⁶ This statement of the master clearly shows that the master was very content with ‘Ubaydullāh for his spiritual acts and preferred him on other disciples who could be perceived in the following discourse. The master used to say at the arriving of ‘Ubaydullāh, “*Marḥabā! Marḥabā! fidāhi ruḥī wa qalbī*” (welcome! welcome! may sacrifice my soul and my heart). According to *‘Ibād al-rahmān*, he used to stand for respect of ‘Ubaydullāh and read the stanzas:

آمدی و آمدنت بس خوش است	دیدن روئے تو عجب دلکش است
قُرب روحی بشما دارم و بُعد بدنی	همچو در وقت نبی خواجه اویس قرنی ⁹⁷

(your coming is a cause of my pleasure and looking at your face which has attraction. I have spiritual closeness with you by soul and have physical distance like Khwāja Oways Qarnī in the time of Prophet).

Khwāja ‘Ubaydullāh having such a strong relation with his *murshid*, used to go to Khayrpur, but after the death of his murshid, he didn’t ever leave any chance to participate in his *‘urs* at khayrpur. The intimate relation with the master manifests that both ‘Ubaydullāh and his master could not live without each other; the hagiography relates that, if ‘Ubaydullāh thought something in his heart, the master was aware of it.⁹⁸ Furthermore, he usually called his murshid by the name Khudā Bakhsh and used usually this name as a *takhalluṣ* (pseudonym) in his poetry. As in:

نظر فرما بحالم یا خدا بخش عطا فرما نوالم یا خدا بخش

(Please look at my situation oh! Khudā Bakhsh; Give me some charity oh! Khudā Bakhsh).

⁹⁶ ‘Ādil, *‘Ibād al-rahmān*, vol. 1, 81-2.

⁹⁷ ‘Ādil, *‘Ibād al-rahmān*, vol. 1, 68.

⁹⁸ One incident is dressed by Khwāja ‘Ādil that once ‘Ubaydullāh thought in Khayrpur that if he would be in Multan, he may eat siwiyyān. Suddenly, the master called him and offered him a dish of siwiyyān. See Muḥammad ‘Ādil, *‘Ibād al-rahmān* (Multan: showrūm Khwāja Taks, 1999), vol. 1, 69 and Imām Bakhsh Mahārwī, *Gulshan-i Abrār*, Urdu trans. by Ṣāleḥ Muḥammad Tawnsūwī (Multan: 1950), 301.

Aforementioned statements demonstrate that ‘Ubaydullāh and his master both had love for each other (Figure 1.4). They both never missed any moment to meet each other. Again, the hagiography illustrates this interdependence by superlatives: If one of them went somewhere, the other one felt sick. As Khwāja ‘Ādil’s statement discloses, when, after completing the higher education and spiritual training, ‘Ubaydullāh asked the permission to leave to his homeland, the master hardly gave the permission by reading the following stanzas,

اريد وصاله ويريد هجرى فاترك ما اريد لما يريد⁹⁹

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

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

⁹⁹ Muḥammad ‘Ādil, *Ibād al-raḥmān* (Multan: showrūm Khwāja Taks, 1999), vol, 1, 79, and Imām Bakhsh Mahārwi, *Gulshan-i Abrār*, Urdu trans. by Šāleḥ Muḥammad Tawnswi (Multan: 1950), 309.

Chapter 2

‘Ubaydullāh Multānī’s Intellectual Heritage

His Books

‘Ubaydullāh Multānī was one of the most eminent Sufis of the Chishtiyya order in South Asia. He was not just a Sufi having affiliation with Chishtiyya lineage but was also acknowledged as an authentic scholar among religious scholars. He devoted a large part of his life to religious activities although he spent his life in poverty¹⁰⁰. His biographer Khwāja ‘Ādil notes that he left nothing in his inheritance except some money, which according to his will, was for expenditures of his shroud, digging the grave, etc.¹⁰¹ and around a hundred books on various topics as well. However, he was a self-independent person in his family.

The distinctive feature of his writings is the conjunction of verbally attack against Wahhabi scholars with Sufi teachings as it can be observed in his vast writing collection preserved in the personal archive of ‘Ubaydullāh’s family. He lived always far away from Wahhabis; even when he passed accidentally by them, he couldn’t get the spiritual taste during his prayers – this is an allusion to a hadith about the impurity of dogs passing near the Prophet praying.¹⁰² Allegedly, he even always advised his devotees to avoid the companionship of Wahhabis and worldly religious scholars¹⁰³. Conversely, contemporary ‘Ubaydī sufi Khwāja ‘Abd al-Wāsi’ ‘Atīqī have different perspectives about Deobandīs. During the interview, He explained me that, “the tension between Barelwī and Deobandī did not exist before. They even shared their knowledge without any conflicts. For instance, the Chishtī sufis of Tawnsa Sharīf were pupils of Deobandī teachers. The sufis of Golra Sharīf had connections with

¹⁰⁰ A ‘Ubaydī Sufi named Khwāja ‘Abd al-Wāsi’ ‘Atīqī explained to me that “although ‘Ubaydullāh was not a rich man, his son ‘Abd al-Raḥmān collected a lot of money and even announces to people that if they wanted to sell their land, he will be first aspirant. He did not negotiate with people if the seller asked for money. Once a man objected him about the collected money by saying that, “your father (‘Ubaydullāh) neither collected money nor left money back after his death. So, why are you doing like that? He replied, if our generation would be in the need for money, how they could manage to run the religious services”, interviewed on 12th March 2018, Multan, Pakistan.

¹⁰¹ Muḥammad ‘Ādil. *Ibād al-raḥmān* (Multan, Shawrūm Khwāja Ṭaks, 1999), vol. 1, 386.

¹⁰² ‘Ādil. *Ibād al-raḥmān*, 201.

¹⁰³ ‘Ādil. *Ibād al-raḥmān*, 198.

Deobandīs. The son of Muftī ‘Abd al-Walī became Deobandī. The contradiction in ideas has been formed by passing the time”.¹⁰⁴

Beyond institutions and education, it is his indefatigable writing activity which strikes. If his biographers probably exaggerated the number of his books (almost a hundred!), it is true that Khwāja ‘Ubaydullāh Multānī authored numerous volumes and pamphlets in several different languages; Arabic, Persian, Hindi and local language Saraiki, both in prose and poetry. Most of them have been lost, unfortunately, whereas less than a dozen has been published in lithograph form. He dealt with a wide range of topics: Sufism primarily but also theology, sanctity, hagiography, legal matters (*fiqh*), medicine, love, admonishment, remedial issues, ethics, the Prophet, Quran and hadith. More originally perhaps, he discussed the status of women; argued against Wahhabism; wrote about amnesia.¹⁰⁵ Khwāja ‘Ādil notes, “‘Ubaydullāh said that he is like a shield for Islam against critical persons, and he is like a shelter for humanity”, he equally declares that “his heart is made as a book by God. If he sees the problems in religion, he can immediately find the solution by studying his heart.”¹⁰⁶ The prolific Sufi left a strong impact on religious scholars of that time in general, and on the Chishtiyya order in contemporary Multan in particular from the intellectual point of view.

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

Sufism

Not surprisingly, the bulk of ‘Ubaydullāh Multānī’s manuscripts regard Sufism. A first item is the *Fath al-‘Ubayd*. In this Persian manuscript, ‘Ubaydullāh gives explanations on the famous book about the Qādiriyya path entitled ‘*Usbū ‘sharīf*

¹⁰⁴ Interviewed on 12th March 2019, Multan, Pakistan.

¹⁰⁵ Muḥammad ‘Ādil. *Ibād al-rahmān* (Multan, Shawrūm Khwāja Ṭaks, 1999), vol. 1, 261-382, gives a descriptive list of 56 writings. For more details about these works, see my forthcoming article to introduce ‘Ubaydullāh Multānī’s writings.

¹⁰⁶ ‘Ādil, *Ibād al-rahmān*, 256.

(also known as *Al-Awrād al-Qādiriyya*, *Al-Awrād al-'usbū'*) by Shaykh 'Abd al-Qādir Jīlanī. We read in the MS that the treatise is read and commented by Multānī's disciples in the sessions of spiritual teachings that take place every day. This shows the important place of Qādirī teachings in this Chishtī group. (Figure 2.1)

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

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

سخن که بشنوی از اهل دل مگو که خطا است
سخن شناس نه دلیرا خطا این جا است

The words that you hear from the lover, don't say it's a mistake

You are not a connoisseur of words, heart-ravisher, here is the mistake

The *’Uṣūl-i Hāfiẓiyya* of 270 pages-long is equally didactic in so far as it enlightens the terminology of Sufism. This Persian manuscript is preserved at the Kitābkhāna Raḥmāniya in Multan. Historians and descendants of ‘Ubaydullāh disagree on the identity of the author.¹⁰⁷ Some assert that it is ‘Ubaydullāh since the end of the text reads, “تمت الرسالة المسماة باصول الحافظيه من يد عبيدالله غفرله ولوالديه”, that is, “’*Uṣūl-i Hāfiẓiyya* has been completed by the hand of ‘Ubaydullāh”. Conversely, a religious scholar like Khwāja ‘Ādil asserts that this is not a work of ‘Ubaydullāh on the basis on three points: a) Neither the name of ‘Ubaydullāh’s nor the reason of writing the book are exposed in the preface, as is usually the case; b) Wherever ‘Ubaydullāh discusses the issue of *waḥdat al-wujūd*, he mentions and refers to *Tawfiqiyya* by Khudā Bakhsh Khayrpūrī but this is not the case here; c) ‘Ubaydullāh usually writes in some manuscripts “... انتهي كلام صاحب ...”, that is, “here finishes the argument of the writer of the ...”. Sufi terminology is also the topic of the *Dhawqiyya sharīf*. This Persian manuscript regards the expressions of the *ahl-i dhawq u wajd* (men of ecstasy). Our author gives interpretation of some *malfūzāt* (discourses) of Sufis, explaining Arabic etymology and religious meanings, and refining the definitions of several terms.

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

In two manuscripts, we see the reemergence of the old debate about the economy of Sufism. The *Risāla al-ghinā wa-l-faqr* addresses the question of poverty and wealth by considering their respective advantages and disadvantages. ‘Ubaydullāh, by this way, integrates the treatises of Sufis about the impacts of poor

¹⁰⁷ ‘Ādil, *Ibād al-raḥmān*, 312-13.

and rich peoples; he also mentions the losses of being poor and rich in a large section of the pamphlet. For instance, ‘Ubaydullāh says about Sufis who do not consider money or any facilities that they just seek the remembrance of God every time. (Figure 2.3)

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

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

Lastly, we have the *Tawfīqiyya hindī*. Written in the local Saraiki language of Multan, the manuscript is basically a translation of the book *Tawfīqiyya* written in Persian by Khwāja Khudā Bakhsh who was the spiritual master of ‘Ubaydullāh. The 282 stanzas explain the concept of *waḥdat al-wujūd*, which was discussed in the book

Tawfiqiyya. As we shall see in the next section, our author often uses poetry to expose his views about Sufism and Islam in general.

Poetry

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

In the *Sharḥ-i ash'ār-i Ḥadhrat Khwāja Ḥāfiẓ Shirāzī*, also in Persian, the poetry of Hāfiẓ Shirāzī is explained in the light of Sufism. It has been written by the request of a certain Maulvī Khwāja Nūr Aḥmad. For instance, the following distich is commented:

آن تلخ وش که صوفی ام الخبائث خواند
اشبهی لنا واحلی من قبله العذاری

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

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

نخستیس باده کاندرا جام کردند
ز چشم مست ساقی وام کردند

Firstly, put the wine in the bowl
We got caught by the overjoyed eye of the bartender
(Figure 2.4)

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

Practices

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

Several works are devoted to various religious practices of Muslims. The *Awrād-i tamām-i sāl wa ad’īyya* is intended for the everyday practice of Muslims throughout the *hijrī* year. It deals with the distinctive features of each month devoted to fasting, prayers, devotions, *tasbīḥ* (exemption), etc. along with quotations from hadiths and words of saints (*aqwāl-i awliyā*). For instance, ‘Ubaydullāh wrote about *māh-i Rajab* (seventh month of *hijrī* calendar) that God said to his Prophet Muhammad, O Muhammad! Do read *’Istighfār* (Plea for forgiveness from God, act for contrition) a thousand times by following these words: “*Istaghfirullāh dhaljalāli wa-l-’ikrām min jāmi’ al-dhanūbi wa-l-āthām*”, then believe on Me that I forgave him. The manuscript has been partly dilapidated; the pages discussing the features of

Ramadan have been lost. The *Ta'yīn awqāt al-ṣalāt al-khams*, a pamphlet of 28 pages in Persian language, discusses the starting and finishing times of prayers. Readers also find some valuable information about *'ilm tawqīt* (horology) in order to explore the *sāyah aṣlī* (real shadow) along with a chart of prayers. There is also criticism or perhaps responses to other people who offer two prayers at the same time and to others who do three prayers per day. For instance, 'Ubaydullāh explains about the prayer of *'Ishā'* that, before prayer of *'Ishā'*, sleeping is *makrūh* (abomination) but sleeping after *'Ishā'* is fine.

A book has been written in response to those people who argue that shaving the head has no religious justification. In this *Radd al-'inkār 'alā ḥalq al-ra's* (Figure 2.7), 'Ubaydullāh counter-argues by using sources which are considered primary at that time such as *Majma' al-biḥār*, *Majma' al-anwār*, *Sharḥ-i jami' al-usūl*, *Tawassuṭ-i sharḥ-i sunan*, *Mirqāt*, *Majma' nawwī*, *Majma' -i ṭībī*, and *Nihāya*. The author explains that he preferred to write down his counter-argumentation instead of an oral discussion in order to present more firmly his thesis.

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

Quran

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

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ

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

The place that you (Prophet Muhammad) will like as the direction of *ka'ba* (a direction for offering the prayer), it will be so. And Prophet Muhammad actually liked *ka'ba* (i.e. *masjid al-ḥarām*, Holy mosque) more than the former direction (i.e. *masjid*

al-aqṣā). And he thought, if I offer the prayer there, it would be better for people attracted by Islam. So, Prophet Muhammad said to archangel Jibrā'il, "of course, God turned me from *qibla* of *yahūd* (Jewish) to *ka'ba*". Jibrā'il told Him, "I am a man like you, but you are bountiful by your God". So Jibrā'il went back and Prophet Muhammad looked at the sky and hoped that Jibrā'il would bring the order from God. So, God descended the verse, *فول وجهك شطر المسجد الحرام* (turn thy face towards the Holy Mosque). (Figure 2.9)

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

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

Prophet

Equally classical in the production of a Muslim intellectual, the figure of the Prophet and the model he represents were at the center of 'Ubaydullāh's thought. Whereas the *Silsila-Nasab-i fakhr al-'jam wa-l-'Arab huḍūr-i pur-nūr*, written in Persian, deals with the genealogies of Prophet Muhammad from Prophet Adam along with some biographical details on about many other actors (their birth place, life, death place, family, activities, etc.), along with bibliographical references, the *Tahqīq al-ādāb* describes (in Persian) the manners and the etiquette of Prophet Muhammad. The author strictly advises people to use a soft language when talking about the relatives of Prophet Muhammad and Muslims, and also prevents from using bad

language about non-Muslims. Lastly, ‘Ubaydullāh discusses the veneration for Prophet Muhammad’s family, which represents a critical issue among religious scholars. Under the title *Qaṣā’id-i ‘Ubaydiyya*, we have no less than three manuscripts in Arabic. In this work, ‘Ubaydullāh expresses his love for Prophet Muhammad. He identifies some attributes of the Prophet by in both prose and poetry. In this manuscript, he also discusses some aspects of creed, which were difficult to understand among common people, we read, such as seeking the help from Prophet Muhammad, and call the unseen people etc.

Wahhabism

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

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

will, ‘Ubaydullāh advised his disciples to remain highly suspicious towards this ideology.

Miscellanea

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

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

Lastly, we have the *Faqīh al-taqlīd wa buṭlān al-qawl al-jadīd*. The pamphlet of 13 pages of length written in Persian language has been published during the life of

‘Ubaydullāh but remains difficult to find. This short though comprehensive manuscript discusses the significance of *taqlīd* (imitation) according to several religious scholars and saints.

His Students and order

‘Ubaydullāh was an ardent preacher of Islam and especially of the Chishtī order although he was not keen to get popularity through spreading the initiation of disciples and devotees. Yet, the strength of his practices attracted many people and survived across the south-western Punjab. He was a Chishtī shaykh who never stopped spreading his activities beyond Multan since he also extended widely his teaching in Jhang and its suburbs in order to implement the lineage of his spiritual master. As Khwāja ‘Ādil notes, “‘Ubaydullāh Multānī, first of all, started his teaching from the Ḥāfiẓ ṣāhib wālī mosque and then shifted his *madrasa* at Qadir Abad where he bought a land, and a lot of his disciples and students received education and learned spiritual practices there. Later, he spread his spiritual activities and religious reforms not only in the suburbs of Multan, he promoted the Sufi teachings in Jhang, Tibba Sulṭānpūr, Maylsī, Makhdūm Rashīd, Bahāwalpūr, Aḥmadpūr Sharqiya, Muẓaffar Garh, ‘Alīpūr, Aḥmadpūr Siyāl, Shorkot, Ḥawaylī Shaykh Rājū, Khushāb, Sargodhā, Miyānwālī, Raḥīm Yār Khān and its suburbs.”¹⁰⁸

‘Ubaydullāh was so impressed by the teaching of Khwāja Khudā Bakhsh Multānī that he used his name as a prayer in his poetry. However, having strong relations with his master, especially through him with all of Chishtī masters, ‘Ubaydullāh Multānī used to do esteem every saint of Chishtiyya order. In fact, ‘Ubaydiyya order is a branch of the Chishtiyya lineage as is highlighted in the *shajara*. ‘Ubaydullāh was a fervent scholar and interpreter of the principal practices of the Chishtiyya order, representing his strong affiliation to the order. But in fact, ‘Ubaydullāh had relations through *bay‘a* with multiple lineages.¹⁰⁹ The relations with the Sufis of different orders reveal the diversity within ‘Ubaydullāh’s own approach. Although he always preferred the Chishtiyya order for Sufi practices, he used the perception of the other orders in his manuscripts, a fact which shows his holistic vision, approach and positive evaluation for other orders. This is confirmed by an intriguing statement of Khwāja ‘Ādil, “although there is a *shajara* named *manẓūma*

¹⁰⁸ ‘Ādil, *Tibād al-raḥmān*, 153-4.

¹⁰⁹ This is already mentioned in the chapter 1. See page number 28.

silsila Chishtiyya Nizāmiyya Jamāliyya ‘Ubaydiyya which is now surrounding the devotees, a pamphlet entitled *manzūma silisila Qādiriyya Imāmiyya* in Arabic language was also published once in 1882 A.D. in the life of ‘Ubaydullāh by Munshī Qādir Bakhsh”.¹¹⁰ This statement clearly shows that ‘Ubaydullāh had broad minded sufi who had not just affiliation with other sufi orders, he also spread their teachings among the people.

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

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

¹¹⁰ It was published by Maṭba‘ Qādirī Lahore in 1298/1882. See Muḥammad ‘Ādil. *Ibād al-rahmān* (Multan, Shawrūm Khwāja Ṭaks, 1999), vol. 1, 89.

¹¹¹ it means the second ‘Qibla ‘Ālam’ which was the *laqab* of Khwāja Nūr Muḥammad Mahārawī. ‘Ādil. *Ibād al-rahmān*, 408.

¹¹² Interviewed on 12th March 2019, at Khānaqāh ‘Atīqī welfare trust, Multan, Pakistan.

¹¹³ He made many disciples and *khalīfas* who, for some of them, got then individual identity. For instance, Fayz Muhammad Shāhjamālī as shāhjamāliyya, Muhammad Ilāhī Bakhsh Ṣadarpūrī as ṣadarpūriyya, ‘Atā Muhammad Nūrpūrī as nūrpūriyya etc.

1912 A.D. He also composed three books *wazīfa ‘anīqa sharīf*¹¹⁴, *khātima gulzāre jamāliyya*¹¹⁵, and *waṣīyyat raḥmāniyya* (precept of ‘Abd al-Raḥmān).

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

Ḥāfiẓ Khudā Bakhsh Multānī known as Maḥbūb Allāh Thānī (d. 1311 A.H/1893-4 A.D.) was the son of famous *khalīfa* of Ḥāfiẓ Muḥammad Jamāl Multānī named Khwāja Ḥāfiẓ Muhammad Musā Qurayshī Multānī. He got education of *sharī‘a* from ‘Ubaydullāh at his *madrasa ‘ubaydiyya*, Multan, due to his father’s will.¹¹⁶

Khwāja Ghulām Farīd (d. 1901 A.D), the famous Sufi poet of Indian subcontinent, also got the religious education of him.¹¹⁷ He was born in 1845/1262 in Chāchṛān, in the koreja family who migrated to Sindh from Saudi Arabia. Later, his father Khwāja Khudā Bakhsh (d. 1853) moved to chāchṛān, just across the Indus from Kot Mithan. Khwāja Farīd got also an excellent education with the sons of the *nawāb* of Bahāwalpūr. To get extensively spiritual education and attraction, Khwāja Farīd travelled many Sufi shrines of India and visited Mecca as pilgrimage in 1875. He succeeded as disciple of his elder brother Khwāja Fakhr al-Dīn (d. 1871).

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

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

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

¹¹⁷ Khwāja ‘Ādil states that he didn’t find any reference about Khwāja Ghulām Farīd except the book of *tazkira Awliyāe Multān* by Imtiāz Husayn on page. 124. Khwāja ‘Ādil reports that he asked his grandfather Mufti ‘Abd al-Laṭīf about it, but he also said that he didn’t have any proof about it, although he has heard about it since his childhood. ‘Ādil, *Ibād al-rahmān*. vol. 1, 142.

Ghulām Farīd was also a prolific writer and composed significant books in the shape of both poetry and prose in several languages, primarily in Sirā' ikī, a vernacular language of Bahāwalpūr and southwestern Punjab, and others in Persian language. His works are:

- *Asrār-i Farīdī ma 'rūf ba Dīwān-i Farīdī* (the secrets of Farīd), a collection of 272 kāfis¹¹⁸; a form of poetry in the Sirā' ikī language.
- *Manāqib-i maḥbūbiyya* (The virtues of the beloved), a memoir of his father, written in Persian.
- *Fawā'id-i Farīdiyya* (The profitable observations of Farīd), a treatise on the mystical theology of the great Sufi Ibn 'Arabī in Persian.

Khwāja Farīd died on 6th Rabī' al-Thānī 1319 AH/24 July 1901 AD.¹¹⁹ His great shrine is in Mithankot, Punjab, Pakistan, where his annual 'urs is celebrated.

Najm al-Dīn Ma'rūfī Karkhī (d. 1312/1894), a *sajjāda-nashīn* of Chishtī master Khwāja Gul Muḥammad Aḥmadpūrī (d. 1827), received spiritual benedictions from 'Ubaydullāh Multānī¹²⁰.

Khwāja Gul Muhammad, the elder son, disciple and *khalīfa* of the revered Chishtī Sufi Shāh Muḥammad Sulaymān Tawnsawī¹²¹ (d. 1267/1850), received religious education from him. He was perhaps the first student of 'Ubaydullāh who got education at his *khānaqāh* as home tuition. Khwāja Gul Muhammad was very fond of spiritual audition. He used to celebrate the 'urs of revered Chishtī sufis, and he often got unconsciousness during the *maḥfil-i samā'*. According to the author of *Manāqib*

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

¹¹⁹ For more details about his biography and works, see Mas'ūd Ḥasan Shihāb, *Khwāja Ghulām Farīd; ḥayāt-o shā'irī* (Bahāwalpūr 1963); Khwāja Ṭāhir Maḥmūd Koreja, *Khwāja Ghulām Farīd awr unkā khāndān* (Lahore, 1996), Rukn al-Dīn, *Maqābīs al-majālis, musammā ba Ishārāt-i Farīdī*, 5 vols, (Lahore, 1903), Urdu trans. ed. Wāḥid Bakhsh Siāl, (Lahore 1979), vol. 1 trans. Christopher Shackleton, *The teachings of Khwāja Farīd*, (Multan 1978), and Shackleton, Christopher, "Ghulām Farīd", in: *Encyclopaedia of Islam*, THREE, Edited by: Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, Everett Rowson. Consulted online on 29 March 2019 http://dx.doi.org/prex.num.bulac.fr/10.1163/1573-3912_ei3_COM_24430.

¹²⁰ Gul Muhammad Aḥmadpūrī. *Takmila-yi siyar al-awliyā'* (Delhi, n.d.), 134, and 'Ādil, *Ibād al-raḥmān*. vol. 1, 143.

¹²¹ He was the prolific Sufi in Punjab, Pakistan. And was the deputy of Khwāja Nūr Muḥammad Mahārāwī (d. 1205/1790).

al-Maḥbūbayn, Khwāja Gul Muhammad had expertise in education of music and usually performed dance during the *samā*.¹²² As ‘Ubaydullāh himself acknowledged, he went to Tawnsa for teaching some religious books to Khwāja Gul Muhammad on the order of his master. Khwāja Gul Muhammad also bestowed him a prayer mat.¹²³ He was fifty years old when he died on 11th Ramadan 1260 A.H., that is, before his father death.

Mawlānā Muhammad Murād ‘Abbāsī Sītpūrī was one of the eminent *khalīfa* of ‘Ubaydullāh. He died in 1883 A.D. Now, his lodge (*khānaqāh*) is known as *khānaqāh ‘āliya chishtiyya ‘ubaydiyya murādiyya*. His shrine is in Sītpūr, a city in Muzaffargarh district of south Punjab.

Mawlānā Muhammad ‘Abd al-Majīd Khayrpūrī and Mawlānā Muhammad ‘Abd al-Raḥmān Khayrpūrī who both were from the generation of Khwāja Khudā Bakhsh Khayrpūrī, got *bay‘a* and *khilāfa* of ‘Ubaydullāh. The first one died in 1893 A.D while the latter’s date of death is unknown.

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

Mawlānā Muhammad Akram Wāṣwī was from a village wāṣū, district Jhang. He learned all education from the *madrasa* of ‘Ubaydullāh and he also got *khilāfa* of him. His shrine is situated in his homeland.

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

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

¹²² Najm al-Dīn Sulaymānī, *Manāqib al-maḥbūbayn* Urdu trans. by Iftikhār Aḥmad Chishtī, (Faisalabad, Chishtiyya Akāḍemī, n.d.), 578.

¹²³ Khwāja ‘Ubaydullāh Multānī, *Sirr-i dilbarān* Urdu trans. by Miyān Muḥammad ‘Abd al-Bāqī, (Multan, Maktaba-yi Fayāzān-i Sunna, 2013), 213-4.

‘Abd al-Ḥaqq Multānī the second son of ‘Ubaydullāh, Mawlānā Muhammad ‘Abd al-Ḥakīm Shahīd, and Mawlānā Muhammad ‘Abd al-‘Alīm Multānī.

It is worth to note that some holy men had affection for and got education by ‘Ubaydullāh as Khwāja ‘Ādil notes: “holy men also studied there, such as as Muftī ‘Abd al-‘Alīm, a grandson of ‘Ubaydullāh, who reported that when he got the education from his grandfather, he saw two other students who studied with him, but he didn’t never talk with these students. One day, after the class they disappeared. When he asked them about their residence, they told him they were actually holy men”.¹²⁴

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

¹²⁴ ‘Ādil, *Ibād al-raḥmān*, vol. 1, 141.

Part 2: Sufi Rituals of *Bay‘a* and *Samā‘* in Multan: A Contemporary reflection

Chapter 3

Ritual Performance of *bay‘a* in the *dargah* of Chishtiyya ‘Ubaydiyya silsila

Performing the *bay‘a* of Chishti ‘Ubaydī Sufis is not a complicated process although it is not as simple as it seems at a first glance. There are in fact requisites for spiritual initiation that should be completed before its performance. Held in the *dargah* of the Chishtiyya ‘Ubaydiyya saint ‘Ubaydullāh which is currently under renovation and is under the direction of Ṣāhibzāda Ibrāhīm Advocate¹²⁵, the *bay‘a* ceremony is generally not scheduled but it is usually held on the annual death anniversary (*‘urs*) of the Sufi in Multan. A senior disciple explained to me the timing of being the pledge with the Shaykh by these words, “this ritual should be held at any time because the novice gets repentance by this ritual. And he shouldn’t delay the moment of repentance.”¹²⁶

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

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

¹²⁵ He is son of Mawlānā ‘Abd al-‘Alīm’s daughter. Currently the shrine of ‘Ubaydullāh Multānī is in under his supervision.

¹²⁶ Interviewed on 26th January 2019, Multan, Pakistan.

spiritual path (*tarīqa*) becomes the disciple of a master¹²⁷. This elementary definition means that, according to its etymology, the disciple, by this initiation ritual, usually devotes his entire life in order to follow the teachings of Sufism. Are there anyone who engages with this ritual, follows and undertakes completely the spiritual activities? It is a question related to sociology which will not be discussed here. The *bay‘a* itself remained controversial among the Muslims. For Sufis, this ritual is historical and is believed to have been commonly established by the earliest *bay‘a* which had been taken under the tree known as Bay‘at al-Riḍwān (the pledge of good pleasure) in the time of Prophet Muhammad from some of his companions. But according to Malamud, “this *bay‘a* was an extension of the original oath formed at beginning of time between the souls of human and God, at which time God asked the souls: ‘Am I not your lord? And they replied: Yes, we testify.’”¹²⁸ But this statement leaves the question ‘why everyone couldn’t involve in this ritual, if they really have done it before. Sufis who take into account this context finds that, firstly, it took place among the companions of Prophet Muhammad by Prophet Muhammad at Ḥudaybiyya in 628.¹²⁹ This was in fact according to many philosophers, was a *bay‘a* of God through the *bay‘a* of Prophet Muhammad.¹³⁰ So, it was the Prophet Muhammad himself who inaugurated the Sufi ritual of initiation.

After that, this ritual was followed by His four rightly guided caliphs Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī respectively. Later, it disappeared because there were several companions of Prophet and they didn’t need any spiritual assistance or allegiance with someone. According to ‘Ubaydullāh Multānī, after the *khilāfat* period of 30 years, there had been disruption in the matters of Islam, and this is the reason why saints and righteous men perpetrated the world-renouncing way of life although they remained in Islam¹³¹. But later on, when Sufis felt that there were no longer people who could be engaged in spiritual struggles and could be occupied in the

¹²⁷ See for more detail in, Papas, Alexandre. “Initiation in Sūfism.” *Encyclopaedia of Islam* THREE, Edited by: Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, Everett Rowson.

¹²⁸ Margaret Malamud, “Gender and Spiritual Self-Fashioning: The Master-Disciple Relationship in Classical Sufism,” *Journal of American Academy of Religion* 64, no. 1 (1996): 103.

¹²⁹ As it is mentioned in Qur’ān (48:10), “Those who swear fealty to thee swear fealty in truth to God; God’s hand is over their hands.”

¹³⁰ For instance, it is mentioned in *Khazīnat al-Aṣfiyā’ sharḥ Ganjīna-e taṣawwuf* by Muhammad Hidāyat al-Ḥaqq Ḥaqqānī.

¹³¹ MS, 60.

remembrance of God, they started to spread this ritual among the people, considering that it was an important act.

From the Sufi point of view, this kind of spiritual initiation, which couldn't be apparently and officially viewed before, was not considered unlawful by saints because this practice could fulfill the duties of Islam and could guide Muslims in both world and hereafter. It can be said that they were intending to fulfil the order of God as commonly expressed in the quotation of Quran, “*al-amru bi-l-ma'rūfi wa-l-nahy 'ani-l-munkar*”¹³². It may be explained by the fact that the earlier saints did not want to disconnect the spiritual blessings with the Prophet, and this is why this ritual of *bay'a* survived after 'Alī thanks to the first saint Khwāja Abū Ḥasan al-Baṣrī who got spiritual *khilāfat*¹³³ and had very strong spiritual relation with 'Alī. If we talk about its process in the perspective of Multani sufis, there is not any kind of special course and most of the parts remained the same as the “canonical” procedures of *bay'a*, however, there are some things which are totally different than other sufis' ritual of *bay'a* along with taking the pledge in their vernacular Saraiki language.

The Importance of *Bay'a*

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

¹³² See Shah Wali Ullah Dehlawi, *Al-Qawl al-Jamīl fī Bayān-i Sawā' al-Sabīl*, trans. in Urdu by Prof. Muhammad Sarwar (Lahore: Sindh Sagar Academy, 1946), 29.

¹³³ In fact, according to the book “*Maḥbūb Allāh Ḥaḍrat Khwāja Khudā Bakhsh*”, Allah gave the spiritual *khilāfa* to His Prophet Muhammad on the ascension night. Prophet Muhammad came back and asked his companions that if he give this *khilāfa* to them what they will do? Abū Bakr replied, he will always speak true. 'Umar said, he will do justice. 'Uthmān said, he will do charity. And 'Alī replied, he will keep the secrets of people or conceal the faults of people. So, Prophet Muhammad gave the spiritual *khilāfa* to 'Alī by saying that Allah ordered him that who will give this answer, he will get it. So, then 'Alī gave this *khilāfa* to Khwāja Ḥasan al-Baṣrī. See Mukhtār Aḥmad. Pīrāda, *Maḥbūb Allāh Ḥaḍrat Khwāja Khudā Bakhsh*, (Bahawalpur: Urdu Academy, 2010), 30-1. This narration also mentioned in the article “*To Whom Do You Belong? Pir-Murshid Relationship and Silsila in Medieval India*” by Ninomiya Ayako on page 53.

other one can give testify about him at the judgement day”.¹³⁴ In this context, it can be claimed that the essential part of this ritual ceremony is putting the hand into the hand of master by which the novice surrenders himself to his *murshid*. ‘Ubaydullāh explains it through describing the purpose of *bay‘a* in a slightly different way: by this ritual the disciple takes oath of his master on getting free from ignorance through his master.

It is also important to note that, by this ritual ceremony, the novice not only admits the loyalty to his *murshid* but becomes also responsible to be respectful and to recite all the names of the *silsila* as is presented in the popular handbook of *shajarah* produced by the brotherhood¹³⁵ (Figure 3.1-2).

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

Chishti ‘Ubaydī *bay‘a* is a significant performance by which the novice commences his spiritual path and acknowledges to apply *faqr* (poverty), and to do *adab* for everyone. Obedience, however, in Chishti ‘Ubaydī lineage is viewed as an essential component in self-examination and struggle against his own lower self or ego. This ritual is also a pact of confirmation of loyalty to the shaykh and, through him, to all *silsila*’s antecedents. This statement may support the description of Caruso, “the *bay‘a* itself based on the concepts of obedience, fidelity, and loyalty”.¹³⁶ During the interview, ‘Allāma ‘Abd al-Ḥayy described in detail the loyalty and the importance of the shaykh in different way, “*Bay‘a* means to sale himself to his *murshid*. Now, *murshid* becomes the owner. He (i.e. the master) in fact, can do whatever he wants. For instance, he can sale him (i.e. disciple), can keep him, can take care him, can keep him hungry etc. as for the sale of a buffalo to someone. Now the buyer is the full owner of her, so he can do whatever he wants. He can drink her milk, can eat her meat, can sacrifice her, can sell her, can keep hungry or can take care of her. As the buyer is the only owner of her (buffalo), so is the *murshid* to his disciple. As ‘Alī said, who taught me one word, he is now my lord. He can keep me or

¹³⁴ Interviewed on 27th January 2019 at Multan, Pakistan.

¹³⁵ This *silsila*’s official handbook entitled “*Silsila Āliya Chishtiyya Nizāmiyya Jamāliyya ‘Ubaydiyya*” is generally distributed every year on the ‘*urs* of Khwāja ‘Ubaydullāh Multānī.

¹³⁶ See Lauren A. Caruso, *Bay‘a: Succession, Allegiance, and rituals of legitimization in the Islamic world* (Georgia: the university of Georgia, Master dissertation, 2013), 6.

can sell me. So, the murshid in that sense is also a teacher who taught the *kalima* to his disciple.”¹³⁷

The ritual ceremony of Chishti Sufi in general and Chishti ‘Ubaydī Sufis in particular occurs to novice not necessarily with the current official *sajjāda nashīn*. It can be done with other members of ‘Ubaydullāh Multānī’s family (called ‘Ubaydiyya family). For instance, all sons of Mawlānā ‘Abd al-Quddūs Multānī¹³⁸, the second son of the second *sajjāda nashīn* Muftī ‘Abd al-‘Alīm, give the *bay‘a* to people since these relatives have their own individual identities and lodges for this ceremony.¹³⁹ This open, inclusive notion of spiritual inspiration among the people reflects a well-established Chishtiyya ‘Ubaydiyya’s precedent. It is also very significant to note that the premodern Chishti ‘Ubaydī masters have although connections with four *silsilas* but their disciples are strongly discouraged from getting spiritual blessings out of the ‘Ubaydiyya order. In the words of an elder disciple, after the pledge of allegiance, the disciple should stay in one *silsila* and should not enter others. He can be initiated to another lineage if his murshid gives the permission or if his murshid is dead, then he can “go outside” in order to seek the blessings of a shaykh, but whatever he gets he must think that he got it thanks to his murshid.(Figure 3.4)”¹⁴⁰ As this narrative illustrates, disciple’s relation with his master remains connected even though the master died. This exclusive notion shows the vigorous affection between master and disciple.

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

¹³⁷ Interviewed on 27th January 2019 at Multan, Pakistan.

¹³⁸ He had six sons, Muftī Muhammad ‘Abd al-Qādir, Muftī Muhammad ‘Abd al-Khāliq, Ḥāfiẓ Muhammad ‘Abd al-Rāziq, Ḥāfiẓ Muhammad ‘Abd al-Mālik, Professor Ḥāfiẓ Muhammad ‘Abd al-Wāhid Nadīm, Ḥāfiẓ Muhammad ‘Abdul Wāsi’ ‘Atīqī respectively.

¹³⁹ Most of them had individual identity and known by its names like Muftī ‘Abd al-Khāliq as Kāshāna-yi Khāliqiyya, Muhammad ‘Abd al-Rāziq as Kāshāna-yi Rāziqiyya, ‘Abd al-Mālik as Kāshāna-yi Mālikiyya, Muhammad ‘Abd al-Wāsi’ ‘Atīqī as Kāshāna-yi ‘Atīqiyya.

¹⁴⁰ Interviewed on 25th January 2019 at Khānqāh-i ‘Ubaydiyya Multan, Pakistan.

someone pulls a hair, the whole body feels it. This relation means that if the disciple feels something the master feels the same.”¹⁴¹

The spiritual affection, as the disciple’s story suggests, requires an inseparable pīr-murīd relationship. If we look more closely, we can estimate the importance of this ritual in twentieth-first-century Chishti ‘Ubaydī sufis: the ritual seeks to create an immortal relation between master and disciple. Yet, this interpretation does not seem to fit with the perception of Mawlānā ‘Abd al-Khāliq (the second son of Mawlānā ‘Abd al-Quddūs), as his son declared to me, “Mawlānā ‘Abd al-Khāliq used to say that whoever doesn’t visit his murshid once in a year, he may die or be apostatized (*murtad*).”¹⁴²

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

The performance of *Bay‘a*

It remains intriguing to note that all contemporary Chishti ‘Ubaydī sufis have official authorities to give *bay‘a* to people. A senior disciple and grandson of Muftī ‘Abd al-Quddūs, ‘Allāma ‘Abd al-Ḥayy assured me, “in that lineage, everyone had authority to give the *bay‘a* because, for instance, the second *sajjāda nashīn* Muftī ‘Abd al-‘Alīm had two sons and he gave the authority and made *sajjāda nashīn* of both his sons. After that, his younger son Muftī ‘Abd al-Quddūs (d. 1985) had six sons and all of them got authority and got *sajjāda nashīn* by his father.”¹⁴³ As a

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

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

¹⁴³ Interviewed on 25th January 2019 at Khānqāh-i ‘Ubaydiyya Multan, Pakistan. Additionally, he also identified me during the discussion that Muftī ‘Abd al-‘Alīm when he gave the authority to his sons, he also distributed the cities among them. For instance, ‘Alī pūr, Qādirpūrran, Jhang, Jhok wayns, Pīr ‘Abd al-Rehmān etc. for Muftī ‘Abd al-Quddūs and some cities appointed for his elder son Mawlānā ‘Abd al-Karīm. Then Muftī ‘Abd al-Quddūs also did the same with his sons. He distributed the cities among his sons as the city of jhok wayns and pīr ‘Abd al-Rahmān for Muftī ‘Abd al-Khāliq, Jhang for ‘Abd al-Rāziq Quddūsi, ‘Alī pūr for ‘Abd al-Wāsi ‘Atīqī etc. And ‘Abd al-Quddūs also advised his disciples that after his death they should concern his sons regarding the cities.

paradigmatic ritual practice of the Chishti ‘Ubaydī order, it is not easy to be a part of this spiritual lineage. When someone wants to get *bay‘a*, the murshid suggests him to do *istikhāra*¹⁴⁴ (supererogatory prayer to request God for help in making a decision) or the master first neglects and suggests him to seek another murshid. In this regard, the master prefers other sufis and shows that he is still doing *riyāḍāt* and incapable to do the *bay‘a*. In fact, his attitude illustrates his courtesy.

Eli Podeh wrote, “most of the Islamic community should perform the *bay‘a* as it was considered an Islamic duty for both men and women.”¹⁴⁵ As an oath of allegiance, in fact, there is a secret psychological strategy. When someone analyses and remembers his past, he potentially finds something bad in moral matters and in religion, he even has regrets about himself and gets repentance for his bad acts, but he is not able to satisfy his heart. So, when he gives his hand through the process of *bay‘a* in the hand of an accomplished and righteous spiritual master by taking the oath for the renunciation of bad and the doing of good acts, then the master makes him sure that he is now purified from all of his previous bad deeds by doing true repentance on his hand. Furthermore, the novice is no longer attached by his past deeds and he is going to start a new life with firm certainty through *bay‘a*.¹⁴⁶

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

¹⁴⁴ As Sutlān Fārūqī stated that When revered Chishti Khwāja Nūr Muhammad Mahārwi wanted to get *bay‘a* from Fakhr al-Dīn Dehlawi, the master suggested him to do *istikhāra*. So, he saw in his dream that someone gave a dish of cooked meal to Fakhr al-Dīn along with a jubba (dress) is worn to him by someone. And finally, the master gave him *bay‘a* on the shrine of Khwāja Quṭb al-Dīn. See Sultān Ahmad Fārūqī Siālwi, *Tazkira Awliyā-i Chisht* (Lahore: Idāra Qamar al-Islam, nd.), 158.

¹⁴⁵ See Eli Podeh, “The Bay'a: Modern Political Uses of Islamic Ritual in the Arab World,” *Die Welt des Islams* 50, no. 1 (2010): 124.

¹⁴⁶ See advantages of *bay‘a* in detail, Khalīq Ahmad Nizāmī, *Tārīkh Mashāikh-i Chisht* (Lahore: Mushtaq Book corner, nd.), 255.

he asked me why I was having doubt about his sanctity. So, then my doubt was gone”.¹⁴⁷ It does not happen only for *bay‘a*, but also applies to those who want to be a *khalīfa*. A senior educated disciple and relative of Khwāja ‘Ubaydullāh explained this to me, “when Miyān al-‘Abd ‘Alī went to Miyān ‘Abd al-Wadūd for *khalīfat*, Miyān ‘Abd al-Wadūd took three days and then made him *khalīfa* (having the authority to give the *bay‘a*). I saw Miyān ‘Abd al-Wadūd (d. 1990) in a dream after his death and asked why he took some time for it. He replied that he presented Miyān ‘Abd al-‘Alī to Khwāja Nūr Muhammad Mahārī and Nūr Muhammad Mahārī accepted him as a *khalīfa*.”¹⁴⁸ This key spiritual power of transformation in Chishtiyya ‘Ubaydiyya by Nūr Muhammad Mahārī also confirms the narration of the historians that Nūr Muhammad Mahārī had strong influence over Punjab.¹⁴⁹

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

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

¹⁴⁷ Interviewed on 22nd January 2019 at Multan, Pakistan.

¹⁴⁸ Interviewed on 26th January 2019 at Multan, Pakistan.

¹⁴⁹ It is narrated in the *Chishtiyya Rabat* (Chishtiyya: Sufi Studies Centre, 1st edition, nd.), 23.

other basic duties of Islam along with some pieces of advices such as don't tell a lie, backbiting, blackmailing, and to respect any person etc. Then the novice recites the last three verses of surah 37 from 180 to 182, then he suggests reciting the particular teaching of Chishtiyya 'Ubaydiyya after each prayer of the day, that is to say, the repetition of first *kalima* ten times, ten times surah *ikhhlāṣ*, and ten times *durūd* with the correct pronunciation. Most Chishti 'Ubaydī sufis follow this structure though some of them such as Muftī 'Abd al-Quddūs' family requires also the commitment of not using bad words against people and even animals.¹⁵⁰

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

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

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

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

¹⁵² Among the *khalīfas* of 'Ubaydullāh, currently there are four *khalīfas* have been known and got their individual identity respectively Mawlānā Muhammad Murād sītpūrī as sītpūrī, Mawlānā Muhammad Akram wāṣwī as wāṣwiyya, Mawlānā Fateḥ Muhammad Salyānwī as salyānwīyya, and Mawlānā Muhammad Abū al-Khayr Waysānī as waysāniyya. See for more detail in chapter 2.

more respected than others like Ḥāfiẓ Nūr Muhammad Nārowāla as Nārowālī, Qāḍī Muhammad ‘Āqil as Kotwī or Farīdī, Ḥāfiẓ Muhammad Jamāl as Jamāliyya, and Shāh Sulaymān Tawnsawī as Sulaymāniyya or Tawnsawiyya. After that, five *khalīfas* of Ḥāfiẓ Muhammad Jamāl were recognized. The most popular among his *khalīfas* was Khwāja Khudā Bakhsh Multānī Khayrpūrī as Khayrpūrī.

Women’s initiation

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

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

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

¹⁵³ See for more detail, Alexandre Papas’s article about initiation in Encyclopaedia of Islam 3rd.

¹⁵⁴ MS, 56.

¹⁵⁵ Interviewed on 26th January 2019, Multan, Pakistan.

successor in the chain of ‘Ubaydiyya) by people: why do the relatives of ‘Ubaydullāh not associate with someone for *bay‘a* outside the family? Mawlānā ‘Abd al-Karīm immediately organized a committee with his family members and discussed in detail this matter. Finally, it was decided by all that they prefer to do *bay‘a* in their family because they had all the required skills which are generally seen for being a perfect murshid. For instance, they had great skills in the knowledge of *sharī‘a* and perfect ability in spirituality as well. Secondly, they could effortlessly train (*tarbiyyat*) their generation in both social and spiritual matters under their supervision.”¹⁵⁶

I think, hence, that the family members can deeply immerse in Sufi practices while they grow up in religious atmosphere. So, when I asked Mawlānā ‘Abd al-’Alā why he got initiation by the hand of his father Mawlānā ‘Abd al-Bāqī, he explained to me, “I visited many spiritual mentors but I wanted to find, for instance, the one following the *sharī‘a* strictly and who loves Prophet Muhammad, and we already have that one person in our ancestors. So, we prefer to request our relatives.”¹⁵⁷ By keeping the relationship of relatives along with spiritual connection, they may have better awareness about intention of initiation ritual than others.

Final Description

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

There are several metaphorical examples given to prove the strict relationship of master and disciple such as the hen and the egg, the mother and the newborn, etc.¹⁵⁸ A very interesting statement of a disciple who explained the relationship between master and disciple in a very different way is as follows: “the relation between master and disciple is like the relation between God and man. It is obligatory to serve the master by a disciple as the prostration is mandatory to God by a man. If the disciple could not prove himself as servant of his master, he could not be a real disciple as since it’s obligatory to give the proof of being a man of God by doing

¹⁵⁶ Interviewed on 25th January 2019, Multan, Pakistan.

¹⁵⁷ Interviewed on 25th January 2019, Multan, Pakistan.

¹⁵⁸ See more details and metaphorical examples of master-disciple relationship in, Malamud, Margaret. “Gender and Spiritual Self-Fashioning: The Master-Disciple Relationship in Classical Sufism.” *Journal of American Academy of Religion* 64, no. 1 (1996): 89-117.

prostration to Him”¹⁵⁹. In the context of later description, it can be said that the ritual of *bay‘a* is not a superficial act which may have an actual status among other Sufi rituals. This ritual does produce a profound spiritual and social relation between master and disciple.

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

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

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

¹⁵⁹ Interviewed on 24th January 2019, Multan, Pakistan.

¹⁶⁰ Interviewed on 26th January 2019, Multan, Pakistan. According to Khwāja ‘Ādil, there are seven types of *khilāfat*. The one is *khilāfat ijmālī*. This *khilāfat* is, when Sufi died and then the people look the generation of Sufi and found all features required for being a Sufi in him, they can appoint him as a *khalīfa*. See ‘Ādil, *‘Ibād al-rahmān* (Multan: showroom Khwāja tax, 1999), vol. 2, 611.

¹⁶¹ Interviewed on 24th January 2019, Multan, Pakistan.

in the past”.¹⁶² However, does this ritual performance change the life of disciples and affect equally the social and spiritual life of each disciple of Chishtiyya ‘Ubaydiyya? This is not easy to say. For instance, a disciple told me, “the contemporary disciples are not like before. There are very few disciples who wanted to deeply follow the Sufi path. One of the reasons is that they don’t have awareness about the main purpose of this ritual. They just do this to solve their everyday social and family problems like the child crying, not drinking the milk, sickness, jobs and marriage strategies, etc. Just as a disciple asked his murshid Mawlānā ‘Abd al-Laṭīf (a sixth spiritual successor in the chain of ‘Ubaydiyya), why we couldn’t see the real *khalīfas* and blessed disciples as we saw before? He replied, earlier disciples had real purpose and were real seekers but now the situation is different. Everyone come for his social problems, once the problems are solved, they pass away”.¹⁶³

This testimonial offers an aspect of the current situation about Chishtiyya ‘Ubaydiyya lineage. Although the performance of *bay‘a* is still performed, the importance and real ambition of *bay‘a* is gradually disappearing.

¹⁶² Carl W. Ernst, *The shambhala guide to sufism* (Shambhala Publications, 1997), 143.

¹⁶³ Interviewed on 22nd January 2019 at Multan, Pakistan.

Chapter 4

Ritual Performance of *samā'* in the *dargah* of Chishtiyya 'Ubaydiyya silsila

Attending the large *mahfil-i samā'* at the *dargah* of Chishtiyya Sufi 'Ubaydullāh Multānī is like going back the past, about forty years before. At that time, in the 1980s, according to the descendants of 'Ubaydullāh, the 'urs¹⁶⁴ was organized like a festival since generations of Sufis barely reach at the *dargah* among the crowds of devotees when they intended to attend the 'urs. That 'urs was held for three days like the other big Chishtī 'urs. As two disciples explained to me, “every year the 'urs used to be held for three to five days; even before starting the 'urs, people used to place temporary shops, especially shops of sweets just for that 'urs. Many devotees used to attend that 'urs from all over Pakistan”.¹⁶⁵ It has changed in the last forty years.

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

Historical background of *samā'*

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

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

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

¹⁶⁶ For an historical overview of *samā'*, see Jean During, *Musique et extase: L'audition mystique dans la tradition soufīe* (Paris: Albin Michel, 1988), 117–21.

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

During the Delhi sultanate, the musical practices (*samāʿ* or *qawwālī*) had retained its unique importance as the integrated operating method of the Chishtī *silsila*¹⁶⁷, but on the other hand, it also represented a major problem between anti-sufis, especially Wahhābis and Deobandis, and Chishtī sufis themselves. In this critical situation, several Chishtī sufis authored books in a defensive way and spread them everywhere thanks to their *khalīfas* and disciples. Among them, for instance, the well-known Chishtī Ṣūfī Khwāja Nūr Muhammad Mahārāwī (d. 1791) widely spread the Chishtiyya activities in the province of Punjab, and thanks to him various music assemblies were enacted in different cities such as Tawnsa, Chāchrān, Kot Mitthan, Aḥmad Pur, and Multan through the cooperation of his spiritual renowned master Khwāja Fakhr al-Dīn Dehlawī (d. 1784).

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

¹⁶⁷ Carl W. Ernst and Bruce B. Lawrence, *Sufi martyrs of love: the Chishti order in South Asia and beyond* (Springer, 2016), 36.

¹⁶⁸ Ernst and Lawrence. *Sufi Martyrs of love*, 14.

¹⁶⁹ There is one name Khalīl al-Rahmān mentioned in the writings of ʿUbaydullāh. See more details in chapter 2.

disciples who needed more awareness of sufi rituals and appropriate process through following their strong rules and regulations¹⁷⁰.

It is true, however, that some terms and rules of *samā'* were already described in the late 13th and early 14th centuries by Amīr Ḥasan Sijzī (d. 1337) in the book *Fawā'id al-Fu'ād* (Morals for the Heart), identified by historians as an authentic source of Chishtī Ṣūfī Khwāja Nizām al-Dīn Awliyā' (d. 1325)'s *malfuẓāt* (discourses of a sufi compiled by a disciple)¹⁷¹. However, 'Ubaydullāh instructed some other rules of *samā'* in the light of other sources which couldn't found in the earlier Chishtī sufi literatures.

In addition, two other works focused exclusively on *samā'*; one is Fakhr al-Dīn Zarrādi's *risāla usūl al-samā'* (Principles of Listening to Music) which discussed the legitimacy of *samā'* through a defensive way and the other is *risāla-yi samā'* (Treatise on spiritual audition) which was composed by Ḥamīd al-Dīn Nāgawrī (d. 1274), a successor to the first Indian Chishtī sufi, Khwāja Mu'īn al-Dīn Ajmayrī (d. 1233). Yet, after four centuries, this intellectual work was reinvented by some Chishtī sufis such as the famous Chishtī sufi Ḥājī Imdādullāh Muhājir Makkī (d. 1899) who discussed intensively the issue of *qawwālī* in *fayṣla haft mas'ala*¹⁷² (culmination of seven issues) through describing some conditions. At that time, by late Multanī Chishtī sufis, for instance, after 'Ubaydullāh in the 20th century, the grandson of 'Ubaydullāh, Mawlānā 'Abd al-'Alīm (d. 1940) wrote a detailed *fatwā* (a legal opinion derived through *sharī'a*) "*fatwā dar barā-yi samā' bil Mazāmīr*¹⁷³" about *samā'*. Simultaneously, another famous Chishtī scholar and sufi Aḥmad Sa'īd Kāzīmī (d. 1986) wrote also a brief treatise entitled *Muzīlat al-Nizā' fī Ithbāt al-Samā'* (to prove *samā'* by countering the dissension) while other several Chishtī Sufis defended their practices by both practical (through organizing the musical assemblies) and

¹⁷⁰ As the sufi author described that reasons in the preface of *Sharḥ Mufaṣṣal Qawl-i faṣl fī l-Bay'a wa-l-Samā'*.

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

¹⁷² This pamphlet is attempted to explain some controversial religious issues arose between the disciples of Imdādullāh Muhājir Makkī which deals seven issues like *mawlid sharīf*, *fātiḥa murawwaja*, *'urs wa samā'*, *ghayrullāh ko pukār nā*, *jamā't thāniya*, *imkāne nazīr* and *imkāne kizb* respectively. See for details of these issues in Makkī, Ḥājī Imdādullāh Muhājir, *fayṣla haft mas'ala*, Muslim Kitabwī, Lahore, 1999.

¹⁷³ This *fatwā* can be considered in the *'Ibād al-rahmān*. The *fatwā* is in Arabic language but its translation in Urdu is also provided by the author of the book. See Muḥammad 'Ādil, *'Ibād al-rahmān* (Multan: showroom Khwāja tax, 1999), vol. 1, 188-91.

theoretical (through writing pamphlets) arguments exposed in books. As Robert Rozehnal notes by analyzing the Chishtī *samāʿ* tradition in history,

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

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

The reality of *Samāʿ*

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

¹⁷⁴ Robert Rozehnal, *Islamic Sufism unbound: politics and piety in twenty-first century Pakistan* (Springer, 2016), 214.

¹⁷⁵ Alexandre Papas, “Creating a Ṣūfī soundscape: Recitation (dhikr) and audition (*samāʿ*) according to Aḥmad Kāsānī Dahbīdī (d. 1542),” *Performing Islam* 3, no. 1-2, (2014): 25-43.

¹⁷⁶ MS, folio 154.

¹⁷⁷ Arthur Gribetz, “The *samāʿ* controversy: Sufi vs. legalist,” *Studia Islamica* (1991): 51.

As Khwāja ‘Ādil states, once a disciple who was also a prominent *khalīfa* of Mawlānā ‘Abd al-‘Alīm asked Mawlawī ‘Abd al-Karīm (d. 1970) why he liked to attend the *maḥfil-i samā’* whether it can be far sometimes and did not even have the invitation for it, and why he did not like to listen to the speech of religious scholars? He replied, some work which is forbidden is discorded and some work which is forbidden is agreed by all. So, at that time, the speeches of scholars were forbidden by all¹⁷⁸; but concerning the *qawwālī*, it was forbidden as discorded”¹⁷⁹. This statement shows how Chishtī ‘Ubaydī sufīs were eager to promote this ritual among the devotees. Although there are not any particular arrangements organized for this ritual ceremony now, at least they appreciate it as a key ritual among other sufi rituals which is observed already in the earlier Chishtī tradition.

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

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

¹⁷⁹ Muḥammad ‘Ādil, *Ibād al-rahmān* (Multan: showroom Khwāja tax, 1999), vol. 2, 60-1.

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

¹⁸¹ Raziuddin Aquil, “Music and Related Practices in Chishti Sufism: Celebrations and Contestations,” *Social Scientist* 40, no. 3/4 (2012): 20.

felt the reality of *samāʿ* in every sound or voice, they claim. As a disciple explained to me, “once a singer who was singing a filmy song in the event of marriage, passed away from the street, Sufi Mawlānā ʿAbd al-Laṭīf (sixth spiritual successor of ʿUbaydullāh) felt happiness and got ecstasy as he appreciated him. When he got informed about the song, he said, he didn’t feel it as a song. He felt that he was reciting the surah of Quran in a fine voice”.¹⁸² Given the crucial importance of spiritual listening, Chishtī ʿUbaydīs insist that each *samāʿ* has a powerful spiritual catalyst which couldn’t be a form of entertainment.

The etiquettes of *samāʿ*

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

Chishtiyya ʿUbaydiyya’s behavior are deserving of the highest degree of honor about *samāʿ*. A senior disciple unveiled a reason of this norm during our discussion, explaining that, “Mawlānā ʿAbd al-Khāliq was fond of spiritual audition and was a very ecstatic sufi. He used to give a lot of money (*nadhr o niyāz*) to *qawwāls* during the assembly and he even ordered his disciples to give not less than ten rupees to each *qawwāl* (singer), and he himself used to give fifty rupees. Once Mawlānā ʿAbd al-Khāliq forbid singing during the *samāʿ* since the *qawwāl* was using some illegal words (*mushrikāna alfāz*) in the *qawwālī*. The *qawwāl* didn’t stop and continued the reciting. At last, Mawlānā ʿAbd al-Khāliq crossed his hands and ordered his disciples to not give anything to the *qawwāl* until he is in this condition. Finally, the *qawwāl* stopped the recitation because he could not get anything”¹⁸³. The

¹⁸² Interviewed in January 2019, Multan, Pakistan.

¹⁸³ Interviewed on 26th January 2019, Multan, Pakistan.

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

Chishtī ‘Ubaydī sufis and disciples consider the *mahfil-i samā’* ritual as a sacralized event. They acknowledged it as a primarily activity of the Chishtiyya order which constructed and preserved the Muslim identity¹⁸⁴. However, Chishtī ‘Ubaydī shaykhs acknowledged it as a valid act but under specific conditions. Another question is to know for whom the conditions are made? Since, according to my observation, when I attended the ‘urs I did necessarily not see only the disciples attending the ‘urs, I also saw some young boys and students attending the ‘urs, (Figure 4.2) a participation which is not permissible, according to ‘Ubaydullāh. As he notes, “One should also avoid doing *ḥarām* activities: for instance, young boys, girls, rubbish and absurd talks etc.”¹⁸⁵

For Chishtī ‘Ubaydī sufis, *samā’* was appropriate only for the elite practitioners on the sufi path. This statement shows that there were some strict conditions described especially by the ‘Ubaydullāh which are currently not well considered by the successors of ‘Ubaydullāh. However, there is a statement of Khwāja ‘Ādil, which might be considered in order to understand this controversy. He notes that Mawlā ‘Abd al-Karīm (third spiritual successor of ‘Ubaydullāh) gave the following *fatwā* on listening the *qawwālī*: “everyone can attend the *mahfil-i samā’* under the supervision of those people who have good thoughts and keep norms very well of the assembly; for instance, having ablution, having no meal, no laughing, and no speaking during the assembly, head must be covered, at the beginning and at the end the assembly must be accompanied by the recitation of Quran etc.”¹⁸⁶. In this context, Chishtī ‘Ubaydī shaykhs, although they do not firmly follow the rules as

¹⁸⁴ Ayyaz Gull, “Hearts to seek God: Sama and Happiness at Chishti Sufi’s Shrines in Colonial Punjab,” *The Historian* 16, (2018): 58.

¹⁸⁵ MS, 162.

¹⁸⁶ Muḥammad ‘Ādil, *Ibād al-rahmān* (Multan: showroom Khwāja tax, 1999), vol. 2, 90.

explained by earlier Sufi ‘Ubaydullāh in 19th century, seem to reinvent some dimensions of the regulations in the course of time.

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

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

The *samā*‘’s performance at the dargah of ‘Ubaydiyya

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

Among all celebrations, the sufi musical assembly organized by both Miyān ‘Abd al-‘Alī and Miyān ‘Abd al-Bāqī is more crowded than the others. The *maḥfil-i samā*‘ organized by Ibrāhīm is expected to be a big gathering since he is an official

¹⁸⁷ Regula Burckhardt Qureshi, Sufi Music and the Historicity of Oral Tradition, in *Ethnomusicology and Modern Music History*. ed. Stephen Blum, Philip V. Bohlman, and Daniel M. Neuman (Urbana: University of Illinois Press, 1991), 106–107. See also Regula Burckhardt Qureshi, “The maḥfil-e Sama: Sufi Practice in the Indian Context,” *Islam and the Modern Age*, Vol. 17, No. 3, (1986): 133–165.

¹⁸⁸ Interviewed on 24th January 2019, Multan, Pakistan.

¹⁸⁹ It is called *Shab-i Charāgān* (illumination night).

sajjāda nashīn, but it is not actually the case. During my field work at khānqāh ‘Ubaydiyya, I felt that except by a few people from Jhang, Ṣāhibzāda Ibrāhim is not acknowledged as a *sajjāda nashīn* by the local people of Multan not even by the generations of ‘Ubaydiyya themselves¹⁹⁰. However, during the *maḥfil-i samā’* devotees gather together in the presence of the shaykh who normally sits in the middle of the people, which is called *mīr-i majlis* (master of ceremony). The Chishtī sufis normally arrange to sit in view of the sufi’s tomb as I have observed also in the assembly of Miyān ‘Abd al-‘Alī. Conversely, it is not the case for Ṣāhibzāda Ibrāhim and Mawlānā ‘Abd al-Quddūs’s generation’s assemblies. They sit there in quiet contemplation to listen to the *qawwāls* (reciters) who perform poetic verses in different languages, i.e. Persian, Arabic, Urdu, and local Multānī Saraiki. Can everyone properly recognize the recited words? This is another question. What is more evident is that the ceremony begins with the recitation of some Quranic prayers (*khatam sharīf*; *durūd*, *fātiḥa*¹⁹¹), and sometimes afterwards¹⁹², the recitation of the petition emphasizes the importance of *samā’* ritual regarding the Chishtiyya ‘Ubaydiyya saints.

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

¹⁹⁰ Muhammad ‘Abd al-Wāsi’ ‘Atīqī told me that, “Ṣāhibzāda Ibrāhim who is from the generation of Moulvi ‘Abd al-Ḥaqq, is neither Ḥāfiẓ (memorized the Quran by heart) nor ‘ālim (religious scholar), even doesn’t have a beard and he himself didn’t have proper spiritual affiliation with someone. He is just maintaining the relation by following the tradition of the time. He usurped the shrine while the real spiritual successor is Miyān ‘Abd al-‘Alī.”, interviewed on 12th March 2018, Multan, Pakistan. According to ‘Allāma ‘Abd al-Ḥayy ‘Alīmī, “Ṣāhibzāda Ibrāhim who is a son of Muftī ‘Abd al-‘Alīm’s daughter, is a dominant on the shrine. He is not following the *sharī’a* properly”. Interviewed on 26th January 2019, Multan, Pakistan.

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

¹⁹² There is a recitation of the whole Quran by Chishtiyya ‘Ubaydiyya sufis, generation, and devotees at the beginning and the end of the ceremony. For details about the importance of reciting Quranic verses at the beginning and end of the musical assembly (*samā’*), see Regula Burkhardt Qureshi, *Sufi Music of India and Pakistan: Sound, Context, and Meaning in Qawwali* (Chicago: University of Chicago Press, 1995), 115-6.

not feeling strong spiritual inclination as they require or giving the time to other *qawwāls* who wait in the queue (Figure 4.2). The technical settlement of the musical assembly examines the efficacy of listening to music, exalting the benefits of spiritual poetry performed by the *qawwāls* under the strict supervision of a shaykh.

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

Chishtiyya 'Ubaydiyya sufis do not properly perform dance during the *mahfil-i samā'* though the dance is not considered an essential aspect of *samā'* ritual, but it is often associated with *wajd* or *tawājud*¹⁹³, that is, the manifestation of states of divine rapture or ecstasy (Figure 4.3). However, 'Ubaydiyya sufis once get ecstasy, they can perform dance as whirling by lying on the floor, unlike the Mevleviyye order for instance. Khwāja 'Ādil recorded an incredibly intoxicating *samā'* for a devotee: "Sufi 'Abd al-Qādir Lāhorī used to get ecstasy during the *samā'* and even used to whirl like the spinning wheel by lying on the floor. Sometimes, he fell into the lap of his master Mawlā 'Abd al-Karīm. As a result, he immediately came out from ecstasy when Mawlā 'Abd al-Karīm passed his hand on the back of him. Finally, he kissed the hands of his master. Sometimes, the audience was disturbed by him when he fell over the audience, then two persons picked him and brought him out of the *mahfil* by order of the master"¹⁹⁴. On the other place, Khwāja 'Ādil notes, "the master Mawlā 'Abd al-Karīm himself used to get ecstasy with his devotees, arising the hands up towards the sky and whirled. Then all the audience stood up and followed the master. However, it is said to *qawwāl* to do repetition of that stanzas"¹⁹⁵.

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

¹⁹³ *Wajd* and *tawājud* are terms that have long been employed by early sufi authors in their discussion on *samā'*. *Wajd* is traditionally defined as an unexpected encounter on the level of the heart that induces states that are neither sought after nor striven for. And *tawājud* refers to striving to attain a state of *wajd* or even emulating a person in a state of *wajd*. See for more detail Honerkamp, Kenneth, "Abū 'Abd al-Raḥmān al-Sulamī (d. 412/1021) on *samā'*, ecstasy and dance", *Journal of the History of Sufism* 4, (2003-2004): 27-40.

¹⁹⁴ Muḥammad 'Ādil, *Ibād al-rahmān* (Multan: showroom Khwāja tax, 1999), vol. 2, 263.

¹⁹⁵ 'Ādil, *Ibād al-rahmān*, vol. 2, 263.

Chishtiyya ‘Ubaydiyya brotherhood demonstrates the power of spiritual relationship between master and disciple through the ritual of *samā’*.¹⁹⁶ It is clearly manifested in the arrangements of seating in ‘Ubaydiyya musical assembly: for instance, the relative of the master and the most senior disciples sit very near the master, whilst others position in front or back of the rows. Interestingly, the generation of the master are given more respects than senior disciples even than relative persons too. A senior disciple explained to me, “the Chishtiyya *silsila* has unique features which cannot be found in other *silsilas*; for instance, the norms and etiquettes are very in focus within the Chishtiyya *silsila* and they did not show any kind of ostentation. Even during the *mahfil-i samā’*, the disciples including the most respectable senior disciples do not attempt to sit ahead of the shaykh’s descendants in order to not behave like arrogant persons. It is all for keeping the norms highly”.¹⁹⁷ This statement shows clearly that the norms of *samā’* are very strongly regarded by Chishtiyya ‘Ubaydiyya which may cause a source of tactile, sensual and immediate knowledge, a transition to higher states of intuition and consciousness.

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

¹⁹⁶ For studies of relation between master and disciple in detail, see Rozehnal, Robert, *Islamic Sufism unbound: politics and piety in twenty-first century Pakistan* Springer, 2016; Mayer, Adrian C. “Pir and Murshid: an aspect of religious leadership in West Pakistan,” *Middle Eastern Studies* 3, no. 2 (1967): 160-169, and Malamud, Margaret. “Gender and spiritual self-fashioning: The master-disciple relationship in classical sufism,” *Journal of the American Academy of Religion* 64, no. 1 (1996): 89-117.

¹⁹⁷ Interviewed on 24th January 2019, Multan, Pakistan.

¹⁹⁸ Abu Hamid al-Ghazzali (Cairo, 1272 AH), II, 246, as cited by Arthur Gribetz. “The *samā’* controversy sufi vs. legalist,” *Studia Islamica*, (1991): 51, and M. Smith, *Readings from the Mystics of Islam* (London: 1972), 64.

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

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

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

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

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

²⁰¹ The already mention book *‘Ibād al-rahmān* has two volumes. The first volume deals with the miracles of ‘Ubaydullāh from 219 to 253, the miracles of ‘Abd al-Rahmān from 466 to 475, and miracles of Mawlānā ‘Abd al-‘Alīm from 590 to 614 while the second volume highlights the miracles of Mawlāwī ‘Abd al-Karīm from 97 to 130, the miracles of Mawlānā ‘Abd al-Shakūr from 358 to 381, and the miracles of Mawlānā ‘Abd al-Wadūd from 503 to 532. The last name is a master of the author Muhammad ‘Ādil.

A senior disciple explained to me, “once I met a Naqsbandī Sufī who criticized the use of musical instruments in *mahfil-i samā*’. I replied to him by asking the question ‘why do Naqsbandī sufis read the rosary that also gives the sound? If it’s lawful to listen to it, the drum is equally lawful for us because the Naqsbandī sufis have a soft heart which can be oriented towards God by that voice, conversely the Chishtī sufis have a hard heart which cannot be oriented towards God by the rosary until the drum or something like that is being used.”²⁰² This technical description demonstrates that the Chishtiyya ‘Ubaydiyya Sufīs not just declare the musical instruments as a valid act, they also legitimize them in terms of sources for progressing on spiritual stations.

Equally ‘Ubaydullāh mentioned some names of musical instruments (*mazāmīr*) like drum (*tabla*), *rabāb* (it is a type of bowed string instrument), *shabāba* (flute/reed pipe), *ūd* (it is a lute of another type, with a short neck, a pear-shaped resonance body and six courses of strings), *anbrīn*, and *daff* (a kind of bass tambourine) by discussing logically each aspect of music’s dimension. Contemporary Chishtī ‘Ubaydīs did not produce lists of instruments specifically but Mawlānā ‘Abd al-‘Alīm (the second spiritual successor of ‘Ubaydullāh) highlighted general musical instruments on the base of a hadith in order to declare them *ḥalāl*.²⁰³

Contemporary Chishtī ‘Ubaydīs rarely attend *mahfil-i samā*’ without using musical instruments. Do they feel more spiritual blessings in *samā*’ using with instruments than without instruments? Or do they attempt to keep same *samā*’ ritual as occurred in the time of their earlier Chishtī masters? It is another question, but Chishtī ‘Ubaydīs still prefer to use musical instruments in *samā*’ concerts. As Khwāja ‘Ādil stated, “once Mawlāwī ‘Abd al-Karīm visited the valley sakesar (a valley in the north west of district Khushab, Punjab) and there he listened to Persian poetry without musical instruments by Ḥāfiẓ Muhammad Ḥusayn; but in the end, he suggested him to use musical instruments for *qawwālī* and he even himself bought some musical instruments for him.”²⁰⁴ On the other place Khwāja ‘Ādil noticed that, Mawlāwī ‘Abd al-Shakūr (d. 1980) was very fond of the *qawwālī* with accompanied musical

²⁰² Interviewed in January 2019, Multan, Pakistan.

²⁰³ Khwāja ‘Ādil mentioned the lengthy *fatwā* of Mawlānā ‘Abd al-‘Alīm in the first volume of his *Tbād al-rahmān*.

²⁰⁴ Muḥammad ‘Ādil, *Tbād al-rahmān* (Multan: showroom Khwāja tax, 1999), vol. 2, 63.

instruments. Once the *qawwāl* was alone, Mawlwī ‘Abd al-Karīm himself clapped the hands and indicated also to his devotees to follow him.”²⁰⁵

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

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

²⁰⁵ ‘Ādil, *Ibād al-raḥmān*, vol. 2, 262.

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

Conclusion

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

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

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

²⁰⁷ MS, 31.

²⁰⁸ Interviewed on 15th January 2019, Multan, Pakistan.

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

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

Based on 'Ubaydullāh's reformist approach, his arguments regarding *samā'* with musical instruments seems contrary to its own theory in which he claims, 'among the controversial statements of the scholars regarding its musical instruments, the fatwā depends on the heart' which is quoted by 'Ubaydullāh briefly in an incident that occurred to Datā Ganj Bakhsh. He wrote that 'once he was in Merv (currently in Turkmenistan). One of the scholars of *ḥadīth* who was known told me that he had written a book on the issue of *samā'*. I told him, now it will create a big problem in Islam because a contemporary scholar has tried to make lawful an obscenity and impious thing. The scholar asked me, if you don't consider it lawful, why do you listen to it? I replied, there are many circumstances to listen to it. First, if the thing has many causes, it is not possible to give a final decision. As a result, if the *samā'* effects on heart are lawful, it is lawful. If the effects are *harām*, it is so and if the effects are *mubāḥ*, it is *mubāḥ*'. This statement may be the same as the following discourse of Bruce Lawrence, "*samā'* is neither absolutely forbidden nor absolutely permitted but

dependent on what is heard and who is hearing”²⁰⁹. In addition, ‘Ubaydullāh used to listen to *samā’* with musical instruments and he even used to organize musical assemblies, and he did like these events. He also often used to travel far away to attend the *mahfil-i samā’*.

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

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

²⁰⁹ Bruce B. Lawrence, *The early Chishti approach to Sama*. (Islamic Society and Culture, New Delhi: Manohar, 1983), 69-94.

Appendix

A Calendar of Chishtī 'Ubaydī Saints' Death anniversaries

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

1. Khwāja 'Abd al-Hakīm Shahīd (27th Jamādī al-Awwal) (d. 1300/1883)
2. Khwāja 'Ubaydullāh Multānī (6th Jamādī al-Awwal) (d. 1305/1888)
3. 'Abd al-Reḥmān 'Arabī Garīb Nawāz (27th Muḥarram) (d. 1330/1912)
4. Khwāja 'Abd al-'Alīm (10th Dhu 'l-Qa'da) (d. 1359/1940)
5. Khwāja 'Abd al-Karīm (30th Muḥarram) (d. 1390/1970)
6. Khwāja 'Abd al-Shakūr (18th Ramadān) (d. 1400/1980)
7. Khwāja 'Abd al-Gafūr (13th Shawāl) (d. 1405/1985)
8. Khwāja 'Abd al-Quddūs (27th Dhu 'l-Qa'da) (d. 1405/1985)
9. Khwāja 'Abd al-Wadūd (6th Muḥarram) (d. 1411/1990)
10. Khwāja 'Abd al-Majīd (25th Jamādī al-Awwal) (d. 1415/1994)
11. Khwāja 'Abd al-Khāliq (11th Muḥarram) (d. 1424/2003)
12. Khwāja 'Abd al-Laṭīf (15th Rajab) (d. 1426/2005)
13. Khwāja 'Abd al-Qādir (15th Rajab) (d. 1429/2008)
14. Khwāja 'Abd al-Jamīl (25th Jamādī al-Thānī) (d. 1432/2011)

Physical description of the Manuscript

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

Author: Khwaja ‘Ubaydullāh Multānī?

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

Ink: carbon/Indian ink

Writing Style: *Khatt-i Nasta‘īq*

Folios: 173


Catalogue in Library: it is not catalogued properly but It is archived in the private library of ‘Abd al-‘A‘lā (one of the family members of ‘Ubaydiyya *silsila*).

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

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

There are also catchwords (*al-istikhrāj*) which helps it to connect one page/one word of the text with the page/text of follows.

The scribe through consulting his writing style could be claim that he was a good writer, and he had some knowledge about Islam, and Sufism.

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

The main text of the *Qawl-i faṣl fī l-Bay‘a wa-l-Samā‘* is underlined and the rest of it is the interpretation and explanation of that book.

Some illustrations of the filed work



Figure 1.1: the lineage of 'Ubaydullāh Multānī mentioned on adjacent wall of the shrine.



Figure 1.2: The travelling sitting place of Khwāja ‘Ubaydullāh Multānī.



Figure 1.3: ‘Ubaydī Pīr ‘Abd al-Ḥayy ‘Alīmī is writing an amulet for his devotee.



Figure 1.4: The image of shrine's Ubaydullah jointed with the image of shrine's Khawaja Khuda Bakhsh on the wall of Ubaydullah's tomb.

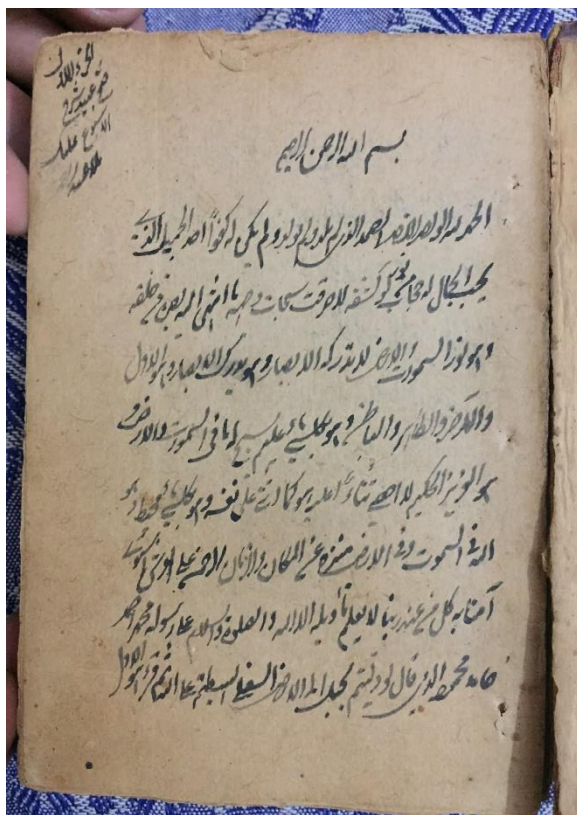


Figure 2.1: Beginning of the *Faṭḥ al-'Ubayd* preserved in the archives of 'Abd al-A'ī in Multan.

Figure 2.2: Beginning of the *Qawl-i faṣl fī al-bay‘a wa-l-samā‘ wa sharḥ-i mufaṣṣal* preserved in the archives of ‘Abd al-A‘lā in Multan.

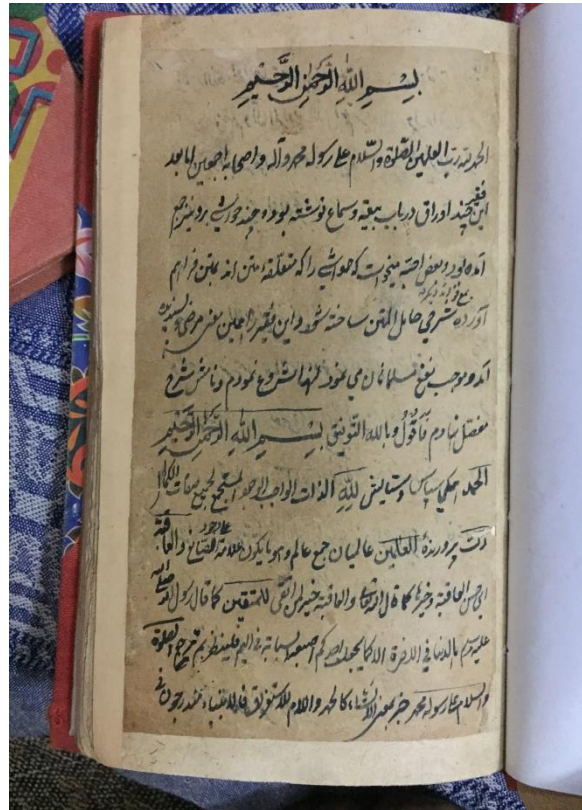


Figure 2.3: Beginning of *Risāla al-ghinā wa-l-faqr* preserved in the archives of ‘Abd al-A‘lā in Multan.

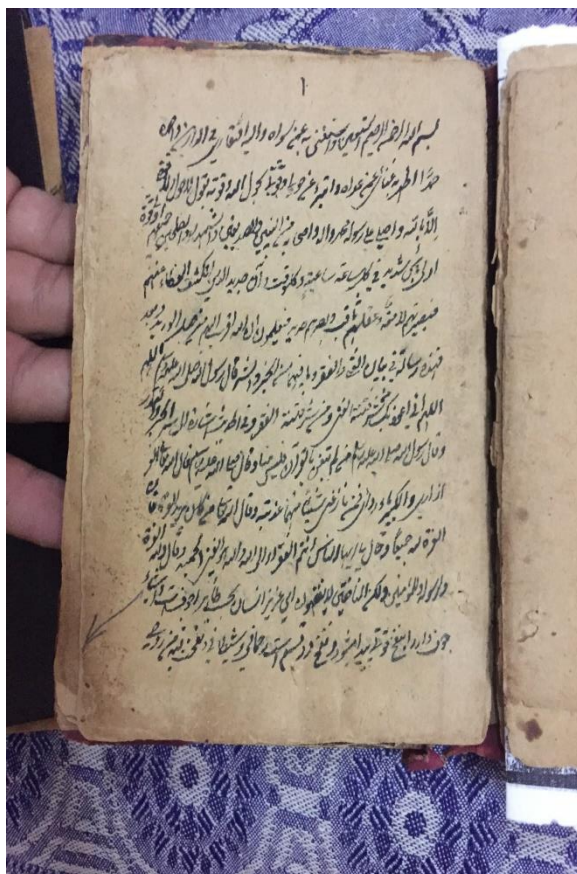


Figure 2.4: Beginning of Sharāb-i ṭahūr preserved in the archives of Muhammad ‘Adil in Multan.

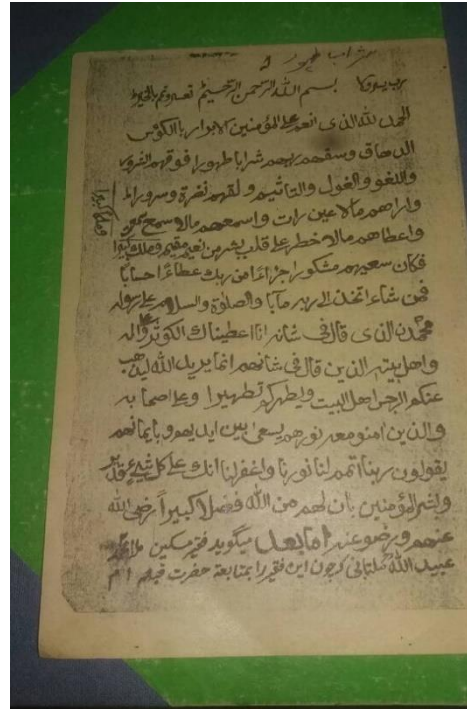


Figure 2.5: Beginning of *Mathnawī-yi ‘Ubaydiyya kalāh* preserved in the archives of ‘Abd al-‘Alā in Multan.

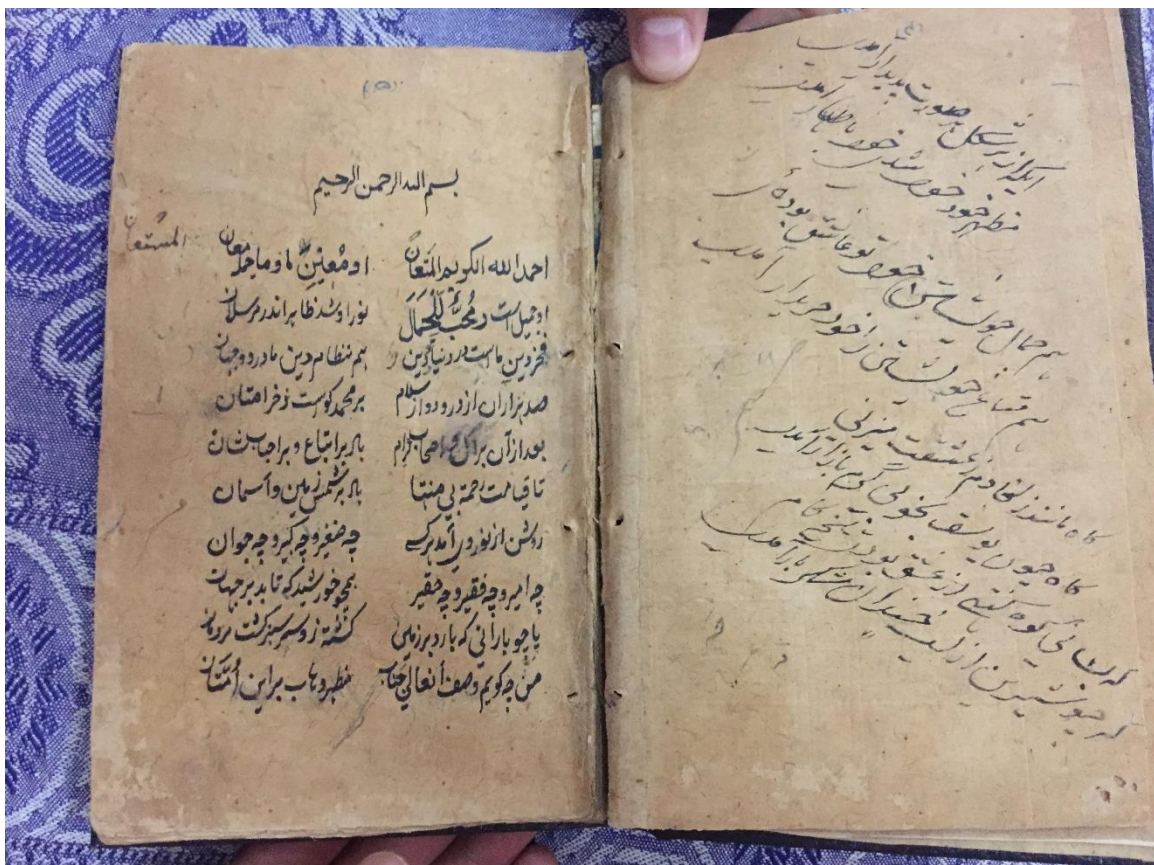
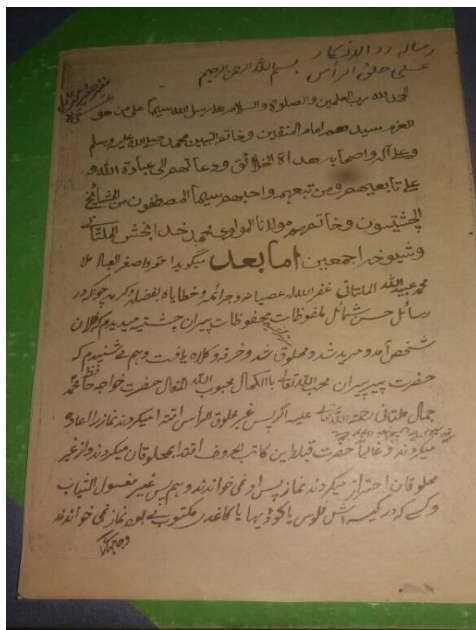
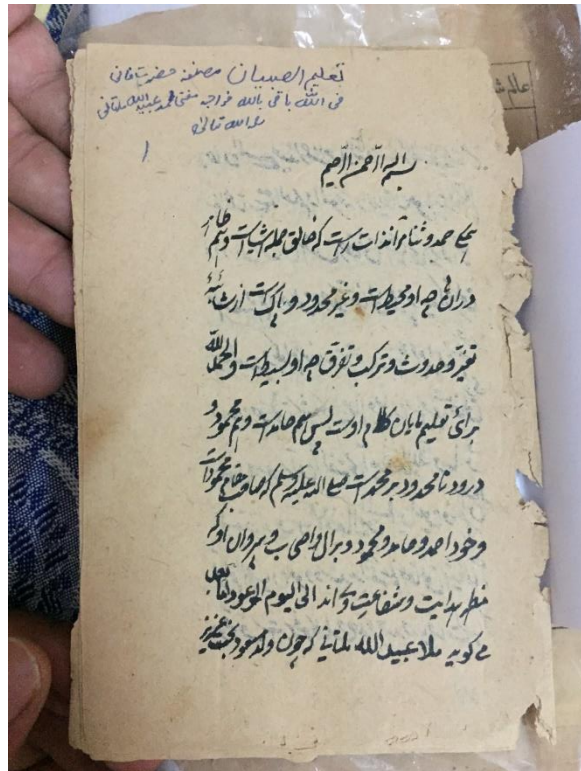


Figure 2.6: Beginning of *Ta' līm al-Şibyān* preserved in the archives of 'Abd al-A' lā in Multan.



Muhammad 'Adil in Multan.

Figure 2.7: Beginning and end of *Radd al-'inkār 'alā ḥalq al-ra's* preserved in the archives

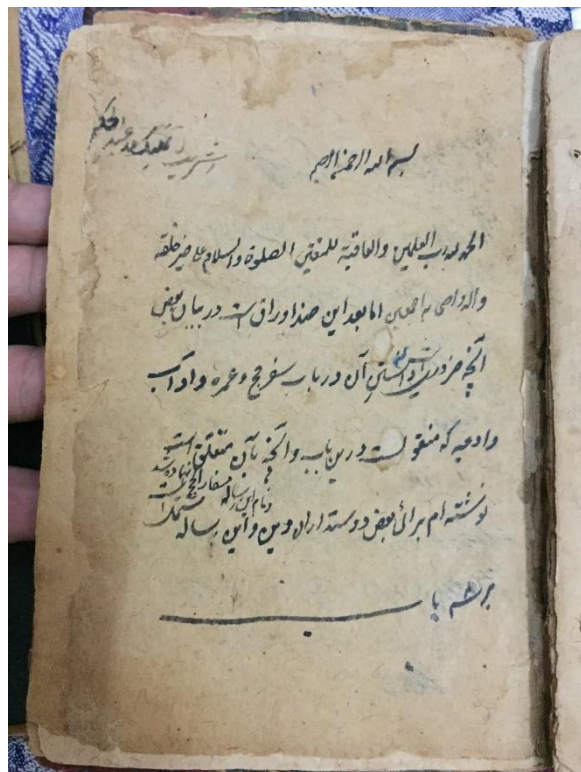


Figure 2.8: Beginning of *Misfār al-Ḥajj* preserved in the archives of 'Abd al-A' lā in Multan.

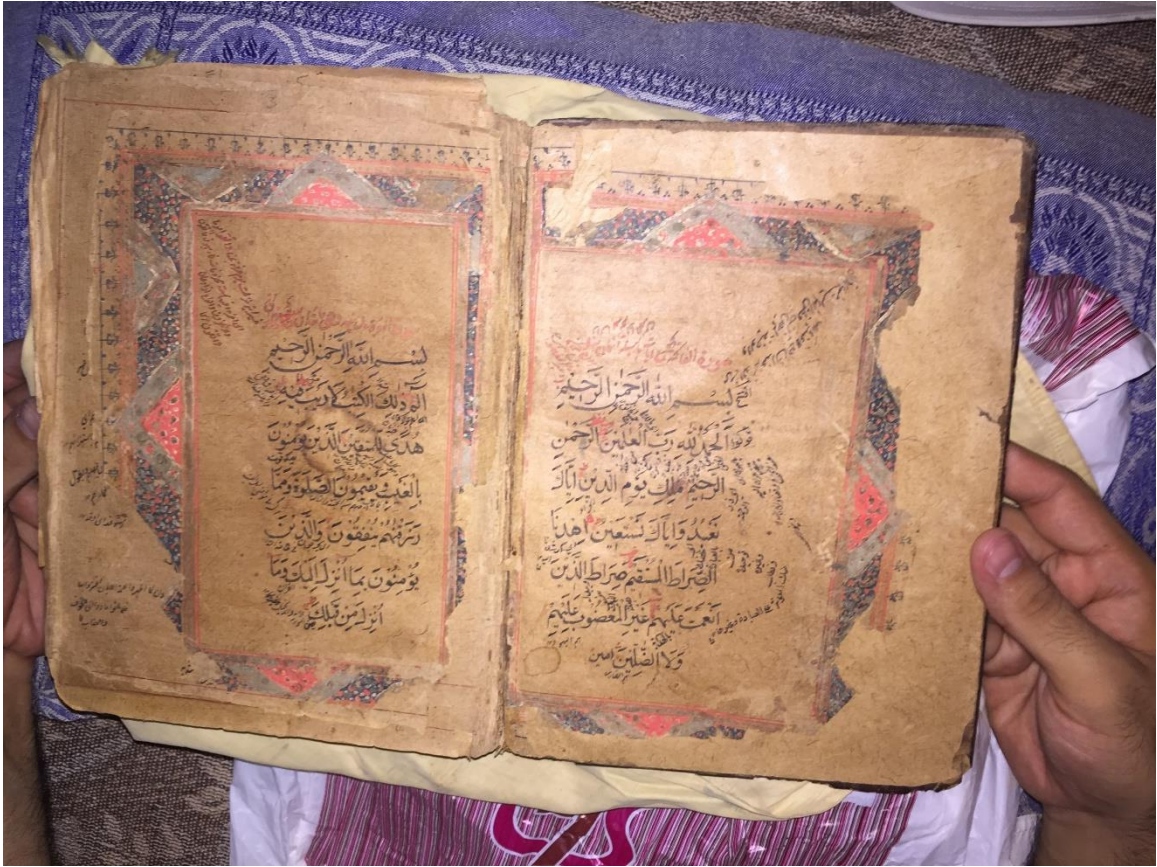


Figure 2.9: Beginning of Quran *tafsir* preserved in the archives of ‘Abd al-‘Alā in Multan.

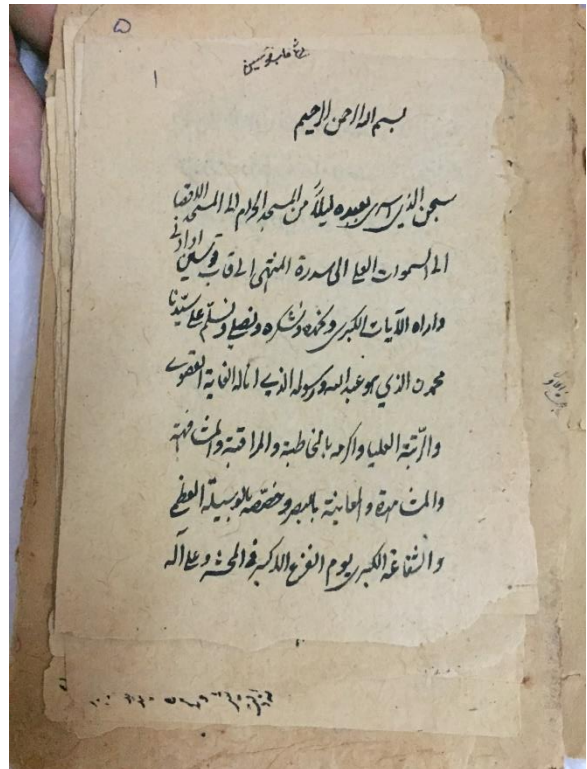


Figure 2.10: Beginning of Tafsir-i qāba qawsayn preserved in the archives of ‘Abd al-‘Alā.

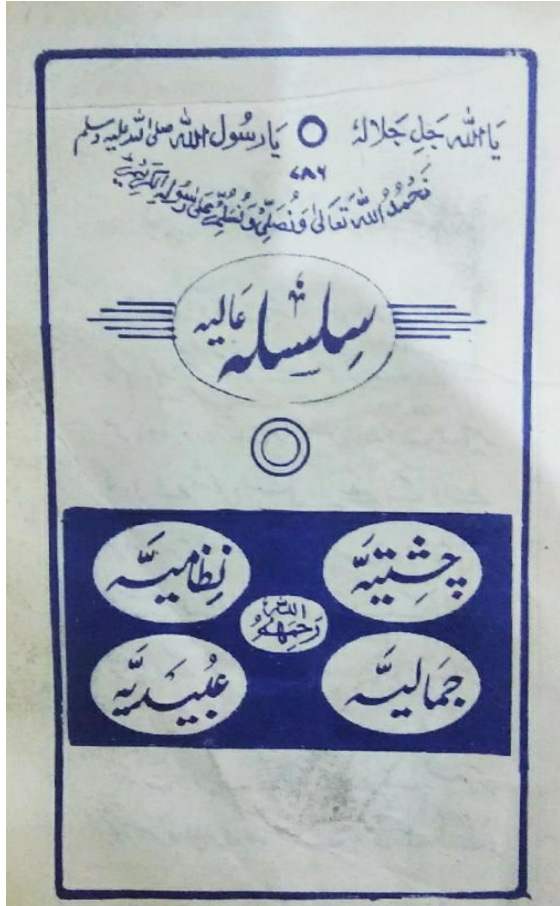


Image 3.1: The front page of the shajarah (silsila 'āliya).

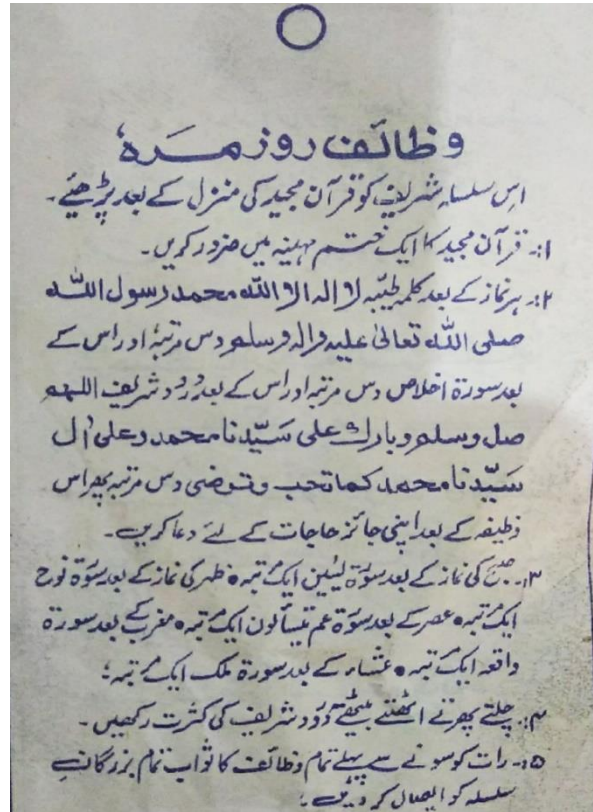


Image 3.2: The adjacent page of shajarah describing daily scholarships in Urdu language written especially for 'Ubaydi disciples.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ • بَرکَتِ خَواجِهٖ عَبدِ اللّٰهِ •

نَعْرَةُ چِشْتِ اهلِ مِشْتِ

اللّٰهُمَّ صَلِّ عَلَى خَواجِهٖ عَثمانِ بنِ عَبدِ اللّٰهِ قَطبِ مَزيدِ

سَلام

فخر کون و مکاں پہ کروڑوں سلام
مونس انس و جاں پہ کروڑوں سلام
ہادیء گراہاں پہ کروڑوں سلام
حامیء بے کساں پہ کروڑوں سلام
فرش کے میزباں پہ کروڑوں سلام
صدق کے شہہ جہاں پہ کروڑوں سلام
عدل کے آساں پہ کروڑوں سلام
حضرت عثمانؓ پہ کروڑوں سلام
سید سیداں پہ کروڑوں سلام
مادراں مومناں پہ کروڑوں سلام
نقشبند فاضلاں پہ کروڑوں سلام
مقتدی عارقاں پہ کروڑوں سلام
مرشد چشتیاں پہ کروڑوں سلام
تاشغر جہاں پہ کروڑوں سلام
خواجہ بے بساں پہ کروڑوں سلام
میرے پیر پٹھاں پہ کروڑوں سلام
رہبر و مرشداں پہ کروڑوں سلام
اس شہہ مُرسلاں پہ کروڑوں سلام

زیختِ دو جہاں پہ کروڑوں سلام
بے نشاں کے نشاں پہ کروڑوں سلام
شافعِ عاصیاں پہ کروڑوں سلام
راحتِ جسم و جاں پہ کروڑوں سلام
عرش کے مہماں پہ کروڑوں سلام
راز دارِ نبی یارِ غارِ نبی
فخرِ فقر و قضا اور مرادِ رسول
کانِ شرم و حیا صاحبِ الحجر تین
زوجِ خاتونِ جنت و اقصیٰ علی
جملہ آلِ نبی اور صحابہ پاک
قادری سہروردی و چشتی ولی
از حسن بصری تا خواجہ عثمان ولی
والئی ہند خواجہ معین حسن
خواجہ قطب و خواجہ فرید و نظام
قبلہ عالم و خواجہ حافظ جمال
میر متوکلاں شاہ تونسہ شریف
مفتیانِ کرام تا بشیخِ عظیم
جن کے در پر عقیقی کو سب کچھ ملا

مرشدزادہ حضرت **پیر عبدالواسع عتیقی** پیر خاصے والے

خانقاہ قدوسیہ عتیقیہ
شعبہ تبلیغی سوسٹریٹ، ٹرسٹ کالونی، خردوڑی، کالونی ملتان، پاکستان
0300-6325158, 0321-6334653

محمد یاسین عتیقی
0304-4056549
0321-7895281

Figure 3.3: The poster of devotional blessings (*salām*) for all sufis of ‘Ubaydiyya written and published by Pīr ‘Abdul Wāsi’ ‘Atīqī.



Figure 3.4: A disciple is kissing the hand of the ‘Ubaydī shaykh after getting the *bay‘a*.



Figure 3.5: A disciple is distributing some small pieces of sugar cane among the devotees.



Figure 4.1: The *samā'* hall in front of the tomb of 'Ubaydullāh.

Figure 4.2: Miyān 'Abd al-Bāqī is indicating to qawwāls to do stop the qawwālī during the 'urs of 'Ubaydullāh in 2019 under the supervision of Miyān 'Abd al-'Alī.





Figure 4.3: a disciple got ecstasy during the samā' at the shrine of 'Abd al-Razāq, disciple of 'Ubaydiyya order

Pic 1-2: The list of generations of 'Ubaydullāh Multānī written just outside the tomb and the principal



entrance of the tomb.





Pic 3: The food (*langar*) prepared for the participants at *'urs*.

Pic 4: The participants of the *'urs* are eating the sacred food in the *'Ubaydī* mosque, Multan.





Pic 5-6: Qawwāls are singing the *qawwālī* in front of Pīr ‘Abd al-‘Alī.





Pic 7: Among ‘Ubaydī devotees, *sajjāda nashīn* of darbār Khwāja Khudā Bakhsh ‘Abd al-Rāziq Quddūsī and *sajjāda nashīn* darbār Mehbūb Subhānī Saiyyid Suhayl Ḥasan Gīlānī from Uch Sharīf participated in the ‘*urs* of ‘Ubaydullāh.

Pic 8: The number of devotees is entering the tomb on the ‘*urs* day.



Part 3: Translation of the Manuscript

Sharḥ Mufaṣṣal Qawl-i faṣl fi l-Bay‘a wa-l-Samā‘

Preface

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

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

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

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

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

‘Ālamīn: This is the plural form of *‘Ālam* (world) which is the sign that creator does exist.

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

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

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

²¹⁰ Arberry, Arthur John. *The Koran interpreted: A translation*, (Simon and Schuster, 1996), IV: 77, p. 63.

²¹¹ Muslim, *Ṣaḥīḥ*, ḥadīth no. 2858, Al-Tirmidhī, *Jāmi‘*, ḥadīth no. 2323, Ibn Māja, *Sunan*, ḥadīth no. 4108, Ibn Ḥanbal, *Musnad*, ḥadīth no. 18008, Al- Aṣfahānī, Abū Nu‘aym, *Ḥilyat al-Awliyā‘*, vol. 7, ḥadīth no. 229.

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

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

Wa ālihi: it means that on your family. Here *alif lām* aims to include His descendants, wives, servants, followers and all relations because it is said in *ḥadīth*, “each righteous Muslim is his generation”.²¹² And according to another *ḥadīth*, “Prophet Salmān is from *Ahl al-Bayt* (family)”.²¹³ However, there is a rule of jurisprudence saying, “it is forbidden to make precise the extendable thing”.

Wa aṣḥābihī: it means that God blesses the companions of Prophet. The word ‘*aṣḥāb*’ is a plural form of *ṣāhib*²¹⁴. Everyone who joined the companionship of Prophet Muḥammad in His life, hereafter or even in ‘*ālam-i arwāḥ*’ (a period or state between death and resurrection), will be included in this definition. According to a *ḥadīth*, Prophet Muḥammad said, “souls are armed forces, who get to know each other, are compatible and who do not know each other, dispute”.²¹⁵ It is a condition of being the companion of Prophet in the world that the one must be with Islam (the one who doesn’t accept Islam, he couldn’t be able to become a companion of Prophet Muḥammad). And the word *Ākhir* (hereafter) means, according to Qur’ān, “they are with those whom God has blessed, Prophets, just men, martyrs, and the righteous”²¹⁶ and as well as by a *ḥadīth*, “the man with whom who loves”.²¹⁷

²¹² Al-‘Aqīlī, *Al-Du‘afā’ al-Kabīr*, vol. 4, p. 287, Al-Ṭaḥāwī, *Aḥkām al-Qur’ān*, p. 311 Al-Ṭabarānī, *Al-Mu‘jam al-Awsaṭ*, p. 3332.

²¹³ Al-Ṣafḍī, *Al-Nawafīh al-‘Aṭira*, p. 164, Al-Aṣfahānī, Abū Nu‘aym, *Tarīkh Aṣfahān*, vol. 1, p. 80.

²¹⁴ This word, according to Arabic language, means companion or owner, in Persian means master or padrone, and in Urdu means sir.

²¹⁵ Muslim, *Ṣaḥīḥ*, ḥadīth no. 2638

²¹⁶ Al-Qur’ān, IV: 69

²¹⁷ Al-Tirmidhī, *Jāmi‘*, ḥadīth no. 2385.

Difference between *miskīn* and *faqīr*

Amma Ba‘d: After praising of God and Prophet Muḥammad, I describes that *faqīr* and *miskīn* through a reference to the book of *Madārik*²¹⁸ that *faqīr* is a person who doesn’t demand anything from anyone because he has enough things, while on the other side, we find that *miskīn* is a person who demands something from someone because he has not enough things. So, through these definitions, *miskīn* corresponds to a more destitute person than *faqīr*. This is statement of Imām Abū Ḥanīfa (d. 150/767) while conversely, Imām Shāfi‘ī (d. 820 AD) held other view.

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

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

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

Mullā: means an intellectual person.

‘Ubaydullāh Multānī barā-yi dafa‘ suwāl ba‘ḍe az ulamā-yi zamān: by this phrase on the folio number 3, He intends to reply to some scholars (‘*ulamā*’) by the word of “‘*ulamā*’e” in the text that if it possessed grammatically, the word “*zamān*”

²¹⁸ This is an interpretation and explanation of the Quran written by Imām ‘Abdullāh bin Aḥmad al-Nasafī al-Ḥanafī (d. 710 A.H).

²¹⁹ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 4539, Muslim, *Ṣaḥīḥ*, ḥadīth no. 1039.

²²⁰ There are basically controversial statements depends on the etymological interpretatitons of both *faqīr* and *miskīn*. See for more detail, Nizami, K.A., “*Faḳīr*”, in: Encyclopaedia of Islam, Second Edition, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs.

²²¹ Bukhārī, ḥadīth no .4539, Muslim, ḥadīth no. 1039.

(contemporary) is *lāmī* then it means “*muḍāf o muḍāf ’ilayhi*” (the phrase wherein the second word owns and possesses the first) is hidden then it means their knowledge and thoughts are same of the habits of contemporary scholars (worldly or greedy scholars)²²², not to Prophet Muḥammad’s instructions wither those are spoken words or acts. If it is possessed that “*iḍāfat*” into “*fī*” then it is visible and multifunctional. But the former meaning is better than latter because this reproach is not particular to that time. And it also indicates that this attribute decreases the glory of real scholars. So, their question actually is about a ridicule who is not seeking knowledge and reality.

²²² The habits of contemporary scholars mean mostly they wouldn’t care the sunna of Prophet Muḥammad.

Chapter 5

The description of *Bay'a*

The scholars (contemporary scholars) ask about the issue of *bay'a* and getting the *bay'a* from *murshid* (spiritual mentor), and what is the importance of them in the light of *sharī'a* as *fard* (obligatory), *wājib* (necessary), *sunna* (the tradition of Prophet) or *mustahab* (recommended)?

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

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

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

²²³ I couldn't find any information about this book. It might be still unpublished manuscript.

²²⁴ Al-Qur'ān, V: 35

Shīrāzī (d. 1291 AD) and *Mathnawī* by Mawlānā Rūmī (d. 1273 AD). Generally, on the basis of the books of *fiqh* and mentions by authentic scholars, Shaykh Sa‘dī argues in his book *Gulistān* that *samā‘* has been forbidden by his spiritual master. And Sayyid ‘Abd al-Qādir Jīlānī²²⁵ (d. 561/1166) stated that, don’t attend the *maḥfil-i samā‘* (music assembly) too much because it creates hypocrisy and makes the heart dead. And don’t ignore it completely because there are some eligible of it. Basically, the criteria of listening the *samā‘* is to have an alive heart and a dead *nafs* (ego). The persons who do fulfil this condition, it is better to get engaged with prayers, fast, scholarships (*awrād o waḥā’if*) etc.

According to Shāh Kalīmullāh Jahān Ābādī (d. 1142/1729) on the folio 5-6 in his book *Qur’ān al-Qur’ān*²²⁶ about the interpretation of the word “*lahw al-ḥadīth*” which is mentioned in a verse of Qur’ān, “Some men there are who buy diverting talk”²²⁷ means that this is fabricated and unreal thing.

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

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

²²⁵ Moḥyī al-Dīn Abū Muḥammad b. Abū Ṣāliḥ Jangī Dūst ‘Abd al-Qādir al-Jīlānī, theologian of Hanbalite, founder of the sufi order of Qadiriyya lineage. See Chabbi, Jacqueline, “‘Abd al-Qādir al-Jīlānī”, in: Encyclopaedia of Islam, THREE, Edited by: Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, Everett Rowson. Consulted online on 29 March 2019 http://dx.doi.org/prext.num.bulac.fr/10.1163/1573-3912_ei3_COM_22592. ‘Ubaydullāh also devoted an entire work on as detailed explanation the book of ‘Abd al-Qādir “‘*Usbū‘ Sharīf*”. See for more detail in my unpublished article “*An introduction to the Unpublished works of the Sufi Master ‘Ubaydullāh Multānī (d. 1305/1888)*”.

²²⁶ This is an explanatory book (*tafsīr*) of Qur’ān.

²²⁷ Al-Qur’ān, XXXI: 6.

²²⁸ Al-Zayla‘ī, *Takhrīj Ahādīth al-Kashāf*, vol. 3, p. 70.

The writer of the book *Tafsīr al-Jalālayn*²²⁹ interprets the word of “*lahw al-ḥadīth*” in a different way. He says that it is an object which prevents from good things. The *samāʿ*, this time, has extended beyond the country even who ignores to listen to it and hates it, the people define him as “*Khushk Mullā*” (tasteless scholar). Now, ‘Ubaydullāh Multānī starts to describe the purpose of his treatise on the folio of 6, that We say by the help and power of God, dear ones! This pamphlet is derived from mostly *Qurʾān* and *ḥadīth* which is a basis of all other knowledges such as *fiqh*, and scholarships of saints even *ijmāʿ* (consensus) is dependent on them. So, the purpose to mention these knowledges is just to give the information that the real (*Qurʾān*) of real (*ḥadīth*) is comprehensive religious laws. It is neither to present the way of *ijtihād* (jurist’s effort) nor to derive the issues from *Qurʾān* and *ḥadīth*.

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

According to the book *Muslim*, Abū Hurayra (d. 58/678) reports from Prophet Muḥammad that “God likes three things for the people and dislikes also three things for them. (1) Prayer for God and have a belief that there is none like Him, (2) hold firmly God’s bond all together and do not scatter, (3) make a loyalty about own rulers and similarly He dislikes three following things: (1) trash talks (2), abundance of questions (3), wasting the wealth”.²³⁰

Cause of not writing the book in Arabic language

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

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

²³⁰ Muslim, *Ṣaḥīḥ*, ḥadīth no. 1715.

such as *ṣarf* (grammar), *naḥw* (the science of words), and *lughā* (knowledge of language) etc. is *wājib*. According to ‘Ubaydullāh, this kind of knowledge is *wujūb-i kifāya* (collective duty) though it is compulsory to know the elementary teachings of Islam.

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

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

This book is entitled by the name “*Sharh Mufaṣṣal Qawl-i faṣl fī l-Bay‘a wa-l-Samā’*”, meaning ‘comprehensive explanation of decisive talk about *bay‘a* and *samā’*’.

Basically,

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

Grand advantage

Carefully know that for the pursuit the right knowledges which should be appropriate on that time and should be not gross ignorance (*jahl-i murakkab*), is not possible to be achieved without being far away from such some bad evils and bad

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

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

On the folio 10, It is also mentioned by Sayyid 'Alī Hamadānī in his book *Dhakhīrat al-Mulūk* that if someone has a really bad nature and bad character and doesn't purify his heart by spiritual efforts like *mujāhidāt*, *riyādāt*, *tazkiya*, and *taṣfiya*, then whatever knowledge he would be engaged and memorized in his mind, the bad effects will interrupt him.

Sa' dī said that the rain naturally is not against nature. However, when the rain comes to the flower in the garden, it also comes to the thorns and clay at the shore ground.

Outcome of compulsive spiritual efforts

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

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

On the folio 11, it is narrated in a *ḥadīth* that “when someone is near to sleep in the prayer (*namāz*) then he should sleep until he knows what he is reciting”.²³¹ And according to Qur'ān, “and we appointed your sleep for a rest”²³², and “until you know what you are saying, or defiled”²³³. It is also commonly said that who will be silent at the time when they need to say the truth, he is a *shayṭān akhras* (dumb satan). According to Qur'ān, “whoso conceals it, his heart is sinful”²³⁴. And if the person perpetuates the seclusion for spiritual purification but he doesn't pay the necessary

²³¹ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 213.

²³² Al-Qur'ān, LXXVIII: 9.

²³³ Al-Qur'ān, IV: 43.

²³⁴ Al-Qur'ān, II: 283.

rights of humanity, he will become sinner by leaving the *wājib*. There are several examples highlighted about inflation and deflation of a man in religious literatures.

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

شرع را آزار اهل دل مفرر کرده است

ز آن گرفته شیوه خود پیشه آزار را

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

ʿUbaydullāh draws the issues from former discussion that if the person doesn't get the purification from the bad evils of *bāṭin* (inward) such as arrogance, miserliness, jealousy etc. they couldn't understand the exact meaning of Qurʾān, it is comparable to touching the Qurʾān without ablution, which is a kind of sin as mentioned in the Qurʾān, “none but the purified shall touch”²³⁷.

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

²³⁵ Al-Qurʾān, II: 45.

²³⁶ Al-Qurʾān XXXIV: 46.

²³⁷ Al-Qurʾān, LVI: 79.

whole, ignorance is very hard to be eradicated completely. Hence Khiḍr said to Mūsā that he has a knowledge by God which is not provided to Mūsā, but what kind of knowledge Mūsā has, he doesn't have approach that knowledge like no anybody have awareness the real strategy and the knowledge of Prophets and messengers of God. The natural illiteracy like arrogance and haughtiness, which are brought out from “*ilm-i qashrī*” (its definition will be mentioned below), is difficult to avoid for the person who has suffered from these evils for a long time.

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

Heart's pureness is obligated for thoughtful meanings

***Ilm-i qashrī* (superficial knowledge)**

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

The second definition is the knowledge of outward issues which gives the awareness of the knowledge of inward by doing *fikr* (thinking) and *amal* (practice), or a knowledge without act upon it. Lastly, the *ilm qashrī* concerns the knowledge of worldly things like the worldly knowledge is a cortex of the knowledge of hereafter and the world is a shelter of hereafter. So, the person having the knowledge of *qashr* will just consider the summary of things. However, theirs seeking knowledge is just for justice, teaching, visiting the kings, or earning money. And they think that this knowledge which is got for that purposes, is not comparable with other knowledges or this knowledge will may give the advantages until the beard stretches out (till death), and he will may considered a reputable person to people. So, this kind of man are usually unconsciousness from fall of position and wealth while it is easy act for them. Consequently, the man would disappoint from getting the right knowledge except the man (*ṣāhib-i dil*) who can sacrifice his position just for God in order to give the real education, although during the education, he faces some troubles. The latter example indicates that the man is trying to decline the ignorance. Otherwise, he would be similar to Abū Jahal.

On the folio 14, Ibn Mas‘ūd narrated that man usually neglects some parts of knowledge through his own faults and sins. And then Ibn Mas‘ūd read a verse of Qur’ān, “So, for their breaking the compact”²³⁸. Although the person who leaves behind egoism and gets the *bay‘a* from the person who is a *kāmil walī* (accomplished saint) still it is possible that he will lose the right path, like Abū Jahal who could not find the right path although he had observed the reality and miracles of Prophet Muḥammad. Similarly, people deny the legality (*jawāz*) of *tawassul* (appealing to God for help through someone) and *bay‘a* of saints although there are a lot of arguments and evidences supporting saints.

The categories of Spiritual Mentor

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

1. The *murīd*, if he hopes to be engaged in worldly things through his master, then his *murshid* is for him a *pīr-i dunyā* (worldly master). However, the *murshid* is a master for hereafter (*pīr-i ākhirat*) and a guider to the divine path (*pīr-i rāh-i khudā*).
2. The *murīd*, if he is a seeker of afterlife (‘*uqbā*) for having access to heaven and being far away from hell, then his master is a *pīr-i ‘uqbā* (master of hereafter).
3. The *murīd*, if he really wants to get the knowledge of God, then his master is a guide of the divine path (*pīr-i rāh-i khudā*).

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

Similarly, there are the scholars, *muftiyān*²³⁹, preachers, and righteous men who want to change the rules of *sharī‘a* like *ḥalāl* to *ḥarām* and *ḥarām* to *ḥalāl* by taking the bribe and who even consume the wealth of orphan and needy people and try to support and promote the “*ḍa‘īf riwāyāt*” (weak narrations).

²³⁸ Al-Qur’ān, IV: 155.

²³⁹ This is a plural form of the *muftī*, and he is the one who engages in giving the *fatwā* (an opinion on a point of Islamic religious law).

Comparable are the saints who declare themselves *ahl-i wajd-o-dhawq* (mystical persons) while they have just the purpose of getting and fulfilling the desires using the words of “*’ilā-yi dīn-i Muḥammad*” (upholding the religion of Muḥammad). Similar are the poor man who declares himself a sufi just for money. In fact, they are *murīds* for the world. Lastly, the predictor and clever men who gets money from people by deception and agility. They all are worldly *pīrs* except the accomplished saints (*pīrān-i kāmīlān*) because they know very well the malignant plans of clever men even if some people don’t have good opinion about them (accomplished saints). However, in fact, the matter of worldly *pīrs* is with God and the people are, according to Qur’ān, “and only themselves they deceive, and they are not aware”²⁴⁰.

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

First type of Pīr

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

²⁴⁰ Al-Qur’ān II: 9.

²⁴¹ Al-Tibrīzī, *Mishkāt al-Maṣābīḥ*, ḥadīth no. 4871.

who had good intentions and got success²⁴². According to Qur'ān, “they are with those whom God has blessed, Prophets, just men, martyrs, the righteous”²⁴³.

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

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

There are several points derives from the *ḥadīth*:

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

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

²⁴³ Al-Qur'ān, IV: 69.

²⁴⁴ Abū Dā'ūd, *Sunan*, ḥadīth no. 1641, Ibn Māja, *Sunan*, ḥadīth no. 2198.

thing means the worthy thing because these things are mentioned in the place which needs the interpretation. To sum up, the whole sentence means that he had not worthy things.

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

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

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

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

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

There are also many other *ḥadīths* supporting clearly that connotation. For instance, it comes in a *ḥadīth*, written in the book of Abū Dawūd (d. 275/888) that Ibn al-Farāsī narrated that “he asked a question to Prophet Muḥammad about demanding or begging from someone. Prophet Muḥammad responded, no, he should ask just righteous men if he is in a difficult situation”.²⁴⁵

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

It appears in the Qur’ān that, “So, Pharaoh had led his people astray, and was no guide to them”²⁴⁶. This verse indicates the first type, that is, the worldly *pīr* who is

²⁴⁵ Abū Dā’ūd, *Sunan*, ḥadīth no. 1646.

²⁴⁶ Al-Qur’ān, XX: 79.

not contained in list of *kāmilīn*. Conversely, the following *ḥadīth* indicates that worldly *pīr* could be *kāmil* although the disciple may be not faithful.

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

Second type of Pīr

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

²⁴⁷ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 7212, Muslim, *Ṣaḥīḥ*, ḥadīth no. 108.

things even formal temptation (*tama' ṣūrī*) also be removes which is a main goal. Consequently, he (*pīr-i ākhirat*) suffers and is touched with the concept of love of God. Finally, he doesn't care of himself, and of heaven, hell and all other things. For that person, according to a *ḥadīth*, God says, "I become theirs ear from where they hear, become eyes from where they see and become hand from where they hold the things." That *ḥadīth* can be apply on latter description.

This kind of *pīr* is also called *ṣāhib-i dil pīr*. According to Qur'ān, "Surely in that there is a reminder to him who has a heart"²⁴⁸.

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

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

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

Objection

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

²⁴⁸ Al-Qur'ān, L: 37.

²⁴⁹ Ibn Bāz, *Majmū'a Fatāwā ibn Bāz*, vol. 1, p. 246.

Answer

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

ʿUbaydullāh reports on the folio 26 that the father also could be a guider for the matters of hereafter. The writer of the book *Dhakhīrat al-Mulūk* states that it is narrated by Ibn Mālik that Prophet Muḥammad said, “did *'aqīqa* (ritual tonsuring of a new born with animal sacrifices usually on seventh day) on the seventh day of the baby and cut his hairs, when he became seven years old, he should not sleep with his mother and should offer the prayer, and he should get married when he is sixteen

²⁵⁰ Al-Qur'ān, V: 14.

²⁵¹ Suyūṭī, *Al-Jāmi' al-Ṣaghīr*, ḥadīth no. 5341.

years old; lastly, on the occasion of marriage, he should say by holding his hand, I thought you etiquette, gave the education and got him marriage. Now, I give you in the protection of God on the tribulations and the punishment of hereafter”.²⁵²

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

Third type of *pīr*

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

²⁵² Subkī, *Ṭabaqāt al-Shāf‘īyah al-kubrā*, vol. 6, p. 318.

²⁵³ Al-Qur’ān, V: 2.

²⁵⁴ Al-Qur’ān, LVIII: 9.

²⁵⁵ Al-Qur’ān, LV: 60.

²⁵⁶ Al-Qur’ān, VIII: 24.

benefits of *sirr*. It means that the transmutation of the heart is a part of *sirr*. At this stage, the negligence should not be there. According to Qur'ān, “Thou wouldst have thought them awake, as they lay sleeping, while We turned them 'now to the right’²⁵⁷. The former group mentioned by ‘Now to the right’ is a right. So, the movement, stillness, and all other activities and features turn the attention towards God.

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

Objection

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

Answer

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

²⁵⁷ Al-Qur'ān, XVIII: 18.

²⁵⁸ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 4342.

²⁵⁹ Abū Dā'ūd, *Sunan*, ḥadīth no. 5012.

²⁶⁰ Al-Qur'ān, XXIV: 37.

strongly. Prophet Muḥammad highlighted the interpretation of that position that, “if I make a friend, I make Abū Bakr a friend but in fact, my friend is Allāh”.²⁶¹

The demonstrations of seeking the *murshid*

Qur’ānic verses

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

According to *Dhakhīrat al-Mulūk*, Ḥasan Baṣrī (d. 728 AD) narrated that “our religious brother is more loving than our children because children remind us the world while the religious brother reminds us the hereafter. It should be known that, on the judgement day, there are many people who will help each other. In the context of *shafā‘at* (recommendation for atonement made before Allāh) which is mentioned in the Qur’ān, [2] “O’ believers, fear God, and seek the means to come to Him”²⁶³, there should be a righteous guide in the worldly life who makes recommendation at the judgement day on behalf of his disciple’s good, bad deeds, etc. Another reason to seek the master is that the spiritual masters don’t rely (*takyah*) on his acts.

The word “*wasīla*” in the latter verse of Qur’ān is potentially included in all good works, compliance, and blessings of saints since following the saints is basically following God. According to a *ḥadīth*, “whoever obeyed me, he obeyed Allāh and who obeyed my leader, he obeyed me”.²⁶⁴ According to Qur’ān, “Whosoever obeys the Messenger, thereby obeys God”²⁶⁵ because theirs companion cannot be ill-fated men. However, their recommendation is reliable and admitted.

²⁶¹ Al-Tirmidhī, *Jāmi‘*, ḥadīth no. 3655, Muslim, *Ṣaḥīḥ*, ḥadīth no. 2383, Al-Nasā’ī, *Kitāb al-Sunan al-Kubrā*, ḥadīth no. 8104.

²⁶² Al-Qur’ān, XLIII: 67.

²⁶³ Al-Qur’ān, V: 35.

²⁶⁴ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 2957, Muslim, *Ṣaḥīḥ*, ḥadīth no. 1835.

²⁶⁵ Al-Qur’ān, IV: 80.

A verse in Qur'ān descended for 'Abdullāh b. Ḥudhāfah b. Qays b. 'Adī which was appointed to a leader of warriors by Prophet Muḥammad, mentions that, [3] "O' believers, obey God, and obey the Messenger and those in authority among you"²⁶⁶.

On the folio 31, another verse of Qur'ān is, "whomsoever God guides, he is rightly guided, and whomsoever He leads astray, thou wilt not find for him a protector to direct"²⁶⁷ [4] (a friend or *murshid*). This verse is adequate of the description of the book *Dhakhīrat al-Mulūk* that Prophet Muḥammad said, "when Allāh wants to do something good for you, He shows him a righteous man. If the man forgot something, the righteous man reminds him. If he remembers him, then his master guides him".²⁶⁸ And it is also highlighted in the book that the forth caliph 'Alī said, you must get the *ṣuḥba* of the religious brothers because they are your guiders and will be helper in the world and judgement day. Did you not hear the voice of men in hell who would say at hereafter, "today, there is not any friend or interceder for help?

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

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

Narrations of ḥadīth

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

²⁶⁶ Al-Qur'ān, IV: 59.

²⁶⁷ Al-Qur'ān, XVIII: 17.

²⁶⁸ Subkī, *Ṭabaqāt al-Shāf'īyah al-kubrā*, vol. 6, ḥadīth no. 315.

better know about it. Then Prophet Muḥammad ordered: “do the friendship and love from someone only for Allāh and keep hostility with others only for Allāh”.²⁶⁹

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

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

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

²⁶⁹ Al-Bayhaqī, *Shu‘ab al-’imān*, vol. 7, p. 70.

²⁷⁰ Muslim, *Ṣaḥīḥ*, ḥadīth no. 2567, Ibn Ḥibbān, *Ṣaḥīḥ Ibn Hibbān*, p. 572.

²⁷¹ Al-Aṣḥānī, Abū Nu‘aym, *Hilyat al-Awliyā’*, vol. 5, p. 146, Mālik, Imām, *Muwatta’*, vol. 2, p. 953.

²⁷² Al-Mundhirī, *Al-Targhīb wa al-Tarhīb*, vol. 4, p. 82, Suyūṭī, *Tehqīq Kitāb al-Badūr al-Sāfirah fī ‘Umūr al-Ākhira*, p. 106, Al-Albānī, *Ṣaḥīḥ Al-Targhīb wa al-Tarhīb*, ḥadīth no. 3022.

²⁷³ Al-Bayhaqī, *Shu‘ab al-’imān*, ḥadīth no. 9017.

²⁷⁴ Al-Qārī, *Mirqāt al-Mafātīḥ sharah Mishkāt al-Maṣābīḥ*, ḥadīth no. 5024, Suyūṭī, *Al-Jāmi‘ al-Ṣaghīr*, ḥadīth no. 7397.

²⁷⁵ Abū Dā’ūd, *Sunan*, ḥadīth no. 5124, Al-Nasā’ī, *Kitāb al-Sunan al-Kubrā*, ḥadīth no. 10034, Al-Bukhārī, *Al-Adab Al-Mufrad*, p. 542.

Yazīd b. Nu‘āmah narrated that Prophet Muḥammad said, “if a man makes a brother someone then he should ask him his name, his father’s name, and about his family because this type of discussion encourages love for each other.”²⁷⁶

The significance of seeking a *pīr*

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

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

The symptoms of arrogance and haughtiness

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

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

²⁷⁶ Al-Tirmidhī, *Jāmi‘*, ḥadīth no. 2392, Ibn Sa‘d, *Ṭabaqāt al- kubrā*, vol. 6, p. 65.

²⁷⁷ Al-Qur’ān, LXVII: 10.

²⁷⁸ Al-Qur’ān, IV: 59.

²⁷⁹ Al-Tibrīzī, *Mishkāt al-Maṣābīḥ*, vol. 1, p. 212, Al-Bayhaqī, *Shu‘ab al-‘imān*, vol. 2, p. 724, Al-‘Aqīlī, *Al-Ḍu‘afā’ al-Kabīr*, vol. 2, p. 230.

3. To like people standing in front of him.
4. To feel ashamed in walking alone and to like some people walking in behind of him in respect of him.

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

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

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

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

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

The requisite merit of the *pīr*

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

²⁸⁰ Suyūṭī, *Al-Jāmi' Al-ḥadīth*, ḥadīth no. 9425. Al-Hindī, 'Alī ibn 'Abd-al-Mālik, *Kanz al-'Ummāl fī sunan al-aqwāl wa'l af'āl*, ḥadīth no. 41624.

²⁸¹ Al-Ghazālī, Muḥammad ibn Muḥammad, Abū Hāmid, *Ihyā' 'Ulūm al-Dīn*, p. 1043.

²⁸² Al-Qur'ān, IX: 34.

Dhakhīrat al-Mulūk that it is not right to make religious brother everyone because it is not possible for everyone to love someone for God. And to love someone under the shadow of God is not possible to see for everyone.

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

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

Ḥasan Baṣrī narrates that it is a source of pursuing the love (*maḥabba*) of God who breaks the relation of stupid (those latter five kind of peoples).²⁸³ Sufyān Thawrī (d. 161/778) also explains that to see the stupid person is also a kind of sin.²⁸⁴

The attributes of the real *pīr*

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

Prophet Muḥammad said, the fresco of my eyes is in the prayer (*ṣalāt*).²⁸⁵ And according to Qur’ān, “Prayer forbids indecency and dishonour”²⁸⁶ and “that you approach not any indecency outward or inward”²⁸⁷. One saint evokes that the one who is involved in fostering desires (*nafsānī khwāhishāt*), how can he get awareness about the delightful life of *‘ālam-i arwāh*. So, he can never get the pleasure of prayer and goodness if he doesn’t avoid the world, concupiscent ego and nonsense activities.

²⁸³ Al-Ghazālī, Muḥammad ibn Muḥammad, Abū Ḥāmid, *Iḥyā’ ‘Ulūm al-Dīn*, vol. 2, p. 169.

²⁸⁴ *Ibid.*, vol. 2, p. 169.

²⁸⁵ Al-Bayhaqī, *al-Sunan al-Kubrā*, vol. 7, p. 78, Al-Ṭabarānī, *al-Mu’jam al-Awsaṭ*, vol. 6, p. 53, Al-Nasā’ī, *Sunan*, ḥadīth no. 3939, Ibn Ḥanbal, *Musnad*, ḥadīth no. 14069.

²⁸⁶ Al-Qur’ān, XXIX: 45.

²⁸⁷ Al-Qur’ān, VI: 151.

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

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

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

Four methods for the treatment of exasperation

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

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

4. The treatment as *mutatis mutandis*.

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

²⁸⁸ Al-Qur’ān, III: 159.

is highlighted in the first part of that verse “It was by some mercy of God that thou wast gentle to them”²⁸⁹.

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

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

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

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

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

²⁸⁹ Al-Qur’ān, III: 159.

²⁹⁰ Al-Bukhārī, *Ṣaḥīh*, ḥadīth no. 3701.

According to *Dhakhīrat al-Mulūk*, Ibn ‘Umar (d. 73/693) narrated that “one man asked this question to Prophet Muḥammad: how many times is necessary to forgive his servant? He replied, seventy times per day”.²⁹¹ So, a disciple should be led by the *pīr* to follow the orders of God then he can get the closeness with God and he can get the appearance of God’s attributes, i.e. both *jamāliyya* (the beauty of God) and *jalāliyya* (majestic qualities). Lastly, he should prefer considering God’s mercy than His anger, as said in a *ḥadīth*, “His greatness is greater than His angriness”.²⁹²

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

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

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

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

²⁹¹ Al-Bayhaqī, *al-Sunan al-Kubrā*, vol. 8, p. 11, Al-Bukhārī, *al-Tārīkh al-Kabīr*, vol. 7, p. 3.

²⁹² Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 7553, Muslim, *Ṣaḥīḥ*, ḥadīth no. 2751.

considered a villain. In fact, this is a symbol of their lack of faith, it is even a symbol of non-faith.

The *dīn* should be get by *kāmilīn* (experts)

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

Process of getting the *bay‘a*

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

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

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

The meaning of *bay‘a*

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

²⁹³ Muslim, *Ṣaḥīḥ*, ḥadīth no. 1851.

²⁹⁴ Al-Qur’ān, XLVIII: 10.

²⁹⁵ Al-Qur’ān, XLVIII: 18.

²⁹⁶ Al-Qur’ān, LX: 12.

For instance, the servant who doesn't disobey his owner or landlord, likewise the murīd doesn't disobey his spiritual master. According to Qur'ān, "God has bought from the believers their selves and their possessions against the gift of Paradise"²⁹⁷.

Objection

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

Answer

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

One sufi states that there is not any perception of duality in the religion of lovers (*'usshāq*), "God is one, Muḥammad is one, and lover is one". The commitment (*bay'a*) which has been done by the disciple with his master, must be followed. 'Awf b. Mālik (d. 73 AH) narrated that "whoever admits someone as his owner, then if he sees that the owner is perpetrating any bad works, he should consider it as *makrūh* but don't disobey him"²⁹⁹.

The types of bay'a

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

²⁹⁷ Al-Qur'ān, IX: 11.

²⁹⁸ Al-Qur'ān, XLVIII: 10.

²⁹⁹ Muslim, *Ṣaḡīḡ*, ḡadīth no. 1855.

³⁰⁰ Al-Bukḡārī, *Ṣaḡīḡ*, ḡadīth no. 4099, Muslim, *Ṣaḡīḡ*, ḡadīth no. 1805.

The second type is *bay'a* for *ḥājat* (needs) like *jihād* (struggle), and migration (*hijra*) etc. which is decided by *murshid*. For instance, to appoint a *khalīfa* (deputy) on a city, or for special work, or to appoint an *amīr* (leader) for any particular work, etc. This *bay'a* depends on the opinion of *murshid*. Legitimately, this *bay'a* is obligatory (*farḍ*) because this *bay'a* is a kind of prayer based on the Qur'ānic verse saying that obedience to God, Prophet Muḥammad, and leader is obligatory.

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

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

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

The manners of asking

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

³⁰¹ Muslim, *Ṣaḥīḥ*, ḥadīth no. 2231.

³⁰² Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 1422.

³⁰³ Abū Dā'ūd, *Sunan*, ḥadīth no. 1642.

should not ask question to women and marketing people. They should just ask question to those people who made sure to earn lawful. They should not think about the past in order to keep themselves from long lasting problems. They should not ask question to people by using the name of God. They should feel pleasure on each order or strategy of God. They should not try to show themselves as righteous men to serve their reputation.

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

Abū Hurayra narrated that he intended to go to Prophet Muḥammad while he was reciting that stanza, “O! sadness, so long is this night and these troubles but literally, it is better that He gave the salvation from *dār-i kufr* (being non-Muslim is like a darkness)”. And Abū Hurayra also stated that “he had a slave who ran away. Once Abū Hurayra went to Medinah for getting the *bay‘a* from Prophet Muḥammad. Suddenly, the slave also came there. Prophet Muḥammad asked me, is he your slave? Then Prophet Muḥammad said to the slave, now you are free for God then Abū Hurayra also enfranchised him”.³⁰⁴

On the folio 49, according to another *ḥadīth*, ‘Umm ‘Aṭīyya narrated that Prophet Muḥammad got the promise from them (i.e. women) through *bay‘a* that they will not weep and mourn on the death of someone. They were five women who stacked with the promise: ‘Umme ‘Aṭīyya, ‘Umme Salīm, ‘Umme ‘Alā, Bint Abī Sabrah, and the wife of Mu‘ādh.³⁰⁵

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

³⁰⁴ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 2531.

³⁰⁵ Ibid., ḥadīth no. 1306, Muslim, *Ṣaḥīḥ*, ḥadīth no. 936.

Muḥammad replied, you can eat the dates and you can share them to others as a gift”.³⁰⁶

Prophet Muḥammad said, “Zaynab bt. Ḥumayd brought his son ‘Abdullāh b. Hishām to Prophet Muḥammad and asked Him about *bay‘a* for her son. Prophet Muḥammad replied, he is still child, yet He put his hand on the head of the child and offered the prayer for him”.³⁰⁷

‘Amr b. ‘Āṣ (d. 40/661) narrated that Prophet Muḥammad said to me, what happened when you draw back your hand? I said that I want to put a condition on the *bay‘a* and then I’ll get it. Prophet Muḥammad asked him, what is the condition? I said, God should forgive me. Prophet Muḥammad replied, do you not know that all sins are forgiven by God after accepting Islam, doing *hijra* (moving to another place) or performing *hajj*.³⁰⁸

Jarīr b. ‘Abdullāh al-Baḥlī (d. 51 AH) narrated that “I got *bay‘a* from Prophet Muḥammad on the condition of offering the prayer, giving the *zakāt*, and serving all muslims”.³⁰⁹ ‘Ubādah b. Ṣāmit (d. 655 AD) narrated that “Prophet Muḥammad said to his companions, come! And get the *bay‘a* on the condition that you will never do *shirk* (polytheism) with Allāh, will never rob, will never do fornication, will never kill children, will never do backbiting, will never go against good deeds. Whoever fulfils this promise, God will reward him. And whoever perpetrates those things, it would be *kafāra* (expiation) if he will be given punishment in his worldly life. If God may hide his sins, then his matter will be seen by God on the judgement day so that God will give him the punishment or not”. The narrator said that the companions finally got the *bay‘a*.³¹⁰

Jābir narrated that at Ḥudaybiyya,³¹¹ Prophet Muḥammad gave the *bay‘a* to fifteen hundred companions and it was called “*Bay‘a Riḍwān*”.³¹² ‘Ubādah b. Tamīm

³⁰⁶ Abū Dā‘ūd, *Sunan*, ḥadīth no. 1686.

³⁰⁷ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 7210.

³⁰⁸ Muslim, *Ṣaḥīḥ*, ḥadīth no. 121.

³⁰⁹ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 2157.

³¹⁰ Ibid., ḥadīth no. 3892.

³¹¹ This place is about 30 kilometers from Mecca, Saudi Arabia. It is known by the treaty of Hudaibia which was a pivotal treaty between Prophet Muḥammad and the tribe of a Quraysh of Mecca in 6 A.H. For more information of the treaty see The Oxford History of Islam by John Esposito (Oxford U. Press, 1999).

³¹² Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 4153, Muslim, *Ṣaḥīḥ*, ḥadīth no. 1856.

narrated that “the people were getting the *bay‘a* from ‘Abdullāh b. Ḥanzalah at Ḥarrah day.³¹³ Ibn Zayd asked, what’s thing that the people are doing the *bay‘a*? the people replied, on the death. Ibn Zayd said them, we don’t get *bay‘a* on the death after Prophet Muḥammad and he was one of the witness of treaty of Hudaibiyya”.³¹⁴

On the folio 52, Majāshi‘ b. Mas‘ūd narrated, “Me and my brother went to Prophet Muḥammad for the *bay‘a* on *hijrat*. Prophet Muḥammad said, the *hijrat* have finished after the conquest of the Makkah. We asked Him that for which things we should get the *bay‘a*? He replied, on Islam and *Jihād*”.³¹⁵ ‘Abdullāh b. ‘Amr (d. 683 AD) narrated that Prophet Muḥammad said that “*muhājir* is the person who leaves the things which are forbidden by God and His Prophet”.³¹⁶

Nāfi‘ (d. 117-8-9-20/735-6-7-8) said that it is commonly said that Ibn ‘Umar accepted Islam before ‘Umar, but it is not true. The people mostly give the reference of the following ḥadīth that, “‘Umar sent his son to an Anṣārī man on Ḥudaibiyya day for bringing back his horse. On the way, Ibn ‘Umar passed by Prophet Muḥammad while He was occupied in giving the *bay‘a* to people. Ibn ‘Umar in turn got *bay‘a* and brought back the horse to ‘Umar. Ibn ‘Umar informed him about his *bay‘a* then ‘Umar immediately go for *bay‘a* from Prophet Muḥammad”.³¹⁷

Shurayḥ b. ‘Ubayd narrated that “one day some people discussed about the people of Syria with the fourth caliph ‘Alī. The people said, O leader of Muslim! Curse to the people of Syria. ‘Alī replied, I don’t curse them because Prophet Muḥammad said that there are *abdāl* (substitutes) in Syria. And they are forty peoples. When one of them dies, God appoints another one in his place. God even sends down rain to the Syrian people, gives them conquer on the enemies, and protects them from troubles by those persons”.³¹⁸

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

³¹³ Ḥarrah is a place of Medinah where held the war between the people of Medinah and Yazīd army.

³¹⁴ Al-Bukhārī *Ṣaḥīḥ*, ḥadīth no. 4167.

³¹⁵ Ibid., ḥadīth no. 2962, Muslim, *Ṣaḥīḥ*, ḥadīth no. 1863.

³¹⁶ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 10, Muslim, *Ṣaḥīḥ*, ḥadīth no. 40.

³¹⁷ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 4186.

³¹⁸ Ibn Kathīr, Ismā‘īl, *Al-Bidāya wa-l-Nihāya*, vol. 6, p. 227.

corner of Ka‘ba) and *maqām* (the place of Ibrahim at Ka‘ba) will get the *bay‘a* of him. One caravan of Syria would like to attack them, but they will be sunk at *arḍ-i baydā* (lit., white land) which is located between Medinah and Makkah. After that, *abdāl* from Syria and some people of Iraq will go there for *bay‘a*. Later on, another man will appear from Quraysh who will be with the people of *kalb* (dog). If someone sends a caravan to attack them, they will defeat them. And the defeater will be just the people of *kalb*. After that, people will follow Prophet Muḥammad. Islam will flourish. He will die after living seven years there. Muslims will offer funeral prayer of him”.³¹⁹

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

Salmah b. Akwa‘ (d. 74 AH) narrated that, “I got *bay‘a* from Prophet Muḥammad. When some people went away, Prophet Muḥammad asked me, do you not get the *bay‘a*? I replied that I already got it. Prophet Muḥammad said, get the *bay‘a* again and then I also do it again. About that *ḥadīth*, Imām Bukhārī said that the narrator says, “I asked, O Abū Muslim! On which thing were you doing the *bay‘a* that day? He replied, on the death”.³²⁰

On the folio 55, ‘Umm ‘Aṭīyya narrated that, “the women got the *bay‘a* from Prophet Muḥammad and He forbade to do mourning. One of the women didn’t get the *bay‘a* and said that certain woman mourned on her family deceased member, and now she will take revenge. After that, she went away but Prophet Muḥammad didn’t say anything. After some time, she came back and got *bay‘a*”.³²¹

³¹⁹ Al-Tibrīzī, *Mishkāṭ al-Maṣābīḥ*, ḥadīth no. 5384, Abū Dā‘ūd, *Sunan*, ḥadīth no. 4286.

³²⁰ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 2960.

³²¹ Ibid., ḥadīth no. 4892.

The practice of *bay'a* for women

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

‘Ubaydullāh claimed that it is called a “*qawli bay'a*”. It is not allowed to pick the hand of women during the *bay'a*. And the *bay'a* of women is held in just one time by using only words. Umayma bt. Raqīqa narrated that, “Prophet Muḥammad said, when I got the *bay'a* from Prophet Muḥammad along with other women, ‘say we will be stay on the promise of obedience of God and His Prophet as they can do’. We said that Allāh and his Prophet Muḥammad are more merciful on us than our life. I asked to Prophet Muḥammad, don’t you not hand with us? He replied, my words for one woman are the same as for hundred women”.³²³

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

³²² Ibid., *ḥadīth* no. 4891.

³²³ Al-Tirmidhī, *Jāmi‘*, *ḥadīth* no. 1597, Al-Nasā’ī, *Sunan*, *ḥadīth* no. 4201, Ibn Māja, *Sunan*, *ḥadīth* no. 2341.

³²⁴ It may mean that who asks forgiveness and offers prayer in the city of Medinah, Allāh forgives him. Al-Bukhārī, *Ṣaḥīḥ*, *ḥadīth* no. 7211, Al-Tirmidhī, *Jāmi‘*, *ḥadīth* no. 3920, Al-Nasā’ī, *Sunan*, *ḥadīth* no. 4196.

should guide him as much as he can either through his language, his hands or strong advices as possible. In line with this teaching, on the folio 57-8, two *ḥadīths* have been known.

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

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

***Bay‘a* of Abū Bakr Ṣiddīq (d. 13/634)**

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

***Bay‘a* of ‘Umar (d. 23/644 AD)**

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

³²⁵ The verse about women’s *bay‘a* is LX:12. Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 18.

³²⁶ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 3927.

³²⁷ It’s grammatically meaning “the House of wealth”, but particularly, in a conceptual sense is, the “fiscus” or “treasury” of the Muslim State. See Coulson, N.J., Cahen, Cl., Lewis, B. and R. le tourneau, “*Bayt al-Māl*”, in: Encyclopaedia of Islam, Second Edition.

When ‘Umar used to get free from prayer of *ishrāq* (sunrise), he used to go to *Aywān-i Khilāfat* (court) as a judge to make justice among the peoples. At the time of *chāsh* (supererogatory morning), he used to go to *Baqī* (now it has been converted into burial ground) for making the tiles or bricks and after that he used to offer the prayer of *zuhr* (second prayer of a day). He offered prayer by himself and after that he used to do justice till prayer of *‘aṣr* (third prayer of a day).

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

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

The Bay‘a of ‘Uthmān and ‘Alī

After ‘Umar, the people got *bay‘a* from the third caliph ‘Uthmān (d. 35/655) and then from the fourth caliph ‘Alī. Ibn ‘Abbās narrated that when ‘Alī (d. 41/661) became *khalīfa*, he separated from his son Ḥasan (d. 49/669-70) because Ḥasan was similar in face and character of Prophet Muḥammad. That’s why he used to respect him and didn’t ever ignore his talks. ‘Alī was afraid that if his sons recommend somethings as rules of Islam, he couldn’t but adore his sons.

The peoples had great affection for Imām Ḥasan. They used to visit Imām Ḥasan and thought that it was a cause of happiness. Kings and respectful men used to send gifts to him. ‘Alī used to make a flour of barley fourth time in a week. He put it in a bowl and then closed it with a seal. He used to take some flour for one roti and then took *iftār* (breaking fast) from it. Sometimes, he used to take flour in his palm and then he sealed it. He used to wear old clothes that stitched with patchwork and he used to wear the shoes that were made by leaves of date. When people asked ‘Alī the reason of sealing the pot, he said that was afraid that his sons’ Ḥasan and Ḥusayn (d. 61/680) would have put much flour in the pot.

The asceticism of ‘Alī

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

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

Abū ‘Umāma Bāhlī was appointed governor of Basra, Iraq by ‘Alī. After some time, he was asked from a man of Basra about Abū ‘Umāma Bāhlī, he said that “I saw

him in a banquet”. ‘Alī wrote a letter to him telling that heard that you go to the banquets of Basra where different kind of meals are presented. Attention! The man who eat the food in places where people invite only rich men and avoid the poor and needy peoples, this man no longer makes the distinction between right and wrong thing. ‘Alī removed him later on from the position.

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

The prerequisite for being the spiritual master

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

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

³²⁸ Al-Bukhārī, *Ṣaḥīh*, ḥadīth no. 6830.

hearts of all the people”.³²⁹ In another *ḥadīth* of Mishkāt some words are described after latter *ḥadīth* that when Allāh hates someone then He (Allāh) does the same.³³⁰

Ibn Mas‘ūd narrated that “one man asked from Prophet Muḥammad, Yā Rasūl Allāh! How can I get to know that I am doing a right thing or a bad thing? Prophet Muḥammad replied, if your neighbours say that you did right, then you are right, and if they say that you did badly then you are bad”.³³¹

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

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

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

The rules of *bay‘a* according to earlier saints

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

³²⁹ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 6040, Muslim, *Ṣaḥīḥ*, ḥadīth no. 2637.

³³⁰ Ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān*, p. 364.

³³¹ Ibn Māja, *Sunan*, ḥadīth no. 3421.

If the *murīd* remains firm on these teachings, then he might consider himself as being in the category of *khādimīn* (servants) and he should consider others as his *makhdūm* (master). It means that he should prefer others than himself and must think to do service of people. If he considers himself as better than others by doing service, it is clearly a defect and lose.

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

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

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

On the folio 67-8 is mentioned that the Shaykh must have least awareness about *ḥaqīqat* (truth) and *ṭarīqat* even if he intends to see someone, the man should get awareness through him. And if the Shaykh trains a bad person, the man becomes saint. According to *Kashf al-Mahjūb*, ‘Alī Hujwayrī says that, once he passed away from Azerbaijan with his Shaykh during a travel, they saw two or three men who were standing near a shop of wheat. They were supplicating from the manager of shop by spreading out their lap. My Shaykh saw them and recited a verse of Qur’ān, “Those are they that have bought error at the price of guidance, and their commerce has not

profited them, and they are not right-guide”³³². I asked my Shaykh, if did they suffer in this situation by insulting someone? He replied, their *pīr* was very eager to have a *murīd* and he had desires to collect the money. So, we can’t say that the beggars are better anymore. It is just a self-indulgence of *nafs* to invite the people for Islam without contentment of God.

The bay‘a of woman

It is right to learn and get the knowledge from those women who got the knowledge of Islam from Islamic scholars whether he is a father, husband, brother or other. Those women were very common in the time of the companions of Prophet and *tābi‘īn* but nowadays, there are not any women like that. However, it is not lawful to get the *bay‘a* of women because this tradition was not in the time of Prophet Muḥammad nor after Him. For instance, a following *ḥadīth* proves that the women do not have a full mind and it is also proved by experience and observation. Abū Bakr narrated that Prophet Muḥammad said, “the nation never can get the success whose matters have handed over to woman”.³³³

On the folio 69, according to another *ḥadīth*, Prophet Muḥammad said, “the *khilāfat* will last for thirty years after me. After the *khilāfat*, the kingdom system will occur”.³³⁴ And another *ḥadīth* declares that Prophet Muḥammad said, “I am afraid from the abundance of worldly things on you like earlier nations had abundance of things. You will be proud of the things like earlier ones were proud of those things. And eventually those things will destroy you like earlier nations have been”.³³⁵

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

³³² Al-Qur’ān, II: 16.

³³³ Ibn Ḥanbal, *Musnad*, ḥadīth no. 20438, Ibn Kathīr, Ismā‘īl, *Al-Bidāya wa-l-Nihāya*, p. 2057.

³³⁴ Al-Tirmidhī, *Jāmi‘*, ḥadīth no. 2226.

³³⁵ Al-Bukhārī, *Ṣaḥīh*, ḥadīth no. 4015.

When he woke up, he asked one of the pupils of Muḥammad b. Sīrīn³³⁶ about the interpretation of the dream. The pupil interpreted his dream in the following terms: he will get the highest position in the knowledge of Prophet Muḥammad, will learn by heart the knowledge of sunna, and will distinguish between right *ḥadīth* and *saqīm* (poor) *ḥadīth*. A second time, he saw in a dream that Prophet Muḥammad was telling him, O Abū Ḥanīfa! Don't get the seclusion because the sunna will flourish thanks to you.

On the folio 70, there are many prestigious scholars who were the students of Abū Ḥanīfa like Ibrāhīm b. Adham (d. 161/777), Fuḍayl b. 'Iyād, Bishr Ḥāfi (d. 850), and Dawūd Ṭā'ī (d. 165/781–2) etc. Those scholars left behind the *ẓāhirī* reputation (outward swanking) and were occupied with the *sharī'ah* completely. They promoted *taṣawwuf* at the top position and delivered the *ẓāhirī shara'ī* issues to *mujtahidīn*. Although it has been written in the book *Ta'arruf al-Taṣawwuf* that Junayd (d. 298/910) had believed on the religion of Sufyān Thawrī, Shiblī (d. 334/945) was Mālikī, Muḥāsibī (d. 243/857) was Shāfi'ī, Jarīrī (d. 311 AH) was Ḥanafī, and Shaykh 'Abd al-Qādir Jīlānī was Ḥanbalī.

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

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

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

³³⁶ He was the expert of knowledge in explaining and interpreting the dreams. See for more detail about him, Lory, Pierre, *Le rêve et ses interprétations en Islam*, (Albin Michel, 2003).

*mashāykh*s about *bay‘a* arguments which crossed the limit of proofs. Firstly, it is mentioned in the verse of Qur‘ān, “Those who swear fealty to thee swear fealty in truth to God, God's hand is over their hands”³³⁷ and according to *ḥadīth*, Ahl-i Ḥudaybiyya who were fourteen hundred, got *bay‘a* on the hand of Prophet Muḥammad. So, the man who denies the repent of those companions, their *bay‘a* with Prophet Muḥammad is that of *kāfir* (infidel). Also, it is proved, as it has been demonstrated by several *ḥadīths* and *ijmā‘*, that the companions and *tābi‘īn* got *bay‘a* of respectively Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī (respectively) as. So, whoever denies of those four caliphs is also infidel. Similarly, many of scholars got *bay‘a* for instance in *tābi‘īn*, and *taba‘ tābi‘īn* (followers of followers) such as Abū Sa‘īd Baṣrī (al-Ḥasan), Sufyān Thawrī, Awzā‘ī (d. 157/774), ‘Alqama b. Aswad, Ibrāhīm Nakh‘ī (d. 714 AD), Sha‘bī³³⁸, Mālik (d. 179/795), Ḥammād (al-Rāwiya) Ibn Abī Layla (d. 337/948-9), Ḥasan Baṣrī, Abū Ḥanīfa Nu‘mān b. Thābit Kūfī, Mūsā b. Yazīd Rā‘ī, Ḥabīb ‘Ajamī, ‘Abd al-Wāḥid b. Zayd (d. 133/750), Mālik b. Ziyād. According to authentic religious sources, all those had a spiritual master and had affection and decorum with companions of Prophet Muḥammad.

On the folio 72-3, according to *Maṭālib al-Fuqahā‘*, the writer of the book *Khayrāt* stated that, Salmān Fārsī (d. 657 AD) got the knowledge of morality from Abū Bakr and got also *bay‘a*, repent, and cloak of him. Ḥasan Baṣrī and Mālik b. Ziyād got the knowledge of morality and cloak from forth caliph ‘Alī. Uways Qaranī (d. 37/657) got the cloak of Prophet Muḥammad from both ‘Umar b. Khaṭṭāb and ‘Alī. Imām Abū Ḥanīfa got *bay‘a* and cloak from Imām Ja‘far b. Muḥammad b. ‘Alī Aṣghar b. Ḥusayn b. ‘Alī b. Abī Ṭālib (d. 765 AD) and got *talqīn-i dhikr* from Fuḍayl b. ‘Iyāḍ although Fuḍayl was the student of Imām Abū Ḥanīfa in *fiqh*.

Mūsā b. Yazīd Rā‘ī got the knowledge of morality, cloak, and *talqīn* from Uways Qaranī. ‘Abd al-Wāḥid b. Zayd got it from both Mālik b. Ziyād and Ḥasan Baṣrī. Ḥabīb ‘Ajamī got from Ḥasan Baṣrī. *Tābi‘īn* followed the companions of Prophet Muḥammad in etiquette, *dhikr*, and *salūk*. The companions of Prophet Muḥammad followed the Prophet in sayings, actions, and conditions. Similarly, the

³³⁷ Al-Qur‘ān, XLVIII: 10.

³³⁸ His full name is ‘Āmir b. Sharāḥīl b. ‘Abd al-Kūfī, Abū ‘Amr, famous early legal expert and transmitter of *ḥadīth*. It couldn’t be confirmed when he died but according to encyclopaedia of Islam, he died between 103/721 and 110/728. See Juynboll, G.H.A., “al-Sha‘bī”, in: Encyclopaedia of Islam, Second Edition.

latter scholars for instance, pupils of the four Imāms such as Abū Yūsuf b. Ibrāhīm b. Ḥabīb Anṣārī (d. 182/798), Muḥammad b. Ḥasan (d. 805 AD), Imām Zufar (d. 158 AH), Ḥasan b. Ziyād Lu'lu'ī (d. 204/819), Dawūd Ṭā'ī, Muḥammad b. Idrīs Shāfi'ī, Mālik, Aḥmad b. Ḥanbal (d. 241/855), and Abū 'Abdullāh Madanī (d. 209/824) had the morality of the companions of Prophet Muḥammad.

Abū Yūsuf got the *talqīn* and morality from Ḥātim al-Aṣam (d. 237/851) and Muḥammad b. Ḥasan got them from Dawūd Ṭā'ī. Dawūd Ṭā'ī was one of the devotees of Ḥabīb 'Ajamī and got *bay'a* and morality from him. Muḥammad b. Idrīs Shāfi'ī learned the morality from Abū Habīra Baṣrī and repented. Abū Hubayra (Amīn al-Dīn al-Baṣrī, d. 287/900) got the *bay'a* from al-Mar'ashī (Sadīd al-Dīn Huzayfa, d. 252/866) and got the cloak, *talqīn*, and morality. Thus, on the folio 74, the *fuqahā'* (jurists) of Khurasan did the same as Abū Muṭī' al-Balkhī (al-Ḥakam b. 'Abdallāh b. Maslama, d. 112–99/730–814), Abū Sulaymān Jurjānī, Abū Hafṣ Bukhārī, Shaqīq b. Ibrāhīm Balkhī (d. 194/810), Ibrāhīm b. Adham b. Salmān b. Maṣṣūr b. 'Abdullāh b. 'Umar b. Khaṭṭāb (d. 161/777-8). Ibrāhīm was a disciple of both Imām Ja'far Ṣādiq, and Imām Abū Ḥanīfa and got cloak and *talqīn* from Fuḍayl b. 'Iyād. Those all got the morality from followers of followers.

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

There are some persons who engaged in politics along with Sufism. For instance, Imām Abū Ḥanīfa and Sufyān Thawrī didn't accept the position of judge and they lived far away from the people for blaming himself. Some leaders had the capacity to understand the Qur'ān and *ḥadīth* such as 'Umar b. 'Abd al-'Azīz (d. 101/720) etc. According to *Dhakhīrat al-Mulūk*, it is narrated that 'Umar b. 'Abd al-'Azīz found a lot of wealth thanks to his father's inheritance. He passed a very luxury life in the time of his leading but when he got *khilāfat*, he distributed all his wealth among the orphans and needy peoples of Baghdad. However, he asked his *'āmil*

(worker) what was the normal salary of a common labour in Baghdad? He replied, four dirhams. ‘Umar ordered that from now, he will take four dirhams as salary from *bayt al-māl*, so that his family would run the home system and he could serve the public with satisfaction.

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

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

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

It is also narrated in the book *Dhakhīrat al-Mulūk* that, it is necessary for kings to visit and get the companionship of religious scholars, though nowadays they are very rare. Especially, if they visit the city of righteous men, they should see

righteous men, get the guidance and act upon them. They should avoid the companionship of ignorant, cruel, and transgressive peoples who looked like righteous men while they praise the leaders for being honoured and getting money. So, those persons basically become the reason to destroy the religion though, apparently, they look like scholars and *mashāykh*.

On the folio 77, it is narrated in that same book that Prophet Muḥammad said, “avoid sitting with died persons. Someone asked Him the explanation of died persons. Prophet Muḥammad replied, the wealthy persons”.³³⁹ It is narrated that when Sulaymān (d. 931 BCE) stands up from his royal throne, he went to poor people and sat with them and said, “the poor man should sit with poor men”.

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

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

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

³³⁹ Al-Ghazālī, *Iḥyā’ ‘Ulūm al-Dīn*, vol. 2, p. 207. Qushayrī, Abu al-Qāsim, *Al-Risālah al-Qushayriya*, p. 25.

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

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

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

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

It is narrated that one man visited Abū Hurayra and said him that “I want to do a contract of brotherhood with you”. Abū Hurayra replied by asking that, “do you know the rules of brotherhood?” He said, “no, please tell me”. Abū Hurayra said him,

“I have the right to spend your wealth more than you. It is commonly referred among the intellectual persons of ‘*arab* that, ‘the quantity of expenditure is a scale of love’.

The sons of Ādam are parts of each other

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

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

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

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

The Four Imāms and jurists

There were four popular Imāms among the *mujtahidīn*, Imām Abū Ḥanīfa, Imām Shāfi‘ī, Imām Mālik, and Imām Aḥmad ibn Ḥanbal. According to the book *Ta’arruf al-Taṣawwuf*, there are many *mujtahidīn* but the most famous are the four

³⁴⁰ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 6777, Abū Dā’ūd, *Sunan*, ḥadīth no. 4477.

Imāms. In the east and west, there are myriad of followers of these Imāms. For instance, in the west, they are all followers of Imām Mālik. The habitants of Rūm, beyond the river³⁴¹ (central Asia), Pakistan and India's people are followers of Imām Abū Ḥanīfa. In the other countries, they are mixed but many persons the followers of Imām Shāfi'ī. In the segments of *mashāyikh*, there are recognised *mashāykh*s such as Ḥasan Baṣrī, Shiblī, Bāyazīd (d. 261/875 or 264/877-878), Junayd, and Sulṭān Ibrāhīm Balkhī etc.

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

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

According to *Kashf al-Mahjūb*, Sulṭān Ibrāhīm b. Adham was a *murīd* of Khidr. He saw a myriad of *mutaqaddimīn mashāykh*s (former or ancient scholars). He had been educated by Imām Abū Ḥanīfa and followed his school of piety. He lived in the *ṣuḥba* of Fuḍayl b. 'Iyād and Sufyān Thawrī. He didn't ever use the money of other persons and, during his whole life he just ate what he earned.

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

³⁴¹ <http://www.iranicaonline.org/articles/mawara-al-nahr>.

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

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

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

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

³⁴² Subkī, *Ṭabaqāt al-Shāf‘īyah al-kubrā*, vol. 6, p. 294.

people asked him about that condition. He replied, “you don’t know where I am going”.

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

***Sharī‘at* and *ṭarīqat* are not separated from each other**

It is noted on the folio 84 that the book of *Ta‘arruf al-Taṣawwuf* is one of the comprehensive books on the *sharī‘a* and *ṭarīqat*. In this book it is written that, whoever becomes Sufi without pursuing the knowledge of *fiqh*, he is a *zindīq*³⁴³ (religious hypocrite). And whoever is *faqīh* but has not knowledge about *fiqh*, he is a *fāsiq* (reprobate). And whoever does both of those, he is a *muḥaqqiq* (researcher). According to *Dhakhīrat al-Mulūk*, bad habits such as jealousy and prejudice have been firmed in the heart of the people. Hence, it is not possible to remove those diseases from the hearts without destroying the substance of riot and the desire of money and property. Its treatment is very hard. Therefore, many saints intended to pay a meticulous attention to God in the prayer during their entire life, which means that their thoughts did not circulate during that time in their mind except Allāh. But they could not do that. So, how we can keep our prayer safe from worldly thoughts? Indeed, it is difficult, but we must try to do it. If we can’t do that in the whole prayer (*ṣalāt*), then we should avoid the dilemmas, at least for half or third part of our prayer.

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

³⁴³ Iranian origin terms *zindīq* (pl. *zanādiqa*) and *zandaqa*, and on the evolution of their meaning under the Sassanids and in Islam, where they ended up defining liberty (free thought). See Blois, F.C. De, “Zindīk”, in: Encyclopaedia of Islam, Second Edition, 2007.

day. According to the verse of Qur'ān, “Even so only those of His servants fear God who have knowledge”³⁴⁴. This verse indicates that reality.

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

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

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

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

³⁴⁴ Al-Qur'ān, XXXV: 28.

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

On the folio 87, it is mentioned that, these people equally discuss the scholarships of Ḥasan Baṣrī, Bāyazīd Baṣṭāmī, Junayd Baghdādī, and Ibrāhīm b. Adham in such a way that, through their words, they (worldly and illiterate Saints) come closely to infidelity. However, this is a tradition of ignorant sufis.

The decrees of saints and the scholars are appropriate to Qur'ān, *ḥadīth*, and *ijmā'*. It is the same for Shaykh Muḥī al-Dīn ibn al-'Arabī al-Undulusī al-Ḥātmī (d. 638/1240) who said that our knowledge is based on Qur'ān and *ḥadīth*. Shaykh 'Abd al-Ḥaqq Muḥaddith Dihlavī (d. 1551–1642) also shared the same opinion in his book *Ta'arruf al-Taṣawwuf*.

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

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

The reactions against unpractised scholars and ignorant saints

Mawlānā Rūmī admonished unpractised scholars and unrealistic claimers that God says in the Qur'ān, “Those whose striving goes astray in the present life, while

they think that they are working good Deeds.”³⁴⁵ And, “And as for the unbelievers, their works are as a mirage in a spacious plain which the man athirst supposes to be water, till, when he comes to it, he finds it is nothing; there indeed he finds God, and He pays him his account in full; (and God is swift at the reckoning.)³⁴⁶

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

1. Thou art feigning to be distraught (with the love of God) and a gnostic:
though art throwing dust in the eyes of generosity,
2. Saying, “I have no consciousness even of myself;
in my heart there is no room for aught but God.
3. I have no recollection of what I ate yesterday:
this heart takes joy in nothing except bewilderment.
4. I am sane and maddened by God: remember (this),
and (since I am) in such a state of selflessness, hold me excusable.
5. He that eats carrion, that is to say, (drinks) date-wine-
the (religious) Law enrols him amongst those who are excused.
6. The drunkard and eater of beng has not (the right of) divorce or barter;
he is even as a child: he is person absolved and emancipated.
7. The intoxication that arises from the scent of the unique King-
a hundred vats of wine never wrought that (intoxication) in head and brain.
8. To him (the God-intoxicated man), then, how should the obligation (to keep
the Law) be applicable?
the horse is fallen (out of account) and has become unable to move.
9. When lameness comes, the load is taken off:
God has said, it is no sin in the blind.

³⁴⁵ Al-Qur’ān, XVIII: 104.

³⁴⁶ Al-Qur’ān, XXIV: 39.

10. You brag of your dervishhood and selflessness (thou utterest),
The wailful cries of those intoxicated with God,
11. Saying, “I know not earth from heaven.”
The jealousy hath tried thee, tried thee (and found thee wanting).
12. Thus hath the wind of thy ass-colt put thee to shame,
thus hath it affirmed the existence of your self-negation.
13. There are hundreds of thousands of trials, O father,
for anyone who says, “I am the captain of the Gate.”
14. If the vulgar do not know him by (putting him to) the trial,
(yet) the adepts of the Way will demand from him the token (of his veracity).
15. How will he that is intoxicated with God be restored to his senses by (the soft
breath of) the west-wind?
The God-intoxicated man will not come to himself at the blast of the trumpet (of
Resurrection).
16. The wine of God is true, not false: thou hast drunk buttermilk,
thou hast drunk buttermilk, buttermilk, buttermilk!
17. Thou hast made thyself out to be a Junayd or a Bāyazīd,
(saying) “Begone, for I do not know a hatchet from a key.”
18. How by means of hypocrisy, O contriver of fraud, will thou conceal
depravity of nature and (spiritual) sloth and greed and concupiscence?
19. Thou makest thyself a Mansur-i Hallaj
and settest fire to the cotton of thy friends,
20. Saying, “I do not know Umar from Bu Lahab; (but)
I know the wind of my ass-colt at midnight.”
21. Oh, the ass that would believe this form an ass like thee,

and would make himself blind and deaf for your sake!

22. Do not count thyself one of the travellers on the Way;

thou art a comrade of them that defile the Way: do not eat dung (do not talk rubbish)!

23. Fly back from hypocrisy, hasten towards Reason:

how shall the wing of the phenomenal (unreal) soar to Heaven?

24. Thou hast feigned to be a lover of God; (but in truth)

thou hast played the game of love with a black devil.

25. At the resurrection lover and beloved

shall be tied in couples and quickly brought forward (to judgement).

26. Why hast thou made thself crazy and senseless?

Where is the blood of the vine'? Thou hast drunk our blood,

27. (Saying) "Begone, I do not know thee: spring away from me.

I am a gnostic who is beside himself and (I am) the Buhlul of the village."

28. Thou art conceiving a false opinion of thy nearness of God,

thinking that the Tray-maker is not far from the tray;

29. (And) thou dost not see this, that the nearness of the saints (to God)

hath a hundred miracles and pomps and powers.

30. By David irons is made (soft as) a piece of wax;

in thy hand wax is (hard) as iron.

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

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

32. Nearness is of various kinds, O father:

the sun strikes (both) on the mountains and on the gold (in the mine);

33. But between the sun and the gold there is a nearness (affinity)
of which the bid-tree hath no knowledge.

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

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

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

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

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

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

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

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

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

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

44. Thou are all on this side, (therefore) do not idly boast of that side:
since thou hast not (died) the death (to self), do not agonise thyself in vain.

45. He with the soul of Khadir, (he) that does not shrink from death-
if he knows not the created (world), 'tis fitting.

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

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

48. Thou makest pots of snow in winter:
when they see the water how they shall maintain that (former) constancy?³⁴⁷

On the folio 90, according to 'Ubaydullāh, in the mentioned poetry of *Mathnawī*, the worse attributes (*fir'awnī akhlāq*) of bad peoples are highlighted. It is narrated in *Dhakhīrat al-Mulūk*, 'Ikrama (d. 636 AD) narrated that Prophet Muḥammad said, "miser, immoral, and coarse persons never enter into the paradise. And Abū al-Dardā' (d. 31/652) narrated that Prophet Muḥammad said that "on the judgement day, the heavy thing that will be put in the scale is the good ethics of *mu'min*. Surely, God hates the bad talking and garrulous person."

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

The types of knowledge

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

³⁴⁷ Nicholson, Reynold Alleyne, *The Mathnawi of Jalalu'ddin Rumi*, (Luzac, 1926), vol. 3.

one is related to language/tongue. It is an argument for the creation through God.³⁴⁸ And according to *Dhakhīrat al-Mulūk*, the treatment of the second type of knowledge is the fact to know very well that the risk of knowledge is bigger than ignorance because it is a much higher responsibility for the scholars to God than other persons. It has been observed through several experiences. For instance, the leaders and kings used to forgive the uneducated persons on their faults, but they didn't ever accept the excuse from scholars. It is common rule that educated person who break the rules is worse than those who don't have knowledge.

On the folio 92, according to *Mishkāt*, 'Abdullāh Ibn Mas'ūd narrated that if scholars keep the knowledge and spread it to the persons who are eligible, then they easily can get the rulership on the world. Unfortunately, they use their knowledge as a source of income for the rich people. So that's why they become disgraced. Ibn Mas'ūd also narrated that "I heard from Prophet Muḥammad, He used to say that whoever forgets all of sorrows and just have the sorrow of judgement day, then God economizes him from all of his sorrows of the world. And whoever doesn't forget his troubles and always lives in them, then God doesn't care about in which valley he will die".³⁴⁹

On the folio 93, it is also written in *Mishkāt* that Zayd b. Labīd narrated that "Once Prophet Muḥammad talked about the disaster of the knowledge. Zayd b. Labīd asked Him, Yā Rasūl Allāh! How will the knowledge be vanished? While we read the Qur'ān, learn it to the children, and they learn their family onward till judgement day. Prophet Muḥammad replied, O' Ziyād! may your mother cry on you, I thought you were great scholar among the people of Medina. you do not know that Jesus and the Jewish read the book Torah and Gospel but don't follow it."³⁵⁰

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

³⁴⁸ Suyūṭī, *Al-Jāmi' al-Ṣaghīr*, ḥadīth no. 5699.

³⁴⁹ Ibn Māja, *Sunan*, ḥadīth no. 257.

³⁵⁰ Ibn Māja, *Sunan*, ḥadīth no. 3288.

forbid them to do bad? He will reply, yes, but he himself didn't apply this. Similarly, he used to forbid people to do bad but he himself didn't avoid it."³⁵¹

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

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

The types of sins

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

1. Past: for instance, someone did fornication in the past or drunk wine but in the present, there are not any influence of them. So, the punishment and penalty of those sins depend on the judge's strategy, but the people don't have the right to take action against them.
2. Present: if someone is doing the sin such as drinking wine, wearing gold or silky clothes, listening songs, etc. it is obligatory to put an end to these evils and its abandoner are sinner. The people also can prohibit this person.

³⁵¹ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 3267, Muslim, *Ṣaḥīḥ*, ḥadīth no. 2989.

3. Future: The sin which is expected to happen. For instance, there are bottles of wine, decorated place for wine, or there are adulterer and adulteress. So, there are not sure about the sin and there is just a suspicion about that but there is a possibility to not doing the sin. In this situation, nobody has the right to prohibit someone.

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

The types of accountability

On the folio 96, According to *Dhakhīrat al-Mulūk*, the prohibition of sin is of three types. First, the accountability of equivalent to equivalent is like the accountability of public to public and specific persons to specific person. Second, higher to lower accountability is like king to people, teacher to pupil, father to children, husband to wife, and leader to servant. There is full extension for accountability. This type divides among its rules in five stages. The reformation is correct and useful in all cases. The third type is lower to higher accountability like people to king, pupil to teacher, children to father, wife to husband, and slave to lord. The accountability of this type is not applicable in the third and fifth stages while in the first and second stages, it is obligatory. And the fourth stage is controversial. For instance, a righteous boy can guide his father in the five ways, first two ways, introduction and advise are obligatory. Third is to forbid and insult. Fifth is to beat and hit which are *ḥarām*. The fourth is controversial such as breaking the musical instruments, pouring the wine, dragging the silk robe from the father's body, returning the usurped wealth, erasing or getting off the painting from the wall etc. If the father feels hurt and sorrows from his boy's deeds, then better option is that the boy could do the accountability of his father in the mentioned deed; it is even obligatory in those situations because this accountability is a kind of obedience.

Furthermore, the feeling hurtness and sorrowness of the father is just for his having the love with invalid or invaluable things which have been rooted firmly in his *nafs-i ammāra* (sensuous soul) which is also a sin. In fact, the father's annoyance in those situations doesn't matter. In brief, the accountability of boy to his father by beating and hitting is totally *ḥarām*. Indeed, there are many references of Qur'ān and *ḥadīths* about the rights of parents. So, that's why they would not be concerned to have the accountability in general.

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

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

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

The conditions of accountability

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

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

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

3. If he thinks that there is not any possibility of giving the advice and that there is more chance to lose something, the accountability is not necessary in this situation, but it would be remained *mustaḥab* as the manner of Islam.

The Ombudsman, if he is a scholar, righteous man and if the situation shows that from his accountability the evils and dignity of bad man will be finished and will affect and give the power to the heart of the religious people, then the ombudsman will not be afraid of wasting his wealth and dignity, nor afraid of the punishment and death, and will not leave the advices of religious peoples.

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

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

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

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

³⁵² Al-Qurʾān, XVII: 23.

³⁵³ Muslim, *Ṣaḥīḥ*, ḥadīth no. 2065.

The types of caliphate

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

The types of Recommendation (*shafā'at*)

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

This *ḥadīth* potentially indicates that the religious scholars have a higher position than martyrs and less than Messengers. So, it doesn't apply on those scholars who are thieves of religion. In fact, the real scholars represent a minority at that time. In the earlier times, there was a man named Āṣif b. Barakhiyā, the companion of Prophet Sulaymān who is mentioned in the Qur'ān by these words, "Said he who possessed knowledge of the Book"³⁵⁶ or other persons like Abū Bakr, 'Umar, 'Uthmān, and 'Alī, experienced scholars like Abū Ḥanīfa, Shāfi'ī, Mālik, and Aḥmad b. Ḥanbal, *mashāyiks* who followed *sharī'a* and *ṭarīqat* like Junayd, Bāyazīd, Fuḍayl, Ibrāhīm b. Adham, and their followers who lived far away from fostered the desires of *nafs*, their followers in talks, works, and *aḥwāl* like Shaykh 'Abd al-Qādir Jīlānī,

³⁵⁴ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 7138, Muslim, *Ṣaḥīḥ*, ḥadīth no. 1829, Al-Tirmidhī, *Jāmi'*, ḥadīth no. 1705, Abū Dā'ūd, *Sunan*, ḥadīth no. 2928, Ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān*, ḥadīth no. 4489, Ibn Ḥanbal, *Musnad*, ḥadīth no. 5167.

³⁵⁵ Suyūṭī, *Al-Jāmi' al-Ṣaḥīḥ*, ḥadīth no. 9993.

³⁵⁶ Al-Qur'ān, XXVII: 40.

Shaykh Abū Madyan Maghrabī (d. 589/1193 or 594/1198), Shaykh Farīd al-Dīn Ajodhnī (d. 670/1271), Shaykh Bahā' al-Dīn Multanī, Shaykh Bahā' al-Dīn Naqshbandī (d. 792/1389) and others who followed the right path and lived far from the desires of *nafs*, they all are righteous scholars. Allāh knows better His creatures' *aḥwāl* because according to a poetry, “who I am to describe their scholarship, or eulogize their *aḥwāl*, *dhikr*, and *fikr*”.

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

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

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

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

³⁵⁷ Al-Tirmidhī, *Jāmi'*, ḥadīth no. 2440.

³⁵⁸ Ibn Māja, *Sunan*, ḥadīth no. 3685.

³⁵⁹ Al-Qur'ān, II: 255.

³⁶⁰ Al-Qur'ān, XXI: 28.

³⁶¹ Al-Qur'ān, XXVIII: 56.

fiṭrat (nature of religion) and if you take the bowl of wine then your *umma* become disobedient”³⁶².

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

According to *Kashf al-Mahjūb*, once a man asked a question about *‘īmān* to Ibrāhīm Khawwāṣ (d. 290/ 903). He replied, “I don’t know this time because whatever I’ll tell you it will be the logic and I want to give an answer to you through observation. However, I am going to Makkah. You can also come with me and you may find the answer to your question.” The man agreed and started the visit with him. Every night during the visit, they took two pieces of roti and two bowls of water. One day, Ibrāhīm met an old man during the travel. Ibrāhīm talked old man while the man (seeker of *‘īmān*) hadn’t known what they talked. When the old man went away on his horse, the man asked Ibrāhīm about the old man about what he had talked with him? He replied, I asked him the solution of your question, despite giving an answer the old man who was Khidr asked me to join us to visit Makkah? But I excused him. The man asked him, why? He said, “I was afraid, maybe I’ll put trust on him except Allāh and my *tawakkul* (reliance) on Allāh will be destroy. In fact, keeping the *tawakkul* on Allāh is real *‘īmān*. As Allāh said in the Qur’ān, “Put you all your trust in God, if you are believers”³⁶³.

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

³⁶² Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 3394, Muslim, *Ṣaḥīḥ*, ḥadīth no. 164.

³⁶³ Al-Qur’ān, V: 23.

passing the days? he replied, still now I have corrected the *tawakkul*. Ḥusayn asked him, you have finished your life in order to get the correction of *bāṭin*, then when will you approach the *fanā fi-l-tawhīd* (extinction in the experience of God’s unity)?

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

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

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

The practice of the group *Malāmatiyya*

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

Courtesy and humility

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

³⁶⁴ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 16, Muslim, *Ṣaḥīḥ*, ḥadīth no. 43, Al-Tirmidhī, *Jāmi’*, ḥadīth no. 2624, Al-Nasā’ī, *Sunan*, ḥadīth no. 4988, Ibn Māja, *Sunan*, ḥadīth no. 4033, Ibn Ḥanbal, *Musnad*, ḥadīth no. 12021.

³⁶⁵ The foundation of *malāmtiyya* tradition has been attributed to Ḥamdūn al-Ḳaṣṣār (d. 271/884-5) who was the key figure of this group. The basic concept of this group is that all outward appearance of piety or religiosity, including good deeds, is ostentation. See for more about it, Jong, F. de, Algar, Hamid and Imber, C.H., “*Malāmtiyya*”, in: Encyclopaedia of Islam, Second Edition. 2007.

sweetness of *'īmān*, he has courtesy. And the one who doesn't get it, he doesn't have humility.

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

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

The method of Mashāykh

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

According to a *ḥadīth*, Mu'ādh b. Jabal (d. 639 AD) narrated that when he has been sent to Yamen by Prophet Muḥammad, during the travel, he was riding while Prophet Muḥammad was walking. When Prophet Muḥammad stopped and said him, “O' Mu'ādh! you will not be able to meet me next year, and you may will pass through this mosque and my grave”, Mu'ādh started to cry. Prophet Muḥammad told him by moving the face toward Madinah, ‘the persons who will be nearest of mine among the people, are piety even whatever and wherever they are.’³⁶⁶

³⁶⁶ Ibn Kathīr, Ismā'īl, *Al-Bidāya wa-l-Nihāya*, p. 2200, Al-Tibrīzī, *Mishkāt al-Maṣābīḥ*, ḥadīth no. 5127.

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

The *bay‘a* practice according to early scholars

On the folio 109, it is mentioned that, the early *mashāykh* and *pīrs* had a unique way to get the *bay‘a*: when someone comes to *mashāykh* for getting the *bay‘a*, they normally ask him that “on the judgment day, if I get the respect of Allāh, I’ll be remembering you. If you get the respect, you should still remember me.” It is also mentioned in the primary books on sufism that the *mashāykh* believed that Allāh knows the result of the judgment day very well. According to a *ḥadīth*, Jābir narrated that Prophet Muḥammad said, “nobody will enter the heaven by his deeds nor will enter the hell by his deeds, even me, but Allāh may cover me by his mercy”.³⁶⁷

Abū Hurayra narrated that Prophet Muḥammad said, a man does make deeds of heaven all his life but on the time of death, she does the act of hellish deeds. Similarly, a man does deeds of hellish all his life but on the time of death, he does the act of heavenly deeds.³⁶⁸ Shaykh Sa‘dī says that, “nobody can rely on his deeds, the one is blind who rely on his stick”.

On the folio 110, Prophet Muḥammad is the greatest man while he says in a *ḥadīth*, Abū Hurayra narrated that Prophet Muḥammad said, “nobody will enter heaven on the help of his deeds. The companions of Prophet asked Him, Yā Rasūl Allāh! Will you do so? Prophet Muḥammad replied, “Yes! Even my deeds will not make me enter heaven but Allāh will cover me by his mercy”.³⁶⁹ However, the saints pay attention to Allāh. Each of their activities provokes the love of Allāh although that work is considered bad by some people.

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

³⁶⁷ Muslim, *Ṣaḥīḥ*, ḥadīth no. 2817.

³⁶⁸ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 2898, Muslim, *Ṣaḥīḥ*, ḥadīth no. 2651.

³⁶⁹ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 5673, Muslim, *Ṣaḥīḥ*, ḥadīth no. 2816.

becomes the reason to make a divine disclosure, it is *mubāḥ* (permitted). So, his perception about *samāʿ* is *mubāḥ* within the frame of regulation.

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

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

The negligence as a big crime

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

According to *Kashf al-Mahjūb*, once the third caliph ‘Uthmān was bringing woods on his head from the palm garden. He had four hundred servants. The people asked him why he was doing like that. He replied, he is experiencing his *nafs*.

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

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

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

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

The hidden mysteries of Dīn

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

³⁷⁰ Al-Qur’ān, XLIII: 36.

is why *mashāykh* said that “talk to people according to their minds”. Abū Hurayra narrated, “I got two pots of knowledge from Prophet Muḥammad. I opened one of them. The second one, if I open it, the people will cut my neck”.³⁷¹

Ibn ‘Abbās narrated, “if I interpret the verse (65:12), “It is God who created seven heavens, and of earth their like”, the people will stone me”.³⁷²

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

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

Why less courageous people renounce *Riyāḍah*

Sayyid ‘Alī Hamadānī said in the book *Dhakhīrat al-Mulūk*, less courageous people don’t have the force and don’t have the power to perform *riyāḍah* though there are *rūḥānī* physicians for their treatment, but they couldn’t support bitter medicine. That’s why they abandon the treatment. The spiritual physicians (*rūḥānī aṭbā’*) stay away from them as their faces are covered by a veil. The reality of the knowledge and the splendour of its utterance have vanished. The morality of worship has disappeared in ignorant and immoral persons. The lust people have forgot this ailment and even believed that the denial of secret knowledge is lawful. They are lost in the love of wealth and splendour. Consequently, they are destroying their *dīn* in lust desires.

Kātib al-Ḥurūf said that due to the dominance of desires of *nafs*, the matters of *dīn* have inverted. That’s why the laziness and omission have emerged among people.

According to the book *Dhakhīrat al-Mulūk*, Abū ‘Umāma narrated that Prophet Muḥammad said, what would be the time when the women will be rebellious, and the men will be sinful and impious. And they will be far away from the *Jihād*. The companions of Prophet Muḥammad asked Him, will this happen? He replied, yes, of course! By God’s grace, my soul is in possession of Him. Rather it will be too intensive. The companions asked Him again, how it will be intensive? He replied, what will be your situation when you will not order people to do good and forbid to

³⁷¹ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 20.

³⁷² Al-Ghazālī, *Iḥyā’ ‘Ulūm al-Dīn*, p. 106.

do bad act. The companions asked Him again, it will happen this way? He replied, by God's grace, my soul is in possession of Him, yes it will be like that or may be more intensive. The companions asked Him again, how things can be more intensive than before? He replied, what will be your situation, when your thoughts will be bad about good things and will be good about bad things. The companions asked Him, it will happen this way? He replied, yes. By God's grace, the temptations will arise, and a humble minded person will be astonished to see this".³⁷³

Although the *mujtahidīn* had a lot of knowledge of *ma'rifa*, when they found the kings, elite class, and people whose desire is overwhelmed by the *dhawq* of *nafs*, then they are content with outwards *sharī'ah* in order to guide people and help them to avoid from trembling in front of the *sharī'ah*.

The method of *arbāb-i yaqīn* and other peoples

‘Alī Hamadānī narrated that it is a way of God that the great scholars and *arbāb-i yaqīn* always practice spiritual contemplation (*murāqaba*) of their *nafs*, and always times do the accountability of their days and moments. They occupy their time all lifelong in several types of prayer. That's why their bodies are purified and their *nafs* are favoured despite the fact that they engage themselves by melting in furnace by means of *riyāḍāt* and *mujāhidāt*. They even shed tears of grief and they count themselves inferior to sinners in the sight of Allāh.

Conversely, the people who are lust, arrogant, and sinner, their hearts have been black by going against of God. They usually obey to their *nafs* and satan, follow the desires of worldly things and they have acknowledged their God just through the desires of *nafs*. In addition, they think and call themselves real Muslims. They look proud in formal prayer and fast. They look proud in their fake imitated prayers and they think themselves that they are real Muslims.

On the folio 116, *Ahl-i zawāhir* (the people who don't know the reality of things) have not any purpose from prayers. So, they are deprived from benefits of prayers which are mentioned in the verse, “But those who struggle in Our cause,

³⁷³ Al-Haythamī, ‘Alī ibn Abū Bakr, *Majma‘ al-Zawā'id wa Manba‘ al-Fawā'id*, vol. 7, p. 280.

surely, We shall guide them in Our ways”³⁷⁴ and the second one is, “Prayer forbids indecency and dishonour”³⁷⁵.

According to *Dhakhīrat al-Mulūk*, when Prophet Muḥammad got hurt he called to Bilal, “O Bilal, give me the tranquillity and calm by prayer”. Then He felt comfortability and calm in prayer.” Today, so-called Muslims seek calmness in bad things. And they search the lights of their eyes in forbidden things. They are proud and boast on the temporary decorated things of the world. They consider the name of *dīn* Muḥammadi as the rules of impotent. They consider their relationship with the world as *’īmān* and the customs of ignorant people as Islam.

The actual repentance:

On the folio 117, Kātib al-Ḥurūf said whoever did evils once or twice and then repented, he would be the person who didn’t do any wrong thing. As Prophet Muḥammad said, “the repentant of misdeed is like the person who didn’t do any wrong thing”.³⁷⁶ If the person who made his habit to do bad thing and he insisted on it and didn’t feel regret and the evils have become easy for him, then it becomes a risk for his *’īmān* to be lost. There are several references of *ḥadīth*. So, whoever has no awareness of real repentance, criticises the companions of Prophet and *tābi’īn*, they even stigmatize the saints for these reasons while they don’t have any awareness of their faults. However, they occur in needless conservation, disputes, seeking the evils of people, bad thinkings, and bad talking as well.

According to *Dhakhīrat al-Mulūk*, it is narrated that ‘Umar was visiting ‘Abdur Raḥmān in the street of Madinah. They saw a light in a house while its door was closed. The habitants were making noise like drunk people’s noise. ‘Umar asked ‘Abdur Raḥmān about it, who’s this house? He replied, this house is of Rabī’a b. Umayya b. Khalf’s and the drinking of wine at that house usually happens. ‘Umar said, what should we do? ‘Abdur Raḥmān said, we disobeyed God because God said in the Qur’ān, “don’t spy each other” and we intended it. So, ‘Umar went away.

³⁷⁴ Al-Qur’ān, XXIX: 69.

³⁷⁵ Al-Qur’ān, XXIX: 45.

³⁷⁶ Al-Aṣfahānī, Abū Nu’aym, *Ḥilyat al-Awliyā’*, vol. 4, p. 233, Ibn Māja, *Sunan*, ḥadīth no. 4250, Al-Bayhaqī, *Shu’ab al-’īmān*, vol. p. 6780, Al-Bayhaqī, *al-Sunan al-Kubrā*, vol. 10, p. 154.

The accountability in the condition of *Sirr*:

On the folio 118, it is described that the limit of the *sirr* (innermost secret) is that *fāsiq* is in the house and its door is closed. It is not allowed even forbidden by *sharī'a* to see into the house by its roof and windows where there is the *fiṣq u fajūr* such as dance, singing in the light voice while its door is closed. If its voice comes out of the house, then it is necessary for ombudsman to forbid him by going inside the house, etc. The Ombudsman should clearly deny that activity.

Similarly, if someone takes the guitar or *'ūd* and he hides it under the clothes, but its shape is appearing. It is necessary to take the accountability of it because the thing which notifies any expected thing, this is not called "hidden thing". The things which are not visible under the cloth, it is not right to know about it, even the neighbours and friends of the *fāsiq* can't legitimately ask about it.

According to *Dhakhīrat al-Mulūk*, once 'Umar listened to the voice of singing from a house during his visit. He climbed up the wall of the house. He saw inside that one man sat with a woman alone and wine was also there. He said, O enemy of God! Do you think that God will not disgrace you? The man told him, "don't hurry, if I did one sin then you did three sins that you opposed three verses of Qur'ān, firstly, "don't spy"³⁷⁷, secondly, "It is not piety to come to the houses from the backs of them"³⁷⁸, and lastly, "do not enter houses other than your houses until you first ask leave"³⁷⁹. 'Umar replied him, you said the truth. And if I forgive you, will you get repentance from this activity? He said, yes! 'Umar forgave him.

On the folio 119, According to *Dhakhīrat al-Mulūk*, Prophet Muḥammad said, "Mu'min suffers into five troubles.

1. Mu'min envies him.
2. The hypocrites keep it an enemy.
3. Non-Muslim fights with him.
4. The devil misguides him.
5. *Nafs* disputes him all the time"³⁸⁰.

³⁷⁷ Al-Qur'ān, XLIX: 12.

³⁷⁸ Al-Qur'ān, II: 189.

³⁷⁹ Al-Qur'ān, XXIV: 27.

³⁸⁰ Suyūṭī, *Al-Jāmi' Al-ḥādīth*, ḥadīth no. 24411, Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, p. 765.

Chapter 6

The description of *Samā'*

The *samā'*, if heard without *mazāmīr* (flute/single or double reed wind instrument or other musical instruments used by mouth) is considered lawful by many scholars, but it is not allowed by some extremist scholars. It is forbidden by most of scholars and four Imāms if it is heard with *mazāmīr*, but some scholars of *ḥadīth* and saints declared it *mubāḥ* since, according to them, *samā'* causes the progression of the spiritual levels. They also said that *dhawq* can be obtained by *samā'*, it couldn't be obtained by other things. So, that's why it is not tolerable to criticize those scholars. On the other hand, whoever depends on the desires of *nafs* and are dominated by its enjoyment, he should never follow the features of the saints. For instance, it is forbidden to follow or act upon the attributes of Prophet Muḥammad.

On the folio 120, Mawlānā Jāmī reported the words of Abū al-Ḥasan Kharqānī (d. 1033 AD) in the book *Nafaḥāt al-Uns*: if someone listened to the melody (*surūd*) and had a purpose to get the happiness of God, this is better than those who read the Qur'ān and don't have the desire to get the happiness of God. Jāmī even said that the prophet's heir is the person who follows the prophet properly, not just for doing the black folios. (Means writing the books)

Khwāja Ḥāfīz said on that place:

سخن که بشنوی از اهل دل مگو که خطاست

سخن شناس نه دلیرا خطا این جا است

Translation: "When you hear the lovers' words, think them not a mistake. You don't recognize these words; the error must be your take".³⁸¹

According to the Qur'ān, "nothing is, that does not proclaim His praise, but you do not understand their extolling"³⁸².

³⁸¹ <https://www.hafizonlove.com/divan/01/022.htm>.

³⁸² Al-Qur'ān, XVII: 44.

The drum and other musical instruments exalt the word of “Allāh”, but their exaltation is not in their voice because a lot of things do not have a voice. Are they not exalting? So, it is known that they have another kind of exalting force. According to the latter verse, “but they do not understand their exaltation”. This verse notifies the fact to not understand the voice, but it does not notify being it *ḥalāl* by their exalting force or *dhikr* or by their listening. Conversely, all of things would be *ḥalāl* though no one agrees with this logic. So, the purpose of their exaltation or *dhikr* is that if someone gets stuck like Imām Abū Ḥanīfa in a music assembly by an impulsive situation, he should listen to the *dhikr* of Allāh by *mazāmīr* or he should leave the assembly. And he should be busy in the *dhikr* of Allāh to avoid the punishment based on the verse, “Some men there are who buy diverting talk to lead astray from the way of God”³⁸³. It doesn’t apply on them. He doesn’t misguide people by making confusion between *ḥalāl* and *ḥarām* as the verse identifies this word, “So God leads astray whomsoever He will, and He guides whomsoever He will”.

On the folio 121, Mawlānā Jalāl al-Dīn Rūmī narrated that the *rabāb* (a kind of lyre) which we listen to, in fact it’s a sound of creaking at the gate of Paradise. One denier was sitting there, he declared that, we also hear the voice, but it does not raise the heat in our body like you. Mawlānā said, no way. In fact, the voice we hear, it is the voice of opening the door. And the voice you hear, it is a voice of closing the door. So that’s why you are *bī-dhawq* (having no taste) of that voice.

The first stanza of the book *Mathnawī*, “listen to the flute’s sound, how is telling anecdote”. If this stanza applies on *zāhir* as like the religion of saints, it is really correct.

Fuqahā’ and religious scholars in general and the early scholars in particular have exaggerated in their qualification of *samā’* as *ḥarām* because of arguments and their fear of misleading. According to *Ahl-i zāhir*, *ahl-i ṣaḥw o tamkīn* (having awareness and being stable), and eminent figures of Islam, it’s all right. Even ‘Allāma Taftāzānī (Sa’d al-Dīn Mas’ūd b. ‘Umar, d. 793/1390) and other scholars considered it *ḥarām* when it is performed by using the musical instruments such as *mazāmīr* and *awtār* (musical instrument), it is even equal to do killing and fornication, and they called the “*kufir*” those people who consider it lawful. So, the example of both refers

³⁸³ Al-Qur’ān, XXXI: 6.

to Prophet Mūsā and Khidr. Khidr, who killed a child, tore a boat, and corrected the wall without salary although the habitants of village didn't give them anything for eat. Mūsā didn't get patient and asked Khidr about them. So, Prophet Muḥammad, who was a compound of the knowledge of mūsawī (belonging to Moses) and 'īsawī (referred to Jesus), and had familiar with the manners and miracles of said, may Mūsā be patience that time and may God inform us much more about Khidr's strategies. Because when the curtain of "*kārkhānāy-i asrār*" (mysteries/secrets) gets up, the topic of following *ḥadīth* unveils "God says, whoever insults my saint, he announces clearly the war with Me".³⁸⁴

Ignorant and misguided persons, who perceive lawful forbidden activities (*ḥarām*), have listened to the topic following the *ḥadīth*, "there are people in my country who will perceive lawful forbidden things such as fornication, wearing silk, drinking wine, and musical instruments"³⁸⁵ and have known that to having the concept of lawful about forbidden things are just for their lust desires and bad enjoyment. So, there should be a man who correct the wall even he is hungry (as like Khidr). Consequently, the strategy of words of "I didn't do by myself", could be unveil.

The *dhikr* of God, satisfaction for hearts

On the folio 122, God says in the Qur'ān, "in God's remembrance are at rest the hearts"³⁸⁶, although denier of God's remembrance, is be deprived by its listening but saints listen to it and they get the satisfaction of heart. It seems that the *samā'* is *mubāḥ* for saints in the name of a law, which stipulates "necessities permit prohibitions". There is also another *ḥadīth*, "whatever the *mu'min* considered it good, it is also considered good near God".³⁸⁷ This *ḥadīth* is *ṣaḥīḥ* (a category of *ḥadīth*). There are a lot of things which are apparently bad, but those things are lawful for some people thanks to their superiority, attribute, and manner as well. For instance, to put a veil down to the ankles for Abū Bakr and to wear silk clothes for some companions of Prophet Muḥammad, this was lawful. Prophet Muḥammad said,

³⁸⁴ Al-Ṭabarānī, *Al-Mu'jam al-Awsaṭ*, p. 609, Al-Aṣfahānī, Abū Nu'aym, *Ḥilyat al-Awliyā'*, vol. 8, p. 318.

³⁸⁵ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 5590, Abū Dā'ūd, *Sunan*, ḥadīth no. 4039.

³⁸⁶ Al-Qur'ān, XIII: 28.

³⁸⁷ Al-Aṣfahānī, Abū Nu'aym, *Ḥilyat al-Awliyā'*, p. 196.

“Allāh said to *ahl-i badr* (warrior of Badr³⁸⁸), do whatever you want, I forgave you”.³⁸⁹

On the folio 123, the writer of the book *Mathnawī* said,

برچه گیرد علتی علت شود

کفر گیرد ملتی ملت شود

Translation: Whatever an ill man takes becomes illness, if a perfect man takes infidelity, it becomes religion.³⁹⁰

According to *Fuqahā'*, *muḥaddithīn*, and saints, it is *ḥarām* to listen the *samā'* for those people who intend to engage in desires of *nafs-i ammāra* (bestly force), listen to the stanzas with *mazāmīr* and other musical instruments and listen those stanzas where some features of lover such as its shape and and hairs have mentioned. Moreover, Shaykh 'Abd al-Ḥaqq mentioned same arguments about it in his books and also Sayyid Ḥusayn ibn 'Abdullāh (commentator of the book) mentioned it in the comments of the book "*Mishkāṭ*".

***bid'at*, literal meaning**

“Each activity that do not have any example, is a *bid'at*”.³⁹¹ According to its *sharī'a* meaning, “the new work which did not exist in the time of Prophet Muḥammad”³⁹². And other words of Prophet are, each *bid'at* is misguidance. Shaykh Imām Ajal 'Abd al-Azīz b. 'Abd al-Salām mentioned in the end of the book *al-Qawā'id* that sometime the *bid'at* becomes *wājib* like the education of grammar (*naḥw*) for understanding the *kalām* of Allāh and his Prophet Muḥammad. And for writing the jurisprudence (*uṣūl al-dīn*) and dialectical theology (*'ilm-i kalām*) in *jarah wa-l ta dīl* (assessing the reliability or unreliability of transmitters). Sometime the *bid'at* becomes *ḥarām* like the people of *jabriyya*³⁹³, *qadriya*³⁹⁴, *murji'a*³⁹⁵, and

³⁸⁸ Name of a small town about 150 kilometres southwest of Medina, where the first one famous battle of early Muslims occurred in 2/624 with the Meccan clan of Quraysh. See Athamina, Khalil, “*Badr*”, in: Encyclopaedia of Islam, THREE.

³⁸⁹ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 3983, Muslim, *Ṣaḥīḥ*, ḥadīth no. 2494.

³⁹⁰ Nicholson, Reynold Alleyne, *The Mathnawi of Jalalu'ddin Rumi*, (Luzac, 1926), vol. 1.

³⁹¹ Al-Qārī, *Mirqāt al-Mafātīḥ sharah Mishkāṭ al-Maṣābīḥ*, p. 223.

³⁹² Al-Qārī, *Mirqāt al-Mafātīḥ sharah Mishkāṭ al-Maṣābīḥ*, p. 223.

³⁹³ *Jabriyya* are those who believe that God forced humans to commit their actions and who believe in *jabr* or *ijbār*, which is the fact that humans are compelled to perform their actions. Consequently, the man does not really act but only God. See "*Jabriyya*," in Islam: A Worldwide Encyclopedia: J-P. 2016,

*mujassama*³⁹⁶'s religion which is *wājib* to deny it with logics and arguments. Because of other activities, it is communal obligation (*farḍ kifāya*) to save the *sharī'a*. Sometimes the *bid'at* becomes *mustahab* like tying the horses for the safety of country borders, the religious institution (*madrasa*), and every good work which had not done before, such as congregational prayers performed at night during Ramaḍān (*tarāvīḥ m' jamā'at*) and to discuss the abstruse words of saints as well. Sometimes, it becomes *makrūh* like the decoration of mosques. Sometimes, it becomes *mubāḥ* like making handshake after the prayer of *fajr* and *'aṣr*, making exaggeration in eating, having a lot of houses and clothes.

Some people disagreed about the *karāhat* (hatred/repugnance). Imām Shāfi'ī said, each new activity which is against Qur'ān, *sunna*, the words of companions of prophet, and *ijmā'*, is apostasy. And a good activity which is not included in latter things is not bad. Seeing a group of *tarāvīḥ* prayer, 'Umar said that it was a good *bid'at*. This is written in the book *Tahdhīb al-Asmā' wa-l Lugāt* by Imām Abī Zakariyyā Yaḥyā al-Nawawī (d. 676/1277).³⁹⁷ I ('Ubaydullāh) say that this argument is agreed by me. Another reference also favoured a *ḥadīth* that 'who derived a new good thing in Islam...'. Other *ḥadīth* also supports this meaning. According to the book *'Aynī Sharḥ Bukhārī*, Ibn Baṭāl said that a group of righteous men dug up their grave before their death. The people objected to the group that it was not the way of the Prophet's companions. The companions must do it, if it is *mustahab*. I say that it is not considered unlawful if the companions do nothing. And other *ḥadīth* 'whatever the *mu'min* considered it good, it is also considered good near God', unveils its subject, particularly if the righteous man did like that, etc.

p. 848-850, and Watt, W. Montgomery, "*Djabriyya*", in: Encyclopaedia of Islam, Second Edition, 2007.

³⁹⁴ Qadriyya believe that humans are free to perform their actions on the basis of their own will which is totally opposed to the religion of *Jabriyya*. See "*Jabriyya*," in Islam: A Worldwide Encyclopaedia: J-P. 2016, p. 848-850.

³⁹⁵ Murjiyya is basically derived from the Quranic usage of the verb *ardjā* in the meaning of "to defer judgment" which is evoked in the Qur'ān (IX, 106). This name was used for a politico-religious movement in early Islam and in later times, refers to all those who identified confession of belief to the exclusion of acts. See Madelung, W., "Murḍji'a", in: Encyclopaedia of Islam, Second Edition, 2007.

³⁹⁶ Musjassama is the one who believe that God has physical body which is strictly condemned by Imām Ahmad Raḍā Khān's pamphlet named "*Qawār' al-Qahhār 'Ala-l-Mujassamah al-Fajjār*".

³⁹⁷ Al-Qārī, *Mirqāt al-Mafātīḥ sharah Mishkāt al-Maṣābīḥ*, p. 223-4.

On the folio 125, Kātib al-Ḥurūf said that the works which are not done by *mujtahidīn*, *tābi'īn*, and *taba' tābi'īn* and that they didn't forbid, are of the same nature than above. Especially, when the work is a part of *af'āl-i mashrū'a* (permitted acts) and is the reason of remembering God. Following *ḥadīth* supports this talk.

Abū Hurayra narrated that, the *dīn*, of course is easy. Never overburdens himself in the religion otherwise you will not be able to continue in that way. Try to be near to rightness and receive the worthy tidings. Anas narrated that Prophet Muḥammad said, “make the *dīn* easy and don't make it hard. Give consolation and don't make hate”.³⁹⁸ Mostly the commands of Ḥanafiyya depend on that *ḥadīth*.

The writer of the book *Kashf al-Mahjūb* said, the disciple should listen to the *samā'* in the atmosphere of devotion to God (*hāl*) which release *fussāq* (transgressors) from *fisq* (obscenity). He also said that, there are people in that time who assist at *mahfil* among *fāsiq* peoples. Then they say that they listen to the *ḥaqq* (truth) and *fāsiq* peoples also support them. Yet after listening to that *samā'*, they become more sinful and impious. Both (people and impious men) will be destroyed and ruined.

A man asked a question to Junayd Baghdādī that, can we go to the church for admonition while we want just to see the humiliation of *kufr* and to do praise to God. He replied that, you can go there on the condition that you return while someone should accept Islam, then there is no problem. Otherwise it is better for you to not go there. If a righteous man goes to the bar, the bar becomes or converts into the worship place. And if a drinking man goes to the worship place, the place becomes or converts into a desolate place.

On the folio 126, 'Uthmān Hajwīrī says that, his spiritual master said about the *samā'*, the *samā'* is just for troubled persons. The man who got *waṣl*, he doesn't need the *samā'* because in the place of *waṣl*, there is not any prestige of *samā'* since the *sama'* of news is for listening the news. The news is from disappear. At the time of *wiṣāl*, the *samā'* becomes like nothing.

The *Samā'* from Qur'ān

The *kalām* which is used for *samā'* is almost the translation of the Qur'ān. For instance, the verse, “Is it not time that the hearts of those who believe should be humbled to the Remembrance of God and the Truth which He has sent down, and that

³⁹⁸ Al-Bukhārī, *Ṣaḥīh*, ḥadīth no. 39.

they should not be as those to whom the Book was given afore time, and the term seemed over long to them, so that their hearts have become hard, and many of them are ungodly”³⁹⁹.

And also, in another part of the Qur’ān is, “God has sent down the fairest discourse as a Book, consimilar in its oft-repeated, whereat shiver the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of God”⁴⁰⁰. On the folio 127, it is mentioned that the *dhawq*, *wajd*, and *raqs* of real ‘*arifīn* (gnostics) are for that reason and a verse of Qur’ān supports this statement as, “If We had sent down this Koran upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God. And those similitudes -- We strike them for men; happily they will reflect”⁴⁰¹. And another verse notifies that meaning, “Then your hearts became hardened thereafter and are like stones, or even yet harder; for there are stones from which rivers come gushing, and others split, so that water issues from them, and others crash down in the fear of God”⁴⁰². And lastly, “And when his Lord revealed Him to the mountain He made it crumble to dust; and Moses fell down swooning”⁴⁰³.

According to a *ḥadīth*, Abū Mūsā Ash‘arī narrated that, Prophet Muḥammad said, “the veil of God is basically a *nūr*. If He removes it, His bountiful *tajalliyyāt* (manifestations) where the sight of human goes, burn to humans”⁴⁰⁴. Zarārah b. ‘Awfī narrated that, “Prophet Muḥammad asked to Jibrail, did you see God? Jibrail said by trembling that, O Muḥammad! There are seventy veils between me and God. If I may go near them, I’ll be reduced to ashes”⁴⁰⁵.

All of these are habits of saints such as shivering, shaking, dancing, tumulting, and weeping even laughing. And this is not hidden by any expert of *ḥadīth*.

According to *Kashf al-Mahjūb*, when ‘Umar b. Khaṭṭāb heard before accepting the religion of Islam that his sister and the husband of his sister have converted to

³⁹⁹ Al-Qur’ān, LVII: 16.

⁴⁰⁰ Al-Qur’ān, XXXIX: 23.

⁴⁰¹ Al-Qur’ān, LIX: 21.

⁴⁰² Al-Qur’ān, II: 74.

⁴⁰³ Al-Qur’ān, VII: 143.

⁴⁰⁴ Muslim, *Ṣaḥīḥ*, ḥadīth no. 179, Ibn Māja, *Sunan*, ḥadīth no. 195, Ibn Ḥanbal, *Musnad*, ḥadīth no. 19632.

⁴⁰⁵ Al-Qārī, *Mirqāt al-Mafātīḥ sharah Mishkāt al-Maṣābīḥ*, ḥadīth no. 5729.

Islam, He went to kill them but Allāh saved him by His grace and praise, as is mentioned in the surah of *tāhā*. When he arrived at the door of his sister's house, He heard the voice of Qur'ān which were read by his sister that, "Ta Ha. We have not sent down the Koran upon thee for thee to be unprosperous"⁴⁰⁶, after listening the verse, his soul was aspired by the praise of God. He took down the clothes of fight. He renounced hostility and came on the way of adaptation.

On the folio 128, Equally known is the narrative in which Prophet Muḥammad, when he saw someone reading the following verses, "for with Us there are fetters, and a furnace, and food that chokes, and a painful chastisement"⁴⁰⁷, fell to the ground. Just like 'Umar b. Khaṭṭāb who fell down by listening the verse, "surely thy Lord's chastisement is about to fall; there is none to avert it"⁴⁰⁸. He fell to the ground and was brought by the people back home and was sick for one month. It was actually the fear of God.

Similarly, a person read the following verse before 'Abdullāh b. Ḥanzalah, "Gehenna shall be their cradle, above them coverings. Even so We recompense the evildoers"⁴⁰⁹. One man who was here at that time, indicated that 'Abdullāh lamented and fell down. I thought, we read, that he was dead. After a long time, he recovered consciousness and explained that "he lost consciousness by the hearing of verse". And the verse was, "and when they hear what has been sent down to the Messenger, thou seest their eyes overflow with tears because of the truth they recognize"⁴¹⁰.

On the folio 129, it is narrated in the book *Kashf al-Maḥjūb* that Zarārah b. 'Awfī was one of the biggest companions of Prophet. He used to make prayer to the people as Imām. One day, he read a verse and then screamed and at last he died. Abū Jahīn was also a big scholar of *tābi'īn*. Ṣāliḥ Mirī read a verse before of him, Abū Jahīn's jugular vein was cut and he died.

Ibrāhīm Nakh'ī narrated that he went to a village of kūfā. He saw there an old woman who was offering prayer. The signs of oldness were visible on her face. When she got free of it, he did *salām* (greeting) as a *tabarruk* (benediction). She asked the

⁴⁰⁶ Al-Qur'ān, XX: 1-2.

⁴⁰⁷ Al-Qur'ān, LXXIII: 12-13.

⁴⁰⁸ Al-Qur'ān, LII: 7-8.

⁴⁰⁹ Al-Qur'ān, VII: 41.

⁴¹⁰ Al-Qur'ān, V: 83.

question: “have you learnt the Qur’ān?”. He replied, yes. She ordered him to read a verse of Qur’ān. He did it and screamed then died.

Aḥmad b. Abī al-Ḥawārī narrated that, he saw a young man in the jungle who was standing near a well. The young man asked me to perform the *samā’* so that he can die easily, then a verse descended on the heart by revelation, “Those who have said, 'Our Lord is God.' then have gone straight”.⁴¹¹ The young man said, by God’s oath! Aḥmad read the same verse which he heard from an angel. After that instantly he died.

On the folio 130, It is narrated in the book *Nafaḥāt al-Uns* that, Shaykh al-Islām Khwāja ‘Abdullāh Anṣarī (d. 1088 AD) narrated that Dhu al-Nūn Miṣrī (d. 245/859 or 248/862), Shiblī, Kharrāz (Abū Sa‘īd Aḥmad b. ‘Īsā, d. 286/899), Nūrī (Abū al-Ḥusayn, d. 295/908 AD), and Darrāj (d. 320/932) died during their *samā’*. Beside them, many scholars and disciples died in the same situation. Some of them died when listening the Qur’ān and some of them in *samā’* of other things. He also said that *samā’* helps to see the beloved (God) by its listening and seeing him according to his power. The writer of the book *Kashf al-Maḥjūb* said that he observed himself a dervish in the mountains of Azerbaijan who was reading these following stanzas:

والله ما طلعت شمس ولا غربت الا وانت منى قلبى ووسواسى

ولا جلست الى قوم احدهم الا وانت جليسى بين جلاسى

ولا تنفست محزوننا ولا فرحا الا وذكرك مقرون بانفاسى

ولا هممت بشرب الماء من عطش الا رايت خيالا منك فى كاسى

Translation: By God, you are in my heart and imagination unless the sun arises or set off. You are with me among the people when I sit with peoples. I couldn’t breathe in both happiness and disappointed situation unless you are with my breaths. I don’t drink the water when I am thirsty, but I see you in my bowl.

Then he fell down and died. Similarly, Shaykh al-Islām narrated in the book *Nafaḥāt al-Uns* that Shaykh ‘Abbās told him that Shaykh Abū Bakr Ḥarāmī said, he went to Makkah and stayed at someone’s home. The owner of home had a maid who

⁴¹¹ Al-Qur’ān, XLI: 30.

was reading the following stanza, “a group censured me in your love, some of them did less and other did much”. And he suddenly saw a dervish who chanted a slogan and said, probably they censured you instead of love. After finishing those words, the dervish died.

On the folio 131, Shaykh al-Islām said that Abū ‘Abdullāh Bākū described that Ayyūb Najjār was in the house of Qazwīnī for *mahfil-i samā’*. The Qawwāl read a stanza in the Persian language. He stood up and said him, “plaint to you” and suddenly he fell down, lost consciousness and later he died.

Shaykh al-Islām said that Abū al-Qāsim Sā’ih was a guest with some people at a house. The Qawwāl read the stanza:

كل بيت انت ساكنه غير محتاج الى السرج
ووجهك الميمون حجتنا يوم ياتي الناس بالحج
لا اتاح الله لي فرجا يوم ادعو منك بالفرج

Translation: “Ever house you reside in needs no lamps, your face to which we aspire will be our evidence, on that day all people will bring their evidences (to God)”⁴¹² Allah will give me the prosperity on that the day when I will ask for it by you.

Abū al-Qāsim heard that stanza and then he closed his right hand. Then he chanted a slogan and fell down. When he was seen by closely, he was dead.

Shaykh al-Islām said that one of the groups of saints told me that once an incident happened in Nishapur (city in Iran) and by that incident the people went outside the city. He was sitting in a mosque and saw a dervish in the corner of the mosque. At that time a *qawwāl* (cantor) came here. The dervish ordered the *qawwāl* to read a stanza. The *qawwāl* read the following stanza:

القت بيني وبينك المحبة معرفة لا ينقضى ابدا
وينقضى الا بدلا خرجن من الدنيا
وحبكم بين الجوانح لم يشعر به احدا

⁴¹² Knysh, Alexander, and Muhammad S. Eissa. *Al-Qushayri's Epistle on Sufism*. Reading, UK: Garnet (2007), p. 312.

Translation: Consciousness has put the affection between me and you which will be never end though the eternal things will be finished along with me. However, your affection will be everywhere, and nobody will have awareness about it.

After listening that stanza, the dervish writhed like a fish and fell down. He silenced after some time, when I touched him, he was dead.

On the folio 132, Shaykh al-Islām said that, once, one sufi was going to the town Uballa which was between Kufa and Basra. He passed near a palace. A maid was singing for his lord at the top of the palace. The stanza was:

كل يوم تتلون غير هذا بك احسن

كل يوم تتحول غير هذا بك اجمل

Translation: Every day what colour will be accepted by you instead of it will be good for you; every day you what consideration will be realised by you except of it will be gorgeous for you.

He liked this stanza and said to the maid to continue this stanza repeatedly. When the maid read it consistently, her lord asked the reason about it. She replied that a sufi who was standing at downstairs of the palace, requested her to repeat it. The lord looked at the downstairs while the sufi was occupied in his mystical *raqṣ* (danse). Later, the sufi said something and then chanted a slogan. He fell down and finally died. The lord was very impressed by that sufi and he freed his maid and gathered together the rich persons of the town. He told them, “do you know who I am, and I make you witness which things I have, like property, etc. I devote all of those to the dervishes” then he shared his palace and all his money. He just wore a cloth and apparel and went to a jungle. He hid himself from the eyes of people. Everyone was crying on his situation. After that, he was never seen, nor did no one get news about him.

On the folio 133, Abū al-Ḥusayn Darrāj and Fawṭi (Hishām b. ‘Amr, d. 218/833) also mentioned this incident. Darrāj claimed that he never saw something like this magnificent day in his whole life.

Shaykh Abū ‘Abdullāh Jalā’ said that he saw two amazing things in prayer of *maghrib*. One of them, he saw a man at Jami‘ Kairouan (great mosque of Kairouan) in

Tunisia. He was roaming in the mosque without caring rows. He was also begging from people and was saying that, O people! I was a sufi and now I am old. Another thing is that, Shaykh met two pīrs. One pīr's name was Jabla and the other's name was Zarīq. Both had pupils and disciples. One day, Jabla went to Zarīq to see his disciples. One of the disciples of Zarīq recited a verse of the Qur'ān. One of the disciples of Jabla became emotional and chanted a slogan and then died. He was buried by them. Another day, Jabla went again to Zarīq and asked about the person who had recited the Qur'ān. When the person came there, he again recited the Qur'ān. Jabla chanted loudly a slogan and the reciter died. Jabla said to Zarīq, one by one and who started it, he was very tyrant.

On the folio 134, Abū al-Ḥasan Muzayyan said that he was at Makkah. He intended to visit the city while he arrived near a *bi'r maymūn* (the name of well). He saw a young man who was close to death. He instructed him to say the *kalima*. The young man said while opening his eyes,

انا ان مت فالهوى حشوقلى

و يدين الهوى بموت الكرام

Translation: the death will come in the hidden curtain of heart, if I die; just the righteous men die for love.

After reading this stanza, the young man suddenly died. He arranged for him a shroud, prayer, and finally buried him. After that, he abandoned his visit and came back to Makkah. The people say that Abū al-Ḥasan used to punish himself for that incident and used to say that “how a hairdresser (*hijāmī*) could instruct saints to read the *kalima*. How shameful is this”.

According to the book *Nafahāt al-Uns*, Shaykh Abū ‘Abdullāh Khafif (d. 371/982) narrated that his disciple came to him and informed that Shaykh Abū Bakr Ashnānī fell down on the floor and died. Shaykh Abū ‘Abdullāh said that he went there and asked people about Ashnānī and what happened to him and what was the *qawwāl* reading? The people told him that the *qawwāl* was reciting these following two stanzas,

والموت دون بلائه

دنف عاشق يذوب بدائه

Translation: *Ishq* is like a sickness that melts by its disease, the death is less than temptation. If he is alive, he lives his life unhappy. If he died, then he will die due to his disease.

According to the folio 135, Shaykh Ashnānī when listened to these stanzas, he became emotional while he was on the floor. So, he fell down in this situation and died. Shaykh al-Islām said, how a thirsty man can feel comfortable with anything but water. And also, he said that the loyalty of friend is to die in friendship.

It is also narrated in the book *Nafaḥāt al-Uns* that Shaykh Abū ‘Abdullāh Khafīf told about Abū Bakr Iskāf who fasted for thirty years. When the time came to his last breath, people put wet bread on his lips to humidify them. He thrown it and died in a state of fasting. In fact, they preferred to keep the name of ‘Ārif billāh.

Reciting the Qur’ān with beautiful voice

It comes in the *ḥadīth* about the procedure of reciting the Qur’ān that, “whoever doesn’t read the Qur’ān with “*taghannī*” is not from us”.⁴¹³ Although the Qur’ān descended in the Arabic language with a distinctive form, it is not lawful to reciting the Qur’ān in the voice of song which is a real meaning of the word “*taghannī*”. Conversely, here its figurative meaning would be taken for it namely “*khush ilhānī*” (melodiousness).

According to the book “Bukhārī”, the meaning of the word “*taghannī*” is “*jahr*” (loudly reciting) and the other meaning is reciting the Qur’ān without any greed. According to a *ḥadīth*, “Allāh does not give the reward for a thing which He gives the reward to Prophet while they are reciting the Qur’ān with melodiousness”.⁴¹⁴ The word *taghannī*’s means “*istighnā*” which is narrated by Sufyān Thawrī. But its famous meaning is melodiousness. If the Qur’ān is translated in the form of poetry, then it is possible to take the real meaning of the word “*taghannī*”.

On the folio 136, according to the book “Mishkāt”, “Ka‘b b. Mālik (d. 50/670 or 53/673) narrated that he asked Prophet Muḥammad about Allāh who condemned

⁴¹³ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 7527, Abū Dā’ūd, *Sunan*, ḥadīth no. 1471.

⁴¹⁴ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 5024, Muslim, *Ṣaḥīḥ*, ḥadīth no. 792.

poetry, according to the verse, ‘And the poets -- the perverse follow them’.⁴¹⁵ Prophet Muḥammad replied, ‘Mu’min fight with the sword and the language. By God, you throw the arrow by poetry’.⁴¹⁶

It is also mentioned in the book “Mishkāt” that Buraydah (d. 60/680) narrated that Prophet Muḥammad said, “of course such descriptions are magic, some knowledge is foolishness, some poetry is treasure, and some talks are heavy”.⁴¹⁷ Ubayy b. Ka’b (d. between 19/640 and 35/656) narrated that Prophet Muḥammad said “some poetry is ingenuity”.⁴¹⁸

Barā’ b. ‘Āzib (d. 72/691) narrated that “on the day of trench (*yawm al-Khandaq*⁴¹⁹), Prophet Muḥammad was digging the soil and His abdomen was surrounded by dust while he was reading the stanzas of ‘Abdullāh b. Rawāḥa Anṣarī,

ولا تصدقنا ولا صلينا	والله لولا الله ما اهتدينا
وثبت الاقدام ان لاقينا	فانزلن سكينه علينا
اذا ارادوا فتنه ابينا	والمشركون قد بغوا علينا

Translation: By God, if we couldn’t get divine help, we couldn’t get the guidance nor do prayer and charity. Please give us the power of patience and keep us strong when we meet enemies even, they have revolted us. And when they attempted to do temptation, we denied them”.⁴²⁰

The *rigz* (such a recitation) also a kind of poetry.

The good voice is also useful as its effects on the heart go through the throat. It is narrated in the book “Bukhārī”, Prophet Muḥammad said to Abū Mūsā Ash’arī, O Abū Mūsā! God gifted you a beautiful voice like the descendants of Dāwūd.⁴²¹

On the folio 137, ‘Amr b. Shurayd narrated from his father that, he was riding with Prophet Muḥammad. Prophet Muḥammad asked him, do you remember any

⁴¹⁵ Al-Qur’ān, XXVI: 224.

⁴¹⁶ Ibn Hibbān, Muḥammad, *Ṣaḥīḥ Ibn Hibbān*, ḥadīth no. 5786.

⁴¹⁷ Abū Dā’ūd, *Sunan*, ḥadīth no. 5012.

⁴¹⁸ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 6145.

⁴¹⁹ Name of the trench evoked in the Qur’ān (XXXIII, 15-27) which was diggen around Medinah by the Prophet Muḥammad and his companions on the suggestion of Salmān al-Fārisī against Quraysh.

⁴²⁰ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 3034, Muslim, *Ṣaḥīḥ*, ḥadīth no. 1803.

⁴²¹ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 5048, Muslim, *Ṣaḥīḥ*, ḥadīth no. 793, Al-Tirmidhī, *Jāmi’*, ḥadīth no. 3855.

poetry of Umayya b. Abī ṣalt? He replied, yes. Prophet Muḥammad ordered him to recite it. He recited more than hundred stanzas.⁴²²

The Etiquettes of *samā'*

According to the book *Kashf al-Mahjūb*, don't make the habit of *samā'*. If someone doesn't want to listen to it, then don't listen. He should do it later thus its greatness will not come out from his heart.

The *samā'* should be done in the presence of the *murshid*. And the public should be not there. The *qawwāl* should be honoured. His heart should be free from each occupation. The body should ignore the amusement. There should not be any kind of formality. He should not go to *samā'* unless he knows it. If he obtains the *ma'rifa*, don't try to keep him away from it. He should follow this *ma'rifa*, if the *ma'rifa* motions are in his body, let him do it, otherwise be silent. It is not possible to make difference between *quwwat-i ṭaba'* (capability of nature) and *sawz-i wajd* (warmth of ecstasy). He must have the power to accept the *wārdāt-i ḥaqq* and must have the power to keep the rules of it.

If the domination appears in the heart, don't try to stop it. If he has to stop, don't try to get it. He should not expect anybody else to do it, if he feels the *ḥarakat* (spiritual movements). If anybody tries to help him, don't forbid him.

Don't interfere in any body's *samā'* by making noise. And don't embezzle the time of someone. Don't think about anybody to correct his "*niyyat*" (a vow of intention to do something) because it creates distraction and ominousness. If the *qawwāl* recites the *qawwālī* with a very good voice, don't admire him. If he recites with bad voice or recites bad poetry, don't hurt him. Don't put bad thoughts in the heart against him, since the practitioner thinks of Allāh and listens with his heart. If a group is very excited during *samā'* but your heart is not moved, don't deny them because it is not good for you. Be happy with your condition. Whatever *kayfiyyat* (rapture) appears in you, accept it as it is good for you.

On the folio 139, it is stated in the book *Kashf al-Mahjūb*, "I am 'Alī b. 'Uthmān Jilābī consider that the beginners should not attend the *samā'* as of them it can be very problematic and disastrous. It is often seen that the women like to look at

⁴²² Muslim, *Ṣaḥīḥ*, ḥadīth no. 2255, Al-Bukhārī, *Al-Adab Al-Mufrad*, ḥadīth no. 799.

the young men from the terrace during the *maḥfil-i samā'*. So, that's why the dense veils grow in the heart.

Later, illiterate *pīrs* have received those bad things as a custom. And honesty disappeared among them. I forgive in the name of God those things which I have passed, and I need help from Him to keep safe from every esoteric and exoteric disasters.

The writer of the *Nafaḥāt al-Uns* said in his admiration for the book *Majma' -i Asrār-i Ṭarīqat*, as there is nothing written like that book to describe the subtleties of *ṭarīqat* in Islam. The writer of the book is Muḥammad b. 'Aṭīyya who said that to try to keep your heart in such a way requires that there should be not any desire except Allāh. If you do it, then don't regret if the *aḥwāl u karāmt* don't appear in you.

On the folio 140, Abū Ṭālib Makkī (d. 386/996) wrote in the book *Qūt al-Qulūb*⁴²³ (Nourishment of the hearts), one man went to Prophet Muḥammad and saw there some companions of Prophet who were reciting the Qur'ān and some were reciting the stanzas of poetry. By wondering, he asked Prophet Muḥammad, here is Qur'ān and there is poetry? Prophet Muḥammad replied, once a Qur'ān and secondly a poetry.

According to *Kashf al-Maḥjūb*, he said that Junayd's view is credible and close to his opinion. He said, a man when he gets awareness about Allāh that Allāh is not like us, the sorrow grows up. Many scholars agreed on this perception that “*sulṭan 'ilm qavī az sulṭan wajd*” (having knowledge is stronger than having ecstasy). If *sulṭan wajd* gets the power, *wājīd* is in is danger. If *sulṭan 'ilm* gets the power, scholar is in peace. The summary of this description is, the *Ṭālib* should stay a follower in all *aḥwāl* of knowledge and *sharī'a* because the *Ṭālib*, when he is dominated by *wajd*, the order of *sharī'a* will be get away from him. The *sharī'a*'s order, when it gets away, there will no longer provide the privilege of reward and punishment, honour and humiliation. The novice will be under the rules of fool (*dīwāna*) unlike the confidant saints (*muqarrab awliyā'*). If *sulṭan 'ilm* dominates on *sulṭan hāl*, the man still lives under the rules of God. And he also found the respect. If *sulṭan hāl*

⁴²³ The full name is *Qūt al-qulūb fī mu'āmalat al-maḥbūb wa-waṣf ṭarīq al-murīd ilā maqām al-tawḥīd*, an encyclopaedic manual of Sufi piety that influenced a number of remarkable Sufis of succeeded generations.

dominates on other, the man crosses the border of *sharī'a* and will be deprived of the order of God. Then he will be unable to follow the *sharī'a* or will be arrogant.

On the folio 141, 'Alī b. 'Uthmān also said that this is not allowed to see the beardless boys and live with them. And who considers it lawful, he is a *kāfir*. The logic which is used to prove that law is just a sign of an ignorance and is unacceptable.

He also said that he saw a group of ignorant people who were denier of the *ahl-i tariqat* because of this logic. They have created it by their own religion. But scholars consider it like a disaster. This habit has been taken by the Hulūliyyān⁴²⁴.

According to *Nafaḥāt al-Uns*, Abū 'Abdullāh Ḥaṣrī said, he listened from Fateḥ Mūṣlī who used to say that he lived with thirty saints who were all in the position of *abdāl*. They gave him a piece of advice on the time of his leaving by saying that “stay far from the *ṣuḥba* of beardless boys because there are a lot of trials and problems; the person has troubles when he tries to get awareness about them”. If the person doesn't have the appearance of human nature nor concupiscent desires, he can get the *ṣuḥba* of them.

The reciting poetry is not forbidden in every condition. For instance, it is narrated in the book “Mishkāṭ” that “'Ā'isha asked a question about poetry to Prophet Muḥammad. He said, the good poetry is good, and the bad poetry is bad. This *ḥadīth* has been also narrated by Dāraquṭnī ('Alī b. 'Umar, d. 385/995) as *mursalan*⁴²⁵ and Imām Shāfi'ī narrated the same *ḥadīth* from 'Urwah as *mursalan*.⁴²⁶

According to the book *Ta'arruf al-Taṣawwuf*, some authentic saints forbid the *samā'* because it is kind of *bid'at*, misguidance, and something new in Islam which was not in the time of companions of Prophet⁴²⁷ and appeared after that time. Shaykh Muḥy al-Dīn ibn 'Arabī Ḥātmī said that the *samā'* in this time is not worthy of Muslims although they are pious or God-fearing people.

⁴²⁴ The one of the branches of Sufis who believe in the transmigration of soul or the passing of a soul into another body.

⁴²⁵ A typical term in the knowledge of *ḥadīth* used for *tābi'ī* who narrated it with its complete credentials both with the name of companion is lacking. See for more detail, Juynboll, G.H.A., “*Mursal*”, in: Encyclopaedia of Islam, Second Edition, 2007.

⁴²⁶ Bayhaqī, *al-Sunan al-Kubrā*, vol. 10, p. 239.

⁴²⁷ Ahmad Sirhindī added that the *samā'* was also not in the time of four caliphs as it is mentioned in “*les danses Naqshbandi en Asie centrale et au Xinjiang: histoire et actualite*” by Thierry Zarcone in the journal of the History of Sufism 4, (2003-2004), p. 183.

Musical instruments for *qawwālī*

According to the book “Mishkāt”, Anas b. Mālik narrated that Prophet Muḥammad’s slave whose name was Anjasha was a *ḥudī* (camel rider’s traditional song) reciter. He used to recite the *ḥudī* for Prophet. He had a very nice voice. Prophet Muḥammad told him, stop O Anjasha. Do not break the mirror (heart)”.⁴²⁸ (Agreed by all Imāms)

It is written in the book “Mishkāt” that ‘Ā’isha narrated that Abū Bakr came to her while two teenage girls were singing by drumming on the day of Minā. These stanzas were the same than the ones which had been recited on the day of Biās by Anṣār. Prophet Muḥammad tore off the cloth on his body. Abū Bakr scolded her. Prophet Muḥammad said him while he removed the cloth from his face to not scold her because these days were Eid days”.⁴²⁹ (Agreed)

Sayyid commented under that *ḥadīth* in Mishkāt, this *ḥadīth* proves that *samā’* and drumming are lawful sometime but to insist on that is *makrūh*, puts on end to justice, and erases kindness.

On the folio 143, According to “Mishkāt”, ‘Āmir b. Sa‘ad narrated that he went to a wedding while he saw Qurṣa b. Ka‘ab and Abī Mas‘ūd Anṣārī. Some girls were singing. He said to them, O companions of Prophet! This is going on in your presence? They both replied, if he wants to sit here, listen to them with us, otherwise he should go out because to listen to *samā’* in the marriage ceremony is legitimated by Prophet Muḥammad.⁴³⁰ According to “Mishkāt”, ‘Ā’isha narrated that she had a girl of Anṣār. She got her married to someone. So, Prophet Muḥammad asked to ‘Ā’isha, did you not listen to the “*ghinā*” (melody) from a girl since Anṣār likes the “*ghinā*”?”⁴³¹

Ibn ‘Abbās narrated that ‘Ā’isha got a girl married to someone. She had relation with Anṣār tribe. Prophet Muḥammad asked ‘Ā’isha, have you left her? they replied, yes. Prophet Muḥammad asked again, was there any singer? They replied, no. Prophet said, Anṣār likes to recite ghazals. May anybody go with her by singing that stanzas,

⁴²⁸ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 6210, Muslim, *Ṣaḥīḥ*, ḥadīth no. 2323.

⁴²⁹ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 3529, Muslim, *Ṣaḥīḥ*, ḥadīth no. 892.

⁴³⁰ Al-Nasā’ī, *Kitāb al-Sunan al-Kubrā*, vol. 5, p. 241.

⁴³¹ Al-Qārī, *Mirqāt al-Mafātīḥ sharah Mishkāt al-Maṣābīḥ*, ḥadīth no. 3154.

اتيناكم اتيناكم، فحيانا وحياكم

Translation: we have brought to you, we have brought to you, so who gave the life us, He gave the life you.⁴³²

On the folio 144, Rabī' bt. Ma'ūdḥ b. 'Afrā' said that when she left for another home by marriage, Prophet Muḥammad came to her house. He sat like you sit on the bed. There, some relative girls of Rabī' were reciting eulogy about the martyrs of Badr by drum. One of them started to read, "there is a prophet who knows what will happen tomorrow". Prophet Muḥammad told her, leave it and read the stanzas which she was reciting before.⁴³³

'Ā'isha reported that "one girl got married to an anṣārī man. Prophet Muḥammad told her, did you not hear the song? anṣārī very likes the song".⁴³⁴ When Prophet Muḥammad came from Makkah to Madinah, the people of Madinah drummed and recited following stanza:

طلع البدر علينا من ثنيات الوداع

وجب الشكر علينا مادعا الله داع

Translation: The wide moon rose over us from the valley of Wadā'. And we owe it to show gratitude, where the call is to Allāh."⁴³⁵

Ibn Māja narrated from Anas that Prophet Muḥammad was passing on the streets of Madinah. Some girls were drumming and reciting the stanzas as follows:

نحن جوار من بنى النجار

يا حيذا محمد من جار

Translation: We are girls from Banī Najjār (name of a tribe) what a nice neighbour is Muḥammad.

After listening those stanzas, Prophet Muḥammad said, Allāh knows that, I like you".⁴³⁶ 'Umar addressed the "ghinā'" as a provision for passenger.⁴³⁷

⁴³² Al-Ṭabarānī, *al-Mu'jam al-Awsaṭ*, p. 3393.

⁴³³ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 5147, Abū Dā'ūd, *Sunan*, ḥadīth no. 4922, Ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān*, ḥadīth no. 5878.

⁴³⁴ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 5162.

⁴³⁵ Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, p. 614.

Sulaymān b. Bisyar said that he saw Sa‘ad b. Abī Waqās (d. 674 AD) who was singing while he was going between Makkah and Madinah. Sulaymān said to him, *Subhān Allāh* (glory be to Allāh), he is singing while he is in the *iḥrām* (state of purity). He replied, O’ my nephew! I am reciting neither bad thing nor satire.⁴³⁸

Samā‘ without musical instruments

On the folio 145, all scholars agreed upon that the *samā‘* without instruments is lawful (*mubāḥ*) if the situation is peaceful. Companions, *tābi‘īn*, and *mujtahidīn* such as Abū Ḥanīfa, Shāfi‘ī, Mālik, and Aḥmad b. Ḥanbal have same opinions about that. The *samā‘*, for repelling panic, is not an issue but to leave it is better, as it is mentioned in the several books of *fiqh*.

According to *Kashf al-Mahjūb*, it is lawful to listen to the stanzas because Prophet Muḥammad listened to them himself. The companions also recited it and listened to it. Prophet Muḥammad said, some poetry is *ḥikmat* (wisdom). And also said, the *ḥikmat* is a thing left for Muslim who lost something, so they have the right to find them more than others. He also said that the truest words among the ‘Arab people is the words of Labīd. He said:

الا كل شئى ما خلا الله باطل

كل نعيم لا محالة زائل

Translation: Everything which is empty from God, is a null and void. Everything must have to finish.

It is also written in that book that many people confused two groups of poets. One of them said that, it is forbidden to listen to all types of poetry. They backbite the people day and night. The other one said, it is lawful to listen to all types of poetry. They listen to the ghazals, enjoying the mentions of features such as the lovers’ face and hairs day and night. Both groups show their interest by giving the logic. But I don’t enter into the negation and affirmation of their discussion.

On the folio 146, it is mentioned that, the way of saints is that, when the people asked Prophet Muḥammad about poetry, He replied, the good utterance is

⁴³⁶ Ibn Māja, *Sunan*, ḥadīth no. 1899.

⁴³⁷ Ibn al-Qaysarānī, *Kitāb al-samā‘*, (Al-Qāhirat, Al-Majlis al-a‘lā li-l-shu‘ūn al-islāmiyya, 1994), p. 42.

⁴³⁸ Ibn ‘Abd Rabbih al-Undulusī, *Al-‘iqd al-Farīd*, (Bayrūt, 1946-1947), p. 81.

good and bad utterance is bad. The bad utterances such as backbiting, false accusation, worse discussion, condemnation, and *kalima kufr* in both prose and poetry are forbidden to listen to. The words which is used in the prose such as advices, wisdom, arguments about verses of Qur'ān and which make thinking of it, is also lawful in poetry. To see the beautiful face, which is almost a catastrophe, is similar to the listening of words about someone's beauty in the shape of prose or poetry, which is forbidden. So, the one who recognised aforementioned bad acts as lawful, then it is *kufr* and near to being atheism.

It is also written in *Kashf al-Mahjūb*, if there is not any instrument and not anything which make a reason to do obscenity, it is lawful. There are many arguments about that based on *ḥadīth* and various statements of scholars. Hence, 'Ā'isha said that a girl was singing when 'Umar asked her to come by. The girl ran away when she got information about 'Umar. When 'Umar came into the house, Prophet Muḥammad was smiling. 'Umar asked Him the reason for smiling. He replied, 'Ā'isha had a girl who was singing. And when she listened to your voice, she ran away. 'Umar told Him that he would not remove from him until he will not hear the poetry which they were hearing. Prophet Muḥammad called the girl and then she sung.

On the folio 147, Prophet Muḥammad and 'Umar both listened to her. Many of the companions narrated the same *ḥadīth*. Shaykh 'Abd al-Raḥmān Sulamī (d. 412/1021) mentioned this *ḥadīth* in the book *Kitāb al-Samā'* and believed in this story.

The purpose of saints is not just to make affirmative and lawful the *samā'* because people just ask to listen to everything. The men of God always seek the benefit of hereafter.

Once I (Dātā Ganj Bakhsh) was in Merv, currently in Turkmenistan. One of the scholars of *ḥadīth* who was known, told me that he had written a book about *samā'*. I said him, now it has created a big problem in Islam. The scholar of the time had converted the basic bad things, i.e. obscenity and impiousness, into something lawful. He asked me, if you don't understand it as *ḥalāl*, why do you listen to it? I replied, there are many conditions to listen to it. First, if a thing has many causes, it is not possible to give a conclusive order. If the *samā'* effects on the heart are *ḥalāl*, then

the *samāʿ* is lawful. If its effects are *ḥarām*, it is forbidden. If its effectiveness is *mubāḥ*, the *samāʿ* is *mubāḥ*.

There is a rule: ‘a thing which seems apparently an obscenity, but its interior condition is doubtful, then an order cannot be applied on that’. (Allāh and His Prophet know better).

On the folio 148, It is written in *Kashf al-Maḥjūb*, Junayd had a *murīd* who often fidgeted during the *samāʿ*. However, the mendicants got attention to him. Junayd listened to the news about his *murīd*, he said him, “if you fidget again, I’ll put you out my *ṣuḥba*”. Abū Muḥammad Ḥarīrī (d. 516/1122) recounted that after that incident, whenever I saw him during the *samāʿ*, he always remained silent. And there was dropped the blood from each hair of his body. He was not conscious and even stayed unconscious the whole day. I couldn’t decide if he was in *samāʿ* completely or if he was respecting his master.

A man chanted a slogan loudly during the *samāʿ*. Junayd asked him to be silent. He placed his head on his legs. When the people looked at him, he was dead.

Shaykh Abū Muslim Ghālib Fārsī said that a mendicant lost consciousness during the *samāʿ*. Someone put the hand on the head of the mendicant and ordered him to sit down. The mendicant sat and died.

Junayd said that I saw a mendicant who died during the *samāʿ*. And it is written in *Kashf al-Maḥjūb* that one of the greatest scholars described that once he was going to Baghdad while he was reciting these stanzas,

منى ان تكن حقا تكن احسن المنى

والا فقد عشنا بها زمنا وغدا

Translation: if the desires are real, those all are very well. Otherwise, it’s nothing. we have to stay here in the world for just few times.

Later, the mendicant chanted a slogan and died.

On the folio 149, Abū ‘Alī al-Rudbārī (d. 322/934) narrated same statement that “I saw a mendicant who was hearing the voice of singer. I also got attention there and I found that his voice was very sad. He was reciting,

امد كفى بالخضوع

الى الذى جاد بالضيع

Translation: I stretch my palm (hands) to someone with extreme humility and self-mortification who favoured me in troubles.

After that, the mendicant chanted a slogan and fell. He was dead when I checked him.

One mendicant said that he was travelling with Ibrāhīm Khawwās. He felt happiness while was passing the mountains and recited these stanzas,

صح عند الناس انى عاشق

غير ان لم يعرفوا عشقى بمن

ليس فى الانسان من شىء حسن

الا واحسن منه صوت حسن

Translation: the people know that I am lover but who is my beloved, they don't know. The human has a lot of features but best of them is a good voice.

Ibrāhīm Khawwās asked him to recite those stanzas again. He did so. Ibrāhīm felt in ecstasy and hit few times on the ground. He saw that the stone became soft like the candles. The signs of his feet were on it. Then he fell down and lost consciousness. When he came back, he said “I was in the paradise and you did not see me”. So, there are many similar descriptions of that kind. Here end the words of the book *Kashf al-Mahjūb*.

Some persons said that the *samā* ' is *mustahab* in the context of marriage ceremony, welcome party for someone, and happy days as well. Except those, the *samā* ' will remain *mubāḥ*.

The perspective of Shaykh 'Abd al-Ḥaqq Muḥaddith Dihlavī about *samā* '

On the folio 150, it is mentioned in the book *Ta'arruf al-Taṣawwuf* that the thing, which is *mubāḥ* for any special or general reason, then it cannot possible to declare the order of *mubāḥ* except of that in all conditions. It will be just *mubāḥ* for special condition or reason. However, it is not right to argue about the *ghinā* ' (mystical oratorio) on every event nor about reciting poetry by comparing the *valima* ceremony (banquet arranged on behalf of bridegroom). It is also mentioned in that

book that the thing, which is not attracting, it is a *bid'at* to believe on it. Likewise, the rules which have no example before, are deviation and *bid'at* except those referring to a real structure.

On the *samā'*, there is not any arguments to prove it *mubāḥ*. The research proves that it is a *mubāḥ* at the time of need. Then it is necessary to keep their regulations, otherwise it will be forbidden.

Junayd said that the *samā'* is *ḥarām* for keeping the desires of *nafs*. For the ecstatic person, it is *mubāḥ* to seek the *mujāhidāt*. And for us, it is *mustaḥab*. Shaykh 'Abd al-Ḥaqq Muḥaddith Dihlavī said in the book *Ta'arruf al-Taṣawwuf*, Junayd eventually abandoned the *samā'* because there was not any eligible person for it.

According to *Kashf al-Maḥjūb*, Dhu al-Nūn Miṣrī said that the *samā'* which melts the heart improve the ambitions of meeting God. Whoever listens to it by giving the meticulous attention to God, he found the right way. Whoever listens to it for worldly thing, he becomes, and atheist and it is also mentioned in this book that he prejudices on extremist saints.

On the folio 151, Ṣāliḥ b. Aḥmad b. Ḥanbal (d. 266/879-80) said that "I saw my father who was listening to the *samā'* behind the wall of neighbour's home where someone was singing.

The types of Ghinā'

There are three kinds of *ghinā'*. First, without any instruments. In this case, if there is no problems or conflicts, it will be lawful without any aversion. There is a same description on which companions, *tābi'in*, *mujtahidīn*, Abū Ḥanīfa, Mālik, Shāfi'ī, and Aḥmad, etc. agreed. Ibn Ḥazm (d. 456/1064) wrote a book about it. The large community of companions, *tābi'in* and even the writer of the book *Sharḥ al-Hidāya* also agreed on it. Some of them described that there is no listen to the *samā'* if it is just to get away from fear. There is the same opinion of Imām Shams al-A'imma⁴³⁹ (d. 483/1090) who argued that the companions of Prophet used to do the same activities. Some scholars distinguished this category into two types of *mubāḥ*

⁴³⁹ His full name is Abū Bakr Muḥammad b. Aḥmad b. Abī Sahl al-Sarakhsī, who was the writer of famous works *Mabsūṭ*, *Sharḥ al-Siyar al-Kabīr*, and *Uṣūl al-Fiqh*.

and *mustahab*, respectively the *ghinā* ' is *mustahab* in the marriage ceremony, etc. and it is *mubāḥ* except for those events.

Imām Ghazālī said that the *samā* ' which gives the movement to highest *aḥwāl* and the matters of hereafter is *mandūb* (*mustahab*).

Junayd distinguished the listeners into three categories, i.e. the people, righteous men (*zāhidīn*), and 'ārif. For people, the *samā* ' is a sign of risk because they like their desires. For the second one, the *samā* ' is *mubāḥ* because they try to get the *mujāhida*. For the 'Ārif persons (for us), it is *mubāḥ*. On the folio 152, it is mentioned that Abū Ṭālib Makkī also agreed on that statement.

But Suhrawardi sufis claimed that those who reject of *samā* ' don't know the arguments of *sharī'a* or don't have an interest or have a static nature and are even engaged in fraud due to the fact that they don't have any knowledge of *ḥadīth*. Certain 'ārifīn said that the *samā* ' is to be listened to, like the water of zamzam is to be drunk.

According to *ḥadīth*, "the reward of deeds depends upon the intention and every person will get the reward according to what he has intended".⁴⁴⁰ This order is the same for all *mubāḥ* things. The best description about it is done by Ibn Ḥazm. He identified that whoever wants to get comfort for heart by the *samā* ' is obedient of Allāh. The man who wants to get the force on bad things, he is disobedient. The man who has not any intention, that is, he is between these two conditions, the *samā* ' will be gibberish. May Allāh will forgive him. The example of the person who don't have intention is like the one who goes to park or sits at the door of the house just for releasing.

Abū Khabt narrated in his pamphlet that some persons discussed about *samā* ' at Imām Abū Ḥanīfa. Imām Abū Ḥanīfa said that "I like to say that I may meet someone who is a lender, but he brings me to the place where the *mahfil-i samā* ' was held and then I may listen to it.

Abū Yūsuf narrated that he used to go to Harūn al-Rashīd where was held the *ghinā* '. He often suffered in lamentation.

⁴⁴⁰ Al-Bukhārī, *Ṣaḥīḥ*, ḥadīth no. 6689, Muslim, *Ṣaḥīḥ*, ḥadīth no. 1907, Abū Dā'ūd, *Sunan*, ḥadīth no. 2201.

A question about *samā'* has been asked by Imām Mālik, he said, the people of ahl-i Ḥijāz (habitants of Arabia) don't deny it. The person who is uneducated and have a bad nature can deny it. Imām Aḥmad b. Ḥanbal narrated that he used to listen to the *samā'* at the home of his son Ṣaleḥ.

On the folio 153, Khatīb Baghdādī narrated in his book of history, Dawūd Ṭā'ī used to go to the *mahfil-i samā'*. He often suffered in lamentation. His back always crooked due to old age. His back used to be straight during the *samā'*.

Ibrāhīm Muznī (d. 878 AD) said that, “I was going with Imām Shāfi'ī and Ibrāhīm b. Ismā'īl was also with us. During the travel, we passed a home where a maid was reciting the poetry. Imām Shāfi'ī called her to come by. We also started to listen to her. When she got free, Imam Shāfi'ī asked me that, did you feel anything. I replied him, no. Imām Shāfi'ī said, you are deprived from hearing ability. Sufyān Thawrī got ascetic when he listened these stanzas:

احسن الى الذي اضحى وامسى فوادى تيقية ويرتجيه

تشاغل كل مخلوق بخلق و شغلى فى محبة و فيه

Translation: My heart praises of that (God) who sun rises and sun sets. It fears of Him and only hopes from Him. All humans are engaged in the creatures and I am engaged in his love and his being. Then he said, نعم الشغل بك لا بغيرك, translation: yes! It is such a great work (I had) with you not with another one.

Dhu al-Nūn Miṣrī narrated that once Mūsā was advising his nation. Suddenly, a person cried loudly. Mūsā scolded him while a verse descended from God, “they cry by my *dhikr*, they feel comfort by my love, they express their ecstasy for me, they get calm by nearness to God they get together by organizing the *mahfil-i ma'rifah*, so why are you restricted to my person”.

From this explanation, the *ḥadīth* which is narrated by Ibn Mas'ūd unveils certain secrets. The *ḥadīth* is that “the *ghinā'* grows the hypocrisy in the heart just like the water grows the crops”.⁴⁴¹

⁴⁴¹ Abū Dā'ūd, *Sunan*, ḥadīth no. 4927, Suyūṭī, *Al-Jāmi' al-Ṣaghīr*, ḥadīth no. 5791.

The second type of Ghinā'

The *ghinā'* with *mazāmīr* and avatars are forbidden all Imāms agreed on that. Some companions and *tābi'īn* claimed it *mubāḥ*. So, maybe they didn't see the arguments, or they agreed for on other reasons.

On the folio 154, it is addressed that the *shabāba* (flute/reed pipe) is a type of instrument. The musicians said that it is a complete tool for singing which includes mostly all types of musical instruments. The scholars have different opinions about it. Most of them said that it is *ḥarām*. Imām Abū Ḥanīfa and his companions are also with them. Imām Nawwī agreed on it. But one group of Imām Shāfi'ī declared that it is *mubāḥ*. Imām Ghazālī also agreed on it. Imām Rāfi'ī agreed on it.

Abū 'Umāma narrated from Prophet Muḥammad who said, it is not lawful to give the education of music to maids, to sell her and not to purchase her".⁴⁴² The *ḥadīth* of Abū Hurayra supported aforementioned *ḥadīth* that Prophet Muḥammad prohibited from the price of dog and the earning of musical wind-instrument.⁴⁴³

Makḥūl (d. 112-16/730-4) said that whoever purchases a maid for singing a song, he had the maid until his death, I would never make funeral prayer for him. Allāh said in the Qur'ān, "Some men are those who buy diverting talk to lead astray from the way of God without knowledge, and to take it in mockery".⁴⁴⁴ Anyway, for dance, this is a symptom of his defectiveness.

Once a question was asked by Shiblī about *samā'*, he replied, it is apparently a *fitna* (temptation) and internally it is an admonition. The *samā'* is lawful for those persons who are eligible to make indication. If they are not, the *samā'* will be a *fitna*, it makes a person to fell down in troubles, and desires of *nafs*.

Some of them said that *samā'* is a *ḥaqīqat-i rabbāniyya* (the reality of sovereignty) and *latīfa-yi rūḥāniyya* (the spiritual subtlety) which is embedded through the ears to listeners of mysteries. And it eradicates the bad features from the heart and grows the super qualities. Its name is *samā' ḥaqq bi ḥaqq min ḥaqq*

⁴⁴² Al-Wāhidī, 'Alī bin Ahmad, Abū al-Ḥasan, *Asbāb-i Nazūl Qur'ān*, p. 124.

⁴⁴³ Abū Dā'ūd, *Sunan*, ḥadīth no. 3484, Al-Nasā'ī, *Sunan*, ḥadīth no. 4675, Ibn Māja, *Sunan*, ḥadīth no. 2160.

⁴⁴⁴ Al-Qur'ān, XXXI: 6.

(listening is true with true and from true). As a *ḥadīth* asserts: “لا يزال عبيد” which indicates the same theme of it. However, the persons who does movement by ecstasy (*wajd*), indicates to his lack of *ḥāl*, by this he can't bear the *wārdāt* (spiritual occurrence). For that reason, the *dahshat* (fear) grows in the heart by concurrence of both *anwār-i laṭā'if* (the lights of subtlety) and *asrār-i 'awārif* (the secrets of gnostic). It affects the parts of body. By the power of ecstasy and the conditions of *wārdāt*, the man cries and dances. Generally, this condition occurs to the beginners. On the folio 155, for the proficient persons, they stay calm and are satisfied by magnanimity and expanding of chest. And they feel ecstasy and cry while remaining calm. Although when someone asked the question to Junayd about *samā'*, why he didn't do movements at the time of *samā'*? he replied by the verse, “and thou shalt see the mountains, that thou suppose fixed, passing by like clouds”⁴⁴⁵.

Abū 'Uthmān Maghribī (d. 987 AD) said that whoever claims to listen to the *samā'* and doesn't hear and gets the enjoyment with the voice of birds, irritation of the door, or even the sound of wind, he couldn't be able to become a plaintiff of *samā'*. According to a poet, وكل ناطقة في الكون تطربني translation: everything that can speak in the world, brings me ecstasy and joy.

To conclude, the *samā'* has three types. One of them is *ḥarām*. This type is for those persons who kept the bad desires of *nafs* every time. Inevitably, at the time of *samā'*, the same effects will influence them because he kept his bad desires.

On the folio 156, the second type is *mubāḥ*. This is for the man who just feels the amusement and happiness with lovely voice. He is like the person who gets happiness by remembering the disappeared, dead, or living person.

The third type is *mustaḥab*. It is just for those persons who kept the love for God. So, he can get the good qualities from *samā'*, auspicious situations, high positions, traditional respects, spiritual occurrences of God, and *al-Mawāhib al-laduniyya* (God gifted qualities of someone).

The result of this discussion is that the scholars described who admit the *samā'* as *ḥalāl*, someone should never oppose them. It is true that many scholars also

⁴⁴⁵ Al-Qur'ān, XXVII: 88.

deny the *samā'*. If it is considered through *sharī'ah*, it comes in a *ḥadīth*, (استفت قلبك) ask the fatwa from your heart.

According to the book *Ta'arruf al-Taṣawwuf*, Imām Ghazālī declared it *mubāḥ* by stating that the *samā'* whom listened for what, the order will be applied according to his situation because there is a rule “the order for resources is same to its purposes”. Shaykh Kabīr Shihāb al-Dīn Suhrawardī defined comprehensively the *samā'* as two types. One of them is indicated by the verse of Qur'ān, “who gives ear to the Word and follows the fairest of it”⁴⁴⁶. There is not any disagreement of the scholars.

On the folio 157, the second one is with instruments. Some scholars indicated it as defiance. Some of them counted it among good deeds. Both statements depend on excess and paucity. Shaykh 'Abd al-Ḥaqq distinguished the *samā'* in three parts. Firstly, a lot of religious scholars have opinions that the *samā'* is not allowed. Secondly, the group of *muhaddithīn* defined it *mubāḥ*. Lastly, the saints conveyed that it depends on its explanation. Just like the famous phrase quoted about *samā'*, “the man who has ability to listen to the *samā'*, the *samā'* is *mubāḥ* for him”.

According to a *ḥadīth*, “the reward of deeds depends upon the intention” proves that it is true to ask the fatwa to the *mufī* (religious justice). It is written in the book *Kashf al-Maḥjūb*, Junayd advised his *murīd* on the initial level of repentance that if he wants peace of religion and repentance, so there is no reason to deny the *samā'* that saints usually do, and don't consider himself eligible or able for *samā'* in the younger age. In the old age, don't make people sinners by *samā'*.

Certain groups integrated the *samā'* within two types.

1. *lāhī* (living in fun)
2. *Ilāhī* (divinity)

The first one is completely contemplation. The other one is for the persons who do *mujāhidāt*, *riyāḍa*, who live far from people, neglect the *mukawwanāt* (originated things) and *fitna*. They are not like us that we couldn't act on first type nor second

⁴⁴⁶ Al-Qur'ān, XXXIX: 18.

one. In this situation, it is better for us to leave it. And we should have interest in the thing which is suitable for the time.

On the folio 158, The other group said that the *samā'*, although is a *fitna* for people but possible for particular people, people do tottering by their listening. And the people are even deprived of the quality of particular people and they became sinner like Khawwāṣ. So, Khawwāṣ should live far away from *samā'* and it is accurate solution.

Another group stated that according to a *ḥadīth*, “it is a pleasure of religion for a man to abandon the useless things”⁴⁴⁷ the man should leave the useless activities which are not necessary or make a reason to waste a time for him. Indeed, those things waste the time. The very valuable time is passed in the remembrance of the lover. Another group of Khawwāṣ said that the *samā'* is a sort of news (*khobar*). It is a very nice step to achieve the goal. This is like a children’s activity to follow the news and leave the purpose. The better effort is to do observation (*mushāhidah*).

Shaykh ‘Abd al-Ḥaqq wrote in the book *Ta‘arruf al-Taṣawwuf* that it is better for saints to avoid the *samā'* because they always avoid adopting the doubtful things and acts upon the piety, *azīmat* (obligatory ordinance of God).

The law about *samā'* with musical instruments

It is commonly referred that the *samā'* is *ḥarām* according to the four Imāms. Although the companions and a group of *tābi‘īn* considered it *mubāḥ*. There are some other scholars of *ḥadīth* and saints who also agreed on it. On the folio 159, though Mawlānā Jalāl al-Dīn Rūmī said about the flute, “Listen to the reed how it tells a tale”. If it will be seen in the story, the result is that the word flute means is outwardly flute.

Shaykh ‘Abd al-Ḥaqq said in *Ta‘arruf al-Taṣawwuf* that Shaykh Aḥmad who wrote about *samā'* as *mubāḥ*, and about *tawaqquf* and prohibition in the chapter of *samā'*, when it is listened without instruments. Otherwise it would remain *ḥarām* according to all four Imāms. Shaykh ‘Abd al-Ḥaqq argued that, “the whole discussion is just related to *ghinā'* with *mazāmīr*. Although the *mazāmīr* is *ḥarām* according to

⁴⁴⁷ Al-Tirmidhī, *Jāmi‘*, ḥadīth no. 2318, Ibn Māja, *Sunan*, ḥadīth no. 3976, Ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān*, ḥadīth 229.

all four Imāms but some scholars considered it *mubāḥ*. Two other groups of scholars of *ḥadīth* and *fuqahā'* indicated it *mubāḥ* with some *mazāmīr* like 'ūd (is a lute of another type, with a short neck, a pear-shaped resonance body and six courses of strings), *anbrīn* etc. Ibrāhīm b. Sa'ad and latter two groups have criticised by the author in this chapter.

The Chishtī scholars narrated that the disciples of Shaykh Niẓām al-Dīn Awliya' were listening the *maḥfil-i samā'* where there was also a *daff* (a kind of bass tambourine). There was also Shaykh Naṣīr al-Dīn Maḥmūd (d. 757/1356). He intended to go out from the *maḥfil* but the disciples tried to stop him. He told them that it was against the tradition of Prophet Muḥammad. The disciples began taunting him about the denial of *samā'* and urged him to not follow the master. He replied that it was not logical. It should be the logic from Qur'ān and *ḥadīth*. Someone informed the master Shaykh Niẓām al-Dīn about the behaviour of Shaykh Naṣīr al-Dīn. The master known about him and said, he is true, and it is completely right.

On the folio 160, it is written in the book *Siyar al-Awliyā'* that there were not any *mazāmīr* nor even clapping in the *maḥfil* of Shaykh Niẓām al-Dīn. He used to forbid the disciple to try to listen to the *mazāmīr*. And he said that they would not do well.

It is written in the book *Khayr al-Majālis* that a man visited Shaykh Naṣīr al-Dīn Maḥmūd and asked him: “is it allowed to participate to the *maḥfil* where the mendicants dance and where there are musical instruments such as *mazāmīr*, *daff*, and *rabāb* (it is a type of bowed string instrument)?” He replied that the *mazāmīr* is not allowed (*muttafiqa*). If someone fell down during the *samā'*, he should keep the rules of *sharī'a*. If he breaks the rules of *sharī'a*, then he should find someone for guidance. Firstly, scholars have controversial statements about the *samā'*. Some of them gave the permission with some regulations but with *mazāmīr*, it is *ḥarām*.

Shiblī said when the question is asked about *samā'*, he will answer that there are basically two directions, outward and inward. This is a fitna as outwardly and, inwardly, it is a *'ibrat* (admonition).

Imām Abū al-Ḥasan Shādhilī (d. 656/1258) stated in the book *Ta'arruf al-Taṣawwuf*, whoever listens to the *samā'* and eat the meal of cruel persons, he carries

Jewish habits. Because Allāh said in the Qur'ān, “who listen to falsehood, and consume the unlawful”⁴⁴⁸. On the folio 161, so, he wanted to say that the explanation of the words of Shādhilī is that *samā'* is rubbish and absurd if the attributes of metaphorical lover are mentioned, hence it is *ḥarām*. If the translation of Qur'ān and *ḥadīth*, *dhikr* of hereafter, and admonitions etc. are recited, it will be included under the verse, “we have heard and we obey”⁴⁴⁹, but this without *mazāmīr*. In fact, it is not narrated by the companions and *tābi'īn* with authentic source.

In short, the *samā'* is not allowed for the sensualist persons and common people. If someone listens to the *samā'* to get the enjoyment and happiness, it is *mubāḥ*. If someone listens to it for remembrance of God, it is *mustaḥab*. Since there is a common rule, ‘the order for resources is same to its purposes/ for resources, the order is intended to objective’.

It is written in the book *Ta'arruf al-Taṣawwuf*, if an ecstatic person presents the meaning in his *wajd* which gives him such advantages to his knowledge, acts, *hāl*, and he feels calm in his body, it is a really *wajd*. If he considers by *samā'* beautiful voice, beautiful poetry etc, it is natural *wajd*. Particularly, if he feels anxiety and combustion in himself, it is better to leave it. If the religious person wants to save his religion, then it is better to leave it and it is better for him.

On the folio 162, 'Ubaydullāh addressed by the words, O dear, you have got the knowledge about *samā'* that there are controversial statements of the scholars. In the chapter on *samā'*, the *fatwa* (legal decision) depends on the heart. For sure, it is necessary to listen to the *samā'* in particular place that is not public. One should also avoid doing *ḥarām* activities: for instance, young boys, girls, rubbish and absurd talks etc. The heart should be filled with the love of God. If the realistic people and sincere friends are here and the readers and listeners also have the attributes of them, there is no problem in doing the *samā'*.

If it is in the public place and *mazāmīr* as well, then it is not right though there is need for a fatwa of *muftī* and an order of the judge. It is obligatory for the judge to punish people so that they will not go on the wrong way nor they will try to mislead

⁴⁴⁸ Al-Qur'ān, V: 42.

⁴⁴⁹ Al-Qur'ān, V: 7.

others. This order will apply on *dār al-Islam* (realm of Islam). For *dār al-ḥarb* (realm of war, i.e. without Islam), every man should take the fatwa through asking his heart.

The forms of self-accountability

According to *Dhakhīrat al-Mulūk*, there are five steps.

1. Definition
2. Admonition and advice
3. Prohibition
4. Abuse
5. Punishment

A son can use the first two steps for his parents, i.e. definition and admonition, if he finds that they are perpetrating a sin. It is lawful regarding its legitimacy. The fourth and fifth steps are prohibited for him. For the third step “prohibition”, the scholars are not sure about it but, in this condition, the son will be not disobedient with the parents, as in the case of the son who does something which causes the injury for his parents such as, breaking the musical instruments, musical wood, *rabāb*, *mazāmīr* etc. or spilling the wine or tearing the clothes which were bought by *ḥarām* earning or returning the stolen goods to its landlord although the father makes nervous on that.

On the folio 163, it is mentioned that Shaykh Sa‘dī while he was Suhrawardī and it is commonly believed that suhrawardīs are denial of *samā‘* and prohibit their disciples from *samā‘*, said that

سماع اے برادر بگویم کہ چیست

اگر مستمع را بدانم کہ چیست

Translation: “What the song is, oh brother! To you I’ll explain (*ḥalāl* or *ḥarām*), If I know who the person is hearing the strain!”⁴⁵⁰ (Fortunate or unfortunate)

However, Shaykh Sa‘dī indicated about it in his book *Gulistān* that his great Shaykh i.e.⁴⁵¹ It is written in the book *Ta‘arruf al-Taṣawwuf* that some scholars

⁴⁵⁰ DAVIE, GS. "MD—The Garden of Fragrance. Being a complete translation of the Bostan of Sddi from the original Persian into English Verse. Crown 8vo." Is. 6d.

totally denied the relation of *samā'* with *taṣawwuf*, neither in itself nor indirectly. Rather, the *samā'* is fatal to the persons dominated by their *hāl* and overwhelmed by the ecstasy. However, through the argumentations of scholars, it is very clear that the *samā'* is not just for the Chishtiyya except suhrawardiyya because Shaykh Kabīr Najm al-Dīn Kubrā (d. 618/1221) was a disciple of Shaykh 'Ammar b. Yāsir (Bidlīsī, d. between 590/1194 and 604/1207) and Shaykh 'Ammar was a disciple of Shaykh Abū al-Najīb Suhrawardī (d. 563/1168). All of them used to go the *maḥfīl-i samā'*. Yet, Shaykh Majd al-Dīn Baghdadī (d. 628/1231) and Shaykh Shihāb al-Dīn Suhrawardī who were disciples of Abū al-Najīb and they were not convinced by *samā'*. So, the meaning of first line of the stanza of Shaykh Sa'dī is, the *samā'* is *ḥalāl* or *ḥarām*. And next line means that the listener is fortunate or unfortunate. However, it is written in the book *Ta'arruf al-Taṣawwuf* that concerning *samā'*, to accept the audition depends upon the situation of the listener's piety. He gets *teḥqīq*, if he listens the *ḥaqīqat*. If he listens to hide *nafs*, he gets bad outcomes, and if he listens for his nature, he obtains the advantages for the time.

The next one stanza of Shaykh Sa'dī is,

اگر مرد معنی پرد طیر او

فرشته فروماند از سیر او

Translation: "If his flight be from spirituality's dome, To the height of his soaring no angel can roam".⁴⁵²

This stanza's explanation highlights the pre-eminence of the human prophets on prophet angels and the human on the angels. This topic has been described in the books of beliefs on the extent level. Jibrail said to Prophet Muḥammad in the ascension night (*shab-i mi'rāj*)⁴⁵³, if he flies a little bit up equally to the hair of the head, his feathers will burn by lustre. It is clearly written in the books of *ḥadīth* that

⁴⁵¹ Here is just given an indication and for its complete reference can be concern into the book "*Gulistān*".

⁴⁵² DAVIE, GS. "MD—The Garden of Fragrance. Being a complete translation of the Bostan of Sddi from the original Persian into English Verse. Crown 8vo." Is. 6d.

⁴⁵³ Originally designates "a ladder", and then "an ascent", and in particular, the Prophet's ascension to Heaven which is indicated in the Qur'ān (LXXXI, 19-25, LIII, 1-21). See Schrieke, B., Horovitz, J., Bencheikh, J.E., Knappert, J. and Robinson, B.W., "*Mi'rāj*", in: Encyclopaedia of Islam, Second Edition, 2007.

Jibrail requested Prophet Muḥammad. However, such saints got spiritual promotion thanks to the *samā'*. So, the *samā'* is like a spiritual ascension for them. The prayer is basically the *samā'* of the *kalām* of Allāh. So, that's why Prophet Muḥammad said, the prayer is the spiritual ascension for the Muslims.

The next stanza of Shaykh Sa'dī is,

اگر مرد لهو است و بازی و لاغ

قوی گرد دش دیو اندر دماغ

Translation: "And if he be mirthful and playful and vain, His follies become more confirmed in his brain".⁴⁵⁴

Shaykh 'Abd al-Ḥaqq said in the book *Ta'arruf al-Taṣawwuf* that such scholars of *ahl-i samā'* said, the understanding of the meanings and its derivation are a part of the disciples. For the senior persons, they get *wajd* just by the voice and the lustre of *ḥaqq* in the words, not by understanding the meanings and understanding the stanzas and poetries as well. If the person gets *wajd* by the movement of *nafs*, it is a satanic *wajd*. As it is written in the Qur'ān, "And startle whomsoever of them thou canst with thy voice"⁴⁵⁵.

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

1. Man, from the frugality of greed, inspects hair by hair:

Like a bear, he keeps dancing to no purpose.

2. Man, by his own greed, inspects hair by hair:

His dance is empty from goodness and filled with bad thing.

3. Dance where you break yourself

And tear away the cotton from the sore of lust.

⁴⁵⁴ DAVIE, GS. "MD—The Garden of Fragrance. Being a complete translation of the Bostan of Sddi from the original Persian into English Verse. Crown 8vo." Is. 6d.

⁴⁵⁵ Al-Qur'ān, XVII: 64.

4. Men dance and wheel on the battlefield:

They dance in their own blood.

5. When they are freed from the hand of self, they clap a hand;

When they escape from their own imperfection, they make a dance.

6. From within them musician strike the tambourine;

At their ecstasy the seas burst into foam.

7. You don't see the leaves on the branches

By the movement of wind, the boughs are dancing.

8. You see it not, but for their ears

The leaves too on the boughs are clapping hand clearly.

9. You do not see the clapping of the leaves:

One must have the spiritual ear, not this ear of the body.

10. Close the ear of the head to jesting and lying,

That you may see the resplendent city of the soul.

11. So, take your mouth off of a hug, uncle

Excepts of the Hadith, he doesn't say anything

12. The ear of Muḥammad draws out the hidden meaning in the words,

For God saith of him in the Qur'an, "*He is an ear*".

13. This Prophet is entirely ear and eye; we are refreshed by him:

He is (as) the suckler and we (as) the (infant) boy.⁴⁵⁶

The next stanza of Shaykh Sa' dī is:

⁴⁵⁶ Nicholson, Reynold Alleyne, *The Mathnawi of Jalalu'ddin Rumi*, (Luzac, 1926), vol. 3.

نه بم داند آشفته خاطر نه زير

Translation: Bass and treble are one to a crazed lover's ear.

Someone said that “everything that can speak in the world, brings me ecstasy and joy”. And someone (Fakhr al-Dīn ‘Irāqī (d. 688/1289)) said, ““it speaks to me in the silence of this one then through the words of that one speaking; it whispers to me through an eyebrow raised and the message of an eye winking’ And do you know what words it breathes into my ear? It says,

1. I am Love: in heaven and earth I have no place;

I am the Wondrous Phoenix whose spoor cannot be traced.

2. With eyebrow-bow and narrow-winks I hunt

Both worlds-and yet my weapons cannot be found.

3. Like the sun I brighten each atom's cheek;

I cannot be pinpointed: I am too manifest.

4. I speak with every tongue, listen with all ears,

But marvel at this: My ears and tongue are erased”.⁴⁵⁷

The second part of stanza of is:

به آواز مرغی بنالد فقير

Translation: “At a bird's cheerful singing, laments the Fakir”.

Someone said, when I opened my eyes, I see the light of his face, when I opened my ears, I listened his voice. And someone said that, “*samā* ‘ is a bird, fly from right to God”.

⁴⁵⁷ Chittick, William C., and Peter Lamborn Wilson. *Fakhruddin ‘Iraqi: divine flashes: translation and introduction by William C. Chittick and Peter Lamborn Wilson; preface by Seyyed Hossein Nasr*. SPCK, 1982. P. 71-2.

Someone also said, “Behind the veil parrot-like, I am trained and entertain, I repeat what the Master has taught me and had me retain”.⁴⁵⁸ So the tree and fire are also reciting that there is nothing but God, is a *samāʿ*. and their voice is from epiphany.

Khwāja Ḥāfiẓ said, “A nightingale had a rose-leaf, pleasant of hue in his beak, and on that leaf and pleasant food, bitter lamentation held. To him, I said, “In the very time of union wherefore is this lament and cry. He said: “in this work of lament, me the beloved’s beauty held”.⁴⁵⁹

The next stanza of Shaykh Saʿdī are:

مگس پیش شوریده دل پر نزد که او چون مگس دست بر سر نزد

Translation: “To the lover distracted a fly comes not nigh, For he beats at his head with his hands like a fly”.

چون صاحب دلان مے پرستی کنند با آواز دولاب مستی کنند

Translation: “When hearts men are adorers of wine, at a water-wheel’s sound they to rapture incline”.

نه مطرب که آواز سمّ ستور سماع است گر عشق داری و شور

Translation: “Not the minstrel alone, but the horse’s hoof’s sound, Is music, if rapture within you is found”.

On the folio 167, it is written in the book *Taʿarruf al-Taṣawwuf*, some scholars argued that the word *samāʿ* is derived from philosophy. Its means that the philosophers invented the musical instruments. They used to make different unauthorized changes among the people. For instance, joy and sorrow, illness and healthiness; it is even said that they used to create the atmosphere to be alive and dead. The writer of the book also stated that according to the book *Kashf al-Mahjūb*, the *samāʿ* alights from God. It is basically a mixture of jest and fun. For beginners, it is not allowed to go to the *mahfil-i samāʿ* because they are not able to accept the right

⁴⁵⁸ <https://www.hafizonlove.com/divan/08/380.htm>.

⁴⁵⁹ <https://hapigan.net/ghazal-77-a-nightingale-had-a-rose-leaf-pleasant-of-hue-in-his-beak/?lang=en>.

thing quickly. The divine meaning affects his nature. It creates in his body an inflammation sometime and can make him angry. In the situation of *samā'*, some people fell down and some people die. Every man's body crosses his limit by the *samā'* and its reason is very clear.

According to the book *Kashf al-Mahjūb*, there is a thing in Rum which is like a rodey (like an intestine). Two days in a week, the patients go there by someone and there the rodey is been beaten according to the quantity of disease. The patients listen to that sound. Then they have brought out by someone. If someone wants to kill someone, he has more time to place there until his death. On the folio 168, in fact, everyone's age is fixed by God even there is no possibility to increase or decrease the age but causes of death are surely exist. The doctors and others always listen to the *samā'* but the *samā'* doesn't affect them because it depends on their nature and it is against the beginners.

This faqīr ('Ubaydullāh) says that everything has a cause. And God is the real one who makes causes. As is said in the verse of Qur'ān, "God takes the souls"⁴⁶⁰. It is true and right. And the verse, "Say: 'Death's angel'"⁴⁶¹, also is true and right. To lead astray to Iblis and to give the guidance to Prophet Muḥammad is also true and right as according to the Qur'ān, "So God leads astray whomsoever He will, and He guides whomsoever He will"⁴⁶² and God basically gives the profit and loss. It is right to affiliate something to its causes. Since the matter of saints is with their God. So, they know all things very well through God. This is the will and aim of the seeker.

It is enough for fair-minded and seeker of God. It means that the book is enough for group of saints and *fuqahā'* who are really able to be called sufi and *faqīh*. The people who are far away from the right path and ethnicity are those who have become the saints and *fuqahā'* by force while they don't have any kind of knowledge. On the folio 169, it is mentioned that they always wear *darwishī* turban and sufi dress though there is no anyone have behaviour like of their impertinence. Normally, they listen to the song and make dance, etc. as a habit. And they are not able to call themselves formal sufi (*mutaṣawwif*) or formal *faqīh* (*muttafiqa*). *Muttafiqa* is the

⁴⁶⁰ Al-Qur'ān, XXXIX: 42.

⁴⁶¹ Al-Qur'ān, XXXII: 11.

⁴⁶² Al-Qur'ān, LXXIV: 31.

person who is not *faqīh* but he inserted himself in the group of *fuqahā*’ after studying books. The Mutaṣawwif is one who is not a sufi but he inserted himself in the party of saints by doing the same sufi activities as the saints. They are individuals who are neither sufi nor *fuqahā*; it is better to call them hypocrite and deceitful men since, even if all prophets, saints, and the scholars get together for their guidance, they can’t finish their instinctive illiteracy. For them God said, He sealed their heart and they are deaf, dumb, and blind. Allāh shows the right path and guides. According to Qur’ān, “God blots out, and He establishes whatsoever He will”⁴⁶³.

Finishing the book by the names of Spiritual Master

It is better to mention the names of spiritual masters of four *silsilas* based on their *manāqib* (praises) and *aḥwāl* at the end of this book in order to get the blessings. By this, it can make the cause of guidance and good auspiciousness for the initial seekers of the right path. (Allāh is mentor and *muwaffiq*).

1. Pīr-i Rawshan Dhamīr Fānī fi Allāh Bāqī billāh Ḥadhrat Mawlānā Mawlwī Khudā Bakhsh Multānī have mentioned in the book *Sirre Dilbarān* by this faqīr (‘Ubaydullāh). On the folio 170, it is written that he wrote a book entitled *Tawfīqiya Sharīf*. with the help Allāh who has given the *tawfīq* (divine assistance). This book deals with the biography of him (Khudā Bakhsh). In this book, there are not mentioned the rituals and features of human and his desires which becomes the reasons to interrupt the achievement of the goal. Some of his meditations are, “lose yourself. Actually, it is perfection. Annihilate yourself, in fact, it is attainment. Wherever you see then say that everywhere is Allāh is seen in every face of human. Don’t become oblivious to God and say yourself that,

منم نيم والله ياران من نيم

جان جانم سرّ سرّم تن نيم

Translation: I am nothing, my friends, God's swear, I am nothing; I am soul of the souls and secret of the secrets.

His alqāb are miskīn nawāz, Muḥibb al-Masākīn, and Sayyid al-Masākīn and I (the author) don’t think that other attributes are appropriate according to his situation except of that because he loved the following prayer very much, “ اللهم احينى مسكينا و

⁴⁶³ Al-Qur’ān, XIII: 39.

”امتنى مسكينا واحشرنى فى زمرة المساكين“ translation: O’ God, keep me poor in my life and afterlife and include me in the group of poor. He used to write his name in the *silsila* as, “O’ Khudā Bakhsh! God may forgive all our sins and bad deeds through the dust of shoes of the one (say the name of his master here) and may the destiny on the health of this faqīr be good with the blessings of Almighty God. His shrine is in the city of Khayrpur (Pakistan) where it is visited and got blessed. He died on 30 Muharram 1251 A.H.

2. Shaykh Bā kamāl Muhibullāh bil Kamāl Mehbub Allāh al-Mut‘āl Ḥadhrat Khwāja Ḥāfīz Muḥammad Jamāl Multānī is such an eminent sufi that he doesn’t need the alqāb for being known very well. On the folio 171, it is mentioned that his caliph is Mawlwī Khudā Bakhsh blessed him as like the moon that gets the light from Sun or as like Mawlānā Jalāl al-Dīn Rūmī blessed by his spiritual master Shams al-Dīn Tabrīzī (d. 642/1244). He has many Khalīfas through Mawlānā Khudā Bakhsh. The first one was Sayyid al-Kāmil Sayyid Zāhid Shāh. The second one was Mawlwī Kāmil Mukammal Akmal al-Zāhid Mawlānā Mawlwī Ḥāmid. The third one was Shaykh al-Kāmil al-‘Ārif al-Qādhī Muḥammad ‘Īsā. The fourth one was Shaykh ‘Ārif bi-Allāh poet Munshī Ghulām Ḥasan. The fifth one was Al-Mawlwī al-‘Ālim al-‘Āmil al-Kāmil al-Mukammal al-Mawlwī Muḥammad Mūsā.

3. Shahbāz Aoj ḥaqīqat sālik masālik ṭarīqat badr al-Sharī‘at Ḥadhrat Sultān al-Awliyā’ Khwāja Khwājgān Khwāja Ḥāfīz Nūr Muḥammad Mahārwi. His shrine is in the village of Mahār (Chishtiyyan district Bahawalnagar, Pakistan) where it is visited and get blessed. He has four caliphs like the khulafāe Rāshidīn fī al-hidāya wa Rashād. One of them is Shaykh al-Kāmil Mukammal dhul-Karāmāt al-‘Ulya wa-l-Maqāmāt ilāhiyyah wa-l-Ḥālāt al-Saniyya (Shaykh Nūr Muḥammad Thānī from Nārowālā⁴⁶⁴ (Hajipur distt. Rajanpur, d. 1790 AD)). The second one is al-Shaykh al-‘Ālim al-‘Āmil Qadhī Ḥawā’ij al-Sālikīn Qibla al-Mustarshidīn Maqṣūd al-Wāsilīn

⁴⁶⁴ There are controversial statements among the saints about first caliph of Nūr Muḥammad Mahārwi. According to Khawaja ‘Ādil, Majority of the people declare the first caliph Nūr Muḥammad Thānī from Nārowālā because he was the first one who got khilafat by his master as it is mentioned in the book *Khulāṣat al-Fawā’id* by Hakīm Muḥammad ‘Umar Sīt Pūrī (translated in Urdu by Allah Bakhsh Raza), p. 35. Conversely, the others argue that he was died before his master. So, he couldn’t be a spiritual successor, it must be counted after the death of the master. According to them the spiritual successor was the elder son of Nūr Muḥammad, Khwāja Nūr al-Ṣamad Shahīd (d. 1206 A.H.) see Chishtiyya Ribat, first edition, Chishtiyya, nd, p. 27. Some other people claimed as first khalifa Ghulām Ḥasan Bhattī. See *Mahbūb Allāh Ḥadhrat Khwāja Khudā Bakhsh*, p. 16 and 62.

al-Shaykh Qādhī Muḥammad ‘Āqil (d. 1814 AD). His shrine is in Kot Mithan (district Rajan Pur, Pakistan) where it is visited and get blessed.

The third one is our Shaykh and Shaykh of the world Jamāl al-Ḥaqq wa-l-Dīn (Hafiz Muḥammad Jamāl Multānī) and the fourth one is al-Shaykh al-Zāhidīn Ra’īs al-Mutawakkilīn Sultān al-Tārikīn Khwāja Muḥammad Sulaymān. His shrine is in Tawnsa Sharīf (district Dera Ghazi Khan, Pakistan) where it is visited and get blessed. There is another one al-Shaykh al-Kāmil al-‘Ālim al-‘Āmil from the companions of sufa died in the love of his Shaykh and didn’t move to other shaykh except him, Ḥāfīz Ghulām Ḥasan⁴⁶⁵ (Bhattī, d. 1240/1825). There are many other *khalifas* flourished in different cities and villages who are good guiders, hard workers, and having spiritual powers. There is no more place to mention each of them.

4. Shaykh Maḥzar al-‘Ajā’ib wa-l-Gharā’iyb, Gharīb Nawāz, Shayk al-‘Ālimīn, Sirāj al-Hind Hadhrat Mawlānā al-Mawlī Fakhr al-Dīn Muḥammad Dehlwī who had many khalīfas but one of them was most eminent in this area our Shaykh and shaykh of all Khwāja Ḥāfīz Nūr Muḥammad knowned by Qibla ‘Ālam, wa-Nawāb, who had various miracles and spiritual stations.

⁴⁶⁵ See his biographical information in, Mahārī, Imām Bakhsh (d. 1300/1881), *Gulshan-i Abrār*, (Urdu transl. Ṣāleḥ Muḥammad Tawnsawī, Multan, 1950), p. 257-65.

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Glossary

Abdāl:	Lit. Substitutes; one who has traded his own self for Allah.	Al-ṣalāt; wa-l-salāmu ‘lā rasulihī muḥammad:	Peace and blessings upon Prophet Muhammad.
Afāl-i Mashrū‘a:	Permitted acts in Islam.	‘Amal:	Practice; deed; act; performance.
Ahl al-Bayt:	The family of Prophet Muhammad.	‘Āmil:	Worker; practitioner; follower of Islam.
‘Ahl-i ‘Arab:	Habitants of ‘Arab countries.	Amīr:	Leader; ruler; governor; the plural form is umara.
Ahl-i Badr:	Warrior of Badr.	Amma Ba‘d:	Literally means ‘After that’. This term is used after the starting words of the sermon or speech, mostly after praising of God and Prophet Muhammad.
Ahl-i Hijāz:	See ‘ahl-i ‘arab.	Anbrīn:	A kind of musical instrument.
Ahl-i Ṣaḥw o Tamkīn:	Having awareness and being stable.	Anwār-i Laṭā‘if:	The lights of subtlety.
Ahl-i Sunnat wa-l-Jamā‘at:	Followers of the tradition of Prophet Muhammad; A grand sect of Islam.	‘Aqd-i Ukhuwwat:	Contract of brotherhood.
Ahl-i wajd u dhawq:	Mystical persons; persons of spiritual inclination;	‘Aqīqa:	A ritual of Islam tonsuring of a new-born with animal sacrifices usually on seventh day.
Ahl-i Zāhir:	Exoteric people; the people who are unaware from reality.	Aqṭāb:	Poles of sanctity; pinnacle of the Sufi cosmological hierarchy; the plural form of quṭb.
Ahl-i Zawāhir:	The people who don’t know the reality of things.	Arbāb-i Qulūb:	Prudent persons.
‘Ajāmī:	Non-Arab people; alien.	Arbāb-i Yaqīn:	Intellectual persons.
Ākhir:	The last, a divine name, judgement day, hereafter.	Arḍ-i Baydā:	Lit., white land; a place located between Madinah and Mecca.
Āl wa aṣḥāb:	Family and companions of Prophet Muhammad.	‘Ārif-i Ākhirat:	Connoisseur of hereafter; spiritual knower of resurrection day.
‘Ālam-i arwāḥ:	A period or state between death and resurrection, the realm of the spirits.		
‘Ālamīn:	The worlds, this is the plural form of ‘Ālam (world).		
Al-Mawāhib al- Laduniyya:	God gifted qualities of someone.		
Alqāb:	Honorific names; titles; appellations; surnames.		

‘Ārif-i Dunyā:	Connoisseur of the world; being deepest involved in material world.		spiritual commitment, to get pledge with spiritual mentor.
‘Ārif-i Haqq:	Connoisseur of reality; gnostic knower of God.	Bay‘a Bāṭinī:	Inwardly commitment.
‘Ārifīn:	Gnostics; spiritual knowers; the plural form of ‘ārif.	Bay‘a Riḍwān:	The pledge that was sworn under the tree to Prophet Muhammad by his companions in 6 A.H.
Aṣal:	Real; factual.	Bay‘a Zāhirī:	Outwardly commitment.
Aṣḥāb:	The companions, it is a plural form of ṣahib (companion).	Bī-dhawq:	Tasteless; having no spiritual taste.
Aṣḥāb-i Kahf:	The companions of the cave; theirs’s anecdotes are mentioned in Qur’ān surah 18 and 8.	Bayt al-Māl:	Lit., the house of wealth; in conceptual sense is, the “fiscus” or “treasury” of the Muslim State.
Asmāy-i Rijāl:	The names of transmitters.	Bid‘at:	Lit., innovation; bad innovation; innovation or novelty in Islam. The plural form is bid‘āt.
Asrār-i ‘Awārif:	The secrets of gnostic.	Bi’r Maymūn:	The name of well.
Awrād o wazā’if:	Scholarships, litanies, invocatory prayers, religious phrases or formulae repeatedly recited according to a pattern, devotional exercises.	Chāsht:	Supererogatory morning; the prayer offered in late morning.
Awtār:	Avatar, musical instrument.	Daff:	A musical instrument, a kind of bass tambourine.
Aywān-i Khilāfat:	Caliphate’s house; the court.	Dahshat:	Extreme fear; fright; dread.
Azīmat:	Resolution; obligatory ordinance of God.	Ḍa‘īf Riwāyāt:	Weak narrations; a weak or suspicious narrative in the chain of narratives.
Balā:	Affirmative response; undertake at the beginning of creation between the souls and Allah.	Darbān:	Doorkeeper; guard; concierge.
Baqī’:	Lit., a piece/place with many tress; the land in Madinah that has converted into a burial ground.	Dār-i Kufr:	The state of non-Muslims.
Baṣīrat:	Insight; spiritual inner eye; mystical vision.	Darwayshī:	Poverty; the way of life of dervish.
Bāṭin:	Inward; inner condition, a divine name.	Dhāhiba:	Lit., goer; continuing sin.
Bay‘a:	Initiation ritual of Sufism,	Dhawq-i Aḥwāl:	The taste of mystical states.
		Dhikr:	Remembrance; reciting or reading the praise of God or Qur’ān. Its plural form is adhkār.

Dīn:	Religion; faith.		vocalization.
Dīn-i Fiṭrat:	Nature of religion; instinct religion.	Ḥadīth:	Traditional sayings of Prophet Muhammad.
Dīwāna:	Insane; holy fool.	Ḥājat:	Necessity; spiritual need.
‘Aydgāh:	Special place for congregational Eid prayers.	Ḥāl:	Situation; the mystical state; state of ecstasy and fervour.
Fajūr:	Immorality; debauchery.	Ḥanafī:	Follower of Imām Abū Ḥanīfa, one of the four Sunni school of thought.
Fanā fi-l-Tawhīd:	Dissolving in God; Extinction in the experience of God’s unity.	Ḥaqīqat:	Truth; reality; the state of knowing absolute truth; the plural form is ḥaqā’iq.
Faqīh:	Islamic jurist; having expertise in Islamic jurisprudence.	Ḥaqīqat-i Rabbāniyya:	The reality of sovereignty.
Farḍ:	Obligatory, a religious rule.	Ḥarakat:	Spiritual movements.
Farḍ Kifāya:	Communal obligation; one of the Islamic law.	Hidāyat:	Guidance; instructions; righteousness.
Fāsīd Māda:	Stagnant material; the ulcerate; something sinister.	Ḥijāmī:	Hairdresser; barber.
Fāsiq:	Reprobate; impious; transgressor; perverse man.	Hijra:	Migration; emigration; moving to another place.
Fatwā:	Decision; verdict; legal opinion of an Islamic scholar.	Ḥikmat:	Wisdom; ingenuity; philosophy.
Fikr:	The plural form is afkār; thinking; solicitude; anxiety.	Ḥikmat-i Yūnānī:	Greek philosophy; Greek wisdom literature.
Fiqh:	Literally means knowledge or understanding. A specific study of religious issues derived by authentic religious scholars.	Ḥudaybiyya:	A place in Saudi Arabia known by pivotal treaty between Prophet Muhammad and Quraysh in 6 A.H.
Fir‘awnī Akhlāq:	Worse features/attributes.	Ḥudī:	Camel rider’s traditional song.
Fisq:	Obscenity; breaking divine law; impiety; defiance.	Ḥudūd o Qiṣās:	Law of retaliation of murder.
Fitna:	Temptation; sedition.	‘Ibrat:	Admonition; warning; example.
Faqīr:	Poor man, dervish	Ifrāt:	Abundance; profusion; surplus.
Fussāq:	See. fāsiq; It is plural form of fāsiq.	Iftār:	Breaking fast.
Ghinā’:	Song; singing; music;	Ihrām:	Intention; pilgrims during ḥajj and ‘umrah; state of purity.

ʿIhsān:	Benevolence; spiritual virtue; conferring of obligation.		actions
Ijmāʿ:	Consensus of religious scholars; agreement of religious elite; one of the four sources of law of Islam/sharīʿa.	Jahālāt-i badanī:	Lack of knowledge about nature.
Ijtihād:	Jurist's effort; new approach based on reasoning in problems of Islamic law; spiritual struggle.	Jahr:	loudly reciting; speaking audibly.
Ilāhī:	Divinity; my God.	Jahl-i murakkab:	Gross ignorance; false pretention to knowledge; having unawareness from everything.
ʿIlā-yi dīn-i Muḥammad:	Upholding the religion of Muhammad; evoking the tradition of Muhammad.	Jalāl:	Greatness; glory; splendour.
ʿIlm-i Kalām:	Dialectical theology; scholastic theology.	Jalālat:	Magnificence.
ʿIlm-i Qashrī:	Outward knowledge; the superficial knowledge.	Jalāliyya:	Majestic qualities; wrath; glorious.
ʿĪmān:	Faith; creed; belief.	Jallād:	Executioner; hangman.
Inshʿ:	Origination, beginning of the thing.	Jamāliyya:	Pertaining to beauty; merciful; the beauty of God.
ʿIrfān:	Gnosis; intuitive knowledge; discernment; deepest spiritual awareness.	Jarah wa-l-Taʿdīl:	Assessing the reliability or unreliability of transmitters.
ʿIrfān-i Ākhirat:	Awareness of hereafter; gnostic knowledge of afterlife.	Jaw kā dāna:	Lit., a grain of oats; an anecdote means nothing.
ʿIrfān-i ḥaqq:	The gnosis of reality; awareness of truth.	Jawāz:	Legality, permission; justification; lawfulness.
ʿĪsawī:	Referred to Jesus.	Jihād Akbar:	Greater effort and struggle; the fight against one's ego.
Ishrāq:	Lit., sunrise; radiance; the prayer offered at sunrise.	Jihād Aṣghar:	Little spiritual effort.
Isqāṭ:	Nullify; taking away.	Jihād bi-l-nafs:	Struggle against concupiscent ego.
Istighnāʿ:	Independence; self-sufficiency.	Kafāra:	Compensation; expiation; atonement.
Istihbāb:	See. mustahab.	Kāfir:	Infidel; disbelievers; deniers.
Ittibā-yi Nafs:	To follow the ego; worldly desires.	Kalām:	See. ʿilm-i kalām.
Jabriyya:	Sect believing that God forced humans to commit their	Kalb:	Lit., dog; the dog of Aṣḥāb-i Kahf which is mentioned in Qurʾān.
		Kalima Shahādat:	The word of testimony; the second kalima of six significant kalimas in religion of Islam.

Kāmil Walī:	Perfect Sufi; accomplished saint; vigorous friend of God.	Laṭīfa-yi Rūhānīyya:	The spiritual subtlety.
Karāhat:	Hatred/repugnance.	Lil-muttaqīn:	For piety peoples
Karāmāt:	Miracles; the plural form of Karāmat.	Lughā:	Knowledge of language; lexicon.
Kārkhānāy-i Asrār:	Mysteries/secrets.	Lutf-i Jamāl:	Subtle prettiness.
Kāshifa:	Disclosure, unveiled thing.	Maʿānī:	Meanings; spiritual meanings;
Kātib al-Ḥurūf:	Lit., writer of the words; means the writer of the manuscript.	Maʿānī Laṭīfa:	Luminous meanings; the meanings of subtle organ.
Kayfiyyat:	Condition; state; Rapture.	Madhmūm:	Condemnable; damnable; despicable; blameworthy.
Khabar:	Report, news, information.	Madrasa:	School; Religious institute.
Khādimīn:	Servants; attendants; the plural form of khādim.	Mahfil-i Samāʿ:	An assembly of music. The concert of music oratorio for spiritual audition.
Khawf o Rajāʿ:	Fear and hope.	Makhdūm:	Served; respected person; master.
Khayrāt:	Charities; good deeds; especially the things that are normally distributed among needy peoples.	Makrūh:	Abominable; reprehensible; a religious rule.
Khūdī:	Temporal desires; self-consciousness; self-esteem.	Malāmat:	Blame; reproach; censure.
Khush Ilhānī:	Melodiousness.	Manāqib:	Virtues; praises.
Khushk Mullā:	Tasteless scholar; having no interest in spiritual audition.	Maqām:	Place; dignity; location; the place of Ibrahim at Kaʿba.
Khuṭba jumʿa:	The sermon of Friday's prayer which is given by an imam on a pulpit.	Maʿrifa:	Divine knowledge; insight in divine matters.
Khuṭba:	Sermon; speech; specifically given in congregational for the prayers of Friday or Eid days.	Mashāyikh:	Lit., old men/elders; religious honoured mentor; real religious scholars; patriarchs; religious guiders; spiritual masters; It is a plural form of shaykh.
Kuffār:	Unbelievers; non-Muslims; it is a plural form of Kāfir (infidel).	Mashrab-i Aʿmāl:	The disposition of deeds.
Lāhī:	Living in fun.	Mastī:	Intoxication; ecstasy.
Lahw al-ḥadīth:	literally means pleasant discourse; it is used for spiritual listening and singing. i. e.	Mazāmīr:	Flute/single or double reed wind instrument or other musical instruments used by mouth; musical instruments;

	the plural form of mizmār.		meditation in solitude.
Miskīn:	Needy man.	Muraqqaʿ:	Cloak; the patched cloak; fragments.
Mubāh:	Permissible, a religious rule.	Murjiʿa:	Refers to all those who identified confession of belief to the exclusion of acts.
Muḍāf o muḍāf ʿilayhi:	Grammatically, the phrase wherein the second word owns and possesses the first.	Murshid:	A teacher of the Sufi lineage, a title usually used for the head of an order.
Mufassirīn:	Interpreters of Qurʿān; expounders; commentators; exegetists of Qurʿān; the plural of mufassir.	Mūsawī:	Belonging to Moses.
Muftiyān:	It is a plural form of Muftī; the one who has religious authority to issues religious edicts.	Mushāhida:	Observation; spiritual witnessing.
Mahabba:	Love; spiritual affection.	Mustahab:	Recommended; supererogation; a religious rule.
Muḥaddithīn:	Interpreters or compilers of the tradition of Prophet Muhammad; narrators; the plural of muḥaddith.	Mutaʿkhhirīn:	The later people.
Muḥaqqiq:	Researcher; investigator; research scholar.	Mutaqaddimīn:	Literally means ancient peoples. It is spoken in religious term for earlier or former religious scholars.
Mujāhidāt:	Great spiritual efforts and struggles; relentless striving; the plural form of Mujāhida.	Mutaqaddimīn Mashāykh:	Former or ancient religious scholars.
Mujassama:	Sect believing that God has physical body.	Mutaṣawwif :	Formal Sufi; the one who is not a Sufi but he inserted himself in the party of saints by doing the same activities as the saints.
Mujtahid:	Jurist; religious scholar recognized as competent to derive and frame the religious laws; the one who do struggle to seeking the reality.	Muttafiqa:	Allowed; agreed by all Imams; formal faqīh, the person who is not faqīh but he inserted himself in the group of fuqahāʾ after studying books.
Mukawwanāt:	Originated things, creatures.	Muwaffiq:	Giver of assistance; Allah.
Muntazira:	Lit., waiter; waiting for doing sin.	Nafs:	Literally means breath; lower self, ego, bad desires, egoistic nature.
Muqallid:	Follower; imitator; adherent of one of the four Sunni jurist/imams.	Nafsānī Khwāhishāt:	Fostering desires; sensual wishes.
Muqarrab Awliyāʾ:	Confidant saints; intimate friends of God.	Nafs-i Ammāra:	Sensuous soul; dominant nafs; beastly force.
Murāqaba:	Spiritual contemplation;		

<i>Naḥw:</i>	The science of words; syntax; especially used for the syntax of Arabic.	<i>Quwwat-i Ṭaba':</i>	Capability of nature.
<i>Nīm khām:</i>	Literally means half raw. It is also used for half-seekers of Sufi path.	<i>Rabāb:</i>	A kind of lyre; violin.
<i>Niyyāt:</i>	Intentions; a vow of the intention to do something.	<i>Rabbil 'ālamīn:</i>	The Lord of all creatures/universe.
<i>Nūr al-Dīn:</i>	The light of religion; the revered religious scholar.	<i>Rahbar:</i>	Guider; leader.
<i>Nūr-i Yaqīn:</i>	The light of certainty; the certainty obtained through the ma'rifa.	<i>Raqṣ:</i>	Dance; ecstasy.
<i>Pīr:</i>	Literally means elder or old man; appointed spiritual guider in a sufi path.	<i>Rigz:</i>	Such a recitation; martial song.
<i>Pīrān-i Kāmilān:</i>	Accomplished saints; perfect spiritual guiders of Sufi path.	<i>Risāla:</i>	Pamphlet; brochure; supplement.
<i>Pīr-i Ākhirat:</i>	Spiritual master for hereafter.	<i>Riyāḍa:</i>	Intense asceticism; ascetic discipline; spiritual practice or exercise.
<i>Pīr-i Dunyā:</i>	Worldly master; the spiritual mentor who deeply involved in worldly matters and don't care about hereafter.	<i>Riyāḍāt:</i>	Spiritual austerities
<i>Pīr-i rāh-i Khudā:</i>	The guider of the divine path.	<i>Rūḥānī Aṭbā':</i>	Spiritual physicians.
<i>Pīr-i 'Uqbā:</i>	Spiritual master for afterlife	<i>Rukḥṣa:</i>	Deferment; religious leaves.
<i>Qadriyya:</i>	Determinist; sect believing that humans are free to perform their actions on the basis of their own will.	<i>Rukn:</i>	Member; essential; tenet; a corner of Ka'ba.
<i>Qahr-i Jalāl:</i>	Coercive force of majesty.	<i>Ṣāḥib-i Baṣīrat:</i>	Having insight knowledge.
<i>Qawli Bay'a:</i>	Spoken pledge; commitment by speaking.	<i>Ṣāḥib-i Dhawq o Hāl:</i>	The person with mystical experience and state.
<i>Qawwāl:</i>	Cantor; Islamic musician; singer of divine songs.	<i>Ṣāḥib-i Dil:</i>	The person whose heart is always present for remembering Allah.
<i>Qubāla:</i>	The thing which is accepted by someone.	<i>Ṣāḥib-i Sirr:</i>	Having innermost secret.
<i>Quwwat-i Ghadhbiyya:</i>	Exasperation power.	<i>Ṣāḥih:</i>	Accurate; a category of ḥadīth.
		<i>Salūk:</i>	Sufi path; seeking nearness to God.
		<i>Samā':</i>	Spiritual audition, mystical listening or spiritual concert with accompanied by music.
		<i>Samā' Ḥaqq bi Ḥaqq min Ḥaqq:</i>	An idiom, listening is true with true, from true.
		<i>Saqīm:</i>	Illness; weak; worthless.
		<i>Sarāy'kī:</i>	A native language of the

	province of Punjab, Pakistan that is spoken in south-western half of Punjab.		following that of the Companions of Prophet Muhammad.
Sawz-i Wajd:	Warmth of ecstasy.	Tadhallul:	Abjectness; humility; meekness.
Shabāba:	Flute/reed pipe, a musical instrument.	Tafrit:	Deficiency; lower extremity.
Shab-i Mi'rāj:	Ascension night.	Tajalliyyāt:	Manifestations; refulgence; epiphany or theophany; divine irradiation; the plural form of tajallī.
Shafā'at:	Advocacy; intercession; recommendation for atonement made before Allāh.	Tajdid:	Renewal; revival.
Shafā'at Khāṣ:	Special recommendation/intercession.	Takhyir:	Optional; non-compulsory.
Shams al-Dīn:	Sun of the religion; the revered religious scholar.	Takyah:	Rely; depend upon.
Sharh Mufassal:	Comprehensive description of the writing/scripture.	Ṭālib:	Aspirant; enquirer; seeker.
Shayṭān Akhras:	Dumb Satan.	Talqin:	Persuasion; the inculcation of recitations.
Shirk:	Lit., partnership; belief in the plurality of Allah; polytheism.	Ṭama' Ṣūrī:	Formal temptation; avarice; covetousness.
Shubhāt:	Suspicious things.	Taqdir:	Destiny; divine decree.
Sirr:	Secret; mystery; the centre of consciousness; the subtle secret.	Taqdir Ilāhī:	God's will; Determination of God.
Subhān Allāh:	Lit., Glory be to Allāh (free from all defects).	Taqyīdiyah:	Restricted, veiled thing.
Ṣuḥba:	Companionship; fellowship.	Tarāviḥ m' Jamā'at:	Congregational prayers performed at night during Ramaḍān.
Sulṭan 'Ilm Qavī az Sulṭan Wajd:	This is an idiom, 'Having knowledge is stronger than having ecstasy'.	Ṭarīqat:	Method of ascetic; Sufi way of life; Sufi path of spiritual learning.
Surūd:	Singing; music, taste; modulation; melody.	Ṭarīqat Mustaqīm al-Ḥāl:	Straight spiritual state.
Taba' Tābi'in:	Followers of followers.	Taşawwuf:	Sufism; Islamic mysticism; spiritualism; the knowledge of moralities.
Tabarruk:	Benediction; sacred relics.	Taşfiya:	Purity; purgation of heart by Sufi rituals/paths.
Ṭabī'at:	Disposition; temperament; intrinsic quality.	Tawāḍu':	Courtesy; politeness; courteousness.
Tābi'in:	Followers, the generation		

Tawakkul:	Reliance; rely upon God; complete trust in God.	Wājib:	Necessary, a religious rule.
Tawaqquf:	Stoppage.	Wa-l-Āqibatu:	Literally means the hereafter, the good salvation.
Tawassul:	Recommendation; appealing to God for help through someone.	Wa-l-lāmu (alif lām):	Two Arabic alphabetical words. Those are grammatically used for specific thing.
Tawfiq:	Divine assistance.	Wārdāt:	Overwhelming emotions; Spiritual occurrence.
Tawhid:	Monotheism; believing in the unity of God.	Wārdāt-i Ḥaqq:	Divine occurrence.
Tazkiya:	Purification; sanctifying; self-purification by spiritual struggles.	Wasīla:	Means; resource; support; intercessor.
Tehqiq:	Research; ascertaining the truth; verification.	Wa'z:	Speech; preaching; lecture; homily.
ʿŪd:	a lute of another type, with a short neck, a pear-shaped resonance body and six courses of strings.	Wa'z-i Fa'li:	Actual speech.
ʿUlūm-i Ṣaḥīḥah:	Accurate knowledge; the knowledge that give awareness about Allah or that can save from the fire of hell.	Wujūb:	See. wājib.
Umūr-i Dīniyah:	Religious affairs; religious matters;	Wujūb-i kifāya:	Collective duty; an obligation act which is done by someone, others are exempted; a rule of shari'a.
ʿUqbā:	Literally means calcaneus; afterlife; hereafter.	Zāhidīn:	Righteous men; recluse; ascetic persons; the plural form of zāhid.
ʿUrwah:	bracelet/handhold.	Zamān:	The time, the moment.
ʿUsshāq:	Lovers; having spiritual affections; the plural form of ʿāshiq.	Zindīq:	Atheist; apostate; heretic; infidelity; religious hypocrite.
Uṣūl al-Dīn:	Rules of religion; jurisprudence; Islamic creed.		
Wa ālihi:	The family of Prophet Muhammad		
Wa aṣḥābihi:	The companions of Prophet Muhammad.		
Wā'iz:	Preacher; adviser; homilist; sermonizer.		
Wajd:	State of ecstasy.		

**Part 4: Original Persian text of *Sharh Mufasssal Qawl-i Faṣl
fi al-Bay‘a wa al-Samā***

شرح مفصل قول فصل في البيعة والسمع

از علامہ عبید اللہ ملتانی

(م ۱۳۰۵/۱۸۸۸)

کتاب برای دکترای

محقق

محمد توصیف

رقم دانشجویی: ۲۱۶۰۰۴۹۷

زیرسرپرستی

پروفیسور دکتر تیری زرکون

پروفیسور دکتر الکساندر پاپاس

شعبہ مذاہب و اسلوب افکار

دانشگاه ایکول پختاک دے زوت ایتد (پے ایس ایل)، پاریس،

فرانس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العلمين، الصلوة والسلام على رسوله محمد وآله واصحابه اجمعين-

اما بعد اين فقير چند اوراق درباب بيعة وسماع نوشته بود وچند حواشی برونيز جمع آمده بود بعض احبه می خواست که حواشی را که متعلقه متن اند بمن فراهم آورده بمع فوائد دیگر شرحی حامل المتن ساخته شود واین فقیررا همین معنی مرضی وپسنديده آمد و موجب نفع مسلمانان می نمود لهذا شروع نمودم ونامش شرح مفصل نهادم فاقول وبالله التوفيق- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد همگی سپاس وستایش لِلَّهِ الذات الواجب الوجود المستجمع لجميع صفات الكمال رَبِّ پرورنده الْعُلَمِينَ عالمیان جمع عالم وهو ما يكون علامة على وجود الصانع والعاقبة اى حسن العاقبة وخيرها كما قال الله والعاقبة خير لمن اتقى¹ لِلْمُتَّقِينَ كما قال رسول الله ﷺ ما الدنيا في الآخرة الا كما يجعل احدكم اصبعه السبابة في اليم فلينظرهم ترجع الصلوة والسلام على رسوله محمد خبر بمعنى الانشاء كالحمد واللام للاستغراق فالانبياء مندرجون في الآل والاصحاب والصلوة على الانبياء صلوة على محمد لانهم تبع له وهو اكلمهم وعلّة ايجاد الخلق كلهم وآله المراد من الآل اعم من اولاده وازواجه وخدامه واحبابه واتباعه لقوله ﷺ كل مؤمن تقى فهو آلى وقوله ﷺ مسلمان من اهل البيت لانّ تحجر الواسع ممنوع واصحابه الاصحاب جمع صاحب، هو كل من صحب النبي ﷺ في الدنيا او في الآخرة او قبل تعلق الاجسام كما قال ﷺ "الارواح جنود مجنّدة فما تعارف منها ايتلف وما تناكر منها اختلف" والصحبة الدنيوية مقيدة بالايان وقولنا او في الآخرة لقوله تعالى "اولئك مع الذين انعم الله عليهم من النبيين والصدّيقين والشهداء والصلحين"² وقوله ﷺ المرء مع من احب" ويؤكد تعميمنا قولي اجمعين اما بعد اى بعد الحمد والبسملة والصلوة ميگويد فقير مسكين در مدارك گفته که فقير آنکسے است که سؤال نکند زیرا که نزد او چیزی برائے كفاية حال است و مسكين آنکسے است که

¹ القرآن سورة النساء، آيت (۷۷)

² القرآن سورة النساء، آيت (۶۹)

سؤال کند زیرا آنکه نزد او چیزی نیست پس مسکین ضعیف تراست در حال از فقیر این قول ابی حنیفة است و شافعی عکس این میگوید انتهى-

وحدیث: و لیس المسکین الذی تردّه التّمرّة و التّمّرتان و لا اللقمة و لا اللقمتان إنّما المسکین الذی یتعفّف ظاهر موافق قول شافعی است و فی الحقیقة ابوحنیفة بخالف حدیث هم نرفته زیرا آنکه آنحضرت مبین لغت نیست بلکه مبینّ دین است دلالة میکند برین قول آنحضرت ﷺ بعد ذلك اقرءوا ان شئتم لا یسألون الناس الخافا پس در قوله تعالی "للفقراء الذین احصروا فی سبیل الله الذین و لا یتطیعون و یحسبهم و تعرفهم و لا یسألون الناس بعضی صفات کاشفه باشند برائے فقراء و بعضی صفات تقییدیه بر مذهب هر یکی از ابوحنیفة و شافعی رضی الله تعالی عنهما و مراد مصنف از فقیر در اینجا موافق مذهب شافعی است بالنسبة الی الله یعنی که از خدا تعالی سؤال میکند و مراد از مسکین موافق مذهب حنیفة ایضاً بالنسبة الی الله و اگر مراد از مسکین بالنسبة الی الخلق باشد مسکین بمعنی شافعی باشد-

ملاً ای دانشمند عبید الله ملتانی برائے دفع سؤال بعضی از علما ئے این زمان اضافه علما ئے باین زمان یا اضافه لامی است پس مضاف و مضاف الیه مقدر باشد ای عالمان عادات اهل زمان ای علم ایشان بر حسب عادت اهل زمان است نه بروفق افعال و اقوال آنحضرت ﷺ و اتباع او و اگر اضافه بمعنی "فی" باشد پس آن ظاهر است از لفظ و کثیر الاستعمال است لیکن حمل بر معنی اول اولی است زیرا آنکه این طعن در زمان پیش ازین هم بوده و مختص باین زمان نیست و این وصف اشاره است بانکه این صفة در ایشان نقصان است که طعن بر بزرگان دین میکنند بحسب استهزاء و طعن است نه بحسب طلب تحصیل و کسب که می پرسیدند از امر بیعة به پیران زمانه و پیران راه خدا و گرفتن پیرو مرشد یعنی عقد بیعة بستن و خود را در پله یکی از ایشان داشتن که چه طور مشروعیة دارد فرض یا واجب یا سنة یا مستحب و در مطالب الفقهاء آورده الجواب سنة من سنن الصحابة و تابعیهم و عمل بقوله

تعالیٰ "یا ایها الذین آمنوا اتقوا الله وابتغوا الیه الوسيلة"³ یدخل تحت الفرض اوالواجب ولا یجوز المنع منه وبه نأخذ.

وحاصل جواب آنست که بیعة وگرفتن مرشد براقسام است بعضی ازان فرض و بعضی واجب و بعضی سنة و بعضی مستحب و بعضی مباح و بعضی مکروه و بعضی حرام چنانچه در نفس کتاب مبین شده بالتفصیل بعضی از اینها و بعضی از ضمن مذکور مفهوم میشود اشاره اما بیعة به مستحلین له و بآلات له و حالقین لیه و کاشفین عورات و مخالفین شرع محمد ﷺ حرام است. و بیعة برائے طلب دنیا نیز حرام است و بیعة به سالکین متعرفین نیم خام مکروه است. و بیعة به صالحان باوجود طمع دنیاوی از ایشان نیز مکروه است. و بیعة با ایشان برائے حق اما کار گذاری دنیا بوساطة ایشان کردن بے از ایشان مباح است.

اما معرفة شرع محمد درین زمان بے صحبة شیوخ کمل بدست نمی آید. وهم در امر سماع مطلقاً خواه در اوقات مخصوصه یا علی العموم و بمزامیر و آلات منہیه یا غیر منہیه یا بغیر آن حتی که از کتب نظم منع میکردند. چنانچه گلستان و بوستان و مثنوی که از فقه است بر قول امام اعظم[ؒ] میگفتند که متقدمین منع آن کرده اند. چنانچه در کتب فقهیه مذکور است و از ائمه مجتهدین نیز منقولست. وهم شیخ سعدی در کتاب گلستان ذکر کرده که مرا پیر من منع از سماع کردی و هم از سلطان سید عبدالقادر جیلانی منقولست که ولا تکثر الجلوس فی السماع فانه یثبت النفاق ثم یمیت القلب ولا یتکر فان له ارباباً و السماع لا یصلح الا لمن کان قلبه حیاً و نفسه میّتاً و من کان علی غیر هذه الحالة فاشتغاله بالصوم و الصلوة و الاوراد اولی. وهم در تفسیر قرآن القرآن حضرت شاه کلیم الله جهان آبادی فرموده که مراد از لهو الحدیث

³ القرآن سورة النساء، آیت (۳۵)

در قوله "ومن الناس من يشتري لهو الحديث"⁴ السربا لاساطير التي لا اصل لها - واما ابن عباس^{رض} وابن مسعود^{رض} فيقسمان انه الغنى انتهى -

فانها مفسدة للقلب منفذة للمال مسخطة للرب - وعنه عليه السلام مامن رجل يرفع صوته بالغناء الا بعث الله عليه الشيطانين احدهما على هذه المنكب والآخر على هذه المنكب فلا يزال يضربانه بارجلها حتى يكون هو الذي يسكت - وفي البحار الموج للقاضي شهاب الدين الدولة آبادي في اصل مذهب ابي حنيفة حرام لكن علماء المذهب اباحوها لمصلحة دينية انتهى -

وكلام الشيخ^{رض} ودر تفسير جلالين تفسير لهو الحديث کرده گفته ابي مايله عياي و اليوم درين زمانه شائع و رائج گشته چنانچه هر که از سماع نفرت ميکند اورا ملأئ خشک ميگویند -
فبقول وبالله التوفيق اى عزيز اين رساله آنت ماخوذ از قرآن واحاديث که اصول جميع نقلها است چه نقلها ئ فقهيّه و نقلها ئ صوفيه همه همگی ازين کتاب وحديث است واجماع هم تابع اينها است و غرض ازين نقل کردن است که معلوم شود - مقصود باصل الاصل که جامع الاصول الدينيه است نه آنکه راه اجتهاد پيش گرفته استنباط مسائل از قرآن واحاديث کرده شود چه ما همه مقلد انانيم بمذهب حضرت ابي حنيفة^{رض} که از اعلم علمائ واقفه فقها ئ دين است تا که از مذهب اما اعظم متعسف و کجرو باشد - اصل الاصل را لحاظ کرده باز بمقصود کر آيد وطريق نزاع وجدال وقيل وقال را از خود بر اندازد که حرام است کما روى المسلم عن ابي هريرة^{رض} قال قال رسول الله ﷺ ان الله يرضى لكم ثلثاً ويكره لكم ثلثاً فيرضى لكم ان تعبدوه ولا تشركوا به وان تعتصموا بحبل الله جميعاً ولا تفرقوا وان تناصحوامن ولاه الله امرکم ويكره لكم قيل وقال وكثرة السؤال واضاعة المال -

اما چون اين تحرير برائے عامه مردمان افتاد اگرچه آن عامه از سبب قلّة علماء بعلماء مجتهدين ناميده شده اند - کلام عربيّه درينجا آوردن مناسب نيست چه ايشان کلام عربيّه را

⁴ القرآن سورة لقمان، آيت (٦)

همچون افسون میدانند و مقصود ازان نمی فهمند نه در نماز و نه در خطبه و نه در ادعیه و حال آنکه بعضی علماء بوجوب علم نحو و صرف و لغة گفته اند پس این فقیر میگوید اگرچه مراد ایشان از وجوب این علم و جوب کفایه باشد اما دانستن ترجمه امور ضروریه دین واجب عین باشد۔ پس لهذا قرآن واحادیث را بطریق ترجمه فارسی آورده خواهد شد بدون مترجم و ترجمه کرده شده چنانچه رسم این بے هیچ است که خطبه جمعه اولی را بترجمه هندی میخواند و ثانیه را بعربیّه بر رسم مردمان تا مطعون مردمان نشود و چه از امام اعظم^{رض} منقول است که اگر لفظ "الحمد" بنیت خطبه بخواند خطبه ادامیشود و هم بر مذهب وے امی که جریان لفظ قرآن بر زبان او ممکن نبود اگر بزبان عجمی ترجمه قرآن خواند نمازش روا بود تا اختصار بتطویل نه انجامد و نام این رساله لفظ رساله دراصل لغة گفته میشود بر هر چیزی که فرستاده شود پس ازان اختصاص یافت بحسب استعمال و در هر گابی که بسوئے کسی فرستاده شود چون قباله هر چیز که قبول کرده شود پس ازان تخصیص یافت بنوشته قاضی که مقبول است عند الشرع قول فصل سخن پخته فی البیعة بیعة در لغة فروختن است و در عرف مشایخ فروختن خود را به پیری که او را از جهل و نادانی و انحراد۔

والسمع سماع در لغة شنیدن است و در عرف شنیدن سرود است نهاده شد فائده باید دانست که حصول علوم صحیحه که موافق واقع باشند و جهل مرگب نباشد باوجود هجوم انبوهی شهوات خواهش که از درازی امید پیدا میشود و جهالات بدنی ای نادانیا که مقتضائے تعلقات جسمی است چون حرص و حسد و بخل و کبر و غیر ذلک از اخلاق ذمیمه بے ریاضة ای محنة و مشقة و کلفة ای رنج مجاهده ای محنة که خدائے تعالیٰ بدان امر فرمود و جهاد برد و قسم است یکے جهاد با کفار که جهاد اصغری نامند و دوم جهاد بالنفس که جهاد اکبر میگویند که دائم است و شائبه زنا و نفاق درونیست بخلاف جهاد با کفار خواه اضطراری اضطرار بمعنی بیچارگی یعنی آن مجاهده که بے اختیار دافع شود چون امراض و حوادث چون مردن فرزند یا عزیز و حبیبی یا رفتن مال و جاه و غیره و مصائب مصیبتها

وخواه اختیاری که از اختیار خود کار کند چون صوم و جوع که نفس خود را گرسنگی باختیار خود دهد وقلة نوم یعنی باختیار خود خواب را اندک کند.

وقلة كلام و قلة صحبة بخلق ممکن نیست چنانچه حضرت سید علی همدانی در کتاب ذخیره الملوك فرموده که حاصل او اینست که خلق در قبول تاثیر تربیت بر سه مرتبه اند اول طفلی که هنوز از ظلمات اعتقادات باطل تاریک بمشبهه وهنوز حق تمیز نکرده است از باطل و بمتابعة شهوات مستمر نشده پس اینچنین کس بنصیحة ناصح زود متاثر گردد. دوم آنکه حق از باطل جدا می نماید و از سبب غلبه شهوات بر کار خیر ملازمة نمیتواند اما بتقصیر معترف است این شخص بدیر متاثر گردد که قلع ماده فساد از باطن او شرط است. سیوم شخصی که برائے فاسد خود نشو یافته باشد و باطل راحق تصور نموده باشد امر تاثر آن شخص مشکل تر از کوه بناخن کندیدن است.

وهم در ذخیره الملوك است که شخصی که در اصل فطرة ردی النفس و سیئ الاخلاق بود و قبل التحصیل بانواع مجاهدات و اصناف ریاضات تزکیه و تصفیه قلب نکرده باشد و خبث جوهر نفس بتحصیل علم مشغول گردد و هر علم که دروعائی فهم و حفظ او قرار گیرد بآثار خبث او متاثر گردد. و سعدی علیه الرحمة فرموده:

باران که در لطافت طبعش خلاف نیست در باغ لاله روید و در شوره خار و خس

باید دانست که يك فائده در تکلیفات الهی که بر عبادتها ده است آنست که جهل که از عوارض نفسانی و جسمانی پیدا شود و بنور یقین مقرون شده معرفة الهی حتی المقدور حاصل کند لیکن و رود مجاهدات اضطراری با وجود صبر بر آن از اسباب کشش الهی است چه از عجب و کبر فارغ است و بناء برین است که در حدیث است که تپ می پرد گاهان بنی آدم همچون کوره آهنگر که زنگار آهن می برد و بزرگان دین که جوع را اختیار کرده اند زیرا که بسیار خواری از فهم معانی لطیفه بافعال و اعمال جسمانی از تبرز و تفویض و تبول

و بحفظ و عوارض بدنی مشغول دارد پس از علم صحیح بازماند و همچنین کثرت کلام دل را در حرکت آرد و از فهم معانی و اسرار دور دارد. و کثرت نوم موجب غفلة و تضييع اوقات است. و هم کثرت صحبة بخلق حقوق خلق بر ذمه می آرد و در ادائے حقوق ایشان از علوم صحیحه بازمی ماند.

و درین سه امور افراط و تفریط هر دو مانع علوم صحیحه است و بنائے محکم دین بر میانگی درین امور است بر آن قدر که شارع بقدر هر کس فرموده و در قرآن و احادیث همگی این امور مکشوف و مبین است و بزرگان فرموده ضرب منحصه و شرالتخم و در حدیث است اذ انفس احدکم فی صلوته فلینم حتی یعلم ما یقرأ و در قرآن است "وجعلنا نومکم سباتاً"⁵، "و حتی تعلموا ما تقولون"⁶ و در حق خوشی کننده شیطان اخرس واقع است "ومن یکتّمها فانه آثم قلبه"⁷ و کسی که گوش گزیند از خلق با وجود وجوب حقوق برو نگاهگارا است و تارک واجب و آثار در افراط و تفریط آنکه امور بسیار وارد است. پس لهذا این امر که مذکور شد اصل است در تحصیل امور دینیّه که معرفه حق و صفات او و معرفه موانع معرفه مذکوره و اسباب معرفت امور مذکوره مقدم داشته شد این مسئله را بر مسائل دیگر درین کتاب تاملوم شود که هر کرا از زمره طاعنین برمشایخ بکار و بزرگان دین که معجبین اند بعلم خود ازین مسائل چندین که درین رساله است از آیات و احادیث و دیگر مسائل که از قرآن و احادیث ماخوذ اند.

حلّ ای کشائش این عقده آن گره جهل مرگب که خود را اعلم دانند و اعظم و اکابرین را بجهل آلایند و بخود بینی گرفتار است که سبب طعن او بر بزرگان دین است نشود چند مدت تا آن وقت که از عیوب دیگران فارغ شود و عیوب نفس خود مطلع شود و باصلاح

⁵ القرآن سورة النبأ، آیت (۹)

⁶ القرآن سورة النساء، آیت (۴۳)

⁷ القرآن سورة البقرة، آیت (۲۸۳)

آن کمرهت بندد و بریاضة که مردی از کبرائے دین و مشایخ کبار بآن راه نماید نه بفکر خود چه بفکر خود رفتن بجروے است بزرگے فرموده:

شرع را آزار اهل دل مقرر کرده است زآن گرفته شیوه خود پیشه آزار را

مشغول گردد۔ قال الله تعالى "واستعينوا بالصبر والصلوة"⁸ و قال تعالى "قل انما اعظكم بواحدة ان تقوموا لله مثنى وفرادى⁹ الآية۔

پس از آن مطالعه این مسائل کند که درین رساله نبشته شده است چه در حق قرآن مجید وارد است "لا یمسه إلا المطهرون"¹⁰ تا تطهیر باطن از عجب و کبر و بخل و حسد و غیره اخلاق ذمیمه نکند۔ پس فهم معانی قرآن متعذراست چنانچه مس ظاهرش باوجود حدث و جنابة گناه و خطا است۔ امید است که علم صحیح بقدر استعداد و ریاضة او که حسب علم و تقدیر الهی ثابت است۔

حاصل خواهد آمد و جهل عارضی که سبب طعن بر اولیائے کرام بوده نه آنکه مطلقاً جهل دفع گردد که آن متعذراست۔ خضر علیه السلام میگوید یا موسیٰ إني على علم من علم الله علني الله لا تعلمه وانت على علم من علم الله علمه الله لا أعلمه چون انبیاء را حال اینچنین است و دیگری را چه مجال است دفع گردد و إلا آنکه بجهل جبلی ای طبعی که همچون طبع لازم او شده اورانمی گذارد پُرباشد چنانچه کبر و نخوت ای کبر علم قشری چون لغة و نحو و صرف و شعر و حساب و منطق و نجوم و طب و فصل خصومات و طرق مجادلات و این جمله موجب حرص و کبر و متمرحد و عجب است چنانچه بزرگے درادائے این معنی فرموده:

فرق الدرس و حصل حالاً ضیعت العمر و لم تتل إلا مالاً

⁸ القرآن سورة البقرة، آیت (۴۵)

⁹ القرآن سورة سبأ، آیت (۴۶)

¹⁰ القرآن سورة الواقعة، آیت (۷۹)

و یا مراد از علم قشری مسائل ظاهر شرع که موصل اند بعلم باطنی بشرط فکروعمل بدان یا مطلق علم بغیر عمل باشد چه عمل لب علم است یا مراد از علم قشری علم دنیاوی است چه علم دنیاوی قشر علم اخروی است چه دنیا قشر عقبی است - و پرده آن که از مدتی مدید بر آن شخص طاعن بر اولیاء و اعظم علماء غالب باشد که بسوئے لب از سبب عجب بقشر اوئی رود و انتقال از قشر بمقصود نمی کند چنانچه علم که برائے قضا یا تدریس باصحابه ملوک یا تدبیر رزق فقط میخوانند و مدتی بر آن ظن ماند که بخبر آن علم که خوانده ام دیگر هیچ نیست - یا بے فائده است تا آنکه ریش دراز شد و معتبر مردمان شد پس آن شخص جهل را از زوال عز و جاه آسان تر داند -

پس آن شخص از تحصیل علوم صحیحه مایوس باشد مگر آنکه صاحب دله که زوال جاه و خود برائے خدا کرده بر سبیل تعلم تعلیم او کند و بارمحنة بد خوئے او کشد این آن وقت است که قدرے رغبة زوال جهل هم در دل او باشد والا پس مانند ابی جهل باشد -

و از ابن مسعود^{رض} است که گفت که گاه فراموش میکند شخص بعض علم را از سبب معصیة و بخواند این آیه را که مستند این قول است "فما نقضهم میثاقهم¹¹ الاية" - کأبی جهل و امثاله یعنی چنانچه ابوجهل راه نیافت بمقصود و فائده دین و قاعده یقین باوجود معجزات واضحه و براهین قاطعه بر صدق حضرت محمد ﷺ همچنان این جماعة منکران بمشروعیة توسل باولیاء و بیعة بایشان راه نیافتند باوجود دلائل تغلیبیه و آثار واضحه برین مشروعیة -

ای عزیز پیر سه قسم است ای راه نما ئنده براه است بحسب اراده مریدان زیرا آنکه اگر مرید طالب از پیر راه حصول دنیا است پس آن پیر پیر دنیا اوست اگرچه آن شخص پیر

¹¹ القرآن سورة النساء، آیت (۱۵۵)

آخرت و پیراہ خدا تعالیٰ است و اگر طالب عقبتی است از حصول جنت و خلاصی از نار و غیرہ پیر عقبتی است و اگر طالب معرفت الہی است پس پیراہ خدا است۔

یکی پیر کہ برائے تحصیل دنیا گیرند خواه آن پیر بنفسہ از اہل دنیا باشد یعنی ہوا پرست باشد اگرچہ در ملک او جوئے نباشد مردے متجرد کہ تجرد از ہر جمع دنیا کردہ باشد۔
وامیران و متمولان و دنیا داران و علما و قضاء و اہل افتاء و وعاظ و زہاد کہ رشوة میگیرند و حیلہا برائے حلال کردن حرام و حرام کردن حلال و اکل مال یتامیٰ و مساکین و برائے تقویۃ روایات ضعیفہ و ترویج آن کمر بستہ اند و ہمچنین ما کرین متصوفہ و اہل ذوق و وجد کہ خود را برائے تحصیل دنیا پیر ساختہ اند نہ برائے اعلیٰ دین محمد ﷺ و برائے اہدا ئے خیال کہ برائے خدا است و ہمچنین فقراء مفلسین کہ برائے لقمہ ربائیدن پیر طریقہ و کان تصوف نمائش کنند اگرچہ خود مرید دنیا اند در حق خود اما پیر طریقہ در حق پیر دنیا ئے خود باشد۔ و ہمچنین ما کرین صاحب فال و احتیاط و خداع کہ بخداع خود از مردمان میگیرند و میخورند مریدان پیر دنیا اند پس معلوم شد کہ پیران ما کرین بہر طور کہ باشند مریدان دنیا داران زمانہ اند و خواہ آن پیران کاملان باشد و کسے کہ کامل باشد مکور ما کرین دنیاوے نخواہد بود اگرچہ درگان مردمان عامہ مکور ما کران می نماید چہ اورا معاملہ بخدا تعالیٰ است و ما کر عند التحقیق خود مکور است کما قال اللہ تعالیٰ "وما یخدعون إلا انفسہم وما یشعرون"¹²۔ اما اگر از کاملان باشد در ضمن دنیا دین ہم حاصل خواہد شد
اگر ملازمہ او گرفت فان ملازمته توجب اکمال الدین و اتمامہ و الا بل جاء لحاجة فلا یشقی جلسہم ایضا بل یغفرلہ ویکون لہ حظ فی مغفرة اللہ لہم کما فی حدیث طویل رواہ البخاری عن ابی ہریرۃ ثم اما ان یرجع الی اعمال الغفران فیکون مغفرتہ تامۃ او الی غیرہا فیرجع الی اعمال العذاب ولما رواہ احمد و البیہقی عن عبدالرحمن بن غنم و اسماء بنت یزید ان النبی ﷺ قال خیار عباد کم الذین اذا راوا ذکر اللہ کذا فی المشکوۃ فعلم منه ان رؤیۃ خیار عباد اللہ

¹² القرآن سورة البقرة، آیت (۹)

مورث لذكر الله للزائر سواء داوم على ذلك الذكر فيكون فائدة تامة اولا فلا وإنما قلنا ان بملازمته
توجب اكمال الدين واتمامه لانه اذا اللازم خيار عباد الله وداوم نصيحتهم تعود بذكر الله وداوم
عليه فداوم الغاية وهي المغفرة فيكون فائدة تامة-

واگراز قسم اول یعنی پیر دنیا که از کاملان نباشد باشد پس بجز حرمان از امر دین نصیب او
نباشد الا آنکه از سبب اضطرار کاصحاب الکهف و غیرهم من کان نیتهم حسنةً فی الصحبة
ففازوا الحظ عظیم وصاروا من اللّٰذین انعم الله علیهم من النّبیین والصدّیقین والشّهداء
والصّالحین¹³ واما آنکه مفلس ما کر باشد برائے پیری دنیا اهل دین را نشاید و پیغمبر ﷺ پیر
آخرت و معرفه حق است نه پیر دنیا- اگر دنیا را بمعنی بازدارنده از راه خدا کنیم چنانکه
مصطلح است و در اینجا چنانچه پیشتر بیاید که پیغمبر ﷺ را پیر دنیا گفته شد بمعنی معیشت
مشروع که معین آخرت باشد است چنانچه صاحب مثنوی علیه الرحمة فرموده:

مال را گر بهر دین باشی حمل
نعم مال صالح خواندش رسول

وهم در قرآن مال را تعبیر بخیر کرده شده است و در حدیث است که شخصی نزد آنحضرت
ﷺ احوال تنگی معیشت خود عرض یعنی ظاهر کرد در ضمن سؤال آنحضرت از وی پرسید
که هیچ در ملک خود داری گفت نه اگر کسی گوید که مذکور در حدیث لفظ "بلی"
است- و لفظ بلی برائے اثبات بعد النفی است و نفی ماسوی نمی آید و ازین کلام می آید که
در ملک او دیگر چیز نبود بجز این دو چیز بگویم که مراد از شیء، شیء صاحب قیمة است-
و چون او در محل بیان اشیاء ضروریة الوجود را ذکر کرد و پس معلوم شد که بجز این
هر دو چیزی صاحب قیمة در ملک او نیست- وهم آنچه ذکر کرده شد حاصل این حدیث است
نه ترجمه بعینه مگر یک کاسه چوبین برائے خوردن و آشامیدن و یک حصیر برائے خفتن
و نشستن و پوشیدن ازین حدیث معلوم شد که چون مرد صالح را پیر دنیا گیرد چون او پرسد

¹³ القرآن سورة النساء، آیت (۶۹)

که هیچ درملک خود داری باید که هر چه ازاندک و بسیار درملک خود داشته باشد ازپوشیده ندارد۔

وهم ازین حدیث و حدیث که ذکر خواهیم کرد اباحه پیر دنیا گرفتن معلوم شد بلکه استحباب آن عند الفجر والابتهاج پس آنحضرت ﷺ این هر دو از گرفته عرض به بیع کرد۔
وهم ازین حدیث معلوم شد که صاحب عجزوتگی چون چیزے برائے اصلاح معاش خود فروشد اهل اصلاح را باید که در فروختن او کوشش و جدوجهد تمام کنند تا نرخ بالا یابد چنانچه کاسه و حصیر را آنحضرت ﷺ بمقابله یک درهم نداد بلکه من یزید گفت۔ دو درهم حاصل شد اورا داد وگفت که یک درهم طعام اهل خود کن ویک درهم را تبر بپار
آن شخص آورد و اورا بدست خود چوب در آن تبر کرده داد۔ وهم ازین حدیث معلوم شد که اهل معاش را چه زملک بدست باشد قدری از آن در معاش خود خرج نماید و باقی در تصنیع آلات و اسباب معاش صرف کند تا محتاج نشود۔ و اگر قدری وسعه باشد باید که قدری معین در راه خدا خرج کند چنانچه از حدیث دیگر معلوم است۔ وهم معلوم شد که هر که از صالحان سؤال کند باید که سؤال اورا ضائع نگذارند و از خود نیز در حق او مدارا کنند۔ و اگر ممکن نباشد در کار او یاری باعضاء کنند چنانچه دیگر احادیث صریح اند اندرین معنی وگفت آنحضرت بعد ازین اورا که بروتا ترا چهارده شبانروز ترا نه بینم و هیزم بکن و بفروش
آن مرد چنان در معیشت خوشحال گشت۔

این کلام حاصل حدیث است که در مشکوٰۃ است عن انس رضی الله عنه "أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهُ، فَقَالَ: أَمَا فِي بَيْتِكَ شَيْءٌ؟ قَالَ: بَلِي حِلْسٌ نَلْبَسُ بَعْضَهُ وَ نَبْطُ بَعْضَهُ، وَقَعْبٌ نَشْرَبُ فِيهِ مِنَ الْمَاءِ. قَالَ: إِثْنِي بِهِمَا، قَالَ: فَاتَاهُ بِهِمَا. فَأَخَذَهُمَا رَسُولُ اللَّهِ بِيَدِهِ، وَقَالَ: مَنْ يَشْتَرِي هَذَيْنِ؟ قَالَ: رَجُلٌ أَنَا أَخْذُهُمَا بِدَرْهِمٍ، قَالَ: مَنْ يَزِيدُ عَلَيَّ دَرْهِمٍ؟ مَرَّتَيْنِ أَوْ ثَلَاثًا. قَالَ رَجُلٌ: أَنَا أَخْذُهُمَا بِدَرْهِمَيْنِ فَأَعْطَاهُمَا إِيَّاهُ وَأَخَذَ الدَّرْهِمَيْنِ فَأَعْطَاهُمَا الْأَنْصَارِيُّ، وَقَالَ: اشْتَرِ بِأَحَدِهِمَا طَعَامًا فَأَنْبِذْهُ إِلَى أَهْلِكَ وَاشْتَرِ بِالْآخَرِ قُدُومًا فَاتِنِي بِهِ،

فَاتَاهُ بِهِ فَشَدَّ فِيهِ رَسُولُ اللَّهِ عُودًا بِيَدِهِ ثُمَّ قَالَ لَهُ: إِذْهَبْ فَاحْتَطِبْ وَبِعْ وَلَا أَرَيْتَكَ نَحْمَسَةَ عَشْرَ يَوْمًا، فَذَهَبَ الرَّجُلُ يَحْتَطِبُ وَيَبِيعُ جَفَاءً وَقَدْ أَصَابَ عَشْرَةَ دَرَاهِمٍ فَاشْتَرَى بِبَعْضِهَا ثَوْبًا وَبَعْضُهَا طَعَامًا، فَقَالَ رَسُولُ اللَّهِ: هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيَ الْمَسْأَلَةَ نُكْبِتَهُ فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ" إِنَّ الْمَسْأَلَةَ لَا تَصْلِحُ إِلَّا لثَلَاثَةٍ لَذِي فَقْرٍ مَدْفَعٍ أَوْلَادِي غَرَمٍ مَفْطَعٍ أَوْلَادِي دَمٍ بَوَّجِعٍ رَوَاهُ أَبُو دَاوُدَ، وَرَوَى ابْنُ مَاجَةَ إِلَى يَوْمِ الْقِيَامَةِ-

وهم در مشکوة است عن ابن الفراسی قال رسول الله ﷺ أسأل يارسول الله فقال النبي ﷺ لا وإن كنت سائلًا لأبَدَ فأسأل الصالحين رواه ابوداؤد وله انتهى-

پس ازین دو حدیث معلوم شد که سؤال کردن پیرگرفتن در امر دنیا هم بجز صالح نباید کرد چه صالح همه مصلحت کند و بامر غیر مشروع اورا راه ننماید اگر خود داشته باشد بدهد والا تدبیر نیکو بگوید-

و در قرآن مجید است که گمراه کرد فرعون قوم خود را و هدایه نکرد این کلام ترجمه این آیه است که "واضلّ فرعون قومه وما هدی"¹⁴ - اشاره تقسیم اول است یعنی پیر دنیا که از کاملین نباشد و نیز در حدیث است و این حدیث مثال است برائے پیر دنیا که از کاملان باشد اما مرید وفا نکند که سه شخص اند که باوشان خدائے تعالی کلام در قیامت نکند و نه بنظر رحمة ایشان رابند و نه ایشان را از گاهان پاک گرداند و مرایشان راعذاب است دردناک یکی آن شخص که دروسعه آب باشد در بیابان یعنی زائد از حاجه خود آب دارد و از مسافران آب رامیدارد و نمیدهد و دیگر آن شخص که سوگند بخدا کند بکسے مشتری و ترجمه لفظ بعد العصر فرو گذاشته شد تا معلوم شود که قید برائے حصر نیست که اگر بعد العصر نباشد آن قسم دروغ خوردن جائز باشد چه این قید بیان واقع است و بیان عادت است که این رخت را بچندین قیمة خریده ام تا از و باز خرد و حال آنکه او درین قسم صادق نباشد و دیگر

¹⁴ القرآن سورة طه، آیت (۷۹)

آن شخص که بیعه کند بپادشاه محض برائے دنیا اگر داد اورا وفا میکند والا پس وفا نکند

این همه کلام ترجمه حدیث است که در صحیح بخاری و صحیح مسلم است از ابوهریره قال قال رسول الله ﷺ ثلثة لا یکلّمهم الله یوم القیمة ولا ینظر الیهم ولا یزکّیهم ولهم عذاب الیم رجل علی فضل ماء بالقلاة یمنعه من ابن السبیل ورجل بایع بسعة بعد العصر فحلف له بالله لاخذها بكذا اوکذا فصدقه وهو علی غیر ذلک ورجل بایع اما مالا لا یبیعه الا لدنیا فان اعطاه منها وفی وان لم یعط منها لم یف -

دوم پیر که برائے آخرت گیرند باید دانست که فی الحقیقة فرق درمیان عارف آخرت و عارف حق نیست چه عرفان آخره علی الکمال عرفان حق است بلکه عرفان هرچه از کمونات است علی الکمال عرفان حق است اما حجب و تکافت بحسب حجب طبائع وافهام کافه انام فارق آنها است - وفی الحقیقة عارف آخرت بر قدر رفع حجب و تکافت عارف حق است و علی هذا القیاس عارف دنیا هم عارف حق است اما از بسبب عظم حجب و تکافت بمنزله غیر عارف است چه هیچ جهلی اعظم از اسباب دنیوی نیست اما چیزی که فارق است آنست که بعضی مردمان بسبب بقایائے حجب قدری حظوظ نفس در ایشان باقی بود خیریت آخرت را محض از برائے تسهیل وتلذذ نفس طلب میکردند از آنکه لجنة و نار و جمیع اسباب آخرت که خدائے تعالی فرموده است ایمان آورده بودند پس از سبب خوف و رجاء همین اشیاء سعی در خیرات میکنند و تا حال بمعرفة الهی نرسیده اند وانکشاف اشیاء برایشان نشده است اگرچه از خدائے تعالی غافل نیستند و بدین اشیاء بحسب فرموده حق تعالی ایمان می آرند ایشان را پیر آخره گفته میشود چه رنج کثی ایشان از جهة آخره است و آنان را که دیده بصیرت کشاده شد و حقیقت اشیاء برایشان منکشف شد و طمع صوری از ایشان بداشته شد که مقصود اوست پس حبّ و عشق الهی خیال برایشان مستوی شد که پروائی بخودی و لجنة و نار و غیر ذلک از کمونات نماند کنت سمعه الذی یسمع به و بصره الذی یمصره ویده التی یبطش بها برایشان صادق شد - وآن پیر آنست که صاحب دل باشد

زیرانکہ خدائے تعالیٰ منع میفرماید "انّ فی ذلک لذکرئ لمن کان له قلب" ¹⁵ پس چون صاحب ذکر نباشد دیگرے راچگونه راہ خواہد نمود۔ شیخ سعدی میفرماید:

اوخویشتن گم است کرا راہبری کند

واگر در بعضے کسان اثر پیدا آید ازان گمراہ چنانچہ حدیث "ربّ مبلّغ اوعی من سامع۔۔" بر آن دلالت میکند آن اثر آن پند نباشد بلکہ فی الحقیقہ مؤثر در چیزے دیگر باشد چون زیارت صالح یا ذکر موت یا ریاضتی و عملی کہ اورا آمادہ بر آن الفاظ کردہ باشد پس مانند پندی باشد کہ بر دیوار است چہ دیوار را پیر و واعظ نمیگویند۔

یعنی دل دارد با خدائے تعالیٰ حاضر خواه از سبب کثرت حبّ و عشق الہی و خواه از سبب طمع و خوف و اغراض دنیوی و دینی و طرفہ العین غافل نباشد و مواعظ قرآن و احادیث درو مؤثر باشد زیرا کہ اگر درو مؤثر نباشد پس دردیگری چگونہ مؤثر باشد۔ پس آن پیر برائے آخرت گرفته شود تا رہنمائی آخرت باشد۔

اگر کسے سؤال کند کہ درین زمانہ کہ اقوال و افعال آنحضرت ﷺ و اقوال بزرگان گذشتہ کہ متفق علیہ طوائف اہل اسلام اند و قرآن و اقوال مجتہدین و کتب تصوّف موجود است حاجت پیر راہ آخرت و پیر راہ حق چیست علی الخصوص علمائے ربّانی را کہ بمعانی قرآن و احادیث راہ بردہ اند بلکہ محض بہ علم خواندن و وعظ و واعظان ہمگی این امور حاصل میشود؟

جواب: آنکہ وعظ دو قسم است: قوی و فعلی۔ پس جاہلان زمانہ کہ باقوال و افعال آنحضرت ﷺ خبر ندارند ایشان را پیر قوی و فعلی مے باید پس اگرچہ وعظ قوی و واعظان و علمائے میکنند لیکن این قدر وعظ ہم از ایشان مقبول نیست چہ باغراض ملوث است پس طالبان راملول کند و از الفاظ بازمیدارد و وعظ فعلی را برد و طائفہ علمائے و جہال گم کردہ اند۔

¹⁵ القرآن سورة ق، آیت (۳۷)

لاجرم بجز مشائخ کرام که متّصف بعلم و عمل و متخّلق باخلاق الله باشند این امر را دیگرے شایان نیست چه بر اکثر اقوال و افعال و احوال علمائے و وعاظ زمان بحسب مقتضائے فحوائے فنسواحظاً ممّا ذکرُوا به نتیجه فاغرینا بهم العداوة والبغضاء¹⁶ مترتب شده وقال علیه السلام "الطمع يذهب الحكمة من قلوب العلماء"۔

پس لاجرم سخن وعظ و تلقین از ایشان قبول نمی افتد۔ واکثر مشائخ اهل بیعة که از هوای نفس قدرے خلاصی یافته اند و درین زمانه بیعة میکنند۔ واساتذہ محدّثین ومفسّرين که از طمع و جمع و تغییر دین و بدع خالی اند یعنی اساتذہ اهل تفسیر و حدیث و علوم دینی چون فقه بمعنی اعمّ که معرفة النفس مالها و ماعليها بحسب تفسیر امام ابوحنيفة کوفی رضی الله عنه و اصول و عقائد که در فقه داخل است اما ذکر او علیحدہ۔ پس برائے تبیین است بدون فلسفه یعنی حکمة یونانی که تصوّف ای علم اخلاق هم در داخل است یعنی در عقائد و این ظاهر است لفظاً یا در فقه و این ظاهراًست معناً و همچنین متعلقات فقه و عقائد که فقه و عقائد بر آن موقوف است چون علم هیئة بر قدر معرفة اوقات الصلوة و قبله و ساعات لیل و نهار که معین بر قیام لیل است چنانچه از خواندن آنحضرت ﷺ آیات ازانّ فی خلق السموات الی الارض تا آخر سورة قبل از تهجد بران دلالة میکنند بخلاف اخبار غیبیه که در هیئة و نجوم است از خسوف و کسوف و چنین شود و چنان شود که منسوخ است و علم حساب بر قدر معرفة فرائض و مسائل دانست۔

ووالد ماجد که رهنمائی امر آخره باشد عطف است بر مشائخ یعنی اکثر و والد که آن اکثر رهنمائی امر آخره باشد چنانچه در ذخیره الملوك است "عن ابن مالك قال قال رسول الله ﷺ للغلام يقعون عنه اليوم السابع و تماطون عنه الاذن فاذا بلغ ست سنين ادب فاذا بلغ سبع

¹⁶ القرآن سورة المائدة، آیت (۱۴)

سنين عزل عنه فاذا بلغ ثلث عشر سنة ضرب على الصلوة فاذا بلغ ستة عشر سنة زوجته ثم اخذ بيده وقال قد ادبتك وعلمتك انكحتك اعوذ بالله من فتنك في الدنيا وعذابك في الآخرة -

وهم والده ماجده که هم بحسب حکمة عملی مدبر امور اولاد بصلاح معاش و مقام حتی البلوغ و التزویج و همچنان وصی و متولی یتیم که حقوق تولی و وصیة ادا کنند بحسب شرع -

وغيرهم احبائے و خلائن ای دوستان که بامردین رهنمائی کنند بحسب فحوائے "وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان"¹⁷ و "ياايهاالذين آمنوا اذا تناجيتم فلا تتناجوا بالاثم والعدوان ومعصية الرسول وتناجوا بالبر والتقوى واتقوا الله الذي اليه تحشرون"¹⁸ ازین قبیل اند یعنی پیر آخرت اند اگرچه در میان ایشان فرق است بحسب فضائل مختصه بهریکی اما باید که باایشان صحبة بادب کند چنانچه بحسب فحوائے آیات سورة حجرات و سورة احزاب و واقعه موسی و خضر علیهما السلام که پیغمبر ﷺ فرموده و ددنا ان موسی صبر الحديث صحابه کرام برسول ﷺ صحبة همیکردند -

وهم در واجب است ادائے حقوق ایشان بحسب امکان قال الله تعالى "هل جزاء الاحسان إلا الإحسان"¹⁹ و این چنین کردن بسیار مشکل است چه موسی علیه السلام بآن پیغمبری و حکمة که داشت صبر بر افعال خضر علیه السلام که در ظاهر بد می نمود و لایغرنک بهذا الإنها الجاهل فانه نبی يجب عليه تنفيذ الاحكام الشرعية التي يجب عليه تنفيذ ما في شرعه وانت لست بتلك المثابة -

سیوم پیر که برائے معرفة حق گیرند چنانچه بزرگان از پیران توحید می آموختند و تعلیم سورة فاتحه و غیره احکام شرعیه پیران راعی کردند پس دنیا و آخرت آن مرید راباشد و التفات او

¹⁷ القرآن سورة المائدة، آیت (۲)

¹⁸ القرآن سورة المجادلة، آیت (۹)

¹⁹ القرآن سورة الرحمن، آیت (۶۰)

باین هر دو چندان نمی باشد از اینجا است که یکی از ایشان میفرماید که مدتی است که سخن بحق میگویم و مردمان می دانند که بایشان میگویم-

وآن پیرکسے است که صاحب سر باشد و سر مرتبه ایست فوق القلب یعنی چنانچه صاحب دل را شرف است بر دیگران که صاحب دل نیستند همچنان صاحب سر را شرف است بر صاحب دل "یحول بین المرء"²⁰ و قبله اشاره بمرتبه صاحب سر است و حضرت شیخ عبدالقادر جیلانی رضی الله عنه تمثیلی درین باب آورده است و گفته السر طائر والقلب قفصه والقلب طائر والقلب قفصه که قلب از او مستفید میشود یعنی از سر فائده میگیرد یعنی تقلیبات قلب همه ازین سر است و غفلة در وراه نباید و آية "تحسبهم ايقاظا وهم رقود و نقلبهم ذات اليمين"²¹ و ذات اليمين بر این طائفه خواند درست باشد پس حركة و سکون و همه افعال و صفات ایشان منسوب بحق خواهد بود چنانچه در صحیح بخاری است از ابوهریره کنت سمعه الذی یسمع به و بصره الذی یبصر به و یده الذی یبطش بها و رجله الذی یمشی بها و لئن سئلنی لاعطینّه و اذا استعاذنی لاعینّه-

و ازین قبیل است آنچه در منتهی مبارک است:

هم دعا از تو اجابة هم ز تو
ایمنی از تو مهابة هم ز تو

پس ایشان ای پیران صاحب سر بمولی آرام کرده اند و از دنیا و آخره شغل ایشان بر طرف است چه ایشان را شعور بغیر حق نیست و مضمون این حدیث که إن من العلم جهلا چنانچه در مشکوٰة است از ابوداود برایشان متحقق گردد اگرچه در ظاهر شغل این فلان و آن فلان و اکل و شرب و نکاح و بیع و شراء در میان دارند لیکن شغل باطنی ایشان بجز حق نیست-

²⁰ القرآن سورة الانفال، آیت (۲۴)

²¹ القرآن سورة الکهف، آیت (۱۸)

قال الله تعالى: "رجال لا تلهيهم تجارة ولا بيع عن ذكر الله واقام الصلوة وابتاء الزكوة يخافون يوماً تتقلب فيه القلوب والابصار"²² -

اگر کسی گوید که شما گفتید که از دنیا و آخره شوق ایشان برطرف است و لفظ يخافون ازین ابا میکنند، جوابش آنکه این بحسب ظاهر است چنانچه در امور دنیوی والا پس دنیا و آخره و هیچ چیز از اینها حاجب ایشان نیست -

واقل کسی است که باین مرتبه رسد زیرا نچه این مرتبه انبیاء است واقطاب راهم بمتابعة تامه ایشان حاصل شود اشاره بعلوم مرتبه این می کند قوله عليه السلام "لو كنت متخذاً خليلاً لا تتخذت ابا بكر خليلاً ولكن صاحبكم خليل الرحمة وآيات که درین باب یعنی در باب گرفتن پیرو مرشد آمده است این است که در قرآن مجید است همه دوستان در آنروز قیامة با یکدیگر دشمنان باشند مگرمتمتین ترجمه این آیه است که "الاخلاء يومئذ بعضهم لبعض عدوٌ إلا المتقين"²³ وازین خلة و دوستی گاهی تعبیر به پیر و مریدی و طالبی و مرشدی کنند چنانچه در عوام مشهور است و گاهی باستادی و شاگردی و گاهی بمالکی و مملوکی و گاهی بمولائی و غلامی و گاهی بمخدومی و خادمی الغرض که جانب قوی را تعبیر بلفظ قوی کنند و ضعیف را بلفظ ضعیف و لکل اصطلاح -

و در ذخیره الملوك است از حضرت بصری^{رض} که گفت اخواننا احبّ إلینا من اهلینا و اولادنا فإن اولادنا یذکروننا الدنیا و اخواننا یذکرون الآخرة - و باید دانست که ایشان در روز قیامت در موطن کثیره ممدومعاون گردند چنانچه در متن در محل شفاعة مذکور شد پس ازین آیه معلوم شد که باید در دنیا متقی را رهنمائی خود گیرد سوائے کسب اتقاء تا در آخره لحاظ خلة داشته شفاعة کند و از آتش دوزخ و ارهاند - و این است سبب حرص صلحاء بر صحبت و همنشینی امثال خود چه ایشان را بر اعمال خود تکیه نیست -

²² القرآن سورة النور، آیت (۳۷)

²³ القرآن سورة الزخرف، آیت (۶۷)

وای مردمان کہ ایمان آورده اند بترسید از خدا و طلب کنید سوائے او وسیلے ترجمہ این آیة است کہ "یا ایہا الذین آمنوا اتقوا اللہ وابتغوا الیہ الوسیلے"²⁴ ولفظ وسیلے عام است و شامل است اعمال صالحہ و جمیع طاعات و تقرب ب صالحین و اطاعة ایشان ہم داخل طاعة حق است چه من اطاعنی فقد اطاع اللہ و من اطاع امیری فقد اطاعنی "و من یطع الرسول فقد اطاع اللہ"²⁵ ثابت است۔

وہم لایشقی جلسہم دارد وہم شفاعتہ ایشان معتبر است و مقبول۔ وای مردمان کہ ایمان آورده اند إطاعة کنید خدائے تعالیٰ را و رسول اورا و اولی الامر را کہ از شما اند آیة است کہ در قرآن مجید است "یا ایہا الذین آمنوا اطیعوا اللہ و اطیعوا الرسول و اولی الامر منکم"²⁶ نزلت فی عبد اللہ بن حذافة بن قیس بن عدی اذ بعثہ النبی ﷺ فی سریة۔

وآنکسے را کہ ہدایة کند خدائے تعالیٰ پس اوست راہ یابندہ و آنکسے را کہ گمراہ می کند پس نمی یابی تو یا محمد مر اورا دوست و مرشد کہ ہدایة کند اورا ترجمہ این آیة است کہ "من یہدی اللہ فهو المہتدی و من یضلل فلن تجدہ ولیاً مرشداً"²⁷ و موافق این است آنچه در ذخیرة الملوک است قال علیہ السلام "من اراد اللہ خیراً رزقہ خلیلاً صالحاً ان نسی ذکرہ وان ذکرہ أعانہ"۔

وہم آنچه در آن کتاب است قال علیؑ "علیکم باخوان فانہم عدۃ فی الدنیا و الآخرة الاتسمع الی قول اهل التارفا لانا من شافعیین و لاصدیق حمیم"۔ و باید دانست کہ رسم متقدمین از صلحاء و مشایخ کرام آن بود کہ خویش را بر مرید صادق راہ حق بزرگ ندانستندی بلکہ گفتندی کہ اگر کسے در صحبتہ ما بیاید اورا بگویم کہ اگر ترانزد حق تعالیٰ بار و عزت باشد مرا نیز زیاد

²⁴ القرآن سورة المائدة، آیت (۳۵)

²⁵ القرآن سورة النساء، آیت (۸۰)

²⁶ القرآن سورة النساء، آیت (۵۹)

²⁷ القرآن سورة الکہف، آیت (۱۷)

خواهی کرد و اگر مابار و عزت باشد ترایاد خواهم کرد وهم سعی مریدان در آخره و راه حق بود نه در طلب دنیا پس هر که درواین خود عادت نباشد مریدی و پیری متقدمین را اهلیه نداشته باشد بلکه پیری و مریدی محدث باشد۔

دیگر آیات نیز دال اند برین معنی ای گرفتن پیر و مرشد و یار راه حق و بعضی احادیث که برین معنی ای یار راه حق گرفتن که در علم این بے هیچ آمده اند با وجود قلة بضاعة علم این فقیر با حدیث شریفه آنحضرت دال است یکے آنست که چون آنحضرت ﷺ از ابا ذر پرسید که ای اباذر کدام عروه از عروه هائے ایمان محکم تراست گفت خدائے تعالیٰ و رسول خدائے تعالیٰ اعلم است آنحضرت ﷺ گفت موالاة ای بایکدیگر دوستی کردن در راه خدا و حبّ در راه خدا و بغض در راه خدا ترجمه این حدیث است که در مشکوٰۃ است "عن ابن عباس قال قال رسول الله ﷺ لابی ذریا اباذر ای عروه الايمان أوثق قال الله ورسوله أعلم قال الموالاة في الله والحب في الله والبغض في الله رواه البيهقي في شعب الايمان۔

دیگر آنحضرت گفت ﷺ که يك مرد زیارت کرد دیگر مرد برادر دینی که اورا در قریه دیگر بود پس حق تعالیٰ در راه آنشخص فرشته نشانید پس چون آنشخص بران فرشته پیامد آن فرشته گفت آن مرد را بجا اراده داری؟ گفت اراده شخصی میکنم که برادر دینی من است درین قریه گفت آن فرشته آیا است مر ترا بر او نعمتی که می پروری آن نعمت را گفت آنشخص نے بجز آنکه من اورا در راه خدا تعالیٰ دوست میدارم گفت آن فرشته که من پیغامبر خدائے تعالیٰ ام بتو که خدائے تعالیٰ ترا دوست داشت چنانچه تو اورا دوست داشته در راه خدائے تعالیٰ۔ ترجمه این حدیث است که در صحیح مسلم است از ابوهریرهؓ که گفت پیغمبر ﷺ "ان رجلاً زار أخاه في قرية اخرى فأرصد الله تعالى على مدرجته ملكاً، فلما أتى عليه قال: أين تريد؟ قال: أريد أخاً لي في هذه القرية، قال: هل لك عليه من نعمة تربها عليه؟

فقال: لا، غير أنني أحببته في الله تعالى- قال: فإني رسول الله إليك بأن الله قد أحبك كما أحببته فيه"-

وهم درمشكوة است عن معاذ بن جبل قال سمعت رسول الله ﷺ يقول قال الله تعالى "وجبت محبتي للمتحابين فيّ، والمتجالسين فيّ، والمتزاورين فيّ، والمتبازلين فيّ" رواه مالك وفي رواية الترمذی قال يقول الله "المتحابون فيّ جلالی لهم منا برمن نور يغبطهم النّبون والشهداء"-

ودر حدیث دیگر است که رسول خدائے تعالیٰ ﷺ فرمود که دوست نمیدارد هیچ بنده را برائے خدائے تعالیٰ مگر که بزرگی داده است مرخدائے راعزوجلّ- ترجمه این حدیث است که در مشکوة است عن أبي امامة قال قال رسول الله ﷺ "ما أحبّ عبد عبداً إلا أكرم الله عزوجلّ" رواه احمد- وهم درمشكوة است عن ابی هريرة قال قال رسول الله ﷺ لو انّ عبدین تحاببا في الله عزوجلّ واحد في المشرق وآخر في المغرب لجمع الله بينهما يوم القيمة يقول هذا الذي كنت تحبه فيّ" رواه البيهقي في شعب الايمان-

وهم در حدیث است از آنحضرت ﷺ که فرمود که چون دوست دارد يك مرد دیگر برادرین را پس خبر دهد که دوست میدارد اورا ترجمه این حدیث است که در مشکوة است عن المقدام بن معدیکرب عن النبی ﷺ قال "اذا احبّ الرجل اخاه فليخبره انه يحبه"- وهم درمشكوة است عن يزيد بن نعامة قال قال رسول الله ﷺ "اذا أخى الرجل الرجل فليسأله عن اسمه وإسم أبيه وممن هو فانه أوصل لهودّة" رواه الترمذی-

ازین نوع پیرگرفتن فرض عین است یعنی کسے مذکور در احادیث است وثناء گفت خدائے تعالیٰ ورسول اودر دوستی او بهر تعلم امور دینیّه پیر ساختن او فرض است تا در آخرت ندائے "لو کنا نسمع اونعقل ما کنا فی اصحب السّعیر"²⁸ نزنند و تا از عهدہ "یا ایها الذین امنوا اطیعوا الله و

²⁸ القرآن سورة الملك، آیت (۱۰)

أطيعوا الرسول وأولى الأمر منكم²⁹ برآید و فريضه اطلبوا العلم ولو بالصين و طلب العلم فريضة على كل مسلم و مسلمة ادا نمايد۔

بهر کس از مسلمانان مردوزن و حروعبد و سعی در اختیار پیر کامل حتی المقدور لازم است زیرا که هر که بردست پیر کامل اسلام نیارد و مسائل ضروریه دین او را کدام کس تعلیم کند و تعلیم اهل نقوش اماره امثال خود را خالی از نقصان نباشد و بناء بر آنست آنچه در متن گفتیم و چون درین زمانه از سبب شیوع جهل و هوای نفس در اکثر کسان انانیه شیطانی سرزد است خود راهادی و مرشد راه حق مقرر کرده اند۔

و بیشتر آن باشد که خلق را بنظر بهائم و انعام به بینند و خدمت خود بر خلق واجب دانند و از استخدام ایشان پاک ندارند و از تقصیر ایشان در خدمه غصه و خفگی نمایند و نفس خود را عند الله اعلی و افضل دانند و منشاء این کبر است که از رداء طبع و کفایة عقل ایشان را از راه خدای تعالی مانع است علامات ظهور و اظهار آن راده علامت است۔

اول: آنکه مربع نشینند یا پای بر سر پائی دیگر نهند یا متکی نشینند و در جلوس رعایة آداب نکنند۔

دوم: در رفتن میخرامند و دست بر خصره می نهند و میخرامند۔

سیوم: خواهند که مردم پیش ایشان استاده شوند۔

چهارم: از تنها رفتن در راه ننگ دارند بلکه خواهند که کسے در عقب ایشان باشد۔ وعن أبي امامة قال "كنا نمشي خلف رسول الله ﷺ فسمع خفق النعال فوقف ثم قال: امشوا بين يديّ۔ قلنا: يا رسول الله ﷺ! نمشي بين يديك؟ قال: نعم، إنّي سمعت خفق نعليكم خلفي نفخت أن يدخل في قلبي شيء"۔

²⁹ القرآن سورة النساء، آيت (69)

پنجم: آنکه از زیارت اکابر دین از علماء و ارباب قلوب و اولیاء و صلحاء استنکاف کنند و نفس خود را از متابعت ایشان محروم کنند.

ششم: آنکه از مجالسه مسلمانان در جنب ایشان و نزد ایشان تنگ دارند و خواهند که مردمان در پیش او نشینند چون ارباب حاجات.

هفتم: آنکه از مجالسه و مؤاکله مرضی و معلولان و ارباب عاهات دوری نمایند و از رویه اهل بلا تنفر کنند.

هشتم: آنکه از مباشرة کارهای خانه که از آن چاره نبود تنزه کنند و از ابوسعید خدری^{رض} روایت است که کان رسول الله ﷺ یعلف النّاصح و یقعد البعیر و یقّمّ البیت و یحلب الشاة و یخصف النعل و یرقع الثوب و یطحن مع خادمه اذا اعی و یأکل معه".

نهم: آنکه از برداشتن حوائج خانه چون گوشت و سبزی و غیره استنکاف کنند.

دهم: آنکه پوشیدن لباسهای نفیس حریص باشند و لباس دون را کاره باشند نقل از ذخیره الملوک.

با وجود آنکه ایمان ایشان زیرگلوئی ایشان نمی رود چنانچه مفهوم میشود از آیه قرآنی که ای انکسان که ایمان آورده اند بدرستی که اکثر کسان از عالمان و زاهدان میخورند مالهای مردمان بدروغ و منع میکنند مردمان را از راه راست - ترجمه این آیه است که در قرآن است "یا ایها الذین امنوا إنّ کثیراً من الاحبار و الرهبان لیاکون اموال الناس بالباطل و یصدون عن سبیل الله"³⁰ و این آیه نازل است در شان علمای و زهاد یهود و لهذا گفته شد که مفهوم میشود تا معلوم شود که مسلمانان رافائده از این آیه آنست که از حال ایشان پندگیرند

³⁰ القرآن سورة التوبة، آیت (۳۴)

وهمچون ایشان عمل نکنند۔ پس لهذا شناختن پیرومرشد راه حق نیز فریضه کشت تا دردام
ماکری درنیفتد۔

چنانچه در ذخیره الملوك نوشته است که بدانکه هرکه خود را برادر تو خواند برادری دین را
نشاید نه خلعت حبّ فی سبیل الله بر قامت هر مصاحب راست آید اسرار سایه همائی المتحابون
فی ظلّی جز دیده محقق متورع نه بیند و عنقائے مواصلة معنوی برجیفة مکدّر بر جاهل و فاسق
نه نشیند و ازین سبب اکابر دین گفته اند که عاقل باید که باهیچکس صحبة ندارد و اول
احمق که عکس مقصود را مقصود تصور کند و مقصود نداند۔ دوم بدخوی متکبر۔ سیوم
فاسق مصر۔ چهارم مبتدع معاند۔ پنجم حریص بخیل و از حضرت شیخ حسن بصری^{رض} منقول
است که فرمود مقاطعة الاحمق قربان إلى الله تعالى و سفیان ثوری^{رض} فرموده که النظر إلى
الاحمق خطیئة۔

و پس آنکسے که متابعة ظاهری و باطنی آنحضرت ﷺ داشته باشد و از طاعة لذت یافته باشد
و از دنیا و حظوظ نفس مزخرفات آن و نفرو حسد و غل و غش و کینه و اهل دنیا پرهیزد یعنی
نه آنکس از متابعة آنحضرت اعراض کند و نه آنکس که لذت ایمان و طاعة نیافته باشد که
قال رسول الله ﷺ "قرّة عینی فی الصلاة" وقال الله تعالى "إنّ الصلوة تنهى عن الفحشاء
و المنکر"³¹ و ایضاً قال الله تعالى "ولا تقربوا الفواحش ما ظهر منها وما بطن"³²۔

و بزرگی فرموده اسیر لذت تن مانده و گرنه تراچه لذتی است که در ملک جان مهیا نیست پس
کسے که از دنیا و حظوظ نفس و مزخرفات آن: نه پرهیزد و باز نه ماند کجا از طاعة لذت
یابد۔

³¹ القرآن سورة العنکبوت، آیت (۴۵)

³² القرآن سورة الانعام، آیت (۱۵۱)

ودر ذخیره الملوك نوشته است کلامی که حاصلش آنست که اکثر صفات ردیه و اخلاق خبیثه فروع کبر و عجب است و این هر دو صفت از صفات مهلکات و ازاله آن بر همه کس فرض عین است و از معرفه عیوب نفس و ذلّه و عجز و آفات آن و معرفه حضرت ربوبیه و عظمت کبریائی او جلّ شأنه یشک تواضع و انکسار و خضوع و خوف و خشیه و حلم و حیاء و رحمة و رأفة متّصف گردد و کاتب الحروف درین بیان میگوید:

عیب چینی کس مکن ای دل	کوست مرض بد و بسا مشکل
وین مرض را حدوث از بیس است	بیس از اصل کبر در نفس است
گو رطوبات میخورد هر دم	احتراقات میکند چون سمّ
چوب چینی دواء اوست عجیب	یقلع الاحتراق بالتجرب
چوب خبثی کز احتراق منی است	می نگردد بزودی خوش زیست
چوب چینی که عافیة یابی	واز مضرات روئے برتابی

(والله الموفق للصواب)

وهم در ذخیره الملوك است که در حد اعتدال آوردن قوت غضبیه بچهار طور ممکن است-

اول: اعتقاد بانکه رضائے حق تعالی در عدم غضب کردن است-

دوم: بے فائده دانستن غضب نسبت به تقدیر-

سیوم: غلبه توحید و این کالبرق الخاطف بود و چون این حال بگذرد و نفس بطبیعت خود باز

گردد و التفات و سائط پدید آید و اگر دوام این حال متصور بودی حضرت رسالت بدان اولی

بودی-

چهارم: علاج حسب الحال وقال الله تعالى "ولو كنت فظاً غليظ القلب لانفضوا من حولك"³³ پس این کلام خوشنوی و خوشروئی بے عبوسه و نرم دلی بردوستان بموجب نص "بفمارحمة من الله لنت لهم"³⁴ لازم پیرومرشد است تا پیرومرشد باشد۔

وآنحضرت ﷺ علی راجب قطع طمع دنیا فرموده فو الله لان یهدی الله بك رجلاً خیرک من ان تكون لك حمر النعم رواه البخاری۔ پس ازین حدیث معلوم شد که پیرباید که آنکس باشد که سرخ شتران را که اولی ترنعمتهاست براهل عرب کمتر داند ازهدایه مردی حقیرنسب وهم معلوم شد که پیر را لازم است که تعلیم ضروریات دین مرید را کند الاسلام والصلوة والصیام والزکاة والحج ثم الأنسب فالأنسب۔

و**جز بقدر ضرورة باموردنیاوی نه پردازد وازانواع مکاسب حرام چون قرب امیران ظالم و فاسق و فاجر در ذخیره الملوک است که از صبحه جاهلان دجال سیرت و فاسقان صالح صورت که درین زمانه خود را بصورت علمائے و مشایخ بخلق می نمایند و هر خسیس ظالم را بطمع حکام دنیا دعاوئنا میگویند از ایشان احتراز کند چه این طائفه ویران کننده دین اند اگر چه صورت علمائے و مشایخ دارند۔**

ولغو و فحش و حکایات فساق و فقهه و جدال و نزاع چه در مسائل دینی وجه در غیر آن و نظرد و فواحش و سیر بازار و کوچه گردی احتراز نماید و سخن نگوید مگر بضرورة و نخورد و ننوشد و نخسپد و نیامیزد بخلق إلا بضرورة و خوف حق تعالی براو غالب بود آنکس را پیرومرشد باید گرفت۔ و پیر را باید که او را آزاد کند و بخدا سپارد و از حقوق خود آزاد کند چه در ذخیره الملوک است عن ابن عمر قال جاء رجل إلى الرسول ﷺ فقال يا رسول الله كم تعفون عن الخادم فصمت رسول الله ﷺ ثم قال اعف عنه كل يوم سبعين مرةً پس بحقوق خدائے تعالی

³³ القرآن سورة آل عمران، آیت (۱۵۹)

³⁴ القرآن سورة آل عمران، آیت (۱۵۹)

امرفرماید وبصفت جملیه وجلالیّه الهی متصفّ شود وسبقت رحمتی غضبی راملحوظ دارد کما هوالمشروع-

حضرت سید علی همدانی^{رض} در کتاب ذخیره الملوك نوشته که نشان سعادت بنده آنست که بعیبهائے خود که نقصان است بینا گردد زیرا که تا آن عیبهائے را نداند ونه بیند نفس خود را از آن نقصان پاک نتواند کرد این چنین کسان در عصر اند که باشند و بیشتر خلق بعیب خود جاهل اند- وبعیب دیگران عارف از آنکه علّة آمد شهوات وغم لذات دیده بصیرة خلق راپوشیده است وموانع مالوفات حسّی وحواسر محبوبات نفسی میان عین انصاف خلق حائل گشته و طالبان که بقدم صدق قطع عقبات صفات نفسانی می کنند وبمصاقل تزکیه آئینه دل را از خبائث اوصاف ردیه پاک میگردانند متفاوت اند بعضی آنند که وجود شیخ کامل ناصح را آئینه روزگار خود سازند واز هر چه بنظر تحقیق شیخ ایشان رامنع کند از آن اجتناب کنند واین نوع تصرف شیخ را شاید که باحکام شریعة عالم باشد وبآداب طریقه عارف وهر اسرار حقیقه واقف ووجود اینچنین شیخ درین روزگار عزیز وکم یافت است وازین سبب بیشتر طالبان در بندیه غفلة وجهالة بسر گشته اند ومطلوب گم کرده اند واز مقصود محروم مانده وجمیع که از ادراک وجود مقتدی عارف عاجز گشتند ودوستی بصیر متدین مشفق ناصح طلب کنند واورا بر نفس خود نگهبان گردانند تاملاحظه نقائص احوال وافعال ایشان میکند وایشان را از آفات اوصاف ذمیمه آگاه میگردانند چنانچه عمر پیوسته از حدیفه وسلمان وابوذر وغیرهم از عیوب صفات خود پرسیدی وگفتی رحم الله امرأ اهدی الی عیوبی امروز نوبة امثال تا هواپرستان تیره روزگار رسیده آنکه دشمن ترین کسی نزد ما آنست که ما را بعیوب ما بینا گرداند وخواهد که ما را از لذت گرفتاری آن نقصان باز رهند واین علامه ضعف ایمانست لابل ایشان عدم ایمانست انتهى-

ای عزیز باید دانست که چنانچه در هر صنعة بکاملان آن صنعة استعانت کرده میشود پس باید که درین هم از کاملان دین باید گرفت که پیغمبر^{صلی الله علیه و آله} فرموده است استعانت گیرید

بهرصنعة به نیکوکننده آن صنعة پس برائے آن حضرت شیخ عبدالقادر جیلانیؒ فرمود کہ
علم گرفته شود از دینہائے اولیاء نہ ازدقترہا انتہی۔

و اگر بیعة کند امر مسنون است مراد ازین بیعة ذکر لفظ بیعت است عند العقد سواء کان بالید
ایضاً كما فی الرجال اولاً كما فی النساء ودرمشکوٰۃ است عن عبد اللہ بن عمرؓ وقال سمعت
رسول اللہ ﷺ يقول من خلع يداً من طاعة لقي اليه يوم القيمة لائحة له ومن مات وليس في
عنقه بيعة مات ميتة جاهلية۔ و این حدیث صریح است در فرضیة گرفتن پیرومرشد وازین
حدیث صحیح قول مشایخ کہ من لاشیخ له فشیخه شیطان مفہوم شد۔

چه درقران مجید است آنکسان کہ بیعة میکنند باتو جزاین نیست کہ بیعة میکنند باخدائے
تعالیٰ ترجمہ این آیة است کہ "إِنَّ الَّذِينَ يَبِيعُونَكَ إِنَّمَا يَبِيعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ"³⁵۔

و بدرستی کہ راضی شدخدائے تعالیٰ از مؤمنان آن وقت کہ بیعة میکردند بتوزیرشجرۃ ترجمہ
این آیة است کہ "لقد رضی اللہ عن المؤمنین اذ یبایعونک تحت الشجرة"³⁶ وای پیغمبر چون
بایند ترامؤمنات بیعة کنند بتو براینکہ شریک بخدا نیارند چیزی را ونہ سرقه کنند ونہ زنا
کنند ونہ قتل اولاد خود و نیارند بہتان کہ افتراء کنند اورا پیش خود ونہ بے فرمانی
کنند ترا درامر شرع پس بیعة کن ایشان را وطلب آمرزش کن برائے ایشان ازخدائے
تعالیٰ ترجمہ این آیة است کہ "یاایہالنبیؐ إذا جاءک المؤمنات یبایعنک علی أن لا یشرکن باللہ
شیئاً ولا یشرکن ولا یزنین ولا یقتلن اولادھن ولا یأتین بہتان یفتنینہ بین ایدیھن وارجلھن
ولا یعصینک فی معروف فبایعنھن واستغفرلھن اللہ إِنَّ اللہ غفور رحیم"³⁷۔

و بیعة درلغة فروختن است گویا بیعت کننده نفس خود را می فروشد کہ در امر دین خود را
فروختم پس چنانچہ مولائی عبد ہرچہ عبد را میفرماید عدول نمیکند همچنان باید کہ این

³⁵ القرآن سورة الفتح، آیت (۱۰)

³⁶ القرآن سورة الفتح، آیت (۱۸)

³⁷ القرآن سورة الممتحنة، آیت (۱۲)

بنده از فرموده پیر کامل عدول نکند کما قال الله تعالى "إنّ الله اشترى من المؤمنین انفسهم
واموالهم بانّ لهم الجنة"³⁸ -

اگر کسی سؤال کند که شما گفتید که بیعة به پیر کند پس خرنده او پیر باشد نه خدائے
تعالی؟

آنکه ظاهراً خرنده او پیر است و فی الحقیقة خرنده خدا است کما قال الله تعالى إنّ الله اشترى
الآیة³⁹ - وهم حق تعالی فرموده "ید الله فوق ایدیهم"⁴⁰ پس بیعة هم با خدا باشد کما قال
المولوی المعنوی:

دستگیرای دست تو دست خدا دست ده ماروزین غم کن
جدا

گفته او گفته الله بود گرچه از حلقوم عبد الله بود

پس دستگیر و پیر و مرشد و پیغمبر و بیعة کننده حق باشد و بزرگ فرموده:

دوئی بمذهب عشاق در نمی گنجد خدا یکی و محمد یکی و یاریکی

وهم عهد که با پیر بسته است نیندازد چنانچه در حدیث عوف بن مالک است که الامن ولی
علیه وال فرآه یأتی شیئاً من معصية الله فلیکره ما یأتی من معصية الله ولا ینزعن یداً من طاعة
رواه مسلم -

بیعة دو قسم است ظاهری و باطنی - باطنی فرض عین است چنانچه بالا گذشت باز ظاهری
سه قسم است یکی بیعة اسلام که یجاری سنت است یعنی اسلام ظاهر کردن بلفظ بیعة
والا پس نفس اسلام فرض است و اصل طاعتها است و در صحیح بخاری است "عن انس قال

³⁸ القرآن سورة التوبة، آیت (۱۱۱)

³⁹ القرآن سورة التوبة، آیت (۱۱۱)

⁴⁰ القرآن سورة الفتح، آیت (۱۰)

جعل المهاجرون والانصار يحفرون الخندق حول المدينة وينقلون التراب على متونهم وهم يقولون نحن الذين بايعوا محمداً على الاسلام مابقينا ابدأً-

دوم بیعة حاجه چون جهاد و هجرت و غیر ذک از آنچه کمر بندد برائے او پیر چون خلیفه ساختن او بر شهری یا معین کردن او بکاری یا امیر کردن او بر امری و این بیعه موقوف بر رائے پیر است و این بیعه هم فرض است چه این بیعه طاعة است و اطاعة خدائے تعالی و رسول او و اولی الامر فرض است-

سیوم بیعه تجدید که چون سستی در امر دین مرید را پیدا شود باید که بیعه از سر گیرد که مستحب است و احادیث درین باب یعنی در باب بیعه بسیار اند آنحضرت مردی را که از وفد ثقیف بود فرمود که بدرستی که ما بیعه کردیم ترا پس باز کرد چنانچه در مشارق است نقل از صحیح مسلم از شرید بن سوید الثقفی انا قد بايعناك فارجع قاله لرجل مجذوم من وفد ثقیف- وهم در صحیح بخاری است عن معن بن یزید قال بايعت رسول الله ﷺ انا و ابی وجدی پس ازین حدیث رسم بیعه نسبتاً بعد نسب معن و اب وجد او معلوم شد که هر سه بیعه کردند و بیعه یکی از ایشان کفایه نکرد-

و آنحضرت اصحاب خود را فرمود اینکه آیا مبايعه نمی کنید بر رسول خدا پس راوی میگوید که فراخ کردیم دستهای خود را و گفتیم که ما بیعه بتو کرده ایم پس هر چه بیعه کنم بتو گفت بر اینکه عبادت خدائے تعالی کنید و شریک نیارید بخداتعالی چیزی را و نماز ادا کنید و اطاعة کنید پس خفیه گفت کلمه خفیه سؤال نکنید چیزی را ترجمه این حدیث است که در صحیح مسلم است عن عوف بن مالک الاشجعی قال کما عند رسول الله ﷺ تسعة او ثمانية اوسبعة فقال أتابعون رسول الله ﷺ و کما حدیث عهد بیعه فقلنا قد بايعناك يا رسول الله ثم قال أتابعون رسول الله ﷺ قال فبسطنا ايدينا و قلنا قد بايعناك يا رسول الله فعلام تباعك قال على ان تعبدوا الله ولا تشركوا به شيئاً والصلوات الخمس و تطيعوا فاسرّ کلمة خفیه و لاتسالوا

النَّاسَ شَيْئاً وَلَقَدْ رَأَيْتَ بَعْضَ أَوْلَئِكَ النَّفَرِ يَسْقُطُ سَوْطَ أَحَدِهِمْ فَمَا يَسْأَلُ أَحَدٌ يَنْأُولُهُ أَيَّاهُ
 وَدَرَكَشْفِ الْمَحْجُوبِ اسْتِمْسَاقِ آدَابِ سِئَالِ مَنْ يَسْأَلُ أَنْ يَكُنْ بِكَ إِذَا سَأَلَ بِرِئَايَةِ خَرْمٍ
 تَرَازَانِ بَاشِي كَمَا يَبْدَأُ وَخَلْقِ رَأْيِ الْمِيَانَةِ نَهْ بَيْنِي وَارْزَنَانِ وَأَصْحَابِ اسْوَأِ سِئَالِ نَكْنِي
 وَرَأْزِخِ جَزْيَانِ بَرَنْگُوئے كَمَا بِرَحَلَالِي مَالِ أَوْ مَوْثِقِ بَالِشِي وَحَدِيثِ فَرْدِ أِ بَرْدَلِ نَكْذَرَانِي تَا
 بَهْلَاكِ جَاوَدَانِي مَآخُذِ نَكْرَدِي وَخَدَائِ تَعَالَى رَا دَامِ كَدَائِي خُودِ نَسَازِي وَأَنْرَا مَلِكِ نَدَانِي
 وَمَرْحَمِ وَقْتِ رَابَاشِي - وَحَدِيثِ فَرْدَارِ بَرْدَلِ نَكْذَرَانِي وَارْخُودِ پَارَسَائِ پِيدَا نَكْنِي كَمَا تَا
 اَزْرَاهِ پَارَسَائِ تُو تَرَاچِزِي پِيدِشِ دَهْنِدِ يَافْتَمِ پِيرِے رَا اَزِ مَحْتَشْمَانِ مَتَّصُوفِهِ اَزْبَادِيهِ بَرَامَدِهِ
 بُوْدِ وَفَاقِهِ زَدِهِ وَرَنْجِ رَاهِ كَشِيدِهِ وَبَبَازَارِ كُوفِهِ اَنْدَرِ آمَدِ كَنْجَشِكِهِ بَرْدَسْتِ نَشَانَدِهِ وَحِي كُفْتِ
 كَيْسْتِ كَمَا اَزِ بَرَائِ اَيْنِ كَنْجَشِكِهِ مَرَا چِيزِ دَهْدِ كُفْتَنْدِ اِي چِه مِي كُوئِي كُفْتِ مَحَالِ
 بَاشِدِ كَمَا كُويمِ بَرَائِ خُدَا مَرَاچِزِي بَدَهيدِ بَدَنِ بَاجِزِ حَقِيرِي رَاشْفِيْعِ نَتْوَانِ اُورْدِ -

وَدَرْصَحِيْحِ بَخَارِي اسْتِ عَنْ اَبِي هَرِيْرَةَ قَالِ لَمَّا قَدَمْتِ عَلَي النَّبِيِّ ﷺ قَلْتِ فِي الطَّرِيْقِ يَالَيْلَةَ مِنْ
 طَوْلْهَا وَعَنَائْهَا عَلَي اِنْهَا مِنْ دَاوْرَةِ الْكُفْرِ نَجَّتْ قَالِ وَابَقِ مَنِّي غَلَامٌ فِي الطَّرِيْقِ فَلَمَّا قَدَمْتِ الْمَدِيْنَةَ
 فَبَايَعْتَهُ فَبَيْنَا اَنَا عِنْدَهُ اذْطَلَعَ الْغَلَامُ فَقَالَ لِي النَّبِيُّ ﷺ يَا اَبَا هَرِيْرَةَ هَذَا غَلَامُكَ فَنَالَ فَقَلْتِ هُوَ حَرٌّ
 بِوَجْهِ اللّٰهِ فَاَعْتَقْتَهُ -

وَازَامَ عَطِيَّةٌ اسْتِ كَمَا كُفْتِ كَرْمَتِ بَرْمَا وَمَعِيْنٌ كَرْدِ رَسُوْلِ خُدَا ﷺ بِاَبِيْعَةِ اَنْكِهِ نُوْحِهِ نَكْنِمِ پَسِ
وَفَا نَكْرَدِ بَانَ هِيْجِ زِيْرَا نَكِهِ پَنْجِ زَنْ اَمِ سَلِيْمِ وَامِ عِلَّاءِ وَابْنَةِ اَبِي سَبْرَةَ اَمْرَاةَ مَعَاذِ يَابَنْتِ اَبِي
سَبْرَةَ وَامْرَاةَ مَعَاذِ تَرْجَمِهِ اَيْنِ حَدِيْثِ اسْتِ كَمَا دَرْصَحِيْحِ مُسْلِمِ اسْتِ عَنْ اُمِّ عَطِيَّةَ رَضِيَ اللّٰهُ
عَنْهَا قَالَتْ اَخَذَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ مَعَ الْبَيْعَةِ اَنْ لَا نُنُوْحَ، فَمَا وَفَتْ مَنَا اَمْرَاةٌ اَلَا نَحْمَسُ نَسُوَةَ
اُمِّ سَلِيْمِ وَامِ الْعِلَّاءِ وَابْنَةِ اَبِي سَبْرَةَ اَمْرَاةَ مَعَاذِ اَوْ ابْنَةِ اَبِي سَبْرَةَ وَامْرَاةَ مَعَاذِ -

وَازَسْعَدُ اسْتِ كَمَا كُفْتِ چُونِ بَيْعَةِ كَرْدِ رَسُوْلِ خُدَا ﷺ زَنْانِ بَرْخَاسْتِ زَنْيِ اَطْلَعِ كَلْمَهُ اَيْسْتِ اَزِ
حَدِيْثِ كَمَا دَرْمَشْكُوَةَ اسْتِ عَنْ سَعْدِ قَالِ لَمَّا بَايَعَ رَسُوْلُ اللّٰهِ ﷺ النِّسَاءَ قَامَتْ اَمْرَاةٌ جَلِيْلَةٌ

كانها من نساء مضر فقالت يا نبي الله ﷺ تأكل على أبائنا وابنائنا وازواجنا فما يحل لنا من اموالهم قال الرطب تاكلنه وتهدينه رواه ابوداؤد-

وهم در حدیث است که عبد الله بن هشام داماد را وزینب بنت حمید گرفته بسوئے رسول خدا ﷺ برفت پس گفت ای رسول خدا بیعة کن این را پس آنحضرت ﷺ گفت این صغیر است پس مسح کرد سر او را ودعائے کرد برائے او ترجمه حدیث است که بخاری روایت کرده عن عبد الله بن هشام وكان ادرك النبي ﷺ وذهب به امه زينب بنت حميد الى رسول الله ﷺ فقالت يا رسول الله بايعه فقال هو صغير فمسح رأسه ودعاه ونيز آنحضرت فرمود که چیست مرترا ابی عمرو که دست باز کشیدی گفت اراده میکنم که شرط کنم گفت چه شرط میکنی گفت اینکه خدائے تعالیٰ بخشید گفت آنحضرت آیا نمی دانی که اسلام می اندازد آنچه قبل از او باشد از گاهان و هجرة نیز می اندازد آنچه پیش ازان باشد و حج می اندازد و آنچه پیش از او باشد از گاهان ترجمه حدیث است که مسلم آورده است از عمرو بن العاص اما علمت ان الاسلام يهدم ما كان قبله وان الهجرة تهدم ما كان قبلها وان الحج يهدم ما كان قبله قاله له حين قبض يده عن البيعة فقال مالك يا عمرو قال اردت ان اشترط قال تشتترط ماذا قال ان تغفر لي كذا في المشارق- وهم در صحیح بخاری است عن جرير بن عبد الله البجلي قال بايعت رسول الله ﷺ على اقام الصلوة وابتاء الزكوة والنصح لكل مسلم-

وازعبادة بن صامت است که گفت که رسول خدا ﷺ گفت که بیعة کنید بمن اختصار ترجمه حدیث صحیح بخاری است عن عبادة بن الصامت ان رسول الله ﷺ قال وحوله عصابة من اصحابه تعالوا بايعوني على ان لا تشركوا بالله شيئاً ولا تسرقوا ولا تزنوا ولا تقتلوا اولادكم ولا تاتوا بيهتان تفترونه بين ايديكم وارجلكم ولا تعصوني في معروفٍ فمن وفى منكم فاجره على الله و من اصاب من ذلك شيئاً فعوقب به في الدنيا فهو كفارة له ومن اصاب عن ذلك شيئاً ثم ستره الله، فهو إلى الله إن شاء عفا عنه، وإن شاء عاقبه قال فبايعناه على ذلك-

وحدیث کرد جابر که بودند پانزده صد نفر که بیعة کرده بودند بر رسول خدا ﷺ روز حدیبیة
 واین بیعة رضوان بود چنانچه از عبارت صحیح بخاری معلوم میشود ترجمه حدیث است که
 در صحیح بخاری آورده عن جابر قال كانوا خمس عشرة مائة الذين بايعوا رسول الله ﷺ يوم
 الحديبية واز عبادة بن تمیم است که چون روز حره شد الحرة قرية من المدينة وقع فيها حرب
 بين اهل المدينة وبين عسكر يزيد ومردمان بیعة میگردند بعد الله بن حنظلة پس گفت این
 زید بر چه بیعت میکنند مردمان گفتند بر مردن گفت بیعة نمی کنیم برین ازانکسے
 بعد رسول خدا ﷺ ترجمه حدیث است که در صحیح بخاری است عن عبادة بن تمیم قال لما
 كان يوم الحرة والناس يبائعون بعد الله بن حنظلة فقال ابن زيد على ما يبائع ابن حنظلة
 الناس قيل له على الموت قال لأبائع على ذلك بعد رسول الله ﷺ وكان شهد معه يوم
 الحديبية-

وبخاری در باب البيعة في الحرب على ان لا يفرّوا آورده عن عباد بن تمیم عن عبد الله بن زيد
 قال لما كان زمن الحرة اتاه آتٍ فقال له ان ابن حنظلة يبائع الناس على الموت فقال لا ابائع
 على هذا احدا بعد رسول الله ﷺ-

وازمجاشع بن مسعود است که گفت بیاوردم نزد نبی ﷺ برادر خود را پس گفتم بیعة کن مارا
 بر هجرة گفت که گذشت هجرة برائے اهل آن گفتم بر چه بیعة میکنی مارا گفت بر اسلام
 و جهاد ترجمه حدیث است که در صحیح بخاری است که در باب البيعة في الحرب على ان
 لا يفرّوا آورده عن مجاشع قال اتيت النبي ﷺ انا واخي فقلت بايعناه على الهجرة فقال مضت
 الهجرة ولاهلها قلت على الاسلام والجهاد-

و نیز آنحضرت فرمود مهاجرانکسے است فروگذارد آنچه منع کرد ازان خدا تعالی و رسول او
 ترجمه این حدیث است که بخاری در صحیح خود آورده عن عبد الله بن عمرو قال قال
 رسول الله ﷺ المهاجر من هجر مانهى الله عنه واز نافع است که گفت بدرستی که مردمان

میگویند که بدرستی که ابن عمر اسلام آورد پیش از عمرونیست چنان و لکن عمرو ز حدیبیه فرستاد عبد الله را سوئے اسپ که مراور بود نزد مردے انصار که پیار که تا که قتال کند برو رسول خدا ﷺ بیعه میکرد زیر درخت و عمر نمیدانست این امر پس بیعه کرد عبد الله پس از آن برفت عبد الله سوئے اسپ پیار و اسپ را سوئے عمرو و عمر تیاری میکرد برائے قتال پس خبر داد عمر را که رسول خدا بیعه میکند زیر درخت گفت نافع پس برفت عمرو عبد الله بریود تا که بیعه کرد بر رسول خدا ﷺ پس این است که میگوید مردمان که ابن عمر پیش از عمر اسلام آورد ترجمه این حدیث است که بخاری در صحیح خود آورده عن نافع قال ان الناس يتحدثون ان ابن عمر اسلم قبل عمر وليس كذلك ولكن عمر يوم الحديبية ارسل عبد الله الى فرس له عند رجل من الانصارياتى به ليقاتل عليه ورسول الله ﷺ يبايع عند الشجرة وعمر لا يدري بذلك فبايعه عبد الله ثم ذهب الى الفرس فجاى به الى عمر وعمر يستلم للقتال فاخبره ان رسول الله ﷺ يبايع تحت الشجرة قال فانطلق فذهب معه حتى بايع رسول الله ﷺ فهى التى يتحدث الناس ان ابن عمر اسلم قبل عمر ودر مشکوة است عن شريح بن عبيد قال ذكر اهل الشام عند على فقيل عنهم يا امير المؤمنين قال لا انى سمعت رسول الله ﷺ يقول له لا بدال يكونون بالشام وهم اربعون رجلاً كلها مات رجل ابدل الله مكانه رجلاً يسقى لهم الشام وينتصر بهم على الاعداء او يصرف عن اهل الشام لهم العذاب.

وهم در مشکوة است که از بوداؤد نقل کرد عن ام سلمة عن النبي ﷺ قال يكون اختلاف عند موت خليفة فيخرج رجل من اهل المدينة هارباً الى مكة فيخرجونه وهو كاره فيبايعونه بين الركن والمقام ويبعث اليه بعث من الشام فيخسف بهم بالبيداء بين مكة والمدينة فاذا راى الناس ذلك اتاه ابدال الشام وعصائب اهل العراق فيبايعونه ثم ينشأ رجل من قریش اخواله كلب فيبعث اليهم بعثاً فيظهرون عليهم وذلك بعث كلب ويعمل فى الناس بسنة نبيهم ويلقى الاسلام بجرانه فى الارض فيلبث سبع سنين ثم يتوفى ويصلى عليه المسلمون.

وسيد در شرح مشکوة آورده المراد بالرجل المهدي دليل ان اباداؤد واورد وهذا الحديث في باب المهدي وايضاً قال السيد في شرحه الابدال هم الاولياء والعباد جمع بدل سموا بذلك لانهم اذا مات منهم واحد بدل آخر ولا يخلو الدنيا منهم كاتب الحروف گويد پس ازين حديث معلوم شد که رسم بيعة در زمان مهدي هم خواهد بود پس شك نيست که آنان که از بيعة استنکاف می کنند و بيعة رابدة ميدانند و از هداية مهدي آخر الزمان محروم مانند و بضلالة خودی و خود بينی و امانند۔

وازلمة بن اكوع است که گفت بيعة کردم برسول خدا ﷺ پس ازان برفتم سوئے سايه درخت پس چون مردمان اندک شدند گفت ای ابن اكوع آيا بيعة نميكنی گفتم که تحقيق بيعة کرده ام ای رسول خدا گفت نیز پس بيعة کردم اورادوم بار ترجمه حديث است که در صحيح بخاری است عن سلمة قال بايعت النبي ﷺ ثم عدت الى ظل شجرة فلها خف الناس قال يا ابن الاكوع الاتباع قال قلت نعم بايعت يا رسول الله ﷺ قال ايضاً فبايعته الثانية وبعد ازين بخاری ميگويد که راوی گفت فقلت يا ابا مسلم على اي شيء كنتم تباعون يومئذ قال على الموت ونيز در صحيح بخاری است عن ام عطية قالت بايعنا رسول الله ﷺ فقرأ على ان لا يشركن بالله شيئاً ونها نا عن النياحة فقبضت امرأة يدها فقالت اسعدتني فلانة اريد ان اجزيها فاقال لها النبي ﷺ شيئاً فانطلقت ورجعت فبايعها۔

وازعائشة رواية است که رسول خدا ﷺ بود که امتحان ميکرد مؤمنات مهاجرات را باين آية يا ايها النبي اذا جاءك المؤمنت يبايعنك تا غفور رحيم پس آنکسے ازان زنان که از اقرار ميکرد باين شرط ميگفت مر اورا رسول خدا ﷺ بدرستی که بيعة کردم ترا از روئے کلام و نيست سوگند بخدا است که نه مس کرده بود دست او دست زنی راهرگز در مبايعه بيعة نميکرد بايشان مگر که می گفت بيعة کردم ترا براين امر ترجمه اين حديث است که در صحيح بخاری است عن عائشة زوج النبي ﷺ ان رسول الله ﷺ كان يمتحن من هاجر اليه من المؤمنات بهذه الآية يا ايها النبي اذا جاءك المؤمنت يبايعنك الى قوله غفور رحيم قال عروة قالت عائشة فن اقر

بهذا الشرط من المؤمنات قال لها رسول الله ﷺ قد بايعتك كلاماً ولا والله مامست يده
 يدا امرأة قط في المبايعه ما يبايعهن الا بقوله قد بايعتك على ذلك كاتب الحروف مى گوید این
 بیعه قولی است فقط که اخذ ید درین جائز نیست و این در حق نساء است وهم بیک قول
 بیعه هم ثابت میشود کما فی المشکوة عن امیمة بنت رقیقه قالت بايعت النبي ﷺ فی نسوة فقال
 لنا فيما استطعتن واطقتن قلت الله ورسوله ارحم بنا منا بانفسنا قلت يا رسول الله بايعنا تعنى
 صاحبنا قال انما قولی لمائة امرأة كقولی لامرأة واحدة رواه الترمذی والنسائی وابن ماجه
 ومالك فی الموطأ كاتب الحروف میگوید پس ازین حدیث معلوم شد که بر هر قدر که مرید
 را متابعه و موافقه پیر میسر گردد و بکند او را مرید گویند اگرچه در همگی امور متابعه نکند
 او را مرید باید گفت و اگرچه مرید اقاله بیعه کند پیر را باید که اقاله بیعه نکند چه از سبب
 ارتباط بیعه آخر الامر بهدایه مشرف خواهد شد اگرچه فی الحال بضلاله است چنانچه دلالة
 میکند بر این امر حدیث مسلم و بخاری از جابرؓ قال ان اعرابياً بايع رسول الله ﷺ فاصاب
 الاعرابی وعك بالمدينة فاتى النبي ﷺ فقال يا محمد اقلني بيعتي فابى ثلثا فقال النبي ﷺ انما المدينة
 كالكبير تنقى خبثها وتنصع طيبها پس معلوم شد که پیر را باید که اعراض کلی از مرید نکند
 و اقاله بیعه نکند اگرچه مرید اقاله بیعه طلب کند و عمل همگی ا قوال پیر نکند بلکه تربیه
 مرید مهما ممکن بزبان دوست و سختی و نرمی علی کل حال کند و اعراض نکند چنانچه
 ازین دو حدیث معلوم شد-

وازعبادة بن صامت است که مانند رسول خدا بودیم پس رسول الله ﷺ گفت آيا بیعه
میکنید بمن بر اینکه شرک نیارید بخدا چیزی را وزنا نکنید و سرقه نکنید و خواند آیه نساء
 ترجمه این حدیث است که در صحیح بخاری است عن عبادة بن الصامت قال کنا عند
 النبي ﷺ فقال اتبايعوني على ان لا تشركوا بالله شيئاً ولا تزونا ولا تسرقوا قرأ آية النساء-

وهم در صحیح بخاری آورده ان عبید الله بن عدی بن الخیار اخبره قال دخلت علی عثمان
 فشهد ثم قال اما بعد فان الله بعث محمداً ﷺ بالحق و كنت ممن استجاب لله و لرسوله و آمن بما

بعث به محمد ﷺ ثم هاجرت هجرتين ونلت صهر رسول الله ﷺ وبايعته فو الله ما عصيته ولا غششته حتى توفاه الله -

ودر ذخیره الملوك است از ابن عباس که روایه کرد که مات رسول الله ﷺ فی قیص من صوف علیه اثنا عشر رقعةً بعضها من اديم وعليه سبعون الفاً مما كان يستقرض وينفق على الفقراء قضاها عنه على - وبعد وفات رسول ﷺ همه صحابه با بی بکر هم بیعت کردند انصار و مهاجرون مگر اندکے نقلست که چون ابابکرؓ را بخلافت نشانند روز دوم بسر کرباس بر گرفت و بازار رفت و پیش ازان کرباس فروشی کردی و قوت عیال ازان حاصل کردی صحابه را ازان نا خوش آمد گفتند این کار لائق منصب خلافة نیست گفت تحصیل قوت عیال بر من واجب است اگر در اداء حقوق ایشان تقصیر روا دارم پس نفس من تقصیر اداء حقوق عادت کند و در اداء حقوق مسلمانان مقصر گردم پس صحابه اتفاق کردند که قدر کفایة ابوبکر از بیت المال بدهند تا او بفراغه بقضاء و حکومت مشغول تواند شد هر روز دودرم و نیم پخته نفقه عیال اوتعیین کردند چون وفات اونزدیک شد مزرعه داشت فرزند عبدالرحمن را طلب کرد و تا مزرعه را بفروخت و حساب کرد هر چه از بیت المال بجهة نفقه گرفته بودند باز گردانیدند - وبعد وفات ابی بکر عمرؓ نقلست که چون عمر را بخلافت بنشانند اتفاق کردید که نفقه عیال او از بیت المال کنند قبول نکرد و گفت قوه کسب دارم مرابدان حاجه نیست چون اشراق بگذاردی بدیوان نشستی و میان مسلمانان حکومت کردی تا چاشت بلند و چون از دیوان برخاستی کارن برداشتی و بطرف بقیع بیرون رفتی و انجا خشت زدی و چون وقت نماز ظهر شدی طهارت کردی و بمسجد آمدی و امامت مسلمانان کردی و باز خشت زدن رفتن تا نماز عصر و قوت عیال از او کردی روزی ابوموسی اشعری خزانه بیت المال جاروب میکرد یکدرم یافت کودکے را دید از فرزندان عمر آن درم بدست آن کودک داد عمر آن درم را در دست آن کودک دید گفت از کجا آوردی گفت ابوموسی بمن داد ابوموسی را طلب کرد و گفت در میان خلق از فرزندان عمر دشمن تری نیافتی که درم بدیشان دادی

میخواستی که در روز قیامت همه مستحقان امة محمد ﷺ در عمر آویزند از برائے یکدم و آن درم ازان طفل بستد و به بیت المال بازفرستاد و چون بعد از چند سال بسبب کبر سن ضعیف گشت بر منبر شد و گفت ای مسلمانان من ضعیف گشتم و دیگر طاقه کار ندارم اگر مصلحة بینید مقدار کفایة من از بیت المال مسلمانان تعیین کنید مثل کفایة یکی از مسلمانان بے زیادت از حال ایشان و نے کم باعیال عمر از بیت المال مسلمانان میخورند و عمر بمصلحة ایشان مشغول باشد۔

نقلست که عمر ابودرداء^{رض} را بشهر حمص بحکومت فرستاد مدتی در آن شهر حکومت کرد و در آن مدت در خانه او غیر حصیر کهنه و شمشیر و مصحفی و مطهره و کاسه خزف چیزی دیگر نبود هر روز از شهر بیرون رفتی و در صحراء طهارت کردی و باز بجائے خود آمدی و ازان معنی در نچ بود روزی بفرمود تا از بیت المال یکدم نیم نے بخزند و یکدم اجرت ضروری داد تا در پس خانه وی طهارت خانه ساختند عمر^{رض} این معنی بشنید نامه نوشت با ابودرداء یا عویمیر بلغنی انک بنیت کنیفا و انفقت فیها درهمین و نصفاً من مال المسلمین اماکان یکفیک بقایا عمر ان الروم حتی تشتغل بعمارة الدنيا فاذا اتاک کتابی فاعلم انی اشترک الی دمشق فکن بها الی ان یأتیک الموت ابودرداء چون مکتوب بخواند پیاده برخاست و بدمشق رفت هما نجا وفات یافت۔

وبعد وفات عمر بعثمان^{رض} وبعد وفات عثمان بعلی^{رض} بیعة کردند۔ وهم نقلست از ابن عباس که چون علی^{رض} را بخلافه نشانند حسن را از صحبت خود جدا کرد بدان سبب که وی مانند ترین خلق بود برسول ﷺ در صورت و سیرت و علی^{رض} او را بدان سبب حرمة داشتی و سخن او را ردّ نکردی ترسیدی در کاری از امور واحکام دین شفاعت کند و او نتواند که آن را ردّ کند و خلق بسیار بخدمة او رغبة کردند و ملوک و اشراف از هر طرف نزد او هدایا و اموال فرستادندی و امیر المؤمنین علی^{رض} کرم الله وجهه در هفته یک صاع جوآرد کردی و در کدو انداختی و سر آنرا خود به بستی و مهر کردی و گاه ازان یک قرص پختی و در وقت روزه کشادن افطار کردی و

گاه بودی که در وقت افطار يك كف از آن آرد در دهان کردی و باز به بستی و مهر کردی و جامه کهنه پر پیوند پوشیدی و نعلین از لیف خرما در پائی کردی گفتند ابی امیر المؤمنین چرا این مهر میکنی گفت می ترسم که حسن و حسین چیزی بآن بیا میزند روز شخص از ملوک عرب بزیارت حسن آمد بعد از نماز شام رسید مردم فرض ادا کرده بودند متفرق شد بمسجد درآمد تا اداء فرض کند علی کرم الله وجهه نشسته بود و آن کد و پیش نهاده و آرد جو افطار میکرد چون آن شخص از نماز فارغ شد علی او را در پیش خود خواند و مشتی از آرد بدو داد آن شخص آن آرد را در گوشه دستار بست و علی^{رض} را شناخت چون بصبحة حسن رسید الوان طعام بنهادند آن شخص نلخته از آن طعام برداشت و گفت درویشی در مسجد است و از گرسنگی آرد جو میخورد مرابرو رحم آمد اگر اجازت باشد این طعام بدو رسانم حسن بگریست و گفت آن درویش که دیدی خلیفه وقت امیر المؤمنین علی^{رض} هست و او آن را اختیار کرده است۔

وهم از ابن عباس روایت کرد که روز جمعه در مسجد درآمد علی را دیدم بر منبر در خطبه بود و جامه کهنه بروی پوشیده و شمشیر بر حائل بند آن از لیف خرما بافته در دست و میگفت لقد رقت رقی هذا حتی استحييت من رقعها ما یعلی و زهرة الدنيا کیف افرح بلذة یغنی و نعیم لایبقی و کیف اشبع و حول الحجاز بطون جائفة و کیف ارضی ان سمی امیر المؤمنین و لا اشارکهم فی خشونة العیش و شدائد الضرّ و البلوی ابن عباس گفت که چون امیر المؤمنین علی کرم الله وجهه این سخنان در خطبه تمام کرد خلاق بسیار بگریستند و من نیز گریستم گفتم امیر المؤمنین چه شود اگر جامه نوپوشی فرمود که ان الله اخذ العهد علی و لاة الامر ان یكونوا فی زیّ ادنی اهل الرّعیة لیقتدی بهم الاقویا و لا یتأسّف الضعفاء۔

روایت است که ابو امامه باهلی راجحومه بصره فرستاد و بعد از مدتی شخصی را از اهل بصره از احوال ابو امامه پرسید گفت او را در ضیافتی دیدم مکتوب نوشت نزد ابو امامه که ای حیف شنیدم که تو در ضیافتها ئی اهل بصره حاضر میشوی ایوان طعام در پیش تو می آرند

که طعام قومی خورد که ایشان توانگران را بتکلف میخوانند و محتاجان را بجفا میرانند حق از باطل تمیز نتواند کرد و او را از ولایة عزل کرد.

وهم ابوهریره^{رضی} روایة کرد که روز عید ضعیفاء و مساکین بدر علی^{رضی} جمع کشتند علی^{رضی} که بیرون آمد و ابو موسی را بفرمود تا در خزانه بیت المال بکشد سی صد هزار درم بدر و ایشان نفقه کرد پس بعید گاه رفت و نماز کرد چون بازگشت باوباز گشتم دیدم که در خانه دو قرصه از آرد جوپی روغن پخته بودند گفتم اگر میفرمودی تا از بیت المال یکدرم نان میخریدند چه میشد گفت ای ابوهریره میخواهی که در مجمع قیامت مرا شرمنده گردانی و داغ خیانة بر ناصیه علی گشی والله علی را هیچ نعمتی بزرگ ترا از آن نیست که در موقف قیامة از نجالت و شرمندگی و رسوائی خیانة ایمن گردد.

و عمر^{رضی} گفت که پس کسی که بیعة کند بمردی بر غیر مشورة از مسلمانان پس بیعة نکند او را
و نه آنکس که بیعة کرد او را از برای خوف اینکه مقاتله کنند این هم از صحیح بخاری است
پس معلوم شد که بیعة بآنکس صحیح است که متفق علیه مردمان مسلمانان و مقبول بود نه آنکه خود را از برای عز و جاه و جمع دنیا و فساد دین را تکبر و علو نسب بر مردمان افزوده بر مقام مخدومی نشاند این مرتبه آسمانی است نه نفسانی چنانچه معلوم می شود از حدیث صحیح بخاری از ابوهریره قال قال رسول الله ﷺ اذا أحب الله عبدا نادى جبريل إن الله يحب فلانا فأحبه فيحبه جبريل فينادي جبريل في أهل السماء إن الله يحب فلانا فأحبه فيحبه أهل السماء ثم يوضع له القبول في أهل الأرض. و در مشکوة آورده و اذا ابغض عبداً فعلى هذا وهم در مشکوة آورده عن ابن مسعود قال قال رجل يا رسول الله كيف لي ان اعلم اذا احسنت او اذا اسأت فقال النبي ﷺ اذا سمعت جيرانك يقولون ان قد احسنت فقد احسنت واذا سمعهم يقولون قد اسأت فقد اسأت رواه ابن ماجة.

و دیگر احادیث درین باب بسیار اند متناً و اسناداً چنانچه قدری درین شرح مذکور شد اما برائے اختصار که در متن مطلوب بود نیاورده شد و بعضی از آنها در شرح آورده شده است۔

پس ای عزیز بناء بر احادیث مذکوره امر بیعة را بریکے ثبت دادند تا اقتتال و اختصام مندفع بوده باشد و پیر بیعة یکی باشد و طریق محبة و دوستی فی الله و پیری صحبت استاذی و مرشدی امر دین اگر بر متعددین مقرر کنند مضایقه نباشد چه همه یگراه میروند که شرع است و اگر راه هائے طریقه است هم مرجع و مال آنها یکی است بزرگی فرموده طرق العشق کلهآ آداب حضرت مولانا فرموده۔ بے ادب محروم ماند از لطف رب چه صحابه بکار از صغار اخذ امر دین کرده اند و از یکدیگر گرفته اند۔

و در مطالب الفقهاء که یکی از کتب فقه معتبر است در یکی منها گفته منها قوله هل يجوز للمعمر ان يأخذ الادب والتلقين عن الشاب وتادبه على يديه۔ الجواب يجوز كما ان ابا حنيفة كان معمرًا وفضيل بن عياض كان عنه صغيراً سنة۔

و در کشف المحجوب است که اندر عادت مشایخ چنین رفته است که چون مریدی بحکم ترک تعلق روئے بایشان کند مروی را بسه سال اندر سه معنی ادب کنند اگر بحکم آن معنی قیام نماید فبها والا گویند که طریقه مر این را قبول نمیکند یک سال بخدمت خلق و دیگر سال بخدمت حق و دیگر سال بمراعاة دل خود و خدمت خلق آنگاه تواند کرد که خود را اندر درجه خادمان نهد و همه خلق را اندر درجه مخدومان یعنی بے تمیز همه را بهتر از خود داند و خدمت جمله بر خود واجب دارد چنانکه خدمتی میکند و خود را اندران خدمت بر مخدومان خود فضل ے نهد و این خرابی ظاهر و عیبی واضح بود از آفات زمانه اندر زمانه یکی اینست و خدمت حق جلّ و علا آنگاه تواند کرد که همه حظهائے خود از دنیا و عقبی منقطع کند و مطلق مر حق را سبحانه و تعالی پرستش کند از برائے و ے تا که ویرا از برائے چیزی می پرستد خود را می پرستد نه وی را و مراعاة دل آنگاه تواند کرد که همتش مجتمع شده باشد

وهموم ازدلش برخاسته اندر حضرت انس دل را از مواقع غفلة نگاه میدارد چون این سه شرط اندر مرید حاصل شد پوشیدن مرقع بتحقیق دون تقلید اورا مسلم شود اما آن پوشاننده باید که مستقیم الحال باشد که از جمله نشیب و فراز طریقه گذشته باشد و ذوق احوال چشیده و مشرب اعمال یافته و قهر جلال و لطف جمال دیده و باید که اشرف باشد بر حال این مرید خود که وی اندر نهایت بکجا خواهد رسید از راجعان باشد یا از واقفان یا از بالغان گرداند که روزی ازین طریقه باز خواهد گشت بگوید تا ابتداء نکند و اگر بایستد ویرا معامله فرماید و اگر برسد ویرا پرورش دهد و نیز گفته اند که پوشاننده مرقع را چندان سلطانی باید اندر حقیقه و طریقه که چون اندر بیگانه نگاه کرد و بچشم شفقه آشنا گردد و چون جامه اندر عاصی پوشد از اولیاء گردد وقتی که من با شیخ خود میرفتم اندر دیار آذربایجان مرقعه داری دوسه دیدم که بر خرمین گندم ایستاده بودند و دامنهائے مرقعه پیش کرده تا آن مرد بذر که چیزی اندر آن افگند شیخ بدان التفات کرد بر خواند "اولئك الذين اشتروا الضلالة بالهدى فماریحت تجارتهم وما كانوا مهتدین"⁴¹ گفتم ایهاالشیخ ایشان بچه بے حرمتی بدین مبتلا شده اند و برسه خلائق فضیحة شدند گفت پیران ایشان را حرص مرید کردن بوده است و ایشان را حرص دنیا جمع کردن و حرصی از حرصی اولی تر نیست و دعوت بے امر هوا پروردن بود.

وازنان اخذ امر دین نیز جائز و ثابت است اگر آن زن از پدر یا شوهر یا از برادر خود که از کبرائے دین باشد گرفته است یا از دیگر شخص که از کبرائے و عظمائے دین باشد گرفته است چنانچه در صحابه و تابعین این امر بسیار جاری گردیده و بعد از آن هم بوقوع آمده اما نادر کالمعدوم چه زنان را نقصان عقل و دین غالب است چنانچه در احادیث و در مشاهده و تجربه رسیده. اما بیعة باینها درست نباشد چه در زمان آنحضرت و بعد آن حضرت این رسم نبود چه آنحضرت فرموده رستگاری نیست آن قوم که مالک امر ایشان زن باشد ترجمه این

⁴¹ القرآن سورة البقرة، آیت (۱۶)

حدیث است که در صحیح بخاری است عن ابی بکر قال قال رسول الله ﷺ لا یفلح قوم تملکهم امرأة باید دانست که چون بحسب فرموده آنحضرت ﷺ که فرموده خلافت پس از من سی سال است پس از آن بادشاهی و امارت باشد و بحسب فرموده آنحضرت که فرمود می ترسم که فراخ شود دنیا بر شما چنانچه فراخ شد بر آنان که پیش از شما بودند پس مفاخره بکنید شما بآن همچو پیشینیان اول ترجمه حدیث مشهور است که الخلافة بعدی ثلثون سنة ثم بعدها ملک و اماره و دوم ترجمه بعض این حدیث است که در صحیح بخاری است عن عمرو بن عوف قال قال رسول الله ﷺ ابشروا واملوا میسرکم فوالله ما للفقر اخشی علیکم ولکنی اخشی علیکم ان تبسط الدنيا علیکم كما بسطت علی من کان قبلکم فتنافسوا كما تنافسوها و تهلكکم كما اهلکتهم در نظام امر دین خلی عظیم افتاد پس دانایان این امة بعضی تارک امر دنیا که مبدأ فساد است گشته بامر معنوی قیام و رزیدند در کشف المحجوب است که امام اعظم نعمان بن ثابت الکوفی اندر مجاهدات و عبادات قدم درست بوده است و اندر اصول این طریقه شأنی عظیم داشت و اندر ابتداءً حال قصد عزلة کرد و از جمله خلق تبراً کرد و خواست که از میان خلق بیرون شود که دل از ریاسة و جاه خلق پاکیزه گردانیده بود و مهذب مرحق را ایستاده تاشیے بخواب دید که استخوانهای پیغمبر ﷺ از لحد او گرد می کرد بعضی را از بعضی اختیار می کرد از هیبة آن خواب بیدار شد و یکی از اصحاب محمد بن سیرین به پرسید او گفت تواند در علم پیغمبر و حفظ سنة وی بدرجه بزرگ رسی چنانچه اندر آن متصرف شوی و صحیح را از سقیم جدا کنی و دیگر بار پیغمبر را ﷺ بخواب دید که او را فرمود یا اباحنیفة ترا سبب زنده گردانیدن سنة من گردانیده اند قصد عزلة مکن و وے استاد بسیار کس از مشایخ بوده چون ابراهیم بن ادهم و فضیل بن عیاض و داود طائی و بشر حافی و بجز ایشان اندر میان علماء مسطور است -

وامارت ظاهری را تارک گشتند و بظاهر شرع باطن آن مشغول بودند اما امر معنوی را پراگنده و مشهور کردند و پراگندگی امر ظاهر شرع را بر مجتهدان گذاشتند چنانچه در متن تعرف التصوف

مرقوم است كه كان الجنيد على مذهب ابى ثور وكان الشبلى مالكيًا وكان المحاسبي شافعيًا و كان الجريري حنفيًا وكان الشيخ عبدالقادر حنبليًا على ما هو مذكور عند ائمتهم غير انهم ياخذون من المذاهب المذكورة بما يماس الحديث مالم يكن الاحتياط في خلافة بتنصيب او اقتضاء قاعدة او بتاول حكم- پس ايشان يعنى مجتهدان بظاهر وباطن شرع مشغول بودند اما كثر شغل بر ظواهر علوم وشائع كردن آن بحسب اجتهاد داشتند و در مطالب الفقهاء است كه منها ماتقولون في جماعة المسلمين المؤمنين الصالحين المجاهدين ينتسبون لنفوسهم الى ارادة الشيوخ ويختارون بيعتهم ومتابعتهم ويتفقون على اقتدائهم ويجعلون ارادة سلسلة سلسلة من شيخ الى شيخ آخر معننا حتى يتصلونهم الى الصحابة الاربعة العظام رضى الله تعالى عنهم اجمعين ويقولون لكل واحد منهم انى مرید الفلان الشيخ وهو شيخى مرید الفلان الشيخ هكذا الى ان يصلوا الى ابى بكر الصديق او الى عمر او الى عثمان او الى على بن ابى طالب رضى الله عنهم اجمعين وينقلون هذه السلسلة من اكابر العلماء والصالحين فهم في هذا الانتساب الى الصحابة مصدقون وكذا مبايعوهم و تابعوهم الى يوم القيمة وعليه الاعتقاد وبه تأخذ بسلسلة انتسابهم قد ثبتت باخبار الاولياء والمشايخ العظام وقد خرج انتسابه وخبره عن حد التواتر لانه قد ثبت بقوله تعالى "ان الذين يبايعونك انما يبايعون الله يد الله فوق ايديهم الى عظيمًا"⁴² وبالاخبار الصحيحة ان اهل الحديبية قد بايعوا وهم الف و اربعمائة رجال على يد رسول الله ﷺ فن انكروا بيعتهم وانايتهم وبيعتهم فقد كفر وكذا من الاصحاب والتابعين قد بايعوا على يد ابى بكر وعمر و عثمان وعلى رضوان الله تعالى عليهم اجمعين كما هو خرج عن حد التواتر وعليه الاجماع فهو كافر وكذا من التابعين وتبع التابعين مثل ابى سعيد البصرى وسفيان الثورى والاوزاعى وعلقمة بن اسعد و ابراهيم النخعى والشعبي ومالك وحماد وابن ابى ليلى والحسن البصرى وابى حنيفة نعمان بن ثابت الكوفى وموسى بن يزيد الراعى والحبيب العجمى وعبدالواحد بن زيد

⁴² القرآن سورة الفتح، آيت (١٠)

ومليك بن زياد رحمة الله عليهم اجمعين كانوا ذوى بيعة و ذوى استاد وذوى ادب والمتأدين
بآداب الصحابة كما ثبت بالاخبارالصحيحة والروايات الثابتة واحوالهم مندرجة فى الكتب-

وهم دركآب مطالب الفقهاء آورده كه قال صاحب الخيرات ان سلمان الفارسى قداخذ
الادب عن ابى بكرالصديق وتاب على يديه وباع به واخذ انخرقة عنه، والحسن البصرى
والمليك بن زياد اخذ انخرقة والادب عن على بن ابى طالب وكذا اويس القرنى خيرالتابعن
اخذ خرقه النبى ﷺ عن يد عمر بن الخطاب وعلى بن ابى طالب والامام ابوحنيفة النعمان بن
ثابت الكوفى قداخذ انخرقة عن الامام جعفر بن محمد بن على اصغرزين العابدين بن الحسين بن
على بن ابى طالب رضى الله عنهم اجمعين وباع على يديه واخذ تلقين الذكر عن فضيل بن
عيّاض وانكان فضيل فى علم الفقه تلميذاً لآبى حنيفة، وموسى بن يزيد الراعى قداخذ الادب
وانخرقة والتلقين عن الاويس قرنى خيرالتابعين، وعبدالواحد بن زيد عن ملك بن زياد وعن
حسن البصرى وحبيب العجمى عن الحسن البصرى وكلهم من تبع التابعين كانوا على متابعة
التابعين والتابعون كانوا على متابعة الصحابة فى الادب والذكر والسلوك والصحابة كانوا متادين
بآدابه ﷺ فى الافعال والاقوال والاحوال وهكذا من المتأخرين من التلامذة للائمة الاربعة
كابى يوسف بن ابراهيم بن حبيب الانصارى ومحمد بن حسن وزفروحسن بن زياد لؤلؤى
وداؤدطائى ومحمد بن ادريس الشافعى ومالك واحمد بن حنبل وابى عبد الله المدنى
كانوامتادين بآدابهم كماهوان ابا يوسف اخذالتلقين وتادب على حاتم الاصم ومحمد بن حسن
اخذ الادب والتلقين عن داؤد طائى وباع على يديه وكان داؤدطائى من المعتقدين لحبيب
العجمى وتاب على يديه واخذ عنه الادب و محمد بن ادريس الشافعى اخذالادب عن الشيخ
ابى هبيرة البصرى وتاب على يديه وكان ابوهبيرة البصرى من المعتقدين الحذيفة المرعشى وتاب
على يديه واخذ عنه الادب وانخرقة و التلقين وهكذا من فقهاء انخراسان كابى مطيع البلخى
وابى سليمان الجرجانى وابى حفص البخارى وشقيق بن ابراهيم البلخى و ابراهيم بن ادهم بن
سلمان بن منصور بن عبد الله بن عمر الخطاب رضى الله عنهم-

وقد تلمذ ابراهيم عند الامام جعفر الصادق و ابى حنيفة الكوفى رضى الله عنهم اجمعين واخذ
الخرقة والتلقين عن فضيل بن عياض كانوا كلهم متادين بآداب تبع التابعين فهولاء الفقهاء
كانوا صالحين مؤمنين من اهل السنة والجماعة فمن انكر عن آدابهم واحوالهم فقد بارز مع الله
سبحانه وانكارهم ضلال ومن انكر عن بيعة الصحابة فقد كفر ومن انكر عن بيعة التابعين وتبع
التابعين فيغروبه يفتى ومن انكر عن كرامة الاولياء فقد كفر انتهى-

وقليل از ایشان بامارت ظاهرى وشغل معنوى وظاهرى امردين مشغول بودند چنانچه از امام
اعظم وسفيان ثورى رضى الله عنهما منقولست كه قضا راقبول نكردند وبرسم ملامت خود را
از خلق دور كردند- وچنانچه بعضى امرائے كه صلاحية آثار بودند چون عمر بن عبدالعزيز و
غيرهم نقلست كه عمر بن عبدالعزيز از ميراث پدر مال بسيار يافته بود و در ايام امارت در تنعم
افراط كردى چون خلافت يافت بفرمود تا ايتام و مساكين بغداد راجع كردند و جميع اموال
خود برایشان قسمت كرد پس از عمال شهر پرسيد كه مزدورے را در بغداد هر روز چه مقدار
اجرة ميدهند گفتند چهار درم گفت مرا هر روز چهار درم اجرت مزدورى از بيت المال
مسلمانان بدهند تا عيال من بدان زندگاني كنند ومن بمصلحة مسلمانان مشغول شوم نقلست
كه اورا نوزده فرزند بود وآن روز كه وفات يافت بغير از مصحفے و شمشيرے در خانه او هيچ
نبود شخصى از اقرباء او برخاست وگفت اى امير المؤمنين كارى كردى كه هيچكس
نكرد گفت چه كردم گفت اموال خود را تلف كردى وفرزندان خود را ضائع گذاشتى گفت
من روزى كسے بفرزندان خود نتوانم داد و روزى فرزندان خود بكسے ندام و فرزندان من
پس از من دو حال بيرون نخواهند بود يا صالح يافسق اگر صالح باشند خدائے عزوجل
بندگان صالح خود را فرونگذارد و اگر فاسق باشند خود دشمن حق اند پس من غم دشمنان
حق چرا خورم-

نقلست كه مکتوبے نوشت نزد حسن بصرى ^{رض} كه مرا از سيرت عمر بن الخطاب خبر كن كه
من ميخواهم كه برسيرة او باشم شيخ جواب نوشت كه تودر زمان عمر نيستی وكسان تو چون

کسان عمر نیستند و لے اگر تو درین زمانه در میان این خلق چون عمر باشی و آن کنی که او کرد بهتر از عمر باشی۔

وهم در ذخیره الملوک است که هارون رشید شقیق بلخی را طلب کرد و گفت مرا پندده شقیق گفت ای خلیفه بدانکه حق تعالی راسزائست که آنرا دوزخ خوانند ترا دربان آن ساختند و ترا سه چیز داد تا بدان سه چیز خلق را از دوزخ باز داری مال و شمشیر و تازیانه باید که بمال سد فاقه محتاجان کنی تا بسبب اضطرار اقطاع شہات نکنند و ظالمان را بشمشیر قلع کنی و فاسقان را بتازیانه ادب کنی اگر همچنین کردی هم تونجات یافتی و هم خلق را نجات دادی و اگر بخلاف آن باشی تو پیش از همه بدوزخ خواهی رفت و دیگران در پے تو۔

وهم در ذخیره الملوک است که شرط بادشاهان است که بزیارت و صحبتہ علمائے دین راغب باشند اگر چه این قوم درین روزگار کم یافت و عزیزند خاصه درین و دیار اگر بمساعدة توفیق اتفاق افتد بدیدن ایشان حریص باشد و نصیحة این قوم را سعادت روزگار خود داند و از صحبتہ جاهلان دجال سیرت و فاسقان صالح صورت که درین زمانه خود را بصورت علمائے و مشایخ بخلق می نمایند و برخسب ظالم را بطمع حطام دنیا دعا و ثناء میگویند از ایشان احتراز باید نمود که ایشان ویران کننده دین اند اگر چه صورت علماء و مشایخ دارند۔

وهم در ذخیره الملوک است که رسول علیه السلام فرمود که ایاکم و مجالسة الموتی قیل من الموتی یا رسول الله قال الاغنیاء و در خبر است که سلیمان علیه السلام چون از تخت برخاستی بمسجد رفتی و درآمدی و نظر کردی که هر جا که مسکینی نشسته بودی پیش او رفتی و نشست و گفتی که مسکین بامسکین نشیند۔

وهم در ذخیره الملوک است که چون یوسف علیه السلام در مصر به بادشاهی نشست هر روز ضعیف و نزار تر شدی ازین حال از سوؤال کردند هیچ گفت روزی دیگر الحاح کردند و گفتند که اگر این ضعف از جهة مرض نهانی است حکماء بمعالجه مشغول گردند گفت

علاج مرض حاضراست گفتند چگونه گفت هفده سال است که دربادشاهی نفس من درآرزوئے آنست که او را نان جو سیردهم وندادم برائے موافقة گرسنگان و محتاجان مصر- و نقلست که سلیمان علیه السلام درایام معظم ملک خودروزه داشتی وهمه روز برتخت نشست زنبیل بافتی و چون شب آمدی زنبیل بفروختی وازبهائے آن قرص جو بخردی وگیم درسر کشیدی ودرگورستان کسے تامسکینی یافتی بااویان قرص جو افطارکردی-

و نقلست درخبراست که رسول ﷺ دولشکر بطرف نجد فرستاد علی را بریک امیر و خالد بن ولید را بر دیگر لشکر فرمود که اگر هر دو لشکر جمع شوند علی بر همه امیر شود و چون متفرق شوند هر یک بر لشکر خود امیر شوند و در آمدن مدت فاطمه مریض شد عمران بن حصین را آنحضرت ﷺ فرمود بیا بی عیادت فاطمه رویم رسول ﷺ دست بردرزد گفت کیست گفت پدرت فاطمه گفت درآئے گفت عمران هم درآید گفت یا رسول الله ﷺ عمران چگونه درآید که بر همه تن من یک گیم بیش نیست اگر سربدان می پوشم پایم کشوده میشود و اگر پائے می پوشم سرکشان میشود رسول ﷺ مرقع بردوش داشت پیش فاطمه انداخت و گفت بدان گیم خود را پوش و آن در سرکش رسول ﷺ درآمد و نشست من نیز در آمدم و نزد رسول ﷺ نشستم و فاطمه را دیدم زرد شده و بر سر خاک نشست و در خانه غیر گیم کهنه که در خود پیچیده بود دیگر هیچ نبود پس رسول ﷺ گفت ای فرزند چگونه گفت ای رسول خدا بدو و حال سخت یکے از مرض و دیگر از گرسنگی سه روز است که هیچ طعام نیافتم رسول بگریست و من نیز بگریستم پس رسول ﷺ گفت بخدائے که سه روز است که هیچ چیز از طعام دنیوی بحلق من نرسیده است و من نزد خدائے تعالی تواز گرامی ترم اگر خواستی جبرئیل علیه السلام کلیدهائے جمله گنجهائے روئے زمین پیش من آوردی و گفت حق جل و علا میفرماید اگر خواهی این همه گنجها را فرمان کنم تا هر جا که باشی با تو روانه باشند من از حق جل و علا خواستم که پیغامبری درویش باشم روزی گرسنه و روزی سیر-

وهم در ذخیره الملوك است که در خبر آمده است که موسی علیه السلام از دنیا هیچ نداشتی بنی اسرائیل نوبتاً هر روز یکی اور اطعام دادی روزی موسی علیه السلام این حال ملول گشت گفت تا بنده الذلّة اذلتنی بین عبادک تغدّینی هذا یوماً وبعثنی هذا لیلةً فإوحی الله تعالی الیه یا ابن عمران هكذا افعل باولیائی اتفرّق ارزاقهم علی ایدی الطالبین لیوجروا فیهم-

پس این همه دانایان که رؤسائے دین اند اگرچه بحسب ظاهر هر یکی خود را برابری مقرر کرده اند آیا بحسب باطن جمع اند و در ذخیره الملوك نقلست که خیشمه از اکابر تابعین بود و بغایة سخی سالی در بصره فقط افتاد هزار درم دین کرد و بمساکین داد و بامسروق عقد برادری داشت و مسروق هم دینی گران کرده بود خیشمه پیش از اداء دین خود دین مسروق راقضا کرد چنانچه مسروق را ازان خبر نبود-

نقلست که شخصی پیش ابوهریره آمد و گفت میخواهم که باتو برادری کنم ابوهریره گفت میدانی که حق برادری چیست گفت بگوئے گفت حق برادری آنست که تصرف من در مال تو از تصرف تو زیاده باشد و حکمائے عرب مثل گفته اند که 'مقادیر النفقة موازین المحبة' -

و همه یکی اند یعنی همه دانایان بایکدیگر متحد اند اگرچه اتحاد ایشان بحسب ظاهر نیست اما بحسب باطن جمع اند و یکی اند بلکه عالم همه یکی است و امر معروف و نهی منکر و حقوق شرعیه از عبادات و محاکمات و علم قضا و حدود و تعزیرات معاصی اشارت باین اتحاد است که اجزائے عالم را بایکدیگر است - بزرگی بر این امر فرموده:

جهان یکسر چه ارواح و چه اجسام بود شخصی معین عالمش نام

و دیگری فرموده:

بنی آدم اعضاء یکدیگر اند که در آفرینش زینک جوهر اند

و ضرب و قتل و قطع يد و غيرها مما يخبر بالمغايرة ظاهراً مخبر اند بالاتحاد بحسب الباطن اجزائاً
خسيسه و شريفه و خادمه و مخدومه در عالم همچو اجزائاً اعضاء خسيسه و شريفه و خادمه
و مخدومه شخص معين است و لهذا بريكديگر طعن نكرده اند بلکه عوام راهم از همز و لمز وطن
ولعن و غيبة و كذب و بهتان و بغي و فساد و زنا و سرقة و شتم و تجسس عيوب و ظنون بد
بريكديگر منع ازین جهت است و از آنحضرت ﷺ مردی را كه بر سر كان حد زده شده اخزاك
الله گفته بود فرمود لا تقولوا هكذا لاتعينوا عليه الشيطان-

بلکه از يكديگر فائدهائى بيشمار گرفته اند و اين كسان بيشمار و بے عد و بيحد اند در زهد علم
از يكديگر فائق اند و تفضيل بعضى از ايشان بر بعضى بحسب حال ايشان است و خدائى تعالى
حال ايشان ميداند ديگر هيچكس بر حال ايشان واقف نيست چنانچه در كشف المحجوب
است كه از شافعى منقولست كه گفت اذا رأيت العالم يشتغل بالرخص فليس لى منه شئ
و از احمد بن حنبل منقولست كه هر كس كه ازوى مسئله پرسيدى اگر معاملتى بودى جواب
كردى و اگر حقائق بودى حواله بشركردى-

حضرت ابوحنيفه و شافعى و مالك و احمد بن حنبل و غيرهم از مجتهدان شهرت يافته اند چنانچه
در تعرف التّصوف است و قد كان المجتهدون كثيرين سوى الائمة المشهورين ولكن بقيت لهم
الاتباع شرقاً و غرباً فالمغاربة كلهم مالكيون ولا يختلطون معهم غيرهم و اهل الروم و ما وراء النهر
والهند حنفيون كذلك و غيرهم الشافعية و فى البلاد مختلطون بغيرهم و الشافعية اكثر-

و حضرت حسن بصرى و شبلى و بايزيد و جنيد سلطان ابراهيم البلخى و غيرهم از طبقات مشايخ
شهرت يافته اند در كشف المحجوب است كه از امام حسن بصرى رواية ى آرنده كه گفت
صحبة الاشرار تورث سوء الظن بالاخيار و هم در كشف المحجوب است كه يكي گويد از
متاخران ثلثة من عجائب الدنيا اشارات الشبلى و نكت المرتعش و حكايات حضرت جنيد و هم
در كشف المحجوب است كه جنيد گويد ابويزيد منها بمنزله جبرئيل من الملائكة و هم

درکشف المحجوب است که جنید^{رض} مقبول اهل ظاهر و ارباب القلوب بود و اندرفنون علم کامل و در اصول و فروع و معاملات مفتی و امام از اصحاب الثوری بود وی را کلام عالی و احوال کامل تا جمله اهل طریقه بر امامت وی متفق اند و هیچ مدعی و متصرف را بروی اعتراض نیست.

و هم درکشف است که جنید گوید مفاتیح العلوم ابراهیم ازوی روایة می آرند اتخذ الله صاحباً و ذرالناس جانباً و هم درکشف المحجوب است که سلطان ابراهیم بن ادهم مرید خضر بود علیه السلام و بسیاری را از قدمائے مشایخ یافته و با امام ابوحنیفه^{رض} اختلاط داشته و علم ازوی پیاموخته و طریق زهد و ورع بردست گرفت و فضیل بن عیاض و سفیان ثوری را یافت و با ایشان صحبة کرد و در همه عمر بجز از کسب خود نخوردی.

و آنکه مشهور اند نسبة لغیر مشهورین اندک اند چنانچه در کتب احادیث و بیان اسماء الرجال محدثین ذکر ایشان کرده اند و در ذخیره الملوك نوشته که صاحب بصیرت اینجا باید که بنظر انصاف تامل کند که چون حال سیدانبیاء با کمال نبوت این است که بیک دوال از نقصان می ترسد و پوشیدن جامه پشمینه او را از حق باز میدارد و امروز هواپرستان مغرور بزرگی و حرمت در جامهائے ابریشمین و انگشترین زرین می طلبند و دیوسیرتای مشائخ نام بکثرت اسباب و تجمل مباحه می کنند و جاهلان عالم صورت عزاسلام در اسپان فاخرة و غلامان فاجره می جویند و تیره روکامران ظلهمات حرص و هوا خود را شمس الدین و نورالدین نام نهند پس نزد ارباب بصیرت معلوم است که دین این طائفه دین شیاطین است نه مذهب ارباب یقین پس آنکسان که الحال یعنی درین زمانه دعوی علم ظاهر شرع میکنند و خود را تابع امام اعظم^{رض} میگویند از علم امام اعظم ندانسته اند بجز بعضی مسائل مشهوره در نماز و روزه و حج و زکوة و بیع و نکاح و غیرها و از باقی علوم ایشان محروم اند.

و در ذخیره الملوك نوشته از عائشة^{رضی} گفت که کان رسول^{صلی الله علیه و آله} یحدثنا ونحدثه ویلاعنا ونلاعبه فاذا حضرت الصلوة فکانه لم یعرفنا ولم نعرفه وهم در ذخیره الملوك است که طلحه بن عبید الله در باغ نماز میگذارد و خاطرش بمرعی مشغول گشت و شک در تعداد رکعات افتاد بحضرت^{صلی الله علیه و آله} حکایت کرد گفت آن بستان تصدق کردم کفارة آن گناه بستان را آنحضرت^{صلی الله علیه و آله} بدو هزار درم بفروخت و بر مساکین تصدق کرد.

وهم در ذخیره است که حضرت مرتضی رضی الله تعالی عنه چون وقت نماز درآمدی مضطرب گشته و روئے مبارکش متغیر گشتی گفتند ای امیر المؤمنین چه رسید ترا گفت وقت امانتی درآمد که آسمان و زمین طاقت آن نداشت.

وهم در ذخیره است زین العابدین علی بن حسین رضی الله عنهما آورده که چون طهارت نماز کردی رخساره مبارکش زرد گشتی و حال بروئے متغیر شدی گفت ای فرزند رسول خدا این چه حاله تست گفت هیچ میدانید که در حضرت که استاده خواهم شد.

وهم در ذخیره است که انس بن مالک^{رضی} روایة کرد که رسول^{صلی الله علیه و آله} فرمود پنج چیز روزه را باطل میکند سخن دروغ و غیبه و سخن چینی و سوگند دروغ و نظر بنا محرم بشهوة و ظائر همه مفتی بدین درجه نمیرسد و حکم فقیه جز در ولایة عموم که ادنائے درجات است نفوذ ندارد و حدیث من لم یدع قول الزور والعمل به فلیس لله حاجة فی ان یدع طعامه و شرابه موافق این است و عوض آن علوم تعصب و حسد بر علمائے دین مقرر کرده اند پس لهذا از راه تحقیق دور افتاده اند چنانچه در متن تعرف التصوف که جامع بین الشریعة والطریقة است نوشته است من تصوف ولم یتفقه فقد تزندق ومن تفقه ولم یتصوف فقد تفسق و فی روایة فقد تکشف ومن جمع بینهما فقد تحقق انتهى.

و در ذخیره الملوك است که علاج این مرض مهلك که در بواطن اهل روزگار من شده است و اصول آن در دلهائے خلق رسوخ یافته است جز قطع ماده زن و فرزند و قلع شجره

حسب مال وجاه نیست و این علاج بغایة دشواری و داروئے سخت تلخ است و از تلخی این دارو و دشواری این علاج بود که بیشتر بزرگان امة هر چند سعی کردند که دورکعة نماز بگذارند که در آن غیر حق در خاطر نگذرد از آن عاجز گشتند و نتوانستند از امثال ما کجا این سعادت توان کرد اما اگر آن سعادت دست ندهد باری جُهد کن که نصفی یا ثلثی از نماز از سوس بسلامت ماند.

امام اعظم ازین تابعین و علماء ننگ دارد و ایشان از حقیقة علم نادان اند و در ذخیره است که حقیقة علم آنست که بنده حقیقة و ماهیة نفس و عیوب و آفات آن را بداند و این معرفت را مفتاح معرفة پروردکارے گرداند و کیفیة سلوک راه رضا و قربت و اسباب آنرا شناسد و از خطر حجاب و حرمان و آفت شقاوة و خذلان آگاه شود و بحقارت امور دنیاوی متیقن گردد و از خوف خطر خاتمه ایش بروتلخ گردد "انما یخشی الله من عباده العلماء"⁴³ اشاره بدین معنی است که از امام اعظم بجز بعضی مسائل ظاهر کثیر الاستعمال ندیده اند و تعصب و حسد بر آن افزوده اند و بر دفائن و کنوز و درو مرجان و یاقوت علوم دینی او بچشم ایشان نیفتاد در کشف المحجوب است که چون داؤد طائی رحمة الله علیه علم حاصل کرد و مصدر و مقتدائے عالمی شد نزدیک ابوحنیفه آمد و گفت اکنون چکنم ابوحنیفه گفت علیک بالعمل فانّ العلم بلا عمل کالجسد بلا روح و هر که از احوال و اعمال و اقوال و افعال و وقائع مجتهدین و اتباع ایشان واقف باشد دانسته باشد که متقدمین صوفیّه و علماء بایکدیگر متوافق اند و درین مختصر ذکرمناقب ایشان نمی گنجد.

و علی هذا القیاس اکثر صوفیاء که خویش را بذوق و حال و وجد و سماع و کشف و کرامات موسوم داشته اند پس ایشان از متابعة ائمّه مجتهدین در امور شرعیّه ظاهره استنکاف می نمایند.

⁴³ القرآن سورة فاطر، آیت (۲۸)

ودرتعرف التصوف مرقوم است حکي ان مولانا العارف بالله جلال الدين الرومي قدس سره كان حنفياً وكان حسام الدين الجلي مريده وصاحبه ومخلصه وصفيه شافعيًا ولم يخرج من مذهبه وقد اراد الجلي ان يخرج ويوافق مولانا فنعه من ذلك وقال الارادة امر يتعلق بالباطن واعتقاد القلب وامر المذهب الفقهي شئ يتعلق بظاهر العمل والعمل خارج عن المقصود وكذلك الشيخ الكبير شهاب الدين السهروردي كان شافعيًا والشيخ بهاء الدين زكريا حنفياً ويسمع مثل هذا في مواضع اخر-

ودردخيرة الملوك نوشته که چنين شخص بايد که از غايت جهل و غباوت از وقائع گذشته و حوادث سابقه مباهات کند و گويد فلان کس در حق من چنين و چنين کرد بفلان بلا گرفتار شد و آن را کرامت داند و اين جاهل احمق اين قدر ندانسته است که چنين از اغيا و ملاحظه است خدا و رسول ميکنند و چنين فريقت اشقياء و کفرة بانواع جور و اهانة از سب و ضرب و قتل انبياء صلوات الله عليهم اجمعين را ايذا رسانيدند و حق جل و علا ايشان رامهله داد و عقوبت نکرد بلکه بعضي از ايشان ايمان يافتند و هيچ نکرده در ديني و دنيا بد ايشان نرسيد و اين مدير مغرور از غايت جهل و ملامت نفس خبيث خود را از انبياء عليهم السلام فاضل تر ميداند و جريان قضاء الهی را کرامت خود شمرد و حال آنست که شيطان برسبلة اين مدير افسوس کند نعوذ بالله من ذلك-

از حال حضرت حسن بصری و بايزيد و جنيد و ابراهيم رضی الله عنهم بجز بعضی سخنان که ايشان را بکفر می رساند اگر اعتقاد ايشان بند بر ظاهر آن الفاظ باشد چنانچه اکثر جهال صوفيه را رسم است و اما العلماء الربانيون فاقوا لهم موافقة للكتاب والسنة والاجماع كما قال الشيخ محي الدين العربي الاندلسي الحاتمي علمنا هذا مقيد بالكتاب والسنة و حضرت شيخ عبدالحق دهلوی در کتاب تعرف التصوف نوشته و اما مصطلحاتهم الغربية و ان كانت مستحدثة لم يكن في الصدر الاول فهي لتسهيل المقاصد و افهام الناس و لا بأس به فلكل احد ان يصطلح

وقد حدثت الاصطلاحات للفقهاء والاصوليين وغيرهم الصوفية وغيرهم في ذلك سواء والكلام في المحققين واما غيرهم فلا كلام فيهم-

ودر كشف المحجوب آورده كه من كه علي بن عثمان الجلابي امر پيوسته از خداي تعالي بخواهم تامراچنان معاملتي دهد و اين ما مترسمان زمانه راست نيابد اگراندر معصية ورياء با ايشان موافقة كنني دشمن توگردند فنعوذ بالله من الجهل-

وبعضى اعمال كه ايشان را بنابر داخل كنند ندانسته اند چنانچه صاحب مثنوي شريف در رد اصحاب دعوى بے حقيقت ميفرمايد وعالمان بے عمل را باحوال ايشان آگاهي مے دهد "الذين ضلّ سعيهم في الحياة الدنيا وهم يحسبون انهم يحسنون صنعا"⁴⁴ "والذين كفروا اعمالهم كسرابٍ بقيعةٍ يحسبه الظّمان ماءً حتّى اذا جاءه لم يجده شيئاً ووجد الله عنده فوفّه حسابه والله سريع الحساب"⁴⁵ -

خويشتن را عارف واله كني	خاك در چشم مروت مے كني
كه مرا از خويش هم آگاه نيست	در دلم گنجاي بجز الله نيست
آنچه دي خوردم از آنم ياد نيست	اين دل از غير تحير شاد نيست
غافل و مجنون حقم ياد آر	در چنين بے خويشم معذور دار
آن كه مرداري خورد يعنى نبيد	شرع او را سوي معذوران كشيد
مست وبنگي را طلاق وبيع نيست	همچو طفل است او معاف و معتفي

است

⁴⁴ القرآن سورة الكهف، آيت (١٠٤)

⁴⁵ القرآن سورة النور، آيت (٣٩)

صد خم می در سر و مغز آن

مستی کاید زبوی شاه فرد

نکرد

اسپ ساقط گشت و شد بے دست

پس برو تکلیف چون باشد روا

وپا

گفت حق لیس علی الاعمی

بار بر گیرند چون آمد عرج

حرج

هاؤ هوئے مستیان

لاف درویشی زنی و بے خودی

ایزدی

امتحانات کرد غیرت امتحان

که زمین را من ندانم ز آسمان

هستی نفی ترا اثبات کرد

باد خر که چنین رسوات کرد

هر که گوید که منم سرهنگ در

صد هزاران امتحان است ای پدر

پختگان راه جویندش

گر نداند عامه او را امتحان

نشان

مست حق ناید بخود از تا نفخ

مست مے هشیار چون شد از دبور

صور

دوغ خوردی دوغ خوردی دوغ

باده حق راست باشد بے دروغ

دوغ

رو که نشاسم تبر را از

ساختی خود را جنید و بایزید

کلید

بد رگی و منبلی و حرص و آز
 ساز
 چون کنی پنهان بشید ای مکر
 خویش را منصور حلاجی کنی
 زنی
 که به نشناسم عمر از بولهب
 شب
 باد خر کره شناسم نیم
 ای خری کاین از تو خر باور کند
 کند
 تو حریف رهمانی گه
 خویش را از رهوران کمتر شمر
 مخور
 کی پرد بر آسمان
 باز پر از شید سوی عقل تاز
 پر مجاز
 عشق با دیو سیاهی
 خویشتن را عاشق حق ساختی
 باختی
 دو بدو بندند و پیش
 عاشق و معشوق را در رستخیز
 آرند تیز
 خون رز کو خون ما را
 تو چه خود را کیچ و یخود کرده ای
 خورده ای
 عارف بی خویشم و بهلول
 رو که نشناسم ترا از من بجه
 ده

که طبق گر دور نبود از	تو تو هم می کنی از قرب حق طبق
صد کرامت دارد و کار	این نمی بینی که قرب اولیاء و یکا
موم در دستت چو آهن	آهن از داود مومی می شود می شود
قرب وحی عشق دارند	قرب حق و رزق بر جمله ست عام این کرام
می زند خورشید بر	قرب بر انواع باشد ای پدر کهسار و زر
که از آن نبود خبر	لیک قربی هست با رز شید را برید را
آفتاب از هر دو کی	شاخ خشک و تر قریب آفتاب دارد حجاب
که ثمار پخته از وی	لیک کو آن قربت شاخ طری می خوری
غیر زو تر خشک گشتن	شاخ خشک از قربت آن آفتاب گویاب
غیر خشکی می برد	بنگر آن که شاخ خشک از قرب خور چیزی دگر

آن چنان مستی مباح ای بی خرد
خورد
که بعقل آید پشیمانی

بلکه زآن مستان که چون می میخوردند
می برند
عقلهائے پخته حسرت

ای گرفته همچو گریه موش گور
شیر گیر
گر از آن می شیر گیری

ای بخورده از خیالی جام هیچ
بر میبچ
همچو مستان حقایق

می فتی این سو و آن سو مست وار
سو گذار
ای تو این سو نیستت ز آن

گر بدان سوراہ یابی بعد از آن
جمله این سویی از آن سو گپ مزین
آن خضر جان کز اجل نهر اسد او
کام از ذوق تو هم خوش کنی
پس بیک سوزن تهی گردی ز باد
کوزها سازی ز برف اندر شتا
که بدین سو که بدان سو سر فشان
چون نداری موت هر زه جان مکن
شاید ار مخلوق را شناسد او
در دمی چون خیک خود پرش کنی
این چنین فربه تن لاغر مباد
کی کند چون آب بیند آن وفا

چه ایشان باخلاق فرعونى موسوم اند در ذخیره الملوك است که از عکرمه بن وهب آنست
روایة فرمود که رسول ﷺ فرمود که در بهشت نباید بخیل و بدخلق و درشت گوئی وهم
در ذخیره الملوك است که ابودرداء روایة کرد که رسول ﷺ فرمود بدرستی که گران ترین

چیزی که در ترازوئے مؤمن نهاده شود در روز قیامة خلق نیک است و بدرستی که خدائے عزوجل دشمن میدارد زشت سخن بسیار گوئی را وآنها بصفات الهیه مرسوم درکشف المحجوب است که چون شبلی بجنید رحمة الله علیهما آمد جنید گفت یا ابابکر ترا نخوت اندر سراسر است که من پسر حاجب الحجاب خلیفه ام و امیر سامره از تو هیچ کاری نیاید تا ببازار بیرون نشوی و ازهر که بینی سؤال کنی تا قیمة خود بدانی چنان کرد هر روز بازارش سست تر بودی تا سه سال درجه رسید که اندر همه بازار گشت و کس چیزی ندادش باز آمد و باجنید بگفت جنید گفت یا ابابکر اکنون قیمة خود بدان که خلق راهیچ چیز نیرزی دل در ایشان میند و ایشان راهیچ چیز بر مگیر و این معنی ریاضة را باشد نه کسب را-

چه از حسن بصری منقولست که گفت علم دو علم اند یکی علم در دل است پس این علم نافع
است و دیگر علم بر زبان است و این حجة حق عزوجل است بر ابن آدم ترجمه حدیث است که در مشکوة است عن الحسن البصری قال العلم علمان یعلم فی القلب فذلك العلم النافع و علم علی
اللسان و ذلك حجة الله علی ابن آدم رواه الدارمی و در ذخیره الملوك است که علاج این آفة
آنست که بداند که خطر علم بیشتر از جهل است و حجة آن حضرت بر اهل علم مؤکد تر که
بر عامه خلق و سلاطین و ملوک بسیار زلات از جهال و رساتیق و اغبیاء براری و جهال عفو
کنند که عشران از نواب و خواص حضرت عفو نکنند زیرا که مخالفه فرمان با حصول معرفة
بیشک الحفش واقیح است از مخالفه غیر عارف-

و از عبد الله بن مسعود است که گفت اگر اهل علم نگاه داشتندی علم راومی داشتندی آن را
نزد اهل آن البتہ سردارمی گشتندی بآن علم اهل زمانه خود را ولیکن ایشان خرج نمودند
آن را برائے اهل دنیا که برسند بآن از دنیاے ایشان پس هوان و خوار گشتند بر ایشان
شنیدم من نبی شمارا ﷺ که میگفت کسے که بکند همه قصدها را یک قصد برائے قصد
آخرت کفایة میکند اورا خدائے تعالی از غم دنیاے او و کسے که متفرق شوند اورا غموم

از احوال دنیا پروا نمیکنند خدای تعالی که در کدام وادی دنیا هلاک شود ترجمه این حدیث است که در مشکوٰۃ است عن عبد الله بن مسعود قال لو ان اهل العلم صانوا العلم ووضعوه عند اهل لسادوا به اهل زمانهم ولكنهم بذلوه لاهل الدنيا لينالوا به من دنياهم فهانوا عليهم سمعت نبيكم ﷺ يقول من جعل الهموم همّاً واحداً هم للآخرة كفاه الله هم دنياه ومن تشعبت به الهموم احوال الدنيا لم يبال الله في اي اوديتها هلك رواه ابن ماجه وروى البيهقي في شعب الايمان عن ابن عمر قوله من جعل الهموم الى آخر الحديث.

وازيجا است که آنحضرت ﷺ فرمود و ذکر کرد چیزی را از رفتن علم پس زید بن لبید میگوید که گفتم یا رسول الله چگونه رود علم و حال آنکه ما میخوانیم قرآن را و می خوانیم (خوانانیم) پسران خود را و پسران ما پسر خود تا روز قیامة پس آنحضرت فرمود می گریستی مادر تو ترا ای زیاد بدرستی که من میدانستم ترا افقه رجل در مدینه آیا این یهود و نصاری تورا و انجیل را می خوانند که عمل نمیکنند بچیزی از آنچه در تورا و انجیل است ترجمه این حدیث است که در مشکوٰۃ است عن زیاد بن لبید قال ذکر النبي ﷺ شيئاً فقال ذاك عند اوان ذهاب العلم قلت يا رسول الله وكيف يذهب العلم ونحن نقرأ القرآن ونقره ابناءنا ويقره ابناءنا ابناءهم الى يوم القيمة فقال ثكثك امك يا زياد ان كنت لاراك افقه رجل بالمدينة اوليس هذه اليهود و النصارى يقرءون التورته و الانجيل لا يعملون بشيء مما فيهما رواه احمد و ابن ماجه وروى الترمذی عنه نحوه وكذا الدارمی عن ابی امامة.

و از اسامه بن زید است از رسول خدا ﷺ که آورده شود مردی را در روز قیامت پس انداخته شود در نار پس بیرون آیند رودهائی شکم او پس میگردد و در نار چون میگردد و خراب آسیا جمع شوند سوئے او اهل نار پس بگویند که ای فلان چیست مرترا آیا نمیگرددی در دنیا ما را بمعروف و منع از منکر پس میگوید که بدم امر بمعروف میگردم و عمل بان نمیگردم و نهی از منکر میگردم و خود آن منکر میگردم ترجمه این حدیث است که در صحیح بخاری و مسلم است عن اسامة بن زيد قال قال رسول الله ﷺ يؤتى بالرجل يوم القيمة فيلقى في النار فتندلق أقتاب بطنه

فیدوربها کما یدورالحمار بالرحی فیجتمع الیه اهل النار فیقولون یا فلان مالک الم تکن تأمر بالمعروف وتنهی عن المنکر فیقول بلی کنت آمر بالمعروف ولا أتیه انهی عن المنکر واتیه وحضرت سید علی همدانی در کتاب ذخیره الملوک در منکرات مساجد آورده که جمعی درین روزگار خود را واعظ نام کرده اند که بحقائق علوم تفسیر و حدیث جاهل اند و از آثار دقائق تخویف و تحذیر عاطل بحکایات مزخرف و الفاظ مسجع و ایراد ابیات و اشعار ملهی که جهال و فساق عامه را بر معصیه دلیر کند انکار ایشان واجب است و احتساب ایشان بمنع از آن لازم چه از شروط و اعظ آنست که علامه ورع بر ظاهر او باین باشد و بر هیئۀ اوسکینه و وقار غالب سیمائی اهل صلاح صورت او را لازم و از ادناس بدعة و هوا پاک هر که این صفات در او موجود نبود فساد و عجز و سخن او در میان خلق بیش از اصلاح باشد و از جمله منکرات است حضور زنان در مجلس و عجز و تذکیر در مشافهه رجال منع ایشان از حضور مساجد و مقابر و تغازی و تهنائی واجب الا العجائز بالثیاب الخلقه خلف الحجاب فلا بأس به۔

و از منکرات ضیافة و مجالس حضور سماع اوتار چنگ و ریاب و عود و طنبور و اجتماع زنان بر سقف بجهت نظارگی مردان و از منکرات نفقات نفقه در معاصی ظاهره چون انفاق بزنا و خمر و مطرب و ناحیه انکار و احتساب اینها لازم شمرده۔

و هم در ذخیره نوشته که جمله معاصی بسه نوع باز میگردد و معصیه گذشته و حال آئنده متوقع معصیه گذشته زنا و خمر که گذشته و آثار آن منقطع شده باشد عقوبه بحد و تعزیر متعلق است بمصلحة حکام و ولایة امرا حاد رعیه را در آن دخل نیست۔

دوم معصیه حال و آن آنست که صاحب آن مباشر آن فعل باشد چون داشتن اوتار و مزامیرو خمر و پوشیدن جام حریر و ابطال این نوع معاصی بهره ممکن بود واجب است و تارک آن آثم و آحاد اهل اسلام در آن مشترک اند ما دام که آن بمعصیه اقبح و افحش نکشد۔

سیوم آنکه عین معصیه متوقع بود چون تزیین مجلس بجهت شرب نمر و تهیئه اسباب زنانیش از حضور نمر وزانین و این امری مشکوک است و ممکن که حصول عین معصیه میسر نگردد بسبب عائقی یا مانعی کس را بدان احتساب نرسد مگر سببی که آن صریح حرام بود که حکم حرام بر آن مستحب گردد چون استادن اجلاف او باش بر در حمامات زنان یا بر راه گذر ایشان بجهت نظاره زنان و خلوات اجنبی با اجنبیه که آن مظنه وقوع معصیه است و تحصیل مظنه وقوع معصیه معصیه است و دفع آن احتساب است بر معصیه ذاهبه و معصیه منتظره -

و هم در ذخیره است که معصیه بر سه نوع است نوع اول احتساب امثال بر امثال چون احتساب عوام بر عوام و خواص بر خواص - نوع دوم احتساب اعلی بر ادنی چون احتساب سلطان بر رعایا و استاذ بر تلمیذ و والد بر فرزند و زوج بر زوجه و سید بر بنده و این احتساب راجعاً و سعة تمام است و احکام آن در مراتب نهمه جاری و اصلاح مستصلح بهر نوع که خواهد غالباً میسر است -

نوع سیوم احتساب ادنی بر اعلی چون احتساب آحاد و رعایا بر سلطان و تلمیذ بر استاذ و فرزند بر پدر و زوجه بر زوج و بنده بر سید و این نوع احتساب دو مرتبه سیوم و پنجم ساقط است و در مرتبه اول و دوم واجب بود و در مرتبه چهارم اختلاف است چه فرزند صالح را بر پدر فاسق در مرتبه اول و دوم که تعریف و وعظ است احتساب واجب است و در مرتبه سیوم که تهدید است و سب و عنف و در مرتبه پنجم که ضرب است حرام بود و در مرتبه چهارم که مباشرت تغییر است چون شکستن مزامیر و ریختن نمر و کشیدن جامه ابریشم از تن پدر و ربودن متاع غضب و رد کردن بخداوند آن ستردن صورت از دیوار از خانها و شکستن اوانی ذهب و فضة و امثال آن که پدر بسبب آن متاذى و متالم خواهد شد اختلاف است و اصح آنست که فرزند را در امثال این احتساب رخصه است بلکه بروی واجب است چه فعل فرزند در مباشرت این نوع احتساب طاعة است و تالم و خشم پدر بسبب محبت باطل و حرام

که در نفس اماره او راسخ گشته است معصیة است و آنرا در حقیقة اعتبار نیست اما احتساب فرزند پدر را بعنف و سب و مباشرة ضرب حرام است زیرا که در حقوق والدین بتخصیص آیات و اخبار وارد است که آن جمله موجب استثناء عموم حکم میگردد و جمهور اهل علم بر آنند که جلاد را نمى شاید که پدر خود را قتل کند در حد و قصاص اگر چه کافر بود پس چون ایذا رسانیدن فرزند پدر را بعقوبتی که آن حق جنایة سابقه است جائز نیست منع جواز ایذاء و عقوبتی که مانع جنایة متوقع است در مستقبل بطریق اولی و حکم زوجه و بعد در احتساب زوج و سید بحکم ولد و والد نزدیک است و حکم احتساب آحاد رعیة با سلطان سخت تر از همه چیز است چه جرأة آحاد خلق در احتساب حاکم و بادشاه بغیر تعریف و تملط و وعظ و نصیحة ممکن نگردد اما قدرت که از شرائط محتسب است چنانچه در اول باب ذکر کرده شد بر هیچ عاقل پوشیده نماند که بر عاجز احتساب واجب نیست مگر کراهیة منکریدل چنانچه در حدیث نبوی ذکر کرده شد.

درین محل احتساب بحسب عجز و قدرتة چهار حالت است اول وجوب دوم اسقاط سیوم استجاب چهارم تخیر در حاله اول که قدرتة مطلق است و آن آنست که بیقین داند که با احتساب او تغییر منکر خواهد شد و بدان سبب هیچ وزیان از عرضی و مالی نفسی بدو نخواهد رسید اینجا احتساب واجب است بالاتفاق علماء. حاله دوم آنکه داند که احتساب مفید نخواهد بود و او را بدان سبب مضرة خواهد رسید و این حاله سقوط وجوب است. حاله سیوم آنکه داند که احتساب مفید نخواهد بود ولیکن خوف ضرر نبود اینجا احتساب اگر چه واجب نیست ولی بجهة شعار اسلام مستحب است و محتسب چون بعلم و ورع موصوف باشد و داند که احتساب او را در دفع منکر یا در کسرت جاه فاسق یا در تقویة قلوب اهل دین اثر ایست باید که از زوال مال و جاه اندیشه نکند و از ضرب قتل ترسد و اهمال نصیحة دین روا ندارند مگر داند که بسبب احتساب او دیگری را از اصحاب و اقارب او ضرری خواهد رسید آنگاه شاید که ترك احتساب بکند زیرا که احتساب او را در دفع منکر دیگر میکشد

که اقبیح و افحش از اول است و این همچنان است که ظالمی متغلب گوسپندی بظلم ذبح میکند و اگر محتسب آن ظالم را از آن منع میکند درخشم میشود و بدان سبب آدمی را ذبح خواهد کرد این احتساب حرام است اما اگر شخصی خواهد که عضوی سلیم را از آن اعضائے خود قطع کند و او را از آن منع نتوان کرد مگر بقتال و ممکن است که آن بقتل او کشد اصح آنست که او را از آن منع کردن واجب است و اگر چه بتلف او و عضو او میکشد چه غرض حفظ نفس و عضو او نیست غرض سدّ سبیل منکراست و عاصی هست و قتل او بدین سبب معصیة نیست و قطع کردن او عضو خود را معصیة است و این همچنان است که وجوب دفع حائل کشد نه بدان معنی که نفس مسلمانان در مقابل یکدیگر داشته میشود چه آن محال است بلکه بدان معنی که قصد مال مسلمانان معصیة است و تلف قاصد مال بسبب دفع از معصیة، معصیة نیست و مقصود شارع دفع معاصی است۔

و در صفحه دل این کاتب الحروف مرقوم است که همچنان که از "لا تاتقل لهما اف" ⁴⁶ نهی از ضرب و شتم مفهوم میشود همچنان از حدیث من أكل في اناء من ذهب اوفضة فانما يجرجر في بطنه ناراً من نار جهنم نهی از خوردن ذهب و فضة مفهوم میشود و در کتابی از کتب فقه این مسئله دیده نشده و مردمان میخورند امید چنانچه است که نگاهار خواهند بود والله اعلم۔

ای عزیز پس چون اسلام شائع گردید و بیک و دو خلیفه اکتفا واقع نمیشد پس لاجرم خلفائے معنوی آنحضرت و خلفائے ظاهری آنحضرت بسیار گشتند و این خلافت عامه است و خلافت خاصه همون بود که در طبقه اولی گذشت و ازین اعمّ تر خلافت دیگر است که آنحضرت فرمود ﷺ هرکس از شما رعیة دار است و هرکس از شما سؤال کرده شود از رعیة خود امام یعنی بادشاه بر رعیة خود و مرد براهل بیت خود وزن بر خانه زوج خود و ولد او و عبد یعنی غلام بر مال مولی خود هر یکی از ایشان رعیة خود پرسید خواهد شد ترجمه

⁴⁶ القرآن سورة الاسراء، آیت (۲۳)

حدیث است که در مشکوٰۃ است عن عبد الله بن عمر^{رض} قال قال رسول الله^{صلی اللہ علیہ وسلم} الا کلکم راعٍ وکلکم مسئول عن رعیته فالامام الذی علی الناس راعٍ وهو مسئول عن رعیته والرجل راعٍ علی اهل بیته وهو مسئول عن رعیته والمرأة راعیة علی بیت زوجها وولده وهی مسئولة عنهم وعبد الرجل راعٍ علی مال سیده وهو مسئول عنه الا کلکم راعٍ وکلکم مسئول عن رعیته متفق علیه۔

وهمچنان است امر شفاعة روز قیامة یکی شفاعة خاص است که بجز رسول ما محمد^{صلی اللہ علیہ وسلم} الشفاعة نصیب هیچکس نیست وآن شفاعة راحت از طول قیام است در محشر چنانچه در حدیث شفاعة مذکور است که لست هنا کم همه انبیاء بگویند یعنی مایان درین مرتبه شفاعت نیستیم۔ چنانچه نقل از عثمان بن عفان^{رض} است این تمثیل برائے مطلق شفاعة است که گفت رسول خدا^{صلی اللہ علیہ وسلم} شفاعت کنند روز قیامة سه نوع انبیاء پس از آن علماء پس از آن شهداء ترجمه این حدیث است که در مشکوٰۃ عن عثمان بن عفان قال قال رسول الله^{صلی اللہ علیہ وسلم} يشفع يوم القيمة ثلاثة الانبياء ثم العلماء ثم الشهداء رواه ابن ماجة معلوم که مراد از علماء آنانند که درجه ایشان از انبیاء کم است و از شهداء برتر است نه آنان که راهزنان دین اند و درین زمانه این چنین علماء عديم الوجود اند قال الله تعالى "قال الذی عنده علم من الکتب"⁴⁷ وهو آصف بن برخیا صاحب سلیمان او امثاله كأبی بکر وعمر وعثمان وعلی ونظائرهم كأبی حنیفة والشافعی ومالك واحمد بن حنبل واشبابهم كالمشايخ العاملون العالمون الجامعون بين الشريعة والطريقة كجنيد وابی يزيد وفضيل وابراهيم بن ادھم واقرائهم واتباعهم التاركون لهوى النفس المهتدين بآثارهم والمقتدين بافعالهم واقوالهم و احوالهم كالشيخ عبدالقادر الجليل والشيخ ابن مدين المغربي والشيخ فريد الدين الاجودھني والشيخ بهاء الدين الملتاني والشيخ بهاء الدين النقشبندی ومن سلك طريق الحق وترك النفس واهواءها والله تعالى اعلم باحوال مخلوقاته۔

⁴⁷ القرآن سورة النمل، آیت (۴۰)

من چه باشم تا بگویم ذکر شان یا که مدح حال ذکر و فکر شان

وازابی سعید است که رسول خدا ﷺ فرمود که ازامه من کسه است که شفاعه کند زمره
بسیار را و بعضی قبيله را که ازان اندک باشند و بعضی عصبه را که ازايشان هم اندک اند
و بعضی برائے يك نفر شفاعه کنند تا که داخل جنة کردند ترجمه این حدیث است که
در مشکوٰۃ است عن ابی سعید ان رسول الله ﷺ قال ان من امتی من یشفع للفئام ومنهم من
یشفع للقبيلة ومنهم من یشفع للعصبة ومنهم من یشفع للرجل حتی یدخلوا الجنة۔

وازانس است که فرمود که گفت رسول خدا ﷺ صف بندند اهل النار پس گذر کند
برایشان مردی از اهل جنة پس گوید مردی از اهل نارای فلان آیا می شناسی مرا من آنکس
که ترا یک نوشیدنی آب دادم و بعضی ازايشان میگوید که من آنم که بخشیدم ترا آب
و خود در دنیا پس شفاعه کند برائے او پس داخل کاند اورا در جنة ترجمه این حدیث است
که در مشکوٰۃ است عن انس قال قال رسول الله ﷺ یصف اهل النار فیمر بهم الرجل من
اهل الجنة فیقول الرجل منهم یا فلان اما تعرفنی انا الذی سقیتك شربة وقال بعضهم انا الذی
وهبت لك وضوءا فیشفع له فیدخله الجنة رواه ابن ماجه پس چنانچه شفاعه بجزاذن حق
نیست همچنان هدایه نیز بجزامر حق نیست قال الله تعالی "من ذالذی یشفع عنده الا باذنه"⁴⁸
"ولا یشفعون الا لمن ارتضى"⁴⁹ و قال الله تعالی "انك لا تهدي من احببت"⁵⁰۔

باوجود آنکه هر دو از هدایه و شفاعه بمدارج اند و همگی آن اقسام را هدایه و شفاعه نام داشته اند
و شفاعه و هدایه تامه مر محمد راست ﷺ و چون محمد ﷺ را در شب معراج سه کاسه دادند کاسه
پراز شیر و کاسه پراز شهد و کاسه پراز شراب آنحضرت کاسه شیر گرفت و نوشید آن را گفتند که
راه نموده شدی بدین راست و محکم آگاه باش که اگر میگری خمر را بیفرمان گشته امة تو

⁴⁸ القرآن سورة البقرة، آیت (۲۵۵)

⁴⁹ القرآن سورة الانبياء، آیت (۲۸)

⁵⁰ القرآن سورة القصص، آیت (۵۶)

كما في المشكوة في حديث المعراج ثم اتيت باناء من نحر وانا من لبن وانا من عسل فاخذت اللبن وشربته فقيل لي هديت الفطرة اما انك لواخذت الخمر غوت امتك متفق عليه.

باوجود آنکه قادر بود بر هرچه گرفتی لاجرم خیارامت او که هادی خلافت اند کاسه شیر که اندک مستی و شیرینی دارد گرفته اند و بر ظاهر شرع و باطن آن مستحکم اند و ثابت باوجود آنکه هر سه پیاله داده شده اند از سبب کمال متابعت آنحضرت ﷺ پس این پیاله شیر گرفتن اشاره است باتمیت و اکلیت ذات محمدی که جامع جمیع مراتب است پس این شیرینی نیز در حق هر یک از خواص بطورهائ مختلفه آمد در بعضی جهة مستی زیاده و در بعضی جهة شیرینی زیاده و در بعضی علی الطورالذی لایعلمه الا الله پس در آنکسان که مستی زیاده شد قدری استغناء در ایشان ظهور کرد و در آن بعض که جهة شیرینی زیاده است فروتنی زیاده است.

و در کشف المحجوب است که ابراهیم خواص را از ایمان پرسیدند گفت اکنون این را جواب ندارم از آنچه هر چه گویم عبارة بود و مرا باید تا بمعاملة جواب کنم اما من قصد مگه دارم و تو نیز بر همین عزه اندرین راه با من صحبة کن تا جواب مسئله خود بیانی گفت چنان کردم چون بیادیه باو رفتم هر شب را دو قرص و دو کاسه شربت آب پدید آمدی یکی را من دادی و یکی خود برداشتی تا روزی اندر میان بادیه پیری آمد سوار چون آن را دید از اسپ فرود آمد و یکدیگر را پرسیدند و زمانی سخن گفتند و پیر بر اسپ سوار شد و بازگشت گفتم ایها الشیخ مرا بگوئی که آن پیر که بود گفت آن جواب و سؤال تو گفتم چگونه گفت آن خضر پیغمبر علیه السلام که از من صحبة میطلبید و من اجابة نکردم پرسیدم چرا گفت ترسیدم که اندر صحبة او اعتماد از دون حق بروی کنم و توکل بر من تباه شود حقیقة ایمان حفظ توکل باشد چنانچه خدائے عزوجل فرمود "وعلى الله فتوكلوا ان كنتم مؤمنين"⁵¹ و اندر حکایت معروف است که چون ابراهیم خواص رحمه الله بکوفه بزیارت

⁵¹ القرآن سورة المائدة، آیت (۲۳)

حسین بن منصور شد حسین اورا گفت یا ابراہیم روزگار خود اندر چه گذاشتی گفت کہ خود را بر توکل درست کردم حسین گفت ضیعت عمرک فی عمران باطنک فاین الفناء الفناء فی التوحید۔

ودر حدیث شریف است کہ سه چیز است کسے کہ درو آنچیزها باشند حلاوة ایمان یافته است کسے کہ خدا ورسول خدا احبّ باشد نزد او از ما سوائے ایشان واین کہ دوست دارد مردی را دوست ندارد اورا مگر برائے خدا عزوجلّ واین کہ مکروه داند این کہ باز گردد بسوائے کفر پس از آنکہ خلاص داده است اورا خدائے تعالیٰ از کفر چنانکہ مکروه می داند در آتش افتادن را ترجمه حدیث کہ بخاری و مسلم هر دو نقل کرده اند عن انس قال قال رسول الله ﷺ ثلث من کنّ فيه وجد حلاوة الايمان من کان الله ورسوله احبّ اليه ممّا سواهما وان يحبّ المرء لا يحبه الا لله وان يکره ان يعود فی الکفر بعد ان انقذه الله منه كما يکره ان يقذف فی النار۔

کاتب الحروف گوید کہ شک نیست کہ این مرد کہ آن مرد را دوست میدارد چنانچه در حدیث است پیرو مرشد حقیقی باشد کہ برائے خدائے تعالیٰ اورا دوست میدارد کہ از دیدار او خدا تعالیٰ یاد آید کما قال رسول الله ﷺ خيارکم الذین اذا رأو ذکر الله واهل طریقه ملامية کہ افعال ناشائسته و مخالف شرع میکنند این طریقه ملامت نیست چنانچه صاحب کشف المحجوب فرمود کہ بنزدیک من طلب ملامت عین ریا بود و ریا عین نفاق از آنچه مرئی بتکلف راهی رود کہ خلق اورا قبول کنند و ملامتی بتکلف راهی رود کہ خلق اورا رد کنند و هر دو گروه اندر خلق مانده اند و از ایشان بیرون گذر ندارند تا یکی بدین معامله پدید آمده است و یکی بدان معامله و درویش را خود حدیث خلق بر دل نگذرد و چون دل از خلق کسسته باشد ازین هر دو معنی فارغ باشد و هیچ چیز پائے بندے وے نیاید۔

وهم در حدیث است که گفتند یا رسول الله ﷺ ے بینیم مؤمنی را کہ خشوع و فروتنی میکند و مؤمنی را کہ خشوع و فروتنی نمیکنند آنحضرت فرمود کہ کسی کہ شیرینی ایمان یافت خشوع کرد و کسی کہ شیرینی ایمان نیافت خشوع نکرد ترجمه حدیث است کہ در دلائل الخیرات است وقیل لرسول الله ﷺ نری مؤمناً یخشع ومؤمناً لا یخشع ماالسبب فی ذلک فقال من وجد لایمانه حلاوةً خشع ومن لم یجدها لم یخشع۔ ودر ذخیره الملوک است کہ هر مقامی از مقامات فقرو سلوک را دو طرف است مذموم و وسطی محمود همچنین تواضع را دو طرف است طرف افراط کہ تکبر است و طرف تفريط کہ تذلل است مثلاً اگر کتاسی یاد باغی نزد عالمی از علمائے دین رود بر خیزد و او را بجائے خود نشاند و کفش او را نهند و پیش او استاده شود مذموم است و تفريط و حدیث لیس للمؤمن ان یذل نفسه اشارة بدین حال است و امثال این با اقران و اخوان محمود است و با خساء و اراذل مذموم پس عدل آنست کہ بحسب مراتب اقدار خلق با هر کس بقدر حال او معامله کند و تواضع عالم با کتاس و دبّاغ آنست کہ با او روئے کشاده دارد و سخن نرم گوید و سؤال او را جواب برفق گوید و در حاجه اوسعی نماید و در باطن خود را از و بهتر نداند و از خطر خاتمه ایمن نباشد۔

ای عزیز پس چون این مشایخ کرام بر خویش بجز فضل الهی اعتمادی ندارند خویش را و اعمال خویش را چیزی ندانند و خویش را بر طفل صغیر نیز بزرگ نمیدانند و در مشکوٰۃ است عن معاذ بن جبل قال لما بعثه رسول الله ﷺ الی الین وخرج معه رسول الله ﷺ یوصیه ومعاذ را کب و رسول الله ﷺ یمشی تحت راحلته فلما فرغ قال یا معاذ انک عسی ان لا تلقانی بعد عامی هذا ولعلک ان تمر بمسجدی هذا وقبری فبکی معاذ خشعاً لفراق رسول الله ﷺ ثم التفت فاقبل بوجهه نحو المذینة فقال انّ اولی الناس بی المتّقون من کانوا و حیث کانوا رواه البیهقی۔

و در ذخیره الملوک است کہ نقلست کہ عوف بن عبد الله را غلامی بود بد سیرت کہ بے ادبی بسیار میکردی و هر گاه کہ عوف را خشم آمدے گفتی این غلام مانند خواجه خود است چنانچه خواجه او از خدا عاصی میشود او نیز در خواجه عاصی میگردد و چون او را

ملامت کردندى که چرا این غلام را نمیفروشى گفتى که من میخواهم که نفس خود را بدخوئے این غلام سرکوفته دارم.

واگر کسى بايشان بيعة میکند ميدانند و مى گویند اگرما درروز قيامة بار وعزة باشد ترا نیز يادخواهم کرد واگر ترا بار وعزت بردرگاه خدا باشد مراياد خواهى کرد واين است طريق پيران و مشايخ متقدمين رضى الله عنهم چنانچه درکتاب متقدمين مسطوراست.

چه دانسته اند که عاقبت امر بدست خدا است چه رسول خدا ﷺ فرمود لايدخل احدامنكم عمله الجنة ولايجيره من النار ولا انا الا برحمة الله رواه مسلم عن جابر.

بعض نيکوان که درهمه عمر به نيکی ميگذارند در آخر عمر بفعل سيئه خاتمه عاقبت ايشان ميگردد و بعضى بدان را که همه عمر بدى گذاشته اند عاقبة حسنه ميدهد.

واين عبارت حاصل ترجمه اين حديث است که بخارى از ابوهريرة رواية کرده قال قال رسول الله ﷺ ان الرجل ليعمل الزمن الطويل بعمل اهل الجنة ثم يختم له عمله بعمل اهل النار وان الرجل ليعمل الزمن الطويل بعمل اهل النار ثم يختم له عمله بعمل اهل الجنة حضرت شيخ سعدى فرموده—

کس را بخير و طاعة خود اعتماد نيست آن بے بصر بود که کند

تکيه بر عصا

ويغمبر ما ﷺ با آن بزرگى که داشت گفت که نه داخل میکند مرا عمل من جنة را مگر که خداى تعالى مرا بفضل و رحمة خود بپوشد اگرچه انبياء از سوء خاتمه مأمون ليکن برائى ما فرمودند واين ترجمه حديث است که بخارى و مسلم نقل کرد از ابوهريرة قال قال رسول الله ﷺ لن يدخل احدامنكم عمله الجنة قالوا ولا انت يا رسول الله قال ولا انا الا ان يتغمدنى الله منه بفضل و رحمة.

وچون این زمره اهل الله رامطمح نظرتوجه بحق است هرچه ایشان را بخدائے تعالیٰ قرب میدهد اگرچه نزد مردمان بد باشد ایشان میکنند و در متن تعرّف التصوّف مرقوم است که وقد اشار بذلك الجنيد رحمه الله حين سئل عن السماع فقال كل ما يجمع العبد على مولاه فهو مباح فجعله مشروعاً بالجمع في اباحة حتى لا يعتدى حكمه موقوفاً على علة حتى لا ينكر وشيخ عبدالحق دهلوی از شرح این سخن گفته هذه الكلمة غريبة من الجنيد سيد الطائفة شبيه غلاة الصوفية ولا بد ان يكون المراد بالجمع القلوب من المباح والاجمع القلوب لا ينفع انتهى -

وهم در متن تعرّف التصوّف مرقوم است ولهم في الآداب قاعدة وهي انهم يلاحظون حضور قلوبهم مع مولا هم فباي وجه امکن اوتعدّر اخذوا به اثباتاً اونفياً ولومع خلاف عالم وشبهه لا ينتهي بصريح التحريم ومن ثم قالوا باشياء انكرها عليهم من لم يعرف مقاصدهم وطلبهم فيها بما طالبوا به انفسهم في المحققات والاحكام والفضائل التي لا تختلف احوالها وربما ظنها الجاهل عين المقصود فهلك لها عملاً كما تجاهل غيره ولعمري ان المنكر لها كالمعدور لتمسكه بظاهر الحق بخلاف العامل فعليكم بالخذر والاشفاق وباللّٰه التوفيق انتهى -

اگرچه مردم ایشان را بکفرنسبة دهند یا بفسق و فجورآوده کنند چه گاهی عظیم ترازغفلة از حق نمیدانند حضرت سيدعلی همدانی در ذخيرة الملوك آورده که نقلست که ابو میسره قدس سره که از اکابر تابعین بود سی سال پہلو بر زمین نهاد و چون شب درآمدی تا بروز بر خود نوحه کردی و رخسار مبارکش از گریستن ریش گشته بود روزی مادرش گفت ای پسر از خوردی تا این غایة از تو هیچ گاه نیامد و همه عمر در طاعت و ریاضة گذاشتی و حق جلّ و علا ترا شرف اسلام و علم مشرف گردانیده است این چندین نوحه چرامیکنی گفت ای مادر چون نوحه نکنم که حق جلّ و علا ما را خبر داده است که همه بدوزخ در خواهیم آمد و نمیدانم که من از آنها خواهم بود که نجات یابند یا نه و نیز در کشف المحجوب است که امیر المؤمنین عثمانؓ روزی از خرماستان خود آمد اندر حال خلافة و خرمة هیزم بر سر نهاده و وی چهارصد غلام داشت گفتند یا امیر المؤمنین این چه حالتی است گفت اریدان اجر ب نفسی

ونیز از ابو یزید مے آرند کہ از سفر حجازبری آمد مردمان اورا جمع آمدند و از حق بازماند چون ببازار آمد قرص از آستین بدرآورد و خوردن گرفت جمله ازوی برگشتند و اورا تنها بگذاشتند و این در رمضان بود و او مسافر با مریدی گفت کہ بیک مسئله از خلق آزاد شدم۔

خداے تعالیٰ در قرآن مجید فرموده است کہ غفلة کند از ذکر الرحمن مقیض میکنیم
برائے اوشیطان پس او برائے آن شخص قرین مے باشد ترجمہ این آیة است کہ "ومن یعش
 عن ذکر الرحمن نقیض له شیطاناً فہولہ قرین"⁵² چنانچہ خضر علیہ السلام افعال کہ میگرد
 بظاہرید مے نمود وفی الحقیقة مآل آنها نیک بود اگرچہ موسیٰ علیہ السلام بآن پیغمبری و علم
 موسوم ممتاز بود کاتب الحروف میگوید آنچه مذکور شد اثبات حقیقة فرقه ملامتیہ است
 و صاحب کشف المحجوب گفته کہ منکہ علی بن عثمان الجلابی ام میگویم کہ اندران زمانہ
 ملامت رافعلی مے بانیست مستنکر است و پدید آمدن بچیز برخلاف عادیہ اکنون
 اگر کسی خواهد کہ مر اورا ملامت کنند گوکہ دورکعة نماز تطوع کن درازتر و یادین
 را بر تمامی بورز تا ہمہ خلق بیچار مرترا منافق و مرائی خوانند اما آنکہ طریقتش ترک باشد
 و بخلاف شریعة چیزی بر دست گیرد گوید کہ این طریق ملامت مے ورزم آن ضلالہ
 واضح باشد و آفة ظاہر و ہوس صادق چنانکہ اندرین زمانہ بسیار ہستند کہ مقصود شان
 از رد خلق قبول ایشان بود از آنچه نخست باید کہ کس مقبول باشد تا کس رد ایشان کند
 و بفعلی پدیدار آید کہ ایشان اورا رد کنند قبول نکرده را تکلف رد کردن بہانہ باشد و چنانچہ
 از ابوحنیفہ^{رض} در معنی ملامت منقولست کہ رد قضا کرد و بلامت خود را ازین قضا بازداشت
 پس چون اینچنین در دین رسول خدا اسرار مخفی اند لہذا گفته اند کہ کلام بمردمان
 بر قدر عقل ایشان باید کرد و ابوہریرہ میفرماید کہ از پیغمبر ﷺ دو آوند از علم برداشتم یکی
 را پراگندہ کردم در میان مردمان و اگر دیگر را ظاہر کنم مردمان از من حلقوم مراقطع کنند
 ترجمہ این حدیث است کہ در مشکوٰۃ است عن ابی ہریرہ قال حفظت عن رسول

⁵² القرآن سورة الزخرف، آیت (۳۶)

الله ﷺ وعائین فاما احدهما فبنثته فيكم واما الآخر فلو بنثته قطع هذا البلعوم یعنی مجرى الطعام رواه البخارى-

و ابن عباسؓ ميگويد اگر آية الله الذى خلق سبع سموات ومن الارض مثلهن الآية را تفسیر کنم شما مرا سنگ سار کنید- على مرتضى ميگويد که درسینه من علمى است که اگر بر شما ظاهر کنم بلرزيد بر خود چنانچه ريسمان در چاه آب وهم وى فرمود که اگر بنخواهم البته هفتاد شتر بارکنم از تفسیر فاتحة الكتاب و امام زين العابدين فرموده که اگر جوهر علم خود ظاهر کنم مرا از عابدين و ثن شمارند و بکشند چنانچه در کتب مذکور است و حضرت سيد على همدانى در ذخيرة الملوك نوشته است که بعضى از خسيس همتان که حوصله و قوت رياضه نداشتند اگر چه طبيب يافتند اما چون بارتلخی دوانه برداشتند از معالجه درست بداشتند بدین سبب طبيبان دين دامن تهمت ازین تردامنان در چيدند و روءى در نقاب کشيدند و حقائق علوم از میان خلق مندرس گشت و انوار ارشاد منطقی و اعلام آداب عبودية از میان جهال بآداب برخاست و هواپرستان زمانه این مرض را فراموش کردند و انکار این علوم معنوی رواداشتند و بر محبة مال و جاه تگاپومی کردند و در طلب شهوات و لذات دين خود بياد دادند کاتب الحروف گوید لهذا از سبب غلبه هواى نفس امر دين منعکس شد و تهاون و تکاسل در امر دين پيداشد چنانچه در ذخيرة است عن ابى امامة قال قال رسول الله ﷺ كيف انتم اذا ظفرنساءکم و فسق شبابکم و ترکتم جهادکم قالوا و ان ذلك لکائن يارسول الله قال نعم والذى نفسى بيده و اشد منه قالوا و ما اشد منه يارسول الله قال كيف انتم اذا لم تأمروا بالمعروف و لم تنهوا عن المنکر قالوا او کائن ذلك يارسول الله قال نعم والذى نفسى بيده و اشد منه قالوا و ما اشد منه يارسول الله قال كيف انتم اذا رأيتم المعروف منکراً و رأيتم المنکر معروفاً قالوا و کائن يارسول الله قال نعم والذى نفسى بيده فعند ذلك يقول الله تعالى حلفت بى لا ينجن لهم فتنه يصير الحليم فيها حيران-

پس بناءً عليه مجتهدان عليهم الرحمة والرضوان اگرچه مخزن علوم معرفة بودند چون دیدند که ملوک و امراء و عوام را ذوق نفس و هوا غالب است بجز مسائل ظاهر شرع نفرمودند مبادا که عوام را لغزش پیدا آید۔ بنا برآن حضرت سیدعلی همدانی در کتاب ذخیره الملوک فرموده سنت الهی چنین رفته است که اکابر و ارباب یقین پیوسته بر مراقبه انفس و اوقات و محاسبه ایام و ساعات مواظبه نمایند و اوان عمر را بانواع طاعات و اصناف عبادات معمور دارند و ابدان زاکیه و نفوس مرضیه رادربوته مجاهدات و ریاضات گذارند و باین همه سیلاب حسرت رانند و خود را بدین درگاه از عاصیان جانی کمتر دانند و هوا پرستان مغرور و تیره روز گاران مشهور همگی عمر در مخالفت حق آئینه دل سیاه کرده و کرمطاوله نفس و شیطان بر میان بسته و لذات دنیا فانی مگردارند و در اقبله خود ساخته و دواعی هوا را معبود خود گردانیده خود را مسلمان حقیقی شمردند و به نماز و روزه رسمی مغرور گردند و بتقلیدات مزوره مباهات عبادات کنند و لاف تقلید انا مؤمن حقاً بفک رسانند۔

پس چون نماز و روزه و حج و زکوة اهل ظواهر ازل و مغز طاعات خالی افتاده است لاجرم فحوائی این آیه که انکسان که جهاد میکنند در راه ما می نمائیم ایشان را راه خود و این آیه که صلوة نهی میکند از فحشاء و منکر برایشان مترتب نمی شود هر دو آیه اینست که "والذین جاهدوا فینا لنهدینهم سبلاً"⁵³ "وانّ الصلوة تنهى عن الفحشاء والمنکر"⁵⁴ و این است مآل آنچه در ذخیره الملوک است که هرگاه رسول ﷺ را اندوه رسیدی گفتی ارحنا یا بلال بالصلوة پس راحت خود در بندگی جستی و روشنائی چشم خود در نماز یافتی و امروز کسانی که خود را مسلمان خوانند راحت خود در معاصی میجویند و روشنائی چشم در محظورات می یابند و بزینة زمانه مباهات میکنند آئین مخنی را دین محمدی نام کرده اند و تعلقه زمانی را ایمان دانسته و رسوم عوام کالانعام را اسلام تصور کرده۔

⁵³ القرآن سورة العنکبوت، آیت (۶۹)

⁵⁴ القرآن سورة العنکبوت، آیت (۴۵)

کاتب الحروف گوید که آنچه از نگاه و معصیة یکار بیخبر شود یا دوبار شود و تائب شود التائب من الذنب کمن لا ذنب له در حق او است و آنکه مصر باشد و همیشه گناه بکند و پشیمانی از نگاه نکند و نگاه مر او را عادت شود و شیرین شود ایمان او را خوف زوال است چنانچه از احادیث بسیار این معنی معلوم است و کسی که این معنی نماید بر اصحاب آنحضرت و تابعین ایشان طعنه زند و براهل الله از سبب این معنی عیب کنند و از عیب خود ناپینا باشد۔

پس در قیل و قال و مناقشه و تجسس و ظن سوء و اغتیاب و نمیمه افتادند و در ذخیره الملوک است نقل از عمر با عبد الرحمن بن عوف رضی الله عنهما شی در حرائه مدینه ے گشتند و در خانه روشنی چراغ دیدند نزدیک شدند در بسته بود از خانه الفاطمی که عادت اهل شرب بود بشنیدند عمر با عبد الرحمن را گفت میدانی که خانه کیست گفت خانه ربیعہ است پس رامیہ بن خلف و ایشان بشرب نمر معتاد اند اکنون درین امر چه میگوئے عبد الرحمن گفت من میگویم که مخالفت امر حق کرده ایم گفت چگونه گفت حق جلّ و علا گفته و لا تجسسوا و ما تجسس کردیم عمر از آنجا بازگشت و حد سر آنست که فاسق در خانه خود نشسته و در بسته باشد و آواز سرود و رقص و مزامیر و اوتار و اصوات کلمات نامنظوم چنانچه عادت فسق بود از آن خانه مرتفع نشود در چنین حال تجسس کردن و از بام و روزن درآمدن خلاف شرع است اما چون این نوع اصوات مرتفع شود چنانکه هر که بیرون باشد بشنود واجب گردد که از هر جا که باشد در آیند و تغییر منکر کنند و همچنین اگر فاسقی طنبور یا عود زیر جامه گرفته است و شکل آن ظاهر است احتساب واجب چه هر چه دلالة کند آنرا مستور نگویند حکم آن حکم مکشوف است و اگر کسی چیزی از مزامیر در زیر جامه گرفته باشد چنانچه شکل آن نمی نماید بدست استکشاف آن نکنند و از همسایه و رفقاء فاسق استخبار فسق نکنند۔

و هم در ذخیره است که عمر شب در مدینه میگشت از خانه آواز سرود شنید از دیوار خانه بالا رفت و نظر کرد شخصی را دید با اجنبیه نشست و نمر در پیش نهاده گفت ای دشمن خدا گمان بری که خدا عزّوجلّ ترا رسوا نکند گفت ای عمر شتاب مکن اگر من یک نگاه کردم توسته

گاه کرده ای گفت چگونه گفت مخالفة "ولاتبجسسوا"⁵⁵ "ولیس البربان تاتوا البیوت من ظهورها"⁵⁶ "ولاتبخلوا بیوتاً غیر بیوتکم"⁵⁷ عمرگفت راست گفتم اگر ترا عفوکنم ازین کارتوبه میکنی گفت بلی عمر ازو عفو کرد.

و منتظر فائده باطنی نشدند پس ایمان ایشان زیر حنا جرایشان نرفته پس هر بے ذوق و بے بهره طاعن بر زمره اولیاء شدند چنانچه در ذخیره الملوک است که رسول ﷺ فرمود که المؤمن بین خمس شدائد مؤمن بحسده و منافق بیغضه و کافر یقاتله و شیطان یضله و نفس ینارعه و مانند این ظفر کافران بر انبیاء نیز بود اولیاء رانیز بر متابعة ایشان داشتند.

مسئله سماع

پس مسئله سماع باوجود آنکه مختلف فیه است نزد بعض علماء معلوم است که مراد از سماع، سماع بے مزامیر است و غیر محظور که جواز او نزد اکثر است و عدم جواز او نزد بعض که متعصبین اند و ممکن است که مراد سماع بمزامیر باشد که نزد اکثر علماء وائمه اربعه ممنوع است و نزد بعض که اصحاب حدیث و بعض صوفیه اند مباح است چنانچه در متن بیاید.

اما چون ایشان را سبب ترقی درجات است میگویند که فائده و ذوق که در سماع در می یابیم در چیزی نمی یابیم پس باید که بر کبرائے دین انکار نورزیده شود و باوجود هجوم شهوات و لذات در نفوس و دوام متابعت نفس و هوا متابعة خصائص ایشان نباید کرد که چنانچه دلیری بر خصائص محمدی حرام است بر خصائص ایشان نیز حرام است کغیر المکلفین حضرت مولانا جامی در نفحات الانس نقل از حضرت شیخ ابوالحسن خرقانی آورده که وے گفته اگر کسی سرودی بگوید و آن حق خواهد بهتر از آن بود که قرآن خواند و بدان

⁵⁵ القرآن سورة الحجرات، آیت (۱۲)

⁵⁶ القرآن سورة البقرة، آیت (۱۸۹)

⁵⁷ القرآن سورة النور، آیت (۲۷)

حق را نخواهد وهم و عے گفته که وارث رسول آنکس بود که بفعل رسول اقتدا کند نه آن بود که روئے کاغذ سیاه کند حضرت خواجه حافظ علیه الرحمة فرموده۔

سخن که بشنوی از اهل دل مگو که خطا است سخن شناس نه دلبرا خطا اینجا است

اما چون در قرآن مجید است که نیست چیزی مگر که تسبیح بحمد رب خود میگوید ترجمه این آیه است که "وان من شیء الا یسبح بحمده ولكن لا تفقهون تسبیحهم"⁵⁸۔

پس این آلات و اوتار هم شیء است و ذکر و تسبیح حق میگویند معلوم باد که ذکر و تسبیح حق گفتن اوتار و آلات است راست است اما این لفظ از قبیل تسامح است چه معلوم است که ذکر و تسبیح ایشان بند بر این آوازیست والا آنچهها که آواز از ایشان نمی آید ذاکر نباشند پس معلوم شد که جائز است که ذکر و تسبیح اینها چیزی دیگر باشد که ولیکن لا تفقهون تسبیحهم بدان اشاره است و از تسبیح و ذکر گفتن اینها حلال بودن شنیدن آواز ثابت نمیشود والا هر شیء حلال باشد و لا قائل به بلکه ازین ذکر غرض آنست که اینها را ذاکر و مسیح دانسته اگر محبوس اضطراری برینها همچون امام ابوحنیفه[ؒ] شود باید که از اینها ذکر حق شنود والا دور شود و بذکر خدا تعالی مشغول باشد "ومن الناس من یشتري لهو الحدیث لیضل عن سبیل الله"⁵⁹ برو صادق نیاید و مردمان را باستحلال محارم گمراه نکند "والله یضل من یشاء ویهدی من یشاء"⁶⁰۔

چنانچه از حضرت مولانا جلال الدین رومی قدس سره منقول است که روزی عے فرموده که آواز ریاب صریر ریاب بهشت هست که ما میشنویم منکری گفت ما نیز آواز میشنویم چون آنست که چنان کرم نمیشویم که مولانا خدما مولوی فرمود کلاً وحاشا آنچه ما میشنویم آواز باز شدن آن درست و آنچه وی میشنوید آواز فرار شدن و بناءً علیه اگر بشنوازی چون

⁵⁸ القرآن سورة الاسراء، آیت (۴۴)

⁵⁹ القرآن سورة لقمان، آیت (۶)

⁶⁰ القرآن سورة فاطر، آیت (۸)

حکایه میکند را بر ظاهر محمول کنیم بر مذهب مولوی که مذهب صوفیه است درست باشد اما فقهاء و ائمه دین تحریم اینها از برائے ورود نصوص و برائے خوف اضلال عوام مبالغه در تحریم اینها متاخرین بسیار کرده اند و هذا هو الحق عند اهل الظاهر و اهل الصحو و التمكن و اعلام الدین رضی الله عنهم پس اگرچه سماع باوتار و مزامیرا تفتازانی و غیره از علماء حرام متفق علیه گفته اند و همچو قتل و زنا ساخته اند و مستحل آن را کافر گفته اند مثل ایشان و مشایخ کرام همچو موسی و خضر علیهما السلام است که خضر قتل نفس زکیه و خرق کشتی کرد و هم پشتتے دیوار یتیم بے خرد با وجود ظلم اهل آن قریه لعدم تضييف ایشان کرد و موسی عیب کرد برو و صبر نکرد و آن حضرت ﷺ که جامع علوم موسی و عیسوی و متخلق بخلق و کرامات خضر بود میفرماید کاش که موسی صبر کردی تا خدا تے تعالی از حال ایشان مارا خبر کردی پس بناءً علیه چون پرده از کارگاه بردارند مضمون من اهان لی ولیاً فقد بارزنی بالمحاربة برایشان منکشف شود۔

وهم چون محتجبان پرده جهل و ضلالت که مستحل این محارم شده اند نعره جزاء مضمون حدیث لیکونن من امتی اقوام یستحلون الحزوا الحریروا الخمر و المعازف شنوند دانند که از روئے انصرام شهوات نفسانی و انقضائے لذات شیطانی اینها را حلال دانسته بودند پس باید که منصف بوده پشتی دیوار یتیمان با وجود گرسنگی تام کنند تا معلوم شود که مافعلته عن امری۔

وهم حق تعالی در قرآن فرموده که بذكر خدا آرام ے یابند دلها ترجمه این آیه است که "الا بذكر الله تطمئن القلوب"⁶¹ پس اگرچه منکران را ذکر الله شنیده نشود اما ایشان را شنیده میشود پس جائز است که ایشان را از سبب عذریا از سبب خصوصیت ایشان مباح باشد چه الضرورات تبیح المحظورات و هم راه المؤمنون حسناً فهو عند الله حسن ثابت است چه

⁶¹ القرآن سورة الرعد، آیت (۲۸)

بسیاراموراست از امور بزه کاری که بعض را از سبب فضیلة و خصوصية و اخلاص
او جائز داشته اند کاسترخاء الازار لابی بکرولیس الحریر لعلة الحق والقمل لبعض الصحابة
وقوله عليه السلام لعل الله قد اطع على اهل بدر فقال اعملوا ما شئتم فقد غفرت لكم-

وهم در شرح حدیث اذا احبَّ الله العبد نادى جبرئیل الخ ذکر کرده ویفهم منه ان مارآه
المؤمنون حسناً فهو عند الله حسن ولهذا صاحب مثنوی علیه الرحمة شعره

هرچه گیرد علتی علة شود کفر گیرد ملتی ملّة شود

اما مستان شهوتهائے نفوس اماره راعلی کلّ حال بعدرا و غیر عذر عند الفقهاء و الصوفية
والمحدثين سماع بمزامير وآلات و سماع سرود که درود کرخط و خال و زلف باشد حرام است
متفق علیه كما بينه الشيخ عبدالحق في مصنفاته و سيد در شرح مشکوة ذکر کرده که البدعة كل
شئ عمل على غير مثال وفي الشرع احداث ما لم يكن في عهد رسول الله ﷺ وقوله كل بدعة
ضلالة عام مخصوص وقال الشيخ الامام الاجل عز الدين عبدالعزيز بن عبد السلام في آخر كتاب
القواعد البدعة اما واجبة كتعليم النحو لفهم كلام الله ورسول الله ﷺ وكتدوين اصول الفقه
والكلام في الجرح والتعديل واما محرمة كذاهب الجبرية والقدرية والمرجئة والمجسمة والرد على
هؤلاء من البدع الواجبة لان حفظ الشريعة من هذه البدع فرض كفاية واما مندوبة
كاحداث الربط والمدارس وكل احسان لم يعهد في العصر الاول وكتراويج و كالكلام في
الدقائق الصوفية واما مكروهة كزخرفة المساجد وترويق المصاحف واما مباحة كالمصافحة عقيب
الصبح والعصر والتوسع في لذيق المآكل والمشارب والملابس والمسكن وتوسيع الاكام وقد
اختلف في كراهة بعض ذلك قال الشافعي ما حدث مما يخالف الكتاب او السنة او الاثر او
الاجماع فهو ضلالة وما حدث من الخير مما لا يخالف شيئاً من ذلك فليس بمذموم وقال
عمر نعمت البدعة هذه، هذا آخر كلام الشيخ في تهذيب الاسماء واللغات انتهى-

واقول ویوافق هذا ویؤیده حدیث من سنّ فی الاسلام سنّة حسنّة انخ والاحادیث الاخری
 ممّا بمعناه وهم عینی درشرح صحیح بخاری نوشته است قال ابن بطال قد حضر جماعة من
 الصّالحین قبورهم قبل الموت بایدیهم لیتمثلوا حلول الموت فیہ وردّعلیه بعضهم بان ذلك لم یقع
 من الصّحابة ولوکان مستحباً اکثر فیهم قلت لایلزم من عدم وقوعه من احد من الصّحابة عدم
 جوازه لانّ مارآه المؤمنون حسناً فهو عند الله حسن ولا سیما اذا فعل قوم من الصّالحاء الاخيار
 انتهى-

کاتب الحروف میگوید وهمچنین است آن فعل که از مجتهدین وتابعین وتبع تابعین بوقوع
 نیامده باشد وهم از ایشان منع از آن نیامده وآن فعل موجب ومقتضی افعال مشروع ویا
 دهنده حق باشد مؤید این معنی است حدیث صحیح عن ابی هریره عن النبی ﷺ قال انّ
 الدّین یسر ولن یشادّ الدین احد الاغلبه فسددوا وقاربوا وابشروا وهم حدیث بخاری ومسلم
 از انس قال قال النبی ﷺ یسروا ولا تعسروا وسکنوا ولا تنفروا وبناءً براین است اکثر احکام
 حنفیة-

وصاحب کشف المحجوب در کتاب خود فرموده که مرید را اندر غلبه سماع حال چندین بیاید
 که سماع وی فاسقان را از فسق نجات دهد و اندرین زمانه گروهی گم شدگان بسماع فاسقان
 حاضر شوند وگویند که ما سماع از حق میکنیم وفاسقان مرایشان را اندران موافقه کنند بر سماع
 کردن بفسق وفجور حریص تر شوند تا خود ایشان هلاک شوند واز جنید پرسیدند که اگر ما بر
 وجه اعتبار اندر کلیسا شویم روا بود واز آن مراد جز آن نباشد تا ذلّ کفرایشان به بینیم
 و بر نعمه اسلام خود شکر کنیم وی گفت اگر کلیسا درتوانید شد چنانکه شما برون آئید تنی
 چند را از ایشان بدرگاه توانید آورد بروید واگر نه نشوید پس صاحب صومعه اگر خرابات
 شود صومعه او گردد وخراباتی چون بصومعه شود صومعه خرابات او گردد-

وهم صاحب کشف فرموده که شیخ من گفت السَّماع زاد المضطربین فن وصل استغنی عن السَّماع۔ سماع توشه بازماندگان است هرکه رسید اورا بسمع حاجة نیست از آنچه اندر محل وصل حکم سماع معزول بود که سماع مرخبررا بود و خبر از غائب بود چون معاینه شد سماع متلاشی شود۔

وهم آنچه بطور سماع میگویند اکثر ترجمه قرآن می باشد موافق فحوائی آیه قرآنی که آیا وقت نیامده مرؤمان را که دل ایشان خشوع کند برائے ذکر خدا و برائے آنچه از حق نازل شد و نباشند همچون آنکسان که دراز شد برایشان مدت و بسیار از ایشان فاسقان اند ترجمه این آیه است که "الم یان للذین آمنوا ان تخشع قلوبهم لذكر الله وما نزل من الحق ولا یكونوا کالذین اوتوا الکتاب من قبل فطال علیهم الامد فقست قلوبهم وکثیر منهم فاسقون"⁶²۔

و این آیه که خدائے تعالیٰ نازل کرد خوب تر حدیث که قرآن است مؤئ برتن می خیزد از جلود آنکسان که می ترسند از ربّ خود پس از آن نرم میشوند جلود و قلوب ایشان سوئ ذکر خدائے تعالیٰ پس در ترسندگان و خاشعین داخل اند ترجمه این آیه است که "الله نزل احسن الحدیث کتاباً متشابهاً مثانی تقشعرّ منه جلود الذین یخشون ربهم ثم تلین جلودهم و قلوبهم الی ذکر الله"⁶³ و ازینجا است ذوق و وجد عارفان حقیقی و رقص و انتفاض ایشان کما یدلّ علیه قوله تعالیٰ "لوانزلنا هذا القرآن علی جبل لرأیته خاشعاً متصدعاً من خشية الله وتلك الامثال نضربها للناس لعلهم یتفکرون"⁶⁴ و بشیر الیه قوله تعالیٰ "ثم قست قلوبکم من بعد ذلك فهی کالحجارة اواشدّ قسوةً وان من الحجرة لما یتفجر منه الانهار وان منها لما یشقق فیخرج منه الماء وان منها لما یهبط من خشية الله"⁶⁵ وقوله تعالیٰ "فلها تجلی ربّه للجبل جعله دكاً وخرموسی

⁶² القرآن سورة الحديد، آیت (۱۶)

⁶³ القرآن سورة الزمر، آیت (۲۳)

⁶⁴ القرآن سورة الحشر، آیت (۲۱)

⁶⁵ القرآن سورة البقرة، آیت (۷۴)

صعقاً⁶⁶ و مافی صحیح مسلم عن ابی موسیٰ الاشعری فی حدیثه عن النبی ﷺ حجابہ النور لو کشفه لاحتسبت سبحات وجهہ انتہی بصرہ من خلقہ و مافی مشکوٰۃ عن ذرارة بن اوفی ان رسول اللہ ﷺ قال لجبریل هل رأیت ربک فانتفض جبریل وقال یا محمد ان بینی و بینہ سبعین حجاً من نور لو دنوت من بعضها لاحتسبت هكذا فی المصابیح پس قشعریره و نافض ورقص و سوزش و گریستن و همه اطوار صوفیه حتی الضحک بجز سند نیست کما یخفی علی الماهر فی علم الحدیث و در کشف المحجوب است کہ چون عمر بن خطابؓ بشنید کہ خواهرش و دامادش مسلمان شد قصد ایشان کرد باشمشیر آخته و قتل ایشان را ساخته تا حق تعالی لشکری را از لطف اندرز و آیات سوره طه کمین ساخت چون برد سر آئے خواهر آمد خواهرش میخواند "طه ما نزلنا علیک القرآن لتشقی"⁶⁷ الآية جانش صید دقائق آن شد و دلش بسته لطائف آن گشت طریق علم جستن گرفت جامه جنک بر کشید از مخالفة بموافقة آمد و معروف است کہ چون پیش رسول ﷺ این آیه خواندند "ان لدینا انکالاً و حیماً و طعاماً ذا غصّة و عذاباً الیماً"⁶⁸ وی بیہوش بیفتاد و گویند کہ مردی پیش عمرؓ بر خواند کہ "ان عذاب ربک لواقع ماله من دافع"⁶⁹ نعره زد و بیہوش گشت برداشتند و بخانه بردند و تا یکجا پیوسته بیمار بود و از وجل و ترس خدائے تعالی و گویند کہ مردی پیش عبد اللہ بن حنظلةؓ بر خواند این آیه "لهم من جہنم مہاد و من فوقہم غواش"⁷⁰ گریستن بروی افتاد تا حاکی گوید من پنداشتم کہ جان از وی جدا شد آنگاہ بر پائی خاست گفتند ای استاد بنشین گفت ہیبت این آیه مرا از نشستن باز دارد۔

و بموافق این آیه قرآنی کہ چون میشنوند آنچه نازل کرده شد سوئے رسول ے بینی چشمہائے ایشان کہ میریزند از اشک از سبب آنچه معرفت حق ایشان را حاصل شد الآیة

⁶⁶ القرآن سورة الاعراف، آیت (۱۴۳)

⁶⁷ القرآن سورة طه، آیت (۱۰۲)

⁶⁸ القرآن سورة المزمل، آیت (۱۲، ۱۳)

⁶⁹ القرآن سورة الطور، آیت (۷، ۸)

⁷⁰ القرآن سورة الاعراف، آیت (۴۱)

ترجمه این آیه است که "واذا سمعوا ما أنزل الى الرسول ترى أعينهم تفيض من الدمع مما عرفوا من الحق"⁷¹ الآية- در کشف المحجوب آورده که ذراره بن اوفی از بکار صحابه رضی الله عنهم اجمعین بود مردمان را امامتی کردی آیتی برخواند و زعقه بزد و جان بداد و ابوجهین از بزرگان تابعین بود صالح مری رحمة الله عليه آیتی بروی خواند اشقه از وی جدا شد و از دنیا برفت و ابراهیم نخعی رحمة الله عليه روایة آرد که اندر دهمی از دیهائے کوفه می رفتم پیرزنی را دیدم اندر نماز ایستاده آثار خیر بروضاهر دیدم تا از نماز فارغ شد بحکم تبرک ویرا سلام کردم مرا گفت قرآن دانی گفتم بلی گفت آیتی برخوان برخواندم وی بانگ کرد و جان با استقبال روایة فرستاد-

احمد بن ابی الحواری رحمة الله عليه روایة آرد که اندر یادیه جوانی دیدم با مرقع خشن و بر سر چاه ایستاده مرا گفت یا احمد بوقتی آمدی که مرا سماع می باید کرد تا جان بدهم آیتی برخوان گفت خداوند تعالی مرا الهام داد تا برخواندم که "انّ الذّین قالوا ربّنا الله ثمّ استقاموا"⁷² گفت یا احمد بخدائے کعبه که همان برخواندی که اندرین ساعة بر من فرشته بر میخواند در حال جان بداد-

و در نفعات الانس است نقل از شیخ الاسلام خواجه عبد الله الانصاری که گفت ذوالنون مصری و شبلی و خراز و نوری و دراج همه در سماع برفته اند رحمهم الله تعالی سه تن از ایشان سه زستند و غیر از ایشان بوده اند نیز از مشایخ و مریدان که در سماع برفته اند چه در سماع قرآن و چه در سماع غیر آن وهم شیخ الاسلام گفت سماع که دیدار آن رامدد بود مرد را گوش با او بود و دیده با او بود چه طاقت و هوش بود-

صاحب کتاب کشف المحجوب میگوید که من معائینه درویشی را دیده ام در جبال آذربئیجان می رفت و این بیتها می خواند-

⁷¹ القرآن سورة المائدة، آیت (۸۳)

⁷² القرآن سورة فصلت، آیت (۳۰)

والله ما طلعت شمس و لا غربت الا وانت منى قلبي ووسواى
ولا جلست الى قوم احدهم الا وانت جليسى بين جلاسى
ولا تنفست محزوناً ولا فرحاً الا وذكرك مقرون بانفاسى
ولا هممت بشرب الماء من عطش الارأيت خيلاً منك فى الكأسى
ناگاه بیفتاد و جان بحق تسلیم کرد۔

وهم درنفعات است که شیخ الاسلام گفت قدس سره که شیخ عباس فقیرمرا گفت که
شیخ ابوبکر حرمی گفت که مہمان کسے بودم میزبان کنیزکے داشت کہ چیزی مے توانست
خواند کنیزک بخواند۔

لامنى فيك معشر فاقلوا واكثروا

درویشی برپائی خاست بانگی چند بزد وگفت کہ ملامت کرد درمہرتو مگرتو این حرف
گفت بیفتاد و برفت از دنیا۔ شیخ الاسلام قدس سره گفت کہ ابو عبد الله باکو گفت کہ
ایوب نجاردرخانہ قزوینی بمکہ درسماع بود گوئندہ چیزی بخواند پیارسی وی برخاست
با پشت راست آن گاہ گفت کہ نفیرازتو بیفتاد و بیہوش شد و برفت شیخ الاسلام قدس سره
گفت کہ ابوالقاسم سائح با قوم درمہمانی بود گوئندہ برخواند۔

كل بيتٍ أنت ساكنه غير محتاج الى السرج

ووجهك الميمون حجتنا يوم يأتي الناس بالهجج

لاأتاح الله لى فرجاً يوم ادعو منك بالفرج

ابوالقاسم سائح دست راست برآورد و بانگ بزد و بیفتاد چون تفحص کردند رفتہ بود۔

شیخ الاسلام گفت یکی ازین طائفه گفت که درنیشاپور حادثه واقع شد که مردم ازشهر بیرون رفته بودند من درمسجدی بودم ودرکنج آن مسجد درویشی دیگر بود گوئند درآمد درویش وی را گفت که چیزی بگوئے وی برخواند

أَلَقْتُ بَيْنِي وَبَيْنَكَ الْمَحَبَّةَ مَعْرِفَةً لَا يَنْقُضِي أَبَدًا

و يَنْقُضِي الْأَبَدَ لِأَخْرَجَنِّي مِنَ الدُّنْيَا

وَحَبَّكُم بَيْنَ الْجَوَانِحِ لَمْ يَشْعُرْ بِهِ أَحَدٌ

آن درویش بیفتاد و مے تپید تا میان دو نماز آن گاه پیار امید چون بگریستم برفته بود-

شیخ الاسلام قدس سره گفت که صوفی در شهر ابله که میان بصره کوفه است می رفت پیائے کوشکی رسید و بر آن کوشک مہترے بود و پیش وی کنیز کے مغنیہ چیزی می خواند آن صوفی آواز وی شنید که میخواند

كُلُّ يَوْمٍ تَتَلَوْنَ غَيْرَ هَذَا بَكِّ احسن كل يوم تتحول غير هذا بك اجمل

درویش را خوش آمد و بروی خورد و گفت یا جاریة بالله و بحیوة مولاك لاعدت هذا البيت کنیزك تکرار میکرد خواجه وی را گفت چرا تکرار میکنی و نمیگذاری گفت در زیر کوشک درویشی است وقت وی خوش گشته است از بهروی میگویم گفت خواجه سرفرو کرده آن غریب را دید خوش کشته و پائی میکوفت بآخر سخنی گفت و بانگی زد و بیفتاد و جان بداد و آن خواجه چون آن را دید حال وی بگشت کنیزك را آزاد کرد و پیران شهر را گفت مرا شناسید که من فلان بن فلانم شمارا گواه میکنم که هرچه مرا است از ضیاع و املاک همه وقف کردم بر درویشان و کوشک سبیل کردم و هرچه داشت از زروسیم بداد و جامه بیرون کرد و ازار رابست و مرقع در پوشید و رداء برافکند و روئے در بام بنهاد و برفت مردمان

مے نگریستند تا زچشم ایشان غائب شد وچشمها گریه پس ازان کس وی را ندید و خبروی نشنیدند۔

ابوالحسن دراج و فوطی حکایت کنند این رادراج گوید ما رأیت أحسن من ذلك اليوم شيخ ابو عبد الله جلاء گوید کہ بمغرب دو چیز دیدم یکی در جامع قیروان مردی دیدم بصفها بر میگشت و میگفت و از مردمان چیزی میخواست و میگفت ایها الناس کنت رجلاً صوفياً فضعت و دیگر دو پیر دیدم آنجا یکی جبله نام و دیگری زریق نام و هر یکی را از ایشان شاگردان بودند و مریدان روزی جبله بزیارت زریق شد با یاران یکی از اصحاب زریق قرآن خواند یکی از یاران جبله را وقت خوش شد بانگی بزد و جان بداد وی را دفن کردند چون دیگر روز شد جبله بر زریق آمد و گفت کجا شد آن یارتو کہ مارا قرآن خواند وی را بخوانند قرآن خواند جبله بانگی بزد و فریاد مے کرد خواننده برجائے ہمد جبله گفت واحد بواحد و البادی اظلم یکی بیکی و آنکہ ابتدا کرد ظالم تر۔

وہم درنفعات است از ابوالحسن مزین کہ وی گفته کہ در مکہ بودم مرا عزيمة سفرخواست چون بموضعی رسیدم کہ آن را بیرمیمون گویند دیدم کہ جوانی در حال جان داد است گفتم بگوی لا الہ الا اللہ محمد رسول اللہ چشم بکشاد و گفت۔

انا ان متّ فالهوی حشو قلبی و بدین الهوی يموت الکرام

پس جان بداد و کاروی بساختم و بروی نماز گذاردم و دفن کردم داعیة سفر از خاطر من برفت بازگشتم و بمکہ آمدم میگویند کہ بعد ازان خود را سرزنش میکرد و میگفت حجامی آمده است و اولیائے خدا را تلقین شہادہ میکند و اسواتاہ۔

وہم درنفعات است از شیخ ابو عبد الله خفیف کہ وی گوید کہ یکی از شاگردان من آمد کہ شیخ ابو بکر اشنانی از بام بیفتاد و پائے اوشکست و برفت و آنچنان بود کہ نوجوانی آمده بود قوالی میکرد وی را پنهان از شیخ ابو عبد الله گفته بودند تا چیزی بخواند ابو بکر اشنانی

در سماع خوش شد از بام بیفتاد و برفت شیخ ابو عبد الله خفیف گوید که آنجا برفتم گفتم چه میخواندند گفتند این دو بیت -

دنف عاشق یذوب بدائه و الموت دون بلائه
ان عاش عاش منغضاً او مات مات بدائه

آن کودک را گسیل کرد و گفت دیگر کردن قوم کرد ابو عبد الله خفیف چهار روز از خود غائب بود ابو بکر اشنانی رادر گور کرد و شیخ ابو عبد الله خفیف بے خبر -

شیخ الاسلام گفت قدس سره تشنه را آسائش در چه مگرد آب و گفت وفائی دوستی در دوستی برفتن است -

وهم در نفعات است که شیخ ابو عبد الله خفیف گفته است که ابو بکر اسکاف سی سال روزه داشته چون وقت نزع آمد پاره پاره بآب ترکردند و پیش دهان وے کردند آن را بینداخت و بروزه برفت پس عارف حق نام ایشان مقرر شد -

پس گویا عمل کردن برین حدیث که کسی که تغنی بقرآن نکند ازمانیست اگرچه در قرآن
که کلام عربی منزل بالنظم الخاص است بمعنی حقیقی تغنی جائز نباشد بلکه بمعنی مجازی
باشد که تحسین صوت است بدانکه تغنی را که در حدیث من لم یتغن بالقرآن فلیس منّا
است بمعنی جهرنیز گفته اند و بمعنی استغناء نیز گفته اند و این دو قول در صحیح بخاری است
و در حدیث دیگر که اذن الله لشیء ما اذن لنبی ان یتغن بالقرآن و بمعنی استغناء منقول
از سفیان است و معنی تغنی بسرود مشهور است -

اما در ترجمه قرآن که در صورت شعر کرده باشند عمل بمعنی حقیقی تغنی جائز خواهد بود
چنانکه در مشکوٰۃ است از کعب بن مالک انه قال للنبی ﷺ ان الله تعالی قد انزل فی الشعر ما
انزل فقال النبی ﷺ ان المؤمن یجاهد بسیفه ولسانه والذی نفسی بیده لترمونهم به نضح النبل

وهم در مشکوة است نقل از ابوداؤد عن صحراين عبد الله عن بريدة عن ابيه عن جده قال سمعت رسول الله ﷺ يقول ان من البيان سحرا وان من العلم جهلاً وان من الشعر حكمة وان من القول عيلاً ودر صحيح بخارى است عن ابى بن كعب ان رسول الله ﷺ قال ان من الشعر حكمة.

وهم در صحيح بخارى ومسلم است از براء بن عازب قال كان رسول الله ﷺ ينقل التراب يوم الخندق حتى اغربطنه يقول وهو يرتجز برجز عبد الله بن رواحة الانصارى -

ولا تصدقنا ولا صلينا	لولا الله ما اهتدينا
وثبت الاقدام ان لاقينا	فأنزلن سكيناً علينا
اذا ارادوا فتنهً ايينا	والمشركون قد بغوا علينا

ورجزهم نوعى از شعراست تا واقع در دل گردد وزير حنا جرمتجاوز گردد وهم آنحضرت ﷺ مر ابوموسى را نام صحابى است كه صاحب صوت خوش بود فرمود كه هر آئينه داده شدى اى ابا موسى مزمار از مزامير آل داؤد ومراد از آل داؤد نفس او است ويا آل حقيقى است، اگر حسن صوت در ايشان موروئى باشد. ودر صحيح بخارى اين حديث را در باب حسن الصوت بالقرأة آورده ترجمه اين حديث است كه در صحيح بخارى ومسلم است از ابوموسى قال رسول الله ﷺ يا ابا موسى لقد أعطيت مزماراً من مزامير آل داؤد.

وازمروين شريد است كه از پدر خود نقل ميكند كه گفت رديف شدم رسول خدا را ﷺ يروز پس گفت كه آيا باتو هست از شعرايم بن ابى الصلت گفتم نعم پس گفت بگو پس بگفتم يك بيت پس گفت ديگر بگو وزياده بكن تا كه صد بيت گفتم ترجمه اين حديث است كه در صحيح مسلم است عن عمرو بن الشريد عن ابيه قال ردف رسول الله ﷺ يوماً فقال هل معك من شعرايم بن ابى الصلت شئ؟ قلت نعم! قال هيه فانشدته بيتاً فقال هيه ثم انشدته بيتاً فقال هيه حتى انشدته مائة بيت.

وصاحب کشف المحجوب میفرماید که بدانکه شرط ادب سماع آن باشد که تانیاید نکنی و مر آنرا عادت فسادی وی را بدیرکنی تا تعظیم آن از دل نشود و باید که تا چون سماع کنی پیرآنجا حاضر بود و جائے سماع از عوام خالی باشد و قوال بحرمت باشد و دل از اشغال خالی و طبع از لهو و نفور و تکلف از میان برداشته تا قوت سماع پیدا نیاید شرط نباشد که اندران مبالغه کنی و چون قوت گرفت شرط نباشد که از خود دفع کنی قوت رامتابع باشی بدان چه اقتضا کند اگر بجمباید بجمبی و اگر ساکن دارد ساکن باشی و فرق نتوانی کرد میان قوت طبع و حرقت وجد و باید که مستمع را چندان قوت دیدار باشد که وارد حق را قبول تواند کرد و داد آن بتواند داد و چون سلطان آن بردل پیدا آید بتکلف از خود دفع نکند و چون قوت آن گسسته شود بتکلف جذب نکند و باید که اندر حال حرکت از کسے مساعدت چشم ندارد و چون کسے مساعدت کند منع نکند و اندر سماع کس دخل نکند و وقت اونه بشورد و اندر روزگار اوتصرف نکند و مراورا بدان نیة اونه بسنجد که اندران پراگندگی و بے برکتی بسیار باشد آزمائندگان را و باید که قوال اگر خوش بخواند وی را نگوید که خوش میخوانی و اگر ناخوش خواند و مایشعرنا موزون گوید که طبع را پراگنده کند نگوید که بهتر خوان و بدل باوے خصومة نکند وی را اندر میان نه بیند حواله بحق تعالی کند و بر است شنود و اگر گروهی را بسماع گرفته باشد و ترا از آن نصیب نبوده باشد شرط نیست که بصحو خود را اندران سکرایشان نکرد و باید که بوقت خود آرمیده باشد و مر سلطان وقت را تمکین کند تا برکات آن بدو رسد۔

وهم صاحب کشف المحجوب نوشته که منکه علی بن عثمان الجلابی ام آن دوست دارم که مبتدیان را بسماعها نگذارند تا طبع ایشان پشولیده نشود که اندرین خطرهای عظیم است و آفت بزرگ آنست که زنان از بامها و یا از جائے بدر و ایشان ناظر باشند اندر حال سماع ایشان و ازین مر مستعان را حجابهای صعب افتد و یا یکی از احداث اندر میان باشد از بعد آنکه جهال متصوفه این جمله را مذهب ساخته اند و صدق از میان بر انداخته و من استغفار کنم از آنچه رفته

است بر من از اجناس این آفة واستعانة خواهم از خداوند تعالی تا ظاهر و باطن مرا از آفات نگهدارد.

وابوطالب مکی که صاحب نفحات الانس نوشته در مدح او که محمد بن عطیة الحاربی مجمع اسرار طریقه قالوا لم یصنّف فی الاسلام مثله فی دقائق الطریقه وے گفته که جهد کن که ترا هیچ بائستی غیر حق سبحانه نماند چون چنین شدی دیگر هیچ اگر ظاهر نشود از احوال مواجد و کرامات غم نیست در کتاب قوة القلوب می نویسد که یک مردی داخل شد بر رسول خدا ﷺ و نزد او یک قوم قرآن میخواندند و قومی شعر میخواندند پس گفت ای رسول خدا قرآن و شعر پس آنحضرت گفت از آن یکبار و ازین یکبار و در کشف المحجوب است که بنزدیک من معتبر قول جنید است از آنکه چون بنده بشناخت که معبود او از جنس او نیست اندوه وی دراز گردد و اندرین معنی سخن رفت است اندرین کتاب و متفق اند مشایخ رحمهم الله که سلطان علم قوی تر بود از سلطان وجد از آنچه چون قوت مرسلطان وجد را باشد و احد بر محل خطر بود و چون قوت مرسلطان علم را باشد عالم در محل امن مراد ازین جمله آنست که اندر همه احوال باید تا طالب متابع علم و شرع بود که چون بوجد مغلوب شود خطاب از وی برخیزد و چون خطاب برخاست ثواب و عقاب برخیزد کرامت و اهانت برخیزد پس آن گاه حکم وی حکم مجّانین بود نه از اولیاء مقربین و چون سلطان علم غالب باشد بر سلطان حال بنده اندر کشف او امر و نواهی بود و اندر سرا پرده عزت مذکور همیشه مشکور و باز چون سلطان حال غالب بود بر سلطان علم بنده از حدود خارج بود و از خطاب محروم ماند اندر محل نفس اما معذور و اما مغرور و هم فرموده که اندر جمله نظر کردن اندر احداث و صحّة با ایشان محظور است و مجوز این کافر باشد و هر اثری که اندرین آرند بطلت و جهالة بود و من دیدم از جهال گروهی بتهمت آن باهل طریقه منکر شدند و این دیدم که ازین مذهبی ساخته اند و مشایخ رحمهم الله مر این آفة دانسته اند و این اثر از حلولیان مانده است لعنهم الله اندر میان اولیاء خدائے تعالی و متصوّفه.

ودرنفحات الانس است نقل از ابو عبد الله الحصرى که يقول سمعت الفتح الموصلى يقول صاحب ثلثين شيخاً كانوا يعدون من الابدال كلهم اوصونى عند فراقى اياهم فقال اياك و معاشره الاحداث و شيخ دهدار در شرح آن نوشته زيرآنکه با معاشره با مردان بلاهائى عظيم است درج است و تا شخص آگاه شده ببلائى گرفتارگرديده و صحبه مرکسه رامسلم است که اثرى از وجود با او نمانده باشد و چيزى از نفس او با او نباشد-

و نيز بايد دانست که شعرهمه بدنيست مطلقاً بلکه حسن آن حسن است و قبيح آن قبيح است چنانچه در مشکوة است عن عائشة قالت ذكر عند رسول الله ﷺ الشعر فقال رسول الله ﷺ هو كلام فحسنة حسن و قبيحه قبيح رواه الدارقطنى و روى الشافعى عن عروة مرسلأ و بناءً بر اين است آنچه در تعرف التصوف است که قد جزم المحققون من الصوفية على ان المنع من السماع لكونه بدعةً ضلالةً و امرأ مستحداً فى الدين لم يكن فى الصدر الاوّل و انما حدث بعده حتى قال الشيخ محى الدين العربى الحاتمى السماع فى هذا الزمان ليس من شأن المسلمين و لا ينبغي ان يقول به مسلم فضلاً عن المتقى انتهى-

و از انس بن مالك است که برائى نبي ﷺ حدى کرده مى شد در سفر و انجشده حدى ميکرد بزنان و براء بن مالك برائى رجال چنانچه در مشکوة است عن انس قال كان للنبي ﷺ حاد يقال و انجشة و كان حسن الصوت فقال له رويدك يا انجشة لا تكسر القوارير يعنى ضعفة النساء متفق عليه و ضرب دف براعياد چنانچه در مشکوة است عن عائشة قالت ان ابابكر دخل عليها و عندها جاريتان فى ايام منى تدفقان و تضربان و فى رواية تغنيان بما تقاولت الانصار يوم بعث و النبي ﷺ متغشٍ بثوبه فاتهرهما ابوبكر فكشف النبي ﷺ عن وجهه فقال دعهما يا ابابكر فانها ايام عيد متفق عليه و در حاشيه مشکوة سيد نوشته فيه دليل على ان السماع و ضرب الدف غير محذور لکن فى بعض الاعيان اما الاديان عليه فمكروه مسقط للعدالة ما ج للهرة و ايام عرس و زفاف و نکاح چنانچه در مشکوة است عن عامر بن سعد قال دخلت على قرظ بن كعب و ابى مسعود الانصارى فى عرس و اذا جوار تغنين فقلت اى صاحبي رسول الله ﷺ

واهل بدرهل يفعل هذا عندكم فقالوا اجلس ان شئت فاسمع معنا و ان شئت فاذهب فإنه قد رخص لنا في اللهو عند العرس رواه النسائي-

وهم درمشكوة است عن عائشة قالت كانت عندي جارية من الانصار زوجها فقال رسول الله ﷺ يا عائشة الاتغنين فان هذا الخي من الانصار يحبون الغناء رواه ابن حبان في صحيحه- وعن ابن عباس قال انكحت عائشة ذات قرابة من الانصار فجاء رسول الله ﷺ فقال اهديتم الفتاة قالوا نعم قال ارسلتم معها من تغني قالت لا فقال رسول الله ﷺ ان الانصار قوم فيهم غزل فلو بعثتم معها من تقول اتيناكم اتيناكم فحيانا وحيّاكم رواه ابن ماجه وهم درمشكوة است عن الربيع بنت معوذ بن عفراء قالت جاء النبي ﷺ فدخل حين بنى عليّ فجلس على مجلسك فجعلت جويريات لنا يضررن بالدّف ويندين من قتل من آبائى يوم بدر اذ قالت احدهنّ-

وفينا نبى يعلم ما فى غد

فقال دعى هذه وقولى بالذى كنت تقولين رواه البخارى- وهم درمشكوة است عن عائشة قالت زفت امرأة الى رجل من الانصار فقال عليه السلام ما كان معكم لهو فان الانصار يعجبهم اللهو رواه البخارى-

وقدوم غائب وتغنى جوارى فمن ذلك انشاداهل المدينة وضرهم بالدّف عند قدوم رسول الله ﷺ من مكة الى مدينة وقولهم -

طلع البدر علينا من ثنيات الوداع
وجب الشكر علينا مادعا الله داع

ومن ذلك مارواه ابن ماجه عن أنس أنه عليه السلام مر ببعض ازفة المدينة فاذا جوارى يضررن بدفوفهنّ وتغنينّ ويقلن نحن جوارى بنى النجارى يا حبا محمد من جار فقال عليه السلام الله يعلم انى لاحبكنّ-

در زمان آنحضرت و بحضور آنحضرت بسیار بوقوع آمده و روى عن عمر^{رض} ان الغناء زاد
المسافرومن ذلك ماروى ان سليمان بن يسار سمع سعد بن ابي وقاص يتغنى بين مكة والمدينة
فقال سبحان الله اتقول هذا وانت محرم فقال سعد يا ابن اخی وهل سمعتنى اقول هجوا
او فحشاً.

وسماع بے ساز جمهور مباح گفته اند بغير كراهية باوجود امن از فتنه بر این منقولست از صحابه
وتابعین و مجتهدین چون ابوحنيفة و شافعى و مالك و احمد و غيرهم^{رض} و سماع از برائے دفع وحشت
از نفس خود لا بأس به گفته اند و در كتب فقهاء مرقوم است که در رواية لا بأس به الترك
اولی-

و در كشف المحجوب است که و در جمله شنیدن شعر مباح است و پیغمبر^{صلی الله علیه و آله} شنیده است
و صحابه گفته اند و شنیده اند و از وی می آید صلوات الله علیه که گفت ان من الشعر لحكمة و نیز
گفت الحكمة ضالة المؤمن و من وجدها فهو احق بها و مراد از شعر شعریست که حکمة باشد
و حکمة ضالة مؤمن بود که از وی غائب است آنکه بیابد اولی تر باشد و نیز پیغمبر^{صلی الله علیه و آله} گفت
اصدق كلمة قالتها العرب قول لبيد

الا كل شيء ما خلا الله باطل و كل نعيم لامحالة زائل

و هم در كشف المحجوب است که مردمان را اندرین غلطها افتاده است گروهی شنیدن جمله
اشعار را حرام گویند و روزوشب غیبة مسلمانان میگویند و گروهی جمله آن را حلال دارند و
روزوشب غزول و صفة روت و زلف شنوند و اندرین معنی بریکدیگر حجج آرند و مراد من
اثبات و نفی گفت و شنود ایشان نیست اما مشایخ متصوفه^{رض} را اندرین باب طریق آنست که از
پیغمبر^{صلی الله علیه و آله} پرسیدند از شعری گفت کلام حسنه حسن و قبیحه قبیح سخنی است که نیکوئی
او نیکو بود و زشت آن زشت یعنی شنیدن آن حرام است چون غیبة و بهتان و فواحش و ذم
کسے و کلمه کفر بنثر و نظم همه حرام باشد و هر چه شنیدن آن بنثر حلال است چون حکمة

وموعظة و استدلال اندرین آیات خداوند و نظر اندر شواهد حق بنظم هم حلال باشد همچنانکه نظر اندر جمالی که محل آفت بود حرام و محظور است شنیدن آن بنظم و نثر حرام و محظور بود و آنکه این معنی را مطلق حلال گوید نظر و بسودن رانیز حلال باید گفت آنگاه کفر و زندقه باشد.

وهم در کشف المحجوب است که فقهاء متفق اند که چون ادوات ملامی نباشد و اندر دل بشنیدن آن لحن فسقی پدیدار نیاید شنیدن آن مباح است و برین اخبار و آثار بسیار است چنانکه عائشة^{رضی} روایة آرد که قالت كانت عندی جاریة تغنی فاستاذن عمر فلما سمعت حسه فرّت فلما دخل عمر تبسم رسول الله ﷺ فقال له عمر ماضحکک یا رسول الله قال كانت عندها جاریة تغنی فلما سمعت حسک فرّت فقال عمر لا أبرح حتى اسمع ما كان سمع رسول الله ﷺ فدعا رسول الله ﷺ الجاریة فاخذت تغنی و رسول الله ﷺ یستمع و بسیاری از صحابه^{رضی} مانند این روایة کرده.

و شیخ عبدالرحمن السلی این جمله را جمع کرده است اندر کتاب السماع و باباحة آن قطع کرده و مراد مشایخ متصوفه از سماع بجز اباحة ازان است از آنچه اندر اعمال فوائد باید اباحة طلبیدن کار عوام باشد و بر محل مباح ستوراند بندگان مکلف رایابد تا از کردار فائده طلبند وقتی من بمرو بودم یکی از ائمه اهل حدیث آنکه معروف ترین ایشان بود مرا گفت که اندر اباحة سماع کتابی کرده گفتم بزرگ مصیبتی که اندر دین پدید آمد که خواجه امام لهورا که اصل همه فسقها است حلال کرد مرا گفت پس اگر حلال نمیداری تو چرا میکنی گفتم حکم این بروجوه است بریک چیز قطع نتوان کرد اگر تأثیر آن اندر دل حلال بود سماع حلال بود و اگر حرام بود حرام و اگر مباح بود مباح چیزی که حکم ظاهر حکمش فسق است و اندر باطن حالش و روشش بروجوه است اطلاق آن بیک چیز محال باشد والله أعلم.

وهم در کشف المحجوب است که معروف است که جنید^{رضی} را مریدی بود که اندر سماع اضطراب بسیار میکردی و درویشان بدان مشغول شدند پیش شیخ شکایت کردند از او را

گفت که اگر بعد ازین اندر سماع اضطراب کنی من باتو صحبة نکم و ابو محمد حریری گوید
 اندر سماع در آن درویش نگاه میکردم لب برهم نهاده بود و خاموش بود تا از هر موئے چشمه
 از اندام وی بکشاد و هوش از وی نشد و یک روز همچنان بیهوش بود پس من ندانستم تا وی
 اندر سماع درست تر بود یا حرمة پیر بردلش قوی تر بود و گویند که مردی اندر سماع نعره بزد
 وی را گفت خاموش باش وی سر برزاتو نهاد چون نگاه کردند مرده بود و از شیخ ابو مسلم
 غالب الفارسی شنیدم که گفت درویشی در سماع اضطراب میکرد یکی دست بر سر وی نهاد
 که بنشین نشستن وی بود و رفتن از دنیا و جنید میگوید دیدم درویشی را که اندر سماع جان
 بداد-

و هم در کشف المحجوب است که یکی گوید از مشایخ بکار که من در بغداد برفتم با درویشی
 آواز مغنی شنیدم که میخواند

مقی ان تکن حقاً تکن احسن المنی والا فقد عشنا بها زمنا وغدا

آن درویش نعره بزد و از دنیا بشد و مانند این ابو علی رود باری گوید که درویشی دیدم که
 با آواز مغنی مشغول گشته بود من نیز گوش بنهادم تا وی چه میگوید آنکس بصوت حزین
 میگفت

امد کفی بالخضوع الی الذی جاد بالضعیع

آنگاه آن درویش بانگی نکرد و بیفتاد چون نزدیک او شدم او را مرده یافتیم یکی گوید با ابراهیم
 خواص براه میرفتم اندر کوه طربی دردم پدیدار آید و بر خواندم

صحّ عند الناس انّی عاشق غیر ان لم يعرفوا عشقی بمن

لیس فی الانسان من شیء حسن الا واحسن منه صوت حسن

مراگفت یا ابراهیم باز گوئی این بیت بازگفتم وی بحکم تواجد قدمی چند بر زمین زد چون نگاه کردم اقدام وی چون موم در آن سنگ فرو برفت نگاه بیهوش بیفتاد چون بیهوش آمد مراگفت اندر روضه بهشت بودم تو ندیدی و ازین جنس حکایات بیش از آنست که این کتاب آنرا محتمل باشد انتهى کلام صاحب کشف المحجوب.

وبعضی گفته اند که سماع در عرس وزفاف و نکاح و نحوه کقدوم الغائب والعید مما ورد به الاثر چنانچه در احادیث که ذکر کردیم دلالة بر این معنی میکند که مستحب است و در سوائے آن مباح است و در متن تعرف التصوف چنین مرقوم است که ما ایچ بسبب اوعلی وجه خاص او عام فلا یكون شائعاً فی جميع الوجوه حتی يتناول صورة خاصةً بخصوصها لیست عن الوجه الخاص بنفسه فلا تصح الاستدلال باباحة الغناء فی الولائم ونحوها ونحوها علی مطلق السماع ولا اباحة انشاد الشعر علی الاطلاق علی صورة السماع المعلومة لاحتمال اختصاص حکمها.

وهم در متن تعرف التصوف مرقوم است اعتقاد المرء فیما لیس بقربة بدعة وكذا احداث حکم لم يتقدم وكل ذلك ضلال الا ان يرجع الی اصل مستنبط منه فیرجع احداث حکمه الیه والسماع لادلالة علی ندبه عند مبیحیه جملةً وان وقع فیہ تفصیل عند قوم فالتحقیق انه عند مبیحه رخصة مباح للضرورة او فی الجملة فیعتبر بشرطها والا فالمنع انتهى.

وازجنید^{رض} است که از برائے عوام حرام است برائے بقاء نفوس ایشان وزاهدان را مباح است برائے حصول مجاهدات ایشان واصحاب ما برائے ایشان مستحب است و شیخ عبدالحق در کتاب تعرف التصوف نوشته که وقد ترك الجنید السماع بعد ما كان یفعله لعارض فقدان الاخوان ودر کشف المحجوب است که ذوالنون مصری^{رض} گوید السماع وارد الحق بزج القلوب الی الحق فمن اصغى الیه بحق تحقق ومن اصغى الیه بنفس تزندق وذکر فی

كتابه منه هو متعصب على الصوفية الغالية في كتابه قال صالح بن احمد بن حنبل رأيت والدى يتسمع من وراء الحائط السماع كان عند جيراننا انتهى-

وذكر أيضاً ثم اعلم ان الغنا على ثلاثة اقسام ساذج بلا آلة فالجمهور على اباحة بغير كراهيته مع أمن الفتنة وهو منقول عن الصحابة والتابعين والمجتهدين كابي حنيفة ومالك والشافعي واحمد وغيرهم بل حكى الغزالي الاتفاق عليه وقد صنّف فيه ابن حزم ونقل اجماع الصحابة والتابعين ونقله صاحب الهداية في شرح البداية من الحنفية وقال بعضهم اذا كان لدفع الوحشة عن النفس فلا بأس به وبه أخذ شمس الاثمة واستدلّ عليه ان انسا صاحب رسول الله ﷺ كان يفعل ذلك و من العلماء من قسم الغناء الى مباح ومستحب وجعل من المستحب الغنا في العرس ونحوه ومباح فيما سوى ذلك وقال الغزالي سماع ما يحرك الاحوال السنية والامور الاخرية مندوب وقال الجنيد وان السماع ثلثة اضرب العوام والزهاد والعارفون فالعوام حرام عليهم لبقاء نفوسهم والزهاد فيباح لهم لحصول مجاهدتهم واما اصحابنا فيستحب لهم وبهذا المذهب ذهب ابوطالب المكي وقال السهروردي المنكر بالسماع اما جاهل بالسّن والآثار واما معتبر بما حرمه من احوال الاخبار واما جامد الطبع لا ذوق له فيصبر على الانكار وقد قال بعض العارفين السماع لما سمع له كآء زمزم لما شرب له وفي الحديث انما الاعمال بالنيات وانما لكل امرئ ما نوى وهكذا سائر المباحات ما احسن قول ابن حزم ان من نوى بسماع الغناء ترويح القلب فيقوى به على طاعة الله تعالى فهو مطيع ومن نوى به التقوى على المعصية فعاصي ومن لم ينو شيئاً فهو لغوم مفعونه نكروج الانسان الى بستانه وجلوسه على بابه للتفرج انتهى-

وروى عن ابي خبط في رسالته انه ذكر الغنا وسماعه عند ابي حنيفة فقال وددت لو ان لي عزيزاً لازمني وحلف عليّ وادخلني داراً او موضعاً فيه سماع فاسمع وحكي ايضاً عن ابي يوسف انه ربما حضر مجلس الرشيد وفيه الغنا فيبكي وكأنه يذكر الجنة وسئل الامام مالك عن السماع الغنا فقال ما درى الا ان اهل الحجاز يبلدنا لا ينكرون ذلك وما يقعدون عنه ولا ينكره الا عامي

أوجاهل غليظ الطبع غافل وعن أحمد بن حنبل أنه سمع الغنا في بيت ابنه صالح وروى الخطيب البغدادي في تاريخه عن داؤد الطائي أنه كان يحضر السماع فيظهر منه وجد حتى ينتصب ظهره بعد ان كان قد انحنى من الكبر حتى عن ابراهيم المزني قال كنت مع الشافعي ومعنا ابراهيم بن سماعيل فمررنا بدار قومٍ وجارية تغنيهم شعراً وقال الشافعي ميلوا بها نسمع فقلنا فلما فرغت الجارية قال الشافعي لا ابراهيم ايطير بك هذا قال لا قال فمالك حسن وسمع سفيان الثوري -

احسن الى الذي اضحى وامسى فؤادي تيقه ويرتجيه تشاغل كل مخلوق بخلق وشغلي في محبته وفيه قال فجعل سفيان الثوري يتواجد ويقول نعم الشغل بك لا بغيرك - وقال ذوالنون المصري كان موسى في بني اسرائيل يعظهم فزقق رجل منهم فانتهره موسى فاوحى اليه يا موسى بطبي صاحبو وبجبي راحوا وبوجدى ماحوا وبقرنى استراحوا وفي ميدان المعرفة زاحوا فلم تنكر على عبادى -

ومن هذا الباب ينكشف الحجاب مما ورد عن ابن مسعود الغناء ينبت النفاق في القلب كما ينبت الماء الزرع - واما سماع الغناء بالآوتار والمزامير فالمشهور من مذاهب الائمة ان الضرب بها وسماعها حرام وذهب طائفة من الصحابة والتابعين الى الاباحة ولعل ما وصل اليهم دليل الحرمة او سبب آخر واما الشبابة وهي العقبة الثقبية فقال اصحاب الموسيقى انها آلة كاملة وافية لجميع النغمات واختلف العلماء فيها فالجمهور على تحريمها وبه قال ابو حنيفة واصحابه وهو مختار النوى وذهب الى اباحتها جماعة من الشافعية واختاره الغزالي وتبعه الرافي وروى عن الصحابة الترخص في الراعى وروى عن ابى امامة عنه عليه السلام انه قال لا يحل تعليم المغنيات ولا بيعهن واثمانهن حرام ومؤيده ماروى ابو هريرة انه عليه السلام نهى عن ثمن الكلب وكسب

الزناء وقال مكحول من اشترى جارية ضاربة ليمسكها لغنائها وضررها مقيماً عليه حتى يموت لم اصل عليه ان الله يقول "ومن الناس من يشترى لهو الحديث"⁷³ الآية-

واما الرقص فهو من علامات النقص وسئل الشبلي عن السماع فقال ظاهره فتنة وباطنه عبرة فمن عرف الاشارة حل له السماع بالبشارة والا فاستدعى الفتنة وتعرض البلية واعطى الزمامه لداعى اللذة وقال بعضهم السماع حقيقة ربانية ولطيفة روحانية تسرى من السمع المستمع للاسرار بلطائف التحف والانوار فيمحق من القلب ما لم يكن ويبقى فيه ما لم يزل فهو سماع حق بحق من حق كما يشير اليه حديث لا يزال عبدى الخ واما الانزعاج الذى يلحق المتواجد فمن ضعف حاله عن تحمل الوارد وذلك لاذحام انوار اللطائف واسرار العوارف حول باب القلب الذى هويت الرب فيلحقه واحش في جوانحه فعبث لجوارحه ويستريح الى الصفة والشهقة لغلبة وجده وقوة وارده واكثر ما يكون هذه الحالات لاهل البدايات واما اهل النهايات فالغالب عليهم السكون والثبوت لانشرح صدورهم واتساع قلوبهم للوارد عليهم النازل لديهم فهم في سكونهم يتحركون وفي ثبوتهم يتغلغلون كما قيل لابي القاسم الجنيد انها لا يزال تتحرك عند السماع حال الاجتماع فقال "وترى الجبال تحسبها جامدة وهى تمر السحاب"⁷⁴ وقال ابو عثمان المغربي من ادعى السماع ولم يسمع صوت الطيور وحرير الباب وتخفيق الرياح فهو مدع مغتر والله درمن قال-

وكل ناطقة في الكون تطربنى

والحاصل ان السماع ينقسم الى ثلاثة اقسام منه ما هو الحرام وهو لاكثر الانام لاسيما من الشبان والعوام ممن غلبت عليهم شهواتهم وتمكنت فيهم لذاتهم فلا يحرك السماع منهم الا ما هو الغالب عليهم وعلى قلوبهم من الصفات المذمومة ومنه ما هو المباح وهو لمن لاحظ له الا التلذذ بمجرد الصوت واستدعاء السرور والفرح المستحسن كمن يتذكره غائبا اوميتا حيا ومنه ما هو

⁷³ القرآن سورة لقمان، آيت (٦)

⁷⁴ القرآن سورة النمل، آيت (٨٨)

مندوب وهو لمن غلب حبّ الله عليه والشوق اليه فلا يحرك السماع منه الا الصفات الحميدة والحالات السعيدة واستدعى المقامات العلية والكرامات السنية والواردات الالهية والمواهب اللدنية ومحمل الكلام فيه ان من سمع فظهرت صفات نفسه وحكايات غده وامسه وحفظ الدنيا ووساوس هواء فالسماع عليه حرام ومن سمع فظهر له ذكروخوف وشوق ورجاء فالسماع في حقه ذكر من الاذكار وحاصل الكلام المنقول عن المشايخ والعلماء في السماع انه اباحه من لا ينبغي لنا الاعتراض عليه وانكره من يرجع في فتوى الشريعة اليه فليرجع الى القلب المفتي له-

وبعضى عارفان گفته اند كه سماع برائے آن چیزاست كه شنیده شود برائے او چنانچه ماء زمزم برائے آنچه نوشیده شود برائے او چنانچه در کتاب تعرف التصوف مرقوم است قال الغزالي حكم السماع حكم ما يسمع له اذ للوسائط حكم المقاصد وهذا ايضا فرع كونه مباحاً وجملة القول بها قال الشيخ الكبير شهاب الدين سهروردی بانّ السماع سماعان احدهما المشار اليه بقوله تعالى "الذين يستمعون القول فيتبعون احسنه"⁷⁵ ولا يختلف فيه اثنان من المسلمين وثانيهما الغناء بالموسيقى والآلات والمزامير فن الناس من يلحقه بالفسق ومنهم من يجعله من المقربات وكلا القولين على اطلاقه افراط وتفريط انتهى-

ثم ذكر الشيخ عبدالحق ان ههنا ثلاثة اقوالٍ الغالب على مذهب الفقهاء التحريم وعلى طريق المحدثين الاباحة وعلى طريق الصوفية التفصيل كما هو المستفاد من الكلمة المشهورة على اللسان السماع لاهله مباح انتهى-

ودر حديث است كه همه اعمال به نيّات است وهم ثابت است ك طلب فتوى كن ازدل اگرچه مفتيان ترا فتوى دهند ودر كشف المحجوب است كه از جنيد^{رض} مے آرند كه مریدی را گفت اندر حال ابتداءً توبه او اگر سلامت دين خواهی ورعاية توبه كنى اندر سماع كه

⁷⁵ القرآن سورة الزمر، آيت (۱۸)

صوفیان کنند منکر مشو و خود را از اهل آن مدارتاجوانی چون پیرشدی مردمان را بر خود بزه کارمکن گروهی دیگر گفتند که اهل سماع دو گروه اند یکی آنکه لاهی باشند و دیگر آنکه الهی باشند لاهی در عین فتنه باشد و از آن نترسد و الهی بمجاهدات و ریاضات و انقطاع دل از مخلوقات و اعراض سر از مکونات و فتنه از خود دور کرده باشند و از آن ایمن شده چون ما نه ازین گروه باشیم و نه از آن گروه که ترک آن ما را به ترو مشغول شدن بچیزی که موافق وقت ما است اولی تر گروهی دیگر گفتند که چون عوام را اندر سماع فتنه است و از شنیدن ما اعتقاد مردمان مشوش می شود و از درجه ما اندر آن محجوب اند و بما بزه کار می شوند پس عامه را شفقت کنیم و مرخاص را نصیحة کنیم و بر رؤیت عبرت دست از آن بداریم و این طریق پسندیده است۔

و گروهی گفتند که پیغمبر ﷺ گفت من حسن اسلام المرء ترکه مالا یعنی دست از چیزی بداریم که از آن گریز است از آنچه بمالایعنی مشغول شدن تضييع وقت است و وقت دوستان با دوستان عزیز باشد ضائع نه باید کرد۔

و گروهی از خواص گفتند که سماع خیر است و لذت آن یافت مراد و این کار کودکان باشد که اندر عیان خبر راجه مقدار بود پس کار مشاهده دارد تمام شد نقل از کشف المحجوب۔

و حضرت شیخ عبدالحق در تعریف التصوف نوشته لعمری ان الصوفية احق و احری بالقول بالمنع لان طریقهم الاخذ بالعزيمة والورع والاجتناب عن الشبهة انتهى۔

و سماع غناء باوتار و مزامیر پس مشهور از مذاهب اربعه آن است که بزدن آن و شنیدن آن حرام است و طائفه از اصحاب و تابعین سوائه اباحه آن رفته اند و بتبعیه ایشان اصحاب حدیث و تابعین ایشان از صوفیه هم بآن قائل چنانچه مولانا جلال الدین رومی گفته بشنوازی چون حکایت می کند انخ و هم قصه از آن حضرت مذکور است که صریح است بر این که معنی قول مولوی علیه الرحمة همین نی ظاهر است و حضرت شیخ عبدالحق در تعریف نوشته که آنچه

ذکر کرد شیخ احمد از اباحه و وقف و منع و رباب سماع آن وقت است که بے مزامیر باشد و عبارت شیخ عبدالحق این است ماذکرکله انما هوفی تجرد الغناء عن المزامیر واما المزامیر فخرمتها متفق علیه بین المذاهب الاربعة وقد اعترف بذلك صاحب الامتاع فی احکام السماع مع توغله فی اباحته وافرطه فی ذلك واما بعض من عداهم من الفقهاء المحدثین فیحکی عنهم اباحه بعض المزامیر کالعود ونحوه ومنهم العنبری و ابراهیم بن سعد وهما مطعونان فی هذا الباب انتهى-

وهم از مشایخ چشتیه آورده اند که روزی بعضی از مریدان شیخ نظام الدین اولیاء مجلسی داشتندی واز دف زنان سرود می شنیدند شیخ نصیرالدین محمود در مجلسی بود برخاست تا برآید یاران تکلیف نشستن کرد وگفت خلاف سنت است گفتند از سماع منکرشده واز مشرب پیر برگشتی گفت حجة نمی شود دلیل از کتاب و حدیث می باید بعضی از عرض گویان این سخن بخدمة شیخ رسانیدند که شیخ محمود چنین میگوید شیخ راصدق معامله او معلوم بود فرمود راست میگوید حق آنست که او میگوید-

و در سیرالاولیاء می نویسد که در مجلس شیخ نظام الدین مزامیر نبود و تصفیق نکردندی و اگر کسی از یاران خبری بخدمت او می رسانید که مزامیر می شنوند منع میکرد وگفت خوب نمیکند-

و در خیر المجالس میگوید که عزیزی بخدمت شیخ نصیرالدین محمود درآمد و آغاز کرد که کجا روا باشد که مزامیر در جمع باشد و دف و نائی و رباب و صوفیان رقص کنند خدمة خواه فرمودند که مزامیر باجماع مباح نیست اگر یکی از طریقه بیفتد بارے در شریعة باشد اگر از شریعة هم بیفتد کجا رود اول در سماع اختلاف است نزدیک علماء با چندین شرائط مراهل آنرا مباح است اما مزامیر باجماع حرام است-

وشبلی را از سماع پرسیدند گفت ظاهرش فتنه است و باطنش عبره است و از امام ابوالحسن شاذلی⁷⁶ منقول است کافی تعرّف التّصوّف وقد نقل عنه قدّس سرّه قال من عمل السّماع وأكل طعام الظلمة ففيه نزعة من اليهود حيث قال عزّمن قائل "سمّاعون للكذب الكالون للسّحت"⁷⁶ انتهى-

کاتب الحروف گوید که مراد از سماع در قول امام حسن شاذلی⁷⁶ سماع لغو و فحش و ذکر خدوخال و خط و ابرو و غیره از آنچه ذکر او حرام است و اگر ترجمه قرآن و حدیث و ذکر آخره و وعظ باشد داخل "سمعنا و اطعنا"⁷⁷ باشد اگر بمزامیر و اوتار نباشد چه عمل سماع بمزامیر و اوتار در طبقه صحابه و تابعین ثقات بصحّة نقل نرسیده-

حاصل آنکه سماع برائے جوانان شهوة پرست و عوام جائز نیست و مباح است مرکبے را که محض برائے تلذذ بجمرد صوت و استدعاء سرور و فرح کند و مستحب است مرکبے را که غالب بروذ کرحق باشد و ذوق و شوق حق بناءً علی ان للوسائل حکم المقاصد و در متن تعرّف التّصوّف مرقوم است که الواجد ان لاحظ معنی فی وجده افاده علماً او عملاً او حالاً مع میله للسکون والاستلقاء ظاهراً فوجده من الحقيقة والمعنى وان لاحظ الوزن والالحن فطبیعی سیما ان وقع له اضطراب واحترق فی النفس وان لاحظ نفس الحركة لیس الا فشیطانی سیما ان عقبه اضطراب وهو شنة فی البدن واشتغال نارى فلزم اعتبار ذلك لوجه من التحقيق تام والافتراک وسببه اولی وأفضل لكلّ ذی دین یرید السّلامة انتهى-

پس ای عزیز چون دانستی آنچه خلاف درین باب است معلوم شد ترا که در باب سماع فتویٰ بردل است حين الاختفاء والخلوة عن العوام والاجتناب عن المحرمات کوجود الامارد والنسوان و ذکر العورات والفواحش واللغو آنکس را که دل حقیقی حاصل شده باشد آن وقت که احقاء و اصدقاء موجود باشند هم گوئندگان وهم شنوندگان اما عند هجوم

⁷⁶ القرآن سورة المائدة، آیت (۴۲)

⁷⁷ القرآن سورة المائدة، آیت (۷)

العوام ووجود المزامير فامر يتعلّق بالقضاء والافتاء لا بالديانة فقط فيجب على القاضي التعزير كي لا يضلّوا ويضلّوا الناس وهذا اذا كان في دار الاسلام واما في دار الحرب والمعاصي فيعود الفتوى على القلب-

ودر ذخيرة الملوك است که احتساب را پنج مرتبه است اول تعريف ودوم نصيحة ووعظ سيوم منع بفعل چهارم عنف و سبّ پنج ضرب وفرزند رادومرتبه احتساب که تعريف ونصيحة بوعظ بر مادرو پدرجائز است ودر مرتبه چهارم و پنج که دشنام وزدن است از فرزندان روا نيست اما در مرتبه سيوم که آن منع بفعل است علماء را نظراست چه اگر از فرزند فعلي صادر شود که آن سبب ايدائے ایشان گردد چنانچه عود و رباب وآلات مناهي ایشان را بشکند يا نحر ایشان را بریزد يا جامه که ایشان را حرام باشد برکشد ويا مال غصب از خانه ایشان بيرون آرد و بمستحق رساند اگرچه ایشان برين افعال خشمگين شوند اصح آنست که فرزند عاق نشود-

نه برمفتيان و حضرت شيخ سعدی باوجود آنکه سهروردی است و سهروردی منکر سماع است
يعنى زبون پندارنده سماع في الجملة ومانع است مریدان را از سماع چنانچه حضرت شيخ سعدی بدین اشاره کرده در کتاب گلستان که مرایشخ اجل ائخ ودر کتاب تعرف التّصوّف است که قال بعض المشايخ المائلون الى المنع انّ السّماع ليس من التّصوّف لا بالذّات ولا بالعرض انّما هو شيء يعرض لبعض النّاس لغلبة الحال وطفح السّكر وبهذا لظهرانه ليس له تخصيص بالمشايخ الجشتية دون السّهروردية فانّ الشيخ الكبير نجم الدين الكبرى وهو مرید الشيخ عمّار بن ياسر وهو مرید الشيخ ابى النّجيب السّهروردی وهو يعمل السّماع وكذا مریده الشيخ مجدالدين البغدادي قدّس سرّه والشيخ شهاب الدين السّهروردی ايضاً مرید الشيخ ابى النّجيب ولا يعمله انتهى-

میگوید

سماع ای برادر بگویم که چیست حرام است یا حلال

اگر مستمع را بدانم که کیست نیکبخت است یا بدبخت

چنانچه در متن تعرّف التّصوّف مرقوم است التّهیّیّ للقبول علی قدر الاصفاء للمقول فمن کان استماعه بالحقیقة استفاد التّحقیق ومن کان استماعه بالنّفس استفاد سوء الحال ومن کان استماعه بالطّبع اقتصر نفعه علی وقته انتهى-

اگر مرد معنی پرد طیر او ای روح او

فرشته فرو ماند از سیر او

وبیان این معنی در مقام فضل بین رسل الملائكة و رسل البشر و عامّة الملائكة و عامّة البشر در کتب اعتقادیة مفصل است و اما در معراج آنحضرت ﷺ که جبرئیل گفت که اگر یکسر موی بر ترپرم فروغ تجلی بسوزد پرم فروماندن جبرئیل از آنحضرت در احادیث صریح است و در سماع هم ترقی بعض عارفان را شده است پس برائے ایشان همچون معراج گشت فاما نماز که مشتمل بر سماع کلام الله است هم معراج المؤمنین درو وارد است والله أعلم-

قوی گرددش دیواندر دماغ

وگرمرد لهو است و بازی و لاغ

حضرت شیخ عبدالحقّ در تعرّف التّصوّف نوشته که قال بعض اهل السّماع والوجد فهم المعنی واستنباطه حظ سماع المریدین و اما المنتهی فذوقه و وجده من نفس الصّوت وذاته و تجلی الحق له فيه لافهم المعانی ولا ما يفهم من الاشعار و الایات وان لاحظ الواحد نفس الحركة بتاثير الوزن والصوت ليس الافشيطاني اخذاً من قوله تعالى "واستفز من استطعت"⁷⁸ انتهى-

وصاحب مثنوی شریف باوجود آنکه در حق عاشق صادق میگوید بشنوا زنی چون حکایت می کند، در حق نافقان بطریق عتاب میفرماید-

⁷⁸ القرآن سورة الاسراء، آیت (۶۴)

موبه مو بیند ز صرفه حرص انس رقص بے مقصود دارد همچو خرس

موبه مو بیند ز حرص خود بشر رقص او خالی ز خیر و پر ز شر

رقص آنجا کن که خود را بشکنی پنبه را از ریش شهوت بر کنی

رقص جولان بر سر میدان کنند رقص اندر خون خود مردان کنند

چون رهند از دست خود دستی زنند چون جهند از نقص بر رقصی تنند

مطربان شان از درون دف میزنند بحرها در شورشان کف می زنند

تو نه بینی برگها بر شاخها کف زنان رقصان ز تحریک صبا

تو نه بینی لیک بهر گوش شان برگها بر شاخ شد کف زن عیان

تو نه بینی برگها را کف زدن گوش دل باید نه این گوش بدن

گوش سر بر بند از هزل و دروغ تا بینی شهر جان را با فروغ

پس دهان بر بند از هزل ای عمو جز حدیث روئے او چیزی مگو

سر کشد گوش محمد در سخن کش بگوید در نبی قل هو اذن

سر بسر گوش است و چشم است این نبی رحمة او مرضع است و ما صبی

نه بم داند آشفته خاطر نه زیر و دیگری میفرماید و کلّ ناطقة فی الکون تطربنی۔

و دیگری میفرماید وصف آواز بشنوه

و غمزعیون ثم کسر الحواجب

یحدثنی فی صامتٍ ثم ناطق

دانی چه حدیث میکند در گوشم۔

عشقم که درد و کون مکانم پدید نیست
عناقے مغرم که نشانم پدید نیست

زا برو و غمزده هر دو جهان صید کرده ام
منکر بدین که تیر و کجایم پدید نیست

چون آفتاب در رخ هر ذره ظاهرم
از غایت ظهور عیانم پدید نیست

گویم بهر زمان و بهر گوش بشنوم
وین طرفه ترکه گوش و زبانم پدید نیست

به آواز مرغی بنالد فقیر دیگری میفرماید

تا چشم باز کردم نور رخت پدیدم شنیدم
تا گوش باز کردم آواز تو

دیگری فرموده

السَّماع طیر یطیر من الحق الی الحق-

بزرگی دیگر فرموده

در پس آئینه طوطی صفتم ساخته اند آنچه استاذ ازل گفت همون میگویم

از درخت و آتش صدائے انی انا الله لا اله الا انا شنیدن سماع است و نالیدنش هم از تجلی است-

حضرت خواجه حافظ فرموده

بلبلی برگ گلی خوش رنگ درمنقار داشت و اندر آن برگ و نوا خوش ناله های
زار داشت

گفتمش در عین وصل این ناله و فریاد چیست گفت ما را جلوه معشوق در این کار
داشت

مگس پیدش شوریده دل پر نزد که او چون مگس دست بر
سر نزد

چون صاحب دلان ے پرستی کنند با آواز دولاب مستی کنند

نه مطرب که آواز سمّ ستور سماع است گر عشق داری و شور

و در تعریف التّصوّف است که والقول بانّ السّماع اخذ من الفلاسفة مبنی علی انّ الفلاسفة
اخترعوا انواع التّغنی والمزامیر والآلات وكانوا يتصرّفون بها فی النفوس والطّبائع فی احداث
الاحوال من السرور والحزن والمرض والصّحة بل الاحياء والامامة علی ما قبل.

کاتب الحروف میگوید که در کشف المحجوب نوشته است که سماع وارد حق است
و ترکیب جدّ از هزل و لهواست و هیچ حال طبع مبتدی قابل حدیث حق نباشد و از ورود آن
معنی ربانی مرطع را اثری باشد بحرق و قهر چنانچه گروهی اندر سماع بیهوش شوند و گروهی
هلاک گردند و هیچکس نباشد الا که طبع او از حدّ اعتدال بیرون شود و این را برهانی
ظاهراست.

و هم در کشف المحجوب است که اندر روم چیزی است بر مثال رود ے از رودها و اندر هفت
دو روز بیماران را آنجائے برند و رود زدن گیرند بر مقدار علة آن بیمار آوازن بيشنوند آن گاه
او را از آنجا بیرون آرند و چون خواهند کسے را هلاک کنند زمانی بیشتر آنجا بدارند تا هلاک
شود و بحقیقة آجال مکتوب است اما مرگ را اسباب باشد.

واما اطباء وديگران پيوسته آن ميشنوند واندر ايشان هيچ اثرنكند ازآنچه موافق است اندر طبائع ايشان ومخالف است بطبع اين مبتديان انتهى كلام كشف المحجوب-

واين فقيرمى گويد كه هرچيزرا اسباب است ومسبب حق است "الله يتوفى الانفس"⁷⁹ هم صدق وحق است "قل يتوفىكم ملك الموت"⁸⁰ هم حق اضلال ابليس وهدايت محمدى هم حق است "الله يضل من يشاء ويهدى من يشاء"⁸¹ ضارونافع حق است وهم نسبت باسباب حق است اهل الله راچون معامله بالله است همه ازحق دانند وهوالمقصود والمطلوب للطالبين-

اين قدركافى است منصفان وطالبان حق را ازفريقين صوفيه وفقهاء كه فى الحقيقة صوفيه و فقهاء ايشان اند واما متعسفان يعنى كجروان كه راه راست راكه عمل واخلاصى است گذاشته وزوربزورخودرا درفقهاءوصوفيه داخل ميكنند وازعمل واخلاص خالى اند بلكه بحقيقة علم هم نرسيده بلكه ازعلوم رسمى هم محروم اند ورسم علم وتصوف دستاروجامها ورسوم فقهاء وزبان درازى را دانستند وكلاه درويشانه وجامه صوف وچرب زباني وسرود شنيدن ورقص ووجد باطل ورباكارى شناختند پس ايشان ازمتصوفه ومتفقهه هم خارج اند چه متصوف و متفقه آن بود كه شخصى خود را بتكلف مطالعه ومجاهده درزمره عالمان وفقهيان وصوفيه و صالحين بسعى وبذل وجهد داخل كند وهنوز بدرجه ايشان نرسيده باشد واميد صحيح مراو را حاصل باشد بلكه زمره مكاران اند ورباكاران اند-

پس اگرهمه انبياء واولياء وعلماء جمع شده تعليم ايشان كنند زوال جهالت جبلى ايشان ممكن نيست چه درجمله ختم الله وطبع الله دران على قلوبهم داخل باشند وصم بكم عمى برايشان صادق باشد-

⁷⁹ القرآن سورة الزمر، آيت (٤٢)

⁸⁰ القرآن سورة السجدة، آيت (١١)

⁸¹ القرآن سورة المدثر، آيت (٣١)

والله الهادي الى سبيل الرشاد كه "يحو الله مايشاء ويثبت"⁸² اوراست اكون مناسب حال آن نمايد كه طرفي از سخنان بعض مشايخ عارفان از سلاسل اربعه واحوال ايشان بطريق اختصار و تصحيح الفاظ مناقب والقاب واسماء ايشان نوشته شود تا طالب صراط مستقيم را معين و راه نمائنده باشد والله الهادي والموافق-

1- ذكر پيرروشن ضميرفاني في الله باقى بالله حضرت مولانا مولوى خدا بخش ملتانى در رساله 'سردلبران' كه اين فقير نوشته است قدرى مذکور است فليرجع اليه ومن مصنفاته التوفيقية لا يقبله الا الموفق كه جمله حال آنحضرت است وهو الخالى عن الرسوم والنعوت التي بتفضيه البشرية والتفسانية الخلة في المقصود ومن مراقباته-

خويش را گم كن كمال اينست و بس
خود مباش اصلاً وصال اينست

و بس

وهرجا كه بنظر چشم بيند گويد كه ذات مقدس متجلي است بدین صورت پس هرگز از ذات مقدس غافل نشود و خود را بگويد

منم نيم والله ياران من نيم
جان جانم سر سرم تن نيم

ومن القابه مسكين نواز ومحب المساكين وسيد المساكين ومن بجزاين وصف خواندن مر ايشان را ادب نمى شناسم كه اللهم احينى مسكيناً وامتنى مسكيناً واحشرنى فى زمرة المساكين پسندیده او است و در سلسله اسم مبارك خود چنين مے نوشت يا خدا بخش كن همه گناهان وهمه تقصيرات خاچكائى ايشان فلان وعاقبة وعافية اين فقير بخيرگردان بفضلك وكرمك يا ارحم الراحمين مزار مباركش در خيرپوراست يزار ويتبرك به وفات آنحضرت بتاريخ سى ام روز از ماه محرم ۱۲۵۱ هـ -

⁸² القرآن سورة الرعد، آيت (۳۹)

2- ذكر شيخ باكمال محب الله بالكمال محبوب الله المتعال حضرت خواجه حافظ محمد جمال ملتاني^{رض} استغنى مناقبه عن الذكر الشهرة ولايته وكون خليفة حضرت مولانا مولوى خدابخش^{رض} كالبدر من الشمس مستفيضاً مستضيئاً من انواره كمولانا جلال الدين الرومي من الشمس التبريزى-

وله خلفاء كثيرة بواسطة مولانا محب المساكين احدهم السيد الكامل السيد زاهد شاه^{رض} - الثاني المولى الكامل المكل للاكمل الزاهد مولانا المولى حامد^{رض} - الثالث الشيخ الكامل العارف القاضى محمد عيسى^{رض} - الرابع الشيخ الشاعر العارف بالله لاشعاره تاثيريلغ المنشى غلام حسن^{رض} - الخامس المولى العالم العامل الكامل المكل المولى محمد موسى^{رض} -

3- ذكر شاهبازوج حقيقت سالك مسالك طريقة ينبوع المعرفة بدر الشريعة حضرت سلطان الاولياء خواجه خواجگان خواجه حافظ نور محمد ماروى^{رض}، مزاره فى قرية مهاران يزار و يتبرك به-

له خلفاء اربعة كاخلفاء الراشدين فى الهداية والرشد الاول منهم الشيخ الكامل المكل ذو الكرامات العلية والمقامات البهية والحالات السنّية (الشيخ نور محمد ثانى) والثانى الشيخ العالم العامل قاضى حوائج السالكين قبله المسترشدين مقصود الواصلين الشيخ القاضى محمد عاقل^{رض}، مزاره فى كوٹ مٹهن يزار ويتبرك به- الثالث شيخنا وشيخ العالمين جمال الحق والدين^{رض} - الرابع الشيخ الزاهدين رئيس المتوكلين سلطان التاركين خواجه محمد سليمان^{رض}، مزاره فى قرية تونسہ يزار ويتبرك-

وسوى هذه الاربعة المذكورة الشيخ الكامل العالم العامل من اصحاب الصفة مات فى حب شيخه وقربه ولم يلتفت الى ماسوى شيخه حافظ غلام حسن^{رض} - وسوى المذكورين خلفاء كثيرة فى المدائن والامصار ذوى الهداية والمجاهدات والكرامات استغنى عن ذكرهم لقصد الاختصار-

4- ذكر الشيخ مظهر العجائب والغرائب غريب نواز شيخ العلمين سراج الهند حضرت مولانا المولى نقرالدين محمد دهلوىؒ، وله خلفاء كثيرة لكن الاشهر في تلك البلاد هو شيخنا وشيخ الكلّ خواجه حافظ نور محمد المشهور بقبلة عالمؒ والنواب ذوالكرامات العلية والمقامات البهية غياث الدين-