

# INDIAN AWLIYAS

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## **Introduction**

**Allahu Ta'ala has sent prophets to bring people to endless bliss since Adam Alaihis-Salaam. The prophets invited people to salvation, they told the right path without being tired and intimidated, despite all the troubles and torments. At the same time, wali dhats, who is entirely loyal to the prophets with full of the love of Allahu Ta'âlâ and having spiritual secrets, have been in every era and have worked to let people attain both religious and world happiness. It is the foremost quality of the Awliyas to show the right way to human beings as well as being examples with their behaviors.**

**In addition, for the sake of Allahu Ta'âlâ dealing with the troubles of human beings and self-sacrifice of themselves stem from their glory. They are in the class of distinguished ones after prophets. Having grown up in the hand of a guide and reaching up to our Master, the exalted Prophet, via a path of chain, they have been tied onto a single source even grown-up wherever and in which country.**

**The Sultans and Emperors tried to find true things through them; they had regarded them as spiritual sultan. They had tried to be useful both to state, nation and humanity through their advice.**

**The Umayyads, Abbasids, Seljuks, Ghaznawids, Mughals, Ottomans who let humankind live in peace throughout history, and the sultans of many Islamic states continued to serve under the guidance of these exalted dhats, and when it was required, they joined the wars with them. They are the commanders of the armies of prayer and the spiritual doctors of the troubles. For this reason, in the Islamic world since previously, firstly our exalted Prophet and the Sahaba (Companions), all graves of walis have been visited, have gotten the benefit of their spiritual, through their intercession, everybody invoked to Allahu Ta'âlâ in order to the approval of their praying.**

**Awliyâi-kirâm (Muslims whom Allâhu ta'âlâ loves very much) have exerted effort in order to let human beings reach the bliss of the world and hereafter through teaching commandments and prohibitions of Allahu Ta'âlâ and His Prophets (Alaihis-Salaam).**

**Wali means who has won the consent of Allahu Ta'âlâ, loved for Allahu Ta'âlâ and making every work for His consent, having been together with Allahu Ta'âlâ with every moment, being far from unawareness.**

**As for Awliyâ, it means the plural term of Wali. In other words, Awliyâ means Walis. However, regarding the word of Awliyâ is used as a singular form; we also used the term of Awliyâs in our encyclopedia.**

**We tried to give place for every exalted Islamic dhats who had been laid to rest in India in our Encyclopedia since Taabeen who saw Sahabai kirâm. But those who do not take place in the sources have been out of the Encyclopedia.**

**In fact, despite having searched for much, we could not be found information about some of Walis' life and life story at all. Some of the life stories have been**

**written in one or two pages. However, all these friends of Allah are the mirrors that show lights as it is which spread from the same source. Whoever we look at, we see the same light (Noor) in all of them.**

**At the end of an effort that continued for years, this two-volume work, which we offer to our readers entitled Indian Awlias, will let our readers reach the spiritual companionship (Sohbat) of hundreds of Walis.**

**You will find peace with their beautiful morals, speeches, and life stories. We are in the enjoyment of offering such an Encyclopedia. If we have any shortcomings, they should be forgiven for our good intentions.**

**Our principal wish is to be useful and to strengthen our spiritual life via the Encyclopedia that we have published.**

**Greetings and best regards...**

**Encyclopedia Group of Daily Türkiye Newspaper Publications**

# **AWLIAS OF AGRA, BENGAL, BENDERSÛRET, BENDERŞAHAR**

**Abdurrahmân Maghribî;**

**He is one of the great walis. His name is Abdurrahman bin Ahmad bin Mohammed bin Abdurrahmân bin Ahmed el-Idrisî. Coming from descending of Hadrat Hasan, he is Sharif. He was born in the place called Miknaset-uz-Zeytun, Al-Magrib (Morocco) in 1614 (H.1023).**

**He was the only and distinguished one of Awlia of his time. He died 17th day of Dhualqadah month in the year 1674 (H.1085). Over his will, he was laid to rest in Sayyid Salim dargah in Bendershahar.**

**Abdurrahmân Maghribî began science (ilm) education at a little age. He was taught by Islamic scholars at his residing place. He reached maturity and perfection in the companionships of Awlia.**

**His prophecies were seen. His name was spread everywhere. He toured lots of places including Egypt, Damascus, and Anatolia. When he came to Anatolia he met with Sultan Murad Han IV who gave great importance to the scholars. He went to Hajj in 1633. He resided for a while as a guest in the city of Mecca. One of his students, Shaykh Mustafa bin Fethullah tells:**

**“One day, together with Shaykh Huseyin bin Mohammad, we went to the home of Abdurrahmân Maghribî who was in Mecca. I did not have any knowledge about the person who is tasawwuf competent. When we entered his presence: He asked me, “What would you tell about great dhats of Tasawwuf?” I remained silent due to I do not have any information about it. Then Abdurrahmân Maghribî declared, “Imam-i Ghazali Hadrats being very superior, his book, Ihya is very valuable. Do not be an enemy to Muhyiddin Arabi. Love those who are competent of Tasawwuf, read their books.” His statements made a place in my heart immediately. From that moment, my heart was full of the love of Walis and I wished Allahu Ta’âlâ let me be together with them.**

**Abdurrahmân Maghribî said to me; Recite the nice word of “Lâ ilâha illallah Muhammadun Rasûlullah” much and he prayed much to me.**

**Abdurrahmân Maghribî went to Yemen together with a few loved ones of his. Sayyid Omer bin Salim, one of his students, tells:**

**“Abdurrahmân Maghribî was going to Yemen together with a few loved ones of him on board of a ship. During travel, a storm happened and the sea swelled up. The ship almost was being sunk. Accompanies who were with him said, “O our master you see what is happening please recite pray so as to we are rescued.” He said, “O sea calm down with permission of Allahu Ta'âlâ!” Immediately, the storm ceased. But they said, “If the wind would not be, the ship does not move.” He said that Allahu Ta'âlâ will send wind.**

**Then a nice wind breezed. So, the ship reached its place with safe. Hadrat Abdurrahmân Maghribî negotiated with scholars and walis in Yemen. Sayyid Abdurrahmân bin Akîl was one exalted dhats with whom he talked. After returned from Yemen, Hadrat Maghribî set up a lesson and conversation congregation in Mecca-i Mukarrama. He taught science and good manners. He was very generous. He used to invite everybody to his banquets. His name spread everywhere. He used to distribute gifts that were sent to him from India, Damascus, Egypt, and other places to the poor. He saw affection and esteem from everybody. If an indebted person came to him, he used to hold his hand and paid his debt. The conversations of Maghribî were very sweet. A person, who has been in his congregation, used not to want to leave. He used to make a favor to everybody. He loved scholars very much; he used to show great hospitality to them. He used to help the poor very much. Naturally, he used to invite human beings to the religion of Allahu Ta'âlâ with his statements. There was only a single dress worn both in winter and summer. Those who come to his presence he used to encourage them to beneficial works and advised to read, recite Kuran-al Kerim, to recite Salawat onto our master exalted Prophet and much istighfar.” He used to inform to love the way of Tasawwuf, great persons of this way, speeches and behaviors of them. Especially, he used to venerate and respect to Sheykhul Akbar Muhyiddin-i Arabi Rahmatullah alaihi and also order to esteem him. Abdurrahmân Maghribî was in the city of Bendershahar.**

#### **HE IS A BELOVED SLAVE OF ALLAHU TA'ALA**

**Sayyid Umar tells:**

**Abdurrahmân Maghribî wanted to visit the grave of Sheikh Ahmad bin Alvan. At that night İbn-i Alvân in his dream to his servant declared, “Tomorrow a person will come in such and such features. Prepare a feast to him; do not make a deficiency in service. Because he is one of the beloved slaves of Allahu Ta'âlâ.”**

**The servant made preparation for what his teacher said in the morning. He began to wait for the visitor. But nobody came. He went out of the city with curiosity, with hope, he might find. He came across to nobody. He returned without any news. He went to the shrine of his teacher in an upset condition. He saw that person who was described by his teacher there. However, the door of the shrine had been locked. Going immediately next to him kissed his hands and told him about the duty which his teacher gave to him in his dream. Taking Abdurrahmân Maghribî and brought to his home. He presented a feast. He showed dignity and honor.**

Two persons, whom he loved, wanted prayer for themselves by saying they would like to go to India. He said to one of them; "Your sea travel would pass very troubled. But in conclusion, you will be in safety." It was the same as he said. To another one, he said, "You will see me in India, but your speech will not be possible." He also came to Jehanabad, the city of the sultanate of India. One day, while sitting in front of his house, he saw Abdurrahman Maghrib wearing a black dress opposite of him.

When he looked carefully, he immediately recognized it. He showed him to the people there; He said, "This dhat is Abdurrahman Maghrib." He moved forward to kiss his teacher's hand. But he remembered what his teacher had said to him and paused. Then spiritual state covered and raptured him. When he came to himself, he did not find his teacher.

1) Hulâsat-ul-Eser; v.2, p.346

2) Câmiu Kerâmât-il-Evliyâ; v.2, p.66

**Ayderûsî (Muhammad bin Abdullah);**

He is one of the great Awlias. His name is Muhammad bin Abdullah bin Abdullah bin Abdullah Ayderûs Hadramî. He was born in Yemen in the year 1562 (H.970). He died in 1621 (H. 1030) in the district of Bendersuret. His grave is there and is visited.

Possessing science (ilm) and coming from a noble family Muhammad bin Abdullah Ayderûsi memorized Quran-al Kerim at a little age. He read lots of books. He grew up under the patronage of his father. He provided benefit much from his father who was a scholar.

He learned lots of sciences. He collected the science of fiqh from Sayyid Muhammad bin Hasan, Muhammed bin İsmâil and Sayyid Abdurrahmân bin Shihâbuddîn. He has been in companionship (Sohbat) of his time's Awlias. He learned tasawwuf knowledge. He also learned hadith knowledge. He reached a high degree in science and virtue. His teachers and many people praised him. When his grandfather Sheikh bin Abdullah, who was in Ahmadabad city of India, heard his grandchild's virtue he called for next to him.

Ayderûsî went to India in the year 1581. He has been in lessons from his grandfather who was a scholar and owner of virtue and Ayderûsî benefited much from his grandfather. He scrutinized many books together with their annotations. He rose up to the grades of Awlia. He also learned science from his uncles. In a letter that his uncle sent to his father wrote, "O Abdullah! Having such a son from your generation is enough for you to be proud." In 1582, after the death of his grandfather, he took his place of him and was in charge of explaining the commandments and prohibitions of the Islamic

religion to people. He also granted and favored people to whom his grandfather did as well in India and Hadramut. When his father called for him he wrote an answer full of respect. His father was very glad upon this writing. He made prostration of gratitude (shukr) and said: "I would also have wished him to be like this. A human being does not want anyone to be superior to himself, other than his son, but one wants his son to be superior."

Having inherited the science and good ethic of his father and grandfather, Ayderûsî continued to favor everybody, as well as charity and goodness. He settled in the town of Bendersuret in India. He conducted human beings to reach the right way by telling commandments and prohibitions of the Islamic religion.

He brought up lots of disciples. Managing his relations very well with Sultan, he made amr-i maruf (command and prohibitions of Allahu Ta'âlâ) to him. The Sultan paid wages enough both to his dargah and his disciples.

Maintaining his life both learning and teaching Islamic religion, Ayderûsî died in the year 1621 (H. 1030) in the district of Bendersuret in India. He was laid to rest there. Later a tomb was built over his grave as well as a masjid and a pool. Land and other incomes have been dedicated as charity to the mosque. His grave is a visiting location.

Being a dhat having high-ranked with science and virtue, Ayderûsî used to perform much worship. Everybody accepted his virtue, perfection. He was ahead more than everybody in terms of realizing science, deed, spiritual state, asceticism (zuhd), wara (to abstain from committing prohibited actions), and the deepness of subjects.

1) Hulâsat-ul-Eser; v.4, p.26

2) El-Meşre-ur-Revî; v.1, p.185

### **Ayderûsî (Abdullah bin Abdullah);**

He is one of Awlias who grew up in Yemen. His name is Abdullah bin Abdullah Ayderûsî. He was born in the year 1617 (H. 1027) in the town of Term in Yemen. He died in the month of Dhu al-Qadah in 1662 (H.1073) in Bendershahar.

Abdullah Ayderûsî grew up in the nurture of his uncle Sheikh Zeynuddîn, who is one of the walis. He spent his young period with collecting science. He joined the lessons of his cousin Abdurrahmân Sekkaf. In addition, he also collected science from Ebû Bekr bin Abdurrahmân bin Shihâb, Abdurrahmân bin Mohammad and others who were exalted dhats of their era. He went to Bendershah. There, he conferred with scholars and arif (knowledgeable, wise, intellectuals). Then, he went to Mecca to fulfill hajj duty, from there to Medina-i Munawwara in order to visit his ancestor, our exalted master Prophet.

**After meeting with a lot of scholars and awliya, he returned to Terim town. The people welcomed him with great enthusiasm. Among the welcomers, there was his teacher Abdurrahmân Sekkaf as well.**

**Due to the death of his teacher, succeeding his teacher, he began teaching the commands and prohibitions of Allahu Ta'âlâ to human beings. Being very generous his dining table was open. He was a helper of the people who were in financial difficulties. Later, he went to Hajj two more times. He conferred with scholars such as Shaikh ul Islam (Chief Religious Affairs) Abdulazîz Muhammad Zemzemî, Sheikh Abdullah bin Saïd, Muhammad bin Alawî. Many people benefitted from him. Then, he visited the holy grave of our master Prophet Mohammad Alaihissalam. There he have been in special conversations with Ahmed bin Muhammad Kasâsî who is an awlia dhat. Then Ahmed Ayderûsî Hadrads went to the region of India and visited his relatives there. His uncle Muhammad Ayderûs was also one of Walis. In addition, he also conferred with his father's students there. Passing to the city of Beycâfûr, he conferred with Sultan Mahmûd bin Ibrâhim Shah.**

**He was regarded with great service and respect. Due to the instigation did some people, he left there and returned to his hometown, Terim. He used to pass his times through worship. Later, he went to Bendershahar. He remained there up to the end of his life. He passed his time serving to people.**

**1) Hulâsat-ul-Eser; v.3, p.51**

**2) El-Meşre-ur-Revî; v.2, p.177**

### **Câfer-i Sâdık bin Ali Ayderûsî;**

**He is one of the exalted walis who grew up in Yemen. His name is Câfer-i Sâdık bin Ali Zeynelâbidîn bin Abdullah bin Sheyh bin Abdullah Ayderûsî. Belonging to a sayyid family, his descent reaches our master Prophet Alaihissalâm. He was born in the city of Term in the year 1588 (H.997). He died in the year 1653 (H.1064) in Bendersuret, India. His sacred grave is a visited location that has been next to his uncle Muhammad Ayderûsî who is one of the walis. Those who come to visit reach their wishes and desires.**

**Câfer-i Sâdık Bin Ali Ayderûsî grew up in the nurture and patronage of his father. He memorized Quran-al Kerim and learned science from his father. Later he joined lessons of scholar and wali Abdurrahmân Sakkaf who was the son of his uncle. In addition, he attended lessons of tafsir, hadith, fiqh and other sciences of Ebû Bekr bin Abdurrahmân and Zeyn bin Huseyin. He got high degrees in tasawwuf science. He got ijazat (diploma) from his teachers so as to teach good ethics to human beings. As the grant of Allahu Ta'ala, he was superior to other people of his time in terms of understanding, capability and other respects. He had an ethical manner that made everybody admire. Câfer-i Sâdık bin Ali Ayderûsî hadrads went to Mecca-i Mukarramah in order to fulfill his hajj duty. From there, coming to Medina-i Munawwarah visited our master Prophet Alaihissalâm who is of his descent. In returning to Mecca, he**



conferred with many of Awlias. Then he returned to his hometown of Terim. In his return, the foremost dhats of the city welcomed him with great affection and respect.

Hadrat Ayderûsî stayed for a while in Terim. After some time he wanted to go realm of India to see awlia and Islamic scholars. In fact, there were his many relatives over there.

When Jafar-i Sâdik bin Ali Ayderûsî went to India, he visited his uncle Sharif Mohammad in the city of Bendersuret. He got benefit from his conversations. Later, he went to the region of Dekken and conferred with scholars there. He saw big respect and dignity from Malik Anber, Ruler of the region. Staying there he taught science and adab to people. Lots of people utilized him. After the death of Malik Ambar, his son Fatih Han, who succeeded his place, also respected Jafar-i Sadik bin Ali Ayderûsî very much. Later, Jafar-i Sâdik bin Ali Ayderûsî returned to Bendersuret. He continued his guidance (Irshâd) duty of people, to show the true way and he spent his time with worship. He educated many students.

One of his loved persons tells:

“One time, I wanted to return to my hometown, Mecca-i Mukarramah. By going to Jafar-i Sâdik bin Ali Ayderûsî, I wanted dua from him for me in order to return by auspiciously. He prayed to me and declared; ‘Inshallah you will arrive in Mecca so and so day, you visit Kaaba and circumambulate (tawaf) between Safa and Marva.’ After a long journey, I arrived in Mecca.

I circumambulated Kaaba. Just I was making Sa’y, someone asked about Jafar-i Sâdik bin Ali Ayderûsî hadrat. At that time, I remembered his statement. I counted the days. As a matter of fact, I had come to Mecca on the day and hour that he heralded me. This was one of the karamats of Jafar-i Sâdik bin Ali Ayderûsî hadrat. My affection has increased to him much more.”

1) El-Meşre-ur-Revî; v.2, p.85

### **Jalaluddin Tabrizi**

Jalaluddin Tabrizi is one of the elders of the Indian awlias. Regarding he was born in Tabriz; Tabrizi nisbat was attributed to him. His date of birth is unknown. He was given the nickname Jalaluddin. He passed away in 1345 (H.746) in the Bengal region. He started his education with his teacher, Abu Said Tabrizi. After the death of his teacher, he learned both knowledge and got inspiration from Shihâbuddin Suhreverdi. He benefited from the spiritual looks of Ferîduddîn-i Attâr. Before the death of Hâce Muînuddîn-i Chishti, he went to India. He was also honored through his conversations (sohbat). He conversed (sohbat) with Kutbuddin Bahtiyâr Kakî and Behâuddin Zakariyya.

Celâleddin Tabrizi, who learned explicit and implicit, material and spiritual sciences at the side of side Shihâbüddîn Suhreverdi, rendered services to his teacher that were incomparable to any student. Shihabuddin used to go on pilgrimage every year. He finally got old. He became weak and powerless. The food available for him was not very suitable for his body. For this reason, Sheikh Jalaluddin Tabrizi used to make a saucepan with a saucepan coaster and carry

it over his head. He did it in such a way that it wouldn't hurt his head. When his teacher wanted to eat, he would immediately put hot food in front of him. With the blessings of that blessed person's prayer, he attained very high positions. Shihabuddin Suhrawardi had returned from pilgrimage one day. The people of Baghdad came to his presence.

Each brought money and other gifts to be given to the poor. Meanwhile, an old man came and took a silver from the pocket of his old dress and gave it to him. Sheikh Shihabuddin took a piece of silver and placed it on the top of the gifts. Then to those who were there; He said, "Whoever needs, should take it from those things". Each of them got up and took the money purse and the clothes. Sheikh Jalaluddin Tabrizi was also there, Sheikh Shihabuddin pointing to him; "You also take something," he said. Sheikh Jalaluddin got up. He took the silver that the old man had brought. When Sheikh Shihabuddin saw this; "You took all of these," he said.

Having reached maturity at the side of Shihâbüddîn Suhreverdî hadrats, karamats of Jalaluddin Tabrîzî hadrats became famous. With the permission of Allahu ta'ala, he foretold the death of the caliph Mu'tasim, in Baghdad, which was occupied by Hulagu, with a sign one day before.

The next morning the Khalifah was atrociously murdered. Jalaluddin Tebrîzî fasted for forty years. He used to drink some milk by milking from his own cow one day out of ten days; he used not to eat any other thing. He used to pass his all nights through performing (Namaz). He used to perform namaz up to 1000 rakahs at a night.

He used to work to spread the religion of Allahu Ta'ala and to save His slaves from the everlasting torture of hell. In order to serve Muînüddîn Chishtî hadrat and benefit his virtues, he went towards the direction of India. He lived in Delhi. His high degree, the openness to his spiritual states caused jealousy in some people. Among them, there was Sheikh-ul-Islam (head of religion affairs) of Delhi. This person whose name was Najmaddîn Sugrâ accused him of a bad crime and caused him having exiled to the side of Bengal. When he came to Bengal, one day he was sitting down on the brink of the water. He renewed his ablution and informed that Sheikh-ul-Islam of Delhi has died. After performing Namaz turned to the people and declared, "As Sheikh-ul-Islam of Delhi exiled us from Delhi, our Lord exiled him from the world as well." Ferîduddîn-i Genc-i Şeker (kuddise sirruh) used to perform (dhikr) much in his childhood and he was used to be found in an entranced situation. Thus, such that people called him "Kadi insane child." Once, Jalaluddin Tebrîzî came to there. He asked, "Is there a dervish here?" They said, "There is a child. He is in an insane condition. He had collapsed and had remained at the big masjid." Sheikh Jalaluddin went to see him and gave a pomegranate to his hand. The child was fasting. That pomegranate has been shared with those people there. One grain from pomegranate dropped on that place and remained there. Ferîduddîn-i Genc-i Şeker in child age opened his fast with that one grain of pomegranate in the evening during the fast-breaking time. His degree heightened much on that day. He told, "if I had eaten that pomegranate completely, who knows that I would have reached what kind of benefits."

**Genc-i Şeker told this story to Sheikh Kutbuddin. The Sheikh said that "Whatever Baba Jalaluddin gave; he gave for you in a pomegranate seed that you ate."**

**Once, he went to China. He worked for the people there to let them reach comfort and peace. He resided in a mountain village. Those villagers and residents over there all were disbelievers. With his abundance (barakat), the village he was there and around citizens was honored for being Muslim. They built a dargah. He became a source of virtue for people there for years. He had many students from prominent state men and other people. Owning of Tayy-i place and tayy-i time (Replacement of Place and Time), he used to arrive at the place where, whenever he wants in a short time with the permission of Allahu Ta'ala.**

**As if, the world was under his foot. Every morning he performed his namaz in Mecca. Every year, he would disappear from the eyes of people on the days of Arafa and Eid. He used to go to hajj. Nobody knew where he went.**

**Famous traveler and scholar Ibn-i Battuta tells in his travel-book: "I went to visiting Jalaluddin Hadrat near China. Two days away from his place of residence, I was a guest of his students. Evening, they asked me, "where are you coming from, where are you going?" When I said, "I am coming from Persia to China to visit Jalaluddin Hadrats, they said that they were his students. They said, "After night namaz, Jalaluddin Hadrats comes here every night, remains one hour, and then he goes." I was very pleased with this condition and in fact, after night salat the students entered into a hurry condition and then Jalaluddin hadrats came. We were honored with him there, he conversed for one hour and then he went. When morning happened, I moved in the direction of the mountain village where he was there. When I reach next to him I kissed his hand. He questioned my hometown. I said it is Ajamistan (Persia). Then he questioned my city. I told him the city I was in. Later, he said to his students, "this is my Arabian guest. Perform much dignity and hospitality to him." I also said, "My master, I am not Arab, I am Persian. He said; "O Ibn-i Battûta! Your one of grandfathers had gone from Bagdad to there. For this reason, your origin is Arab, so I said you are Arab based on this. Previously, I did not know such a thing. After returning to my country, I researched. As a matter of fact, my grandfather had migrated from Bagdad to there as the hadrat Jalaluddin said that our basic generation was Arabic originated. I remained for a while at the side of Jalaluddin hadrats. I saw that lots of people came to visit him. Among them, there were disbelievers as well. Those disbelievers, who have been in his companionship (Sohbat), have converted to the right way (hidayah) and converted to Muslim with the permission of Allahu Ta'ala. It would be so crowded that the house would not take guests who came and they would sleep in the cave.**

**There was a good suit on Jalaluddin hadrats. From my heart, I said, "I wish he gives this suit to me, I would benefit from its barakat." Another day when I reached his presence, he said, "O Ibn-i Battûta these suits remained from my teacher as a gift. In spite of this, I will give one of two parts to you." He gave the shawl part of the suit to me. I admired this word and his manner. Because I**

only had passed this wish of mine through my heart, had not told anybody. When I depart, I arrived at the place where he was there and I wanted to say farewell. I saw a person sitting down in an adab manner beside him. At that time, he did not take me to his side. For a while later, He called me to his presence. I asked his students, "Who is sitting next to him." They said the person who sat down with an adab manner next to him was a Sultan of those disbeliever regions. A short time later, when I went to Jalaluddin Tabrîzî, I have learned that the disbeliever Sultan converted to Muslim.

#### **A SILVER REMAINED AT ME**

It was a time when Jalaluddin Tabrîzî hadrats arrived in the city of Bedayin. One day he was sitting in front of his home a yogurt seller seemed on the street. He was a man that robbed people via brigandage with the pretext of selling yogurt. Through his mercifulness looking at with a bitter glance, he told, "Such men also might happen in the religion of Mohammad Alaihis-Salaam." The man immediately repented. The Sheikh called his name Ali. He went to his home and brought one hundred thousand silvers. Jalaluddin Tabrîzî accepted his gift and said: "You keep these silvers; you will send them to places where we will say. In conclusion, he had these silvers given to everyone, to every needy. He said to give some a hundred, to some fifty, to some less, to some more. The least given silver were five units. This distribution act continued for a while. He gave all silvers. Only one silver remained. The repentant student of his tells the rest of the story like this: "I was thinking from my heart 'I have only one silver. The gift of my teacher is at least five silvers, if he says give silver to some other one, what will I do?' As I was thinking like this a beggar came. The Sheikh said to me, "Give this single silver to him."

The following year, I again traveled to the Chinese side and went to Hanbalık (Beijing). I arrived in dargah of Sagurci. There was a great dhat named Burhâneddîn over there. I went to visit him. On me, there was a shawl the gift of Jalaluddin hadrats. I wanted to kiss his hand of that holy person. He did not want me to kiss his hand looking at my face. He held my hand and kissed. When I asked the reason, he said, "I kissed your hand for the shawl on you. I recognized the shawl first. But I thought about where you could get it from. I made the connection (Rabîta) to my teacher. He said that he gave it as a present. I kissed your hand with regard to esteem to my teacher's shawl." I remained at the side of Burhâneddîn hadrats for a while. He used to always mention in his conversations about Jalaluddin hadrats and he used to tell that he is a very big scholar and wali. After this condition, the greatness of Jalaluddin hadrats settled in my heart much more. From here I went to the mountain region where he was and I visited him. As soon as he saw me; O İbn-i

**Battûta! Tell me about my brother Burhâneddîn, I wonder if, how his situation is?" I said, he was fine and he sent his greetings to you.**

**Later; he said: "He is a very mubarak person. He kisses the hand of those who wear the dress of his teacher and he does not let to kiss his own hand." I**

**wondered and was surprised much at this situation. After for a while later, when I went to visit him again, they said he passed away a few months ago."**

**Prior to his death, Jalaluddin-i Tebrîzî informed his death time to his students who came to his side. One day before his death, he said, "Tomorrow, at**

**noontime Inshallah I will set out endless trip. For that reason, I would like to make farewell. Because we will not see each other anymore in this world."**

**As a matter of fact, the next day during early noon namaz time, while he is praying he surrendered his soul at the last prostration of the last rak'at.**

**When the villagers came to his side, they saw a dug grave, a shroud on it, and necessary things for funeral processes next to his staying cave. Immediately,**

**completing the funeral processes, after performing his salat, he was laid to rest in the dug grave.**

**In his will to his students, he declared; "My advice to you is to be afraid of Allahu Ta'ala, acting according to His command and prohibitions."**

**Jalaluddin-i Tebrîzî in his a letter wrote Behâeddîn Zekerîyyâ, said; "Binding heart to anything other than Allahu Ta'ala means to worship to the world."**

**1) Câmiu Kerâmât-il-Evliyâ; v.1, p.382**

**2) Ahbâr-ul-Ahyâr; p.50**

**3) Rihletu İbn-i Battûta, (Beirût-1960); p.612**

**4) Persian Literature; v.2, p.971**

**5) Siyer-ul-Ârifîn; p. 12**

**6) Sefînet-ul-Evliyâ; p.93**

**7) Hazînet-ul-Asfiyâ; v.1, p.278**

**8) Nuzhet-ul-Havâtır; p.22**

**9) İslâm Âlimleri Ansiklopedisi; v.10, p.66**

**Mevlânâ Hamîd-i Bengâlî;**

**He is one of the great awlias. He is from Mengelkut town of Bengal province in India. In a short time, in addition to the sciences such as tafsir, hadith, and fiqh he learned the technological sciences of his time.**

**Hamîd-i Bengâlî had gone to Lahore from his hometown in order to learn technological (explicit) sciences. After his science education as he returned to his hometown meeting with Muftî Mevlânâ Abdurrahmân with whom previously introduced they conversed for a few days in the city of Akbarâbâd. Previously, Hamîd-i Bengâlî used not to believe the way of the exalted tasawwuf men at all. In those days when he came together with his Mufti friend, Imâm-ar Rabbânî hadrats had come to Ekberâbâd. He was a guest in a neighborhood where Mevlânâ Abdurrahmân stayed, as well as lovers of Imâm-ar Rabbânî were there.**

**As soon as Hamîd-i Bengâlî heard this news, he could not endure and with big distress by coming to Mevlânâ; he said, "I am going from this place to another place." When Mevlânâ asked "what happened, what is the matter? What is the reason for this suffering?" Saying the name of Hadrat Imam, Hamîd-i Bengâlî continued; "He has come near to you. I know him. If I would not go to visit him, it would not be suitable, if I go, it would not be suitable as well at all." When Mevlânâ Abdurrahmân said, "They are exalted persons and they are also scholars. Why do not you want?", Hamîd-i Bengâlî said; "I cannot endure to see him and he left there. Two to three days later, Hamîd-i Bengâlî had come to take his booklet that forgot at the home of Mevlânâ, for a while later Hadrat Imam also came there. Mevlânâ fulfilled obedience in a good manner. He welcomed Hadrat Imam and took him inside with a full of humility. The face color of Sheikh Hamîd-i Bengâlî changed. He was very sorry due to coming to this home. Hadrat Imam addressing Mevlânâ said; "I came to consult a matter with you."**

**As for him, he said; "It could be what kind of matter that is hidden for your personage (dhat)." As for Hadrat Imam, "You are a mufti, acting by inquiring from you is the most cautiously way." After negotiating a fairly open matter, he turned his mubarak face towards Sheikh Hamîd and said; "Sheikh Hamîd Effendi! Were you being here?" Hadrat Imam looked at the Sheikh a few times. Then he stood up. However Mevlânâ said; "Servants prepared dining table, they are bringing," he did not accept. Mevlânâ made farewell them up to the exterior door.**

**After this part of the event, Mevlânâ told as follows; "Following Imam-ar Rabbani, also Hamîd-i Bengâlî went out. Hadrat Sheikh Hamîd-i Bengâlî, who was in that denial and hatred, was going by following Imam-ar Rabbani by crying, yearning, shedding tears, by getting up and down like dervishes. As for Hadrat Imam, he was not turning and looking towards him at all.**

**Finally, Hadrat Imam entered the home where he was staying. The Sheikh stopped in front of the door of this home and remained admiring and miserable condition having bent his head down, and bound his hands. For a while later, having attracted Hamîd-i Bengâlî to himself, Imam-ar Rabbani called for him to his special room and talked. He explained the characteristics of the way they went. The ranks of awliya had covered him so much that having embedded into spiritual states (hal); he left away from friends and familiars. A few days later, Hadrat Imam left for Sirhind, his hometown. The sheik followed Hazrat Imam on foot, involuntarily, in a state of having his heart stolen. Some companions of Hadrat Imam said that; "Hadrat Imam who honored Mevlânâ Abdurrahmân's house, maybe his coming to Ekberâbâd was only to rescue Sheikh Hamîd'i from his bad creed. Because of he had been assigned for this duty."**

**Mevlânâ Abdurrahmân said: "Seeing Hadrat Imam's this saving on Hamîd-i Bengâlî strengthened my ikhlas and creed. Whenever, karamats of Hadrat Imam was asked to Mevlânâ, he used to tell always this event.**

**After advancing in the post of jazba and suluk, Hamîd-i Bengâlî has reached awlia degree and was honored with ijazat. Due to being a tradition among scholars to give a cardigan to the student to whom diploma (ijazat) is given and**

then sent, while Hamîd-i Bengâlî left he wanted something he used from Hadrat Imam as a tabarruk (blessing). They also gave them what he wanted. Hamîd-i Bengâlî kissed what hadrat Imam gave to him, and left his presence. His friends who went to give farewell said: Hamîd-i Bengâlî wrapped that thing onto his turban (sarîk) and made a crown on his head. He went to his country in that manner.

**Couplet:**

**A soil that comes onto the head from the domain of the beloved,  
Of course, it is better than one hundred stones for me.**

When he went to his country he allocated a small room for the gift from his teacher. When owners of needy, patients, sorrowful who heard this news hurried up there for remedy. Water containers were brought to his presence from every part of the country for the remedy of patients. The Sheikh used to insert the tip of his teacher's gift into the water and then he use to give the water to them. Humans were getting healing. If the patient was a dying patient, as soon as his teacher gift is inserted into the water container, the container was broken. This event had been to experience much.

Hamîd-i Bengâlî continued on this situation during his lifespan. After his death, having built a shrine over his grave, his teacher's gift was put into a built-in cupboard. As before, the needy owners and patients came there and reached their purposes. Hamîd-i Bengâlî used to pay attention fairly to the commands of the religion, avoided harams, even he leave excessive of allowable (mubah) things, due to being doubtful. The manner of his contentment and submission could not have been stated in words. Serving for two years to his teacher Imam-ar Rabbani with complete submission, Hamîd-i Bengâlî was honored by diploma (ijazat). He went to his country, Bengal with his teacher's order. In his country, he guided as a professor in experimental sciences, as well as in heart and tasawwuf sciences. He died in 1640 (H.1050) in Bengal.

#### **KARAMAT of IMAM-I RABBANI**

Bedreddîn Serhendî, the owner of the book named Hadarât-ul-Kuds, tells: writing a letter to Mevlânâ Hamîd-i Bengâlî; I said, "I am turning the stories of Hadrat Imam into a book format. After this, I will write about his khalifas. You also write stories (menkibe) and karamats (extraordinary states) that you witnessed, tell your state and send the copy of ijazat (certificate) that Hadrat Imam gave you." In his answer, the Sheikh sent this letter:

"May Allahu Ta'ala protect you from calamities and remove you from everything other than Him. May Allahu Ta'ala accept this supplication of mine for the sake of Rasuli Akram and his high family (âli) members! I read your valuable letter. I realized what is in it. You have intended and began a very well work. May Allahu Ta'ala destine to finish auspiciously! You say to this fakir,

**“write spiritual state and behaviors of Hadrat Imam whatever you remember.”**  
**You should know very well that Hadrat Imam did not leave unwritten things concerning the spiritual state and rank in his Mektûbât and booklets. This fakir who has less of capital, whatever I write and tell; he had written all of those. It is not necessary to declare the known things. As for explaining and writing the states of this fakir person, there is nothing worth writing about alongside the rank and states of Hadrat Imam and his other companions. No matter how much high a particle flies, it cannot get close to the sun. You have wanted my ijazat (diploma), so I am dispatching. Salam be upon those who are in the way of Allah.”**  
**On the backside of the letter he had written; “Gâibâne muhlis Sofî Hamîd (Hidden and Sincere Sufi Hamîd). Here is his ijazat (diploma):**  
**“Having collected sciences of the religion, tariqat, and truth in himself; the scholar, righteous, siddiq my brother Shaykh Hamid-i Bangali (May Allahu ta'ala bestow on him the things He loves and likes) having passed the sulûk mansions, and when attaining degrees of the wilayat by making urûc (ascension) with attraction (jazba); and when the things happen at the end had been placed himself at the beginning; so after performing Istikharah, and also permission given by Allahu ta'ala, I gave permission and ijazat to him to teach the way of our exalted dhats to sincere (ikhlas) students who want to be on the right path. I beg Allâhu ta'âlâ to protect him from evil and faults and to keep him in the right direction in terms of devotion (mutabaat) to the Messenger of Allah.”**  
**Hamîd-i Bengâlî wrote edge of this certificate like this, this copy of this ijazat; “This copy is exactly suitable to its original one which was written by my teacher who is an ocean of science.”**

- 1) Hadârât-ul-Kuds; p.314**
- 2) Tezkire-i Îmâm-ı Rabbânî; p.330**
- 3) Zubdet-ul-Makâmât; p.354**
- 4) İslâm Âlimleri Ansiklopedisi; v.15, p.266**

**Mîr Muhammed Nu'- mân;**

**He is one of the great Walis of India. Being sayyid, he was born in 1569 (H.977) in Samarkand. Coming to India, he was honored with the companionship (Sohbat) of Hâce Bâkî-billah hadrats. Until the death of his teacher, he has been in his service in Delhi. In the death of Hâce Bâkî-billah, Imam-i Rabbani had honored Delhi. Having mercy on Sayyid Mîr Muhammed Nu'- mân, Imam-i Rabbani took him to Sirhind. Mîr Muhammed Nu'- mân served Imam-i Rabbani for years and has been in his companionships. Later he was sent to Burhânpûr to grow up students. He died in the year 1650 (H.1060) in the city of Agra. His father Mîr Shamsaddîn Bedahshânî who was known as Mîr-i Buzurk, and for his nobility, science, taqwa, peace, and delight was one of the well-known**



figures of Bedahshân and Mawarannahr. He was unique in tafsir and similar Arabic sciences of his era. His birthplace and living place is Keshm one of the districts of Bedahshân. His grave is in Kabul.

Mîr Muhammed Nu'- mân tells like this: "My dear father had decided to name his every son to be born being together with the name of Muhammad Alaihis sallam. He had named his children such as Celaledîn Muhammad, Sa'deddîn Muhammad and Ziyâeddîn Muhammad. They were my brothers. I was to three-four months old in my mother's abdomen. My father saw Imâm-ı A'zam Ebû Hanîfe Nu'mân bin Sâbit hadrads in his dream and he said; "A son of you will come to the world, give my name to him, in other words, the name of Nu'mân." My father named me Muhammad Nu'mân. I had come to the world in the year 1569 (H.977) in Samarkand. When I was a child, some strange state used to be covered me, used to take me from me, I used to pass from myself, and I used to forget the world. When I attained puberty, I became the student in presence of Emîr Abdullah Balkhî Ishkî in the city of Balhk through his indications and heralds and I repented."

After this, Mîr Muhammed Nu'- mân went to India. Regarding the majority of wish to adapt himself to commandments of our religion, he has been in service and companionships (Sohbat) of Walis of that era. He took duties from each one and dealt with those. He was also honored by Shaykh Saîd Habeshî with musâfaha (handshaking type prescribed by Islam).

Wherever he hears a dervish, he would go to his companionship, he likes him with a deep heart, and he used to wish to be a student. Finally, he was honored with the companionships of hadrat Hâce Muhammed Bâkî. This great wali granted endless favors to Mîr Muhammed Nu'mân. He took him to his own chain-rank (silsila) and among his students. He honored him with dhikr and murâkabe in accordance with the way of Naqshband. Mîr Muhammed left his job and left the world. With a full of tawakkul, he took his crowded family came to the presence of Bâkibillah. They thought of making Mir Muhammad Nu'man reside under the Fîrûzâbâd Mosque. There were rooms under this mosque. Nobody had sat in these rooms for centuries. Due to dampness, even breathing was difficult. With the order of hadrat Hâce, they settled there with his family members. Mir Muhammad Nu'man's sister, who was the owner of spiritual states and a righteous sister, fell ill from sitting there. The pious mother of hadrat Hâce came to visit Mîr. She did not be able to stay even for one hour regarding the bad smell there. Seeing this condition, his mother turned to hadrat Hâce; "O my son, my master, and light of my eye! Do not let your lovers die here!"

Hadrâd Hâce; "My dear mother, these people didn't come here thinking that such injuries would weigh heavily on their hearts and hurt them. They came here to win the consent of Allahu Ta'ala. Nevertheless, you want them to leave here, let's move them to a new home." Later, Mîr Muhammad Nu'- mân said, "What I had attained a rank in waliship, all were granted at the floor under Fîrûzâbâd Mosque."

Mîr Muhammad Nu'- mân declared that: "Sakr (unconscious) situations that were unsuitable to the commandments of religion covered me for a few days. In

spite of how much I tried to get rid of them, but I could not get rid of these conditions. Finally, I thought to submit my condition to Hadrat Hâce Bâkî-billah. When I came to the mosque, they looked at me. With barakat of his glances, the situations that I would like to remove are completely gone.”

A governor who was one of the students of Hadrat Hâce requested his teacher; “I heard that some of the poor students at your dargah had remained hungry. If you command, I would fulfill the needs of all of them.”

Hadrat Hâce permitted some of his companions for this. During that time, someone offered that: “Mîr Muhammad Numân is very poor and his family is very crowded.” Hadrat Hâce did not approve and he said; “They are parts of our body. Namely, we do not let our body parts approach such kinds of things.” Mîr Muhammad Numân said: “Despite, I was very poor and without money, when I heard his graces I was entranced.”

Until his death, Bâkî-billah hadrats grew up Mîr Muhammed Nu'mân in the best way and let him mature. He made him reach high ranks in the issue of awliya. Then he delivered him to Imam-i Rabbani who was one of his foremost students. Mîr Muhammad told this like this: In the days prior to Hadrat Hâce's death, one night I did not sleep and served. He looked at me. I was caught up in a state due to his glances. I dropped into a thought that whatever I make, I wonder if, it will be suitable for approval of Allahu Ta'ala or not? It happened so that, I would say “If I take a step, whether is it suitable of Him consent or not?”

When I returned, I would be inundated with these thoughts; “Time is submission and consent time to him. And it is time to offer a sip of water from that underappreciated ocean to the heart of this thirsty person.” When hadrat Hâce gave ijazat (diploma) to Hadrat Imam (Imam-i Rabbani) to bring up the students and delivered his all companions to him, he called every student and said goodbye one by one. Then, he sent them to the presence of Hadrat Imam. He made Hadrat Imam his deputy for the nurture of the students.

Bâkî-billah hadrats said to his students, “Never show reverence and interest (tawaccuh) to me.” He said to me, “Know your felicity and salvation by serving Ahmed-i Fârûk and fulfill his every order.”

Thinking greatness of my master, his statements to me were heavy and I presented; “Mirror of my heart faces towards bright light of your high heart. Even how much they are big, this is like this.” Getting angry he declared that: “Meyân Sheikh Ahmed is a sun that covers up thousands of stars but does not show it. He is one of the biggest awliyas of past.” After this, I wished to reach service and presence of Hadrat Imam by believing, wanting and loving.

When Hadrat Hâce died, Imâm-i Rabbânî honored Delhi.

Mîr Muhammed Nu'mân wrote a letter covering his brokenness-heart, poorness, slackness, unfortunateness, incapability reminding him that Hadrat Hâce has surrendered him to Imâm-i Rabbânî. In his letter he presented; “In order to reach your mercy, I do not have any occasion other than belonging to the dynasty of the master of Prophets'. As alms of the master of Prophets, please compassionate me.”

When Hadrat Imam read this letter, a sensitivity has come into his heart. He declared that: “Say to him, let him not despair. Inshaallah-u Ta'ala he will be

**better. He also declared that: “Mîr has a special tie to us among the companions of Hâce.” As Imam-i Rabbani went to Sirhind, he took Mîr together with him, in order to help and nurture him.**

**Mîr Muhammed Nu’- mân existed in the companionship of Hadrat Imam for years. Once, when Imam-ar Rabbani was ill, he thought that “If I die, I have to submit the trust to someone who is able competent to undertake. At that time, there could not be found anyone other than his elder son Hâce Muhammed Sâdık and Hadrat Mîr Muhammed Nu’mân’, so he would like to deliver this trust to them. For this reason, he let some authorities flow into the hearts of these two dear persons complying with their capabilities. Later, following invocations of his sons and some of his lovers’ prayers to Allahu Ta’ala, he reached his health.**

**After this, his help to Mîr Muhammed Nu’mân and occasions to advance him increased every day. Always, he bestowed special mercies and favors on Mîr Muhammed Nu’mân, he heightened his spiritual ranks on upper levels. He assigned him as the caliphate in the years 1609 (H.1018). He sent him to Burhânpûr in order to spread the religion.**

**The ijazat (certificate) for the caliphate was written in the handwriting of Imam-i Rabbani as follows:**

**“My hamd be onto Allahu Ta’ala. I do blessings and salutations upon His Messenger, his gracious family, and His Companions.**

**My righteous and mature fellow, Sayyid Mir Muhammad Nu'man (May Allahu ta'ala always keep him and us in His consent), who followed the path of the walis and became a wise (ârif-i billah) man, entered the path of the elders of Naqshbandiyya via this faqir and ascended.**

**When he reached the position to be beneficial for students, I gave an ijazat and permission to him in order to train and teach in this way. The condition of the ijazat is to fit commandments and avoid prohibitions of the religion, to endure and persist in advancing so as to go on the path of our exalted dhats. My salam be onto those who have been on the path of Allahu Ta’ala and abide by our exalted Prophet.”**

**Mîr Muhammed Nu’mân hadrats went to Burhânpûr two times.**

**In this city, there were exalted dhats the owner of science, and foremost leaders such as Muhammed Fadl and Shayh Îsâ. Regarding not resulting in the efforts of Mîr, the path of Nakshibendiyye did not be demanded. He came to the presence of Hadrat Imam and told the truth.**

**Having ordered to communicate our religion’s commandments and prohibitions third time in the same city, Hadrat Imam declared, “This is the last shape; Inshallah it will not resemble previous ones.” Accepting the order, Hadrat Mîr went to Burhânpûr again. This time he was hugely approved. Whoever goes his conversation whether he is poor or rich, whether being the owner of unawareness and tranquility, they would be entranced with the impact of his companionship and saving. Even those people, who saw these spiritual manners of them, would drop into the same situation. The effects of companionships of this great wali reached that situation and degree.**

Even the students of great scholars in this city entered among students of this wali. The majority of sinners became complete believers obeying the commandments and prohibitions of Allahu Ta'ala. Most of the sober persons would be entranced from themselves due to effect of friendly conversation (muahabbat).

Mir Muhammad Nu'-mân was the foremost one of those who tied to Hadrat Imam with passion and affection. For this reason, his service and fame in India were clear as the sun. Those who tied to himself were such much that, some enemies said to the sultan of that era that, "Your reign ends your border city Burhânpûr. Because there is a dervish entitled Hadrat Mir in that city and one hundred Uzbek students have been in his command in a cavalry manner."

The sultan remaining under impact called for Mir from Burhânpûr city and said; "Why you are called as Hadrat Mir." He responded, "I am sayyid. Sayyid is called as Mir. I am not glad to say Hadrat to me, you can order to them not to say hadrat to me."

*Sultan said you have one hundred thousand disciples! Hadrat Mir smiled. Sultan said to those who existed there, "You see, I am speaking with him, as for him, he is smiling. You understand his boasting, aren't you?" Mehâbet Han who liked and respected Mir was also there. Seemingly joining the statements of the sultan, he said, "His master has shared countries to his khalifas. He appointed him to Burhânpûr. His rank and level is such a degree that both our and your existence is not felt there". Supposing that Mehâbet Han would be also enemy to this dervish, and he said, "I left him to you." Mehâbet Han took, Mir Muhammed Nu'mân to his own home, he showed cordiality and affection. He presented various kinds of banquettes. The foremost people and other persons came to visit Hadrat Mir like a herd of ant and locust. They made lots of vows and fulfilled. When the sultan heard this, he got angry with Mehâbet Han. As for Mehâbet Han, he presented, "My sultan, this dervish performs daily five salats he does not anything other than this action."*

*The Sultan said that Mir will be released accepting to stay in Ekberâbâd not to stay in Burhânpûr. Mir hadrats accepted staying in Ekberâbâd. He began to teach students in this city. Mir Muhammad tells like this: "One day, I saw our master Prophet in my dream again. Hadrat Abu Bakr was next to him. Our Prophet declared that: "O Abu Bakr! He Said to my son Muhammad Nu ' - man; "Approval of Sheikh Ahmad is also my approval. The rejection of Sheikh Ahmad is also my rejection. My rejection is the rejection of Allahu Ta'ala as well. When I heard this good news, I was delighted; and considered in my heart, I said; ""Alhamdulillah, I am approval of Hadrat Imam. So that I am approval of Allahu ta'ala" as well", Our master Rasulullah declared to Hadrat Siddiqi Akbar: "Say to my son Muhammad Nu'man that the thing that is acceptable to him, is also acceptable of Shaykh Ahmad, me, and to Allahu ta'ala. His rejection is the rejection to Sheikh Ahmed, my and Allahu ta'ala's rejection."*

*Again one day, I saw in my dream that a great tent was set up on a huge square like sultans make in enthronement and congratulation ceremony. All countries, where all human beings were living, were under that tent. All sultans, judges, emirs, and high senior officials who manage their country were there. Villages,*

**cities, shopping malls, roads, deaths, life, poverty, richness, mastership, and servanthood all were there... In order to make their works, all high officials were looking at the hole at the top of the tent, and then their second glance was to the world and those who were in the world. A duty was being declared from there to one each who was doing their work. I thought that "let me also look upward at what is happening there that all these high officials take order from there and do their work." When I turned my head upwards I saw a window at top of the central mast of the tent and Hadrat Imam was sitting there, putting his blessed face on this window and was indicating. All high officials in the world would understand their works to do from his sign; they were always doing the things that fit and didn't fit each other, out of that one sign. Also one day, after morning salat, we were sitting at the mosque, busying with muraqabah (scrutinize). We were sitting with my teacher face to face. Meanwhile, I lifted my head out of my busyness. I saw our master Rasulullah was sitting at the place of Hadrat Imam. A kind of grandeur covered me. Immediately, I bowed my head down. Sometime later, I lifted my head again. I saw that hadrat Imam was sitting next to Fakhri Kainat (Sayyid of the universe), our master Rasulullah. I entered into muraqabah (scrutinization) again. Sometime later, I lifted my head once again. I saw that hadrat Imam was sitting at the place of our master Rasulullah, our master Rasulullah was sitting at the place of hadrat Imam. I entered into muraqabah (scrutinization) again. Sometime later, when I lifted my head once again I saw that our master Rasulullah was sitting in both places. Sometime later I found hadrat Imam at every two places. Then I saw Hadrat Imam was sitting alone. These things that I saw, had happened through my head eye, not a dream and episode. There are letters written to Mîr Muhammed Nu'mân hadrats in the invaluable work of Hadrat Imam including three volumes. Some of the letters are as follows:**

**"...I heard from my master Hâce Muhammed Bâkî-billah. He declared that Sheikh Muhyiddîn-i Arabî writes: "Awliya, of whom karamat and wonders have been seen much, was very repent in their last breath due to showing them. They had said, I wish our karamat had not been seen at all." If superiority of awliya would be measured through their wonders, it would be baseless being repent due to appearing of these.**

**Question: In the degree of awliya, if appearing of karamat is not a condition, how real wali and liar wali would be separated from each other?**

**Answer: In this world, it is not necessary for an awlia to be known. Correct and liar must be mixed. In this world, justice and superstition, correct and false must mix. It is not necessary that a wali know his wilayat degree. There were many walis who did not know their own wilayat degree. How other ones can know these? There is also not necessary to know them. Well, Prophets (alaihimus-salam) must show wonders. Thus, a prophet is separated from one who is not a prophet. Because recognizing prophethood of a Nebi is a must for everybody.**

**Regarding awliya call for human beings to his own prophet's religion, his prophet's miracles are enough for themselves. If awliyâ had called for something**

***other than religion, then, of course, he would have had to show wonders. Showing wonders is not a must at all due to calling for religion. Religious scholars call for everybody to fulfill commands written in the books. Awlia call for both this and as well as invites the invisibility (batin) of religion. First, they call to religion. Then they show to mention the name of Allahu ta'ala. They want importantly always be with uninterrupted Dhikr-i Ilahi.***

***Thus, dhikr covers the whole body; nothing remains in the heart other than Allahu Ta'ala. Everything is forgotten, so that, how much a human being forces himself cannot remember anything other than Allahu Ta'ala. Why it might be necessary for an awlia should show wonders for these two kinds of invitations? Showing the correct way (Irshad) means to make these two invitations. There is not a place for wonders, karamat here at all.***

***Let's say this, an awakened student while advancing in the way of tasawwuf feels many wonders and karamats of his teacher. In that unknown path, every time by applying for his teacher's help, always he reaches his teacher help. Well, it is not a must to show wonders for others. But, by showing karamats to his student; wonders come one after the other.***

***Would it be possible that his student does not feel his master's wonders because he gives life to the dead heart of his student? He makes his students reach observations and kashf (discovery). The ignorant think that resurrecting the dead and bringing them out of the grave is a great karamat.***

***As for exalted dhats, they attach importance to resurrecting dead hearts and treating ill souls. One of the exalted dhats of Sufiyye-i âliyye, Hâce Muhammed Pârisâ said: "Regarding most of the people know those people as great who resurrect dead people, as for those people who near to Allahu Ta'ala would not want to do this process, but they had tried to resurrect dead souls, they had tried to resurrect his students' dead hearts. As a matter of fact, resurrecting the dead has no value at all, when compared to resurrecting the dead heart and souls.***

***It is also absurd, in another word it is waste of time with futile things.***

***The resurrection of a person makes him or her win for a few more days to live. As for the resurrection of hearts make them reach endless life.***

***Those who are near Allahu Ta'ala have their bodies feature karamat. Their innviting people to Allahu Ta'ala are a benediction of Hak Ta'ala's blessings. Resurrecting dead hearts is one of the biggest wonders. The safety of human beings is thanks to their existence. Those are the most valuable creatures. Allahu Ta'ala let blessings rain thanks to them; send sustenance because of them; their statements are the remedy. Their glance with pity is healing. They are Celîs-i İlâhî; they are together with Allahu Ta'ala.***

***The mercies and favors of Allahu Ta'ala do not lack from places where they are available. Those who have been at their side of them are not bad. Those who recognize them do not remain deprived."***

***One of the clearest differences that separate them from liars is that their every statement, and action compliance with the religion.***

***Fear and affection for Allahu Ta'ala, and cooling from other things happen in the hearts of those who have been together with them. These signs are seen in***

***those people who have a relationship with Awliya. As a matter of fact, those, who do not have any connection, are deprived of everything.***

***Interpretation of Persian couplet:***

***A person who is not convenient to goodness,  
Does not get benefits even seeing Prophet.***

***“Thanks, Allahu Ta’ala, and salams be onto those chosen by Him!  
My dear sayyid friend! Listen carefully! I got news about our brothers of good-  
minded resorted to every cure in order to get rid of our troubles, but none of  
those was a remedy.***

***The Hadith-i Sherif is well-known as follows: “There is the benefit, goodness in  
things which are created and dispatched by Allahu Ta’ala.”***

***A while ago, we had got upset due to what happened to us as human beings.  
Our inside was bothered. A few days later, the sadness and troubles went out,  
and do not remain at all. Instead, delight and freshness came. Those who deal  
with us, want and do what Allahu Ta’ala wants. Due to a situation like this,  
getting bothered and upset is baseless, it was understood that one who says "I  
like Allahu ta'ala should not be like this.***

***Because the pain that the lover sends to the dear should be dear and sweet,  
like the blessings coming from Him.***

***As a lover’s goodness come sweet, His pains also must come sweet. Even pains  
must be much tastier than sweets that come from Him. Because, pains and  
troubles do not come sweetly to nafs. Nafs does not want such things. When  
Allahu ta'ala, who is beautiful in every way and with everything is beautiful,  
wishes to hurt this servant, His will and His wish must certainly come nicely to  
this slave. As matter of fact, pleasure must be taken from this.***

***Since the wishes and desires of those who deal with us are in accordance with  
what Allahu ta'ala wishes and their wishes show what that beloved one wishes,  
what they wish and do is of course beautiful and sweet.***

***Also, the work of someone who shows the work of a lover comes cute and  
sweet like the work of a lover to a loving person.***

***For this reason, this person also becomes a lover to one who loves him.***

***It is surprising that the more pains and troubles this person will cause, the  
sweeter they seem to the lover's eyes.***

***Because the troubles given by him are to show the lover is like an enemy. The  
affairs of those who have lost their minds on this path are incomprehensible.  
So that, counteracting against that person, knowing him bad does not comply  
with the loving of lover.***

***Because, that person is like a mirror that shows the works of a lover. Those  
who deal with us and hurt us seem cuter than other ones. Say to our brothers  
and friends! Let them not be upset for us; let them not be bored for us. Let them  
not know badly of those who harm us. Say them to be pleased with what they  
do, it is suitable. Yes, we have been commanded to make supplication (dua).  
Allahu Ta’ala loves those who make dua, bow neck and invoke Him. Doing like***

**this comes is pleasant to Him. Make pray (dua) in order to remove calamities and troubles! Invoke for forgiveness and welfare!**

**I said that the harm of that person is to show the lover like an enemy. Yes, because the adversary of lover is for enemies. His hostility for His friends is only in appearance. As for this, it informs His mercifulness and compassion. Appearing as an enemy, there is so much benefit for the lover that it does not end up telling. In addition, doing works seemingly like enmity to His friends makes those who do not believe these things devastate and causes to incur trouble of them. Muhyiddîn-i Arabî declared that; “There is not the intention and the aim of a knowledgeable person (Arif).” In other words, one who recognizes Allahu Ta’ala does not apply for a thing in order to get rid of trouble. It should be understood very well what this statement means. Because it informs us that pains and troubles come from the lover; it also informs us those are His desire. Does such a person want to leave the thing the friend sent, and does this person want to send back that thing? Well, by praying, one wants the removal of those things. However, such a person obeys this order due to being commanded for this order. Otherwise, this person does not want it to go. The person likes whatever comes from Him; all of them that come from Him are cute. May Allahu Ta’ala gives safety (salamat) to those who are on the true path! Ameen. (3rd Volume, 15th letter)**

**1) *Hadarât-ül-Kuds; p.299***

**2) *Zübdet-ül-Makâmât; p326***

**3) *Tam İlmihâl Seâdet-i Ebediyye (49<sup>th</sup> edition); p.1120***

**4) *Mektûbât-ı Imâm-ı Rabbânî; 2<sup>nd</sup> volume, 92. and 3<sup>rd</sup> volume, 15. mektup***

**5) *İslâm Âlimleri Ansiklopedisi; V.16, p.45***

#### **Barakat of Dream**

**“One night, I saw my teacher Imam-I Rabbani in my dream. I had come from a place to his blessed dargah. I was waiting at the door. He was pleased when he exited from inside and saw me standing on foot bowing my head down, in a needy manner. Performing much tawacchuh, he hugged me and said to persons together with him; “Mir came from a road. He is thirsty. Bring fruit juice.” They brought a white bowl in front of me. Hadrat Imam declared; “Mir, take this bowl. Drink all and do not give a drop from it to anybody!” I drank completely that fruit juice. After that my blessed teacher turned his face to qibla and raised his hands and said; “O my Allah! The nisbat which is peculiar to Muhammad Rasulullah bestow to Mir!” and prayed and he rubbed his hands onto his blessed face. Then, he raised his hands again and said; “O my Allah, also bestow the nisbat which is peculiar to me to Mir.” When I woke up, I requested an interpretation of my dream by submitting it to Hadrat Imam. He did not respond. I left his presence.**

**A while late, he sent this letter to me below:**

**“One day, after morning namaz I was sitting with my companion. Involuntarily I**



**did tawaccuh to you. I strived to remove the gloominess and blurring that I felt. Thus, your mature condition became like full moon. Everything which has been given to hidayah sun was reflected in that full moon. Even a difference did not remain in terms of maturity. However, after this, the enlargement of the envelope and then remained of filling work as much as its enlargement. For a long time, I kept the representative form of this meaning in my mind in order to happen the proof that shows its correctness. For this reason, my hamd and thanks be onto Allahu Ta'ala. Your reaching this blessing is regarding that dream you saw and wanted its interpretation. Let hamd and praises be onto Allahu Ta'ala that your debt was completely paid and vowed thing was realized. The vowed statement was fulfilled. Our wish is to let people reach this maturity you attained and to enlighten villages and Sahara of that country through your blessed body.”**

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### **Worm over Meat**

**One day, Mir Muhammad together with the dervish group was invited to the home of one of his devotees. Calling the host of home to his presence, Mir said not to make excessive, lavish in banquet and absolutely not to exist any dubious thing in meals.” The host also acted cautiously about what he could do. But, there was a crowded congregation together with Mir, they slaughtered lots of goats and sheep. Instantly, numberless worms happened on one of the meats of these animals. So much, immediately they passed from meat to bone. They brought that meal to Hadrat Mir, and he declared; “For this reason, we had said, be careful much. The goat is not halal. Allahu Ta'ala shows this with worms. Search for this reason.” They researched. It was understood that this animal was an animal that was taken forcibly by the host's friend who was the animal zakat collecting official and sent to the host who was not aware of that at all.**

# **AWLIAS in BEDÂYÛN, BÎHAR, BURHANPÛR**

## **Abdulahâdî Bedevânî;**

**He is one of the great walias who grew up in India. His name being Abdulhâdî Bedevânî, his lineage reaches Hadrat Omar. He was born in the city of Bedâyûn, India. His birth date is not known. He died in 1631 (H.1041) Bedâyûn. His grave is a visiting place.**

**Previously, Abdulhâdî Bedevânî was the student of great awlia, Muhammed Bâkî-billah hadrats. Later, Muhammed Bâkî-billah sent his nurturing to Imâm-ı Rabbânî Ahmed Fârûkî Sirhindî Hadrat who was his most superior student, the apple of the eye of awlia. For this reason, Abdulhâdî Bedevânî went to Sirhind city and joined companionship (sohbat) of Imâm-ı Rabbani hadrats.**

**In a short time, he got maturity in his nurture. Not doing the desire of his Nafs, by doing unwanted things he cleared up his soul (Nafs) from evilness. He did not leave in doing his teacher commandment even as much as a hair. While Mevlânâ Yâr Muhammad Kadîm and Abdulhâdî were at disposal of Imâm-ı Rabbani, they were enduring riyazat at a cell they were disciplining their nafs. Yâr Muhammed was always performing salat up to mornings; he used to perform namaz and supplicated to Allahu Ta'ala. As for Abdulhadi, he was very ill. He was very sad with regard not to performing supererogatory namaz, he used to envy the manner of Mevlânâ. Due to missing the fulfilling honor of the night worship, he used to feel a huge upset in his heart. One day, Imâm-ı Rabbani hadrats declared about him; "Yearn and upset of Sheikh Abdulhâdî was super of supererogatory namaz of Mevlânâ Yâr Muhammed Kadîm and let him reached higher ranks. Well, the owner of many graces, Allahu Ta'ala's work is like this."**

**Abdulahâdî Bedevânî rose to the ranks of awliya, thanks to his teacher's nurture and prayer. As a reward for his loyalty, he was assigned to teach human beings the path that Allahu Ta'ala likes by taking ijazat and a diploma from Imâm-ı Rabbani hadrats.**

**Then he returned to his hometown, Bedâyûn. He fulfilled his duty given to him up to the end of life. Once, his teacher Imâm-ı Rabbani hadrats in response to his letter dispatched the following letter: "Hamd and thanks be onto Allahu Ta'ala! Let Salat-u Salam be onto his beloved Prophet, his family, and his**

companions. Let prayers (dua) to be on those who are on the true path! My valuable friend's good letter came. It made us very pleased.

Hamd and gratitude be onto Allah Ta'ala so that prolongation of separation days had not shaken affection and ikhlas. In addition to this, if you had come here, it would be better. "El hayru fi mâ sanaalla—hu tâ'alâ!" Namely, in things Allahu Ta'ala made, there is beneficence. You want to leave from among human beings, to make uzlat (seclusion). Yes, uzlat is a thing to be close to friends, remote from others which is a thing siddiques' look for.

Let it be Mubarak. You should want to seclude (Uzlat). Withdraw into a corner. But, do not let miss protecting the rights of Muslims! Our master Rasûlullah declared; "A Muslim has five rights on other Muslim people: responding to his salam, visiting his patient, having been his funeral, going his invitation and when someone sneezes and says alhamdulillah, in respond saying yarhamukallah." (Ebû Hureyre hadrats informed this hadith-i sherif. It is written in Bukhârî and Muslim.) But, there are conditions to go to the invitation. It is declared in the book of Ihyâ-ul-Ulûm; "The invitations that should not be gone are as follows;

If the meal of the person who invites is suspicious or if there are prohibited things by Islamic religion for example silk tablecloth, silver dish, also the picture of living beings on the ceiling, wall, or game, gamble, playing card; and if instruments are also played." (These forbidden things are also written in the book of Kimyâ-yı Saâdet.) Going invitation having such kinds of forbidden is haram or makruh. If the inviter is a cruel or is not ahlal-Sunnat, sinner, or in order for performing badness or boasting; it is not permissible to go this kind of invitation.

In the book of Shir'at-ul-Islâm is said that: "The meal invitation which is held for hypocrisy must not be gone." In the book of Muhit said that: "The meal, which has game, sing, gossip and alcoholic beverage, should not be sat down, also in the book of Metalib-il-Mumining is written like this. The meal invitation, which has none of the aforementioned forbidden things, must be joined.

In this era, these prohibitions are hard not to be present.

Apart from this, Persian couplet interpretation:

Go away from a foreigner,  
Escape, but not from a friend!

Conversing with student friends is the sunnat-i-muakkadah of this way.

Hâce Behâeddîn Nakshi-bend-i Buhârî hadrats declared that: "The core of our path is companionship (Sohbat)!" There is fame in seclusion (Uzlat). As for fame, it is a calamity. Having uttered of conversation (sohbat) is to come together with student friends.

The conversation is not made with others. Because, being Fani with each other, in other words forgetting about others is the condition of companionship (Sohbat). As for this issue, it could be with suitable friends.

**Visiting a patient is Sunnah. If there is a caretaker who looks after the patient, it is sunnah having been toured by others. If there is no caretaker of a patient, touring is wajib.**

**It is written like this in the annotation of the book of Mishkat. It must be present in the funeral ceremony. At least, a few steps should be taken together. So, the right of the dead person had been paid.**

**Performing Juma namaz, joining congregation every day for daily five prayers, and performing Eid namaz are mandatory commands of Islam. In every condition attending is a must. You can live alone the rest of the time after these duties. But, first, a correct intention must be. Seclusion (uzlat) should not be made dirty by thinking of one of the worldly advantages. In order to dhikr Allahu Ta'ala, not to think anything other than rallying heart and getting away from the endless works of the world. It is necessary to pay attention much so as to intention to be much correct. It is necessary to pay attention that one of the desires of nafs would not have been hidden into the intention. In order to intention is correct, it is necessary to supplicate Allahu Ta'ala. Thus a complete intention can be made.**

**Seven times Istikhara namaz (to seek guidance from Allahu Taala, before doing a task) should be performed; seclusion (uzlat - living alone) must be fulfilled with a true intention. If it is made like this, its benefit is hoped much. I will tell you much more when we come together. Wassalam.” (1st volume 265th letter)**

**1) Berekât; p.371**

**2) Tezkire-i Îmâm-ı Rabbânî; p.343**

**3) Tezkiret-ül-Vâsilîn; p.178**

**4) Hadarât-ül-Kuds; p.344**

### **Muhammed Hâşim-i Keşmî;**

**He is one of the students of Imam-i Rabbani Ahmed-i Faruki Sirhindi. He is from the town of Keşm, Bedahşan city of Iran. First, he repented in presence of Sayyid Mîr Muhammed Nû'mân hadrats, he became his student. Growing up in his companionship (Sohbat) with a signal of Sayyid Mir Muhammed Nû'mân, he was honored with the companionship (Sohbat) of Imam-ı Rabbani hadrats in the year 1621 (H.1031). Hâce Kâsım, high Father of Muhammed Hâşim, being one of the greats and well-known scholars of that region, is one of the teachers of Mîrza Shahrukh of the Sultan of Bedahşân.**

**Muhammed Hâşim writes his attaining Imam-ı Rabbani hadrats in the preface of his book entitled Zubbdet-ul-Makâmât as follows:**

**I thank Allahu Ta'ala who forever exists and everything other than Him remains in existence together with Him.**

**I send my salam and make good supplication (dua) to our Prophet Hadrat Mohammad who is totally divine light, as well as his relative, his companions (Sahaba), all those who subjected to him, and those who**

love him up to doomsday. The source of science and knowledge (Irfan), owner of treasure which is secret and obvious, effendis of tables of tamkin and adab, having been in the rapture of the chain of silsila-i Alaiyya! You should know that the fathers and grandfathers of this despicable (hakir) were on the path of high Kubreviyye. I had been in the companionship (Sohbat) of some of these greats of this path since my childhood. But, my heart has been tied to the greats of Nakshibendiyye who is from silsilatul zahab still since in the first times of my youth and adolescence with secret signs and glad tidings as of my creation and basic relation.

When my hope eye opened via their Rahmat and Barakat, I could not know which one of this great path's leaders will hold the arm of this incapable. I could not be able to understand that which one of those would accept this incapable man who would like to enter this dear and high chain by showing karam and favor for approval.

In those days when this thought was continuing with a desire in order to reach those ranks within sorrow and trouble, I always used to say; "Come on! Make my horse ready, absolutely I must go to India."

Mevlânâ declared that

**Couplet:**

I saw India in my dream  
Since that day  
My hope eye opened,  
I found ruined everywhere.

After these sorrows and statements which were said unconsciously, my situation became as follows. Willy-nilly, not being able to prevent myself I came to India. One year later, one night at a congregation a speech was being done on a past awlia's amazing manners and bizarre management ability. It passed through my heart and even I supposed vocally I said; "This magnificent reality occurs only in old times, today there is not available such a jewel. Or it exists in our time, but it is hidden from eyes of incapable persons such as us."

**Couplet:**

Either in the heart of the beautiful ones  
inclination has not remained to fellow feeling  
Or there is no language owner  
In land of lovers

It was in those days. One night a great dhat in my dream said that; "Come on, wake up, such a murshid al-kamil (a great guide) and scholar, he has sat waiting for you with his students at such a place." We went there, I saw a master in such an appearance. He had sat on a sofa of the home; he was overseeing (murakaba). His students were sitting lower side of the sofa silently as bent their heads. The person, who took me over there,

took me to the presence of that master. He lifted his head and extended his hand and held my hand, he said; “Bismillâhirrahmânirrahîm, recite the sura Nasr completely to me!” I recited it and cried. When I woke up, I began to think about this sura Nasr and the reason for its revealing and then found like this: “When conquest and divine help attain, you see a lot of people enter into the religion of Allahu Ta’ala mass by mass.

So, make Tasbih of your Rabb and advance on the way of Istighfâr that Allahu Ta’ala is tawwab (in other words He is to approve of repent much)”. Due to the end of the word of Allahu Ta’ala being tawwâb, from this point, I found a sign for repentance. After this dream, touring land by land, I arrived in one of the great cities of India, Burhanpûr where pilgrims (Hajjis) stop by. It is a country being a shelter of bizarre people, a doctor of sorrowful hearts, having fayd thanks to the name of Shaykh Burhâneddîn-i Garîb’s barakat.

According to the dream of a great scholar, who is the owner of science, deed, Taqwâ (abstaining from harams), and having knowledgeable (muttali) of Quran al Kerim, this place is auspicious compared to many other regions. (May Allahu Ta’ala protect this city and all other Muslim countries from calamities, and destructions.)

I was urging much to attain the presence and companionship (Sohbat) of Muhammed Nû’- mân who was from one of silsila-i sherîfe in Burhanpûr, trying to spread Islamic religion and talented to attract the hearts of aspirants (talip), one of the greats of Sayyids and real Murshid al-kâmil, owner of pleasure and conscience, he is also such a man who had seen human and noble, sophisticated man.

When arrived at his presence of him with great excitement, I was astonished. Because, in my dream this exalted person let me reach the presence of a great person (the presence of Imam-i Rabbani). I got the dhikr and the muraqaba on the path of these exalted dhats from his Excellency. I sowed the seeds of muhabbat (divine love for Allah) of Imam-ı Rabbani in my heart garden in his presence and services.

Finally, in the year thousand thirty-one (1031), I reached dargah of Imam-i Rabbani who has very high epics (mankiba). I did not leave from his side and skirts both in peacetime and expedition for virtually two years. During this time, I got many benefits from his companionship (Sohbat) of him. Such much nuur (light) and faid (outpouring from guide’s heart to a heart) flowed into the heart window of this broken-heart from his faids which filled the universe with nuur, which it cannot be stated. One day this fakir, as reading Quran-al Kerim, when I come to ayat-al-karima (Surah al Isra 79), meaning, “O My Habib (Allahu Taala's darling), perform tahajjud namaz as an extra fard. Allah will let you attain Makâm-ı Mahmûd.

“Will the share be taken from abundances (barakats) of Makâm-ı Mahmûd which is the intercession rank when performing tahajjud namaz?”, This came to my mind; I said, “I will ask this to Hadrat Imam. I came to his presence with this intention. He was making ablution. As soon as he saw me, declared, “Hold tahajjud namaz very valuable” I said, “I perform most

of the time.” He declared, “Those, who want to get a share from Makâm-ı Mahmûd which is the intercession rank, do not miss tahajjud namaz at all.” Then he recited the same ayat al karima. This fakir kissing his blessed hands, I said, “I had come to your presence so as to ask this enigma. Alhamdulillah, without I presented, you declared it via karamat.” When Imam-ı Rabbani hadrats wrote letters to every mukhlis (striving to get ikhlas), these things came into my heart in order to reach this good luck and felicity, “With the grace of Allahu Ta’ala, I wonder if, he writes one of his beautiful scented letters to me as well and let this letter to be the last one of the first volume of Mektûbât book it would be how nice. Because I am the last and lowest one of this dargah.” Hadrat Imam understood this via heart nuur (light) and wrote a letter to me. As for the end of this letter, he declared, “Let us finish the first volume of Mektûbât book with this letter which was dispatched to Muhammad Hâşim due to compliance with the number of Prophets who are owner sharia, and Ashab-i Badr. My blessed teacher granted this wish of mine via his karamat.

#### **Couplet**

Even though, every hair of my body speak out,  
Even cannot make one-thousandth of gratitude

During days and months passed in their vicinity and shadow of their walls, Imam-ı Rabbani’s unique son - who was qaws of his era and owner of mystery, as well as Imam-ı Rabbani’s khalifas of whom one each a great Murshid al-kâmil (May Allahu Ta’ala make their inspiration permanent) regarding their names and states would take place in this book; of the new and fresh benefits, high ingenuities, how their behaviors and manners, his nuurs (lights), barakat (abundances), karamats which appear from his pearl scattering blessed tongue of Imam-ı Rabbani’s at his special and general congregations in the aspect of time, condition, the talents that are not available in Mektubat which is a treasure of ingenuities, 'writing is a must for you', said to me, that is, this incapable man.”

In addition, the teacher of Imam-i Rabbani Mujaddid-i Elf-i Sâni, qutb-i time, the holder of very high positions, the illuminator of hearts, the light of scholars, the religion, and the nation are pleased with him, thus you will collect high states of our master Hâce Muhammed Bâkî Uwaysi Naqhsiband in a book format.

Thus, you might leave as a remembrance to those who love these two emirs by displaying their Hâl (spiritual states).” In spite of my capital being few, there was nothing any other solution rather than acting in compliance with his commandment.

When I wrote a little bite of these words, I went to Burhanpur with his commandment by taking a certificate from my unique teacher whose heart scatter nuur (light) and peace due to predestination. When I stayed

far, in order to calm my long and separation sorrows, writing these high states (hal) became indispensable. Still, I have just written a little bit about it, creepy death news of our hadrat teacher, submerged his students' wounded hearts into mourning. After his death, I found consolation in telling and writing his high states (hal), speeches.

**Poem:**

**A fish that deprive of Euphrates,  
No longer, cannot live and cut its hope from life**

**When the death news of Hadrat Imam came to this innocent man, my lung burned regarding my sadness and suffer, my eyes were full of tears. My heart was wretched. I fell to deserts. I was telling this ruba'i with the tone of language below:**

**Inasmuch you are absent,  
Let me turn my face to Sahara,  
Let me load in my heart sorrow weight as much as mountains.  
I will ask my rose from every thorn I see,  
And let me want my phoenix from every bird I see**

**When evening happened I covered my head with sorrow cloth with the dream of that invaluable treasure at a ruined masjid in the vicinity of the city. My heart was getting in pieces. I was breathing cold sighs and was dropping burner tears from my eyes.**

**Our eye is wet every time with a cold sorrow fire,  
There is a distinctive inability from messenger of love every time.  
My veins became yarn,  
My burnt skin will not get well,  
Our heart gets into pieces from your love every time,  
The bottom of every hair became a ring of mourning,  
O Haşim, I cry with so many languages in every circle every time.**

**Among this burning and crying, Hadrat Imam seemed. He declared, "It must be patient." With thousands of brokenness, misery, and amazements, I submitted; "O occasion of my felicity in both worlds. Who can endure fire?"**

**He declared, "It must fulfill the situation of resembling like Ibrahim alahissalam. He had endured, while he was hurled into the fire." this Stunned lover man's Craziiness increased and I recited this ruba'i:**

**My crazy heart became insane from this statement much more,  
My scream became much excessive from opened wounds.  
Nothing remains in broken bottles,  
As long as my heart gets broken filled with blood much more**



**I wanted to set out again to deserts. When I stepped out of the door of the masjid, I fell onto the ground. I passed out of myself. At that night one of this fakir's familiarities was passing through there. He recognized me and took me to his home. He informed our family members at our home where was full of sorrow and mourning to take me to our home. When I understood they were not pleased to stay there; unwillingly, powerlessly, weakly I came forcefully to my ruined home. While I was coming, there was this yearning poem in my tongue:**

**Let me sit down at top of the roads by pouring tears,  
Let me ask for news from you whoever passes through.  
Let me stand up like dust sometimes, sometimes let me land on the ground,  
Powerless ones do not have a trip better than this,  
Let me say that my liver burns as willingly,  
By making my eye a bowl as if wanting gold, silver.  
Let me beg tears from beggars at your door,  
Let my home be a moan bed, as for me to be like a ney.  
So, maybe I get news from Yûsuf,  
A thirsty burned at Sahara,  
As if landed in the ocean,  
Let me wait for someone who will inform from him.  
This competent of a caravan, an admirer of Bey and Shira,  
Let me make my heart knot, Hâşim, let me get a console with the dream.**

**Spending his life by informing commandment and prohibitions of Allahu Ta'ala to human beings, Hâşim-i Keşmî hadrats died in 1645 (H.1054) in the city of Burhanpûr.**

**After having performed his funeral namaz with a crowded congregation, he was buried in this city.**

**The most important work of him is Berekât-ı Ahmediyye. Another name of this book is Zubdet-ul-Makâmât. Beginning to write this work one year ago of Imam Rabbani's death, he completed it in the year 1627 (H.1037). As the book is very high in terms of eloquence and clarity, it is also very enlightened and abundance regarding written with ikhlas and muhabbet. One of the great awliyas, Sayyid Abdulhakîm Arvâsî hadrats declared that reading this book is to cause to become the conscience of faith. I had it but during the trip, it was lost. If you find read at the head of my grave. This book has been published by Hakikat Kitabevi.**

**This book is purposed on two aims. The first aim is to manifest Hâce Muhammed Bâkî, the teacher (Murshid) of Imam Rabbani hadrats; the second aim is to declare Imam Rabbani hadrats and his high sons and his valuable Khalifahs.**

In addition, he began to collect third volume of Mektubat book which was happened the letters written by Imam Rabbani to his students in the year 1623 (H.1033). He completed the work in the year 1630 (H.1040).

- 1) Tam İlmiyhâl Seâdet-i Ebediyye; (49. Baskı); p.1118
- 2) Zübdet-ül-Makâmât, (Preface)
- 3) Hadarât-ül-Kuds; p.368
- 4) İslâm Âlimleri Ansiklopedisi; v.16, p.82

### **Şâhî Mûytâb;**

Grown up in the city of Bedayun, India, he is one of the great awliyas. His name is Shayh Şâhî Mûytâb Bedâyûnî. Having not found his birth and death dates in the sources of literature, Şâhî hadrats had lived between late in the twelfth century and early in the thirteenth century. He grew up in the lessons of Kâdî Hamîdüddîn Nâgûrî. Kâdî Hamîdüddîn Nâgûrî called him Şâhî rûşen-zamîr (meaning his heart enlightened). After graduating him, he sent him to companionships of Mahmûd Muînduz.

Sending news via someone who was going there he asked; “Had it been suitable graduating Şâhî by giving cardigan of ours? As for him responding to this question, he said, “We like every work you did.” Having grown up in a short time due to his love and effort in learning science, Shaykh Şâhî became one of the great scholars and one of the foremost awliyas of his era. He began to teach students in his surround. He used to love his students much and show mercy and compassion to his students of whom one each was a lover of science and everybody. Once, his students were waiting outdoor under sunlight. When their waiting continued long, they began to sweat and their sweats dropped on the soil.

Having perceived this situation, Hâce Şâhî wanted a bloodletting man (for cupping). When asked, “What will you do with him?” he declared, “I will ask him to take blood from me as much as the sweat that flowed from my students.”

One day he went somewhere together with his students. Over there his students cooked rice and milk. When meal prepared and brought on his table, Hâce Şâhî looked at the meal and he said, “There is smell of betrayal in this meal, we cannot eat this.” All the students wondered and they said, “None of ours made betrayal.”

Two of them who cooked rice and milk came to the presence of Hadrat Hâce and said: “My master, during we were cooking milk, milk had bubbled and almost it would be overflowing. In order not to overflow the milk, we were obliged and drank some, now we repented for our fault, we apologize for this.” Hâce Şâhî declared, “Before meal is served for our friends (students), those, who eat the meal, would have been betraying. However, regarding you are apologizing, regretting, thus, I forgave you.”

**Hace Şâhî was quite modest and humble. He saw himself unable, miserable. It is told that: "Nizâmuddîn Ebu'l-Mueyyed had a discomfort. Coming to Hace Şâhî, he pleaded to do a favor and find a cure to his trouble. As for him, apologizing and he said; "You are our elder. How can it be that we do a favor to you?" When Nizâmuddîn persisted, "of course you must pray and do a favor for us", Hace Şâhî prayed, and with the permission of Allahu Ta'ala uncomfortableness of Nizâmuddîn ended up and reached his health.**

**1) Ahbâr-ul-Ahyâr; p.55**

**2) İslâm Âlimleri Ansiklopedisi; v.9, p.270**

**Şerefuddîn Ahmed bin Yahyâ Munîrî;**

**He is one of the great awliyas living in India. He is known as Mahdûmül-Mulk Bihârî. His nickname is Şerefuddin, his lineage goes to Zübeyr bin Abdûlmuttalib, one of the uncles of our master Prophet.**

**His grandfather, being one of awliyas, migrated from Halil town to Munir town in Bihar city.**

**His maternal grandfather was one of the guides of Suhreverdiyye way.**

**This grandfather of him is being from Kashgar, later he came to the village of Jathli, Patna. With regard to being from the descent of Hadrat Huseyin, he was sayyid. Şerefuddîn Ahmed had three brothers named Haliluddin, Celiluddin and Habibuddin. Şerefuddin Ahmed was born in Munir, in 1263 (H.661). He lived in the city of Bihar, India. He died in 1380 (H.782).**

**Şerefuddin Ahmed did his first education in his own town. He became students of great scholar Mevlânâ Şerefuddîn Ebû Tavâma. Together with him, he went to Sonargaon. He studies his lessons so much that he used not to let his time pass futile even one minute of him. As other students were resting in order to eat their meals, he used to eat his meal at his own room by permitting from his teacher; so as not to do waste of time. He devoted himself to his lessons so much that he could not find time to respond to letters came from his hometown. Even he would not read the letters due to might cause sad him and disturb his interest in his lessons. In a short time, he became perfect in sciences of apparent and secret. Having married with his teacher's daughter and he had a son named Zekiyyuddin.**

**Over death of his father Yahya Muniri hadrats, he returned to Munir. Leaving his children at the side of his mother, he set out for Delhi to confer with Nizamuddin Evliya, the great wali. But, without entering the city he learned the death of Nizamuddin Evlia. Necibeddin Firdevsi was there. When he reached the presence of Necibeddin Firdevsi he was welcomed by these statements; "O Şerefuddin Ahmed! I have been waiting for you for years. There is a trust of mine to be submitted to you." Firdevsi hadrats accepted kindly Şerefuddin Ahmed as a student.**

**Şerefuddin Ahmed Muniri served to him and reached the blessings which were concealed for himself. He became one of the great walis. He dealt with for over half of century in order to human beings to come true way, to live complying with Ahlal sunnah credo.**

**People from every class and every credo participated in the companionship of Ahmed Muniri. He answered satisfactorily to the most complicated questions of them. In companionships, he used to tell subtleties of tasawwuf, being useful for people, fulfilling sunnat-i saniyye, avoiding bidah. Over one hundred thousand people were honored by being his students. Of these over three hundred raised the great scholar degree. Ahmed Muniri caused lots of Indian people to convert to Muslim. He used to write letters so as to inform commandments and prohibitions of Allahu Ta'ala to sultans, senior statesmen, leading people among folk and the students of his era. Later these letters collected and brought into a book format. Ahmed Muniri used to hol-d fast of many sunnahs of our master Prophet so much, the Islamic scholars said about him, "Ethic of Şerefuddin is a copy of our master Prophet Alaihissalam." He had a smiling face for everybody. He used to show respect to the rights of others, rushed to help innocent people who had heartbroken. He looked like our master Prophet alaihissalam much in terms of ethics.**

**In fact, in the 50th letter of his Mektubat book written; "This show that due to pride, arrogance, lack of knowledge, ignorant people, who do not follow way of our master Prophet alaihissalam, cannot find glitters of his blessed nuur (light). Finding true way of these people that goes high grades of spiritual ranks is impossible without a guide and leader. For this reason, "it is said that a blind man never find his or her way without having a stick in hand." "O young, your way is long and full of dangers, for these reason cling to a guider!"**

**Regarding being very fastidious in following our master Prophet, Şerefuddin Ahmed Munîrî used to avoid every bid'at in the religion. He was so much attentive in this issue that once he declared to his students; "If you see any deed of our Prophet having mixed with bid'at, leaving that sunnah is better."**

**With barakat (abundance) of adapting himself to Sunnat al Sherif, Ahmed Munîrî would hope that Allahu Ta'ala forgives him.**

**On the day he died, he was one hundred twenty age. One day before his death, despite being very ill, he wanted to make an ablution last time. Late afternoon namaz time was approaching. He put off his cardigan, wanted water, made his sleeve up, and cleaned his teeth. Reciting basmala and began to make ablution. While beginning to wash his every limb, he recited other prays.**

**When he was washing his arms, Sheikh Halil reminded him that he forgot washing his face. He began to make new ablution again. Despite Kadi Zahid wanted to help washing his right foot, he hindered. After completing his ablution he wanted a comb and prayer rug. After combing his beard, he performed two rakat salat.**

**He rested sometime and then performed late afternoon salat. On fifth day of Shawwal month in the year 1380 (H.782) he asked for his children at his home and his students of make their rights halal. He said farewell to them. The next day in the night namaz time, he began to make dua by reciting salawati sherife. During praying he submitted his soul.**

**His funeral namaz was performed by Sheikh Eşref Cihangir Semnânî.**

**Although the list of the works of Şerefuddîn Ahmed Munîrî was very much, unfortunately, of these very few ones could have come up today. The books, which could be saved, are these: Râhatul-Kulûb, Ecveb, Fevâid-i Ruknî, İrşâd-ut-Tâlibîn, İrşâd-us-Sâlikîn, Risâlet-ul-Mekkiyye, Ma'den-ul-Me'ânî, İhvân Pur Ni'met, Tuhfet-i Gaybî.**

**İrşâd-üs-Sâlikîn, Ma'den-ül-Me'ânî and Mektûbât books of Şerefuddîn Ahmed hadrats are very valuable. One of the exalted dhats of Ahlal Sunnah, Gulâm-i Ali Abdullah-i Dehlevî advised in his ninety-ninth letter to read Ahmed bin Yahyâ Münîrî's book entitled Mektûbât and informed that this book is very beneficial to clean up nafs.**

#### **FELICITY and SHAQAWAT**

**Şerefuddîn Ahmed bin Yahyâ Munîrî declares in his seventh-sixth letter that: "Felicity" means is to be in Paradise. "Shaqawat means is to be in Hell. Felicity and Shaqawat are like two treasures of Allahu Ta'ala. The key of first treasure is ta'at and worships. The key of second treasure is masiat, in other words sins, evil things. Allahu Ta'ala has predestined every person as sa'id (a happy person) or shaqi an (unfortunate person) in eternity. (This is called destiny.) A person to who is called sa'id, key of felicity is given in the world. This human being obeys to Allahu Ta'ala. The key of shaqawat is given to human being who is predestined as shaqi in eternity.**

**This person commits always sin. Everybody in the world can understand by looking at the key in his hand whether he or she is sa'id or shaqi. Thus, the religious scholars who think hereafter understand whether everybody who is sa'id or shaqi. As for the religious scholar, who falls in love the world, cannot understand this. Every honor and every blessing is earned by worshipping to Allahu Ta'ala. As for, every evilness and trouble happens by committing sin. Trouble and calamity come to everybody through the way of sin. Comfort and peace are to come from the way of obey. (The tradition of Allahu Ta'ala is like this. Nobody can change this. The thing which comes easy and sweet to nafs should not be supposed as felicity. As for those things which come difficult and pain to nafs should not be supposed as shaqawat and calamity.) A**

person - who passed his life through tasbih and worship for years at Masjid-al Aqsa in Jerusalem – tumbled so much that could not stand up once again due to omitting one prostration. As for the dog of Ashab-ı Kahf, despite being dirty with regard to walking a few steps at the back of siddiques being heightened so much that it did not fall at all. This condition makes human being is to fall in wonder. The scientific men could not solve this puzzle during centuries. The mind of human being could not realize the wisdom of this. He said to Adam alaihissalam do not eat the wheat and He wished its eating. He commanded devil to prostrate for Adam alaihissalam and He wished not to prostrate. He declared: “Look for Me”. But, He did not wish to reach. Travellers of the divine path could not say anything rather than “We could not understand at all.” What would fall to us to say. He does not need human beings' believing in and worshiping. There is no harm to Him of being disbelievers, committing sins. He does not need to His creatures. He made science a reason cleaning up of atrocities, as for ignorance He made it causes to commit sin. Belief and ta'at are to born from science, as for ignorance, disbelief and sin happen from it. In spite of ta'at is very small should not be missed. Even though, sin is very small not to be approached. The Islamic scholars said that: Three things are cause for three things: Ta'at is to cause to win the consent of Allahu Ta'ala. Committing sin is to cause wrath of Allahu Ta'ala. Making belief is to cause to have honor and owner of value. For this reason, it should be necessary to avoid much even committing small sin. The wrath of Allahu Ta'ala can be in this sin. Every believer should be known better than himself or herself. He or she can be a slave loved much by Allahu Ta'ala. The destiny which had been written in eternity cannot be amended at all. If He wishes He forgives those who committed sin always and did not make ta'at at all. When angels asked, meaning in third ayat of the sure Bakara; “O Rabb! Why You create those human beings who may conspire and shed blood on the earth? He did not say that they would not conspire. He declared; “I know what you do not know.” “I make the unworthy ones worthy. I make those who are far approach. I make those beloved who are despicable. You look at their works. I look at their hearts. You are looking at that you are sinless. They are sheltering into my mercy. As I like you're sinless, I also like to forgive their sins. You cannot know what I know. I let them reach My eternity favor; I fondle all of them with My everlasting grace.”

1) AHBÂR-ÜL-AHYÂR; p.123

2) HERKESE LÂZİM OLAN İMÂN (6th Print); p.63

3) MENÂKİB-ÜL-ASFIYÂ; p.141

4) Nüzhet-ül-Havâtır; v.2, p.9

5) Sîret-üş-Şeref; p.46

### **Ziyâeddîn Nahşebî;**

**He is one of the scholars and walis of India. He was from Bedâyûnî. Nisbat (relation) of Bedâyûnî, Nahşebî, Dehlî, and Hindî were attributed to him. He is sayyid, being the student of Sheikh Ferid who was the grandchild of Sheikh Hamîdeddîn Nâgûrî and also his khalifah. Learning science from Sheikh Ferîd, he got fayd (having enlightened) from him. In his term in India, there were three persons their names were Ziya. Of them, one was Nahşebî, the others were Ziyâ Semnânî and Ziyâ Bernî. Ziyâ Semnânî was dissent to Nizâmuddîn Evliyâ who was a great awlia of that time. Ziyâ Bernî used to love Nizâmuddîn Evliyâ much and he was his student. As for Ziyâ Nahşebî, as he did not dissent to Nizâmuddîn Evliyâ, he was not his student as well. He used to live away from everybody. As he would not make any disliking about anybody, he also used not to connect heart to anybody as well.**

**He would have dealt with writing books at his nameless and isolated Zaviye (small dargah) in Bedâyûn. In addition to his works entitled Silk-us-Sulûk, Aşere-i Mubeşşere, Kulliyât, Cuz'ıyyât, Tûtinâme, there are also lots of compilation works. His works mostly are based on issues of which explanation being difficult. Silk-us-Sulûk work of his having written with a nice and influneced language includes stories and statements of awliya. There are also poems written by him among his works. He died in 1350 (H.751) in Bedâyûn. Ziyâüddîn Nahşebî declared that: "One of the great dhats married with a woman. When night happened, he said to his wife, "O my wife prepares my pajamas, I will sleep." His wife said; "My sir, don't you have your Mawlân (your owner)?"**

**He said, "There is."**

**"Does your Mawlân sleep, or not?"**

**He said, "He does not sleep."**

**She said, "As your Mawlân is vigilant, would not you shame due to sleeping?"**

**A human being is at race square of death, poverty, and fire (Hell). Allahu Ta'ala is the trainer of him or her, prophets are herders, books are pioneer, as for human beings is disobedience, does not listen to advice. Previously, there were such people that when they hear others committed sin, they was shaken like patient of malaria. As for you, your inside does not burn from your own sin. There was a tradition in old time; when roses blossomed, people used to played, entertained. It is for this reason when every growing up, blossoming time of roses come Ma'rûf-i Kerhî hadrats used to be upset and say; "Roses blossomed now people will be busy with game."**

**Our elderly men used to say that being someone under other's commandment is better than being under his or her nafs. One of dervishes going out on Fridays, whoever he sees, he asked, "which road should be gone to masjid?" someone said him, "you are going to masjid for years could not you learn the road?" he used to say, "I know but being convicted on the road that we go is better than being sovereign."**

**Listen, listen to very well! Vehb bin Munebbih tells: "When Ka'b-ul-Ahbâr stood at back rows; being asked him; "Under this, which secret is hidden?" He declared that: "I read in Torah that, there are such people in ummah of Mohammad alaihissalam, when one of them put his head prostration until raising his head completely from prostration Allahu Ta'ala forgive those who behind him. So, I stay behind all of them, I hope that my work would be rendered with the prostration of such a person." Great sheikh Abdullah ibni Hafif had become ill "Quddisa sirruh". A doctor came and said; "O Shaykh what is your disease?" He declared, "When the body goes, the disease goes too."**

**Muhammed Vâsi who see universe smaller than the eye of ant declared that: "If smelt of sin would happen, nobody can sit down next to me."**

**Hâce Ebu'l-Hasan Harkânî declared that: "Near of nears remain farther when compared with the near of our purpose. My brother, one who is nearer to water sinks much more; one, who is nearer to fire, burns much more."**

**It is said that one day a young came to the door of a rich woman and said; "I fell in love with her." This news has reached that woman. The woman called him and began speaking with him. She said, "Please, never say such a thing again!" He said, "I cannot do it." She said, "Let me give you two thousand silver. He said, "I cannot do it." The woman raised it up to ten thousand silvers. When the young heard this, he was pleased. When the woman sees this situation, she ordered to cut his tongue and said; "This is penal for those who asserted falling in love with me, but having pleased with our property."**

**Râbia-i Advyye was asked that: "Do you feel enmity against the devil? She said, "No". They said, "Why?" She declared; "I am busy with the friend, so much that other thing does not come into my mind." One of the Islamic senior persons was said, "What does the world look like?" He declared, "The world is lower than being its similar one."**

**Someone went to a dervish and said, "Let me stay with you for a few days." He said, "If I were not, would you be with whom?" the man said, "I would like to be together with Allahu Ta'ala." He declared, "Accept that I do not exist and now be with Allahu Ta'ala."**



## **IF YOU WANT TO REACH**

**Hadrat Ziyaeddin Nahşebi said:**

**Listen, listen well! One of the exalted dhats would not look at his left or right. One day, while circumambulating the Kaaba, someone called out to him. He wanted to look at his side. He heard an invisible sound: “Do not look at other than us!” My friend, even you walk on this path for one thousand years and a thought would pass through your mind such as “This is approved”, it is understood that still, you are in a rank desire; still, you are a traveler of desire path. O my friend, if you want to reach range from this way, never you see yourself mediator! The exalted dhats who had attained richness of ta’at, they had thought themselves always as bankrupted. Those who is insolvent every time, how they make themselves rich.**

**Listen, listen well! When Ibrahim alaihissalam reached the fire, the fire became a salvation for him. Because his heart had burned with real fire. For this reason that; “the owner of the position of “if you did not exist, if you did not exist, I would not have created the universe, in other words, our Master Rasulullah declared that: “Nobody suffered trouble as much as me. Having thrown Hadrat Ibrahim into the fire was not a calamity. Having chopped of Hadrat Zakarriya was no trouble. Calamity and trouble are things which poured on our head. Having me passed in front of the owner of heaven and earth, and evils of generation of Adam alaihissalam were tied onto my intercession skirt.**

**One day a rich one who is fond of the world wanted water from a dervish’s home. They gave tasteless and warm water to him. He said, “This water is hot and tasteless.”**

**The dervish said, “O sir, we are in the dungeon. One who is in the dungeon does not drink good water.”**

**Yahyâ bin Mu’âz-ı Râzî was seen in a dream after his death. He was asked, “What did they do to you in the high universe?” He declared that: “They asked me, what you brought from the world?” I said, “I am coming from the dungeon what is brought from the dungeon?”**

**Şibli hadrats was seen in a dream after his death. They asked him, “How did you save yourself from the questions of Munkar and Nakir?” I wish you would be there and would have seen that how they went from my side. They said, “Who is your Lord?” I said, “My Lord is such a one, He commanded you to perform prostration together with all angels in front of my father; we used to see all you with all my brothers at him, in my father’s descent.”**

**Angels said; “Let us go from here. We ask the question to him, as for him, he answers Hadrat Adam’s all of the progeny.”**

**O human being, you should combats with your nafs from morning till evening. And then see, what will happen? A brave is who sees lack in his or her nafs and combats with it.**

**Having seen Cuneyd-i Bagdadi hadrats in the dream after his death, and being asked him, "Where did your situation arrive?" He declared, "The condition of the hereafter is more difficult than what we suppose in the world."**

**1) Ahbâr-ul-Ahyâr; p.111**

**2) Hediyyet-ül-Ârifin; v.1, p.429**

## **AWLIYAS of CABIH, CAVNPUR, DAULATABAD**

**Abullah-i Şuttari;**

**He is one of Indian awlias. His birth date and place is not known. He is one of grandchildren of the great scholar, Şihabuddin Suhreverdi. There is no much information about his life. After beginning science education, he learned tariqat of Hemedaniyye from Ali Hemedani, tariqat of Kadiriyye from Sheikh Abdulvehhab.**

**Later attending the companionship of Mohammed Arif who is from tariqat of Tayfuriyye, he became a student of his. Abdullah-i Şuttari being very determined not to fulfill the desires of his nafs, his teacher gave him the nickname of Şuttar. Sheikh Mohammed Arif sent him to India so as to show the correct way to people by giving ijazat, diploma.**

**And said to him: "When you arrive there, say to those who perform sheikdom like this, let me benefit from your own science. Be generous in this issue to me. If you do not have something to give me, I do not deprive you of anything from my own science." Setting out to go to India, first Abdullah Şuttari stopped by the city of Bankipur. Sheikh Mahdûm Husameddin, Râci Sayyid Hamid and Shah Sayyid - who were among the awlias living here - were sitting and conversing. When he heard that Abdullah-i Şüttarî was coming, Sheikh Hüsameddin said; "Sheikh Abdullah is a guest. Since we are host, it is appropriate for us to visit him," and they set off.**

**By taking information about their coming, Şuttari got out of his tent and welcomed them. Sheikh Abdullah said, "Please bestow something to me, I desire of Haqq. Otherwise, I am ready to tell what I learned from my teachers." Sheikh Husameddin full of modesty said, "I do not have anything that to give you in this issue. I could not still finish the study (mutaala) that I learned from my teachers. But I would like to learn something from you." Over this, Abdullah Şuttari said, "Alhamdulillah that I saw a mature Arif in India."**

**Later continuing his way, Abdullah Şuttari went to the city of Cavnpur. He became known there. The high officials of state and lots of men who**

desire science have been in his companionship. There was a kettledrum (percussion), a big drum of Abdullah Şuttari. Hitting it, he used to call, "Is there anyone to demand Haqq, wanting to reach consent of Allahu Ta'ala, let them come. I will guide them in this matter."

When he has been in congregation after look at his environment, he declared; "Here, there are somebodies who are science student, full of their hearts with suspicion. In order to tell something, it must be believed. it does not happen without existing this matter."

One day, when Sultan Ibrahim Şarki came to the presence of Abdullah Şuttari and asked; "According to the thing that I heard, you had been asserting you are a leader so as to call people to reach Haqq.

Why do not you show something to me?" Şuttari said; "Allahu Ta'ala creates everybody for a work. Please, you deal with the affairs of reign and administration. Seeing the benefit of people depends on you."

Over this, the sultan saying; "Let you save (tasarruf) another person"; Shaykh Abdullah said; "It must be a jewel that accepts this. When the sultan asked; "There are many people, is not there this jewel here in one of them?" Over this, a spiritual situation (hal) covered Abdullah Şuttari. He showed a tawaccuh for a young person behind the Sultan. The young passed out himself.

Later, leaving all of his workings, this young became a student of Abdullah Şuttari.

When someone came to his presence to be a student, he sent bread with food in order to gauge his wisdom and awareness whether he eats bread together with food or leaves one of them, so as to follow this situation he assigned someone. If it was seen having eaten together, he deems this as an indicator of his awareness and intelligence, and then he would give duties to him to make through the heart.

Otherwise, if it was seen that he ate one of them and left another one, he deemed this situation as an indicator that this student has not had enough power in this work, he gave him easy works related with apparent. Abdullah Şuttari died in 1428 (H.832). His grave is in Mend castle.

1) Ahbâr-ul-Ahyâr; p.182

2) Tıbyânu Vesâil-il-Hakâyık (Süleymâniye Kütüphânesi Fâtih Kısmı, 431); v.2 p.148b

3) Hazînet-ül-Asfiyâ; v.2, p.185

4) Nüzhet-ül-Hevâtır; v.3, p.180

5) The Sufi Orders in Islâm; p.97

### **Ayderûsî**

He is a scholar and a great wali. His name and progeny is Shaykh bin Abdullah bin Shaykh bin Abdullah Ayderûsî. He was born in 1585 (H.993) in the city of Terim, Yemen. He grew up in a family owner of science and virtue. Migrating to India, he tried to spread the Islamic religion with his effective speeches and karamats.

**He died in the year 1631 (H.1041) in India. He was laid to rest in his tomb in the vicinity of Daulatabad. His grave is a place of visitation. Shaykh Ayderûsî memorized Quran al Kerim at a little age. He learned various sciences from his father who was a great dhat.**

**Later, he learned sciences of fiqh from Fadl bin Abdurrahmân, Shaykh Zeynud- dîn, Kâdi Abdurrahmân bin Şihâbuddîn and other scholars. He visited Şahar, Yemen and Haramayn.**

**He also discussed scientific issues with Shaykh Muhammed, Tayyar and Shaykh Iraki. He specialized in the sciences of fiqh, hadith as well as other sciences. He went to hajj in the year 1607, conferred with lots of scholars in Haramayn. After returning from Hijaz, he got a ijazat from Sayyid Abdullah bin Ali, Sayyid Ahmed bin Omar Ayderûs. He became an expert in the science of tasawwuf as well. Shaykh Ayderusi migrated to India in the year 1616. He joined the companionship of his uncle Shaykh Abdulkadir hadrats who settled previously there. He also benefited from him and got ijazat. He began to serve people.**

**Shaykh Ayderusi went to the district of Dekken, in India. There, he conferred with Sultan Burhan Nizam Shah and Vizier Azam Anber. He saw much respect and dignity. Over there, lots of people got benefits from him. When one of the bad men began to gossip about him, he left from there. He went to the near of Sultan Ibrahim Adil Shah, one of the sultans of India. He also saw respect and dignity there. At that time, the sultan was uneasy due to a boil on his body.**

**The doctors could not cure him. When Shaykh Ayderusi saw the sultan in this manner, he said to him should lay down on the backside. After that, the disease of the sultan ended up. Somehow, Indian Sultan Ibrahim used not to love some of Sahaba. However, he quitted this bad creed in the course of time. He entered Ahlal Sunnah Muslims through the benefit of Shaykh Ayderusi. The inhabitant of that region used not to love some of Sahaba. When they saw the Sultan's loyalty to Ayderusi, they refrained from him and they did not oppose him. After the death of the Sultan, Shaykh Ayderusi went to the city of Daulatabad. He conferred with Grand Vizier Fetih Han Ibni Malik over there.**

**Until his death, he resided there. People who took his prayers used to reach their wishes. Es-Silsilat-ul-Munife fil -Hırvat-ış-Şerife are the works written by Shaykh Ayderus.**

**1) Mu'cem-ul-Müellifîn; v.4, p.311**

**2) Hulâsat-ül-Eser; v.2, p.235**

**3) El-Meşre-ur-Revî; v.2, p.117-119**

**4) İslâm Âlimleri Ansiklopedisi; v.16, p.213-214**

**Semnânî (Eşref Seyyid Emîr Cihangir);**

**He is one of the great walis of India. His name is Eşref Sayyid Emîr Cihangir bin Sultan İbrâhim es-Semnani. Unknown his birth date, Semnânî died in 1405 (H.808). His grave is in Keçunce village, in Cavnpur.**

Originally being from the district of Semnan, Semnânî used to travel together with Emîr Seyyid Ali Hemedânî. In the end, his way dropped to India.

In spite of owning of kashf and karamat, he joined among the students of Shaykh Alâ-ul-Hakk. With regard to having been in companionship and at disposal of this dhat, he reached higher ranks and spiritual manners.

There are very high meaningful statements of him about reality (Hakikat) and Tawhid science (Oneness of Allahu Ta'ala.)

He also lived at the same time with Kadi (Judge) Şihabuddin Daulatabadi. They wrote letters to each other. Having books entitled Beşârat tul-Murîdîn, Sulûk- ul Âşikîn and Sekî net tul- Muştâkîn, Letâifu Eşrefî and Mektûbât, virtually all are based on tasawwuf. In addition, one of his students gathered statements of Semnani made up a work named Melfûzât.

1) Esmâ-ül-Müellifin; v.1, p.224

2) Ahbâr-ul-Ahyâr; p.172

## **DIVINE BENEVOLENCE**

Semnani hadrats in his a letter wrote to Şihabuddin Daulatabadi declared that: "O my dear, mature and scholarly brother, Kadi Şihabuddin! May Allahu Ta'ala enlightens your heart by close (yakin) lights (noor). Poorness prayers of this Eşref may be kindly approved. Your letter came that states some statements. Glad tidings to anyone who tastes a sip from the Sufism spring, a sip from one of the fountains of the heart with a divine benevolence of Allahu ta'ala, endless patronage, and with the compliments and prayers of these elders. This should be known as a supreme favor, the highest bliss. Because if eternal benevolence, help do not occur, this honor cannot be attained. It is a great favor of Allahu ta'ala. The degree of this one sip can be understood a little bit from the words of Hadrat Imâm-ı Ghazali. He says: "I'm afraid of one who does not have a share from this science, the end will be bad, will go without belief. The least of the share is to certifying owner of reality and acknowledging the greatness of owner of tasawwuf."

To survive from the terrible calamities of the secret shirk (deification) sea, it cannot be obtained without the help of this creed.

Continue the dhikr that is performed by the elders of Chishtiyya.

Inshallah, it will be possible to progress in this way.

Sheikh Radi, who brought this letter to you, has a job to be done with Sultan Ibrahim. We hope you will help him because of your good morals.

Due to the good news of hadiths; "Making a believer heart happy is like the sea, as for other worships are like drops" and "Those whose feet get dusty in the way of Allah, Allahu ta'ala forbids his body to Hell", we hope you will help as you can.

From time to time, I am writing letters of headache that take your precious time, please forgive my mistake."

## **WALIS of DELHI (DEHLI), NEW DELHI**

### **Abdullah bin Muhammed Bâkî-billah;**

**He is one of the great awliyas of India. He is the second son of Muhammed Bâkî-Billah who was the teacher of Imam-i Rabbani. As for appearance and in spiritual heart, he looked like his high father much. Memorizing Quran al Kerim in little age, he reached a high degree in the sciences of mentally and transmission.**

**He had very subtle views in terms of science and spiritual manner (hal). He obtained dhikr and murakaba on the way of exalted dhats from Imam-I Rabbani hadrats. He went to Sirhind a lot of time and stayed at his disposal for days, reached his grace and tawajjuh. In the Mektubat book of Imam-I Rabbani, there are letters he wrote to Abdullah bin Muhammed Bâkî-Billah. His birth and death dates are clearly not known. His grave is in the city of Delhi.**

### **Abdullah-ı Dehlevî;**

**He is one of awliyas in India. Being one of Silsila-i Aliyya (the chain of Islamic savants beginning with our Prophet (Alaihis sallam), he is sayyid. He was born in the city of Punjap, India in the year 1745 (H.1158). He died in the year 1824 (H.1240) in the city of Delhi. His grave is in his dargah next to Shah Jahan Mosque. Always, fond of thousands of him visit and get fayd every time.**

**The father of Abdullah-ı Dehlevî hadrats is Abdullatif Effendi; he was a scholar, pious, zahid, not to admire to the world, having high spiritual manners (hal) on the way Kadiri. He got this way from his teacher Shayh Nâsirüddîn Kâdirî who had conferred with Khidr.**

**He also got fayd from the ways of Chishtiyya and Shattariya. He would strive to be perfection (Kamal), maturity. He used to avoid extremely not to eat haram, he used to satisfy with fruits grow up in rural areas, strives to discipline his nafs. Touring the at Saharas by calling the name of Allahu Ta'ala, looking at His creatures, considering His greatness by making taffakur, he used not to forget his Rab (Lord) even a moment.**

**One day, in his dream, Hadrat Ali said to him: "O Abdullatif! Allahu Ta'ala will grant a son to you, he will be a great dhat in the future. You name him of my name."**

**Sayyid Abdülkâdir-i Geylânî hadrats to his mother in her dream; "One son of you will come in a near future. Let you his name with my name." Our master Rasulullah Sallallahu Alayhi wa Sallam also commanded his uncle who was an awliya in his dream to name Abdullah to the child would be born.**

**When the child was born, his father named him Ali, his mother Abdulkadir, his uncle named Abdullah. When Abdullah-ı Dehlevî came to sixth age, due to his**

love and adab to Hadrat Ali, he would not want to be called him as Ali, he named himself Gulam Ali meaning servant of Ali and he was known with this name.

Abdullah-ı Dehlevî hadrats had a very much high intelligence as an endowment of Allah. He memorized Qur'an al Karim in a short time. He learned the Islamic sciences and technological sciences of his era.

His father, who had been at disposal of his teacher Shaykh Nâsiruddîn, called his son Abdullah to Delhi in order to grow up in his discipline and enter the way of Kâdiriyye. When Abdullah-i Dehlevi arrived in Delhi Shaykh Nasuriddin died that night.

His father said; "My son, I had called you to get the way of Kâdiriyye from Shaykh Nasiruddin. It had not been destiny. From now on, you can go to a place wherever you get smelt of Irshad. You are free." At that time, in Delhi there were Shayh Muhammed Zubeyr, one of the great dhats of Chishtiyya way, and his two khalifahs, Shaykh Ziyâuddin, Shaykh Abduladl, and Shaykh Mir Dered bin Shaykh Nâsir, Mawlâna Fahriddîn and other ones.

Shaykh Nâsir, Mawlâna Fahriddîn and other ones.

He had been at their presence and companionships until 22-year old. This time, from his heart he wanted to the dargah of Mazhar-ı Cân-ı Cânân hadrats in Delhi. Arriving in the presence of Mazhar-ı Cân-ı Cânân hadrats, he would like to be approved as a student by him. As for Mazhar-ı Cân-ı Cânân, he declared to him; "You should go to a place where your pleasure and desire exist. Our way is like licking a saltless stone." As for Abdullah Dehlevi said; "In fact, my wish, desire is like your declaration." Mazhar-ı Cân-ı Cânân hadrats declaring; "Let it be blessed." And he approved his studentship. Grown up him according to the branch of Mucaddidiyya of Naqshibandiyya way, he taught this way's principles and adabs. Abdullah-i Dehlevi was honored with his companionship for fifteen years. When he reached high degrees in the issue of awliya, he became his khalif by getting an absolute ijazah, diploma.

In first times, he hesitated regarding, "Would Gaws-ul-a'zam Sayyid Abdulkâdir-i Geylânî hadrats be pleased by entering into way of Nakshibandiyya?" One day in his dream, Gaws-ul-a'zam Sayyid Abdulkâdir-i Geylânî hadrats came and sat on a seat. Then Shâh-ı Nakshiband Muhammad Behâeddîn hadrats honored just in the facing of that seat. He wanted to go next to Shâh-ı Nakshiband. During this time, Gaws-ul-Azam declared; "The aim is to reach the pleasure of Allahu Ta'ala. Do not be embarrassed, go ahead."

Due to possessing no property, at the beginning he faced difficulties of livelihood, Abdullah-i Dehlevi hadrats have been always on tawakkul. He made an old straw mat as a mattress and there was a brick as a cushion. In this manner, he sat down at the corner of satisfaction for fifteen years. Once, he became so desperate and exhausted, he began to think, "From now on, this cell which I have been to be my grave." Finally, the help of Allahu Ta'ala attained him. Someone whom he does not know left some money and went out. After that day, he attained the help of Allahu Ta'ala continuously in this way. After his teacher's death replaced him and began to bring up students.

**Whether far or near from everywhere lots of students as if racing each other from Di- yâr-ı Rum, Damascus, Iraq, Hejaz, Khorasan, and Mâwarâ-un nahr rushed near to him to get science and fayd, in order to be honored with his companionship.**

**Some of them such as Mevlânâ Hâlid-i Baghdâdî, Shayh Ahmed-i Kurdî, Sayyid İsmâil Medenî came through a spiritual command taken from of our Master Rasullullah.**

**Some of them rushed and submitted through sâdât (Sayyids), the spiritual sign of this way's great dhats. Shayh Muhammed Can was one of them. Some came due to seeing Abdullah-ı Dehlevî hadras in his dream. In his dargah there were nearly 200 students and he supplied their needs.**

**Together with this, he was always been in modesty and with a mood of a broken heart. One day seeing a dog, he invoked; "O my Rabb who am I that I might become intercession between you and my beloved ones. For the sake of this creature of You, pity on me!"**

**He exerted much effort to live abiding by our Master Prophet's sunnat-i saniyye. He used to sleep a few, when he wakes up for tahaccud (Night namaz) salat he also used to wake up those who were sleeping. Then he used to set for Murakabe, after this, he used to read Quran al Kareem. Every morning would read ten chapters of Quran al Kareem.**

**After performing morning salat, he used to deal with dhikr, remembering of Allahu Ta'ala, and Murakaba, accounting of nafs together with his students until Ishraq time.**

**Then, he used to begin hadith and tafsir lessons, this situation would have continued by zawal time (time of noon). After this, a meal used to be eaten. If one of the rich ones would send a meal, he used not to eat, he also used not to want to be eaten by his students, send as a gift to his neighbors.**

**If someone sent money and there was not any suspicious state, he used to give first its zakat by making offsetting of the property when it reaches nisab amount without one year being completed according to ijthihad of Imam-ı A'zam hadrats.**

**Because he used to know that giving one kurus zakat is much more superior to giving alms of thousands of lira. Then he allows some of the rest money to be made halvah and other meals, he used to distribute to dervishes, used to pay by some of the rest of the money for debts of the dargah, and give some of them to needy persons who came to him.**

**In order to follow sunnat-i Sharif, he used to sleep to make qaylula (to sleep for a while before noon) for some time near noontime. After awakening he used to deal with eating some meals, reading religious books, reviewing the written texts about religious issues and subjects that must be written. After performing early noon namaz, he used to teach hadith and tafsir lessons until late noon salat. After performing late noon namaz, he used to read hadith-i sharifs, Mektubat book of Imam-ı Rabbani hadrats, Avârif-ul-Meârif and Risâle-i Kuşeyrî, and then he used to deal with dhikr and muraqaba with his students until sunset. After evening salat, he used to provide to advance his foremost students through his spiritual tawajjuh.**



**After performing night salat, he used to spend the night with worship and pray. When he used to feel very sleepy, he used to sleep on his right side on his prayer rug. Sometimes while he was sitting, he used to fall asleep. Due to much of his decency, it has not been seen stretching his legs.**

**He used to like much reading and listening to Quran al Kareem when the enthusiasm condition is victorious much he used to be entranced; and he said: "Do not read more, I cannot endure." He also used to let Masnavi of Mevlânâ Celâ-leddîn-i Rûmî read and listen. During this time, wajd condition would happen, get enthusiasm, overwhelm with divine muhabbat. His unsuitable manners used not to be seen in aspects of commandments and prohibitions of the religion as others did. His every behavior complied with the religion. He used to make emr-i maruf and nahy-i ani'l munkar, used to remind people commandments of Allahu Ta'ala, and used to order to avoid His prohibitions. Once, Şimşir Bahadır Han came to his presence by wearing a thing peculiar to priests. When he saw him in that manner, he was angry and wanted not to sit down together with him. Bahadır Han said, "I will not come to you once again if you do not permit as much as this amount."**

**He declared that; "May Allahu Ta'ala would not predestine you to come here once again like this." Leaving his presence by being angry, but his heart not being comfortable, Bahadır Han took off that thing by coming to his presence, he apologized for that thing and became his student.**

**He used not to like the world and worldly goods. Despite the sultan of that era offered, again and again, to help in order to meet the needs of the dargah, he did not accept. When the governor Emir Han offered to meet the needs of the dargah, he said to write the following couplet as an answer to the governor Emir Han who sent the gift to Rauf Ahmed one of his students.**

**We know to make contentment for poorness the honor  
Say to Emir Han, our sustenance is predestined**

**We trust ayat-I karima, the 22nd verse of the Sura Zariyet of Allahu Ta'ala meaning; "As for the sky, there is your sustenance and the promised Paradise." When he had a trouble, he reached the help of exalted religious dhats.**

**He told like this: "Once, my abdomen had pain. I wanted help from the spirituality of Imam-ı Rabbani hadrats. Immediately, he honored me and removed my disease." Showing love extremely to our master Prophet alaihissalam, Abdullah-i Dehlevi used to be like being entranced when he heard his honorable name. One day, his servant had said to him; "you are manzûr of Rasullullah sallallahu alayhi wa sallam, in other words you are overseen by him." With the spiritual delight, his facial color changed due to hearing this voice and kissing the forehead of the servant he showed modesty by saying; "Who am I that to be manzûr of our master Rasullullah sallallahu wa sallam.**

**His close students tell: “We used to get a very good fragrant from our blessed teacher’s room from time to time. At that time, we used to understand that the souls of our master Rasullullah alaihisallam and great scholars and awlia had come to visit. Our teacher was connected sunnats of our Master Prophet so much. One day he declared to us; “We are those who have drunk muhabbat sherbet. The reason to increase of our muhabbat sherbet is hadith-i sharifs and salawati sherifs that bestow various pleasures into our hearts.”**

**In his wearing, he used to adapt himself to our master Rasullullah by wearing hard and thick dresses. If someone brings a valuable dress, he used to sell it, buy a few dresses with its money and distribute to the poor as alms. He declared; “Wearing of a few people is better than one person’s wearing.”**

**He declared that: “In his dream asking our master Prophet sallallahu alaihi wa sallam; “O Rasullullah; is it your hadith?; ‘Who sees me in the dream; he or she will have really seen me like in my real life.” He said, “Yes”.**

**“Continuously, I used to recite tasbih, Subhanallah and tahmid, Alhamdulillah and presented to his blessed soul. One time, I could not recite. In my dream, I saw Rasullullah in the told format of Tirmidhi’s Şemail. He came and declared; “You did not recite!”**

**One time, fear of Hell fire covered me. In my dream, I saw Rasul-i Ekrem sallallahu alaihi wa sallam. He came and declared; “Who love us will not enter Hell.”**

**Any karamat and wonder cannot be like loving Allah Ta’ala and being subjected to our Prophet sallallahu alaihi wa sallam who is master of Prophets.**

**There were these two features extremely in Abdullah-i Dehlevi hadrats. He used to make tasarruf (guidance) his students’ hearts, and transfers fayd and barakat of Haqq into their hearts. Regarding this great job was seen at him much, he let thousands of students remember always Allahu Ta’ala. He made thousands of them reach jazba and divine fayds. He also let most of them arrive in high ranks and moods. Together with this, his karamats, via permission of Allahu Ta’ala, and divine inspiration he used to give news from the invisible situation.**

**Two students of Abdullah-i Dehlevi were returning from a trip towards their teacher. On the way, while they were speaking between themselves; they said; “As we reach the presence of our teacher what might we want as the gift?” One of them said that “I would like to want to take a prayer rug.” The other one said, “I would like to get a takke (prayer cap). When they arrive in his presence, Abdullah-i Dehlevi presented to them what they wished.**

**He used to solve the problems of human beings and pray for their troubles and wishes. The works of most of them used to be solved through his prays.**

**Couplet:**

**Happening of your works is absolutely from Allah,  
Definitely, do not suppose that this from slaves.**

**Every statement of him, who is the owner of high ranks being wonder, was beams of miracles of Allah's Prophet (sallallahu alaihi wa sallam).**

**A lot of people seeing Abdullah-i Dehlevi in their dream, they would realize the way of great dhats, and come to his presence with desire fell in their hearts and return their hometowns by reaching high ranks.**

**In spite of having many students, he would allow one each to reach from one rank to another one with his tawajjuh, let them reach from one spiritual rank (hal) to another. Thanks to the power of his tawajjuh, he would achieve the works, which would continue for years, within days. Many sinners, sinful, guilty repented and came to true way through his high glances and glimpses. Some of the disbelievers also converted to Muslim with his a small compliment. One day a non-Muslim handsome young came to the congregation of Abdullah-i Dehlevi and began to listen to his speeches with loving. All people in the congregation amazed at this situation. When the blessed glances of Abdullah-i Dehlevi hadrats touched in that young, a change happened in the heart of that young. He became Muslim immediately.**

**Couplet:**

**Sit down with awlia by loving them cordially**

**A slave who sit down together with them**

**When stands up, becomes a sultan**

**Owners of patients would come to Abdullah-i Dehlevi and they want to pray for themselves in order to get well. As for him, he used not to refuse them to go back without doing anything, used to make pray for being healthy. Owing to Allahu Ta'ala approves the pray of His a beloved slave, the patient used to get well soon. Everybody, who hears this, used to pack in front of his house of felicity and look for a remedy to their troubles. Mawlawi Kerametullah, one of his students had caught by pleura disease. The disease finished with the permission of Allahu Ta'ala when Abdullah-i Dehlevi touched his hand on the patient.**

**The child of Mawlawi Fadl Ahmad, the Imam of Delhi mosque, had been ill for a long time. One night in a dream, Abdullah-i Dehlevi hadrats coming to his own home, let his son drank something. When morning happened, he saw that his son got well completely. He delighted very much. With loyalty and pure intention he took some money together with him came to the presence of Dehlevi hadrats and he offered by saying, "Please accept these." When Abdullah-i Dehlevi hadrats said by smiling, "Is this the wage of our service at this night," showing his kashf and karamat, Mawlawi Fadl Ahmad said, "No my master, these could not be enough for thanking of your favor and help."**

**One day, Abdullah-i Dehlevi went to visit Hakîm Nâmdâr Han. He found him in a state of the unconscious (sakarât), his eyes closed, and insensible. His relatives said, "Please make tawajjuh towards Allahu Ta'ala in order to get rid of his disease." As for him, he glanced at the patient. At that time patient's consciousness returned, open his eyes.**

He spoke for a while with him. When Abdullah-i Dehlev-i stood up and put his blessed step out of the door, the patient died instantly. Someone by taking on his back one of his friends who was approaching the state of death and brought to the presence of Abdullah-i Dehlevi in sahar time (at the end of night). After praying, Abdullah-i Dehlevi made tawajjuh to the patient at that time the patient recovered.

A woman was ill who was a relative of Mir Ekber Ali, one of his students. He requested pray from Abdullah-i Dehlevi so as to reduce the disease of the woman. But he did not pray. When the student requested to pray, he declared; "This woman will not live more than fifteen days. Due to predestine of Allahu Ta'ala, the woman died on the fifteenth day. However, Mir Ali exerted effort for the woman by making tawajjuh to remove her disease. But it did not provide benefit to her to survive. Abdullah-i Dehlevi hadrats have been at her funeral ceremony and said; "barakat of Mir's tawajjuh is seen explicitly on this woman."

Famine, drought had happened in Delhi. By going to the yard of masjid, Abdullah-i Dehlevi hadrats sat down under the hot sun and invoked to Allahu Ta'ala in order to set for rain. Without passing much time, it rained.

One of his students, Ahmed Yar had set out for a trip for trade. As he was returning he saw his teacher Abdullah-i Dehlevi walking together with his side. He said to Ahmed Yar; "Walk fast, let the caravan lag behind! Because there are burglars and highwaymen on the road. They want to storm the caravan." And he disappeared. Later, Ahmed Yar told this event; "I rushed. I overtook the caravan ahead much. The highwaymen came and stormed the caravan. I survived. And I came to my home safely."

Hadrat-i Zulf Shah told: "I was going to visit Abdullah-i Dehlevi. But I had not seen him at all. My hometown was much far from Delhi. I confused the road. A majestic dhat appearing in front of me, he showed the road to me. I said, "Who are you?" He declared, "I am that person that you will be visiting." "This situation happened two times." The uncle of Ahmed Yar had been jailed by the sultan. By crying, Ahmed Yar came to the presence of his teacher and presented the situation. Abdullah-i Dehlevi declared; "Send someone to release him from jail."

As for Ahmed Yar said, "But how this would happen, the fortress has been besieged by guards and watchmen." His teacher said; "Do not think of it, listen to my saying, go, you will rescue him." Ahmed Yar told that; "We went, rescued him from jail and none of the guards did not intervene to us."

A person came to the presence of Abdullah-i Dehlevi and said, "O my master! My son has been lost for two months. Would you pray to Allahu Ta'ala so as to give my child to me?" He declared; "Your child is at home." The comer astonishing much and said, "I have just now come here from home." He said, "Go your home again, your child is at the home. Abiding by the order, he went to his home and he really found his child at the home.

Meyan Ahmed Yar tells: "One day together with my blessed teacher we went to the home of an elderly lady whose girl has died to condolence. Hadrat Shayh addressing to that woman; "Allahu Ta'ala will bestow better one to you in return

of her. When the woman responded, “My teacher, I am old, my husband is also old. In this case, our child does not happen.” My teacher declared that; “Haqq Ta’ala is omnipotent.”

Then together we got out of the home and then we came to a masjid adjacent to that home. My teacher refreshed his ablution and performed two rakah namaz. He prayed to Allahu Ta’ala so as to grant a child to that woman. Then turning to me and declared; “I presented my wish to Allahu Ta’ala to give a child to that woman. I have seen signals concerning being approved of my prayers. Inshallah her child will happen.” “Later, as my teacher saying, Allahu Ta’ala granted a son to that woman and lived much.” Those, who distressed him, used to see the harm what they did.

When Judge Rukneddin Han was assigned as grand vizier, Abdullah-I Dehlevi sent one of his beloved one to him for a job. Rukneddin Han did not show interest. Abdullah-i Dehlevi’s heart was broken. A short time later, Rukneddin Han was dismissed from his rank without any reason and he could not come to that high rank once again. Another day, his heart was broken by the governor of Delhi and the governor was dismissed from his task on the same day.

There was someone who had enmity to Sahaba near his blessed lodge. Due to Abdullah-I Dehlevi’s number of students was many, the dargah was not enough. For that reason, the dargah must be enlarged. That place was wanted from a woman, the woman did not give.

Finally, they sent Judge Şerif Han who was one of the leading ones of Delhi to her and said; “If you are embarrassed taking money by selling, we will send its value secretly. You can say, “I gave the place under a name such as a vow, gift.” This woman, who was enemy to wali slaves of Allah, did not accept of the statement of the judge. She also said rude, ugly statements which are the habit of Rafizi, about Abdullah-i Dehlevi. The judge stood up and came to Abdullah-I Dehlevi and told the situation.

Abdullah-i Dehlevi hadrats opening his hands towards the sky and said; “O my Rabb You heard what she said!” Those, who were in the home at that time, except one child, all died in a short time. The child became ill as well. Her relatives understood that “it was the bad work that they did.” That child was sent to the presence of Abdullah-i Dehlevi. As for that place, it was gifted. The biggest karamat of Abdullah-i Dehlevi was thousands of scholars and wali whom he brought up.

The biggest ones among them are Mawlânâ Hâlid Ziyâeddîn Bağdâdî, Ebû Saîd Fârûkî, Mawlânâ Beşâretullah, Mawlânâ Pîrzâde, Rauf Ahmed, Mawlânâ Muhammad Cân, Mawlânâ Fâdıl Gulâm, Mevlânâ Şeyh Sa’dullah Sâhib, Mawlânâ Şeyh Abdulkерîm, Mawlânâ Şeyh Gulâm Muhammad, Mawlânâ Abdurrahmân, Mawlâna Sayyid Ahmed, Mawlânâ Sayyid Abdullah Mağribî, Mawlânâ Pîr Muhammed and Mawlânâ Muhammad Munevver. However, the way of Abdullah-i Dehlevi was spread with his two great students via Ebû Saîd Farûki in India and Mawlânâ Hâlid-i Bağdâd-i in Iraq, Damascus, Hejaz and Anatolia.

## **WOE**

**Abdullah-i Dehlevi was much merciful to Muslims. He used to pray in dawn time to them. He used to do the favor to those who made badness. Judge Kudretullah Han was a neighbor of Abdullah-i Dehlevi hadrats. Most of the time he used to gossip and speak against Abdullah-i Dehlevi. One day he was jailed. Abdullah-i Dehlevi hadrats dealt with much so as to exit him from prison. But he did not say this to him.**

**Worldly things used not to be spoken in the congregation of Abdullah-i Dehlevi. If someone gossiped he used to prevent, he would say; "I deserve more of what you said." One day someone denigrated the sultan at his side. On that day he was fasting. Turning to that person who denigrated, he declared, "Woe, our fast was broken!" when said, "You did not denigrate anybody!" He said; "It is the same both of them who tell and listen in gossip."**

**The statements and speeches of Abdullah-i Dehlevi possessed a distinctive blessing table that gives pleasure, freshens and cheers up hearts.**

**He declared that: "Loving the world is arch of all badness. As for the head of sins, it is being blasphemy and disbelieving."**

**"If someone, who wants to deserve service, should serve to his teacher."**

**"One, who is dependent to desires of his nafs, how to be a slave of Allahu Ta'ala? O human being! To whom you are subjected, you will be its slave."**

**As Abdullah-i Dehlevi nurturing and bringing up those who were at his side, he also used to tell the correct way with his letters those people who are far places, he also advised to wake up from unawareness, and not to forget Allahu Ta'ala and hereafter.**

**In his a letter he declared that: "Ahmed Han who is owner of high ranks and the admired moods (hal)! May Allahu Ta'ala give you safety. Assalamu Aleykum wa Rahmatullah. Munşî Nâimuddîn Han mentioned much about your good manners. That's why these few lines, a pile of broken phrases, are the letters, I have written in order to you should not forget those who have been far away from your mercy and show your favor (tawajjuh). Because of life of this old man passed through committing sin.**

**Open sins such as complaint, backbiting, saying nasty things, blaming, damning, due to rebukes not to understand great Islamic dhats, or performing namaz not being into peace, as well as without obeying tajvid, fasting without leaving futile and unnecessary things, reading Qur'an al Kerim without thinking its meaning and not to experience free times with fear and peace of Allah and other sins are so much that due to spending counted breaths along with unawareness those things made black my deed book-note. I would like to say thousands of regret and sadness that we came to world garden to collect roses, but we collected thorn.**

**Let longing and loss be on us that we have been given health, well-being (afiyat) and comfort, and we have made mistakes and shortcomings in the gratitude for all of them.**

**It is regrettable that we have been bestowed with two unique blessings, such as the Qur'an al-kerîm and our Master the Prophet. As for us, we are still in unawareness and instead of performing gratitude. May Allah protect us. I am wondering. Tomorrow, we might be approved with what kind of face at the presence of Allahu Ta'ala and his Prophet. This is what kind of lack of understanding. It is very difficult to reach grade of intercession and forgiveness degree with this unsuitability and unmeritorious. However, Allahu Ta'ala's mercy which exceeded His gadap (wrath) is our hope. We trust His treat of intangible mercy. Otherwise, there is no face of ours to excuse, demanding to be forgiven. Death is at our tip of head, doomsday is very near. Which deed that we performed to be beneficial? Good persons will reach sustenance of paradise and face (didar) of Haqq. Unawareness persons such as us, we are dealing with things which make us to be inquired and not to release on the doomsday of fifty thousand years. It must be thinking that tomorrow longing and damage will not remain in our hands.**

**As valuable slaves make for the sake of Allah, we wish Haqq Ta'ala grant us to wake up on dawn (sahar) time, pouring longing tears from eyes, mucahede (resisting wishes of nafs) and worshipping with an effort as if soul exits and performing slavery. Hadrat-i Munşî Naimuddin Han and your dearly excellency please remember the old men who had remained on the way. Pray (dua) which is performed one's absence is nearer to be approved. Those who are here and this fakir pray you every time. May Allah Ta'ala grant felicity for both here and hereafter." (91st Letter)**

**Abdullah-I Dehlevi about salat (namaz) declared: "To perform namaz together with the congregation (Jamaat) and performing "tumânînet" (being every limb motionless in ruku (bending 90 degrees), and prostrations, qawma and jalsa 'session between two prostrations', and making qawma (being upright where every limb settles in its place) and jalsa (being upright) between two prostrations was informed by the Prophet of Allah to us. There are Islamic scholars who reported Qawma and Jalsa are fard (obligation). Kâdîhân, one of Muftis of Hanefi madhhab, has informed that these two (Qawma and jalsa) are wacib, sajda-i sahw is wacib when one of these is forgotten and it has been informed one who does not make these two knowingly must perform namaz again. As for other ones, who informed those are muakkad sunnah, had said those are near to wacib. Seeing sunnah slight and leaving it without attaching importance is kufr (disbelief). Separately, different spiritual states happen in standing upright (qiyam), ruku, standing upright from ruku (qawma), jalsa (waiting for a while between two prostrations), prostrations and sitting time of namaz.**

**All worships have been gathered within namaz. Reciting Quran al Kerim, saying tasbih (subhanallah), reciting salawat on our Master Rasulullah, doing istighfar for sins and praying to Allahu Ta'ala so as to want the needs only from Him, all have been gathered within namaz. Trees, crops stand upright as being stood**

upright in namaz. Animals stand in ruku condition; lifeless matters have been spread out as if they were sitting at qada. One who performs namaz makes all of these worships. Performing namaz became fard in night of Miraj. At this night, one Muslim who performs namaz by thinking to adapt himself to his beloved Prophet, raises in the ranks which let to approach to Allahu Ta'ala like that Exalted Prophet.

Our Master Rasulullah declared; "My eye's light (noor) and taste are in namaz." This hadith-i sheriff means; "Allahu Ta'ala comes into view and being observed in namaz. So, comfort is coming into my eye." In a hadith-i sheriff said; "O Bilal! Make me comfortable; it means; "O Bilal! by reciting Adhan and iqamat make me relax." Someone who looks for comfort in other things rather than namaz is not acceptable. Someone, who abandons namaz and lets namaz escape from the hand, let other commandments of the religion escape much more.

Our Master Prophet informed that someone who does not have belief will burn in fire of Hell everlasting. Of course, this news is correct. It is necessary to believe in this, as well as to believe that Allahu ta'ala exists, that is He is one. What does meaning of burning in fire everlasting? If any human being thinks disaster of burning in fire everlasting, he or she must lose mind with its fear of burning and looks for remedy to get rid of this formidable disaster.

As for this, it is very easy. "Believing existence of Allahu Ta'ala and being only and Muhammad alaihissalam is His last prophet and believing correctly all things informed by Him" is to save the human beings from this everlasting disaster. If a person says that I do not believe in this everlasting burning, for this reason, I am not afraid of such a disaster, I do not look for remedies to rescue from such a disaster; we say to this person that: "Is there any certificate, document in your hand not to believe? Which science, which technologic information prevents your believing? Of course, he or she cannot show any document.

Is it called science for a statement that is not based on any certificate and document? To this it's called conjecture and probability. Even being one possibility in millionth, billionth, must not be avoided to be burned in fire disaster everlasting? Does not someone, who has even a little bit of intelligence, avoid such a disaster? Doesn't someone look for a remedy in order to save from being burned in the everlasting fire?

#### **WE ARE PLEASED WITH THOSE COMING FROM HIM!**

There was some disease of Abdullah-i Dehlevi's blessed bodies.

Because of these diseases, he used to perform his namazs like excused.

Knowing this, one of his friends could not endure it and asked; "My master! Everyone wants a prayer from you to get rid of the disease. Janab-i Haqq does not reject your prayers (duas).

Everyone who comes is leaving from your presence by being healed. However, we know about your diseases. Is not it possible to get rid of these troubles, by praying for yourself?" He said; "They ask for prayers to get rid of their disease. As for us, we are pleased from these diseases and troubles given by Allahu ta'ala. Due to disease and troubles being kemend-i mahbûb, Allahu ta'ala gives



**these troubles to those whoever He wishes of His beloved slaves. That's why, we do not want them to go from us, and we want those to be sent."**

**Late in his life, Abdullah-i Dehlevi remained very much powerless due to diseases. He used to do his worships with pleasing but in great difficulties. He declared that: "When I recite this poem, Allahu Ta'ala gives me strength, power to my body, I am regenerating.**

**Although, I am old,  
My heart is ill, I am weak,  
As long as I remember your face  
Power comes, I revitalize.**

**In other words; how much I am old, illness and powerless, as long as, I see the love of real darling, and coquets of reaching wish to Him I rejuvenate. Abdullah-i Dehlevi hadrats would like to wish to be martyr every time. However, he declared that: "People suffered much after being martyred of my teacher and master Mazhar-ı Cân-ı Cânân hadrats.**

**A big famine happened for three years, thousands of human beings died. Also over that martyrdom event, the number of dead people due to noisily quarrel between human beings was much even not to shelter into writing. For that reason, I gave up to be martyr." In last disease of Abdullah-i Dehlevi hemorrhoid and itch increased. During this time, writing a few letters to Ebû Saîd Fârûki in Loknov in short time and said; "After me, you replace me at the dargah. Over this news, Ebu Said astonished much.**

**Leaving his family in Loknov, he came quickly. When he came to the presence of Abdullah-i Dehlevi hadrats said; "I would say from my inside when I meet with you I will weep much. But you came such a time that there is no my power to weep." And he performed much favor. He had such tradition that when he was ill, he used to let a will write. Now he did it both written and he also told by statement and declared that: "Make dhikr continuously. Keep your connection to our blessed great dhats.**

**Have a good ethics, get along with people good. Leave about dealing with how and why about qada and qadar. Know a must to be unity with the companion. Be on indigence (Fakr), satisfaction, consent, submission, tawwakul and relinquish. Take my funeral to the Big Mosque where âsâr-i nebeviyye (where the works belong to our Master Prophet) in Delhi. Please want intercession from Rasul of Allah. He also said that: "Hadrat Hâce Behâeddîn Nakşibend declared that "recite the couplets written below in front of our funeral"!**

**I came to your presence as bankrupt,  
I want something from your face beauty.  
Please extend your hand to my empty basket,  
I trust your Mubarak hand**

**As for me, I would like also to be recited this poem as well as this one which is the original one of Arabic language below:**

**I came to the presence of Kerim without sustenance,  
There is neither my goodness nor my true heart,  
Which thing would be more awful than this?  
You take away sustenance, as for Him He is generous.**

**It was Saturday. He said to Mawlavi Kerametullah Sahib; "Quickly, call for Meyan Sahib, name Shayh Abu Said (rahmatullah alayh). Mawlavi Sahib hurrying up and called for Abu Said hadrats. When Abu Said entered indoor, he turned his eyes to him and in this manner, he left from this world which is full of troubled in the state of murâqaba (spiritual meditation) on date of 22 Safar, 1240 (1824 A.D.). Thousands of people, who heard his death news, gathered. His funeral salat was performed in Big Mosque. Shah Abu Sa'id performed funeral namaz as Imam. He was buried right side of his Master Mazhar-i Can-i Canan hadrats who was laid to rest. Now, the one of three graves have been there belongs to Shah Abu Said hadrats. He died in Tunek while he was returning from Hajj. His funeral was brought from there and was laid to rest at right side of Abdullah-I Dehlavi.**

**According to this position, the grave of Abdullah-I Dehlevi has been at midpoint of three ones.**

**Regarding death of Abdullah-I Dehlevi this note written; "Nawwarallahu madja'ahu: May Allahu Ta'ala make your grave light" and Cân be-Haqq Nakshiband-i sânî dâd: meaning the second Nakshiband gave his soul to Haqq." Shah Rauf Ahmed also said a very good ruba'i as follows:**

**Trustee of his era  
Shah Abdullah-I Dehlevi,  
Has died, Jannat-i Naim opened for him.  
I looked for the date and found from my heart:  
Fi ravhın and reyhan and  
Jannat-in na' im (1240)**

**Greatness of Abdullah-i Dehlevi, his student Mevlana Halid-i Bağdâdî hadrats has told in the best way in his famous divan as follows:**

**Having enlightened the dark horizons, my blessed teacher caused all living creatures reaching from heresy to true way (Hidayat). He is star of Hidayat, full-moon of dark nights, ocean of taqwa, treasure of high ranks and karamats. He is as earth in softness, as mountains in dignity, in terms of light like sun, in height like heavens.**

**He is a source of the best way that knows Islamic religion, the mine of wisdom, helper of all living creature, upstream of goodness and benefaction.**

**He is a polar of those who make people reach Allahu Ta'ala, guidance of awtad, gaws (helper) of creatures, purpose and target of lovers of Haqq that are called**

**abdal. He is Sheikh ul İslam of creatures, crown of Muslims, president of the beloved Muslims, application place for difficult matters.**

**With a secret guidance, he is taker to the best, the best guidance. He is caller, inviter of human beings with his whole power to Allahu Ta'ala.**

**He is a slave that the Lord of universes loves. Whoever goes on the true way which he shows, you address to that person, "O, you are a dhat being guide to your peers."**

**How many ignorant people, who are bound by the fetter of the nafs, he has saved with a glance and courtesy (tawajjuh) from the hand of their nafs. Lots of matured wali, as turned their face from him, they had remained deprive of high spiritual ranks and talents.**

**So many people, who denied his highness, had perished. They had been caught severe torture of Allahu Ta'ala.**

**Conducing to those who are lack in terms of reaching perfection, he is also complementary of the owner of all kamal ones. Almighty Allahu Ta'ala has concealed him under His Jalal and grandeur dome."**

**The works of Abdullah-ı Dehlevi: 1) Makâmât-ı Mazhariyye annotates his teacher Mazhâr-ı Cân-ı Cânân hadrats very well.**

**2) Mekâtib-i şerîfe includes much beneficial information and wits.**

**1) Mu'cem-ül-Müellifin; v. 6, p. 77**

**2) Esmâ-ül-Müellifin; v.1, p. 190**

**3) Makâmât-ı Mazhariyye; p. 159.**

**4) Hadâik-ul-Verdiyye; p. 209**

**5) Irgâm-ül-Merîd; p. 70**

**6) Âdab; p. 10.**

**7) Behçet-üs-Seniyye; p.8**

**8) Hadikat-ül-Evliyâ; p. 122**

**9) Reflehât Zeyli; p.72.**

**10) Tam İlmihâl Seâdet-i Ebediyye; p. 431, 1081.**

**11) Yeni Rehber Ansiklopedisi; v.1, p.44**

**12) İslâm Âlimleri Ansiklopedisi; v.18, p. 282.**

**13) Nüzhet-ül-Havâtır; v.7, p.306.**

**14) Sefinet-ül-Evliyâ (Hüseyin Vas- sâf); v.2, p. 28.**

**15) Persian Literature; v.2, p. 1034.**

**16) Hazînet-ül-Asfiyâ; v.1, p. 703.**

#### **LOYAL STUDENT!**

**Abdullah-i Dehlevi said;**

**Talebah (student) means a faithful aspirant.**

**He burns with love of Allahu ta'ala and with the desire to reach His love. He is in a state of bewilderment with a love that he does not know or understand.**

**He loses sleep, his tears do not stop.**

**He cannot raise his head, ashamed of his sins in the past. In every job, he fears Allah, trembles, he exerts effort much to make works which let him**

attain love of Allahu ta'ala. He is patient in everything he does.  
He sees the fault in himself in every discord and trouble.  
He thinks of Allah with his every breath. He does not live with unawareness.  
He does not argue with anyone. He is afraid of hurting a heart.  
He knows hearts the house of Allahu ta'ala.  
He speaks benefaction about the Ashâb-i kirâm and says "Radiallahu anhum" when their names are mentioned.  
He says they are all well. Our Master the Prophet ordered not to speak about things that happen between the Ashab-i kirâm.  
A righteous Muslim does not speak or write and read those things.  
Thus, he protects himself not to behave unethical manner towards those exalted dhats.  
Loving those elders is a sign, token of loving the Messenger of Allah. His own knowledge and his own view do not distinguish the awliya-yi kirâm from each other as up and down. The fact that someone is higher or superior can only be understood with the unanimity of the âyat-i-kerîma, hadîth-i-sherîf and the Companions. The intoxication of love is of course different. The owner of love is excused.

### **Abdulazîz Dehlevî;**

He is son of Shah Veliyyullah Dehlevî hadrats who is one of great awlias in India. His name is Shah Abdulazîz Gulâm Halim-i Fârûkî Dehlevî. He was born in the year 1746 (H.1159) in Delhi. Firing freedom torch against the British administration, he was known with nickname of "Sirâc-ül-Hind". He died in the birth place, Delhi in the year 1824 (H.1239). He was laid to rest next to his father. Abdulazîz Dehlevî learned adab (rules of behaviors) from his father who was reknowned hadith, kalam scholar and exalted dhat of Nakşibendi way. He memorized Quran al Kerim in little age. When he came to 11 year old, he read from the teachers who were appointed by his father. He listened to his father about famous six valuable hadith books, first being Kutubu Sitte and then Muvatta', Mişkat-ul-Mesabih, Şemail-ut-Tirmidhi.

He got diploma in science of Hadith-I Sherif. When he was in sixteen year old, he attracted attention of everybody due to his deep knowledge in the sciences such as tawsir, fiqh, method, hadith, aqaid, kalam, logic, mathematic, geometry, astronomy.

Over his father death in the year 1762, Abdulazîz Dehlevî began to teach lessons in Rahmâniyye Madrassa. The great awlia Abdullah-i Dehlevî sent his students to Abdulazîz Dehlevî to learn the science of Hadith. Mevlânâ Hâlid-i Bağdadî who was treasure of material and spiritual sciences and the biggest student of Abdullah-ı Dehlevi hadrats, got diploma (icazet) from Abdulazîz Dehlevî in hadith science.

On the one hand, Abdulazîz Dehlevî was bringing up students in the Madrasa, on the other hand he was writing the work. After twenty-year old regarding various

disease he caught for a while later he left his lessons in the Madrasa to his two foremost students. He passed last days of his life with writing works and preaching and advice to people in Tuesdays and Fridays. He declared in his preaching: “When a help is wanted from someone, if it is only trusted to him or her without thinking he or she is being exposed and reached help of Allahu Ta’ala it is haram.”

It would be proper only trusting Allahu Ta’ala, if it is thought that slave has been exposed to help of Allah, as well as Allahu Ta’ala creates everything with a causation, also that slave is a causation, at that time it is permissible. Prophets and awlias also thought like this, while they had wanted help from others. When wanting help from someone it will be waiting from Allahu Ta’ala, by thinking like in this way.”

Abdulaziz Dehlevi played a great role in resisting of Muslims against the British administration. When he was asked “what is the principal reason of ill-treatment having seen in the Muslim world?” he declared: “the principal reasons of ill-treatments are seen in the Muslim world is removing from Islamic religion” and when asked where salvation is, he said; “It is adapting to Islamic religion and forsaking bidah.”

#### **FORCE of GHADAB (WRATH)**

**Abdulaziz Dehlevi said:**

“Allâhu ta’âlâ has created the things in abundance everywhere for animals they need everywhere, easily get them and find what they find to use easily to live and reproduce.

Allahu ta’ala has also created the forces of lust and anger, in humans but He did not bestow this ease for people to attain what they need, use what they find, and defend against what they fear. However, he created the most necessary air everywhere, granted it to people to enter their lungs easily, and allowed them to find the secondarily necessary water everywhere and made them drink easily.

Less than these two blessings obtaining the necessary items of need and obtaining them people to turn what they have into useable forced to work. If people don’t work, they do not reach things they need, such as food, clothes, housing, weapons, medicine.

It will be very difficult for them to live and reproduce.

It is possible. Since a person cannot make these various items that he needs alone, he has to live together; they were compelled to do to have a division of labor.

Allahu ta’ala created a third force in humans, by making mercy so that they can work willingly so that they do not get bored. This force is the force of the Nefs-i ammâre. This force compels man to attain lust and fight with those who are deserved wrath.”

**Abdulaziz Dehlavi, in his time, Eshabi kirama, saw that those who were hostile to the blessed friends of our Prophet were trying to violate the tenet of Muslims**

on all sides, especially non-scientific ones, and wrote a valuable book called **Tuhfetul isna Asheriyya**, revealing their disgraces with all the details.

The reason writing his work he said:

"In our country, the hostility of the Prophet has spread so much that it was rare that except one or two of them would not be on this distorted path.

The majority of those, who were in this distorted way, did not know the science of history, their own origin, the correct way of their fathers and grandfathers.

These people who discussed with ahlal sunnah Muslims in congregations were saying incoherent things. This book was written in order to conduce to see the correct way and to win the consent of Allahu Ta'ala."

Abdulazîz Dehlevî had the capability in shooting, riding, and calligraphy in addition to his scientific superiority. Writing nearly 50 works, the most important ones as follows:

- 1) Tefsir-I Azizi
- 2) Bustan-ül-Muhaddisin
- 3) Ucale-i Nafi'a
- 4) Sırr-uş-Şehadeteyn
- 5) Fetavay-I Aziz.

- 1) Nüzhet-ül-Havâtır; p.273
- 2) Tam İlmihâl Seâdet-i Ebediyye; p.970
- 3) Rehber Ansiklopedisi; v.1, p.23
- 4) Bustân-ül-Muhaddisîn
- 5) Hazînet-ül-Asfiyâ; v.2, p.388
- 6) Mu'cem-ül-Müellifîn; v.5, p.243

### **Abdulhak-ı Dehlevî;**

He is one of awlias in India and a scholar of hadith. He was born in January 1551 (H.958) in Delhi. His family connected to a Turkish clan that migrated from Turkistan during the Mongolian invasion and settled in this region. His father is Seyfeddin Effendi. He died in the year 1642 (H.1052) in Delhi.

Beginning science education in little age Abdulhak-ı Dehlevî started to learn science from his father. Despite his father was old and weak, he worked day and night to bring up his son. In terms of creation, Abdulhak-ı Dehlevî loved the statements of great Islamic men. When he listened to the voices of walis, he used to be entranced by himself. When he had doubts and hesitations first being aqaid science and wahdet-i vucud and also other issues he could not understand, his father was saying that: "We also had much such kind of suspicions and hesitations in this issue. Inshallah curtain in these issues open up more and more, covered condition goes out, the interior side of the work and reality reveals. But, it must be working continuously."

**He began education with his father. He learned and read Quran al Kerim completely in two to three months and also learned writing scripture. He had a very powerful memory. After learning and memorizing Quran al Kerim, he also learned sciences of grammar (sarf), syntax (nahiv), tafsir, fiqh from his father. His father used to say to him; "Inshallah you will be a scholar very quickly. Thinking that Allahu Ta'ala makes you reach the maturity that I am dreaming makes me pleasing." Abdulhak-i Dehlevî used to commute to a madrasa a distance far 4 km for education. He used to go to Madrasa prior to morning namaz. Most of his nights passed through studying, as for days, passed with writing. He used not to play like children in the neighborhood, at nights he used not to sleep at certain times.**

**When his mother said to him, "play with your friends some time get rest", he said; "My mum, the aim of the play is to the pleasing of respect and affection for someone, having a good time. My heart is refreshing and resting with reading or writing." At midnight, while he was reading a book, when his mother was calling, "what are you doing my son", so as to not lie to his mother, he entered his bed and used to say, "I have slept, my mum! Have you ordered something to me? And then he used to get up and continue his studying. His hair and turban burned a few times with candlelight.**

**With this determination, in addition to his father, praying, he completed his science education at seventeen-year-old. With encourage of his father, he has been in the companionships (sohbat) of Shayh Musa Kadiri Geylani who was the founder of Kadiriyye tariqat and one of the grandchildren of Shaykh Abdulkadir-i Geylani.**

**After his father death, Abdulhak-i Dehlevî entered the palace of Ekber Shah. For a while later, when he understood that evil persons used his name for their bad aims, he decided to depart from there and forsake India. He set out in order to go to Hajj. After he fulfilled fard of hajj, he had been companionships (sohbat) of Islamic scholars there.**

**He attended to lessons of Abdulvehhâb-ı Mutteki who was a great hadith scholar. He resided at the blessed Rawda-i Mutahhara of our Master Prophet. He reached lots of spiritual fayd and barakats there. In this matter, he declared that; "If I, as a despicable and fakir man, try to tell gifts and beneficences of Rasullullah, my power is not enough." In returning from Hejaz he became a student of Muhammed Bâkîbillah who is one great of spiritual golden chains (silsila-i aliyya). Together with him, he exerted effort to remove bidah which had been spread in India and had been inserted the religion later.**

**For a while, he used not to like the writings of Imam-i Rabbani hadrats and wrote objection writings. But afterward, reaching the grace of Allahu Ta'ala, he regretted greatly and repented what he did. He wrote his repentance to Husameddin Ahmad, one of students graduated by Hâce Muhammed Bâkî as follows:**

**“May Allahu Ta’ala grace safeness to Ahmed-i Faruki! The heart of this fakir became very pure facing him. Curtains of humankind lifted. Spots of nafs have been cleared up. Let us the path togetherness leave aside, not to oppose such a religious great man was the necessity of mind. I had made what a mercilessness and ignorance. Now, I cannot tell my embarrassment, in my heart, in my conscience, my shameful that I feel against him.**

**Converting hearts, changing manner is peculiar to Allahu Ta’ala. Writing letters to his children, Abdulhak-i Dehlevî said; “Tear draft letters which were against the statements of Ahmad-i Faruki! There is not any blurredness against him in my heart. My heart has become pure against him.” The reason of his repentance is not known well. In this case, someone said our Master Prophet rebuffed him in his dream, as for some other ones' statements, the objections of him happened due to a false letter sent by him enemies, when he realized reality he regretted and made repentance. In addition, he opened Quran al Kerim a few times and over the impact of meaning ayati karime; “If he is liar, its harm is to him. If says true, Allahu Ta’ala brings some of His promised to happen to you!” and also; “They are beloved slaves of Allahu Ta’ala. Even though in shopping, they do not remove Allahu Ta’ala from their hearts.” Abdulhak-i Dehlevî was honored with the companionships (sohbat) of Imam-i Rabbani hadrats. He became one of his devoted students. Reaching his courtesy (tawajjuh), he got fayd and benefit of him. Imam-I Rabbani advised him via writing letters from time to time.**

**Abdulhak-i Dehlevî used to advise senior state officials and those who had title by writing letters.**

**A letter that Abdulhak-i Dehlevî wrote to one of his students as follows: “Şerh-i sadr meaning having opened up of chest in other words heart is the biggest rank, the biggest blessing, and one of the most beloved dear gifts. Haqq Ta’ala has blessed His habib (darling of Allah) and His Messenger who is the Master of greats, extract of the universe with a special grant. Our Master Prophet declared that: “When belief light (nuur) enter heart, it enlarges and open up.” Sahaba Kiram (Alaihimurridwan) said; “O Rasulullah, what is indicator of that light (noor) entering into heart?” He declared that: “its indicator is to turn of a slave his face to everlasting hereafter and being away and not to love this world which deceive and let go out of the path.”**

**The world is seemingly embellished, gilded but it deceptive, cheater. It robs hearts of those whomever like it. When being looked at through foresight, eye and light of belief nuur of Prophethood, it is closely seen and understood that base of the world affairs is disable and weak. As for hereafter, it is permanent and everlasting. Someone who has reached this understanding turns his face from transient world, turn his/her heart eye to everlasting universe and keeps reward sustenance exist that is must for travel. Share of someone through having opened up of the chest is as much as the share of this belief nuur. As for this amount, it is**



**measured with freshness happens in his or her heart. Because, the impact of nuur (light) is full in opening of chest and freshening of heart. It is for this reason, even light in the world is big to be a cause to ease of chest, freshness of heart; as for dark, it is also a big reason to lead to be bored and narrowing. For this reason it has been said that humanitarian soul (nefs-i natika) fall in love to nuur (light), light. Where light beam and bundle bright exist, human being turns to that side and run to that side. For this reason, sleep is less in illuminated place. Because of soul comes from inside to outside due to interest in illumination light. When darkness happens the soul withdraws inside and falls asleep.**

**Couplet:**

**In convergence congregation to you**

**Eye does not see sleep face**

**Candle of your face ahead,**

**Queue to sleep does not come**

**It is understood that appearance of nuur is reasons of refreshing and pleasure. Hearts open with it. One of reasons for opening of chest is science. Regarding with science, heart enlarges so much its every corner becomes larger than skies and ground. It inhales all of them. How much science of someone multiplies, enlargement in his or her chest increases as much as that amount. Purpose from this science is not every science it is the science that has remained as legacy from our Prophet alaihissallam.**

**Heritor is not been to prophets by anything other than knowledge.. Being declared in a hadith-i sherif; “Prophets do not leave gold and silver to their inheritors. They leave science,” is the sign of that science. Since that time to date much time has passed. Darkness of philosophy has emerged. It has darkened Islam sky. They misled some people to go out of the path. These are not science; it is more suitable saying ignorance. One of reasons in enlargement of chest is to grant things like property, money, rank and similar ones to slaves of Allahu Ta’ala. Everybody knows what are grant and goodness happen through property and money. Whose hand is open more, his or her heart is large as much as that amount. If whose hand is short and closed, their chest is narrow as much as in that proportion. Openness of hand and generosity and grant is a big rank in view of Allahu Ta’ala and His slaves. It is dignity, goodness and reward both in this world and hereafter. The favor which is made via rank by employing a lonely person at his side or under his order or employing at the office or business of some other one.**

**One of reasons in enlargement of chest is to heroism on the way of Allah and to tell the truth at side of justice owners. This is also to lead to way for openness of chest. Such kind of heroism is head of beauties and source of all goodness. Violence and difficulties on the way of religion is overcome only with this. It has been said that “the thing which is opened**

and seen into the heart of a hero when he attacks, other ones cannot see even staying in halwat for forty years.” But if this bravery and heroism would be for Allah and Allah's religion, it will be higher than everything. For this reason, the return of those is great blessings that purported in verses number 169 and 170 the Sure Al-i Imran; “They are alive in the view of their Rabb. They get sustenance from the fruits of Paradise. They are in comfort and delight due to grant bestowed by Allah.” Which rank would be higher than this. One of reason for opening of chest is to clean up heart from bad attribute called (sifat-i zamima) that are evil attributes such as jealousy, ujb (self-esteem), proud, hypocrisy, bugdh, grudge, and affection of property and rank not to be for Allah, in other words having fond of worldlier things. Because these are atrocity steam and smokes which heighten from soil of nafs and lust. They blur and darken heart and deprive of human beings from nuur of belief, tawhid, science, muhabbat and dhikr which cause enlargement of chest. These attributes also darkens and narrows the space of heart.

**Couplet:**

If you do not go outside  
From the palace of nature,  
How would you get news,  
From the world of truth.

These good attributes existed in Rasul-i Ekrem in the most perfect, the highest, and the most excellent manner. After him, these attributes have been in rate of adapting in those who are subjected to him. Whoever had advanced in Mutabeatta, namely in adapting Rasulullah, one's chest enlarges much more and heart has been illuminated in the rate of adapting. In thirty first verse of the sura Imran declared; “O my beloved Prophet! Say to them that, if you love Allahu Ta'ala and also you want Allahu Ta'ala loves you, subject to me! Allahu ta'ala loves those who subject to me.” No doubt, if someone pursuits whom, follows step by step, follower also reaches that place where he reached. In fact, rank of Rasulullah is more superior. His place is higher than place everybody has been. Nobody has been in his rank. Everybody is at lower place than him. But the circle is large and there are positions in its surround. From that shining nûr and the fayz that comes, a ray and a sprinkle reach those around him. In ayat-i karima as meaning declared that: “We sent you as rahmat for universes.

Especially, muhabbat (affection), interest and association are a great key. Because of muhabbat is required coming together. In a hadith-i sherif declared that; “Someone is together with his or her lover.” (41st Letter) Abdulhak-i Dehlevî wrote books valuable from each other in order to human beings reach salvation and felicity. Some of his books are as follows:

- 1) Târih-i Hakki, 2) Târih-i Abdulhak, 3) Matla'ul Envâr,
- 4) Medâric-un-Nubbuve, 5) Cezbul Kulûb, 6) Ahbâr-ul Ahyâr,

7) Mektûbât, 8) Sifrus-Seâdet şerhi, 9) Merec-ul-Bahreyn, 10) Eşiatul-Leme'ât.

- 1) Ahbâr-ül-Ahyâr; P. 314
- 2) Medâric-un-Nubuvve Mukaddimesi
- 3) Tam İlmihâl Seâdet-i Ebediyye;  
P. 240, 313, 380, 403, 425, 660, 972
- 4) Eflî'at-ul-Leme'ât
- 5) Merec-ul-Bahreyn
- 6) Herkese Lâzım Olan İmân; P .115
- 7) İslâm Ahlâk; P .277, 283, 306, 310
- 8) İslâm Âlimleri Ansiklopedisi;  
V .15, P .127

#### **THE SWEETEST DISH**

*one of the letters of Imam-i Rabbani Hadrats that sent to Abdulhak-i Dehlavi as follows:*

*"Let me say hamd be to Allahu ta'ala and peace be upon His chosen and beloved servants! My Precious Sir! The arrival of troubles, although very painful in appearance, it is hoped that these are blessing.*

*The most precious capital of this world is sorrows and troubles. The sweetest dish of the world table is troubles and misfortunes. These sweet blessings are coated with bitter medicines. For this, it had been begun to rain worry and trouble on friends. The righteous, the wise ones see the sweets that were placed inside of these. They chew covers of pain on those like sweets. They get a taste of bitterness. How not to be sweet, everything that comes from a lover will be sweet. Those, who are sick, cannot hear his taste. As for illness is to give heart other than Him. The owners of happiness get such a taste from the troubles which come from lover that they cannot feel that taste in their goodness.*

*Although both come from the lover, the lover's nafs does not get a share of the troubles. As for goodness, the nafs also desires.*

*Translation of Arabic verse:*

*Let it be appetite for those who reached blessing!*

*"O my Rabb! Do not deprive us of the rewards of distresses! After these, You don't make us into instigation! In these days when Islam is weak and powerless, your precious presence is a great blessing for Muslims. May Allahu ta'ala give peace and bestow long lifes!*

*Wassalam."*

### **Abdululâ;**

He is one awlias in India. His birth date and place is not clear. There is no much information about his life. He died in the year 1928 (H.1347) in the Abdurrah Madrasa. He laid to rest in a graveyard where hadith scholars buried in Delhi. After reaching education age, beginning to learn science, Abdululâ became one of foremost students of Mevlânâ Muhammed Kâsım Nânûtevî. He also read hadith-i sherif from Mevlânâ Ahmed Ali Sehârenpûrî. After completing his education he began to work as professor (Muderris) in Delhi Huseyinbahş Madrasa. In a short time, he was appointed as the top professor. When a conflict appeared between him and attendants of Madrasa he decided to leave Delhi together with his close colleagues. Mevlevî Abdulehad and Feyz Ahmed Han who learned this matter saying "such a mubarak dhat must not be left", they went to near of Abdululâ and offered; "Our master! You kindly honor Masjid of Mevlevi Abdullah and you can teach lessons over there." As for him, he approved and began to teach lessons settling there with his students. Abdululâ caught disease of paralyze. He could only move his hand some. He laid down for nearly fifteen years in paralyzed situation. Shah Ebu'l-Hayr Abdullah used to visit him often. At that time Abdululâ rubbed skirt of Shah Ebu'l-Hayr Abdullah on his face and used to say; "Smell of our Master Messenger comes from your skirt to me."

#### **Poem:**

My heart entranced with smell of Beloved Prophet  
What a good smell that comes from side of Beloved Prophet

Affection of our Master Prophet was very much in Abdululâ hadrats. At the beginning of Ramandan-ı Sherif one of his students read a part from Kaside-i Burde. Over this, he cried so much that there was no power to speak. When someone asked about mawlid (the Birth of Prophet), he declared; "In this time, human beings spend their times within game, entertainment and sins. As for us, we want affection of our Master Rasulullah happens in their hearts. Because of loving our Master Rasulullah is a fundamental of belief. We hold congregations of mawlid with this purpose. As a matter of fact, great dhats of our religion have seen mawlid well." In term of Abdululâ, Wahhabis were destroying graves and hurt Islamic world. Over this, writing his work entitled Medârik-i Işk, he responded Ibn-i Taymiyya and those who are on the way of him.

#### **1) Makâmât-ı Ahyâr; P. 338**

### **Abdulvahhâb Buhârî;**

He is one of awlias in India. His name is Abulvehhab. He is known with nisbat (relation) of Buhari. He is one of grandchildren of Sayyid Celal Buhari. Sayyid Celal had two sons named Sayyid Ahmed and Sayyid Mahmud. Abulvahhab-i Buhari is one of sons of Sayyid Ahmed. His birth date and place is not known. He passed away in the year 1525 (H.932) in

**Delhi. His grave is next to grave of Shah Abdullah. He reached high grades collecting his education of transmission (nakli) sciences and tasawwuf science from Sayyid Sadreddin Buhari in Multan, India. When he was in Multan, he heard these statements below from his teacher and his sister's husband Sayyid Sadreddin Buhari:**

**“There are two big blessings in the world. These are superior to all blessings; however human beings do not know value of these two blessings. They have been unaware to reach these two blessings. First one, Mubarak body of Muhammad Alaihissalam, who is Master of two worlds, exists in Medina-i Munawwara. As for Second one is Quran al Kerim. Haqq Ta’ala tells with it, but human beings are unaware from this.”**

**When he heard these statements, standing up from the presence of his teacher, he wanted permission so as to go Medina-i Munawwara and set out to visit our Master Rasulullah. After being honored with this felicity, he returned to his hometown again. He came to Delhi in the tenure of Sultan Iskender Ludi. The sultan complimented extremely due to realizing his greatness. He became student to him, revered and respected him. Affection of the sultan, asking for him, and his muhabbat to him is like muhabbat between Mevlana Celaled-din-i Rumi and Şemseddin Tabrizi. He left Delhi to visit second time Haramayn. After being honored with this visiting, he returned to his hometown again. Possessing of science and deeds, Abdulvehhab-i Buhari hadrats was the owner of spiritual states (hal) and muhabbet. He had reached high degrees of tasawwuf. He has a tafsir. He made a tafsir nearly entire of Quran al Kerim along with praise and dhikr of our Master Prophet alaihissalam. He had explained lots of things about subtleties of divine love and secrets of muhabbatullah (affection) via his tafsir. In a place of tafsir, while he was doing tafsir of 77th verse of the sure Hajj as meaning; “O believers; make ruku and prostration in your namaz. Worship to your Rabb (Lord) and make hayr (benefaction).”**

**He declared that: “The biggest benefaction and favor is to adapting to our Prophet Rasulullah sall-Allâhu ’alaihi wa sal-lam’ in terms of one's statement, works and behaviors. In order to be entirely subjected to Rasûlullah, it must require existing in companionship (sohbat) of a matured dhat, a guide who have grown up and also be able to let bring up. There are such people that reach marifat and felicity in one companionship (sohbat) with one of men of Allah. Love of Allah increases in his heart and fayd transmits from that dhat to his heart. This one companionship let one's lifespan increase. His affection to that dhat also increases his affection to Allah and his Rasul.**

**As for wisdom that spiritual states (Hal) pass from one heart to another one; Allahu Ta’ala created Muhammed Alaihis-salam with ulfet (familiarity), rahmet (mercy), generosity. He made up him to possess with His own good ethics. One of these good morals is enthusiasm. Our Master Rasulullah declared by informing from Allahu Ta’ala: “enthusiasm of Ebrar**

(Muslims with good habits and useful deeds) to seeing me has prolonged. For me, my enthusiasm to see them is more powerful”, then He created our Master Prophet in this ethic being on perfection, and He yearned to owner of enthusiasm, and looked forward. His enthusiasm became enthusiasm and more powerful than the owners who have desire extremely.

This enthusiasm of Rasulullah passes from heart to heart to his inheritors and those who are subjected to him like in his time by doomsday. As for this event, it becomes passes through companionship (sohbat) and ulfet (familiarity), acquaintance from owners of enthusiasm to owners of enthusiasm. The companionship (sohbat) is for familiarity, as for familiarity is for blessing, blessing is for taste, and taste is for attaining. As for sorts of attaining, and increasing of benefits has no infinite. Its being understood and being told with writing and statements is very difficult.”

**1) *Ahbâr-ül-Ahyâr; P. 221***

**2) *İslâm Âlimleri Ansiklopedisi; V.14, P.50***

### **Ahî Sirâc;**

He is one of great awlias in India having brought up by Sultan-ül-ulemâ Hâce Nizâmuddîn-i Evliyâ. His name is Osman, nickname is Sirâcuddîn, he is well known as Ahî Sirâc. Having no much information in books about his birth, death and cv, Ahî Sirâc hadrats is known that he died in the mid of eighth century in the year of 1357 (H.759). Being grown up since his youth years having been in companionship of Nizâmuddîn hadrats, Ahî Sirâc also learned sarf (grammar) from Mevlânâ Fahreddîn-i Zerrâdî. With regard to Mevlânâ loved this student much, he wrote and collected grammar knowledge for him. He named this work of him Osmani.

After this, Ahî Sirâc read carefull of the works entitled Kâfiye, Mufasssal, Kudûrî and Mecmâ’ul-Bahreyn at the presence of Mevlânâ Rukneddîn. After finishing these too, coming once again to presence of Hâce Nizâmuddîn-i Evliyâ, remaining for three more years, he had maturity on the way of tasawwuf. With abundances of companionship (sohbat) of Hâce Hadrats, reaching a complete perfection, he was honored by taking certificate and caliphate. His teacher giving his some dresses and books as remembrance sent him to his hometown, Luknov in order to make human beings irshad (guidance), to show way of the truth. He enlightened the place where he went with beauty of awliaship. Hâce Nizâmuddîn said for him, “He is mirror of India.” when Ahî Sirâc came to Luknov regarding being charged to guid human beings through irshad (showing way of truth), tell Islamic religion and also let them enjoy the religion, those who was thirsty science began to gather at his environment. Ahî Sirâc was a student deserved to his teacher Hadrat Hâce. He began to spread high sciences, fayd and abundances (barakat) got from his teacher to his

surroundings. He brought up much student. Thousands of people who got benefit from him learned science.

Shayh Husâmeddîn-i Mankpûrî mentioned statements and legends of Ahî Sirâc in his work entitled Melfûzât. According to informed from this book, one night a dhat from dervishes had become guest to Sirâcuddîn Osman hadrats. Following night namaz, Ahi Sirac laid on his bed. As for guest dervish began to perform namaz. On one hand he was also wondering of such a great dhat who was sleeping at night. When morning happened, Ahi Sirac hadrats woken up without refreshing his ablution, they performed morning namaz. The guest dervish wondering much to this manner, he could not understand at first time that Ali Sirac did not sleep and his dealing with dikr all night and said; "Allah, Allah! What a strange condition!

You slept all night and as for morning without making ablution you performed namaz. Ahi Sirac showing modesty and declared; "You are busy with ta'at. As for us, we have a precious property (our soul). A great and fierce enemy (our nafs) is chasing it and is trying to kill him. We are trying to protect our precious property and not to deliver it to the enemy, we were not sleeping, we were guarding." Listening to these statements with astonishing, so that the guest dervish had understood greatness of that dhat better and said; "A couplet, meaning of its; even though a lover does not seem at masjid, his heart has always been with namaz."

According to a saying, Ahi Sirac dug a place like a grave in a time near to his death; he put dresses that his teacher gave to him when leaving from his the presence into the grave. He also made their top like a grave and this was called "grave of dresses". Ahi Sirac wanted in his will that when he die to be laid to rest in a position coming next to feet side of grave of the dresses. For a while later, he died. They laid their teacher to rest in a position next to feet side of dresses' grave. So, his students fulfilled his teacher's will.

Alâeddîn Ebû Ali Kalender is one of the foremost students, whom Sirâcuddîn Osman hadrats brought up.

*1) Ahbâr-ul-Ahyâr; p.92*

*2) Hazînet-ül-Asfiyâ; v.1, p.357*

*3) İslâm Âlimleri Ansiklopedisi; v.11, p.37*

*4) Nüzhet-ül-Havâtir; p.77*

*5) Persian Literature; v.2, p.1031*

## **Ahmed Kihî**

Ahmed Kihî is one of the great walis in India. He was born in Delhi. His birth date is not known. He died in 1445 (H.849). His childhood passed in Delhi. While he was playing with children a big tornado took him and dropped him in Kihî village near Ecmir. There was a great scholar, matured awlia named Bâbâ Ishak Magribî over there. He was on the way of Ebû Midyen Magribî hadrats.

**Bâbâ Ishak took him under his nurture. He taught science, gave fayd to him. He brought up him in the science and spiritual manners of tasawwuf. Raising him to the perfect degree, he gave a certificate and caliphate. He assigned Ahmed Kihî to guide human beings to tell Islamic religion and adapt themselves to Islam. Ahmed Kihî also learned science from other Islamic scholars in Delhi. He suffered tough riyazat in Hâncihân Mosque. He ate dried bran bread. After the death of Baba İshak, he entered into suffering again. He ate forty dates in forty days. He visited Mecca-i Mukarrama and Medina-i Munawwara. Having been honored by visiting Server-i Alam Muhammed Mustafa sall-Allâhu 'alaihi wa sal-lam who is the shelter of the universe, he reached much good news. He has been in lessons and the companionship (sohbat) of lots of scholars and awlias.**

**In his return to India, he stopped by Gucerat, in western India. Sultan Zafer Han (Muzaffer I.) was sultan of Gucerat. He recognized the sultan when he was in Delhi, they used to love each other for the sake of Allahu Ta'ala. The sultan wished his country to benefit from fayd of this beloved slave of Allahu Ta'ala. He pleaded with him so as to stay in Gucerat. As for him, saying that he would wish to settle in Serkeç town near to Ahmedabad, he made the Sultan pleased. Settling in the town of Serkeç, he told the Islamic religion to people, provided adapting commandments of the religion.**

**He scattered all fayd doors, abundances (barakat) of all visible and invisible over there. The people of that region reached very high degrees in affection and love to each other in connection to the way of Allah due to the fayd and nuur (lights) he scattered. Like maturing fruits under sun lights, people have matured with his nuur.**

**He used to offer always eating at his dervish lodge. Every comer eats, becomes full and makes thank Allahu Ta'ala and used to go. It used not to make difference how much being crowded. After his death, the same dining table opened to his lovers. Governors, sultans and commanders together with their troops used to come and eat and get him high fayd. Fîrûz Shâh, the sultan of Dehli, had muhabbat and dependence to him. They loved each other much. Ahmed Kihî used to advise pray to him every time. During expedition of Timur Han to India he was in Delhi. Before invitation of Delhi, fifteen days ago he informed invitation of the city with permission of Allahu Ta'ala. Fond of him upon his advice they left the city and went to city of Cavnur. As for Ahmed Kihî, saying "we are subjected to people" he remained in Delhi together with other people. Finally, the soldiers of Timur Han invaded the city. They held captive a lot of people. There were also Ahmed Kihî hadrats among captivities. Hot fresh breads were coming from invisibility to the place where they were captivated. Astonishing this condition, the solders informed Timur Han from his condition. Visiting Timur Han him and let Ahmed Kihî hadrats free. He also respected much and exposed to his pray.**

**Dying early ninth century, Ahmed Kihî laid to rest in town of Serkeç, vicinity of Ahmedabad. His grave is visited by everybody and known as source of fayd. One of his students, Mahmud bin Said İrci collected and wrote his life in his**



work entitled Tuhfet-ül-Mecalis. This work is also known as Melfûzât-ı Ahmed-i Magribî.

**Ahmed Kihîr tells:**

**“This faqir, after going to Mecca and fulfilling Hajj duty, I went to visit Medina. There were also Imam of Hancihan Mosque and Shayh Tâceddîn Serkeşi and another person with me. When we came to the masjid of Rasulullah, our friends said, “Let’s eat something”. I said, “We are the guest of Resûl-i ekrem.” They went and ate meal and came back. We were at a place at night namaz. After namaz they went to sleep. This faqir, I was reciting (tasbih) dhikr. Immediately a person came and called, “Who is the guest of Hadrat Mustafa?” I thought he would be another person. When he repeated two-three times, I understood that he called me. I stood up and went to that person. There was a plate in his hand. He said, “Our Master Prophet sent it.” He gave some palm dates to me. The flavor and taste of those palm dates cannot be told. One day at Hancihan Mosque in Delhi I was busy. I suffered much riyazat and mujahada. The Qutb of time Bendegî Mahdûm-i Cihâniyân Sayyid Celâleddîn Buhârî’ was told that “A young was busy at Hancihan Masjid, he suffers much riyazat and mujahada”. That great dhat wanted to confer with this faqir. When he approached to the mosque, a dervish came to me and said; “Mahdûm Cihâniyân wants to confer with you.”**

**Immediately I stood up and went out. I looked at his sedan-chair. His servants saw this dervish, informed him and he got off instantly. I approached to side of them. He hugged me. He put his chest on my chest and rubbed for a while. Then he approached his lip to my ear, he said three times, “O young, smelt of friend is coming from you.” He trusted me to Allah and he declared; “Do not forget to remember us in your good times, nice conditions. And then got on his sedan-chair and went.”**

#### **YOU GO TO DEHLI FOR NOTHING!**

**The author of Tuhfet-ul-Mecalis explained in his work as follows:**

**In the Hancihan Mosque, Ahmed Kihîr called this poor man to him and asked by saying; “Where are you coming from? How do you know us and what do you know about us?”**

**“I am a student of Sheikh Nur. I came from Penduh. I said, “I had come to Dehli before this”.**

**When I finished the shopping and returned to Penduh, the sheikh Nur asked me; “Who and which scholars did you see in Dehli?”**

**I presented what I saw. He declared, “Have you seen Shayh Ahmed Kihîr?” I was quite.**

**“Since you didn’t see him, you went to Dehli for nothing!”**

**he commanded. When I heard this word, I was left with no decision.**

**I got ready and came to Dehli. Arriving to the presence of the hadrat, I said; “Today I came to kiss your hand with the sign of my teacher.”**

**He also refers to the sheikh Nur; “He has not seen us. We haven’t seen him either. But he understood the rank of this dervish in the sight of Allah with discover and karamat.**

**Again he tells:**

**“This faqir, I traveled without footwear, friend and ever for twelve years. Every city and town when I arrive, I stayed at their mosque. Haqq Ta’ala protected this faqir from disaster of wet dream. I used perform morning namaz with ablution of night namaz. During trip, mostly I used to fast and suffer riyazet. I suffered the troubles of trip so much that not to fit into telling. However, there is hardship, trouble in trip, but there is also its invisible peace and comfort is much.**

**One day, I was in companionship (sohbat) of my master Bâbâ Ciyû. It was mentioned plenty of my generosity. Bâbâ Ciyû declared that: “Bâbâ Ahmed makes generosity much, we wish him not to fall in begging condition. I said, “It is abundance of Bâbâ, my hand is always upside, does not extend at all. As for Bâbâ Ciyû, after saying; “We wish from Allahu Ta’ala to make Bâbâ Ahmed’s hand remain always upside. We wish people open hand to him.”**

**He said this couplet below:**

**I wish your favor to be high  
Allahu Ta’ala opens His brilliant to high favor.**

**Then he recited hadith-i Sherif; “O human beings! Make a favor!” In other words, give property, money to human beings. After that he recited one hundred tenth verse of the sure Bakara as meaning; “Previously, what you send for yourself in terms of charity affairs, you find its reward in rank of Allah.”**

**He declared that: “Coming to the congregation of Allah’s friends is easy but exiting with safety is difficult.”**

- 1) AHBÂR-ÜL-AHYÂR; p.156-162**
- 2) İSLÂM ÂLİMLERİ ANSİKLOPEDİSİ;  
v.11, p.248**
- 3) HAZİNET-ÜL-ASFİYÂ; v.2, p.289**
- 4) NÜZHET-ÜL-HAVÂİR; v.8, p.13**
- 5) PERSIAN LITERATURE; v.2, p.952**

**ÇİRAĞI DEHLİ;**

**He is one of great awlias of Chishtiya way that grown up in India. His name Mahmud and nickname is Nasuriddin. His ancestor had come from Khorasan and settled in India. According to some sources, it is informed that he was from descend of Imam-ı Huseyin, according to some other sources, he was from Hadrat Umar bin Hattab. There are various rumors about his birth place. It is supposed he was born in Ayodin or Bane Banki in the state of Utter Pradesh, India. His birth date is not known.**

**While Çırağı Mahmud was nine-year old, he lost his father. His mother assumed bringing up duty of his. He was interested in spiritual sciences and religious matter in his little age, paid attention fastidiously to perform his namaz along with congregation in the prescribed time. He studied the work named Bezudi from Kadi Muhiddin Kaşani and Hidaye from Allame Kerim Şirvan. After death of Allame Kerim Şirvan, he learned the science from Mawlânâ İftihâruddîn Muhammad Geylânî. He cut his relation from the world at 25-year old. Together with his colleague he strived toughly against his nafs for eight years seclusion (Uzlet) in forests of Avaz. In this course of time, he was fasting in daytime and broke his fast with weed in the forest. In 40-year old, he went to Delhi and joined the students of Nizâmuddîn Evliyâ Hadrats.**

**One day, while Nizâmuddîn Evliyâ was stepping down from upper storey of his lodge (dargah) he perceived Nasîruddîn Mahmûd who was in a hopeless situation under the shadow of a tree. Called him to his side and asked “How are you.” After introducing himself, he said, “My master I came here to repair the shoes of persons who are pious and walis’.” As this single sentence put forward his modesty character and being suitable to rise as spiritual moral, it also was enough to win himmat (help) of Nizâmuddîn Evliyâ. Nizâmuddîn Evliyâ remembered an incidence happened between him and his teacher and told this as follows:**

**“When I was at the side of my teacher Ferîduddîn Genc-i Şeker, one day one of my lesson colleagues came to me, when he saw me with a patchy dress and said; “How long have you been here after coming that you are in this condition? If you teach science in this city, you do not have any trouble in the aspect of world matters.” I did not answer at all to his statement and leaving there, I went directly towards presence of my teacher. My teacher to me declared that; “Nizâmuddîn! If one of your colleagues come and say to you; “What is your this condition? Why did you forsake teaching science which supplies comfort and well-being?” What would you answer?” As for me; I said; “What you command I will say it.” Upon this he declared:**

**Saying, "go through my way I go is not friendship"**

**Let happiness be to you,**

**My neck is bowed**

**Then he ordered preparing meal. When meal was prepared, he declared; “Nizâmuddîn! Put this eating table on your head and take to place where your colleague over there.” I did what said to me. My colleague astonishing this situation, he said; “This companionship and this status be mubarak to you.” After telling the event which realized between him and his teacher, Nizâmuddîn Evliyâ ordered to him dealing with riyazat and mujahada. After this, Nasîruddîn Mahmûd did not eat anything for days. When his desire and wishes increased he mostly drank fruit juice.**

**Nasîruddîn Mahmûd was connected to his teacher much. One day, Hâce Muhammad Kâzerûnî who was one of students of Hâce Behâuddîn Zekerîyyâ**

had been as a guest at the dargah of Nizâmuddîn Evliyâ. One night Muhammad Kâzerûnî woke up for tahajjud namaz and leaving his overcoat at masjid and went to make ablution. But he could not find his overcoat in its place when he returned. He began to scream furiously. Having bewildered due to this noisy sounds by thinking that Nizâmuddîn Evliyâ would be uneasy in midnight, Nasîruddîn Mahmûd putting off his overcoat immediately and gave to Muhammed Kâzerûnî in order to remove furiousness of him. In the morning, when things that happened at night, were told to Nizâmuddîn Evliyâ, he called Nasîruddîn Mahmûd and prayed by gifting a new dress to him.

After staying for a while at side of his teacher by getting permission, Nasîruddîn Mahmûd went to his mother. But due to people demanding much of his companionship (sohbat) due to being busy extremely he could not do his daily special duties. He submitted this situation to his teacher Nizâmuddîn Evliyâ via Emir Husrev regarding having much proximity with Nizâmuddîn Evliyâ, in order to go to deserts for dealing with worship through complacence. Emir Husrev used to go to presence of Nizâmuddîn Evliyâ following night namaz every day, if there had been an event at that day, he presented to him. Just during this time, he submitted wish of Nasîruddîn Mahmûd. Upon this, Nizâmuddîn Evliyâ sent this news to him as follow: “You should remain among slaves of Allahu Ta’ala and you should show patient and tolerance to their troubles. You will see reward of this. Every human had been created suitable for a work. That’s why, while I teach some of my students to sit quietly and shut their doors to the world, I recommend that others stay among worldly people, endure their troubles, and get on well with them. Because of this way is way of Prophets and walis.”

Upon this order, Nasîruddîn Mahmûd continued to remain among people in Avaz. From time to time, he used to go to Delhi to visit his teacher. After the death of his mother, he left Avaz and began to stay at the dargah of his teacher. After the death of his teacher Nizâmuddîn Evliyâ, he resided in the location where today his grave has been and also known as Çırâğı Dehli. He was the biggest one of Nizâmuddîn Evliyâ’s khalifas as well as he was an inheritor of his teacher’s spiritual manners. After the death of Nizâmuddîn Evliyâ, service to human beings on the path that Allahu Ta’ala is pleased and duty of guidance passed to Çırağ-ı Dehlî. He committed to his teacher much. As Nizâmuddîn Evliyâ, his way was also poorness, patient, showing consent to things, being pleased, and submission of things that come from Allahu Ta’ala.

Having given nickname of Çırağ to Nasîruddîn Mahmûd is told like this: A lot of foremost scholars had been gathered at the dervish lodge (dargah) of Nizâmuddîn Evliyâ. Nasîruddîn Mahmûd came some late to the gathering. Showing a place, Nizâmuddîn Evliyâ said to him to sit down. If I sit down I would turn my back to this dear congregation.” Upon this Nizâmuddîn Evliyâ said; “There is no front and backside of light (çırağ) and candle.” In other words, lamp has neither face nor back. It radiates its lights to every side. After that Nasîruddîn Mahmûd was remembered as “Çırağ” among all students and he was known with this nickname. As for another narrative is like this: “A

cistern was being built in order to meet water need of the dargah of Nizâmuddîn Evliyâ. Sultan Gıyâsuddîn Tuğluk stopped sending of the candle oil in order to cease this work which was being made at night. Upon this, by order of Nizâmuddîn Evliyâ, Nasîruddîn Mahmûd put water into candles by bringing from brook. Water set to fire like oil. After this he was nicknamed as Çırağ (light).”

Nasîruddîn Mahmûd used to live within poorness. It used to happen that without eating anything he fasted for two days successively. If someone comes to visit him, he used to welcome them by wearing the valuable robe of his teacher. After the guests went, they used to put off the robe and then wear his old dresses. When his financial condition was good, he used to fast every day and offer delicious meals to his guests and students. He used to feel pleasure serving personally to his guests and as they eat he used to tell nice things. One day at a dining table he declared: “During eating human being should think that Allahu Ta’ala sees himself, eat for the consent of Him and should devote the energy getting from meal to pleasing of Allahu Ta’ala. One day again, Nasîruddîn Mahmûd was holding a banquet with delicious meals. During this feast he told this story: “A dervish had gone to visit Shayh Ebu Said hadrats. Dervish was stumped due to seeing magnificent tent of shayh with strings were made of silk, golden stakes. He could not understand this luxury of a great wali such as Shayh Ebû Saîd. Ebû Saîd hadrats realized what is passing through mind of dervish, he explained the condition like this: “O dervish we did not nail these golden stakes into our heart we nailed them into ground. The world resembles your shadow, when you turn your face to sun your shadow remains at your backside. If you turn your back to sun, sun remains your backside.” Hâce Kivâmuddîn was one of students of Nasîruddîn Mahmûd. He used to serve to Sultan. For a while later, he was dismissed from his duty at the palace without any reason. When he remained jobless, his friends, relatives and familiars turned away from him. When he went to market to sell his goods nobody bought. At the end being in desperate, he went to his teacher to get his help. Nasîruddîn Mahmûd recited this couplet as answer, before he did not mention from his trouble:

“The world is transient,  
Quitting it is good.  
Less or much what your sustenance is,  
comes from Creator.  
If your property is not bought,  
Not to sell is better.  
If you are not listened  
Being silent is better.”

Although being owner of science, Sultan Tuğluk used to agonize to Nasîruddîn Mahmûd. He used to take Nasîruddîn Mahmûd together with him in his expedition and travels. Once, the sultan assigned him as an observer to his dresses. Nasîruddîn Mahmûd used to accept complying with his teacher's

advice, endure. Once again one day, Sultan Tuğluk sent meal in golden and silver plates to Nasîruddîn Mahmûd. Sending meal in this manner was aimed to make shaykh suffer.

Because he was in the thought that if he does not eat the meal I sent, I torture him; if he eats, he would not comply with commandments of the religion. When the meal came, Nasîruddîn Çırağ-ı Dehli did not say anything. Taking some meat from the golden plate and put it in his hand. Then he ate by taking the meal from his hand. He had both not put himself into danger so, opposing the order of the sultan, and neither committing a haram, in compliance with the commandment of the religion. Thus, bad plan of the sultan had been disrupted due to the permission of Allahu Ta'ala. After the death of Sultan Tuğluk, during Firuz Shah coming to rule, Çırağ-ı Dehli wanted him to promise the matter of acting just to his citizens. Otherwise, he would be praying to Allahu Ta'ala in order to give another just sultan for the nation. Upon promising of Firuz Shah to acting just, Nasîruddîn Çırağ-ı Dehli declared; "If you act with affection and just to your citizens, we also pray that Allahu Ta'ala bestows a reign for forty years to you." Actually, his sovereignty was sustained for forty years.

One day, a sayyid who was selling something in Cahri market in Delhi was a student of Nasîruddîn Mahmûd. His teacher said; "Regarding being a sayyid, especially adapting you to our Master Prophet and having been on that way is suitable. You should avoid things that have been forbidden by our Master Prophet and Allahu Ta'ala. You should not lie in shopping. If you have bought a property with 5 dinars, as you sell you should not say to the customer "I bought it 6 dinars." It cannot be reached comfort with such things. Trueness does not make any harm. Someone who shows consent to a little bit profits his/her richness increases. As for he or she astonishes how it increased."

A farmer had come to visit Çırağ-ı Dehli. Being very pleased from his visit, after saying "farm business is very respectable occupation and lots of men of Allah win their livelihood with this occupation" Nasîruddîn Çırağ-ı Dehli advised like this: "When you plow field remember Allahu Ta'ala both with heart and tongue. This will be providing to receive a good harvest from your seeds. Without good intention should not be begun to any work. If a person performs namaz because of some other ones perform namaz, Allahu Ta'ala does not accept the namaz which is performed for being liked by slaves."

When Nasîruddîn Mahmûd was asked; "How the spiritual states which are seen in dervishes are happened?" He declared: "Spiritual state is result of true deeds. Deeds are two parts. One of them happens with body that is known by everybody. The other one is deed of heart. This is named 'murakabe' (contemplation). Murakabe is the thought that you should keep it in your heart that Allahu Ta'ala see you and look at you always. First noors (lights) descends into souls. Then its trace appears in hearts, and then in body, limbs. Body and limbs are subjected to heart. When heart comes to action, also body gets action. If a dervish sleeps hungry, wakes up at midnight, deals with worship and does not connect his heart to anything, he sees descending of noors (lights) into souls. Now let someone throw away all thoughts from his heart, choose mujahada, so these states appear to him. There is no doubt in this."

**Then he recited this couplet:**

**“If there is blemish,  
It happens via the eye.  
Otherwise, my darling is not a secret from anybody.”**

**He declared to one of his student who was an official of sultan: “You should know that your horses, servants, dinars and dirhams at your home one day will be taken from you. Thus, why do you concern for things that will be taken from your hand. Concerning for them is not uselessness? You should concern for everlasting things. You should think fairly that how many people have passed through in front of our eyes and how many of them migrated and went. They were ahead of us and went before us.” Nasîruddîn Mahmûd Çırağ used to advise to perform namaz in time and together with congregation to everybody who comes to his presence. He also used to pay attention to this matter very much since his childhood. He used to tell reading the related places from Quran al Kerim and Hadith-i sherifs.**

**He would declare that: “Our life is based on two important things. These are to fulfill commandments of Allahu Ta’ala and our master Prophet, and are to avoid from things that Allahu Ta’ala and our master Prophet forbid.”**

**In his a companionship (sohbat), Çırağ-ı Dehli declared that: “Muhtadi, in other words one who has started work newly is owner of time. Owner of time is a person that saying about time has been into it I wonder if I would find or not find once again, knowing the time an opportunity and evaluating, after fulfilling fards, reading Quran al Kerim, performing supererogatory namaz, spending the time by commemorating, remembering Allahu Ta’ala. Here, a person who advances on the way of tasawwuf keeps his times like this and flourish, it is hoped that he or she will be owner of spiritual state. Spiritual sciences and spiritual state are reached at the end of these kinds of efforts, works.”**

#### **REAL SULTAN**

**One day, the Sultan of Dehli took Nasiruddin Mahmud forcefully to the region of Teded. They entered the path of Nârîl. When approached to Narnûl, Nasiruddin Mahmud got off his horse and headed for the tomb of Sheikh Mohammed Turk. There was a stone facing the grave in the garden. For a while he stood towards that stone. Then he directed to the tomb of Mohammed Turk and visited. When the visit is over, those who were there asked; “What was the secret of you turning to stone first?” “I saw the ghost of the Messenger of Allah on this stone. I looked there as long as I saw. When the spirit of the Messenger of Allah disappeared from there, I entered the tomb of the sheikh,” he replied. After this, Nasiruddin Mahmud fell into muraqaba for a while. Finally he lifted his head; “Whoever has a difficulty, let him come to this tomb. It is hoped that Allahu ta’ala changes difficulty to ease due to causation of this great dhat.”**

**When one of those present there asked; “Today, did you run into any difficulties?” That's why I'm saying it. Haq ta'ala made my troubles easy with**

the blessings of this dhat.” Although, three mansions were not gone from Nârnûl that the sultan was dismissed and Nasiruddin Mahmud returned to Dehli comfortably.

During when the death of Nasîruddîn Mahmûd was approaching, feeling indispensably an appointment as a spiritual khalif replacing his teacher, his most loving student Mevlânâ Zeynüddîn Ali submitted it like this way: “My Master! There are valued ones among your students. If you appoint one of them as your khalif, old traditions and habits of this way would have continued.” Upon this offer, Nasîruddîn Mahmûd wanted a list of the students who are suitable for this duty from Mevlânâ Zeynuddîn to bring. Mevlânâ Zeynuddîn Ali submitted to his teacher the list prepared of the students as the first, second, and third-degree. After reviewing these names, Nasîruddîn Mahmûd said; “No doubt these are those who love their religion. But I worry that none of them can carry other’s burden on their shoulders.” This is a response meaning frankly no to the given name list. It was really like that. He did not give the trust of this path which passed to him from his teacher to nobody and took it together with himself. Nasîruddîn Mahmûd Çırağ died the eighteenth day of Ramadan, 1356 (H.757) Following his funeral namaz which was performed with a huge congregation, he was laid to rest out of Delhi. A tomb was built over his grave. The tomb is visited by a lot of people every day.

- 1) *Ahbâr-ül-Ahyâr; p.86*
- 2) *The big five of India in Sufism; p.178*
- 3) *Sefînet-ül-Evliyâ; p.100*
- 4) *Persian Literature; v.1, p.942*
- 5) *Hazînet-ül-Asfiyâ; v.1, p.353*
- 6) *Nüzhet-ül-Havâtr; v.1, p.37*
- 7) *Siyer-ül-Ârifin; No: 12*
- 8) *Heft İklim; No: 402*
- 9) *İslâm Âlimleri Ansiklopedisi; v.10, p.341*

### **Ebû Saîd-i Fârûkî;**

He is one of well-known walis who grew up in India. He is one of the grandchildren of Imam-ı Rabbani hadrats. His father's name is Safi. He was born in 1782 (H.1196) in Râmpûr. Ebû Saîd-i Fârûkî, while he was child, signs were being read from his face that would be a pious and valuable dhat. He did not deal with play and entertainments with which children were fond of them in his childhood. He memorized Quran al Kerim in his ten-year-old. He was reading Quran al Kerim so much good on tertil (reading openly and in a good way) that audiences would be entranced.

He learned tajweed science from Kârî Nesîn who was one of qiraat scholars. After memorizing Quran al Kerim, he began to learn akli and nakli (mentally and experimental) sciences. He studied important lesson books from Muftî



**Şerefüddîn. He received lessons in hadith science from Mevlânâ Refiuddîn, the son of Shah Veliyyullah Dehlevî. He also studied Kâdı Beydâvî Tafsir and annotation of Sahîh-i Müslim from him.**

**As for Sahîh-i Buhârî, studying from Mevlânâ Refiuddîn, his teacher Abdullah-ı Dehlevi and his maternal uncle Sirâc Ahmed and received a certificate for narration and transferring of the sciences he learned. After learning mentally (akli) and transmission (nakli) sciences, Ebû Saîd-i Fârûkî hadrats grew up on the way of tasawwuf science by learning it. He got fayd first from his father. After his father brought up him in tasawwuf for a while, he said to his son; “O my son! Your himmat bird (help bird) flies in very high spaces.” After this, he attended lessons and companionship (sohbat) for twelve years of Qadiri way by having been at disposal of Shah Dergahi who was a well-known shaykh of Qadiri way of that time. He did the things of what his nafs would not do desires with exerting much effort in order to nurture his nafs and heart, not to make desires of his nafs. He turned away from the world. He fasted much. He did what was a must in order to grow up. Finally, his teacher Şah Dergahi gave him a certificate and caliphate in the way of Qadiri.**

**Ebû Saîd-i Fârûkî told his situation after this as follows: “When I was reading Mektubat book of Imam-ı Rabbani, I understood that despite I had reached in this degree in tasawwuf, I had not still reached kemâlât-ı nisbet-i Ahmedî. For this reason, I went to Delhi from there I dispatched a letter to Senâullah-ı Pânî-putî’ who was in the city of Pâniput to inform my wish so as to reach this nisbet. Responding to my letter, he had written to me to go to the companionship (sohbat) of Shah Gulam Ali, in other words, Abdullah-ı Dehlevi.” In 1810 (H.1225) on the seventh day of Muharram, he reached the companionship (sohbat) of Abdullah-ı Dehlevi hadrats. He was welcomed with extraordinary honor and entertainment. When Abdullah-ı Dehlevi hadrats wanted to bring up students from him; he responded, “My master I came here to get the benefit.” Upon this, reaching much more compliment and interest, he became one of the well-known students of Abdullah-ı Dehlevi hadrats. After having been in his companionship (sohbat) for a few months, Abdullah-ı Dehlevi gave him a diploma and let him graduate by giving certificate in the ways of Muceddidiyye, Ceshtiyye, Qâdiriyye.**

**Abdullah-ı Dehlevi transferred most of his students to Ebû Saîd-i Fârûkî. The scholar dhats such as Mevlânâ Hâlid-i Bağdâdî and Sayyid İsmâil Medenî benefited from him. His teacher Abdullah-ı Dehlevi addressing to his students and said; “Will of the student (self-desire and wish) should be like the will of Ebû Saîd. Because he preferred to be a student by leaving the duty of teaching.” Ebû Saîd-i Fârûkî hadrats attended companionship of Abdullah-ı Dehlevi hadrats exactly for fifteen years. After the death of Abdullah-ı Dehlevi, he replaced his place and continued to bring up students. He filled the hearts of Haqq lovers, thirstier with marifet (affection) of Allahu Ta’ala. He tried to spread the Islamic religion like his entire ancestor. Over some of his students’ requests, the Hidâyet-ut-Tâlibîn book which he wrote in the Persian language is very valuable. Ebû Said-i Fârûkî had been moralized by the life and morals of the elders who had sacrificed everything for the religion and world happiness of**

the people who lived before. One day, a lion appeared in front of a student of Ebû Saïd-i Fârûkî hadrats, instantly remembering his teacher and wanting to help him. Ebû Saïd-i Fârûkî suddenly appeared and struck the lion with a stick he was holding and drove him away.

The wife of Nevvâb Ahmed Yâr Han did not have any child. She wanted to pray from Ebû Saïd-i Fârûkî hadrats so as to have the owner of a child. She had a few children with barakat of Ebû Saïd-i Fârûkî hadrats' pray.

Ebû Saïd-i Fârûkî hadrats had pointed to someone that his home might fire. In fact, his home was fired. One time, Ebû Saïd-i Fârûkî hadrats was going from Râmpûr to Sûnbûl. His way reached the coast at midnight. There was no ship to cross to the opposite side. A cart owner had taken him over there. The owner of the cart was non-Muslim. When they came to the coast and stopped, he declared to the cart driver; "Drive cart onto the water!" the cart driver being afraid of his grandeur, drove the cart towards the water. The cart did not sink into the water. They crossed water as if a normal road. The non-Muslim cart driver wondered in the face of his karamat and then converted to the Muslim religion.

Meyân Ahmed Asgar tells: "Sometimes I used to sleep and remain in that situation, I would not perform tahajjud namaz. I presented this condition to Ebû Saïd-i Fârûkî hadrats. He said that: "Say to our servant to remind to us in time of tahajjud, we let you wake up. Let this part belong to us, as for another part let it belong to you." After this, when the time of tahajjud happens, as if someone used to come and wake up me. So, I did not miss tahajjud namaz once again.

He went to Hajj in the year 1833 (H.1249). He left his son Şah Ahmed Saïd in his place. People of every city where he stopped by knowing his coming as honor, blessing and abundance rushed his peace and companionship. During Ramadan-i Sherif, he was in the district of Bender Munebbi. Here, he recited the whole Quran al Kerim during performing tarawih namaz. At the beginning of Shawwal month, getting on the board of a ship, he reached Jeddah at the beginning of Dhulhijja month.

Mevlânâ Muhammed Cân (rahmatullahi alayh), who was deemed as the biggest scholar of Harem, came to welcome him. He went to Mecca on the 2nd or 3rd of Dhulhijja.

The people of Haramayn, its judges, muftis, emirs and ulema came to his presence with utmost honor and reverence. Sheyh Abdullah Sirâc, Şâfiî mufti Sheyh Omer, Muftî Sayyid Abdullah Mirgânî Hanefî, his uncle Shayh Yâsîn Hanefî, Şeyh Muhammed Âbid Sindî and other well-known dhats came to see him.

After visiting Haramayn-i Sherifeyn, he set out to return to his hometown. His disease on travel increasingly intensified. Starting to fast on the first day of Ramadan-i Sheriff, he said if it would not be trouble, I will fast the whole of them. On the twenty-second of Ramadan, he came to the district of Tunk. Nevvab Vezîrüddevle showed much respect and catering. On feast day sekarat and death condition was seen.

After early noon namaz he ordered hafiz to read Yasin-i Sheriff. He listened to it three times. Then he said, "It is enough." He said remained less and; "Today do not let Nevvab come to the home. Coming of umara causes to happen of darkness." He died in the year 1834 (H.1250) while he was fifty-three-year old on the day of Ramadan feast between the time of noon and afternoon. It was Saturday. Nevvab and the people of the city came and packed.

Mawlawî Habîbullah Sâhib and others in the group dealt with the gasl work (washing dead). Kadi of the city, Mawlawî Halîlurrahmân performed the funeral namaz as imam. The funeral was transported to Delhi. He was laid to rest on the right-western side of his teacher Abdullah-i Dehlevî.

In his death, his death date with a sentence "Mâte kutbul-vera" meaning 'kutb of human beings died with the commandment of Allahu Ta'ala' was written according to abjad account.

Ebû Saîd hadrats had three sons. The first one is Ahmed Said. The second one is Abdulgani Muceddidi, the third one is Abdulmugni.

Shah Ebû Saîd-i Faruki hadrats declared that: "When the endless grant of Allahu Ta'ala reaches one of His slaves, He makes slave arrive service to one of His own fellows. As for this not to fit the wishes of his nafs and do things which come difficult to the nafs, in other words adopting Islamic rules. Thus, this process cleans the slave's invisibility limb namely his/her heart and nafs.

During this time, regarding student's services being faulty and untidy, the great dhats of this way first order to students to make dhkir in other words to remember Allahu Ta'ala via the heart. Ordering the middle way in the deed and worships and every work, they make their favors (tawajjuh) have been on their students that equals lots of forty days of suffering.

They command their students believing to adapt their credo according to ahlal sunnah, fitting sunnat-i sanniyya, avoiding all bidah. They warn not to act according to ruhsat (the easy way), acting as possible as with azimah (difficult way)."

#### **I'M SERIOUSLY ILL**

Abdullah-i Dehlevî wrote several letters to invite Ebû Said-i Fârûkî, who was in Luknov in his passed away disease, to Dehli. Their purpose was to put him in their own rank and place. One of these letters is as follows:

"Sahibzâde, having high ancestry and dignity, Shah Abu Said Sahib hadrat! May Allahu ta'ala give you peace. Essalamu alaikum wa rahmatullah! These days I have increased my itching, weakness and shortness of breath. Sitting and getting up became very difficult. In addition, back pain was added to these. I cannot perform namaz by standing. I am currently seriously ill.

I don't even have the strength to sit. It would be very convenient for you to come. Mevlevi Beşaretullah Sahib went to his house because the people in his house were sick. It is unclear whether he will come.

Before this, I had written and sent several letters inviting you here again. I'm surprised you didn't think to come here. It seems impossible for the faqir to recover and find health. Too bad you can be so late.

**A line':**

**In this business, beautiful people make coyness.**

**I see that the seat of this high dynasty was given to you after us. During my previous illness, I saw that you were sitting in our office and that the trusteeship was given to you. There is no one other than you who is capable of these strange favors. As soon as you receive this letter, move this direction and leave your mature son, Ahmed Said, in your place."**

**Ebû Said-i Fârûkî, upon this order of his teacher, instead of him, he left his son Ahmed Said Faruki and went to Delhi. After the death of his teacher, Abdullah-i Dehlevi, he took the place of guidance, informing people of the rights and truths. He guided the aspirants for nine years and he busied with his guidance. He has always suffered the pains, violence, poverty, and hardships required of these beautiful ways.**

**1) *Tam İlmihâl Seâdet-i Ebediyye***

**(49. print); p.1072**

**2) *Makâmât-ı Mazhariyye; p.167***

**3) *Makâmât-ı Ahyâr; p.64***

**4) *Hadikat-ül-Evliyâ; p.134***

**5) *Rehber Ansiklopedisi; v.4, p.314***

**6) *İslâm Âlimleri Ansiklopedisi;***

**v.18, p.8**

**Ebu'l-hayr Fârûkî;**

**He is one of the great walis in India. His name is Abdullah, his father's name is Shah Muhammed Omar. His nickname is Muhyiddin. He is also well-known with the name Çırağ-ı Nebevi. His grandfather is Ahmed Saîd-i Fârûkî who is khalif of the great scholar Abdullah-i Dehlevi. Ebu'l-Hayr was born in the year 1856 (H.1272) at the dargah of Abdullah-i Dehlevi.**

**Shah Muhammed Omar who is the father of Ebu'l-hayr would not have a child. One day, while his elderly brother Muhammed Mazhar, who was in the presence of his father Ahmed Said, said; "Would you please pray so as to my brother Shah Muhammed Omar to have a child." As for Ahmed Saîd-i Fârûkî, he said, "Inshallah he will have a child. Allahu Ta'ala is karim and qadir. If He wishes, He grants a child." Then imagination and favor of Ahmed Saîd-i Fârûkî, Muhammed Omar had a son ten years later of his marriage. His grandfather gave to the son nickname of Muhyiddin which was the nickname of Abdulkadir-i Geylani, then he named Abdullah to him, and then he gave him the identification tag of Ebu'l-hayr in order to be an auspicious human.**

**Concerning his birth, a poem had been written like this. As meaning:**

**"In the gardens of cypress of Said and Omar, Abu'l-Hayr is digger root of evil and always the speaker of auspicious. He loves Allah and His Rasul. He is the bodyguard of Rasulullah's path which scatters the right.?? His heart is so much**

full of tawhid that other ones cannot find a space in it. His heart is always busy with remembering Allahu Ta'ala. If his grace eye, glance reaches and falls on the immatured claimant, he makes him a matured one of that century."

During he was just a two-year-old, the British invade Delhi. Upon this, his grandfather Ahmed Said-i Faruk-i migrated to Medina-i Munawwara together with his students.

Ahmed Said hadrats used to love his grandchild Ebü'l-Hayr much. Mostly he used to go to Masjid-i Nabi together with Ebu'l-hayr. While Ebu'l-Hayr was a little child he began to benefit from his grandfather's fayd and barkat. One day, Ahmed Said-i Fârûkî was conversing with his students. His grandchild Ebu'l-hayr was also at his side. One of those who has been at the congregation asked; "My master after you who will replace you from your children?"

Ahmed Said hadrats declaring; with Allahu Ta'ala's grace and beneficence, my three sons memorized Quran al Kerim too. Three of them are scholars, wali-i kamil, and the owner of the taqwa. They have reached the end on the way of Nakshibenddiye, and have received caliphate. Three of them deserve to take my post. However, after me, this blessed child will be my khalif." And he put his hands on the head of Ebu'l-Hayr Faruki.

When Ebu'l-Hayr turned five-year-old, holding his hand his father took him to the presence of Ahmed Said Faruki and let him obey (biat) Ahmed Said Faruki. Thus he was honored to be a student to his grandfather in little age. A short time later of this event, Ahmed Said Faruki died in the year 1860. After the death of his grandfather, his father could not endure the pain of separation; he migrated together with his family to Mecca-i Mukarrama. When Ebu'l-Hayr turned to a nine-year-old, he memorized Quran al Kerim. An eleven-year-old, he studied nahv science from Kafiye book of Ibn-i Hacib, at thirteen-year-old he studied sarf science from Şafiiyye book of Hafız Abdullah Dariri.

When Ebu'l-Hayr turned to fifteen-year-old he went to Medina to visit our Master Rasulullah and his uncles as well. During this visit, he received a certificate, diploma from his uncle concerning hadith science. Thus, after completing his science (ilm) education returning to India in 1888, he settled the dervish lodge (dargah) of Abdullah-ı Dehlevi in Delhi. After completing restoration works of the dargah he did not exit out from the dargah for a few years. Then he began to tell commandments and prohibitions of Allahu Ta'ala to human beings. Ebu'l-Hayr Faruki used to be prudent in accepting gifts. He used not to accept gifts from those who commit haram and have corrupt creed. The gifts he took, he used to leave at a special corner at his home. If trouble, blurring happens in his heart, the next day he returns the gift to the person who brings it. A dhat from Afghanistan one of his lovers has brought some butter. The next day he sent back the butter and he said; "Haram smelt is coming to me from this butter." The person who gifted the butter was astonished. He bought sheep with halal money; his wife extracted the butter with her own hand.

When returned to his home he searched for the condition of the butter. Then he learned that some of his sheep went to the land of some other one and grazed over there. He realized that haram smelt in butter would come from this reason.

**Mevlevî Bereketullah was one of his first students. One day, coming to the presence of Ebu'l-Hayr he gifted some money. Staying for one to two days at the dervish lodge (dargah) he returned to his hometown. After him, Ebu'l-Hayr wrote a letter like this: "Displeasure and discontent happened in my heart afternoon prayer namaz on the day when you wanted returning permission. Instantly, we looked for you but you had gone. Your gift was sent back. Because of your condition is doubtful. If your condition were good, unpleasantness did not happen in my heart. As we do not receive gifts from every person, everybody also cannot be granted from us. The thing that you must make is to repent."**

**Allahu Ta'ala had made good and nice all works and times of Ebu'l-Hayr hadrats. In a hadith-i Qudsi in Mişkat book declared that: "O Human beings (Adamoglu)! Give yourself to worship for Me. If you make like this, I fill your heart with wealthiness and fulfill your needs. If you do not act like this, I fill your hand with busyness. I do not meet your needs." Complying with this hadith-i Qudsi, the spiritual heart of Ebu'l-Hayr hadrats has been cleansed from masiwa and thoughts of the world with grace and favor of Allahu Ta'ala. Their every moment was pure and clean like this way. His heart would remember Allahu Ta'ala every time.**

**Due to Ebu'l-Hayr not going out from the dargah for a few years, his health was seen disordering. Upon this, one of his fans advised to go out and tour. Since that day, he began to tour like this way. Mostly two people had been together with him. One of them was Hâfız Munîruddîn and other one was Mevlevî Abdussubhân. Hâfız Munîruddîn used to read continuously Quran al Kerim. When Ebu'l-Hayr did tafsir of being read verses, Mevlevî Abdussubhân used to receive much taste. One day Hâfız Munîruddîn read verses (ayat-i karima) related to Lud tribe. Ebu'l-Hayr interpreted these verses (ayet-i karima) in such a way that tears flowed from the eyes of Mevlevî Abdussubhân due to fear of Allah. Ebu'l-Hayr hadrats' heart, his interior world used to fire with the love of Allahu Ta'ala. Sometimes this love would show itself outside of him and those who see suppose that steam was emitting from his body.**

#### **MUST BE AWARE**

**Ebü'l-Hayr wrote the following recommendations at the beginning of his work called Delail-i Hayrat:**

**"In tahajjud, which is one hour before the weather starts to break, one should be awake at dawn and pray a few rak'ahs. Then, he should remember (dhikr) Allahu ta'ala for a while, and when the weather starts bleaching, it is in the morning, should perform namaz.**

**After that, Imâm-i Rabbani's Letters, Mevlana Celaledin-i Rumi's Masnawi, Imam-i Ghazali's Ihyau Ulumiddin, Molla Câmi's Nefehat and Considering Imam-i Birgivi's Tarikat-ı Muhammediye should be studied.**

**After eating, it should do qaylula for a while. Then it should be busy with some dhikr for a while and recite at least six pages of the Qur'an every day. Every student should fulfill these works with pleasure in a planned and programmed way."**

When overheating hot days in the summertime, his thin and weak body could not endure to this overheating and he used to be ill. Hakim Abdulhakim one of his devotees informed him going to a cool destination in summer would be good. For this, he offered the district of Kuitan in Belucistan to be suitable. This place was a new place for Ebu'l-Hayr hadrats. There was no familiar person. At the beginning of the year 1900, he went to Kuita together with his family and rented a home. Together with them, there was only an Indian servant. Ebu'l-Hayr hadrats could know neither Afghan language nor Beluci language. Despite this, Allahu Ta'ala let the hearts of people over there inclined to him and allowed everybody to love him. In fact, as being declared in a hadith-i Sherif quoted from Sahih-i Muslim in Mishkat book; "No doubt, when Allahu Ta'ala loves and being pleasant from one of His slaves, He calls for Gabriel Allaihissalam and declared to him: "I love such a servant and you should love him too. Then Gabriel Allaihissalam calls for and said in the sky: "Allahu Ta'ala loves such a slave, you also love that slave. Those who are in the sky love him or her. Then His loving settles in hearts of people in the ground." In Fact, when Ebu'l-Hayr went to the region of Kuita where the scholars, pious people were over there rushed to his companionship (sohbat).

Mir Hasan Sahibzade who was one of the scholars of that era resided in a distant region to Kuita. Calling his youngest son Sayyid Abdulhalim he said; "We heard a mubarak dhat honored Kuita coming from Delhi. Go to Kuita. Learn his condition, situation and bring news to us." Abdulhalim, coming to Kuita, asked for Ebu'l-Hayr and his situation. He also got information about him from his relatives. After returning he told his father: "That dhat is a good scholar and Hafiz of Quran al Kerim. He does not confer with everybody. He keeps away himself from those who commit sin openly. He does not speak badly about anybody. When he walks on the way he looks at his feet. His congregation is a science (ilm) congregation, only spoken about science. He prohibits his students from doing unsuitable things." Listening to these, Mir Hasan Sahibzade said; "O my son! According to your statement that dhat is absolutely one of walis of Allahu Ta'ala.

Reaching their presence is felicity." Later, he went to Kuita to visit Ebu'l-Hayr and has been at his companionship (sohbat). Ebu'l-Hayr bought a home in Kuita where he liked much in the year 1910. In 1911, he came to Dehli. In 1915, he went to Rampur together with his family. There was a very good garden in Rampur. Sometimes Shaykh hadrats used to go to this garden so as to freshen up and tour. While he was going he used to recite words of dhkir and Asma-ul-husna. Generally reciting by heart, sometimes he used to recite with the high voice as much as being heard by those together with him. One day, as he doing dhkir with a high voice, a spiritual manner happened to him. There was no one on the way. It was a dark night. Instantly, Ebu'l-Hayr declared that: "O trees! O broken stones! O ground! Do witness on the doomsday that a slave used to go by remembering Allahu Ta'ala as he was walking on this road." During this time, he was tearing.

### **WHY ARE YOU RUINING YOURSELF?**

**Hafiz Abdulhakîm, one of those who loved Ebü'l-Hayr Fârûkî**

**Dahlawi was engaged in trade. He had lost his trade. This situation also hurt him spiritually. One day, as Abu'l-Hayr was passing in front of the shop, he entered. He put his hand on Hafiz Abdulhakîm's shoulder.**

**Showing compliment he said; “O dear! Why are you making yourself miserable? Why do you spend your time in grief, sadness and impatience? Allâhu ta’âlâ has bestowed many blessings on you, such as wealth, wife, family, health, honor and reputation.**

**What would happen, if some of the property was lost among these? If Allahu ta'ala takes the rest, what will you do?" he said. These words healed the trouble in the heart of Hâfiz Abdulhakîm. His heart was surprisingly calm and at peace, freed from all spiritual dirt and cleaned from the dishes.**

**Molla Tayyip was one of students of Ebu'l-Hayr Faruki. Ebu'l-Hayr used to like his reciting Quran al Kerim much. One day, during companionship (sohbat) Ebu'l-Hayr Faruki said; “I wonder if, has Molla Tayyip died?” The people who were over there wrote down that day and date. A few days later, the death news of Molla Tayyip came. When they searched, they learned that Molla Tayyip has died on the day when Ebu'l-Hayr Faruki said; “I wonder if, has Molla Tayyip died?**

**One day Ebu'l-Hayr Faruki has sat at the dervish lodge. There were some of his students together with him. During this time looked at the sky and declared; “Angels are taking a pious person.” When one of his students who was there searched for who died, he learned that a swimmer wrestler has died. He did not one featuring pious and owner of the spiritual heart. However, he rescued hundreds of people from having drowned due to the river flooded near Shah Cihan castle. Hâfiz Fazlurrahmân was from Pani Pat. He used to read Quran al Kerim quite very well. Ebu'l-Hayr would let him read Quran al Kerim in his companionships (sohbat). One day Ebu'l-Hayr Faruki had gone to a place. Over there, someone was reading Quran al Kerim. But he could not read true due to being not cognizant of tajweed. Upon this, Ebu'l-Hayr Faruki prevented him to read Quran al Kerim and he called Hâfiz Fazlurrahmân.**

**At that time Fazlurrahman had gone to Pani Pat for work. He had finished his work, he went to sleep at a place for resting as he sat down. In his sleep, he heard the sound of Ebu'l-Hayr Faruki. Immediately standing up he set out towards Delhi. After evening he arrived in Delhi. When he told the condition to his friends, they said; “In the daytime, our teacher had called for you.”**

**Ebu'l-Hayr Faruki used to exert effort much in order to beautify the ethic of his students. He used to draw them out of whirling of ego and arrogance, self-indulgence. He declared that: “Heart does not mature unless bad ethic annihilate.” Fadl Omar Dehlevî was one of the most familiars and pure devotees of Ebu'l-Hayr Faruki in India. During the death of Fadl Omar died Ebu'l-Hayr Faruki was in Kuita. When he returned to Delhi, immediately he visited the grave of Fadl Omar. Together with him, there were also fans and relatives of Fadl Omar. After Ebu'l-Hayr Faruki recited Fatiha at the grave, he declared to**



those over there; “Please look at! Every grain of soil existing in the grave of Fadl Omar is to make dhkir of Allahu Ta’ala.”

One of the fans of Abu'l-Khayr Farooqi did not have a child. When he has been at a place where called Muhacer-i Mubarak he thought inside of his heart by saying “I wish Abu'l-Khayr Farooqi hadrats makes pray I have a child, I reach my desire.” At that moment, he saw Abu'l-Khayr Farooqi before him.

Approaching him, Abu'l-Khayr Farooqi said; “Why do not go to Ejmeer to visit the grave of Muînuddîni Cheshtî and pray?” That dhat visited Muînuddîn-i Cheshtî and prayed. Allahu Ta’ala approved his pray for the sake of that great dhat and granted a child to him.

Abu'l-Khayr Farooqi used to revere to sayyids much. One day, Sayyid Suleymân Sherîf who was from descent of Abdulkadr-i Geylani and Habîburrahmân Şîrvânî came to visit Abu'l-Khayr. When Habîburrahmân Şîrvânî said that Süleyman Effendi was from sayyids and from descending of Abdulkadir-i Geylani, Abu'l-Khayr Farooqi invited and requested to him to his own place where he used to advise every time. As for Sayyid Suleyman Effendi, he said; “My master that place is irshad rank, you deserve there,” Abu'l-Khayr Farooqi Effendi declared that; “You are sayyid. Showing reverence to you is a must, tell us something so that we deed according to it.”

One day Şâkir Ahmed Ensârî together with Habîbullah Pânîputî had gone to the presence of Abu'l-Khayr Farooqi. At that time, Abu'l-Khayr Farooqi had two shawls on him was sitting on a thing like a throne. When Habîbullah saw Abu'l-Khayr Farooqi in this condition he said himself from his heart; “Someone who is a shaykh covering with two shawls how does sit on a throne? This circumstance is peculiar to sultans.” Raising his head, Abu'l-Khayr Farooqi declared; “If someone who a shaykh is wearing an old dress, sitting on ash, but he supposes himself something, he is nothing at all. As for another shaykh who sits on a throne covering with two shawls, but sees himself nothing, you know that he is a real shaykh.”

When Habibullah told this condition to his friends, one of his friends said; “They know what passes through the heart with permission of Allahu Ta’ala. For this reason, we should enter their presence by cleansing our hearts from delusions. Ebu’l-Hayr Faruki recommended the people who set out going to Hajj: “You should endure difficulty and troubles of travel with delightfully and enthusiasm. The statements such as impatience, trouble, and uneasiness should not be mentioned. If a person cannot power to endure trouble and difficulties, to give permission of this expedition to him or her is not true.”

In Delhi, there was a dhat with a cleaned heart named Hacı Zafiruddin. One day, when he said to Ebu’l-Hayr Faruki; “My master wishes and desires of nafs exist in origin and nature of human beings, we cannot protect us from these.” Ebü’l-Hayr Faruki said: “Allahu Ta’ala created wishes of nafs in human beings. But, He also gave them the power to remove them as well. By using these powers, the human being must try to remove wishes of nafs by using legal ways, fulfilling commandments of Allahu Ta’ala and avoid prohibitions.”

<b>I am UNFORTUNATE</b>
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**Abu'l-Khayr Farooqi was sitting in a corner waiting for the train at the station. He also had a student named Hafiz Hafizuddin with him.**

**"I am a student of such a wonderful person, but I am unfortunate," this thought suddenly came to the heart of this student.**

**At that moment, Abu'l-Khayr Farooqi pulled up to him and said, "O my brother! You have reached both religion and the world. What do you want, apart from the grace and bestowal of Allahu ta'ala." After a while, by the grace and bestowal of Janab-i Haqq, he both reached the spiritual level and gained worldly rank, position, property, and wealth.**

**Someone had gone to the top of a hill around Delhi, he wanted to suicide throwing himself from there. When just he throws himself from the hill somebody held him strongly from his backside. When he turned and looked at it, he saw that the dhat who held him was Abu'l-Khayr Farooqi. Abu'l-Khayr Farooqi declared that: "Don't you shy to suicide? Your will had been lower than women." Then gave a few dirhams to him and said; "With this money buy an ax and rope. Earn halal by selling firewood." That person repented and became one of his students.**

**Ebu'l-Hayr Farooqi used to go visiting graves, benefited in terms of spirituality. Setting out a trip for visiting the grave is permissible. He had gone to Sirhind and Panipat to visit graves there. When going to visit graves of religious great dhats, he has been based on a full of spiritual manner. He used to go near the grave by putting off his shoes, clasping his hands, bowing his head down. He used to turn his face towards the grave. He used to read Quran al Kerim sitting by kneeling. He used to go backward by facing the grave with a good manner and reverence.**

**Frequently in his companionship (sohbat), Ebu'l-Hayr Faruki advised like this: "Learn religious knowledge. Allow your heart to deal with remembering and commemorating Allahu Ta'ala in your every action such as coming-going, sitting, and standing up, shortly every time. Thus, the habit, the practice remembering and commemorating of Allahu Ta'ala happen always."**

**"Recite much of istighfar and La hawla wala quwwata illa billah. It is beneficial in order to remove delusions and sins in the heart." Be patient in times of calamity and trouble. Dealing with remembering Allahu Ta'ala in such times gives relaxation to the heart. Remember Allahu Ta'ala much. Whoever comes to this world will be migrating from here absolutely one day. The happy person is one who makes repent and dies dealing with busy of dhikr."**

**Exert much effort for taat and worships. Do not waste the valuable capital of lifespan. Keep away yourself from trouble and grief. Avoid from backbiting and saying lie much. Exert much effort to avoid from bad habits."**

**"Someone who looks at right and left sides, not being ready as spiritual heart at the presence of his teacher would have behaved unethically. Those who are captive of their nafs are dead. If they are dealing with their own hearts, they are alive. O slave of Allahu Ta'ala! Be humble in the face of human beings. Do not be arrogant and stubborn. Bow your head down by performing humility to human beings. Walk like a poor person. Do not walk glorious as an emir. Serve**

to the exalted men of religion. Those whose nafs dies in the world do not die once again. What happy for those who wake up in sahar time and perform namaz, read Quran al Kerim, and recite istighfar. The most superior of dhkir is to recite "La ilaha illallah."

"O, dear brother! Opportunity is booty. In hadith-i Sherif is declared that; "Who says, 'I do later' became perish."

"Do not waste your valuable times with long ambition, long desire. Keep your heart away from bad thoughts. Cleans your mind from delusions and futile thoughts."

Read Quran al Kerim at a certain time every day. This is the way of good people. Remaining in sorrow and grieve of the world, being upset regarding not to hold worldly things is not a work of intelligent persons. What is caught into the hand by sorrowing for the worldly things? It is necessary to spend time on good works. Trade and agriculture are good businesses. Remembering Allahu Ta'ala with ikhlas is the biggest blessing."

Ebu'l-Hayr Faruki used to declare to those who came to him in order to get wordily things and become rich: "Do not come to me with the worldly purposes and demanding something from me is foolishness. Allahu Ta'ala has not revealed His books in order to inform the ways of worldly winning, He has not sent His prophets for this. Especially, He has dispatched them to teach religion for His slaves. There is no need the book and Prophet so as to win the worldly things. Without a book and Prophet, worldly things can be gained."

Janab-i Haqq is guarantor sustenance of all creatures who have religion or not in this subject. If someone reaches top of maturity in the hand of a suitable murshid al kamil, he becomes deputy of our master Prophet. While it is not a must to teach the Prophet how to win the ways of the worldly things, why it would be a must for his deputies. Obtaining the worldly things through pir-al kamil is not acceptable. Owners of bidah and unawareness have been addicted and held for these kinds of things. The essence of this is that: If a slave fulfill namaz, fast, reading Quran al Kerim and making dhikr with this purpose, his or her condition in the aspect of the worldly things will be good. But they deprive of reward for hereafter.

In fact, in an ayat al karima is declared: Who wants world life and its embellish, We give to them payoff of what they do (their works) as full here. In this matter, they are not subjected to any lack. They are such people that there is nothing other than fire in hereafter for themselves. What they used to do in the world will have been wasted there. In fact the things they make all are futile." (Sûra Hûd: 15-16) He also declared that: "Whatever you say, you say them through peace of heart, with ikhlas for Allahu Ta'ala. Keep away from unawareness, from forgetting Allahu Ta'ala, bad and evil ethics." "There are three degrees of reading (reciting) Quran al Kerim. The lowest degree is to read only by tajwid. The middle degree is to read with tajweed and by understanding its meaning. The highest degree is to read with tajweed and understanding its meaning and feeling its taste in heart."

"Avoid much to be together with a foreign woman, and owner of bidah and sinner."

**“Health of body depends on these three things: Good food, not to exist any harmful, damaged matter into body and keep away from harmful things. As for health of heart depends on these things: 1) Pious deed; is food of heart and soul. 2) To avoid from bad ethics such as grudge, arrogance; these are as spoiled matter in body. 3) To avoid from committing sins.”**

**“Opening of spiritual curtains and heart eye is not granted to everybody. Allahu Ta’ala grants this whoever He wishes. This felicity does not obtain through muscle power unless reaching grace and grant of Al-lahu Ta’ala.”**

**“Doors of felicity are opened to someone who makes everyting with ikhlas and for consent of Allahu Ta’ala. Someone could not know reading and writing. But he had fallen in love so much with Allahu Ta’ala and our master Rasulullah, this condition of him had inserted his entire body. He could not read Quran al Kerim due to not know reading-writing. However he used to put Quran al Kerim on a lectern and follow every line with his finger as if reading. Then with love and ikhlas he used to say; “O my Allah, You declares what a nice.” He used to deal with Quran al Kerim in certain times every day. For a while later, high spiritual states happened in him and he reached his wish.”**

**Ebu’l-Hayr Faruki died in the year 1925 (H.1341) in Delhi. After funeral namaz which was performed with a crowded congregation, he was laid to rest next to Ebû Saïd Fârûkî who is his grandfather. His grave is a visiting location. Zeyd Efendi, one of his sons, had taught lessens at the dervish lodge (dargah) until his death.**

#### **ATTAINING WISHES...**

**Ebü’l-Hayr Fârûkî said:**

**“O, my son! Let go of the wishes. If you collect worldly goods day and night and do not do any good deeds, you will not get any of your wishes. You will only reap the fruits of your deeds.**

**You work day and night for the world, and then you wait for the degrees attained by the religionists. This, how is it possible? Salvation, in the end, is not dependent on your wishfulness and your desires. On the contrary, it depends on iman and your deed. Anyone who does bad deeds will see the punishment for those.**

**No one has a real helper other than Allahu ta’ala.**

**Those who believe and do good deeds will enter Paradise.**

**Our elders said; “From Allahu ta’ala and His beloved ones**

**What good can be expected from someone who has fallen in love with someone else.”**

**1) *Makâmât-ı Ahyâr*; p.116**

**2) *Tam ilmihâl Seâdet-i Ebediyye*  
(48. Print); p.1039**

**Emir Husrev Dehlevî;**

**He is one of the great walis grown up in India. His identification tag is Ebü’l-Hasan and his nickname is Azimuddîn. His father name is Seyfeddîn Emir**

**Mahmûd Şemsî, he was one of the foremost personages. Being one of the foremost beys in Laçin, his father migrated from the region of Mawarannahr to India due to the atrocity and carnages of Genghis towards Muslims. After migration, Seyfeddin Mahmud settled Muminabad town which has been at a bank of the Ganges River currently named Patiyalı. He married the daughter of Imadulmulk who was one of the statements in the palace of Delhi.**

**Emir Husrev was born as his second child in the year 1253 (H.651).**

**Emir Husrev began to learn science and to recite poems at a little age. His memory was extraordinary strength, brain, and understanding very keen, saying poem capability was also much. He joined the meeting of science and knowledge together with his father at the palace. He benefited from these congregations much and met with Poet Izzeddin who was one of the famous poets of that era. Seeing his capability of reciting a poem, when Poet Izzeddin gave words which are not related to each other like hair, egg, melon, and arrow, Emir Huseyin recited immediately the poem below meaning: "Hundreds of egg-sized amber is lined up on every strand of hair in that lover's hair, don't think your heart is straight as an arrow, there are hidden teeth in his stomach like a melon". This poet named Emir Husrev as "Sultani" pseudonym due to his father employed at the side of the sultan. Emir Husrev has used this pseudonym in his poet writing during his childhood.**

**His father Seyfeddin Mahmud took his very intelligence and smart son to Nizamuddin Hadrats in order to his spiritual nurture and grow up. Although having brought up very well, Emir Husrev was not to know Hacı Nizamuddin. At that time he was at eight or nine-year old. When they approached the dargah of Hacı, during they were entering the door, Husrev said an unexpected thing from him and said; "My father, with regard to choosing a murshid, connecting to him is a matter of mine, do you leave me free in this matter?" His father astonished and leaving him outdoor, he entered inside to have been in congregation. During this time, Husrev recited a very well rubai. He also thought by himself that; "If this dhat really is a high, a wali dhat, he know this rubai and my condition through permission of Allahu Ta'ala and he responds to this rubai of mine in a satisfactory way." The rubai of Hüsrev who said in line with aforementioned thoughts was in below meaning:**

**"Let's assume that a pigeon landed at the dome of a palace of such a dhat, and then he turned back.**

**This poor lover is at your door.**

**May he enter, or return back?"**

**At that time one of the greatest awlias existing in India, Sultan-ul-meşâyih Hâce Nizâmuddîn-i Evliyâ hadrats, understanding condition of Husrev through permission of Allahu Ta'ala, he called his servant. As responding his thought, he ordered to read this rubai to the young waiting outdoor:**

**"Enter inside immediately!**

**O correct voiced human,**

**Let's be near to each other, a single breath.**

**If you are an ignorant human also a fool,**

**Do not remain at all! Now return back from the road you came.”**

**The servant went and read this rubai. Reaching his wished respond extremely, Husrev rejoiced fairly. He entered inside immediately and became a student to Hâce. Having understood later the delicacy of his son, Seyfeddin Mahmud began to love him much more after this event.**

**After having lost his father, his grandfather Imadulmulk who was his mother's father took him under his patronage. Emir Husrev met with scholars, authors, and poets of that era at the side of his grandfather. When he was a twelve-year-old, his poems were approved by those who understood. Upon his grandfather's death in 1292 (H.692), he entered patronage of Turk sultans in Delhi Palace. He saw affection and interest from seven sultans in the palace. When Sultan Mubârek Şah Halâcî died in 1320 (H.720), he ran service and companionship (sohbat) of Nizamuddin-i Evliya; he reached a real position and felicity. Through the sign of Nizamuddin-i Evliya, Emir Husrev was also honored by the companionship (sohbat) of Hıdır Alaihissalam. His affection and connection to his teacher was very much.**

**Having been full of the surrender of his teacher's companionship (sohbat), thus Emir Husrev benefited extremely. His teacher would love him much and show a special interest; let him have been at his side. Among other students, Emir Husrev was the nearest to his teacher. Every night following night namaz, used to enter his teacher's room and he has been in a special conversation (sohbat). If one of his student colleagues had a wish, Emir Husrev presented it to his teacher. A poor man, who heard the generosity of Nizamuddin-i Evliya that spread everywhere, setting out from afar location of India so as to remove his financial trouble with hope to get much help from him, came to Delhi.**

**But on that day there was not anything to be able to give other than a pair of old shoes of Hadrat Hâce. The innocent man was never waiting for such a thing from this important person; however, he could not dare to reject it. Together with this, he was very uneasy from inside of him and he was disappointed regarding getting such a valueless gift from this great dhat. He left with excessive sorrow and with contemplation of this issue. In his return, he stopped over at an inn by his road in order to rest the night.**

**On the same night, Emir Husrev was returning to Delhi from Bengal, a business journey. Arriving there together with his splendor escort, servants, and richness, he stayed at the same inn. Emir Husrev used to trade gems and valuable stones and was known as the richest of Dehli. Next morning when Emir Husrev woke up, having surprised he shouted saying, “I am feeling smelt of my shaykh. The inn was looked for entirely and at the end, a poor traveler was found at the derelict corner. When he was asked during his time in Delhi whether he went to Nizamuddin-i Evliya or not, the man responded in a sorrowful manner; “Yes, in fact, I did my long journey only to see that great wali and benefit from his generosity and grant. But I am sorrowful due to sending me with these valueless shoes.” Burning with love and affection, Emir Husrev wanted those shoes to him in return for all these great properties, slaves, and**

whatever he possesses. According to narration, at that time Emir Husrev had 500.000 silver money in addition to his other properties. The poor man accepted this as a joke. But Husrev emphasized the issue, repeated his bid with the oath, and immediately giving his entire wealth he finished the bargain in return for his beloved teacher's shoes. It is openly clear not to tell that how the poor man was glad. The poor man had obtained hundreds fold from benevolent of Hadrat Nizamuddin and via another person for the sake of him as well.

When Emir Husrev arrived in Dehli, carrying his teacher's shoes on hand, he went up to the presence of Hadrat Nizamuddin. Emir Husrev presenting the event happened on the way, he said bought the shoes. Hadrat Hâce said; "How much money did you give to the shoes?" Emir Husrev said; "I gave my entire wealth which is not being useful."

Smiling Hâce hadrats and said that; "You had bought them cheap". Emir Husrev said; "My master, let be many thanks that the poor man satisfied only offering my wealth. If he had wanted my freedom, I would also give it with pleasure so as to possess my beloved teacher's this holy and invaluable souvenir."

Despite Emir Husrev having a profession that lets him win much money, he achieved such an examination in the best way as a devoted Sufi with a divine grant. He sacrificed wealth for the sake of the affection of his teacher. Having been exposed to the most of grant in the palace of Delhi sultan, as a top poet having been in the highest rank, he also had a genius that achieved being the most valuable student of his teacher.

Emir Husrev hadrats had written and collected the compliments which came from his teacher. One day Sultân-ul-meshâ'iyih Hâce Nizâmüddîn hadrats addressing to Emir Hüseyin; "I love you so much that I can be bored from other ones, but not from you." Another time he declared: "I can be bored from everybody, even from myself. But I never distress from you."

One day, Hâce Nizamüddin declared to Emir Husrev; "Pray for me! You will be laid to rest next to me." This statement has been reminded to him a few times, as for him he said; "Inshallah it will be like that." Once Emir Husrev declared that: "My teacher had taken an oath with this student, namely with me, he contracted and if he goes to paradise he will also take me together with him."

One day, Hâce Nizamuddin told a dream to Emir Husrev as follows: "A clean, bright water was streaming beneath of window in front of Sheyh Necîbüddîn Mutevekkil's home. This fakir also (namely Hâce Nizamuddin) I was sitting in a high place. A pleasant and promising situation covered me. At that time you passed through my heart. The blessing which was granted to me, I prayed Allahu Ta'ala in order to give you too. I know that my prayer was accepted. That situation Inshallah will also emerge and happen in you."

One day again Hadrat Hâce called Emir Husrev to his side, he told a dream he saw as follows: "I saw Sheyh Sadreddîn, son of Sheyh-ul-Islâm Behâeddîn-i Zekerîyyâ hadrat on Friday night in my dream. When I comprehended he was coming towards me, I reached his side in a modesty manner. He also performed much more modesty to me. During this time, I seemed you from a far distance. You came next to us. You began to tell some valuable things. During this time,

muezzin began to recite adhan. Then I woke up. You will see that this is what a high rank for you.” Emir Husrev said: “When Hace hadrats told like this, I said with embarrassment and desperation; “My master! How would I dare as a servant that to have such a high rank. What I possess, all are your grant.” Upon these statements, my teacher began to cry with a deep sigh.

In the face of this condition, I could not control myself, I also began to cry. After this, Hadrat ordered to be brought a special calpac. He let the calpac wear with his blessed hands to his servant (Emir Husrev) and declared; “Have statements of great exalted men every time in your heart. Do not exit from your mind any time!” At one time, Nizamuddin Evliya declared; “If it would be possible, I prefer to sleep together with Husrev and would have been in the same grave.”

Also once, he said; “If it is wanted to quit my student Husrev by holding saw on my throat, I would prefer to give my head and not to leave Husrev.”

When Hace Nizamuddin-i Evliya set to travel of paradise, Emir Husrev was not there. He had gone to the region of Luknov together with Tuğluk Shah. When he returned from that travel and learned bitter news, he was overwhelmed. He became like a stroke of lightning. He was burning, burning. He could not stand up on his feet. He shouted, “Subhanallah! Sun had set. Husrev is still in life!” What he had in the aspect of property and goods, he distributed all of them as alms to poor people being their reward to his teacher’s soul. He was crying much. At one time, he said; “I am crying for myself. I cannot live much after my teacher.”

Hace Hadrats had been passed away in 1325 (H.725), the 18th day of Rabialawwal month. Emir Husrev also died on the 18th of Shawwal, 1325 (H.725) and reached his beloved dhats. He was laid to rest next to the feet side of his teacher whom he loved much. Emir Husrev was the sultan of poets, leader of virtue owners; he was a high personage with powerful statements. In meaning and signs of his speech art and behaviors, either previous or later many poets could not reach him.

#### **THE MOST VALUABLE THING**

Nizamuddin-i Evliyâ wrote to Husrev.

In one of the letters he states:

“After protecting the organs of the body and ensuring that they are healthy, one should avoid everything that Islam does not like, and never approach the haram and abominable things. Allahu ta'ala has created everything precious. But, He created something most precious. It is also time. For this reason, having tried to asset times in the best way should use the most precious thing to obtain the happiness of the hereafter.

This precious life which is passing by every moment should be known as a booty, time should not be spent empty and inappropriate things.

When one is going to do something, he should perform istikhara namaz and consult with those who know. If he does not find inshirah (enlargement), opening, expansion, and comfort in his heart while doing a job, he should not do that job and give up. He should think carefully that the result of the work done without inshirah in his heart will always be trouble.”



In speech style, he used to obey the order of his teacher who advised “Speak as Isfahan people!” He used to speak fairly open, clear, eloquent, being understood and net. In addition to his literary side, his tasawwufi condition was also much high as well. He was the owner of super degree on the way to awlia. Coming together with sultans and emirs was not to cause his heart to incline the world businesses.

This good condition of him is understood better from his works. Because of those who commit sin abundance has been less in their heart. Maybe it does not exist at all. For this reason, the works written by sinner persons do not have abundance. In other words, the works which are written by such persons are not approved by spiritual hearts and do not affect hearts.

Emir Husrev hadrats used to spend the majority of his time with worship. At nights, he was awake towards morning; he used to perform tahajjud namaz (night namaz). When he wakes up for tahajjud namaz, he used to read 7 fascicles of Quran al Kareem (140 pages) every day.

Emir Husrev was a master of a few languages. He was distinguished as much as in the degree of being commended in languages of Turkish, Persian, Arabic, and Sanskrit. His main language being Turkish and Persian languages, he had nurtured himself to be able to compete with Arabic people in the Arabic language.

At the same time, he was also a scholar in the Sanskrit area. He used to know Sanskrit language very well.

In addition to his genius in poems, he was also a master of prose. As an example of a masterpiece about writing prose literature rules and principles, he had written the well-known work entitled Nûh Sihpir. In spite of being super, well-known, and rich in terms of literary, Emir Husrev was a very high wali turning his face from all the worldly richness contently, willingly being able to sacrifice his all wealth for a pair of shoes of his teacher in face of the elixir of life which he tasted in his teacher’s presence and companionships (sohbat). Like all walis, Hacı Nizamuddin also showed much interest in human beings from every level who live in India to improve mutual affection and trust between them. He used to recommend setting up affection tie between emirs who manage and employees are managed, he used to exert effort for this purpose.

The first condition in this issue is to agree in speech. In addition, much more languages used were spoken in India. For this reason, from Emir Husrev, who had a full of cognition, was wanted to find a new language from the current various languages to find in order to provide and facilitate understanding between all Indian people. Upon this, beginning to work, Emir Hüsrev generated a new language being mixture of the language spoken in northern region and Persian language; and this mixed language made up base of Urdu language. In the course of time and having used by new generations who came later, this new language became the Urdu language featuring thinner and cultural. Emir Husrev was the first who recited poem in this new language. Adapting himself

fully to commandment and prohibition to our religion, Husrev Dehlevi was also generous, sincere and lover of Islamic religion.

His dominance of language and meaning in his poetry and prose, harmony in his language, the beauty and deep level of culture in his depictions clearly visible. For these reason, he has been loved and approved almost all eastern Islamic world. In short time, his works, which reached Anatolia, has been read with pleasing, he has also been approved as a master by poets of Divan Literature. His known works have been examined in four parts as follows:

- 1) **Divans:** Tuhfet-us-Sıġâr, Vasat-ul-Hayât, Gurret-ul-Kemâl, Bakiyye-i Nakıyye, Nihâyet-ul-Kemâl.
- 2) **Hamse:** covers masnawi Matla'ul-Envâr, Şîrîn-u Husrev, Mecnûn u Leylâ, Âyîne-i İskenderî, Hişt Behişt.
- 3) **Historical masnawis:** Kırân-ı Sa'deyn, Hıdır Han, Duvalrânî, Tuġluknâme, Nûh Sihpir.
- 4) **Prose (Mensur) works:** İ'câz-ı Husrevî, Târîh-i Alâî, Ef'âl-ul-Fevâid.

Almost all of these works have been printed at various print houses in India. The script copies of these works are available at libraries in Istanbul, Bursa, Konya, Kayseri. In addition, there are also his works as follows: Cevâhir-ul-Bahr, Bahr-ul-Ebrâr, Enîsul-Kulûb, Mir'ât-us-Safâ, Menâkıb-ı Hind, Dehli Târihi and Makâlât-ı Çihâr-ı Yâr.

- 1) *Ahbâr-ul-Ahyâr; p.105*
- 2) *Kâmûs-ul-A'lâm; v.3, p.3045*
- 3) *Siyer-ul-Evliyâ; s.98*
- 4) *Rehber Ansiklopedisi; v.5, p.108*
- 5) *Nefehât-ul-Uns Tercümesi; p.10*
- 6) *Persian Literature; v.1, p.495*
- 7) *İslâm Târihi Ansiklopedisi; v.4, p.157*
- 8) *Sefînet-ul-Evliyâ; p.98*
- 9) *Siyer-ul-Evliyâ; p.301*
- 10) *İslâm Âlimleri Ansiklopedisi; v.10, p.115*

**Fethullah Evdehî;**

He is one of the great Islamic scholars and awlias having grown up in India. He is known as Fethullah Evdehî. He is one of the scholars in Delhi. Even his birth and death date have not been determined; it is known that he died early tenth century. Previously, he taught lessons and science at

**the mosque of Delhi. After this, he became a student of Shaykh Sadreddin Hakim.**

**By existing at his side and service, he advanced on the way of tasawwuf. His heart being cleansed from everything other than the thought of Allahu Ta'ala, he reached heights of invisible (spiritual heart) science. He became one of the greats and foremost one of this way. He matured on the way of Chetiyye.**

**Abdulkuddûs bin Abdullah - who was the teacher of Abdulehad hadrats who was the father of Imam-ar Rabbani – was a student of Fethullah Evdehî.**

**Fethullah Evdehî brought up lots of students. Shaykh Kasım Evdehi who was one of his foremost students made a book about the things heard from his teacher and other great Islamic men.**

**In this work entitled Âdâb-us-Sâlihîn written like this: "As a tradition of the great Islamic scholars of the Ceshtiyye way to give their khalifas and students such as prayer rug, comb, beads (tasbih), stick, scissors, needle, kettle, bowl, saltcellar, base, churn, shoes, and patten, each of them has a different meaning.**

**The meaning of prayer rug is to hug firmly to taat, worship, direction, and correct way; beads (tasbih) means to remove untidiness of heart and deal with the main duty; Comb is to throw away badness, ugliness and unnecessary things; Stick is to trust and lean on Allahu Ta'ala who is only and genuine being; Scissors: means to cut busyness except Allahu Ta'ala, shortening wishes, desires, and ambitions; Needle is a sign to connect appearance and meaning each other. But they do not give needles without yarn. Kettle and bowl: the sign of offering bread and water to poor and guests; Saltcellar, Basin and Churn is the sign of dining table, in other words, it is the sign of dervish dining tables which are submitted to khalif. Shoes and patten is the sign of stepping soundly."**

**1) *Ahbâr-ül-Ahyâr*; p.174**

**2) *İslâm Âlimleri Ansiklopedisi*;  
v.14, p.45**

**Kutbuddîn Bahtiyâr Kâkî;**

**He is one of the great walis growing up in India. His real name is Bahtiyâr el-Ûî Dehlevî, his father name is Musa. His nickname is Kutbuddîn. He is also known as Kutb-ul-aktâb, Kutbul-İslâm, Melik-ul-meshâyih, Sultân-ut-tarîkat, Burhân-ul-hakikat, Reîs-us-sâlikîn, Imâm-ul-âmilîn, Sirâc-ul-evliyâ and Tâc-ul-asfiyâ. His lineage depends on Hadrat Ali, his is sayyid. He was born in the year 1173 (H.569) in Uş or Avaş town of Mawaraunnahir. He died in the year 1235 (H.633) in Delhi, India. His grave is there and one of the most known visiting places. Those who visit his grave get fayd from his blessed soul, get benefit from his grave which spread noor (light).**

**Hace Kutbuddîn hadrats still was at one and half-year-old his father Sayyid Kemâleddîn Mûsâ died. For this reason, his nurturing was painstakingly provided by his mother who was pious and owner of taqwa. Beginning science**

education at five-year-old, Hâce hadrats firstly studied from Mevlânâ Ebû Hâfız. While he was at seventeen-year-old he saw Hâce Muînuddîn Hasan Cheshtî hadrats who visited the city with on one occasion. When immediately ambition of being a student to this great wali strengthened in himself, he invoked so as to be accepted for as a student. Seeing the wish of science learning and heightening ability on the way of wali of this young claimant via his eye of the spiritual heart, Hâce Muînuddîn Hasan Cheshtî hadrats accepted him to the studentship. Regarding the companionship (sohbat) of this great wali, Kutbuddîn Bahtiyâr Kâkî reached super degrees, high ranks on the way of wali. Meanwhile, he went to Bagdad. At Ebu'l-Leys-i Semerkandî mosque, he has been companionships (sohbat) of Şihâbuddîn-i Suhreverdi, Abdullah-i Kirmânî, Burhâneddîn-i Cheshtî, Muhammad Isfehânî as well as other dhats. Kutbuddîn Bahtiyâr hadrats raised a very high rank in science and on the way of wali. In order to increase his science, he went to many places suffering lots of troubles. Conferring with scholars in Iraq, Iran, Afghanistan and other places, Kutbuddîn Bahtiyâr hadrats has been companionships (sohbat) of them. He brought up many wali on this way. The most well-known among them there are the great wali Ferîduddîn-i Genc-i Şeker (Şeker Genç), Bedreddîn-i Gaznevî, Burhâneddîn-i Belhî, Ziyâuddîn-i Rûmî, Sultan Şemsuddîn Altamış and Kâdî Hamîduddîn-i Nâgûrî.

Kutbuddîn Bahtiyâr visited the city of Multan to which invited by Shayh Behâuddîn Zekerîyyâ Suhreverdi in one of his travels. Shaykh Behâuddîn had big fame in India at that time. During residing in Multan of Hâce Kutbuddîn, Mongolian attacked India and besieged Multan. Kabaça Bey, the governor of Multan, had requested spiritual help from Kutbuddîn Bahtiyâr in order to ward off attacks of Mongolians. Thus, Kutbuddîn Bahtiyâr invoked Allahu Ta'ala. In conclusion of being approved of prayers, the enemy finished the siege and withdrew.

Not to enduring staying away from his teacher Muînuddîn-i Çeştî hadrats who used to teach science and show the true path to students in the district of Ajmeer, Hâce Kutbuddîn Bahtiyâr set out to Ajmeer. As he was going, his road stopped by Delhi. The emir Sultan Şemseddîn Altamış of Delhi showed much interest in him. Within a few days when he stayed there, the sultan's respect, affection, and loyalty were increasing a fold every day to Hâce Kutbuddîn Bahtiyâr.

The sultan of Delhi was not to want his leaving at all. However, Hâce Kutbuddîn Bahtiyâr had not also endured remaining away from his teacher. Thus, he went to Ajmer. In his return from Ajmer, he stopped by Delhi again. He settled in a place called Kelu Kheri near Delhi. Even though the sultan wished him to reside in Delhi, he preferred residing in this place out of Delhi. The affection and loyalty of the sultan to him was very much. In order to get benefit from his fayd and abundances, the sultan used to come to his service twice a week.

Later, the sultan became continuous and the most loyal student of Hâce Kutbuddîn. He also wanted his teacher to settle in Delhi to remain together with him again. Because the sultan was in wish to be able to serve his teacher much more and join his companionship (sohbat). In addition, if his teacher

would have been in Delhi, the sultan could leave the time of his visit to works of the state. Hace Kutbuddîn let the sultan know that he could not fulfill this wish of him for the time being. During his staying time here, on the one hand, Hace hadrats was bringing up those who rushed to his companionship (sohbat), on the other hand, he was teaching the sultan to be in an accurate way and how he should treat his people. As for the sultan, following these advises, he was fulfilling what was informed gladly. During this time, upon the death of sheik-ul Islam Nureddin Gaznevi in Delhi, however, the Sultan offered to assume this duty to Hace Kutbuddîn, he did not accept. Upon this, a dhat named Necmeddîn-i Sugrâ was appointed for this rank.

Together with being a student of Hace Osman Haruni who was one of the greats of this way, when he came to this post used to begrudge of Hace Kutbuddîn hadrats due to the Sultan and other people showing much interest in him, he was jealous of Hace Kutbuddîn hadrats. He decided to remove Hace Kutbuddîn hadrats from Delhi at any cost.

This person whose name was Necmeddîn-i Sugrâ who was grabbed favor of people, love of rank and sense of egoism, had fallen into a very big calamity such as being opposite a wali slave of Allahu Ta'ala. He was looking for the ways of slander to Hace.

One day, Hace Kutbuddîn hadrats together with Sultan Şemseddin Altamid were touring during noon time. The escort of Sultan was following themselves. Suddenly a crying, shooting woman appeared. This woman approaching to the Sultan, said that she was in a very difficult situation, wanted to be helped her in order to make her religious wedding ceremony.

When the Sultan asked with whom she wanted marriage, the woman said, "I want you to make me marry with this man who is walking with you. Because of I am pregnant from him with an illegitimate way."

The people who were there were not making any possibility that Hace Kutbuddîn committed such an act. For this reason, including Hace Kutbuddîn hadrats together with all people there were astonished. Hace Kutbuddîn was bewildered what he would do in the face of such a condition which met first time in his lifespan. Turning his direction towards Ajmer the city where his teacher was over there and wanted help from his teacher Muînuddîn-i Cheshti hadrats in order to be a helper to him in the face of this slander and a very difficult condition. The distance between the district where they have been and Ajmer where his teacher has been was 258 km.

At that time, everybody who was there saw that Hace Muînuddîn-i Cheshti hadrats was coming toward them. In fact, being in an astonishing condition, when the Sultan and his attendants saw Muînuddîn-i Cheshti hadrats their astonishment increased much more. Immediately they rushed and welcomed. After handshaking with them, Muînuddîn-i Cheshti hadrats turning towards Hace Kutbuddîn and declared; "Why had you wanted help from us?" As for Hace Kutbuddîn, he could not say anything due to the impact of the event, only he was weeping.

In fact, knowing the event through his eye of heart, Muînuddîn-i Cheshti hadrats turned this slanderer woman and declared, "O concealed child into this

woman's womb! This woman, who will be your mother, claims that your father is this Kutbuddîn. Now you speak and tell the truth!" With permission of Allahu Ta'ala, the child who was into the womb of that prostitute woman began to speak with a sound being heard by everybody over there and said: "The statements of this woman are an overwhelming lie, slander. This woman is a shameless and prostitute. Those who are enemies, jealousy of Hace Kutbuddîn prepared this slander in order to lower him in the eye of people. In fact, they used this woman who is a prostitute and being pregnant from some other person."

The people who were there heard the statements of this child who was in the womb and they were amazed. The woman had to confess her crime in the presence of the Sultan and other people over there. The reality was also understood.

Hace Kutbuddîn wrote a letter from Delhi to his teacher Hace Muînuddîn in Ajmer informing him he could not endure the separation fire, wanting permission to arrive at his presence and kiss his hand, to be honored with his blessed presence. As for Hace Muînuddîn who loved his student much, has set out towards Delhi in those days. The Sultan and the community, who received information about his coming, went out of the city to welcome and to host at their homes. As for Necmeddin-i Sugra, he had not interested in coming of Hace Muînuddîn at all. Despite this, Hace Muînuddîn visited Necmeddin-i Sugra at his own home after coming to the city. During the speech, Necmeddin said something complaining that in spite of he has being at the rank of shaykh-ul Islam everybody esteemed Hace Kutbuddîn and he had no dignity. Getting upset with the condition and meaningless enmity of this person, Hace Muînuddîn ordered his student to leave Delhi and come to Ajmer together with him so as to remove discontentment. When received this information the Sultan and the community were astonished. They were very upset. Finally, Hace Kutbuddîn set out to go Ajmer together with his teacher. Nevertheless, the Sultan and the community could not accept this leaving at all because they loved Kutbuddîn much. All of them took the roads. They were screaming out, crying and they were pleading to Hace Muînuddîn not to take Hace Kutbuddîn together with Ajmer, to leave him in Delhi. Understanding the affection and persisting of the community, Hace Muînuddîn said that Hace Kutbuddîn might stay in Delhi and declared; "I do not want to allow so many people to be sad, letting them heartbreak by taking you together with me from here. I prefer them to me. I will try to endure the separation from you. You, stay here! Prevent people to go everlasting calamity by telling the true way of Muhammad Alaihissallam! May Allahu Ta'ala be helping you." Both of them left with tearing. Sometime ago crying for separation, now the Sultan and the community were tearing regarding their enjoyment. This event caused them to love Kutbuddîn hadrats much more, connecting to him much more. Before forty days of his death, Hace Muînuddîn Çeşti hadrats wanted Hace Kutbuddîn in Delhi to come urgently to Ajmer. As soon as this news reached Hace Kutbuddîn, immediately he set out. He came to Ajmer. One day, Hace Muînuddîn said to his students, "O dervishes! You know that a few days later I will leave this world." This

statement collapsed as a sorrow cloud on his students and those who know and love him. He ordered Ali Senceri who was in his clerk service and used to remain his side write a letter ordering Hace Kutbuddîn Bahtiyâr Kâkî to have been in Delhi and to go there. "I appointed him my deputy. I have given our sacred relics of our Cheshti Hacegan (the great men of Cheshtiyye way), some goods which are peculiar to these to him." Addressing Hace Kutbuddîn, he declared; "Your place is in Delhi."

After this, Hace Kutbuddîn hadrats tells like this: "When I was leaving Ajmer to go to Delhi, I went up the presence of my teacher. He put his headdress (kulah) on my head. He wrapped up the turban with his blessed hand. Then he gave me the staff of his teacher Osman Haruni, his own Quran al Kerim which had read, his prayer rug, his pattens. Then he declared; "These are sacred relics which were entrusted to me from my teacher Hace Osman Haruni and have been reached by transferring from hand to hand by the greats of Cheshtiyye way to us. Now I am giving these to you. You should prove to deserve these relics by serving very well like those who made before you by carrying these relics. If you are not deserved these relics, on the doomsday, I would be embarrassed at the presence of Allahu Ta'ala, Rasulullah, and our blessed great dhats who let them reach us regarding I submitted these relics to one who is not deserved ." After this, Hace Kutbuddîn performed two rak'at namazes as thank for these blesses and by invoking Allahu Ta'ala praying within tearing in order to bestow easiness in this duty which is involved much responsibility. Then, Hace Muînuddîn Cheshti hadrats holding the hand of his valuable khalif (his deputy), he said; "I have fulfilled my duty by giving all sciences and spiritual states existing at me to you, heightening you to the rank which I have been and I entrust you to Allahu Ta'ala." Hace Muînuddîn Cheshti hadrats declared that you should know these four things are fundamentals of tasawwuf:

- 1) A wali who is in wish to walk this way, should not complain about his condition even though being hungry and thirsty, should seem full and in a wealthy condition
- 2) One should make poor full as material and moral.
- 3) He could not be grateful for the blessings that Allahu ta'ala bestowed, he should always be in a state of sadness because he cannot be worship-worthy and does not know what his end will be; but he should appear very cheerful, happy and contented from the outside in order not to upset others, not to appear surly, in order to be able to win their consent and love.
- 4) He should forgive those who make atrocity and trouble to himself, should show necessary kindness and affection to human beings every time.

After this, Hace Kutbuddîn bowed down to kiss his teacher's feet. His teacher did not permit and instantly had him stand up. They hugged each other with affection. Another advice of Hace Muînuddîn hadrats to his students as follows; "Do not leave the felicity way which informed by our great predecessors! Prove and show that you are a brave soldier in this blessed duty!" After this, once again they hugged each other with affection and also the bitterness of

separation and within tears, they separated. Hace Muinuddin hadrats died twenty days later after Hace Kutbuddin came to Dehli. In Delhi, Sultan Shemseddin connected extremely to Hace Kutbuddin hadrats, he was also one of his foremost students.

Hace hadrats used to recommend very valuable advice to the Sultan as he does everybody who listens to his statements in order to reach felicity both in this world and hereafter. He used to tell the Sultan to be a sultan as Hadrat Omar and Omar bin Abdulaziz, to exert effort to be just, protect the rights of innocent people, resolve the needs of people, to be like them, to be awake at nights and deal with taat; if he feels sleepy, to remove this situation by refreshing his ablution, thus continue to perform namaz, worship and taat.

He also used to inform not to awake anybody including their servants and not to make them uneasy at night. When dark happens at night, he used to recommend helping secretly by disguising themselves in order not to be known by dressing an old cloth which is worn by poor people, touring the city, and knocking on the doors of poor and needy people.

He used to order the Sultan to control mosques continuously, not to exist anything to prevent to perform worship easily, if there is, immediate to be removed, thus providing Muslims to be able to worship comfortably. When daytime happens, he used to advise that the Palace be a place where all troubles are being looked after, those who spend night hungry to be looked for and found in order to help by being called to the palace.

He used to command to be punished immediately whoever and wherever of those that perform trouble even they are one of the officials in the palace, not to make atrocity whoever them whether the owner of religion or not without discrimination. Even a hut had been built at top of the roof of the place in order to inspect instantly. He used to command to afraid of doomsday much when weights of responsibilities that cannot be carried, appearing of complaints that cannot be endured to hear and not to find the explanation possibility at the presence of Allahu Ta'ala.

The Sultan had advanced on this way much by benefiting advises and companionships (sohbat), fayd, and abundances (barakat) of Hadrat Hace. Nobody in his community used not to be committed atrocity and unjust treat. One day, the Sultan came to visit Hace Kutbuddin, held his skirts. Hace hadrats looked at him and wanted to tell what was in his mind. The Sultan told like this; "Allahu Ta'ala granted a sultanate to me. Of course, He will ask the count of this heavy burden from me on doomsday. I invoke that you do not forsake me on that formidable day." The Hace Kutbuddin accepted this.

Hace Kutbuddin Bahtiyar hadrats used to worship continuously would not be inattentive from Allahu Ta'ala even a moment. He used to perform namaz continuously. Every night, he used to recite three thousand salavats to our Master, Rasulullah.

Including the Sultan of that time, despite lots of people waiting for his only one sign so as to provide every kind of help, Hace hadrats used to prefer to live within poorness. If someone would give something, he used to confine with it. When he remained in tough condition, his wife would borrow from his neighbor



who was the wife of a grocery and she was buying something for eating. One day, the wife of grocery boasted by saying; "If I do not lend to you, you and those who are at your home might die from hunger." Hearing similar statements also from other women, the blessed woman would not endure and informed the condition to Hâce hadrats. He was sad. He was upset not for their conditions, but how people dare to make one of their Muslim brothers upset for the worldly things and how they could be able to say unacceptable statements.

He ordered his wife not to want anything from other ones, when any eating need happens (pointing out a corner of the room) to go over there by reciting basmala-i Sherif, she would find (dried apples, pears) as much as her need so as to remove their hunger by taking them.

His wife saying "okay my master" she did in the way of what was informed. She was thanking Allahu Ta'ala for rescuing herself not to be embarrassed by neighboring women; she was also thanking her master (husband) who caused this opportunity. Kâkî nickname of Hâce hadrats was said related due to this event.

#### **SHOULD WE COMPLIMENT FOR A FEW COINS?**

One day, the vizier İftihârüddîn Aybek, who was responsible for the financial affairs of the palace, came and offered an edict stating that they wanted to allocate the income of some villages to them, that he could spend this income for his own needs and that of his students, and that he could use them as he wishes and said please accept this.

Hâce asked İftihârüddîn to approach him.

When he got closer, he lifted one corner of the prayer rug he was sitting on and said; "Look at; what do you see?"

Vizier, seeing a great river of treasure flowing, was dazzled by the sight.

He was astonished. Hâce Kutbuddin; "We do not even compliment this, should we compliment a few pence of your villages' income? Shall we accept it?"

Please go now! Once again, do not stand the presence of dervishes with such an offer!" he commanded. Vizier embarrassingly; "Okay, sir," he said, and left.

Hâce Kutbüddîn was much generous and his hand was open. Food and garments were sent by those people who loved him to the lodge (dargah), he used to distribute them to needy people as well. Even he had the possibility to use plenty, he would like to live in difficulty and prefer others to himself. He was to give importance to the guests so much that when there was nothing, at least he ordered his servants to offer drinking water. If he would want, he could live in an extraordinary abundance and showy. But, being in such poor condition was nicer himself, and showing patience to these troubles was to cause the coming of spiritual blessings and rise on this way. Hâce hadrats was preferring the way of poverty and difficulty, on the other hand, he was to win a lot of things as spiritual. He was satisfied, was not to complain about his situation at all. Hâce Kutbuddin had collected all good habits himself. He was

also in the last point in submitting the destiny of Allahu Ta'ala and being patient. One day, when he was not, his little child died. He came after the burying. His wife was crying, suffering. Hace Kutbuddin asked its reason. The dying of his little child was reported. He recited "Inna Lillah.." and he consoled his wife by saying; all of us must submit and be pleased for the will, consent of Allahu Ta'ala."

Hace Kutbuddin did not sleep in the last twenty years of his life at all. He couldn't even lean his back on anything to rest. He declared; "If I would sleep a little bit, I feel myself ill and uneasy." He used to have been in deep control (muraqaba), in other words, he used to have been to control his nafs not to be unaware of it.

This situation of him was being such much that if someone comes to see him or to ask for something, he could come to himself for a while later and with difficulty. This situation was to happen continuously except namazes.

Hace Kutbuddin used to stay in his room as burned with love and affection of Allahu Ta'ala and our Master Prophet with broken heart, tied tongue without saying anything as well as sighing and crying. His lovers, who burn with the desire to see him, when gathered outside, he would go out, converse a little, utter beautiful and effective words that encourage the fear of Allah and being a true slave of Him, and would be subject to Muhammad "alaihis-salâm", to hold tightly to His way.

He used to inform adapting to Muhammed Alaihissalam is the principal of all happiness, comforts. Once he told as follows:

"At the beginning, even I exerted effort much to memorize Quran al Kerim, but I could not achieve and was not to memorize. One night, I saw our Master Rasulullah in my dream. I pleaded to bend down towards his feet and I said, 'I would like to memorize Quran al Kerim, but I would have suffered many difficulties.' Pitying to me he wanted to raise our head. When I raised my head, he commanded me to repeat Yûsuf sûre and he declared; "You memorize Quran al Kerim with this." I fulfilled his command and could be able to achieve memorizing Quran al Kerim." After doing companionship (sohbat) for a while he used to enter his room and fall into muraqaba (control) again.

#### **THE ESSENCE OF ADVICE**

Kutbuddin Khaki used to say:

"One who eats a lot becomes a slave to his ego (nafs). For this, one should eat less. One should be content with eating enough to sustain the body and be strong in worship.

One should dress normally and simply, away from ornaments and ostentatiousness. He who wears fancy clothes to show off becomes like an armed robber to humiliate himself. He has little sleep. The worthless and worthless world let alone set his heart on his work; he should avoid talking about them, even talking about such things. Even being with such worldly things should be a fault, a fault for him, and an obstacle to progress in this way.

Spiritual states, strange meanings, and things that people cannot understand

while walking on the path of Sufism should never be said in a way that people cannot understand. For, saying something that people cannot understand causes them to misunderstand and become hostile to the person who says such things.

He must be very diligent in fulfilling the orders of the religion. For without this, it is not possible to proceed on this path.

If a person says that he is on this path and is lax in obeying the orders and prohibitions of our religion, know that that person is a liar. If one or more of the spiritual states of those who are on this path have been in that person, you should know that those states are from the devil, he is deceiving him."

Even his death happened in this way along with love and affection in an entranced condition he had been called a martyr of affection (Şehîd-i muhabbat).

Before a few weeks of his death, Hâce Hadrads was passing through a place as returning from İyd namaz. He stopped there and he declared to those who were together with him; "I feel smelt of love here. Smelt of affection is coming here." Instantly, the owner of the land was called and the land was purchased. The works started in order to prepare the blessed grave of Hâce hadrats at the same place.

When he died he was laid to rest over there. Later an excellent shrine was built over his grave. He has a Dîvân where his precious poems said by Hâce were collected and turned into a book. In addition, Ferîduddîn-i Genc-i Şeker, who is one of his highest students and his khalif, collected his some statements and companionships (sohbat) and constituted a book format entitled Ferâid-us-Sâlikîn. In this book, there are some sensitive points and other valuable knowledge for salik (tasawwuf traveler) who want to advance on the way of tasawwuf.

*1) Siyer-ul-Aktâb; p.142*

*2) Siyer-ul-Evliyâ; p.49*

*3) Siyer-ul-Ârifîn; p.48*

*4) Kâmûs-ul-A'lâm; v.5, p.3672*

*5) Ahbâr-ul-Ahyâr; p.31*

*6) İslâm Âlimleri Ansiklopedisi; v.9, p.92*

**Mazhar-ı Cân-ı Cânân;**

He is one of the great Walis. He is an Islamic scholar and one of the well-known walis who is called "Silsile-i aliyye" that they invite people to Haqq, by showing the correct way, let them reach real happiness. His name is Şemseddîn Habîbullah. His father is Mirza Can. Attributing to his father's name; he had been named Cân-ı Cânân. He was born on the eleventh day of Ramadan-ı Sheriff in the year 1699 (H.1111) or in 1701 (H.1113). He was martyred in the year 1781

**(H.1195). He was descent from Hadrâd Ali and he is sayyid. His generation being from senior state officials had closeness to Teymuriyye sultans. His all grandfathers have been known to be owners of generosity (muruwwat), justice, bravery, generosity and they had been also known being loyal to the religion utmost degree, they were to have all super qualifications that being admired and praised. In addition, each one was the owner of rank and position in the state administration. His father Mirza Can had preferred poorness and confined himself with less by forsaking rank and position. He distributed his wealth to poor people for the sake of Allah. When he heard that a friend of his was in severe distress, he presented the twenty-five thousand rub'iyya gold that he had set aside for his daughter's marriage as a gift to him.**

**He was known for his compassion, super good moral, humanitarian qualities in his country. He got maturity in the companionship (sohbat) of Shah Abdurrahman Kadiri who was the murshid-i kamil of his time. Maturity and guidance light was brightening on his forehead while Mazhar-i Can-i Canan hadrats was still in junior age. Owners of vision, who see his brightness of intelligence, understanding, and comprehension, used to tell that he had a high character, genesis. His father paid attention much to his education and discipline, learning of science. While at little age, he began to learn science, skill, and various abilities. Since his childhood, having evaluated his valuable life fairly well, he did not spend futile. In addition to science and ingenuity, he also learned various arts and capabilities. He had said like this: "I reached much compliments and grants by seeing Ibrahim Alaihissalam in my dream when I was a child.**

**Also in my childhood, whenever I remember and say his name of Hadrat Abu Bakr, his blessed appearance appeared in front of me. I used to see his spirituality through my eye. He used to make much compliment to me." He had also told: "It was in my childhood. Someone was speaking with my father. They mentioned Imam-i Rabbani hadrats. At that time I saw the spirituality of Imam-i Rabbani hadrat. He pointed to me to stand up from there. When I said this situation to my father, he said; "It has been understood that you will benefit from the way of them. Allahu Ta'ala has inserted in my character adapting nature of sunnat-i sanniyeh Mazhar-i Càn-i Cànân hadrats had a height in his nature and genesis, a great ability to progress on the path of the exalted dhats, and a specialty to love and show affection towards them. He used to declare: "Love and affection are the yeast of my character's dough. The famous Islamic scholars of that time who saw his situation had said; "This child has an amorous temperament." His father to him had said; "Your coming to the world became many blessings for me. Because in the year when you were born, forsaking connections to the world and affection for the world, I preferred the confined myself with less." He had told his science education as follows: "I learned Persian language and some other knowledge from my father, Quran al Kerim, tajwid and kiraat science from Kari Abdurresul; as for the intellectual and transported sciences (akli and nakli) I learned from the scholars of our time. I learned tafsir and hadith science from Hadji Mohammed Efdal. When I was fifteen-year-old, my teacher Hadji Mohammed Efdal whom I**

learned the science had presented a prayer cap to me. My mind opened fairly with the barakat of it. I could not experience any difficulty reading and learning anything. After completing my education, I taught students for a while. My father died when I was in sixteen-year-old. Before his death, he willed like this: "Spend your all times in order to obtain maturity, ripeness, and super degrees. Do not spend your valuable life with futile things." Adapting my father's will, I continued to learn science and act with the science I learned. One night I saw an awlia dhat in my dream. He stood up from his grave came to my side and put his own prayer (namaz) cap on my head. After this dream, my wish for rank and position did not remain at all in my heart.

Desire directed towards tasawwuf increased much. One time a sound from invisibility said; "We have a job with you. Allowing people to reach hidayah (true path) and spreading of the way which to let people reach hidayah will be by means of you! When I saw this dream, my wish became definite quite to direct toward tasawwuf and obtain a spiritual heart proportion. In order to reach this aim of mine, I went to the presence of Sayyid Nûr Mohammed Bedâyûnî. When I saw his blessed face I understood that he is the owner of ingenuity (marifat). He was a dhat who adapted entirely commandments of the religion, connected to sunnat-ı sanniyeh extremely, as well as the high good moral owner. His companionship (sohbat) used to give delight to the heart, add soul to soul. It had been understood quite that those who look for reaches their aim at the presence of him, the dead heart resurrects and reaches tranquility (itminan) at the presence of him. Reaching Haqq used to be granted over there. When I offered to be approved for a studentship, even he would not accept students without performing istikhare namaz he accepted me immediately. His fayds were so much plentiful and impressive, his student's heart used to begin dhkir with his one tawwacuh. When being his student and reached his fayds, my heart was illuminated. I reached many compliments.

In a short time, I grew up in companionship (sohbat) of Seyyid Nûr Muhammed Bedâyûnî hadrats. I had been submerged in tasawwuf situations. I had given up sleeping, resting, eating and drinking because of the envelopment of the divine love and the abundance of attraction (Jazba). Going away from people I began to tour alone myself. I had eaten leaves of trees due to the intensity of hunger. My time was entirely passing in an entranced situation and with inspection (muraqaba) condition. So, I waited to reach the main aim like this way. Finally, I came to that condition that I reached the qualification which is wanted in the hadith-i sheriff; "Worship as if you see your Rabb (Lord)." I reached mahviyyet (being into modesty), the states of fana and baqa (permanence). I heightened to the mystery of tawhid (sırr-ı tevhîd) which is described by the great Islamic religion dhats.

Nûr Muhammed Bedâyûnî looking my situations, he showed modesty, a big affection, and interest in me. One day, while we were sitting face to face, he declared; "Two suns face each other, the light (nuur) of one of them is invisible to the other one. If you would direct towards nurture of aspirants, the universe is lighted (nuur)."

One day He also declared to me; “In you, affection (muhabbat) towards Allahu Ta’ala and His Rasul is in a high degree. Our path will spread via your tawaccuh. The name of Şemseddîn Habîbullah was given to you.” And he sent some of his students to me in order to be nurtured of them. As I was attending to the companionship (sohbat) of my teacher, I brought up those students whom he sent to me and I left them companionship (sohbat) of my teacher. However, we have not been in the time of our Master Rasulullah and was not honored by seeing, but let thousands of thanks be on Allahu Ta’ala that I was honored by being in the companionship (sohbat) of my teacher sayyid Nûr Muhammed Bedâyûnî who was one of his regent (naib) (telling his path). The basic aim, the fruit of life was obtained. I reached much compliment of the great dhats. I attended the companionship (sohbat) of my teacher Sayyid Nûr Muhammed Bedâyûnî for four years. Then he gave me a diploma (ijazat). He willed me to be on the path of ahlal sunnat credo tenet, adapting sunnat-ı saniyya and avoiding bid’at.” After the death of his teacher Sayyid Nûr Muhammed Bedâyûnî, with his command, he reached high degrees on the way of Muceddidiyye attending to companionships (sohbat) of Shayh Gulşenî for six years and in addition twelve years to Muhammad Efdal and Hâfız Sa’dullah, eight years to Muhammad Âbid-i Senâmî. In addition, he also received a certificate, diploma on the paths of Qâdiriyye, Cheshtiyye, Suhreverdiyye, and Kubreviyye. After learning visible and invisible sciences, he began to tell irshad (enlightenment), the correct way to human beings. The scholars, emirs, walis, and people received fayd in his lessons and companionships (sohbat) via attending. He brought up great Islamic scholars and walis such as Mîr Musliman, Senâullah Pâni-putî, Gulâm Kâkî, Sayyid Alîmullah, Sayyid Abdullah Dehlevî.

*Mazhar-ı Cân-ı Cânân hadrats declared that: “Allahu Ta’ala granted us the most mature intelligent, correct and keen sight. I had learned the best method suitable for the condition of everybody in management of the sultanate affairs and order of the country. For this reason, the well-known state men used to ask us about purchasing weapons and other important things and they would act according to response is taken from us.”*

*He also declared: “After growing up with blessed nurture of my dear father, such a manner happened in me that I used to realize with a glance what everybody is and what passes through their heart. I used to read from the forehead of people whether they are the owner of felicity or şekavet (being in badness) (owner of Paradise or Hell).”*

Nevvâb Han Firûzcenk saw Mazhar-ı Cân-ı Cana with a worn dress on a severely cold winter day on him. When he saw this situation he cried. He said; “We are what an unlucky human to one of his fellows together with him that one of our exalted men does not accept a gift and we cannot be honored to serve to him.” Upon this event, Mazhar-ı Cân-ı Cânân hadrats declared; “We are determined not to accept, receive anything from rich men. Our life sun is inclined to set, the life is almost finishing. We did not accept anything up until now.”

*Then Nevvâb Han Firûzcenk wanted to present money in the value of thirty thousand rub’iyye. He did not accept. And said; “We do not eater of your wealth,*

***you distribute it to poor people.” Also one of the Afghan commanders had sent three hundred golds called Ashrafi. He also did not accept it and said; “However accepting a gift is a must, but there is no absolute command to accept the gift. Our students bring gifts prepared by paying attention with ikhlas and precaution so as not to mix haram, even, we do not accept those as well. Moreover, we do not accept at all the things which are presented by senior officials and rich men as gifts due to being doubtful whether they are prepared entirely halal or not. There are rights of human beings in that. Giving its account on doomsday is difficult. In the hadith-i sheriff written by Imam-i Tirmizî bringing from Ebû Berze, our Master Prophet declared that: “On the Day of Judgment, everyone will not be able to get rid of the account unless they answer four questions: How did he spend his life? How did he act with his knowledge? How did he earn his wealth and where did he spend it? Where did one get tired and exhausted of their body? It is necessary to be very careful for this”***

**One of the state men had sent some Indian cherry which is the famous fruit of India to Mazhar-ı Can-ı Canan as the gift and pleaded much to accept. Over this taking two of them, he had returned the rest of ones, and he declared; “The heart of this faqir does not want to accept these.” Sometime later, a garden owner came to his presence and said, “Such an emir took the fruits from us with oppression and presented them to you.” Upon this, he said right of oppressed people should be given and protected.**

**Then he said; “Subhanallah, this food which he brought became harmful to our spiritual heart.” After that, he did not accept offerings of doubtful persons at all.**

**Again upon this event, he declared; “The most harmful food is those which are offered by wealthy men whom earnings are doubtful. Even offerings of poor men are doubtful. Because they borrow from rich persons whom earnings are doubtful in order to prepare these foods.”**

**Once while eating a meal at the fast-breaking time, his students had shared a bread which belonged to an unwary one, they had given one piece of the bread to Mazhar-ı Can-ı Canan hadrats. Specifying that the bread which was eaten that night affected his spiritual heart and gave harm after tarawih namaz, he declared; “I got rid of this harm only performing namaz and reading Quran al Kerim.” Over this statement his student Abdullah-ı Dehlevi hadrats had declared; “If a doubtful morsel would cause such harm to his blessed spiritual-heart, ocean of light (nuur), what is said to our situation!”**

**Mazhar-ı Can-ı Canan hadrats had specified in this matter like this: “The eaten morsel should let human reach achievements, should increase the light (nuur) of taat and worship. Poorness should be preferred to the richness, patient and contentment should be chosen, submission and consent should be transformed into the character position. It should be wanted the things enough which is a must for human beings complying with the prayer of our Master Rasulullah who declared; “O my Allah! Make sustenance of Al-i Muhammed as much as become enough.”**

**Ashab-ı Kiram (Companions of Rasullullah) used to pray like this way. Not to be rich as much as to push people to waste; as well as not to be poor as much as to make people in trouble. Fulfilling the duty of slavery, being ready for death, not to tie the heart to other wishes. Death is a divine gift. It is to attain Allahu Ta'ala and to see the blessed face of our Master, Rasulullah."**

**Mazhar-ı Canan hadrats was attached to his teachers with great love and ihlas. Especially he had a deep affection for Imam-ı Rabbani hadrats. He declared: "Whatever I attain, I attained with the reason of my affection to our teachers. What are deeds of the servant so that he/she may attain Allahu ta'ala's consent! But loving the dhats who are slaves that have attained the consent and approval of Allahu Ta'ala, to foster affection to them is the most powerful means in order to reach consent of Allahu Ta'ala."**

#### **RESPECT TO AWLIYA**

**Sayyid Gulam Ali (Abdullah-i Dehlavi) hadrats explains:**

**"One day, I was in the companionship (sohbat) of Mazhar-ı Cân-ı Cânân hadrats. An old man came and said; "Is the Sheikh's reputation Rahmani or not? I came to understand him," he said. Mazhar-ı Cân-ı Cânân hadrats was extremely upset by this arrogant statement, and, enraged, glared sharply at the old man. At that time, the old man fell to the ground and began to flutter. Later; "I repented. Forgive me for the sake of Allah," he begged. When the name of Allahu ta'ala intervened, Mazhar-i Cân-ı Cânân hadrats got up and took the old man's arm and lifted him up. The old man got better right away."**

**Mazhar-ı Can-ı Canan hadrats had told as follows: "I was honored by seeing the ornament and the chief in commander of the universe in my dream. We were lying down side by side. We were near so much that his blessed breath was coming to my face. During this time I was thirsty. The son of exalted man of Sirhind, in other words the son of Imam-ı Rabbani hadrats was there as well. Rasullah ordered one of them to bring water. This faqir presented; "O Rasulullah they are my Master's children." He declared; "They hold my statement." A beloved one of them brought water. I quaffed. Then I presented, "Your hadrat, what would you declare about Mujaddîd-i elf-i sânî?" He declared: "There is no similar one of him in my ummah." I said; "O Rasulullah! Did Mektubat of Imam-ı Rabbani hadrats pass through your glances?" He declared that: "If you remember a passage from it, read!" As for me, I recited; "He is wara-ul-wara then again He is wara-ul-wara, in other words, Allahu Ta'ala is beyond of beyond. I read that passage, "Whatever the mind thinks and imagines is not He." Our Master Rasûlullah liked this very much and said; "Read it again!" When he ordered, I read it again. He found these statements very well. This situation continued for a while. When morning happened, one of exalted men came to me and said; "I saw a dream at this night that due to the dream you have seen. Tell me that dream to me!" I told the dream to him. He liked much and wondered. In this dream I saw, I found myself completely within light (nuur) and peace through barakat of breath and companionship (sohbat) of our Master,**



**Rasulullah. I did not be hungry and thirsty for days due to abundance of this dream that is much more abundance than things are obtained in awaking time.”**

#### **GENUINE MEDICINE**

**Eighty-seven letters and melfûzâtı of Mazhar-ı Cân-ı Cânân hadrats are available in the book called Kalimât-ı Tayyibat. One of his letters is as follows: “My brother your letter which mentioned our time's students' weakness and specified they did not take into consideration the first century came. Know that there is no need to make students of those who are dissolute and fools. Those who are wise and mukhlis people and are willing to do this job should be accepted. Don't worry. Allahu ta'ala is the genuion judge. In the 31st verse of Ali Imran Surah, it is stated; “O my beloved! Saying to them, "If you love Allah, then follow me. Allah loves you as well" was commanded, and gaining the love and consent of Allahu ta'ala, the purpose of the devotees (sâlik) and students on all paths, was made dependent on following our Master, the Prophet.?? That expert doctor sent orders and prohibitions that were in place of medicine and diet in order to save the servants from heedlessness and sin diseases. Those, who apply this prescription, take the appropriate drugs, and follow the diet will find health and healing. Whoever abstains, loses and perished himself. This prescription has a copy and a true one. The common (awam) Muslims act with its copy. As for this, it happens after correcting his creed, then acting in accordance with the book and sunnah, by obeying the commandments and prohibitions. In return are the blessings of Paradise and escape from Hell. As for its truth, is reserved for the hawwas, and elites, and it is the illumination (nuur) and shining of the hearts and the purification and cleaning up of the nafs.**

**Although there is the form reported in this, there are also riyâzet and mujahada (struggles).**

**What are obtained in the hand here are manifestations and discoveries. The copy is called î mân and Islam, and as for the truth, it is called bestowal. As a matter of fact, in the hadith declared; “bestowal; It is to worship your Rabb as if you see Him.”**

**An untrue form (copy) is like an ointment and medicine put on boils and wounds to find a cure for skin diseases.**

**Heals the wound, heals the boil. Of course, it is not useless. Truth, on the other hand, is of no use without a form. Maybe it is not genuine; it is makr-i ilahi (divine trick). We seek refuge in Allahu ta'ala from this.**

**Truth is cleaning, that is, as removing diseased, contaminated, and corrupted substances. Because if they stay in their places, they can make sick again. Achieving full health and finding a complete cure are achieved by performing these two treatments together. From this explanation, it can be easily understood how the treatment of our Master the Prophet had health and healing effects on the nature of the Companions.**

**Surely, that treatment and medicine was nothing but to love Allahu ta'ala very much, to follow the Messenger of Allah with all his zeal, to take pleasure in obedience (tâat) and worship, and to detest and hate sins. With the fruitful conversation of the Messenger of Allah and the application of the prescription**

of Islam, they attained these levels in a very short time, perhaps in an instant. Rather than the pleasures and marvelous states spoken in later centuries, showing the utmost care and attention to form (sûret) and truth, preserving the form (sûret) that preserves the truth, they did not show care for discovery (keshf) and karamats.

They did not count these as requirements and conditions of perfection and maturity.

In that case, an aspirant who wants to attain full health should know to follow the Sunnah of the Messenger of Allah, and superior to all riyazat and mujahada, and the light and blessings (barakat) that belong to this, and superior to all fayd. It should not be valued all pleasures and supernatural states (mevacid) in addition to the inner community and constant peace, and the exalted dhat, who caused these essences and truths being attained, should know as the deputy of our Master Rasûlullah, and serve to him with all their heart should not suffice with things like walnuts and so on like children even they are sweet on this path.”

Learn hadith-i-sherîf and fiqh information. Continue the conversation of the scholars. Do your deeds with the intention of following our Master, the Prophet, who is the Habib (beloved) of Allâhu ta’âlâ.”

(21st letter)

One day, one of the students of Mazhar-ı Can-ı Canan came to his presence said; “My master! My brother had gone to Azimabad. He is one of your lovers. He was exposed to slander and unjustly jailed. I plead you to pray and make tawajjuh for his salvation.” Upon this, Mazhar-ı Can-ı Canan wrote a letter and gave it to him, wanting to transfer the letter to him, and then declared: “When this letter reaches him, one hour later he will get rid of jail.” When that student let the letter reach his brother, he was discharged from jail as being pointed out. Mazhar-ı Can-ı Canan hadrats had sat near the grave of a woman who committed a big sin. He made tawajjuh towards the grave. Namely, he thought only of her without remembering any other thing. He said; “There is hellfire in this grave. I am suspicious whether the woman has a belief or not. I will bestow hatm-ı tahlil, seventy thousand of kalima-i tawhid to her soul. If she has belief, she will be pardoned.” After he granted the reward of hatm-ı tahlil; he declared; “Alhamdulillah (thanks for Allah), she had had belief. She got rid of torture with regard to Kalima-ı Tayyiba showed its effect.” In a hadith-i sherif declared that: “If someone recites seventy thousands of Kalima-ı Tawhid for himself/herself or another one their sins are pardoned.”

One dhat of lovers of Mazhar-ı Can-ı Canan hadrats, one day holding his blessed skirt and said; “If you do not herald my daughter will have a son, I do not release your skirt from my hand.” After some muraqaba, Mazhar-ı Can-ı Canan declared: “Take it easy! Janab-ı Haqq has granted a baby boy to your daughter.” In fact, after the nine-month, the daughter of this man had a son.

Mazhar-ı Can-ı Canan hadrats had set out on a journey together with his students. There was no ration together with them to eat. There was also no

familiar one to be hosted as a guest in the place they went. His students were curious because of knowing this condition, by saying; "We will see what happens our situation?" Then they continued to journey.

#### **THE WORLD'S COMMODITIES IS VERY LITTLE**

Hadrat Mazhar-ı Cân-ı Cânân had a perfect level of zuhd and trust. He was extremely wary of the world and those who are fond of it. He would not accept the gifts that were asked to be given to him. It would be rare for you to accept it. The sultan of the time, Muhammad Shah, sent a message to his vizier Kameruddin Han and Mirza Jan-i Janan and said: "Allahu ta'ala has given us such a property that we will send whatever comes to mind as a gift, as long as they want it." Hazrat Mazhar-ı Cân-ı Cânân gave the following answer to this offer: "...Tell them; The world's commodities are very few..." (Sura an-Nisa: 77) He stated that the goods and property in the seven climates of the world are a little thing. One of these seven climates, which is a small thing, is India, and it is in your hands. What is it worth? The essence of the help of the elders is to stay away from him."

Again, one of the statesmen of that region had a lodge built for His Excellency Mazhar-ı Cân-ı Canan, and he announced that it would meet the needs of all dervishes and submitted it for acceptance. However, Mazhar-i Can-i Canan did not accept and said; "Every place is one for us. In the sight of Allahu ta'ala, everyone's rizq is appreciated. When the time comes, everyone gets their sustenance. The treasure of dervishes is patience and conviction, this is enough."

When every eating time came, a dining table would be set up in front of them from invisibility (gayb) with karamat of Mazhar-ı Can-ı Canan hadrats. There were quite delicious various meals on the dining table. They continued on their journey by eating these delicious meals. His students had not eaten such good meals in their life. This situation continued until returned from their trip. Someone saw one of his dead persons in torture in the dream and pleaded to Mazhar-ı Can-ı Canan hadrats to be forgiven. As for Mazhar-ı Can-ı Canan hadrats praying and heralded to that person, "Allahu Ta'ala has forgiven sins of your dead person." When this person saw his dead person in his dream, the dead person said; "I got rid of torture due to barakat praying of Hadrat Mazhar." Mazhar-ı Can-ı Canan hadrats died as martyr. A few days ago from his death, he was within a different love and enthusiasm due to time to go from this transient world and reaching Allahu Ta'ala. He had increased his worships and taat more on those days. On the other hand, his students and fans were coming to his companionship (sohbat) rushing in crowds. His companionships (sohbat) and muraqaba were passing in great peace condition. The gatherings, who came to his presence during his preaching were over one hundred, would reached barakat and fayd. On the days when his death approaches, when Molla Nesim, one of his students, wanted permission to go to his hometown and come back, he declared; "It is no longer known that we will see you once again!" He had pointed out his death with these statements. His students who heard this could

not keep their tears and began to weep. In a letter that he wrote to Molla Abdurrezzak, one of his students, said; "My life passed eighty years. The time of death has approached. Make benefaction prayer for us!" During those times, he also indicated in the same way in his letters wrote to his other students. He also declared by stating and thanking for blessings which he reached: "Allahu Ta'ala granted to me what passed through my heart and whatever blessing I wanted I reached. He honored me with real Islam and He granted much science. He guided me performing pious deed. Giving all things which exalted Islamic dhats informed on the way of tasawwuf, He granted kashf, tasarruf and karamat. He kept away me from fond of the world and from those who were fond of the world. However, I could not reach the degree of martyr which is high degree in approaching to Allahu Ta'ala. Majority of my teachers and my murshids (guides) were honored drinking martyrdom syrup. Now I am old, my body became weak. I do not have power to make jihad, thus my strength has not existed to reach martyrdom.

It is astonished for those who do not love and want death. Death is the reason reaching Allahu Ta'ala. Death causes to visit our Master Rasulullah, to reach awlia, being pleased by seeing their blessed faces. Death; is a means of meeting and reaching our Master Rasûlullah, Halilurrahman Ibrahim, Emîrul-Mu'minin Hadrat Abu Bakr-i Siddik, Imam-i Hasan, Cunejd-i Baghdadi, Shah-i Nakshibend Bahaeddin Bukhari and Mujaddid-i alf-i sani Imam-i Rabbani hadrats. There is a huge affection in my heart towards these exalted dhats. They have reached visible and invisible martyrdom, arrived in the highest ranks." Thus, Mazhar-ı Can-ı Canan hadrats had stated that he was much desirous to reach the degree of martyrdom. Visitors have increased quite to see him in the last days of his life. Lots of people had gathered in front of his door on Wednesday night, 7th Muharram of the year 1781 (H.1195). Among the crowded, three men wanted insistently to enter inside. Finally, they received permission and entered inside. They were Mongolian and Fire-worshippers. When they entered the presence of him, they said, "Are you Mazhar-ı Can-ı Canan?" As for Mazhar-ı Can-ı Canan hadrats, he declared; "Yes I am." Apparently, they had come to kill Mazhar-i Can-i Canan hadrats. One of them attacked and began to hit with a dagger. The strike of dagger hit a place near to his heart; he was heavily wounded and had fallen down. Nevvab Necef Han who was informed of the situation sent a Frankish doctor earlier in the morning. Necef Han said to the doctor, "Go quickly and treat this mubarak dhat, and when attackers, who wounded him, are caught to be subjected to retaliation." The Frankish doctor went and looked at the wound of Mazhar-ı Can-ı Canan hadrats and returned. Then he said deliberately, "There is not necessary to send another doctor, he will heal and to be saved."

Mazhar-ı Can-ı Canan hadrats lived three days more with his wounded condition. His wounds bled continuously. On the third day, it was Friday. He opened his hands and recited Fatiha-i sherif. At the time of late noon, he said, "How many hours are there to end of the day? They answered, "There are four hours." That day was both Friday and Ashura day. When evening happened, he breathed deeply three times and died as a martyr. In his death, as of date

according to abjad account meaning that is declared: "Those who obey to Allah and Prophet; here they are together with prophets, siddiqs, martyrs and good men that these are the ones Allah has blessed them. What wonderful friends these are!" which is purported; "Ulaïke ma'allezine en'amallahu alayhim of the 69th ayet-i karima of Sura Nisa." Also, his death date was said according to abjad account that was declared in a hadith-i sherif of our Master Prophet; "Âshe hamîden mâte shahîdan", meaning, "He lived deserving praise and died as a martyr."

After the death of Mazhar-ı Can-ı Canan hadrats as a martyr, the devotees of him had seen dreams that stated about him who was a huge loss.

Mazhar-ı Can-ı Canan hadrats fulfilled very super services in order to spread of Islamic religion and thus human beings to reach real felicity. He brought up valuable dhats each one as a gem and he appointed them to guide human beings. As for his students, they taught Islamic religion in places where they were and provided their beliefs to be conscientious. Thus, each one of his students provided practicing of Islamic religion, spreading of good moral and letting human beings make good treatment to each one mutually.

The human beings, who recognized and loved them, lived a clean life and had been honored by reaching felicity.

Mazhar-ı Can-ı Canan hadrats declared that: "Whoever mixes among human beings who are fond of the world, they do not reach barakat of companionship (sohbat) and lights (nuur) of tasawwuf! There is no harm if a person mixes with those who are fond of the world as much as necessary and stays among them with sincere intentions and keeping his esoteric (batini) ratio."

"The world is accursed and also things which are not made for the sake of Allah are damned. The love of Allahu Ta'ala and the love of the world do not come together. In order to reach the consent of Allahu Ta'ala, it is must forsake everything and all aims other than Allahu Ta'ala."

Advise of Mazhar-ı Can-ı Canan hadrats to his own companions and students as follows:

"The way of takwa and wara to avoid harams and suspicious things is (mutabeat) fully adapting to our Master Rasulullah, and is to accept cordially what he informed. Compare your behavior with the matters informed in Book (Quran al Kerim and sunnat. If your state, behavior is suitable with the matters informed in the book and sunnat, in other words, commandments of the Islamic religion, it is acceptable. If those matters are not suitable, it is (merdud), will be rejected. Being on the way of Ahlal sunnat and its congregation (Jamaat) credo tenet is a must.

1) *Tam İlmihâl Seâdet-i Ebediyye;*

(49. Print) p.1108

2) *Makâmât-ı Mazhariyye; p.20 vd.*

3) *Hadâik-ul-Verdiyye; p.201*

4) *İrgâm-ul-Merîd; p.58*

5) *Hadîkat-ul-Evliyâ; p.118*

6) *Reşehât Zeyli; p.83*

7) *Câmiu Kerâmât-il-Evliyâ; v.1,*

**p.129**

**8) Sefînet-ul-Evliyâ; v.2, p.343**

**9) Hadîkat-un-Nediyye; p.16**

**10) Rehber Ansiklopedisi; v.11, p.295**

**11) İslâm Âlimleri Ansiklopedisi;  
v.17, p.39**

**12) Kelimât-ut-Tayyibât**

**Mirzâ Husâmeddîn Ahmed;**

**He is one great walis having grown up in India. His name is Husameddin Ahmed. His father is famous Kadi Nizameddin Bedahşi who was a treasure of the sciences. His birthplace and date are not known. He died in the year 1634 (H.1043). His grave is in Delhi, next to the shrine of Hace Baki-billah hadrats. However later, due to his spiritual heart being distressed because of rank and position, he would be desirous of companionships of faqirs and walis. On those days, in order to be honored with the companionship (sohbat) of Hace Muhammad Baki-billah who went to Mawarannahr, he also went to Mawarannahr. Taking out the love of the world and rank from his heart, he became a student to Baki-billah hadrats. Tearing the curtain of wealth, wearing an old dress like Ibrahim Edhem, he left governorship, richness, position, and reputation. The sultan of that era was pleased with him. Even shah and vizier would want Husameddin Ahmed to leave his current state to come to the previous position; they would be angry with those who caused him to quit his previous position. Many people came to this happy dhat and wanted him to return to the previous position. But he did not accept the wishes because of putting his himmat feet on the truest avenue via tawfiq and will of Allahu Ta'ala. When Hace Muhammad Baki-billah returned from Mawarannahr, he continued to his high presence and companionships (sohbat). Muhammed Baki-billah hadrats nurtured Husameddin Ahmed through the way of jalal. Showing hardness at visibility, but he fed affection from his heart to him.**

**Poem:**

**Those who have a beautiful face  
They have also, what a good coyness.  
If they expel with one eye,  
They say, "Come with another eye."  
They make numerous coquet, coyness with one eye  
Apologizes always with another one once again.**

**Husameddin Ahmed had been in service of Hace Muhammad Baki-billah for years within correctness and submission. He reached special tawajjuh and graces. He reached high degrees of tasawwuf.**

**Hace Muhammed Baki-billah gave ijazat, diploma to him so as to bring up students, tell the religion of Allahu Ta'ala and the good ethic of our beloved Prophet. Specifying that he was not deserved this duty; Husameddin Ahmed**

wanted to be forgiven. Hacı Muhammad Baki-billah approved his excuse and did not let to leave from his side. Even, he was there in the death of Hacı Muhammad Baki-billah. During his death, there was no one other than Husameddin Ahmed among great students of Hacı Muhammad Baki-billah. He fulfilled enshroud, equipping (techiz), and burying services. After the death of Hacı Muhammad Baki-billah, Husameddin Ahmed worked much and saw the return of his effort as well by serving those who have been at his dargah and the sons of his teacher. The sons of his teacher have reached virtue and salvation with the barakat of his work. In the letter which Imam-ı Rabbani sent to his teacher's sons notified his thanks to Husameddin Ahmed. Fostering a great affection and love to Hacı Muhammad Baki-billah hadrats, Hacı Husameddin Ahmed was a dhat possessing science, wisdom, and high spiritual states. Every day performing morning salat at the masjid in Firuzabad, he used to sit for one to two hours towards the qibla, to say good names of Allahu Ta'ala and to do muraqabah.

Then he used to perform Duha namaz (mid-morning), used to go to his teacher's lighted and full of fayd grave in out of the city, he used to spend his time reading Quran al Kerim and worship all day. He used to read fifteen fascicles (in other words half of whole Quran al Kerim) every day, he also used to study a lot of hadith-i sheriff from the hadith-i sherif book entitled Mişkât-ul-Mesâbih. After performing late noon namaz there, sometimes he used to return to his home, sometimes he used to be busy with worship withdrawing to a corner. If a guest had come to his home, he has been informed, and then he used to return to his home and converse nicely. He used to hate connecting his heart to richness as well as doing conversations with wealthy people.

He had a high affection and connection to Imam-ı Rabbani hadrats as well. Even, he had sent his elderly son to Imam-ı Rabbani hadrats to nurture. He used to encourage his every familiar to hug the service, companionship (sohbat), and lessons of Imam-ı Rabbani hadrats. When Imam-ı Rabbani hadrats passed away, he had sorrowed much, in the condolence letter that he wrote to Muhammad Haşim-i Keşmi he specified his sadness like this: "May Allahu ta'ala makes the dhat (Imâm-i Rabbani), who is the place where the visible and invisible perfections and virtues are gathered, the light of the hearts and eyes of his friends. With which word can be told the pain of separation of that awlias' shelter? It was a pity for all Muslims, not only those people who know him. Everyone who has îman should weep and whimper from this liver-burning event."

He stated his loyalty in a letter had written to Imam-ı Rabbani: "we wish nuur of fayd and benefiting barakat of your high irshad and guidance fulcrum to increase. After informing you that I am in great need, let it be at your high sake that while I was reading the very precious letter that you sent with your compassion, I was ecstatic and rapture. What can be said about rukhsat (permission) that you wrote? What good states and what open declarations are seen. Meanwhile, if you accept the wishes and intentions of your servants, please illuminate this ruined Delhi with the barakat of your mubarak body. Allow the non-advanced ones to advance here. May Allahu Ta'ala make those

who love you and want to see your blessed face and rejoice in a short time. As ears have pleasure via listening, also let eyes reach their own share. Hace Husameddin Ahmed was connected much to the commandments of the religion. Muhammad Haşimi Keşmi, one of the students of Imam-ı Rabbani tells like this: “I was going from Burhabpur to Sirhind in order to be honored by our exalted teacher Imam-ı Rabbani’s companionships (sohbat). When I arrived in Delhi, I attained the companionship (sohbat) and the service of Hace Husameddin Ahmed. He declared to this faqir; “You did very well. You turned your need face towards the door of irshad owners’ services. Today, the truth of the voice is that there is no one like him (Imam-ı Rabbani) to discipline and bring up those who want Allahu Ta’ala. Because he is a dhat who the owner of high degree in the religious sciences and he is followed. He has reached all ranks on the way of tasawwuf. He became the owner of complete ingenuity in one each.” Muhammad Haşim-i Keşmi tells: “Making favor and compassion to these servants of him, Hace Husamaddin Ahmed sent very valuable letters. During my service to our teacher, Imam-ı Rabbani, his letter comes in a few days, and in those letters he used to advise holding the service very dear to our teacher, paying attention to everything that is necessary in his companionships (sohbat) as well as obeying. Sometimes he used to come in dream and during special states (hal) and used to advise. He used to like the poems of this fellow of his. He also used to want poems from this faqir in his letters with poems he sent. During a journey, I attained service of him. He asked; “Aren’t there any new poems of yours that we do not know?” I recited this rubai as follows:

This oppressed luck of our  
Did not attain justice.  
There is a love fire of our  
Nobody reached it.  
We passed through hundreds of curved thorny roads  
But it did not be possible to reach our wish even one time

He liked this poem much because of found suitable for his condition.  
When I understood he wished much to go to Hijaz, I wrote this rubai and sent it:

Unless the heart becomes a compass to show qibla,  
Unless body becomes the cost of Kaaba way,  
This body cannot find the power to remain in itself,  
Unless Hizaj territories find amber.

He also liked this rubai of mine much. One day I was together with them. Someone who was over there was speaking fame and honor of rich men, governors, emirs of that time, but he did not mention about faqirs. Hace Husameddin Ahmed declared that: “O my brother! This statement carries divine wisdom about faqir, destitute of this era. Because, the faqirs of previous times used to keep away from the world and those who wanted the world.



**They used to avoid. However, the rich people used to want to approach them, they used to escape the companionships (sohbat) of rich people. Majority of this time's faqirs having a need they used to sit together with rich people and want to speak. Thus, the situation of remaining far of faqirs from rich people is disrupted.**

**Imam-ı Rabbani hadrats declared in his 207th letter that wrote to Mirza Husameddin Ahmed and takes place in the first volume of Mektubat: "I suppose that you have forgotten these brothers who remained at distance. Well, having been near has a huge impact on uniting hearts. For this reason, any wali cannot heighten to the degree of a Sahaba. Despite Veysel Karani, having so much high glory, could not reach even the lowest degree of a Sahabi because of not seeing our Master Rasulullah at all. Abdullah bin Mubarak hadrats was asked for: "Which one of Hadrat Muaviye and Omar bin Abdulaziz has a higher degree? As an answer he said; "While Hadrat Muaviye was going together with our Master Rasulullah, the dust which was inhaled into the nose of the horse of hadrat Muaviye is many times superior to Omar bin Abdulaziz."**

**All of us who existed here, we are well. Hamd and shukur be on Allahu Ta'ala for this and maybe all blessings. How much hamd is recited, yet it would be less as well regarding He makes us Muslim and for keeping in the way of the best of creatures. Because having been on the way of Him is head of goodness, remedy of salvation, the door of felicity both of the world and hereafter. May Allahu ta'ala always keep us and you on this path for the sake of the most exalted Prophets. Ameen.**

**Persian couplet interpretation:**

**"This is the job, nothing other than this!"**

**The 17th letter in the second volume is declared: "First, I make hamd on Allahu Ta'ala and recite salawat to our Master Prophet, pray for you as well. I bother you with my writings. Shay Mustafa brought the precious letter in which you advised the patience due to what happened to us. We have been honored by reading. All of us are the property of Allahu Ta'ala.**

**All of us will go to the presence of Him! The things which happened to us are much destroying, much bitter. But in truth, they are medicine that makes us advance, heighten. (Of course, medicines are bitter.) These pains' benefits that give in the world cannot be one-hundredth percent of the blessings we wait for the hereafter. So, the child is a great grant of Allahu Ta'ala. As long as they live, human being sees their benefits. As for their deaths cause to get rewards and heightening.**

**The great scholar Muhyissunne (Nevevi) in his book titled Hilyet-ul-Ebrar tells; "When Abdullah bin Zubeyr was khalif, plague disease appeared. In this plague disease, a lot of children of Enes bin Malik died. He was the servant of Master Prophet and he had received much pray of our prophet for barakat and abundance. A lot of children of Abdurrahman bin Ebi Bekr Siddik had died from this plague as well. As this was carried out to Sahaba-ı Kiram (alaihimurridvan) who are the best and most valued of human beings, could we who have much of**

sin be included into account? In a hadith-i sherif declared: "Plague was sent to old ummahs as torment. This is a cause to die as a martyr for ummah." If tell the truth, those who died in this plague, die in an amazing peace, within tawajjuh to Allahu Ta'ala. On this calamity day, human desires to mix with this blessed community. They emulate to leave the world and go to hereafter together with them. Even the plague calamity seems as rage, torment to this ummah, its inner face is mercy of Allahu Ta'ala. Meyan Shayh Tahir said; "In the days of plague in Lahor; it was said that sounds were heard saying like, "What a pity for those who do not die these days!" Yes, it is like that! When attention is made to the states of these martyrs, amazed conditions, the works, which are not understood, are seen. Such kinds of caterings are peculiar to those who sacrifice their lives for the sake of Allahu Ta'ala.

#### **TOMORROW IS EID**

On the last ten day of a Ramadan month, Hace Husameddin Ahmed was in itiqaf. On the 29th day of the month late noon prayer he declared: "After evening let us go to a place. Because of tomorrow is Eid and fasting is haram." When evening happened they exited from the masjid. A group of youths looked at sky in order to look for crescent, but they could not see. As soon as Hace came to the side of them, crescent was seen.

My master! Leaving my much-loving son became quite a great calamity. It burned me. Such a firing sorrow had not come to somebody. But, patience and shukur - which were granted by Allahu Ta'ala to this faqir whose heart is weak in face of this calamity - became the biggest grants. I wish that Allahu Ta'ala does not give a return of this calamity in this world. I wish He gives all of them in the next world! I am not unaware that this wish is due to the distress of my heart. Because, His compassion is endless, His mercy is much. He bestows plenty both in here and next world. We hope from our brothers to aid and make help us in order to leave with belief (iman) at the last breath, being pardoned of our faults that we did due to as human beings. O my Rabb let us forgive; do not separate from the true way! Be our helper so as to protect ourselves against disbelievers! Ameen. I say salam both to you and those who are in hidayah.

**1) Zubdet-ul-Makâmât; p.78-86**

**2) Mektûbât-ı Imâm-ı Rabbânî; 1. volume, 207, 248. and 266. letters, 2. volume, 17. letter 3.volume 121.letter**

**3) Tam İlmihâl Seâdet-i Ebediyye (49. Print); p.1087**

**4) İslâm Âlimleri Ansiklopedisi; v.16, p.58**

## **Muhammed Bâkî-billah;**

**He is one of the great awliyas. He is the 22nd one of the great scholars and wali who is called Silsila-i Aliyya (Exalted chain) and invites human beings to Haqq, letting human beings reach felicity by showing the correct way. He is also the teacher of Imam-ı Rabbani Ahmed-i Faruki Sirhendi who is the mujaddid of the second one thousand hegira year and the apple of the eye of Islamic scholars. His father's name is Abdussalam, he was virtuous dhat. As for his mother, she descended from Hadrat Huseyin ancestor; she was sayyide and mubarak lady. Muhammed Baki-billah was born in the year 1563 (H.971) in the city of Kabul. The state of the greatness of Muhammed Baki-billah was clear from his face during still his childhood years.**

**The signs that let him be a great dhat; and signs that to cause great benefits were understood through his works, efforts, and acts. During his childhood years, he used to sit by bending his head to his front silently; fell into contemplation at a corner of the home across the day.**

**In his youth years, he learned the apparent and intellectual sciences from Mevlana Sadık-ı Hulvani by going from Kabul to Semerkant. Thanks to his high genesis and capability, he rose to the highest level among his teacher's students in a short time.**

**Directing towards tasawwuf without learning and finishing the apparent sciences, he attended companionship (sohbat) and lessons of the exalted dhats of tasawwuf way in order to learn the invisible (batini, the hidden knowledge) sciences. He reached a high degree in the sciences thanks to his superiority of intelligence and capability in his genesis.**

**In the first times when leaving the intelligence sciences and directed towards tasawwuf Hacı Muhammed Baki-billah had gone to the presence of a great dhat. That dhat, saying to Muhammed Baki-billah; "If our hadrat Hacı became the owner of perfection and completion by dealing with science studying for a few days more, how it would be good!" "If aim from being the owner of the perfection is to study and explain the long and difficult books as without lack in visible sciences, I can say without assertion, whichever book is brought to us which the keen viewed scholars can be able to understand, all of them, who brought the books, might be satisfied and gain a full of benefit."**

**A virtuous dhat, one of the students of Mevlana Sadık-ı Hulvani who was the teacher of Muhammed Baki-billah in the apparent sciences, told Muhammed Haşim-i Keşmi as follows: "When we heard that Muhammed Baki-billah left the apparent science and was in demand of tasawwuf, we altogether said; "We have seen such a nature and such dedication and effort in this young man that it is impossible for him to start a job and not finish it. He absolutely finishes the work that he begins." Finally, as we thought, despite leaving the apparent sciences he had reached perfection in these sciences.**

**In his youth years when he attended the apparent sciences, he had a huge affection for the way of Naqshibandiyya. He was looking for an exalted one who nurture him in this way, was wanting to get fayd from his lessons and companionships, benefit. He saw and met with a lot of these exalted persons**

**by going to Mawaraunnahr. He got fayd through existing in their companionships (sohbat). After this process, he went to India again. Some of his friends recommended choosing military service, to be rich via this way. But Muhammad Baki-billah hadrats was wanting to advance in tasawwuf by getting rid of all connections and he was working on this way with enthusiasm. A dath who love him and had been in his companionship (sohbat) told like this: "He was looking for the exalted persons on this way with such a desire and was showing such an effort; the human power could not afford more than that. Regarding mud and clay were much on the streets of Lahore, walking on these streets was difficult. In order to come across a spiritual heart owner, Muhammed Baki-billah was passing through lots of streets, touring ruins, graveyards, and gardens and he used not to be tired at all. One day, I said that I would accompany him and go together with him. Although he was an obstacle, I did not want to stay behind. Chasing him, I walked a few streets. I was incapable due to mud and clay on the streets and my feet were tired. I could not present this condition of mine because of my shame and politeness. He realized the situation and let me turn back. Finally, I understood that he was walking with another power."**

**Muhammed Baki-billah hadrats had told like that; “When I was reading a book of the exalted men’s books, those exalted men appeared to me. They took me from me. The blessed soul of Bahaeddin-i Naqshibandiyya inculcated dhkir to me and rewarded with jazba.” There was a majzub in a village. He was the owner of high spiritual states. Muhammed Baki-billah had understood the state of that majzub. He would not want to leave his side. Whenever he wanted to approach him he used to tell hard statements and throw stones.**

**Sometimes he used to go to some other place. Despite all of these things, Muhammad Baki-billah did not give up on him. One day that majzub called Muhammad Baki-billah to his side and showed tawajjuh and made prayer much to him in order to his wish to happen. Muhammad Baki-billah hadrats reached lots of benefits due to tawajjuh of that majzub dhat, related to this incidence he had said: “In fact, we did not suffer tough riyazat like previous walis, but we saw waiting and great pains. Among these, there were riyazat and very hard treatments.” Exerting effort much in looking for pious and majzub men, Muhammad Baki-billah used to tour a lot of countries and to find clean hearted ones, to take his share from them. During these travels, he attained the companionship (sohbat) of one of the exalted Naqshibandiyya men of Silsila-i aliyya-i. He wanted to be his student and fully connected to him. He performed istikhara namaz for this. He saw Muhammed Parisa hadrats in his dream. In his dream Muhammed Parise declared to him: “Advancing on the way of tasawwuf is to have ethic with the best ethic. When this great blessing and felicity are obtained, the benefit which is gained on this way had been obtained.” Muhammed Baki-billah had told his first benefit like this: “Repenting from sins happened first time at the presence of Hace Ubeyd hadrats. I wanted him to recite Fatiha for me. Then I repented again with the desire to be a student of iftihar-i Shayh who was in Samarkant and being on the way of Ahmed Yesevi.**

**Although, he said; “You are young, you cannot endure to this work,” when he saw the majority of my desire he said; “Let’s recite a Fatiha. May Allahu Ta’ala bestows correct way, grants azimat complying with aim of exalted dhats, and great changes in your heart and desolations and recoveries happen in your nafs.” Another time, I renewed my repentance at the presence of Emir Abdullah Belhi. He held my hand in a way nearly handshaking (musafaha). It is hoped that the barakat of this would continue up to doomsday.”**

**After this, I wandered for a while. Finally, I did a full of repentance at the presence of Bahaaddin Buhari Naqshiband in my dream. After this, the desire to enter the way of tasawwuf has clearly appeared in me. In order to enter this way, I resorted to every remedy. Finally, one of the blessed dhats said to me; “Dhkir which comes from our Master Prophet let you reach the result. I dealt with my all efforts to receive dhikr and muraqaba from this dhat. I attended dhikr, muraqaba, and tasbih in the range (silsila) of that dhat for two years...**

**Although, during this time hidden signs showed to enter another path, I could not raise up my feet from the ground.**

**Thus, I defeated my nafs, I sowed the karam seed of exalted men into my spiritual heart garden with the permission of Allahu Ta'ala. Insha'Allah, that seed is fed with rivers that eyes have not seen and ears have not heard through bestowing and granting. After this, I went to Kashmir and by continuing companionship (sohbat) of Baba Vali, I reached his abundance (barakat) nazar and tawajjuh. Let hamd and sana be on Janab-i Haqq that approval door was opened through those tawajjuhs. After his death, I received fayd from the souls of walis.**

**While Muhammad Baki-billah was going to one of the cities of Mawaraunnahr, Mevlana Hacegi İmkenegi hadrats declaring; "O son I was looking forward your road!", reaching his presence, Muhammed Baki-billah saw much help and grants. After listening to the high spiritual states of Baki-Billah, his teacher conversed (sohbat) with him for three days and nights in a room alone. Having been in the companionships (sohbat) of Hacegi İmkenegi hadrats and with the help of Bahaaddin Naqshiband and his khalifs' high spiritualties, having included into silsila (chain) of these exalted persons; he passed to the position of Hacegi Emkenegi as his khalif."**

**After bringing up Muhammad Baki-billah in tasawwuf in a short time and making him reach high degrees, he declared to him like this: "Your work has been completed via the help of Allahu Ta'ala and nurturing of souls of exalted dhats of this way. Go to India again. Because I see that silsila-i aliyya will bright thanks to you. Through your barakat and nurture, those who will make great works to come by benefiting from you much." Thus, he was heralding that Imam-i Rabbani, who is mujaddid of second thousand year, will grow up in India.**

**Some students - who heard Hacegi İmkenegi gave khilafat and a full ijazat (diploma) to Muhammed Baki-billah and sent him to India – enthused and happened uneasiness among them. In spite of them having been there for a long time, returning of a newcomer young with a full ijazat made them was to think. When Hacegi İmkenegi hadrats heard this news he had declared like this: "My friends should know that they completed this young man's work and sent him here to join us. He came to our side of us to control whether his manners are correct or not. No doubt, one who comes as that aim goes like this." Going to India with the command of his teacher, Muhammed Baki-billah stayed for one year in Lahore. The scholars and fadil (owners of virtue) there came to his companionship (sohbat) and benefitted. Then he went to Delhi and remained there and told the correct way to human beings until his death. In spite of having been a short time in irshad position for two-three years, he brought up lots of scholars and wali. At the head of the exalted ones raised by him comes**

**Imam Rabbani Ahmed Farooqi Serhendi, who became the caliph after him, the mujaddi of the second millennium of the Hegira, the apple of the eye of Islamic scholars.**

**When Imam-i Rabbani grew up and came to perfection, Muhammad Bakibillah left the training of all his students to him. He had two sons, named Hâce Ubeydullah and Hâce Muhammed Abdullah. He left the training of these to Imam-i Rabbani hadrats. Hadrat Imam-i Rabbani has letters written to them in his Mektubat book. His sons were valuable people who had grown up in tasawwuf. The mother of Muhammed Baki-billah used to do service of the dargah, despite there were women servants in her home to serve her. Even she used to bake bread in tandoor. She used to cook and prepare the meals. She used to give fresh bread to those who have been in dargah, she used to eat dried bread. She used to sleep mostly on a straw mat. One day, Muhammad Baki-billah seeing his mother in a powerless and weak condition, said some other one to manage cooking of meal work at the dargah. But his mother crying due to depriving of such a service, she said; "I do not know what fault happened of mine so that Allahu Teala left me deprived of this service. The best work I have done was to cook meals and bake loaves of bread for my virtuous son and his students. However, they took it from me. Regarding the majority of her modesty, being heartbroken, brokenness, she did not explain this situation to his son Muhammed Baki-billah. When this pain of his mother was informed to Muhammed Baki-billah hadrats, he gave this service which is a blessing to his mother again. Muhammed Baki-billah hadrats always used to hide his states (hal). He was the owner of modesty much. Those who asked questions he used to answer short in the amount of necessity. Together with this, the questions which were asked to fulfill deep meaning on the way of tasawwuf, he used to explain completely in an understandable and an open way of the questioner. He used to act very carefully maybe the questioner understand wrong and goes to the wrong way. Always being sorrowful and sad, he used to speak to those who come to his presence with a cheerful and smiling face. He used to help Muslims much; he would never hesitate to be beneficial to them in their good works. He was extremely venerated to the Islamic scholars and the exalted dhats. One night in Ramanadan-ı sherif month, Imam-ı Rabbani hadrats had sent yogurt with one of the servants to his exalted master. The person who brought the yogurt went directly to the door of Muhammed Baki-billah, not to his servants. Muhammed Baki-billah woke up himself without waking up another one. Taking the yogurt pot from his hand, he asked; "What is your name, where are you coming from?" He said, "My name is Baba. I am a servant of Shayh Ahmed (Imam-ı Rabbani. Upon these; Muhammed Baki-billah declared; "Since you are our Sheikh Ahmed's servant, you are together with us". With this amount of conversation, sekr and entranced situation happened in the servant. He went to the presence of Imam-ı Rabbani hadrats. Imam-ı Rabbani hadrats said; "What is your condition, what happened to you?" In a manner of**

unaware and entranced of himself, the servant said; "I see an indescribable, unattributed endless light (nuur) everywhere, on stones, trees, in the sky. How can I explain it? it is not fit into a statement and declaration. Imam-i Rabbani referring to his teacher, Muhammed Baki-billah, said, "Indeed, those blessed people stood in front of this wretched speck, and a ray of this sun was reflected on this speck."

Mir Muhammed Numan declared that: "One day, I sent my daughter to the presence of my teacher. My teacher Muhammed Baki-billah took this mubarak child who was still suckling breast into his hug, he showed compassion and mercy. As the baby girl took his hand to his blessed beard and pulled it away, a hair remained in his hand. He declared that: "Mir, your child took a relic from us." He died on those days and hair from his blessed beard remained as a relic to us.

**Poem:**

**A single one from your hairs  
Makes me rapture  
I even said a lot.  
Its smell is enough."**

The grace of Muhammad Baki-billah to make the hearts say Allah, Allah, by giving tawajjuh to hearts was general. One day, Imam-i Rabbani declared that: "Being comprehensive and general of this blessing, namely making dhkir of heart and happening of jazba even at the beginning of this way is an abundant addition of our teacher Muhammed Baki-billah that is a must on this way." When Muhammed Hâşim-i Keşmî asked İmâm-ı Rabbânî hadrats; "Wouldn't this exist in exalted dhats who were on this way earlier?" He declared: "There was but it was not generally as much as this. He also added: "When I asked the secret of this comprehensiveness and being general from Muhammed Baki-billah, he declared that: "From that time to this time, those who want, and desire and help (himmat) of students decreased and mixed; understanding and efforts of students decreased as well. Regarding much compassion, they are taken on this way without mujahada, without dealing, without exerting big effort. Thus, those who walk by foot on the Sahara of desire and wish reach a vehicle to ride and their coldness transforms to hot." Muhammed Haşim-i Keşmi had said that: When Imam-i Rabbani told and finished these statements, he sighed and prayed like this: "May Allahu Ta'ala gives to him great and beneficial returns by his students!"

The compassion and mercy of Muhammed Baki-billah were so much that one-time a famine had happened in the city of Lahore, livelihood had become difficult. In those days, he was also in Lahore. Even he did not eat a meal for a few days. Whenever a meal is brought, he used to say: "While human beings die on streets, our eating meal is not reasonable. He used to distribute all meals to hungry people. When he was going from Lahore to Delhi, most of the time he see an innocent person who walk on foot, he get down from the animal and let that man ride, he used to walk as a wayfarer. Even one of his familiarities



seeing this application tells: "In order not to be said that he is walking on foot, he used to conceal himself by covering his turban entirely put on his head due to his modesty.

When he approaches the city, he used to ride on the animal again so as to conceal his behaviors. His compassion and pity were much as well. One night, he had wakened up to perform tahajjud namaz (night namaz). A cat had come and had slept on his quilt. Enduring distress and affliction, he did not wake the cat up until morning. If a wonder, karamat emerges from him, it was to happen because of Allahu ta'ala's extreme compassion and pity for His creatures. One of the virtuous dhats in Delhi had accepted all risk whatever is must in order to own awliya manners. He applied everywhere for this aim. He toured for years, but his eye of spiritual heart did not open. He did not see an effect from the prayers that are done in order to reach his purpose. Having been into the search this virtuous dhat had heard the state and perfection, a super degree in tasawwuf of Muhammed Baki-billah. One day, he decided to tell his state to him and he approached Muhammed Baki-billah who was going by riding on a horse. He took the reins of his horse, and with a great and heartfelt plea, he offered it and wanted his hardship to end.

Showing mercy to him, Muhammed Baki-billah went down from his horse and hugged him with compassion. Powerfully hugged his neck and held tight. He said, "May Allahu Ta'ala opens your eye of the heart." At that time, the person who invoked for tawajjuh, observed that his eye of the heart opened. His eye of heart has opened via tawajjuh of Muhammed Baki-billah. A little child three to four-year-old had fallen on the stone floor from fifteen to twenty meters height wall of castle and breath was cut and ears bled. The mother of the child hugging her child desperately with crying and groaning went directly to Muhammed Baki-billah whom she knew a great wali. With a deep upset and sensitive invocation, she wanted prayer and help so as to be saved her child. The tradition of Muhammed Baki-billah hadrats was like this; he used to conceal his tawajjuh and judgment, his spiritual help under reasons. In face of this condition, he concealed his help (Himmet) wanted a medical book. Taking the book, he declared; "I understand that this child will not die!" Those who were there remained in amazement. After this Muhammed Baki-billah remained silent for a while, he prayed and did himmat to the child. Then the child turned into a previous condition and became well and sound. The astonishment of those who witnessed this event increased one morefold. A soldier who was deprived of correctness and bravery used to torment one of the neighbors of Muhammed Baki-billah. Seeing this persecution, Muhammed Baki-billah hadrats could not feel comfortable, he advised the soldier. But the soldier did not accept his advice. With regard to his compassion for oppressed people, Bakibillah hadrats said to that tyrant like this: "This action of yours - which you apply neighbors of exalted walis whom their struggle is much as their compassion - destroy you. Be aware of this!" After two or three days, that

tyrant soldier was held and killed. Hadrat Muhammad Bâkî-billah was very humble and always saw his situation as flawed being heartbroken, sorrowful. This condition had covered himself so much that if one of his students make a mistake and hear of this he used to declare that; "These are reflections of our bad attributes. When we are bad, it reflects on them, what can they do?", by saying he used to show a high modesty. While doing Amr bil Ma'ruf wa Nahy an al Munkar, informing goodness, let avoiding not to do badness, Muhammed Baki-billah hadrats used not to show violence and hardness. If someone makes an unsuitable thing and says an unsuitable statement not complying with the religion, he would not want to break heart, he would let those people avoid those things through softness and innuendo and hint.

While he does Amr bil Maruf, he would exert much effort in order not to separate himself from other people, not to see himself super. Any Muslim used not to be discredited in his speech, congregation, and companionship (sohbat) any time. If anyone who had been in his presence would think bad about a Muslim or belittling thoughts via his heart, Muhammed Baki-billah hadrats used to begin immediately to speak about that person who was thought as bad by saying praising statements.

Muhammed Haşim-i Keşmi had told as follows:

One day I was sitting in a room allocated for students next to in one of the mosques. A student was speaking with another student about the manners of awliya. For a moment, one of these students mentioning about Muhammed Baki-billah, say-ing: "I toured many places. In this time there is no one like him quitting his nafs, suffering pains," he told: "I was at the head of the blessed grave of Hace Kutbuddin hadrats. Instantly; it was said that Muhammed Baki-billah hadrats was coming." The servant who served to the grave put a chair and a pad and covered a cloth on it. He prepared for Muhammed Baki-billah hadrats. Before Muhammad Baki-billah was even present, someone unaware of himself entered. When he saw the chair with covered cloth on it, he said; "What is this, and for whom?" The servant said, "It is for this exalted person who is coming by showing Muhammed Baki-billah." That man who was unaware of himself began to scream and say bad things, started cursing. During this time, Hadrat Hace Baki-billah entered inside. When that person saw him, said more bad things in his presence and said; "O such person! Do you deserve to this that pad is put for you here? The man had been into perspiration due to shouting and calling. A lot of students of Muhammed Baki-billah hadrats wanted to warn him. Muhammed Baki-billah has his students quit this work with eye sign, going to the side of that angry man with a soft and sweet language he said; "Yes, I am as you said. How can I deserve this, they prepared it without my information. My master, I beg pardon me and empty your heart bad thought against me," then he wiped sweat of that man with sleeve of his caftan. Then he gave a few golds to him. Thus, anger of that man was calmed. The person that annotated this incident said: "I did not see a little bit change in

**behavior and speech of Muhammed Baki-billah. At that time, there was a person with the title of angel on earth, I totally understand.”**

**In the time of Muhammed Baki-billah hadrats, the governors who love him used to send gold and silver moneys for him and in order to distribute to poor people. Muhammed Baki-billah hadrats used to distribute these moneys to poor people. Some miserable men, who were out of aim and reality, supposed him like themselves, used to talk against him. When his students wanted to prevent such events and to intervene, he would have prevented this and enabled them to be qualified with softness, sweetness and good qualities. He always used to show his students the way they should see themselves as defective and belittled by words and actions, and to endure the hardships and he used to express this situation, "A clear proof which let to reach the aim and a guide to the way of wisdom." If something happened from his students that did not comply with this, he would be offended and advised a lot. Having well-known with the name of Han-ı Hanan, Abdurrahman Han being one of lovers of him he was loyal with a full of affection. When he heard that Muhammed Baki-billah hadrats would go to Hajj, he sent one hundred thousand rubiyye (monetary unit of that time) as him and his students meal and road fee. He said, “Please he accept my this gift by making compassion.” When Muhammed Baki-billah hadrats heard this by saying; “People who are like us going to Hajj, it cannot be the return of spending gold and silvers of Muslims for ourselves!” did not accept and returned back.**

**He used not to emulate and desire anything in clothing, eating, and dwelling. If the meal which he did not like and his nature did not accept is brought in front of him for a few days consecutively, he used not to say “bring another meal.” Having weakness as bodily, he always paid attention being with ablution; he used to struggle to worship and taat much more. After night namaz, he used to return to his room and engaged in muraqaba for a while, when he felt weakness in his limbs, he used to refresh his ablution and perform two rakat namazs, sits down again. When tiredness, exhaustion happens in his body, he used to refresh his ablution once again; the most of night would pass like in this manner.**

**His caution was so much in eating that if a gift comes he used not to refuse the gift according to hadith-i sherif that purports; “We do not refuse gift”, but he used not to expend in his special works as well. He used to borrow from cleaner and better place and he used to act according to decree which is informed in the fiqh that purports; “This is more halal and better and he would give the gift to that place.**

**“He would strictly recommend that the one who cooks food be one of those who have wudu and even peace and calm, and not to utter the words of the bazaar, market, and worldly while cooking. Smoke emits from the meals of those, who do not have peace and precaution, and it closes the door of fayd and prevents the coming of fayd, the pure souls who conduce to fayd, do not stand in face of mirror of heart,” he highlighted.**

**He used to encourage his students to obey to this matter, even being less, he was to understand from behaviors of those who do not obey to this matter. One**

day, one of his friends who was the owner of spiritual state and kashf came and said; "I see and feel a fastening, a closure, a tarnish in my heart, I don't know what kind of wrong I have committed," Hâce hadrats declared; "There was a lack of imprudence in the meals."

When he said, "The meals were the same meals identical with every day," Muhammad Baki-billah; said; "Think well, think well that it should not be anything else. Surely, a little carelessness has caused this situation."

When I think about it; "While the food was being cooked, I remembered that two or three firewoods, which were not prudent and suspected to be halal, were burned for cooking."

Like this, as he used to avoid doubtful things, he used to avoid much of allowable (mubah) things, he used to use them as much as necessity amount. His cautiousness in terms of the meal was due to the grace and cleanness of their way and spiritual states. It was so pure and clean that even a single breath could affect a clean mirror.

For this reason, when his students gathered, their most clean and most sincere ones used to sit at his side. If a foreigner existed among them immediately his unawareness, lack, thoughts were reflected on his blessed heart mirrors. One day, one of the dervishes needed a quilt. He thought via his heart to want a quilt from him. The thought of that dervish appeared to Muhammed Baki-billah. After namaz, he declared that; "Give quilt to that dervish and those who need a quilt. Since that day, this dervish had said, "I was afraid of a thought that would pass through my heart that might upset Muhammed Baki-billah hadrats." One day, one of the beloved men sent a letter full of wishes and desires to one of his sincere students. This letter was presented to Muhammed Baki-billah hadrats. With a high modesty, he wrote back side of the letter like this:

"Unfortunately, power did not remain to make work in this incapable man. If Allahu Ta'ala gives life for a few days in order to mourn the days that left behind, I look for the purpose with the biggest effort, I give my life on this way. May Allâhu ta'âlâ give this slacker's work to the Divine power in both worlds, He grants to let go and get rid of all eclipses. Amen. O my Rabb... I ask that my brother, for the happening of this desire, rub your face on the floor.

Pray to Allahu Ta'ala in order to faqir reach to this wish of him. Because, Allahu Ta'ala approves immediately the prayers (dua), which are done at the back of a person who does not exist. My master, I make prays (dua).

Muhammad Haşim-i Keşmi transmitted from Shayh Taceddin like this: "One day Muhammad Baki-billah hadrats was going towards the river. It was understood that he was bizarre, being sufferer and distressed. As for me, I was going behind him. Sometime later, he realized that I was coming backside of him, with a sensitive sound-making sigh he declared; "O Tacaddin, all the wealth, fayd, light, states, and mysteries let them rain down onto me so much that if this river were ink, it would run out before writing them. However, what happens from these things for me. The thing, which I look for, cannot be visible, cannot be known, the desire cannot be told, the thing which is wanted cannot be described."

Couplet:

**Neither demand starts to talk  
Nor receivable can be told  
Neither its similarity  
Nor similar one of this.**

#### **NOT ME**

**A young man from Khorasan goes to the radiant tomb of Hâce Kutbüddîn-i Bahtiyarî Üveysî for a while.**

**He asks the spirituality of this blessed person to inform him of a living perfect murshid. On the night Muhammad Baki-billah came to Delhi, this young sees in his dream that one of the exalted men of Naqshibandi came to Delhi.**

**Abide by the order, he comes to the presence of Muhammad Baki-billah, presents what he saw in his dream, and begs for its acceptance. But in his answer; "I don't see myself worthy of this job; I guess it was someone else. Regarding he showed too much humility and apologized with various kinds of excuses, for this reason the young man returns to where he stays.**

**The next night, in the dream to him; again it is said, "He is the exalted person whom you went to and who declares his refraction to you."**

**He comes to the presence once again in the morning but he is never turned back. He is accepted with diligence, whatever he sees, he sees there.**

**Despite being raptured within tasawwuf situations, Muhammed Baki-billah hadrats dealt with nurturing students for two years. When Imam-i Rabbani, who was the greatest and most superior of his students, had grown up in Sufism (tasawwuf) and reached perfection, he left himself from the conversation (sohbat) with the teaching and suggestion and entrusted the training of his friends and students to him. Withdrawing himself from this work, he preferred loneliness.**

#### **MOTHER'S SUPPLICATION**

**Hadrat Muhammad Baki-billah described the days when he was looking for an exalted spiritual dhat to raise him: "In those days, my venerable mother; Seeing of my indecision, powerlessness and weakness, begged Allahu ta'ala with a broken and sad heart, crying in need and weakness, and prayed as follows: "O Rabb of me and my son who gave up everything in wanting you and abandoned the pleasures and desires of youth! Either get him to its purpose or don't keep me alive, I can't endure my son not reaching his aim and pain." My mother would often go out to the saharas at midnight, invoke, and pray to Allahu ta'ala like this. Because of that prayer and begging, Allahu ta'ala opened my heart's eye. May Allahu ta'ala give her the best reward from our side."**

**He remained lonely with sorrow and sadness belonging to the hereafter. He used to go out only to perform namaz with the congregation.**

**Whoever sees Muhammed Baki-billah would remember the hadith-i sherif purported; "Whoever would like to look at a dead who walks on the earth let them look at Ebu Bekr-i Siddiqou, the son of Ebu Kuhafe. Together with this, his glances' majesty and influence would be wrought on walls. When unwary persons saw him, they would remember the hadith-i sherif that purports; "Those who see them remember Allahu Ta'ala." Even so such that; one day he was passing through a place where fields of Indian people there were. When the eyes of those people who were there have been held to Muhammed Baki-billah hadrats, they said to each other: "This is what kind of human being that when we see him we remember Allah."**

**A dhat told as follows: "One day, I came and reached namaz and I included the congregation which Muhammed Baki-bill existed. Everywhere was full. The only side of Muhammed Baki-billah was free. I would not recognize Muhammed Baki-billah closely. I sat on that empty space. Sometime later, the majesty and grandeur of Muhammed Baki-billah attacked my heart. Even though I removed away a lot of distance, I could not be calm. I withdrew backside some involuntarily. So, I came to such a space, if I send my foot some backside I might have fallen down from the sofa. This situation impacted me much after that day; I became one of devoted, lovers of that exalted, enlightened (arif) dhats." Together with his all glorious, he used to tour alone on streets and market and sit on soil in the shadow of a wall with the overflow of his affliction and escaping from fame, with regard to the desire to disfavoring himself the public eye.**

**He used not to leave from the religion as much as a tip of the hair, there was no loose in his deeds happening with adhimat during these moments of him when he would rapture from himself and enter sakr, in other words, the intoxication of tasawwuf (Sufism).**

**If he knew one of his students forsook a good manner, he would not be angry openly, he would not utter, but he used to draw and separate his heart from that person even being close. Sometimes he used to order in terms of warning in dreams. He used to inform his students in this manner of his students' lacks and faults through these ways.**

**The biggest proof of his rank highness is this:**

**He remained for two to three years at irshad position. In this short time, lots of people received a share from his honored table.**

**The country of India was filled with their blessings and grants, and the unfamiliar and unknown Ahrariyya way in this land was very popular, thanks to them, it was possible for great people to grow up in this way.**

**Together with existing of the maturity age of human beings, when Muhammed Baki-billah hadrats turned into forty-year age which is called spiritual age, he wanted to rid the trouble of this world which is full of troubles. In those days, when he heard the death of someone a sensitive sigh sound was heard from his heart which had full of misery. And he declared; "It is very well, he was saved."**

**The aim of this is to get rid of garments of unreal existence. Because, those**

**who in the world remain only by hearing the things demanded (matlub). Like that, Mawlana Celaled-din-i Rumi stated this mystery during his death.**

**Couplet:**

**I get rid of life,  
He gets rid of the dream  
Let me go, end of reaching  
Is found like this**

**On last days when his death approaches, he said to his wife; “When I turn forty-year-old, a great event will come in front of me.” He opened his blessed hands and said these; “Line in my hand is the sign of the statement I said to you.” Also in those days, he took a mirror in his hand and called his wife and he said; “Come, let’s look at together this mirror.” This virtuous Khatun had said like this: “I saw him full of white beard on the mirror and I was afraid. I said do not seem to me like this, my power is not enough to look at. He smiled and he showed himself with his real shape.”**

**With regard to telling his own discoveries as if he had seen a dream due to being a tradition, he said; “To one of awliyaullah was informed in these near times that one of exalted Naqshibandi silsila will pass to the hereafter. Let him burry a place close to skirt of Delhi city in order to get rid of him mixing into human beings.”**

**Some of his students performed istikhara namaz in order to learn who this dhat is, when they understood there was no permission; they gave up performing istikhara namaz.**

**One day for himself he declared; “I was informed that the aim of you coming to the world has been completed. Your work did not remain in this world, now it is necessary to set out the expedition.”**

**Muhammed Baki-billah was caught a disease in the year 1603 (H.1012) and he declared like this: “I saw Hace Ubeydullah-ı Ahrar in my dream and he declared to me, “Wear a shirt”. After telling this dream, he smiled and declared; “If I live I will do like that if I do not live, my shirt is my shroud.”**

**In those days, one of his sincere students who wished to trip, he said; “Do not go somewhere for a few days, I am living my last days.” Lots of his loyal students had come. He mentioned very high realities, manifesting deep sciences when his weakness and disease were much. One night, his disease and weakness came to a state that those who saw supposed he might be dying.**

**For a while later, coming to himself, he declared; “If dying like this, what a great blessing. I do not want to get rid of this condition.” The signs of preparation and separation began to be seen on Saturday, 25th Camazilahir month. While he was saying farewell with his glances to his all friends, his students, ashab and friends, they began to cry. As for Muhammed Baki-billah, he was kindly smiling, looking with amazingly and as if he would like to say: “You are what kinds of dervishes, you are crying by exiting from the circle of showing consent to qada.” During this time one of his students said the**

**mubarak statement: “Ya Allah-al-amin”. Quickly looking at his side and turned his blessed face to his side. When one of them who were over there declared; “their action and tawajjuh are stemming from hearing enthusiasm of the real mahboob name,” this statement influence his blessed eyes were full of tears. It was nearly late noon prayer time. He was busy by reciting openly the name of Allahu Ta’ala, in this situation by saying “Allah, Allah..” he submitted his soul. After his death, his most devoted students excavated his grave in a decided place. But they could not take the coffin there. They hurriedly took the coffin to some other place. After putting down the coffin on the ground, what they saw! This place is a place where Muhammed Baki-billah hadrats came together with his students once. At this place where he liked, made ablution and performed two rakat namaz. Some soil from that clean place adhered on his skirt and he declared; “The soil of this place held our skirt.” They dug his grave in this place was near the main street. They brought the sultan of this homeland of guidance (irshad) into the grave with deep sorrow. With the efforts of Hâce Husameddin hadrat, they made there a good garden planting of trees, fruit trees, flowers around the grave. Those who visit his blessed grave find barakat and shifa.**

**Couplet:**

**Let the light of forgiveness to bright  
instead of a candle at your grave  
Heart of who comes to your door  
Let it submerge into the light of the ocean**

**Virtuous persons and wise men wrote elegies (marsiya) for the date of his death. The expression "Bahr-ı ma'rifet" in the last line of one of these poems, according to the abjad calculation, shows the year of Hijri "1012", the date of the death of Muhammad Baki-billah.**

**Translation of this poem is as follows:**

**A dhat who was everlasting with his mahbûb,  
And he was mortal from his all attributes.  
In love with his creator with complete love,  
He was very merciful to the creatures.  
His arriving year on my thirsty tongue,  
Look how beautiful "Bahr-i ma'rifat" was.**

**YOU THINK LIKE THAT**

**A young man from Mohammad Baki-billah's neighbors used to drink and does all kinds of evil. He hears this and would wait and endure for his improvement. One day after informing of Hâce Husameddin, the officials caught that young man and imprisoned him. When Mohammed Baki-billah heard this, he called Hâce Husameddin and was offended.  
When Hâce Husâmeddîn said: “He is such a fâsık, such a bad person that their**



wickedness is innumerable and harms others", with a deep sigh in a sad manner Mohammed Baki-billah he said, "Regarding you feel righteous, clean and good, in your eye, he is sinful, wicked and evil. But we do not see ourselves as different from him in any way. How could it be that we say a thing detrimental to him?

Then he got that young man out of jail by intervening.

That young man was extremely pleased with the close relationship and compassion of his neighbor, Muhammad Baki-billah hadrats, and repented of his sins. He gave up bad deeds and became one of the righteous.

Mir Muhammed Numan had told as follows:

"I saw a teenager from Khorasan was ill and hospitalized in the hospital in Akra. When I asked about his disease; he said, "I was a healthy man. I saw Hadrat Hace Baki in my dream in Dekken. I came to here with his affection. When I heard his death news, I was sad and now I am ill. My illness and the collapsing are due to my affection (muhabbat) for that exalted dhat," and then he did cry loudly.

1) Külliyyat-ı Baki-billah: collected in a book.

2) His letters

3) Rubaiyyat:

Imam-ı Rabbani hadrats annotated his work under the name Şerhu Rubaiyyat.

The forty-one letters of Muhammed Baki-billah hadrats were written in Zubdet-ul Makamat book in a separate section. One of his letters is like this:

**6th Letter (This letter was sent to Sheikh Tacaddin.)**

"It is a must having ablution continuously, paying attention eating halal, avoiding all of the sins, must be avoided backbiting, gossiping, belittling believers, enmity against Muslims, being angry and treating harshly those who under his or her management. This is fundamental in our way.

Without these, work is not sound. However, if a slackness would happen sometime in these aforementioned, this work, in other words, duties which are given by exalted dhats and necessities of that way should not be left, on the contrary of that repenting and istighfar must be made, duties, which are assumed and are made, should be clasped tighter. Let the mystery of the verse (ayat) appear, meaning: "Absolutely that rewards take off sins." Let my salam be on those who are on the correct way!"

Muhammed Baki-billah hadrats declared that:

"Do not make companionship and do not befriend with those who do not have marifat-el-Ilahi in their hearts. Escape from those scholars - who make their science means for the rank, position, and boasting - as escaping from a lion."

**“Avoid being together with an ignorant tariqat man.” “The parts and ranks of marifat are much. The essence of the work is to be on the fundamental of our religion.”**

**“Fasting is to have the attribute of Allahu Ta’ala. Because of Allahu Ta’ala is free from eating and drinking.” “The exalted dhats of this way were extremely diligent and kind. Their way is completely the way of the Messenger of Allah.”**

**“Disasters are not calamity for the owners of consent. They do not act like disliking calamities. Because calamities are also sent by Allahu Ta’ala.”**

**Subjecting to Rasulullah, having been in the creed of Ahlal sunnat wal-jamaat and keeping in their hearts loyalty and affection (nisbat and muhabbat) of these exalted dhats is better than every blessing of the world.”**

**“The faithful and those who have attained the truth, we unanimously say: “Sîrât-ı mustakîm, that is, the right path that does not go wrong is the way of Ahl as-sunnat wal-jamaat.”**

**“Being Muslim is to make, enjoy, and fulfill ahkam-ı ilahiya.”**

**“The essence of the word is this: The heart should be with the friend, and the body should be at work.”**

**“Do not be of those who eat whatever they find fearlessly.”**

**“In order not to eat haram and suspicious a morsel must pay attention and exert effort much.”**

**“Tip of hope string should not be left from hand any time.”**

#### **GENUINE TAWAKKUL**

**Hadrat Muhammad Baki-billah said:**

**“Tawakkul does not mean not clinging to the cause and sitting lazily. Because to do so would be rude to Allâhu ta’âlâ. A Muslim must adhere to a legitimate cause. After sticking to the cause and starting to work, tawakkul is obtained. That is, what is desired is not expected from what causes it to happen. Because Allah ta'ala has created the reason like a door to get the wanted thing. Waiting for something to come without a reason without doing the work that caused it to happen is like closing the door and asking it to be thrown out of the window, which would be indecent. Allahu ta'ala created the door to meet our needs and left it open. It is not right for us to close it. Our duty is to go to the door and is to wait. He knows what's next. He sends mostly through the door. Whenever He wishes, He gives it by throwing it via the window.”**

**1) Mektûbât-ı Imâm-ı Rabbânî**

**2) Tam İlmihâl Seâdet-i Ebediyye;**

**(49. Print); p.1115**

- 3) *Mebde' ve Me'âd Risâlesi*; p.59
- 4) *Mükâflefât-ı Gaybiyye*; p.241
- 5) *Eshâb-ı Kirâm (6. Print)*; .314
- 6) *Zübdet-ül-Makâmât*; p.5
- 7) *Umdet-ül-Makâmât*; p.84
- 8) *Hadarât-ül-Kuds*; p.34
- 9) *Hadâik-ül-Verdiyye*; p.178
- 10) *Irgâm-ül-Merîd*; p.68
- 11) *Behçet-üs-Seniyye*; p.77
- 12) *Hadikat-ül-Evliyâ*; v.1, p.92
- 13) *Külliyât-ı Bâkî-billah*
- 14) *İrfâniyyât-ı Bâkî*; p.7, 8, 9, 10
- 15) *Rehber Ansiklopedisi*; v.12, p.287
- 16) *İslâm Âlimleri Ansiklopedisi*;  
v.16, p.66

### **Muhammad Hacı Efdal;**

He is an exalted scholar and wali grew up in India. His name being Hacı Muhammed Efdal; he is the first one of four great teachers of Mazhar-ı Can-ı Canan hadrats got fayd from him. Despite, there is not having much information about his birth, death, and curriculum vitae date; it is known that he died in the mid-twelfth century. His grave is adjacent to Hacı Muhammed Baki-billah hadrats.

He received the fayz and marifat of the way of Mujaddidiyye from Muhammad Huccetullah. Muhammad Huccetullah is the grandchild of Hadrat Imam-i Rabbani from his son Imam-i Muhammad Ma'sum. For ten years, he benefited a lot by having conversations in the presence of that blessed person. After that, he received fayd from Sheikh Abdulehad for twelve years. Sheikh Abdulehad also is the grandchild of Hadrat Imam-i Rabbani from his son Muhammed Said-i Fârûkî.

Hacı Muhammed Efdal, who attained perfection in tasawwuf and high maturity with the fayz and light he received from these two great people, advanced by rising much on this path.

Muhammad Huccetullah and Sheikh Abdulehad declared to Hacı Muhammad Efdal; "We have placed all sciences and marifats which poured into our hearts from the exalted dhats of this way into your heart." Hacı Muhammad Efdal was a deep scholar, owner of virtuous, matured, and a high wali. He was a specialist in tasawwuf sciences. He had been entranced with the love of Allahu Ta'ala and muhabbat of beloved dhats of this path. He had such a modest and broken-heartedness and decency that he used to deem himself neither one of exalted awliya, even either owner of tasawwuf. He would say to even the owners of tasawwuf

people from his relatives; “You have been bestowed with a deep and sharp foresight and the ability to recognize spiritual ranks. Have a look at my situation that it does not remain any spiritual gain regarding my bad deeds.”

However, he was a specialist and source of this knowledge and marifats. As a matter of fact, Imam-ı Rabbani hadrats related with this condition declared; “Not being able to know and understand the situation of heart, invisibility is the sign of having reached a very high rank which is called self-personal-manifestation in tasawwuf.”

During his visit to Mecca-i mukarrama and Madina-i Munawwara Hadji Muhammad Efdal reached the authorities due to having divine favors and the spiritual blessings and fayd of our Master Rasûlullah.

Thus, he became the authority and shelter of those who wanted to attain Allahu ta'ala's consent and love. He brought up lots of people with visible and invisible nuur (light) through nurturing. The deep hadith scholar Shayh Veliyyullah-ı Dehlevi read the hadith science from him and received ijazat (diploma).

Having no ambition in worldly goods even little bit, Hacı Muhammed Efdal used to spend money which came as a gift to him by purchasing scientific and technological books for devoting to the foundation. Hence, the number of books - which were devoted for the sake of Allah and offered for benefit of human beings – had reached a few thousand.

He declared that:

“To let heart get rid of unawareness, beginning to commemorate the name of Allahu Ta’ala happens via tawaccuh of a wali from real Islamic scholars. This felicity is the capital that let muhabbat of Allahu Ta’ala win.”

#### **AMAZING WORK**

**Hadji Muhammad Efdal said:**

**"How surprising it is that most of the people do not try to read and learn the blessed letters of the Qur'an al-karim as the word of Allahu ta'ala in accordance with the necessary knowledge of tajwid. This knowledge can finally be learned in a few days. But this knowledge is absolutely necessary for the recitation (reading) to be valid. In order for the prayer to be valid, it is absolutely necessary for the recitation to be valid."**

**1) Makâmât-ı Mazhariyye; p.13**

**2) İslâm Âlimleri Ansiklopedisi;  
v.17, p.93**

**Muhammad Hujjatullah;**

**He is one of the exalted walis in India. He is the grandchild of Imam-ı Rabbani Muceddidi Elf-i Sani Ahmed Faruki Sirhindi and the second son of Urwat-ul wusqa Muhammad Masum Faruki hadrats. He was born in the year 1624 (H.1034) the year when his grandfather Imam-ı Rabbani hadrats died. His name is Muhammad Nakshibend, his nickname is Huccetullah. He was the owner of quite high ranks called Hullet in tasawwuf.**

**Muhammed Hujjatullah came to the world close to the death of his grandfather. Near to his birth, Imam-ı Rabbani hadrats declared to Muhammad Masum; "Your son, who will be born soon, will attain high marifat and secrets, and will be a perfect human being that his time will be incapable of understanding."**

**In fact, the name of Shah-ı Nakshibend Muhammad Behaeddin-i Buhari was given to the child who was born after a short time. His father had his son be subjected to a good education since little age. He taught his son tafsir, hadith, fiqh, as well as technological sciences of that time in an excellent way. Being a great scholar at a young age, Muhammad Nakshibend possessed high marifat in spiritual heart sciences through his mubarak father's dear companionships and abundant tawajjuh. He reached great ranks of wali degree. Passing away in the year 1703 (H.1115) at eighty-one-year old, migrated to the real universe, he has reached his lovers. He had three sons each one was the owner of high degrees in wali. They are Ebu Ali, Muhammad, and Musa Kazım.**

**In his life, advising to state heads, emirs, governors, scholars, and pious men of that time; as for those who were distant, Muhammed Nakshibend used to inform commandments of the Islamic religion by writing letters. These letters have been collected in two volumes. There is one hundred twenty-eight in the first volume, sixty-eight in the second volume. These two volumes were printed together in 1963 (H.1383) in the city of Hyderabad, Pakistan.**

**Muhammed Nakshibend hadrats in one of his letters declared: "Thanks Allahu Ta'ala. Let my salam be on His distinguished slaves. We have been honored by your letter. Your gifts also came. Your letters caused me to make prayers. In hadith-i sherif declared; "The doors of prayer (dua) which opened to someone (namely someone to whom prayer (dua) is destined) also the doors of approval and doors of Paradise or rahmat doors are opened. So, a blemish in prayer (dua) should not be made. The closed doors should be opened by the key of prayer. Needs should be wanted from Allahu Ta'ala by invoking to Him and by sheltering to Him, the salvation of hereafter should be seen in prayers (dua). Declared in Hadith-i sherif: "Prayer (dua) is the weapon of the believer, pillar of the religion. It is nuur of both skies and earth. Everything must be wanted from Allahu Ta'ala. Even if it is the shoelace and the salt of the food."**

**The condition and adabs are these in order to be approved of prayer (dua): To avoid harams in eating and wearing, having ikhlas for the sake of Allah. Prior to supplication (dua) to perform namaz and a similar deed, having ablution, being clean, kneeling and sitting towards the qibla, as performing prayer (dua) to make hamd-u sana to Allahu Ta'ala, to recite salavat-ı sherife for our Master, Rasulullah, extending two hands and raising to the level of shoulders, not to**

**have the glove on hands, to want with names and attributes of Allahu Ta'ala, for example; reciting such as ya Rabb-al-amin, ya-akram-al-akramin, ya Erhamarrahimin...**

**To have open palms, to be in adab, to be in a state of hudu' and awe (hushu) manner. It is to know oneself incomplete, flawed, poor, and broken.**

**As for approval times of prayer (dua) are Qadr night, Arafa day, the month of Ramandan-ı sherif, Friday, first one-third of the night, after midnight, the last one-third of the night, midnight, and sahar times. The most important one of these is Friday praying times.**

**Listening to azan while is recited and making prayer (dua) is approved. During prostration (sajda), after reading/reciting Quran al Kerim, after reading complete Quran al Kerim (especially dua of the reader of Quran al Kerim is acceptable), while drinking zamzam water, near to a dead person, during bird singing, at companionship (sohbat) congregations, during raining, when Kaaba is seen, amid two mubarak-word of Allah are approval moments of supplications (dua).**

**The sitting place must be clean as well. While circumambulating (tawaf) the Kaaba, next to Multazem, which is between Hajr-al-Aswad and the door of the Kaaba, under the Golden trough and next to the Zamzam well, Safa and Marwa hills, the places where Sa'y are performed, between Safa and Marwa, Muzdalife, Arafat, Mina, which is between Arafat and Mina, while coming to throw stones and throwing stones, in menasik of Hajj, in the presence of Rasûlullah's blessed Ravda, supplications are also mustajab and acceptable.**

**Prayer (dua) of oppressed persons even being facir (sinner) and fasik (sinner) is acceptable. Prayers (dua) of father, just sultan, pious persons, and walis are acceptable. While making prayer to Allahu Ta'ala, the prophets and pious slaves should make means. When making the supplication (dua), sound must not be raised, one who makes supplications (dua) confesses oneself as a sinner, blemished, and one should perform dua with a sincere heart, serious, ambitiously, peaceful heart. The meaning of prayer should be known.**

**Prayer should be made for those who are near, namely for neighbors. Dua should be said over again over while making and listening to prayer and frequently ameen should be said. Prayer should not be made for unsuitable things. After dua two hands should be rubbed on the face. It should not be hurried for acceptance of dua. It should not be said that "I made prayer but it was not accepted."**

**It would be accepted later. Or its acceptance is tied to a thing. Or, it will have eliminated a calamity. These aforementioned things are the acceptance part of supplication (dua). Prayer of children for their mother and father, the prayer of guest, prayer of a fasting person during the fast-breaking time, the prayer of a Muslim to another Muslim in his absence, in other words, dua which is made in behind of someone are acceptance. The prayer (dua) which is made via Al-Ism-al Azam of Allahu Ta'ala is accepted.**

**Allahu Ta'ala approves immediately the prayer (dua) of someone which is performed in this manner. This is the 87th verse of Enbiyâ sura; It is the part of**

**"Lâilâhe illâ ente subhâneke innî kuntü min-ez-zâlimîn". There were other people who had said in this matter. But that's enough to write this much here. O My Allah! Accept our supplications. You hear and know everything. In addition, I wrote a risale about small and great sins and also inform some advice. In the Great Mosque, Sheikh Mustafa will present to your presence. Inshallah, you will read it."**

**1) Umdet-ül-Makâmât; p.343**

**2) İslâm Âlimleri Ansiklopedisi;  
v.17, p.101**

### **Muhammad Huseyin Sâhip;**

**He is one of the exalted Naqshibandiyya dhats having grown up in India. He had done his duty as shaykh for forty-eight years at Mucaddidi Dargah. Passing away in the year 1902, his grave at his dargah in Delhi.**

### **Muhammad İhsân;**

**He is one of walis in India. His name is Muhammad İhsan. He is son of Hafiz Muhammed Muhsin. He is a descendent of Abdulhak-i Dehlevi. He was one of the mature khalifs of Mazhar-ı Can-ı Canan who is one of the exalted dhat of Silsila-i Aliya. Although the Birth and death dates of Muhammad İhsan are not known, it is known that he died mid-thirteenth century.**

**Muhammad İhsan had not taken education and not grown up in science in his teenage. For this reason, he used to deal with unnecessary and unsuitable works. One night, he saw Mazhar-ı Can-ı Canan in his dream. He was eating milk and rice pilaf. He gave remnant of his meal to Muhammad İhsan. He ate and received much taste. He woke up with excitement. In those days, when the impact of this dream was continuing, Muhammad İhsan entered among the students of Mazhar-ı Can-ı Canan. He quitted his previous manner with a full of repent. From now on, he advanced more and more by reaching the right way (istikamet) on the way of these exalted dhats. He reached very high ranks on the way of muceddidiyya. His heart was enlightened with muhabbat of Allahu Ta'ala.**

**So much that he would have been in an entranced condition due to muhabbat of Janabi Haqq and he used to forget this world. One day, someone next to Sheikh Mohammed Ihsan had narrated the following words of Senaullah-i Sebnehli: Senâullah said: From the blessed heart of Hadrat Imam-i Rabbani Mujaddid-i alf-i-sânî, the fayd and lights (nuur) of the path of exalted dhats wiped out all the dark and stains in the heart like an exuberant flood. When one of the students, who have been in companionship (sohbat), heard this statement was entranced and fainted.**

**Prophecies of Shayh Muhammed İhsan are much more. He tells like this: "Once enemy invaded the region where we have been. I was sitting in my own little cell, in my room, with full tawakkul, busy with the dhikr of Allahu ta'ala. I**

sheltered to Allahu Ta'ala from the trouble of instigators who invaded and looted everywhere. Until the evening that day, despite mischief-makers and looters devastated all over the place, however, with the permission of Allahu ta'ala, none of them came to my place."

1) *Makâmât-ı Mazhariyye*; p.100

2) *İslâm Âlimleri Ansiklopedisi*;  
v.17, p.51, v.18, p.225

### **Muhammad İsmâil**

He is one of the exalted walis in India. He is the grandchild of Muhammad Masum hadrats and the second son of Muhammed Sıbgatullah. He was Imam-ul Arifin, in other words, he was imam and leader of all walis in his time.

Having learned science from his high grandfather Urwat-ul-Wusqa Muhanned Ma'sum hadrats, Muhammed İsmâil was honored with rare companionships (sohbat) of his grandfather. Winning his tawaccuh, he reached high degrees in awliyahood while he was still in the child age. After his grandfather's death in the year 1668 (H.1079), he continued to attend lessons and companionships (sohbat) of his father Muhammed Sıbgatullah. He became ripe and matured with tawaccuh of his father who was "Kayyum-u Alam" shedding light on the universe. He became a great scholar in visible (zahiri) science such as tafsir, hadith, fiqh as well as technological sciences of that time. Reaching quite heights in tasawwuf, he became a guide to those who remained in the sahara of bewilderment, leader for those who lost their way, became a shelter for those who deceived by their nafs and devil. Each one of the students whom he nurtured became like a star of hidayah enlightening the universe. Muammed İsmail hadrats used to nurture his students quite well as his father and grandfathers did.

His blessed statements used to be an ointment for wounded hearts. His good tempers, attributes are much more super than words to be written and told. As for telling his spiritual heart states is impossible. He used to never be inclined towards the world. He would fiercely flee from the harams and would abandon even the extra of mubah, out of fear of doubts.

The scholars informed his state with (Surah Hujurat: 13th ayat-i-kerîma) purports; "The best of you in the sight of Allahu ta'ala is one has the most taqwa", that is, he is one of them that is praised. Indeed, the following incident which happened to him in his youth is the clearest evidence of his taqwa: He was young. He possessed an extraordinarily beautiful face and body. The wife of one of the notables of that hometown fell in love with him. Her patience and will did not remain. She sent a piece of news to Muhammed Sıbgatullah hadrats by saying; "There is a patient at our home. I plead to send your son to read Quran al Kerim." His father, who could not endure the wish and invoke of woman to be read of Quran al Kerim, permitted his son to go. When Mohammad Ismail arrived at home understanding the situation, he jumped from opened window of the second floor to the ground. But he was wounded; taking easy of his pains he quickly forsook there and came to the presence of his father. When



he told the condition as it was, his father was pleased regarding his son used to fear from harams so much this, he prostrated for shukur for Janab-ı Haqq. Muhammed Ismail hadrats used to work with his all power by working day and night in order to bring up his students. The greatest among the students he trained was the qutb-ul aqtab of that time is his son Gulam Muhammed Ma'sum hadrats. He was such a son that he had reached the rank of his grandfathers; he was cognizant of the mystery of Imam-ı Rabbani and Imam-ı Muhammed Masum hadrats.

When his father Sibgatullah was in life, he used to hold Muhammed Ismail superior from his other sons and khalifs. He used to love him more than everybody. For this reason, he reached fayd much more than all others. Because receiving fayd on this way depends on letting oneself be loved to his master. Every student gets fayd as much as loving his teacher. His father gave ijazat to him to nurture some of the students. Muhammed Ismail used to exchange letters with his father wherever he goes; he used to inform his and his students' state. A letter that came from his father as follows:

“Hamd be on Allah Ta’ala. My salam be on those whom He loves and distinguished slaves. The letter of my son who is the eye light of mine came. Praise be to Allahu ta’ala that you are in good health and have not forgotten your distant friends. You write that you have gone to Kabul and close interest of your friends there. May Allahu Ta’ala grant benefits (khayr) to our friends over there. You write some of your students' bizarre awliyahood states and declarations. You increased our cheers by reading these. If you understand they are on exact istiqamah and their states would get rid of suspicious, give them ijazat to nurture students. May all those whom you have given ijaza, who are your representatives, and all those who love us, be under your favor. In this respect, they do not expect anything from this faqir. Our will is like this. In tasawwuf (Sufism), you are asking about the authorities reserved for the chosen ones of the high walis. Be hopeful. This fakir, I have not withheld anything from you, I will also not withhold. Insha Allah, you will attain this high rank soon.

Even if you don't know, it doesn't matter. Because the existence of a thing is different, to be known of it is different.

I can be able to walk to and from the mosque. But I have some weaknesses and powerlessness in one of my legs and knees. Our Lord, Insha'Allah, will let it pass. I am waiting for your letters. Wassalam.” Muhammad Ismail hadrats lived much over seventy and died early eighteenth century.

Muhammad Sibgatullah who is one of the sons of Muhammad Ismail had reached quite high ranks in awliyahood. His khalifs had spread to Mawaraunnahr, Anatolia, Bulgaria. His grave is at the garden of Abdurrahman Han in Peshawar. His second son Gulam Muhammad Ma'sum was in qutb-ul-aktab rank which is the highest rank in waliyahood. Urwat-ul-wuska Muhammad Ma'sum hadrats declared: “A very high son will come to the world from your descend. Whether he is your son or your grandchild. When he was born give the name of mine to him and know that he is the owner of the ranks which I have reached. His fayd and barakat will continue to his children and those who have

been on his way until doomsday. He will strengthen this way of ours.” Before he was not born reaching these glad tidings, Gulam Muhammad Ma’sum hadrats, when he grew up really became as previously declared. The entire universe was full of his fayd and barakat. Rushd and hidaya came by means of him to people.

**1) Umdet-ul-Makâmât; p.394**

**Muhammad Siddîk keşmî;**

He is one of the exalted walis grown up in India. Being from the district of Keşm, Bedahşan town, Iran, he is well-known with Hidaye name. His birth date is not known. He has been in the companionships (sohbat) of Han-ı Hanan Abdurrahim when he was in little age. He was honored with companionships (sohbat) of Hâce Baki-billah hadrats by means of Han-ı Hanan Abdurrahim. After the death of this teacher, he attended the companionship (sohbat) and service of Imam-ı Rabbani hadrats. He was honored to reach the highest ranks in awliyahood which is called “Vilayat-ı Hassa”. In the year 1622 (H.1032), he went to Hajj by getting permission. He passed away in the year 1640 (H.1032). The first teacher of Muhammad Siddik, Hân-ı Hânân Abdurrahîm, had loyalty and closeness to the exalted dhats of the Naqshbandiyya path.

Muhammad Siddik went to the presence of Hâce Baki-billah, one of the greatest walis of the time, with the sign of his teacher, in order to rise on the path of tasawwuf. He was honored with his conversation that healed sick hearts. He surrendered to Hâce hadrats in all respects and embraced all his orders and service wholeheartedly. Thus, he became one of the most favorite students of his teacher.

Muhammad-Siddiq had a special place. By notifying this from time to time; He used to say, "Mevlana Muhammad Siddiq's aptitude is very high and his talent is many."

Mawlana Muhammad Siddiq told that: “We went to dargah of our teacher together with our some student friends in a feast morning. His Excellency together with a rosewater bottle in his hand came. Finding my dress new and fitting to feast, he sprinkled rosewater on me. From this sprinkle my miserable manner, distorted moral recovered.

**Couplet:**

Rosewater is sprinkled  
To everywhere from his skirt,  
Your sleeping fortune, face  
wakes up in this manner.

Again one day, I had returned from a journey of Dekken. Bringing hadrat hâce in my mind always I thought him and I continued to this. It was manner such that the face of the sultan of aims was visible to whoever I looked at. Even, when I look at a door, wall, stone, and tree; always that beautiful face used to stay in

face of me. I was in these states my blessed teacher allowed Imam-i Rabbani who was his greatest student to go to Sirhind by granting the caliphate to him. He also commanded his all students to go to Sirhind together with hadrat Imam to benefit from him and advance. Only a few persons remained that have been in his service. He also called me to his presence, he declared; "Did you make your preparation to go to Sirhind?" with regard to my condition as I told above, I was avoiding going to Sirhind. Upon my refusal to go, Hadrat Hace got into a rage and declared; "How can you and those as you recognize him? That condition which caused you to behave coquettishly will not remain even a little bit when compared with the thing which had come from him to you." After this, I have been entranced, I had fainted. I do not how long I remained in this condition. When I came to myself, I saw that he softened, pitied me. After my mind came to my senses, he said these: "There is nothing to fear. Because, this behavior of ours is an appearance of love. O, my brother! If your creed is robust and If you believe correct closely what I said, you should know that today under the open sky there is nobody like Shayh Ahmed. I know three to four people about the biggest awliya who passed away. They were not much. I see myself parasite of him, in other words, I see myself as having grown up with his blessings. Do not forget what I said at all! The things I said will be beneficial for you. Immediately, stand up and catch up with him! If he accepts you by wishing and loving, be grateful for your situation that our wish is this. If he does not say something such as yes or no, go up to Sirhind by chasing him! If he turns his face from you, kneel and bow to his feet. There is also a reason for this."

I caught up with them at the exit of Delhi. We have taken some way, calling me to his side declared; "Turn back! Go to the presence of Hadrat Hace! Sirhind is your home, but time to go to Sirhind did not come." Adapting his command I turned back. I have been at the service of Hace Baki-billah up to the end of his life. I was with Hadrat Hace when he passed away. He seemed to me in the dream at the night when he reached Allahu Ta'ala and told me what will happen to me. Declaring the reality of working and advancing on the way of exalted dhats, he advised and willed. His greatest advice was to engage in the conversation and service of Hadrat Imam-i Rabbani and was to continue on their path." After his teacher's death, Muhammad Siddiq was honored by the presence of Imam-i Rabbani hadrats via the grace of Allahu Ta'ala and the will of Hadrat Hace. He left the necessities of youth, the desires, and tastes of poem and poetry. He connected to him full of power and affection. He was honored by doing service. In fact, one-day after morning namaz during his students being together Hadrat Imam declared; "Today, Hace Muhammad Siddiq was honored with Wilayat-i Hassa-i Muhammadiyya." Bedreddin Serhendi, owner of Hadarat-ul-Quds said; "I was at that ring and I heard this statement from jewel disseminating tongues of my high teacher." Hadrat Imam wrote to one of his loved ones; "Nowadays Mawlana Muhammad Siddiq was honored by wilayat-i hassa with help of Allahu Ta'ala. Together with this, his eye is upper levels. He also received a great share from there. Hopefully, he

**begins to go down, Allahu Ta'ala grants his rahmat (blessing) to whoever He wishes."**

**Muhammad Siddiq Keşmi told: "Once I had fallen into the love to go to the Kaaba-i muazzama. I did my preparation of journey and food bag and I submitted this desire and wish of mine to Hadrat Imam. Instantly, he said; "I do not see you among Hajjis this year. I could not understand well this statement of my teacher. I finished my preparation and set out the way. After going for a while holdup men appeared in front of me. Whatever I have they took and looted my all goods, belongings. They wounded me as well. I suffered punishment because I could not understand well of my teacher's statement. That year I could not go to Hajj. Next year, receiving my teacher's permission, I did again preparation of way and food bag. It was the year 1622 (H.1032). We set out the way together with a group of student friends to visit Hameyn-i Sherefeyn. Our journey food was less, as for the attendees to us were many. We suffered much trouble and we did our duties. Alhamdulillah, Janab-ı Haqq bestowed great felicities in return."**

**Haşim-i Keşmi told; "During Muhammad Siddik was in Hijaz, our teacher Imam-ı Rabbani hadrats one day declared to me; "Now I did tawacchuh to some of my students who are not here. Mawlana Mohammed Siddik appeared. He is inclined with a full of love and ikhlas to us. Now he is a traveler in Bedahşan. I wish his state to be nice!"**

**Mawlana Muhammad Siddik Keşmi collected and made a book format of Mebde and Me'ad risale which Imam-ı Rabbani hadrats wrote on papers separately in the year 1610 (H.1019).**

**There are letters in the Mektubat of Imam-ı Rabbani were written to Muhammad Siddik Keşmi.**

**Muhammad Siddik hadrats passed away in Shawwal month in the year 1640 (H.1050). His grave is in the graveyard where Hadrat Hacı Baki-billah has been in Delhi. His wife was also a pious woman who did much worship.**

## **DEATH**

**Muhammad Siddik Keşmi hadrats about death declared that:**

**Verse:**

**"That death so that I call it the living."**

**In fact, endless life depends on death. Death is an embellisher, furnisher of everlasting life. It is beneficence, maybe elixir of life, in other words, it is a life bestowing, it is the water not to kill at all. Death is a strengthener of friendship. Death is firer of masiwa building. Death is the destroyer of upset curtains. Death is the mirror of reality. Death is an opener of the curtain on an invisible beautiful face. My heart which enjoys waiting for its coming is death. Death is a collector of messiness. Death reunites the lover with his beloved. Our Master Prophet had declared: "Death is a bridge which let lover reach lover."**

- 1) Tam İlmihâl Seâdet-i Ebediyye;**  
**(49. Print); p.1121**
- 2) Hadarât-ül-Kuds; p.26**
- 3) Zübdet-ül-Makâmât; p.372**
- 4) Tezkire-i İmâm-ı Rabbânî; P.338**
- 5) Mektûbât-ı İmâm-ı Rabbânî**
- 6) İslâm Âlimleri Ansiklopedisi;**  
**v.16, p.124**

### **Nâgûrî;**

**He is one of the exalted dhats of ulama and awliya in India. His name is Muhammed bin Ata, his nickname is Hamiduddin. Naguri name was associated (nisbet) with him. He is originally from Bukhara. His father had come to Delhi in terms of Sultan Muizzuddin and worked as kadi for three years in Nagur. Currently, Nagur is a small town in Javnpur state. Hamiduddin had education about Islamic religious sciences in Damascus and Baghdad. He was honored with companionships (sohbat) of Şihabuddin Suhreverdi hadrats and as his khalif, he went to India. There, he became a student of Hacı Kutbüddin Bahtiyar Kaki. He advanced both on the ways exalted dhats of Suhreverdi and Chishti. He conversed with Feriduddin Genc-i Şeker hadrats. He worked as a judge (kadi) in various cities in India. He died in Dehli in 1252 (H.650). There are also sources that say the date of his death is 1269 (H.668). He was laid to rest to the foot side of his teacher Kutbüddin Bahtiyar Kaki. Letting his time valuable in order to teach the religion of Allahu Ta'ala to His slaves, Kadi Hamiduddin Naguri used to get along with human beings well, used to make better for everybody. He was much compassionated for people. He used to work seamlessly in order to save human beings from everlasting torture in Hell. His poems which state his love for Haqq used to circle from tongue to tongue, his good works used to be read in every congregation, used to be benefitted. Feriduddin Genc-i Şeker, one of the greats of the time and one of the prominent caliphs of Kutbüddin Bahtiyar Kaki, ordered the qasida to be recited in his presence. No one could be found to read the qasida. He ordered Bedreddin, one of his disciples, to bring the letters sent by Kadı Hamîdüddin Nâgûrî. Bedreddin brought the bag in which he kept the letters and writings and put them in front of him. He gave the first letter that came to his hand to Ferîdüddin hadrats. When he ordered "read standing up", he began to read. In the letter was said: "Muhammed Ata who is the fakir, despicable, weak, naif is the servant of dervishes is the dust of their feet with his head and eyes" When the sheik listened to this much, a state and pleasure emerged himself. Then in this letter, he had the following rubâî read:**

**Where is that mind?  
May attain its perfection,  
Where is that spirit?**

**May it reach his glory,  
Suppose that because  
You lifted the curtain  
Where is that eye?  
May he reach his jamal.**

**Kadi Hamiddudin Hadrats brought up lots of students in the sciences of visible (zahir) and invisible (batin). He wrote valuable works. He declares in his work told in Tavalı-uş-Şümus as follows:**

**“A dear dhat who has a share from tasawwuf and reality told to this weak slave: “I had entered into one of the cells in Anatolia. A sharp-sighted one looked at me and understood something from my situation then took me to some other places. We arrived at a dervish who stayed in awe position. The person who was together with me turned to me and said; “This saint has been in the observation of Jalal for twelve years. He is standing and waiting ready so as to the invitation comes. Every morning, the name "Hu" suddenly reaches our ears from his tongue. When he says Hu name, a light shines from his mouth like the newly sunrise.”**

**In this work and in others, Qadi Hamiduddin expressed and revealed the secrets of wahdat and tawhid, the leaks and fallout of the rivers of love and affection in the hearts of tasawwuf connoisseurs. But there is no competent left to understand, there is no loser that to be happy when finds it.**

**Couplet:**

**Those who do not know cannot recognize one who knows.  
So that it is necessary to cut the word short.**

**In addition, he has another work entitled Levaiih.**

- 1) Ahbâr-ül-Ahyâr fî Esrâr-il-Ebyâr,  
(Kitabhâne-i Rahmiyye, Diyabend)  
p.43**
- 2) Siyer-il-Ârifin; p.178**
- 3) Sefînet-ul-Evliyâ; p.113**
- 4) İslâm Âlimleri Ansiklopedisi; v.9,  
p.66**

**Necîbuddîn Mutevekkil;**

**He is one of walis in India. He is brother and khalif of Feridüddin-i Genci-i Şeker. He suffered much trouble and riyazat. He specialized in visible and invisible sciences. He dealt with making people irshad, showing the right way for seventy years. Despite suffering much trouble, he was the owner of a complete tawakkul. He stayed in the city for seventy years. He did not get anything in terms of income, wage from anywhere. However, he had all the family. As if he was not to have a connection with life. He did not know what is today, this is which month, how much is this money. He passed away in the second part of**

the thirteenth century in Delhi. He laid to rest over the road goes to the rank of Hâce Kutbüddin Bahtiyar Kaki.

On an Eid day, dervishes gathered at his home. On that day, there was nothing at his home. He dealt with worship by going up the roof. In heart, he said; "Such as an Eid day is passing, my children do not have food. Guests are coming, without any catering they return." Meanwhile, he saw an elderly man goes on the roof and read this couplet below:

"I said to my heart, o my heart did you see Hıdır?

The answer came that, if he seems, I would see."

That person brought a dining table and said; "The sound of your tawakkul drum is heard at arsh, as for your heart, mentions meal shortage." Necibuddin said; "Allah knows that I turned my face and said for my guests, not myself." That comer was not anybody other than Hıdır alaihisallam.

Shaykh Nizamuddin Evliya declares: "Prior to arriving at the presence of Shaykh Feriduddin, one day I was at the presence of Shaykh Necibuddin. I stood up and said; "Please read the suras Fatiha and ikhlas so that I might be kadi of this place."

Shaykh Necibuddin closed his eyes. I supposed he did not my sound. I said the same sentence again. This time, he smiled and declared; "Do not be kadi, you, be another thing." Later, Nizamuddin Evliya became a student of Feriduddin Genc-i Şeker and the biggest awliya of that time.

1) *Ahbâr-ul-Ahyâr*; p.66

2) *İslâm Âlimleri Ansiklopedisi*;  
v.10, p.346

**Nizâmuddîn Evliyâ;**

He is one of awliyas who grew up in India and one of the exalted ones of Çeştiyye way. His name is Muhammed; his father's name is Ahmed Buhari. His nicknames are Mahbub-i İlâhi (Lover of Allah), Sultan-ul Meşayih and Nizamüddin Evlia. He was born in 1238 (H.636) in Bedayun. In the year 1325 (H.725), he reached Rahmat of Haqq. As soon as his father was born, it was informed that he said kalimai tawhid, so that his father Sayyid Ahmed Buhari was wali since the birth. In the same way, his mother Bibi Zuleyha Hatun was a devout lady. She used to spend her time always praying and worshipping. It is well-known that her prayer was accepted. The paternal grandfather of Nizamuddin Evliya, Hâce Sayyid Ali Buhari, and by mother Hâce Arab Buhari was a cousin. Both of them migrated to India from Bukhara in the era of Sultan et-Tamis, residing for a short time in Lahore, and then they had come to reside permanently in Bedayun. Lots of ulama and awliya settled permanently in this city. When Nizamuddin Evliya was born, he was given the name Muhammad. His pedigree is as follows:

Sayyid Muhammad bin Sayyid Ahmed Buhârî bin Sayyid Ali Buhârî bin Sayyid Abdullah Hilmi bin Sayyid Ali Meshheddîn bin Sayyid Ahmed Meshheddîn bin Sayyid Ebû Abdullah bin Seyyid Ali Asgar bin Seyyid Câfer-i Sâni bin Imâm-ı Ali

**Nakî bin Imâm-ı Muhammed Cevâd bin Imâm-ı Ali Rızâ bin Imâm-ı Mûsâ Kâzım bin Câfer-i Sâdık bin Muhammad Bâkır bin Zeynelâbidîn bin Hazreti Huseyin bin Hazreti Ali.**

**Hace Ahmed Buhari, who is the father of Nizamuddin Evliya, was a profound kalam and fiqh scholar, in addition to spiritual sciences. He is well-known for his super states and taqwa. Due to these qualifications, Giyaseddin Balban, the Sultan of Dehli assigned him the senior kadi for Bedayun. For a while later, resigning from this duty, Hace Ahmed Buhari devoted himself to Janab-I Haqq and disseminating His religion. Still, Nizamuddin Evliya was a five-year-old; his father passed away in Bedayun and was laid to rest there.**

**After his father's death, the education of Nizamuddin Evliya remained on his mother. Mother and son had to spend their days for a long time without finding any food.**

**When there was not any eating thing, his mother used to say to him so as to give hope; "Muhammad, today we are guest of Allahu Ta'ala." Instead of feeling the suffering of severe hunger and poverty, Nizamuddin Evliya was pleased during those days when passed like that he used to say to his mother; "When will we be guests of Allahu ta'ala again"**

**Bibi Zuleyha Hatun, mother of Nizamuddin Evliya was devout to her religion and an intelligent lady. He showed a special effort for her son's education. She sent him to the lessons of Mevlana Alaeddin Usuli in Bedayun. In a short time, Nizamuddin Evliya wore "Virtuous headgear" (sarık) from the hand of Ali Molla Buzur (Great) Bedayuni who is the caliph of Celaledin-i Tebrizi. Molla Buzur prayed auspiciously for him at a meeting where the elected ulama and saints were present.**

**As the grace of Allahu Ta'ala, there was a spark in heart of the young Nizamuddin Evliya at that age for the spiritual advance and high sciences. As soon as he heard from Ebu Bekr Kavval that the fame of Genc-i Şeker spread everywhere he decided to see him. One day, without making any preparation he left Bedayun with the hope to see Genc-i Şeker. His first stop was Dehli.**

**At those times, Dehli was the cradle of science and wisdom. When Nizamuddin Evliya arrived in Dehli together with his mother and sister, he was a twenty-year-old. Sultan Balaban, the sultan of Dehli was a big protector of the scholars and awliya of his time. Dehli was being enlightened via scholars. Mevlana Şemseddin was of exalted scholars of Dehli. Nizamuddin Evliya reached high degrees in a very short time by attending the lessons of Mevlana Şemseddin. Meanwhile, he learned hadith science from Mevlana Kemaleddin Zahid. While Nizamuddin Evliya was in Dehli, he was staying at a home that was very close to Hace Necibuddin Mutevekkil. This dhat being one of the exalted awliyas, at the same time he was the brother of Ferideddin Genc-i Şeker. Nizamuddin Evliya attended to the lessons of this dhat for some time. He listened to the superiorities of Genc-i Şeker from him. Later he decided to go to Acuzan in order to confer with Genc-i Şeker. During that time, the position of kadi was offered to him regarding his super qualifications. When he consulted Necibuddin Mutevekkil, he said; "Inshallah you will not become kadi, but you will be another thing, however, I do not it as well."**



One night, Nizamuddin was remaining at Dehli Mosque. Early time in the morning Muazzin was calling by saying; "Isn't it time for the hearts of believers to remember Allahu ta'ala and burn with His love?" This calling sparked the muhabbat inside of Nizamuddin Evliya for Genc-i Şeker. Immediately, forsaking Dehli in order to go to Acuzan he set out. He arrived in Acuzan on the fifteenth of Rajab month in the year 1257 (H.655). Immediately, he went to Genc-i Şeker. As soon as Genc-i Şeker saw him, he read a Persian couplet:

With the fire of your separation  
Lots of hearts became kebab  
With the storm of your aspiration  
Many souls were destroyed.

In addition to this couplet, Genci Şeker said; "O Nizamuddin! I was thinking to hand over responsibilities of Indian polarity (qutub) in a serious manner. Allahu Ta'ala showed the way to us and informed us you're coming to me." Feriduddin Genc-i Şeker approved the studentship of Nizamuddin Evliya and put the headgear of the traditional way on his head. Nizamuddin Evliya stayed until the year 1258 at the side of Genc-i Şeker.

(R.A.: The tomb and campus of Nizamüddin Evliya in Delhi.)

He read the works of Avarif-ül-Me'arif and Temhid written by Şihabüddin-i Sühreverdi and Ebu Şekur respectively. After taking the necessary education "Hilafetname" was given to him and was wanted to go to Delhi.

While he was with Genc-i Şeker, he had to do the daily duties like all the students in the dargah. From the students, Mevlana Bedreddin İshak used to bring firewood from the forest; Hüsameddin Kabuli used to bring water and wash the dishes, Nizamuddin Evliya used to cook meals. Feridüddin-i Genci-i Şeker recommended two important pieces of advice when Ni-zamüddin Evliya was going to Delhi by saying; "If you oblige to indebt, pay it immediately. And you always try to make your enemies please." Nizamuddin Evliya complied with these statements of his teacher during his lifespan and he achieved his every work.

Nizamüddin Evliya visited the city of Acuzan ten more times. He did three of his visits when his teacher was in life, seven ones after his teacher's death. At one of his visits, his teacher made a special prayer for him and said: "O my Rabb! Grant every wish of Nizamüddin to him!" After this prayer, Allahu Ta'ala did not reject any wish of him. At his last visit when his teacher was in life, his teacher made a prayer like this: "May Allahu Ta'ala make you happy and fortunate. You will be a wide tree together with its branches and shoots. Human beings who are in difficult situations will shelter under that tree and get peace." Allahu Ta'ala granted wanted things in this prayer as well. Nizamüddin Evliya reached great fame due to his taqwa and generosity and he won the nickname of "Mahbub-i ilahi", (beloved of Allahu Ta'ala).

When Nizamuddin Evliya went to Dehli with the command of his teacher, he could not find a quiet and suitable place to fulfill his worships within peace. Mostly, he was obliged to go to the forest in order to get rid of the noise of the

crowded city. In those days, he was memorizing Quran al Kerim upon his teacher's command. For a while later, he moved to Kiyaspur, a village at that time and currently a neighborhood of Dehli. There he suffered trouble much for some time. He used to remain hungry for a few days successively without finding any food. Once, he had remained hungry for three days. On the fourth day, someone rang the door and gave a kind of meal made of rice.

Nizamüddin Evliya ate this meal, however, due to its taste he declared; "I did not eat such a meal in my life." In these troubled days, two devoted students, Burhaneddin Garip and Kemaleddin Yakup of Nizamuddin Evliya did not leave his side at all. Once, they could not find any food for four days. A lady one of the neighbors sent some flour. Kemaleddin Yakup mixed it with some water in an earthenware pot and put it into the oven. At that time a dhat came to near of them. He wanted something from them. Nizamuddin Evliya took the pot in the oven and put it next to that person with complete renunciation. That dhat took one to two morsels from the meal and then struck strongly on the ground and went out. As he is going in the Persian language was saying; "Feriduddin Genc-i Şeker gave the invisible blessing very cheap to Shayh Nizamuddin. Today I broke his poverty bowl too. From now on, he has become the sultan of visibility (zahir) and invisibility (batın)." After statements of this dhat, poverty of Nizamuddin Evliya vanished in a moment. He and his two students, who could not find eating for days at the same dargah, kitchen began to cook entire day and thousands of people without seeing any difference began to feel full from his generous table.

He used to fast during days, lives a very simple life. All he ate was a small piece of bread made from barley.

Nasireddin Mahmud tells these abounded days as follows:

"The goods which poured as a river from the lovers of Nizamuddin Evliya hadrats to his door were given to him with difficulty. Even some of them used to come at night prayer time so as to give gift. In addition this, the number of needy ones who used to come to dargah exceeded the number of his lovers. In reality, Nizamuddin Evliyâ used to distribute more than those that were brought of his lovers to the needy and the poor. One day, a rich person brought one hundred silvers from the monetary unit of that time. Nizamuddin Evliya did not accept these moneys. But when he saw that person was upset, he accepted one of them. While that person was sitting at side of Nizamuddin Evliya, was thinking by himself as saying; "If Shayh would accept all of them, I would reach felicity." Nizamuddin Evliya turning to him and said; "I did not accept all of them. Because of their benefit will happen for you. Take them. We are wealthy enough amount. Look at your left side." When that person looked at his left side, as seeing numerous golden moneys piled up randomly on floors he astonished.

Nizamüddin Evliya advised not to tell this secret to anybody. But he could not endure and told the situation to everybody as it is." Muizzeddin Balaban, elderly son of Sultan Giyaseddin Balaban, during his sultanate term was building a palace near to Kiyaspur. The commanders, shahzadahs of the Sultan and the

people use to visit much frequently the dargah of Nizamuddin Evliya. This condition caused some confusion in lifestyle of Nizamuddin Evliya.

For this reason, Nizamuddin Evliya wanted to leave here as well. Just leaving from Kiyaspur, a young came to there and said this statements in Persian language: "Before everything, you should avoid spreading of your fame. Now after this much widespread fame, do not try to do the work to discredit you at the side of exalted Prophet on doomsday. It is easy for a person to escape from the world by retreating into seclusion and devoting himself to devotion to Allahu ta'ala. But the real courage and valor is to find peace among the crowd people by withdrawing to seclusion. It is not to be affected by such confusions." Upon these statements, Nizamuddin Evliya stayed in Kiyaspur until his last breath. Later the name of this place was replaced as Nizamuddin. At the first time when Nizamuddin Evliya came to Kiyaspur was a small village. He and his two students stayed a small cottage of which roof made of reed. Whenever his students suggested constructing a dargah to their teacher, he refused always this offer with a reason. One day, Ziyaeddin, the deputy of Amid-ul-mulk, wanted permission from Nizamuddin Evliya to build a dargah. But Nizamuddin Evliya did not permit this work. When the deputy Ziyaeddin insisted on this issue upon the recommendations of Hace Ebu Bekr, Hace İkbâl, and Sayyid Muhammed Kirmani, Nizamuddin Evliya said; "O Ziyaeddin I do not accept your bid. Because there is a secret in building up a dargah here. Whoever builds a dargah here will die."

This statement did not refuse Ziyaeddin from his bid. He said by putting his head on the foot of Nizamuddin Evliya; "My master! I think your honor and dignity. Your comfort and being in a good condition is dearer than my life." And he let his bid through a great effort be accepted by Nizamuddin Evliya. Near the completion of the construction of the dargah, Ziyâeddin fell ill with fever. Without entering dargah one time, he passed away. Scarifying his life for the comfort of his teacher and students, Deputy Ziyaeddin was remembered with rahmat.

Regarding the palace being near to the dargah the members, shahzadâhs, commanders, and officers of the palace became students to Nizamuddin Evliya. Under his spiritual impact and religious education, their moral and social habits changed much.

All of them became fearing Allahu Ta'ala, becoming the people having an orderly lifestyle. From this impact featuring such as a magnet, the people in Delhi benefited as well. Thousands of people changed completely their lifestyles and habits. Gamble, backbiting and slander, alcohol drinking, lying, and usury decreased to the least level. Thousands of people became performing their namaz, fasting, and other worships. In this issue, the author of Siyer-ul-Evliya said like this: "The staff of those Palace, shahzadâhs and wealthy persons, who had dived into alcohol drinking, debauchery and evil things, affected so much through spiritual statements of Nizamuddin Evliya, they abandoned their sinful state and started a new and immaculate life. The majority of them devoted the rest part of their life to the disposal of Nizamuddin Evliya."

Having a long lifespan, Nizamüddin Evliya saw the heightening and deposing of seven sultans of Dehli. Some of these sultans were loyal to him. Some of them were short-sighted and cruel. Those ones used to be jealous of the hospitality and reputation of Nizamuddin Evliya. Nizamuddin Evliya did not go to Palace at all including loyal ones to visit the sultan. He also did not accept the sultans to the dargah. Sultan Celaleddin Hilci was one of devotees of Nizamuddin Evliya. He used to send gifts frequently to Nizamüddin Evliya. The biggest passion of the sultan was to confer with him personally. However, he could not achieve it anyway. Emir Husrev, who was a poet and also a student of Nizamuddin Evliya, was in the entourage of the sultan at the palace. Once, the sultan wanted to enter the presence of Nizamuddin Evliya. But Emir Husrev did not want to do this without permission from his teacher. Nizamuddin Evliya did not want to confer with the sultan and at that time he went to Acuzan. When the sultan heard this was sad and wanted an explanation from Emir Husrev. Emir Husrev said like this: "I know that discontentment of your excellency means that my life would enter in danger. I also know that discontentment of my teacher means my belief would drop into danger. This answer of Emir Husrev made the sultan very pleased and he did not go on this issue much more.

By killing sultan Celaleddin Halaci, ascending the throne Alaaddin Halaci was an intelligent and talented ruler despite having less religious knowledge. Some of the courtiers in the palace tried to instigate the new sultan to a wrong way against Nizamuddin Evliya.

They used to say to the sultan; "Effect of Nizamuddin Evliya is increasing quickly every day. If it goes like that, he would confiscate your position one day." But, the smart and clever Sultan Alaaddin did not want to make a decision quickly. He wrote a script to Nizamuddin Evliya by saying; "In my sultanate if a difficult issue emerges, I would like to consult with your Excellency."

Nizamuddin Evliya regretted reading this script and in response, he wrote like this: "Due to divine traditions of our way and such consultation would complicate fulfilling of our religious duties; I cannot see a situation to consent your bid at myself. I neither want to involve myself in the political events of the country nor do anything other than serving the divine purpose. "This clear answer made Sultan Alaaddin pleased and annihilated all wrong understandings and suspicious in his brain.

On the contrary, in his heart, love and loyalty happened to that exalted dhat. Kara Beğ who saw that hold in the esteem of Sultan Allaaddin to Nizamuddin Evliya increased much said to Sultan; "In spite of your excellency is holding in esteem and veneration as this much to him, still you did not confer with him is astonishing." On the contrary, the sultan said; "O Kara Beğ! Our duty is the sultanate. We have submerged into sin from top to bottom. For this reason, I am ashamed of that exalted dhat. How can I confer with that exalted dhat?" Then he sent two hundred thousand silver money to Nizamuddin Evliya via his sons Hızır Han and Şadi Han and begged to be approved for the studentship. This huge money was distributed to poor and needy people. Then when he insisted to be the presence of Nizamuddin Evliya, Nizamuddin Evliya declared; "There is not necessary that coming of the Sultan here. I continuously pray for his

success. However, in spite of this, if he would insist to come here, there are two doors at the home of this faqir, if the Sultan enters from one, we will exit from the other."

Kutbeddin Halacî, who succeeded Sultan Alaaddin by killing his brothers, started to hold a stupid grudge against Nizamuddin Evliya. Later this grudge transformed frankly an enmity. At that time daily expenses except alms were two thousand silvers which are distributed to the poor, divorced women, orphans, and needy people. Some people who were jealous of this situation complained to the sultan by saying; "Nizamuddin Evliya collects this wealth which distributes and spend as alms and for other things from shahzadahs and official commissioned ones who visit him frequently." In addition, they were also persuaded to issue a decree not to visit Nizamuddin Evliya of everybody. Hearing this condition, Nizamuddin Evliya doubled the spending at his dargah, and the number of people who benefited from here increased from ten thousand to sixteen thousand. Thus, the decree which was issued by the sultan did not make any harm. When the sultan heard this development he could not be refrain to say; "I made mistake! The shaykh takes support from Allah." Despite this karamat, the enmity of the sultan against Nizamuddin Evliya continued. One day, the sultan summoned him to his presence. In a response to this, Nizamuddin Evliya said like this: "I am a Sufi person; I do not go out of my dargah. As matter of fact, every Sufi silsila has unchanged principles peculiar to himself. None of our exalted ones had gone to the palace and had not had been under the liability of any sultan. For this reason, I cannot fulfill the wish of the sultan. Please let me alone to my condition."

The arrogant sultan did not satisfy with this answer and sent a new order so as to come to Nizamuddin Evliya to the presence of him twice every week. Upon this, Nizamuddin Evliya sent news to Ziyaeddin Rumi who was a teacher of the sultan in order to warn him by saying, "No religion permits walis and innocent students to be persecuted." But Ziyaeddin Rumi died without this news reaching him. The Sultan was in Ziyâeddin Rumi's dargah with all the palace staff for the "Fatiha" ceremony. Nizamuddin Evliya also joined this ceremony. As soon as he entered the dargah all people who were at the dargah stood up in order to show reverence to him. When Nizamuddin Evliya greeted the sultan, the sultan did not take his Salam. He was very angry regarding showing more reverence to Nizamuddin Evliya than him and after the ceremony made a decision and sent it as a command to Nizamuddin Evliya. According to this order, it was wanted Nizamuddin Evliya to have been at the divan of the sultan on the first ten-day of every month like all other courtiers and government officials for "Salam". This command was sent to Nizamuddin Evliya by a committee consisting of Shaykh Imamuddin Tusi, Shaykh Vahideddin Konduzi, Mevlana Burhaneddin, and other scholars. When they requested by begging at the presence of Nizamüddin Evliya to end this dispute by being consent wishes of the sultan, not to be done of this, regarding cause dangerous results both people and the sultan, Nizamuddin Evliya answered; "Let us see that what will be permission of Allahu Ta'ala for this issue," and he wanted them to leave there. When this committee returned to the sultan, they said; "Nizamuddin

**Evliya will be at the presence on the wanted date.” But after a few days, Nizamuddin Evliya said; “I will not do anything against the traditions of our previous exalted dhats. I will not join the Salam ceremony.” This decision increased tension and appalled the students as well.**

#### **OTHER VICTORIES ARE WAITING FOR YOU**

**One day, Sultan Alaaddin sent his army on an expedition to the southern region. For a while, he didn't hear about this expedition, and he got worried. He sent some of his commanders, who were among the students of Nizamuddin Evliya, sent the following message: "Your love and respect for Islam is more than ours. If you learn through your spiritual eyes about the status of the expedition in the south and the news of the expedition, you will make us very happy.**

**Because I am very worried about the situation.” In response, Nizamuddin Evliya said: "Except this victory, other victories are waiting for you." As they said, after a while, the army came to Dehli with the news of victory. As an expression of gratitude, the Sultan sent five hundred gold coins via Kara Beg to Nizamuddin Evliya. When Kara Beğ arrived at the dargah with this money, a dervish from Khorasan was present at the dargah; “Gift is joint,” he called. Thereupon, Nizamuddin Evliya; Saying, "It would be better if only one person took it," gave him five hundred gold coins.**

**The shortsighted sultan did not aware of the spiritual power of exalted dhats and their prayer would not be rejected. However, Nizamuddin Evliya was sure that he has been at the side of reality. The reality will have won in an honorary way against temporary superiorities of the world whether today or later. For this reason, he was in complete calm and peace with his faith and loyalty. On the twenty-ninth day of the month, the arrogant sultan was killed by having slaughtered his head by Husrev Han who was his trustiest man. Persian couplet translation:**

**Miserable coward cat**

**Why do not sit down in your place**

**By testing your strength against the lion**

**You deserve punishment.**

**Replacing Kutbeddin Halaci, Husrev Han's life was very short. He distributed money in the treasury to ulema and dervishes. He also sent five hundred thousand silvers to Nizamuddin Evliya. Like every time, this exalted dhat distributed entire money to poor people. The governor of Multan, Gıyâseddin Tuğluk, immediately came to Dehli with his army after the sultan was killed, killed Hüsrev Khan and became the sultan. Inspecting the treasury, when he saw nothing, he wanted the sums of money back that were distributed by the**



previous sultan. Everybody returned the money to the new sultan. Only Nizamuddin Evliya did not return the money to the new sultan and declared that: "Those sums of money were the property of Allahu Ta'ala. They went on the way of Allahu Ta'ala." This answer did not make please of the sultan and he researched the ways to retake. The senior officials of the palace who were responsible for the bitter end of Sultan Kutbeddin and were jealous greatness of Nizamuddin Evliya, once again tried to do the same thing that they did previously by instigating the new Sultan Giyaseddin Tuğluk against this exalted dhat. They said things to him that would not have happened. A decision was made in order to hold a discussion between the scholars loyal to the palace and Nizamuddin Evliya. During the debate, other scholars did not accept the hadîth-i-sherîfs narrated by Nizamuddin Evliyâ. A resentment happened. Returning to his dargah, Nizamuddin Evliya said to his students like this: "Inner of the scholars in Dehli and the official men at the palace boils an enmity and jealousy against us. This is understood frankly their attacking to me at the discussion.

Only those who do not believe in the hadith of our Master the Prophet can dare to argue with things that are impossible to be irrefutable.

At the side of the sultan, these persons spoke in an arrogant manner by rejecting the acceptance of the truest hadith-i sheriffs as well. Neither I had seen nor I had heard any scholar who does not accept hadith-i sheriff of Rasul-i Ekram. How can a city in which such haughtily and misguided debates take place, remain in a bright state?

If one day its bricks collapse and crash each other, it is not to be astonished. How can ordinary people firmly maintain their faith in Allah and the Prophet, after being heard that the sultan and his scholars and judges (Kadis) who do not tell the truth will not act in accordance with the hadith of our master the Prophet? Due to lack of faith in scholars being in this manner and in their religious leaders, I fear the punishment of Allahu Ta'ala would come to this city as poverty, epidemic diseases, and exile." For a while later, a huge famine happened in Dehli. After that, epidemic diseases spread. The people suffered much trouble. All of the accomplices and the sultan died due to this disease and famine. Nizamuddin Evliya did mujahada for thirty years. He fasted during his lifespan. He used to perform namaz nearly between two to three hundred rak'at in a day. Every day following morning namaz used to preach and advise his students. After early noon namaz, he used to do qaylule for a short time to fulfill sunnah. After qaylula a second congregation used to be set up. At this congregation, he used to explain the most sensitive and the most subtle religious matters and annotated from the truest religious books. The statement style of Nizamuddin Evliya was very sweet and used to attract hearts. He used to rest in a short time between late noon namaz and evening namaz. After evening namaz, he used to open his fast. Following night namaz, he used to go to his room. After this, only his student Emir Husrev could go to his side. After departing him, he closed the door of his room, and then he used to worship Allahu Ta'ala for the rest of the night.

**During sahur, his student who does his services used to bring some meal into the room. After eating a few morsels from the meal, he used to order to distribute the rest of meal to poor people.**

#### **LIFE PRINCIPLES**

**Nizamüddin Evliyâ lived every day by following orders of his teacher: “1- Always keep yourself busy with struggle (mujahada). Being idle opens a workplace for the devil. 2- Fasting in our way is half of success. As for the remaining half is; It is earned by praying (namaz) and going on pilgrimage (Hajj). 3- Discipline yourself and your student. 4- Avoid all sins. 5- Before correcting others, spend your all effort on correcting your own mistakes. 6- Whatever you heard from me, remember it and spread it everywhere. 7- If you are going to retreat, make it in the mosque where the prayer (namaz) is performed in the congregation. 8- Make your soul an unwilling condition. Think of the world as non-existent and insignificant. 9- Give up ambition and all worldly desires. 10- Your solitude or seclusion should keep you busy with devotion to Allah. If you are tired of such retreats and struggles (mujahada), do smaller ones. 11- If you have a problem with your nafs, satisfy it with sleep.**

**12- Whoever comes to you, pour out your kindness and mercy, your favor and generosity on him.”**

**Nizamuddin Evliya generally used to eat a piece of barley bread and some vegetable soup. He was eating his meals together with those who were ready, despite eating much less, but he used to continue seemingly to eat so as to obey the rule of conduct and accompany others. Thus, those at the table continued to eat. As he is eating he used to think about the situation of poor people and used to begin to cry for their condition. Every kind of delicious meal used to be prepared for everybody whether poor or rich at his culinary. But he used to never eat these meals.**

**After evening namaz, some of his students used to send various foods to him. But Nizamuddin Evliya used to let all distribute to poor people. The charities of Nizamuddin Evliya were much and excellent. This was the abundance of his teacher's prayer. One day, his teacher Feriduddin Genc-i Şeker had prayed to him like this: “O Nizamuddin! Today you have cooked the vegetable meal very well that I love. Its salt is also suitable. May Allahu Ta’ala make you successful to spend much salt at your dargah.”**

**(R.A.: Inside of Nizamuddin Mosque.)**

**With the grace of Allahu Ta’ala and the abundance of this prayer, his saucepan boiled continuously and thousands of poor people ate meals from his culinary every day. He used to distribute all gifts which come to him to poor people absolutely before sunset every day. Prior to Friday namaz, he used to look at every corner of dargah and kitchen in order to be confident that anything would not remain and everything was distributed as alms. Passengers, guests, and**



every kind of people who come to his dargah would have been welcomed with whole hospitality, and their needs have been removed.

Nizamuddin Evliya hadrats used to send food and money to the city to be distributed to poor people after the companionship (sohbat) congregations held at his dargah.

One day, a fire happened in the village of Kiyaspur. Seeing the homes would fire, Nizamuddin Evliya could not endure and cried. After the fire was extinguished Nizamuddin Evliya said; "Go and count the fired homes.

Distribute two trays of the meal, two earthenware jugs of water, and two silvers to every home and console them of feeling pains due to losses."

One merchant was robbed by brigands near the vicinity of Multan. This merchant came to the dargah of Nizamuddin Evliya over the recommendation of Sadreddin, the son of Behaeddin Zekeriyya Suhreverdi to want help. He told his situation. Nizamuddin Evliya said that all gifts which come from morning to mid-morning should be given to this merchant. That day, during that time 12.000 silver sums of money came and all were given to that merchant.

One day, after evening namaz, just Nizamuddin Evliya is breaking his fast, a dervish came. There were a few dried pieces of bread on the dining cloth spread in front of Nizamuddin Evliya. Because that day there was nothing for eating other than dried bread.

But the dervish supposed that Nizamuddin Evliya broke his fast, ate his meal, and currently, the pieces of dried bread remained that he saw. Without thinking a bad thing, he collected the pieces of bread and went. Nizamuddin Evliya only smiled and he declared to himself: "Still there are some serious deficiencies of our in loyalty to Allahu Ta'ala. In order to remove these deficiencies, it is wanted to remain hungry some more time from us."

Nizamuddin Evliya was so contented, frugal. When one of the sultans and shazadahs send a gift, he used to say; "Ah! They want to devastate this fakir."

Once, one of the senior state officials, who were loyal to him, wanted to give him two gardens, some land, and other things. But he said by smiling; "If I accept these the people would say Nizamuddin Evliya goes to his gardens and entertain there. No, this does not fit me. The exalted dhats of our way never accepted such things. I must cling to their customs." Patience and forgiveness of Nizamuddin Evliya were much. One day, a poor came to his dargah. Without any reason, he began arrogantly to defame him. This great wali only listened patiently to these nonsense statements. In addition, whatever that poor man wanted, he gave all of them. After the poor man left the dargah, Nizamuddin Evliya declared to those who were there; "Majority of our lovers come with gifts. There must also be a few people who will come to disparage us. If someone comes and defames us, we say to him we can do wrong things and can be exposed to disparage during the time that we have been in this world."

One day, some of them who came to his congregation said to Nizamuddin Evliya; "Some of the public speak about you so much bad that we cannot endure listening to these things." Nizamuddin Evliya said; "We forgive those who speak about us. It is not necessary to discuss with them."

Nizamuddin Evliya was patient much to those who feed enmity to him. He used to learn to human beings to treat his enemies with love and patience. There was a man named Şaşu living in Kiyaspur and without any reason feeding a grudge to Nizamuddin Evliya and continuously try to harm him. When heard about the death of Şaşu, Nizamuddin Evliya performed two rak'at namaz at a place and forgiving his previous behavior and prayed to him for his salvation. Nizamuddin Evliya used to love his students much. His affection for his student Emir Husrev is well-known. In spite of his loving his students much, his discipline was very tough. Once, Hâce Burhaneddin Garip, who was one of his good students, due to sitting on a folded blanket trying to rest, was expelled from the dargah. Nizamuddin Evliya thought that he made this action fulfilling the ambition of his nafs. After a long time, Burhaneddin Garip has approved again to the dargah upon being forgiven by Nizamuddin Evliya.

Hâce Mueyyededdin Kereh was a person whom Sultan Alaaddin Halaci loved him very much when he was a shazadah. Later forsaking his position this dhat became a student of Nizamuddin Evliya. When Alaaddin Halaci became sultan, sending an envoy to Nizamuddin Evliya, he wanted permission for Hâce Mueyyededdin to be given to service of the sultanate. Nizamuddin Evliya responded by saying; "Hâce has another important duty, he tries to finish it." Not enjoying this response, the envoy of the sultan said; "My master! You want to resemble everybody to you." Upon this, Nizamuddin Evliya answered by saying; "Not only like me, but I would also like them to be better than me." When the sultan heard this response, did not say anything and closed the issue. Hâce Şemseddin had a crucial rank at the palace. Later resigning from his duty, he became a student of Nizamuddin Evliya. He assumed the duty of compiling the statements of this Mubarak wali. One day, he wanted permission from his teacher to construct a home for travelers and guests. Nizamuddin Evliya de-clared; "O Mevlana Şemseddin! That work is unimportant as much as the previous work that you left."

There was a dhat named Kadi Muhyiddin who had big fame in kelam science among the students of Nizamuddin Evliya. Nizamuddin Evliya would love this student much as well. When Kadi Muhyiddin became a student of Nizamuddin Evliya, he tore a firman which showed the revenue of a place that would be given to him in the presence of his teacher and adapted himself as a Sufi into poorness life. After Kadi Muhyiddin completed his spiritual nurture, Nizamuddin Evliya gave the caliphate together with this written command to him: "You will be forsaking the world and will not be inclining to it. You will not be accepting any revenue of a village and wage from the sultan. A guest can come to you and anything cannot be available to offer to him. You will accept this condition as a tawaccuh of Allahu Ta'ala. As long as you obey these commands that I want to fit, you are my khalif." After leaving his teacher, Kadi Muhyiddin Kaşani suffered lots of troubled days. He and his children remained hungry for days. Someone informed this bad condition Sultan Alaeddin. The sultan sent a firman bidding the revenue of a village and chief judge. As soon as Kadi Muhyiddin took this firman came to his teacher and informed the condition. Nizamuddin Evliya was upset about this condition and said; "First this idea came to your

mind so that the sultan sent such a firman,” after this, he withdrew his tawacchuh from Kadi Muhyiddin. Living for one year in this condition, later Kadi Muhyiddin was forgiven by his teacher and reached his tawacchuh. Nizamuddin Evliya gave caliphate on the same day to Kutbeddin Munevver and Nasiruddin Mahmud Çirağ of his students. After giving the caliphate certificate to the first one, he asked him to perform two rak’at of shukur namaz at the mosque. While Kutbeddin Munevver performing namaz, Nizamuddin Evliya puts a cardigan on Nasiruddin Mahmud to show that he was assigned as the Khalife. Then he summoned Kutbeddin Munevver and asked him to congratulate Nasîrûddin Mahmud on his cardigan. Later, he asked Nasîreddin Mahmud to congratulate Kutbeddin Munevver’s caliphate. After mutual congratulation of his two distinguished caliphates, Nizamuddin Evliya wanted both of them to hug each other. While they were hugging, he declared; “Both of you are brothers. Never think of any difference in the granting of my caliphate to you.” For this reason, both of them continued the sincere relationship that they set up between them during their lifespan. As a requirement of divine law, Nizamuddin Awliya’s brilliant duty to serve Allahu ta’ala and humanity came to an end in this world. As his exalted teachers, Nizamuddin Evliya was also burning with an irresistible love and affection for Rasul-i Ekrem. Prior to his death, in his dream Rasul-I Ekrem had declared to him; “Nizam, I wait for you.” After that day, Nizamuddin Evliya began to look forward to waiting for the last travel of his life. Before forty days of his passing away, he had been completely cut off eating and when it was wanted to eat something, he declared; “Someone who wants to meet with our Master Rasulullah how can find a taste of meal?” When his health condition worsted and was requested to take medicine, he recited a couplet of Emir Husrev below:

To a patient who burns with the trouble of love  
Nothing makes benefit other than reaching a lover.

Philanthropy and taqwa had rooted in the depths of the life of Nizamuddin Evliya. Because, he had tasted the most bitter ones of poorness and deprivation in his childhood and teenage time. For this reason, he lived for well-being of poor people in India and died this way. The day before his death, he ordered Iqbal, who had performed his special services, to distribute all that was in his dargah and storehouse to the poor and thus he declared; “Let me rescue myself from reckoning at the presence of Allahu Ta’ala. One of his students had left something for a meal. When he heard this, he declared; “Please allow poor people take everything and clean up the floor of supplies depot.” This command was fulfilled exactly the same. (R.A. 307) A little bit before his death in the year 1325 (H.725), he distributed various gifts from his special leather bag to his students and ordered them to go to every corner across India to tell the reality. the holy relics which came from the exalted dhats of Cheshtiyya way since six hundred years and were given from his teacher to him giving to Hacı Nasiruddin Mahmud Çirağ in Dehli, he declared; “Stay in Dehli and endure the suffering of human beings.”

## **I DO NOT NEED**

**When Sultan Celaleddin learned that Nizamuddin Evliya was in extreme poverty in his early days in Dehli, he sent him some gifts and inquired whether the income of a village was to be donated to him.**

**But he did not accept the sultan's offer; "I don't need the village. Me and those who are with me, we trust in Allahu ta'ala. He takes care of our needs." When some of his students heard this; "My master! You can endure hunger and thirst for days. But without food our condition is terrible. They said, "If the sultan's offer had been accepted, it would have helped us to preserve our body and soul together." But he did not heed the words of his disciples and decided to continue on this path alone, even if they all abandoned him.**

**When he consulted with other Sufis about this proposal of the Sultan, they all said in unison; "If you had accepted the sultan's offer, we would not even be drinking water in your dargah." Nizamuddin Evliya congratulated them for their sensitivity on this issue; "Thanks to Janab-ı Haqq. It makes me happy to see that there are friends like you who help me stick to our principles."**

**After this, they performed morning namaz. As the sun rose through the horizon, this exalted wali and sun of meaning reached the rahmat of Haqq. His students who accompanied him during his lifespan, his caliphs, his friends, his loyalties numbering in the hundreds of thousands, and thousands of poor people, who saw his rare hospitality for sixty years, exposed to drown into grief. Shaykh Ebu'l Fettah Rukneddin who was the grandchild of Hace Behaeddin Zekeriyya Suhreverdi from the city of Multan was honored fulfilling his funeral services. Sultan Muhammad Tuğluk built a big tomb over the grave of Nizamuddin Evliya. There are five important works of Nizamuddin Evliya that include his Mubarak statements. These are: Fevaid-ul-Fu'ad, Efdal-ul-Fevad, Rahat-ul-Mukabin, Siyer-ul-Evliya, Mıknatus-ul-Vahdet. From these Fevaid-ul-Fuad had been prepared by Hace Hasan Senceri. Senceri was a friend of Nizamuddin Evliya since childhood. He was drawn by Nizamüddin Evliya to this way as he was at 73-year old. This issue is told like this: "One day, Nizamuddin Evliya was returning from visiting the tomb of Hace Kutbuddin Kaki together with some of his students. They stopped by along with some tombs to recite Fatiha. During that time he saw his childhood friend Hasan Senceri in a very cheerful manner. When Senceri saw Nizamuddin Evliya and those who accompanied him, he recited a Persian poem below in an ironic way:**

**"We had been together with you for years, but your companionship (sohbat) did not make any favor to me. Your pity did not recover my sinful life. In this case, my sinful life is more powerful than your pitying."**

**Nizamuddin Evliya said by smiling; "Hasan, it takes time for a person's conversation and friendship to produce results. The effect of the companionship (sohbat) differs from person to person." These plain and true statements are inserted into the heart of Hasan Sencer like an arrow. His that**

cheerful and ironic manner immediately vanished and he began to weep like a child. He kneeled in front of the exalted wali, repented for his past bad life, and became a loyal student of Nizamuddin Evliya. He wrote a book saving what he heard from his teacher from the year 1301 to 1319 and he entitled this book as Fevaid-ul-Fevad.”

Nizamuddin Evliya hadrats declared that:

“Belief of a human is only completed when he or she does not value to the world and its gold more than much a camel’s fecal matters and not trust anything other than Allahu Ta’ala. If one, who says himself, is a lover of Allah, but loves the world and becomes a friend with its lovers, one is a liar and hypocrite.”

“For a student, there are these six conditions for loyalty to Allahu Ta’ala:

- 1) In order to beat nafs stay remote from human beings
- 2) Every time it is necessary to be clean and having with ablution.
- 3) Trying to fast every day, if one cannot do it, should eat less.
- 4) Trying to remote from everything other than Allahu Ta’ala.
- 5) Should be obeying and loyal to his teacher.
- 6) Should keep Allahu Ta’ala and reality super from everything.”

“A student should avoid from these four things:

- 1) From seeing the people who love the world and especially wealthy people
- 2) From mentioning other things other than dhikr
- 3) From holding love to anything other than Allahu Ta’ala
- 4) From binding heart to all worldly things other than Allahu Ta’ala.”

#### **STONE-HEARTED PEOPLE**

Nizamuddin Awliya never forgot his duty to people, besides his constant devotion to Allahu ta’ala.

One day, in the assembly of Sheikh Bedreddin Samarkand, a person mockingly said; “Nizamuddin Evliya distributes this much wealth as charity. For, there is no concern or responsibility for family and children,” he said. Hearing this, Sheikh Sharifeddin came to Nizamuddin Evliya with the thought of asking for this word to be clarified. But before he could say anything else, that great wali spontaneously made the following statement: “O Sharifeddin! Perhaps no one suffers the anxiety and suffering that I suffer. When someone tells me about their anxiety and suffering, I certainly suffer more than they do. I can’t explain this situation. Those who see their friends’ pain and do not even sigh for their miserable state are people with hard hearts. I am very surprised at their state manner.”

It should be considered what kind of heart this great wali, who shows such sincere interest in the sorrows and sorrows of

suffering people, has in the face of other people's suffering. Even when breaking the fast he kept every day, he would not eat much. He used to just taste the food that was brought. One day, his student who saw his services when said; "My master with so little food, weakness can overpower you", Nizamuddin Evliya could not hold back his tears; "Many poor and needy people are currently sleeping in the corners of mosques or in the corners of their humble homes without finding food. How can this bite go down my throat so easily?"

Today, thousands of poor people are given food every day from their dargah under the supervision of their grandchildren. The dargah, which is a shelter for the strange and poor, does not have a definite income. By the grace of Almighty Allah, the cauldrons are boiling.

"Breaking a heart is to hurt the grace of Allahu Ta'ala. Whatever a pious person is exposed to, he or she should never say a bad thing to anybody and should not curse. It should not be explained the faults of human beings."

"If your neighbor asks for a loan, give it. If a neighbor needs another thing, give it. When they are exposed to illness and calamity, if they need your smiling face, show a smiling face to them. When he or she dies join their funeral and pray for their salvation."

- 1) *Siyer-ul-Evliyâ*; p.100, 151, 551
- 2) *Ahbâr-ul-Ahyâr*; p.60
- 3) *Fevâid-ul-Fuâd*; p.28, 75, 149
- 4) *Nizâm-ı Ta'lim*; v.2, p.94, 150
- 5) *Cevâmi-ul-Kelîm*; p.296
- 6) *Saviours of İslamic Spirit*; v.2, p.145
- 7) *The Big Five of India in Sufism*; p.138
- 8) *Tam İlmihâl Seâdet-i Ebediyye*; (49. Print) p.1130
- 9) *Nefehât-ul-Uns*; p.583
- 10) *Hadrat-i Mahbûb- İlâhî (Hüseyn Dehlevî)*
- 11) *İslâm Âlimleri Ansiklopedisi*; v.10, p.348

### **Nûr Muhammad Bedâyûnî**

He is one of the exalted awliyas. Nûr Muhammad Bedâyûnî is twenty-sixth of exalted scholar and walis who are called "Silsilai aliyya who inviting human beings to Haqq, showing the true way and letting human-beings reach real felicity, ". Being as a Sayyid, his lineage reaches our Master the Prophet. He is

from the city of Bedâyûn, India. His birth date is not known. He died in the year 1722 (H.1135) in Delhi. His tomb, which is in southern Delhi and western of Nizamuddin Evliya's tomb, is visited. Nûr Muhammad Bedâyûnî received his science and fayd from the exalted scholar and murshid-i kamil Muhammad Seyfeddin-i Faruki who is the grandchild of Imam-i Rabbani hadrats. In addition, he also learned science from Mirza Hafiz Muhsin. He got ijazat having nurtured in the lessons and companionships of Seyfeddin-i Faruki hadrats. He had raised so much in science; he was the only scholar and guide of his time in sarf, nahiv, logic, meani, tafsir, hadith sciences, and tasawwuf. The master of tasawwuf had been proud of him. Human beings rushed to his companionship in order to get fayd from him. With a tawaccuh of him, his students' hearts used to begin dhikr. He used to declare that coming across with sinner ones, sin committers on the street makes persecution in the heart." And he used to inform his students that they came across with which evil, sin committer. The most well-known of his students and also his caliph whom he nurtured was Mazhar-i Can-i Canan hadrats that is one of the exalted awliyas.

Sayyid Nûr Muhammed Bedâyûnî hadrats adapted himself fully to the commandments of the religion. His effort for avoiding doubtful things and harams had reached the highest level. Obtaining the flour of bread which he eats from halal way, kneading himself its dough, baking and ate little by little when hunger outweighed.

His istigrah and jazba states, in other words, that is, the state of being ecstatic with divine love in Sufism (tasawwuf), were rather high. He lived for fifteen years in this state and he was submerged in tasawwuf situations. He had returned from this situation to a soberness situation in his last lifespan years. He would show great care in obeying the sunnat-i saniyya and following our Master the Prophet in manners and customs.

He used to carry continuously the books which annotate life and high ethics of our Master Prophet, reading these, try to adapt to our Master Prophet in his behaviors and works. Once, he had stepped into the toilet wrongly with his right foot. Over this, his states in tasawwuf were tied. After the invocation, pleading, and supplication to Allahu Ta'ala for three days, his state opened again. He used to abstain from seeing with those who were fond of the world.

#### **JINNS ABDUCTED MY DAUGHTER**

One day, an old woman came to the presence of Sayyid Nur Muhammed Bedâyûnî; "The jinns kidnapped my daughter! No matter what we did, we could not find a solution and save it from their grasp. I beg you, find a way to save my daughter from the jinns!" she said.

Thereupon, Sayyid Nûr Muhammed Bedâyûnî sat down for a while and meditated. Then he told the woman; "InshAllah your daughter will come at such and such time!" It happened as he said, and the girl who was kidnapped by the jinns came at the time he indicated. The girl who got rid of the jinns and came "How did you get away?" when they ask; "I was held captive in the hands of jinn in the Sahara. All of a sudden, a blessed person appeared, saved



**me from them, and brought me here all of a sudden.” When a dhat who witnessed this event, asked for Sayyid Nûr Muhammed Bedâyûnî hadrats; "Why did you say to the woman that your daughter will come after you sit down and contemplate, but you didn't say it right away before you went into contemplation?" "He said, "I showed favor to save that girl and I prayed to Allahu ta'ala. Then I was informed that he would be saved by divine inspiration. The tawajjuh and patronage of this fakir person influenced this event.”**

**He used to act much careful in terms of his food being halal. He was continuously in murakaba. Thus, his back was bent because he forgot everything but Allahu ta'ala and turned to Allahu ta'ala and performed a lot of worship and obedience. He had declared: “Eating things which are the natural food of human beings did not pass through my heart for thirty years. Whenever I need food, I was eating whatever I have at my side.” He used to eat once a day. He used not to bestow hand to offerings of those whose earnings and meals would be dubious.**

**One day someone had brought something to eat as a gift. When it was presented to him, he declared kindly; “A persecution seems in this food, please search for it!” They submitted that these foods are halal. However, when they searched, they understood that the food was prepared with intention of showing off. When someone who was fond of the world wanted a book from him he used to give it. When the book returned to him, he used to put that book in a place and let it wait for three days. He used to read that book after the persecution which pervaded on it has been removed via barakat of companionship (sohbat).**

**Mazhar-ı Can-ı Can hadrats, who is the foremost student of Sayyid Nur Muhammed Bedayuni, when he mentioned from him his eyes used to fill with tears and he used to say to his students: “You did not catch up with Sayyid Nur Muhammed Bedâyûnî, you did not see him. If you had seen him, your î mân would be refreshed and you would say, Allahu ta'ala is what a great owner of power that He has created such a blessed person. His kashf was extremely powerful. What others could not see with the eyes of the head, he would see and understand with the eyes of the heart. His lifespan completely is full of virtuous and karamat.” Once, while one of his students was going to him on the way, his eyes had fixed -on a foreign woman and had looked at her. When he entered the presence of his teacher Sayyid Nur Muhammed Bedayuni, regarding looking at a foreign woman, he pointed out his student committed a sin by saying; “we see fornication persecution on you.”**

**Once, two persons who were Rafizi kept enmity against some companions of our Master Prophet had come to the presence of Sayyid Nur Muhammed Bedayuni hadrats. Concealing themselves being Rafizi, they said, they would want to abide by themselves to him. Realizing that they were owners of the heretic creed, Sayyid Nur Muhammed Bedayuni hadrats declared; “First quit your wrong creed, then mention your loyalty wish.” One of these two Rafizi repented and gave up his heretic creed and reached felicity. As for another one, he insisted on his heretic creed and was deprived of felicity.**



A person who lived near the home of Sayyid Nur Muhammed Bedayuni hadrats, opened a store and began to sell opium, hashish. Upon this, Sayyid Nur Muhammed Bedayuni hadrats said; "Persecution of opium grieved our batin (heart) nisbat" when his students heard those statements, then they destroyed and ruined the store of that man who sold opium. When Sayyid Nur Muhammed Bedayuni hadrats heard this action, he was upset and said; "Destroying his store grieved us much more. Because preventing of selling opium of that man is the duty of the government's judge. You intervened in the work of another one. Thus, an opposition action was made against the commandment of the religion. First, it is told to quit this haram business with a soft statement. If he does not quit, then his business would have been prevented." After that, he sent gold to that person whose store was destroyed. He said to his students to ask for that man to make his rights halal for each other. After his students gave the gold to that man, he made his rights halal to students. Upon this, the man gave up selling opium and repented, and then he became a pious dhat by being a student of Sayyid Nur Muhammed Bedayuni hadrats.

Sayyid Nur Muhammed Bedayuni hadrats told like this: "One day, I had gone to visit the grave of my teacher Mirza Hafiz Muhsin. I fell in muraqaba as visiting his grave. While I was in this state, I was ecstatic and spoke with him by seeing my teacher in his grave. His shroud and body had not decayed at all. Only, under of his feet were impressed via the soil and some part slightly had dropped. I asked the reason for this from him, he said: "without permission from his owner I took a stone and put it on the place to make ablution with intention of giving back. While making ablution I stepped on that stone. The soil effect that you saw on my feet is with this reason." Those who advance much in taqwa, promoting in awlihood is absolute."

- 1) *Tam İlmihâl Seâdet-i Ebediyye;*  
(49. Print); p.1143
- 2) *Makâmât-ı Mazhariyye;* p.10, 27,  
30
- 3) *Hadâik-ul-Verdiyye;* p.200
- 4) *Hadikat-ul-Evliyâ;* p.115
- 5) *Irgâm-ul-Merîd;* p.75
- 6) *Reflehât Zeyli;* p.49
- 7) *Hadâik-un-Nediyye;* p.8
- 8) *Sefînet-ul-Evliyâ;* v.2, p.27
- 9) *Behcet-us-Seniyye;* p.8
- 10) *Rehber Ansiklopedisi;* v.15, p.185
- 11) *İslâm Âlimleri Ansiklopedisi;*  
v.17, p.214

**Şad-i dîv;**

He is one of walis growing up in India. There is not much information about his life. He lived in the 13th century. As he was a pagan priest, seeing karamat of

**Muinuddin Çeşti hadrats converted to Muslim and joined his students. He was named Şad-i Div. His grave is in Delhi.**

### **Şâh Abdurrahîm Dehlevî;**

**He is one of walis in India. He died in the year 1719 (H.1131). He is the father of well-known hadith scholar Şah Veliyullah Dehlevi hadrats. His nickname is Safiyyullah.**

**He told like this: “I used to go to visit the grave of Kutbuddin Bahtiyar Kaki hadrats. One day, during my visit, I wondered if my visit would be known by him. At that time, I heard a sound from the grave. He was reciting a poem in this meaning: “Know me alive as you. You with your body, I came with my soul.”**

**His son told Şah Veliyyullah Dehlevi hadrats like this; “Our Master Prophet declared that; “I am more Melih (nicer). My brother Yusuf (alayhissalam) is more Sabih (beautiful).” When I heard this, I was amazed. I thought that because Malahat enraptures mostly lovers. The women who saw Yusuf alahissalam cut their fingers. I thought that such a situation was not seen in those who saw the Messenger of Allah. I saw our Master Prophet in my dream. I asked about this issue. He declared: “My beauty is covered for eyes of human beings. If it were open, people would have done more than they did when they saw Yusuf (alaihis-salâm).”**

**He also told like this: “I had gone to visit the grave of Kutbuddin Bahtiyar Kaki hadrats. As I was going to his grave my shoes had been dirty due to being submerged in the mud. For this reason, I stayed some remote. His soul appeared and declared; “Come some near to me!” I approached a few steps. At that time, I saw that four angels descended a throne from heaven to the side of the grave. There was Hacı Naqshiband hadrats. They spoke something between them, and then the angels raised that throne and took into heaven...”**

**1) *El-Besâir (1991-Istanbul Print);***

***p.16, 121, 161***

**2) *El-Kavl-il-Celî; p.6***

**3) *Enfâs-ı Erbea; p.43***

### **Shâh Veliyyullah-i Dehlevî**

**He is one of the exalted walis in India. He is a scholar of tafsir, hadith, kalam, tasawwuf, and fiqh of Hanafi madhhab. His name is Ahmed bin Abdurrahim bin Vecihuddin, his identification tag Ebul-Feyyaz, Ebu Abdullah and Ebu Abdulaziz. His descends reaches in aspects of his father to Hadrat Umar and as for his mother to Hadrat Huseyin. His nickname is Kutbuddin, Shah Veliyyullah, and Shah Sahib; his nisbat is Hindi, Dehlavi, and Faruki. Mostly, he is known as Shah Veliyyullah Ahmed Sahib-i Dehlevi. He was born in Shawwal month of the year 1702 (H.1114) in Delhi, India. He died on the 29th Muharram afternoon in the year 1762 (H.1176) in Delhi. He was laid to rest near to his father in the vicinity now known as Mehdiyan, out of the city. His grave is known and visited.**

The dates of his birth and death are also reported as (1699-1766) respectively. Sheikh Safiyyullah Abdurrahîm, the father of Shah Veliyyullah-i Dehlavi, was one of the members of the revision committee of Fetâvây-ı Âlemgirî, which had it prepared by Âlemgir Shah, the greatest ruler of the Gurganiyye State. He was a dhat who was respected by the scholars of his time and had high degrees in Sufism (tasawwuf). Kutbuddin Ahmed Bahtiyar Kaki al-Ushi, one of the exalted of the Indian awlias, appeared in his dream to this dhat and announced that he would have a son, that he would serve the religion of Allahu ta'ala and informed to give his own name to his son to be born. Shaykh Abdurrahim married Fahr-un-nisa, the girl of a dhat named Shaykh Muhammed who was ulema of that time over a sign which was shown to him in another dream. Shah Veliyyullah was born from this wife of him. When he was born, much time has passed over the dream which his father saw Kutbuddin Bahtiyar hadrats. And his father had forgotten that dream. When his son came to the world, he gave the name of Veliyyullah to him. For a while later, he remembered that dream and he gave his son a second name as "Kutbuddin Ahmed. When he was born, lots of people saw signs about a child was born at the home of Shaykh Safiyyullah in Delhi and this child would be serving the religion of Allahu Ta'ala much.

Shah Veliyyullah flourished and grew up with every passing day. Even his childhood was different from other children's. There was a differentiation in his playing, smiling, eating, drinking. His intelligence and memory, adab, and shame were excellent. One day, he returned home after playing with his fellow children in the garden. His father called him; "My son! From today, be busy with such things that whatever you obtain from this busyness will stay with you. These are things such as reading, writing, worshipping."

Listening to his father's statements carefully and wholeheartedly, regretting for his times which passed until that time Shah Veliyyullah did not play the game at all. Just, he was a five-year-old, he learned to read Quran al Karim from his father, and he also practiced the key religious knowledge as well. At his seven-age, he learned to read and write his native language Persian. At his ten-year-old, he advanced to the level of being able to read Molla Cami's works in the grammar knowledge of the Arabic language.

In observation of his father, he read the books of Mişkat, Sahih-i Buhari, Şemail-i Şerif in hadith science. In tafsir science, he read Şerh-i Vikaye, in method of fiqh science Husami, he read Tewhid and Telvih books. In kalam science, Şerh-i Akaid, Şerh-i Hayali and Şerh-i Mevakıf, and also other works; in logic science; Şerh-i Şemsiyye, in tasawwuf science; Avarif-ul Mearif and Resail-i Naqshibendiyye. He also read Molla Cami in nahiv science and in me'ânî science he read the works entitled Mutavvel and Muhtasar-ul-Meani. He also read various books about astronomy, mathematics, and the book of El-Mucez fit-Tıp in medical science. He researched and investigated elaborately in every branch of science. He learned the fiqh books of the four right madhhabs and was aware of their subtleties. When he was fifteen years old, he had completed his education in the visible (zahiri) sciences taught in his time and came to perfection. Getting fayd from his father who was Mubarak dhat on the way of Şah-i Naqshiband Behaeddin-i Buhari, he also reached invisible (batini)

treasures. Lastly, when he completed Beydavi Tafsir, his father permitted him to wear the turban (sark) which is peculiar to scholars by giving ijazat to Shah Veliyyullah-i Dehlevi hadrats at a banquet including ulema and pious persons, poor and wealthy persons.

After that, he trained his nafs for three more years under the supervision of his father and endeavored to progress on the path of waliship. When he was eighteen years old, his father Shaykh Abdurrahim was ill. He appointed his son, Shah Veliyyullah, who had perfected in the visible and invisible sciences, to take his own place and to teach the students science and to inform the right way. Without passing much time, he died in the year 1719. Teaching visible and invisible sciences for eleven years after his venerable father's death from his pulpit, the science fame of Shah Veliyyullah-i Dehlevi hadrats spread everywhere. Students flock by flock came from every district. Those who came to him reached their ambition and returned to their hometowns. Meanwhile, he used to read, search, and investigate without stopping. He investigated and examined the decrees of four madhhabs one by one. At the end of these, he understood better the highness, works, and efforts of imam and scholars of Hanefi, Hanbeli, Maliki, and Shafii madhhabs.

Although being an expert in every science, exerting effort to learn something from other science owners Shah Veliyyullah-i Dehlevi went to Mecca-i Mukarrama in the year 1730 in order to fulfill both fard duty and benefit from the science of Ulema in Haramayn. He fulfilled the duty of Hajj fard and conferred with friends of Allah that came there from every corner of the world. He benefitted from the science of the science owners. He stayed in Medina-i Munawwarah for nearly one year. Both he taught and learned science.

Learning science from the scholar such as Muhammad Efdal Hacı Siyâlkûtî, Ebû Tâhir Muhammad Medenî, Sheikh Vefdullah bin Suleymân Magribî, Mecca Mufti Tâcuddîn Kal'î Hanefî, Sheikh Semâvî, Sheikh Kaşâşî, Abdullah bin Sâlim Basrî, Hasan Acemî, Îsâ Câferî, Sayyid Abdurrahmân İdrisî and Şemseddîn Muhammad bin A'lâ Bâbilî, he got ijazat and diploma. Especially, he benefitted much from the science and fayd of Ebu Tahir Kurdi Medeni. After performing Hajj again, he returned to India in the year 1732. During this time everything was in turmoil in India. The political government was disorderly and powerless. Some people imitated Hindus and other infidels because of their ignorance, and some Muslims were caught up in the attitudes and actions of the people of bid'ah. Ignorance took the place of knowledge, and despicableness and meanness took the place of virtue. Bad religious men had filled everywhere with strife, and righteous Muslims remained on the sidelines. It was at such a time that Shah Veliyyullah-i Dehlavi, who returned to India, settled in the house inherited from his father in the vicinity of the Mehdiyan Bazaar, where henna sellers were located in Old Delhi. He began to teach lessons at his humble home. Those, who are thirsty for science, coming flock by flock benefitted from his lessons, ocean of science which freshening hearts.

Science and fayd superiority of Shah Veliyyullah-i Dehlevi spread all-district. This modest home could not be sufficient for students. Sultan Muhammad, the ruler of Gurganiyye State-era, constructed a madrasa for Shah Veliyyullah-i

**Dehlevi hadrats. Science was taught in this madrasa until the British invasion in the year 1857. The biggest enemy of humanitarian and Islamic religion, the British people fired and destroyed this noble place which was scattering science and fayd to human beings for years, thus, they added a new one to their atrocities that went down in history. In that madrasa which will be one of the biggest science centers of the future, Shah Veliyyullah-i Dehlevi began to distribute science and fayd. Many people benefitted from him. The number of his students cannot be known. After teaching key sciences to all his students, he grew up each one in the sciences in compliance with their capability. He sent his educated students to various locations of the country. He submitted his students in his madrasa to the hands of specialist scholars whom he brought up. He mostly dealt with writing books, worshiping, overcoming difficult matters. He gave himself to science so much; he used to begin to work following morning namaz, continue for a long time, even eating meals used not to come to his mind. Except for namaz, he used to spend his all attention on work.**

**While he reading, reciting Quran al Karim, the kalam of Allahu Ta'ala, he used to have been full of adab and attention, when he was scrutinizing blessed hadith-I sheriffs of our Master Rasulullah, he used to take a different shape. Someone, who does not know him, used to pity his situation. Allâhu ta'âlâ granted high degrees to him with the barakat of his the good manners and respect shown to the Qur'ân al-kerîm and hadîth-i-sherîfs. He wrote a short and concise tafsir in the Persian language. He had his students who had the knowledge and in the level of being able to read tafsir learn it. He used to tell those who could not reach the level of being able to read tafsir instead of benefit they would get harm. Even though Shah Veliyyullah-i Dahlawi, who advanced a lot in the science of hadîth-i-sherîf and reached high levels in Sufism (tasawwuf); "Allahu Ta'ala granted correct kashfs to us.**

**At this time, there is no similar one of Mazhar-i Can-i Canan anywhere in this time. One, who wants to advance in ranks, let him come to service of him!" And he used to send his students who were ambitious and capable to Mazhar-i Can-i Canan hadrats. In addition, in his letters to Mazhar-i Can-i Canan hadrats, he used to write; "May Allahu Ta'ala bestows salamat for a long time to you regarding being a place of virtuous appearance and allows all Muslims reach your barakats!"??? As for Mazhar-i Can-i Canan hadrats used to declare; "Shah Veliyyullah is a profound scholar of hadith. He broke a new ground in the investigation of the mysteries of marifah and in explaining the subtleties of science. With all this knowledge and superiority, he is one of the scholars of the right path." He would send those who were talented and willing among their students to Shah Veliyyullah.**

**Being an expert in all sciences, but much more specialist in some sciences, Shah Veliyyullah-I Dehlevi wrote nearly two hundred works being much valuable in science branches such as reading (kiraat) Quran al Karim as well as its revealing, tafsir, hadith, fiqh, siyar, tasawwuf knowledge.**

**Having written in the course of time thirty-seven-thirty eight years, some of these valued works are available, as for some of them only their names are**

mentioned in the works. These works guessed to have vanished during British looting in India, the majority of available ones of these valuable works have been printed over and over and people have benefitted from these books. Shah Veliyyullah-ı Dehlevi had four sons in the names of Shah Abdul'azîz Sâhib, Shah Refi'uddîn Sâhib, Shah Abdulkâdir Sâhib and Shah Abdulganî Sâhib.

The exalted scholars and walis both either his time or came later had praised much, commended much Shah Veliyyullah-ı Dehlevi hadrats. When Muhammad Abdulhay el-Luknevi, the owner of Fevaid-ul-Behiyye and also the owner of other books, begins to tell Shah Veliyyullah-ı Dehlevi declares that: "The great imam who has mercy, the proof (hujjat) of Allâhu ta'âlâ among people, the leader of those who attained hidayah (salvation), the base of the ummah, the scholar and pioneer of the ulama, the heir of the anbiya, reviver of Sunnati Sanniyya, Shayhulislam Kutbüddîn Veliyyullah bin Abdurrahîm-el-Omar ed Dehlavi is a superior (Fadhîl) person, like an ocean in science..."

Mufti Ahmed Kaguri says: "Shah Veliyyullah-ı Dehlevi is like a Mubarak tree of which roots are at his own home and as for branches extended up to the homes of Muslims. His science and fayd have spread everywhere."

He declared: "Zakat multiplies abundance. It extinguishes ghazab of the divine. It causes the coming of fayd and abundance. It expels torture which stems from stingy in the hereafter."

"Affection of property and stinginess become harmful for human beings. It removes from the main purpose. As for this makes humans fall into trouble, makes unrest spiritually. One can get rid of the love of goods and stinginess only by getting used to giving the things that he loves very much to the poor."

## **NAMAZ**

**Shah Veliyyullah-i Dahlawi said:**

"Namaz consists of three things. 1) The heart's being in a state of hudu and khushu by thinking of Allahu ta'ala's majesty and greatness, 2) The tongue's expression of Allahu ta'ala's majesty, sovereignty (kibriya), and greatness. The slave is in a state of hudû and khushu is the highest form when one expresses Allâhu ta'âlâ's grandeur and sovereignty (kibriya), and majesty (celal). 3) To keep the limbs in this state of hudu and khushu and to act accordingly. When the taste of performing namaz settles in a believer, that person is immersed in the light (nuur) of Allahu ta'ala. Namaz becomes an expiation for that person's mistakes and sins. Because good deeds destroy evils. There is nothing more beneficial than a namaz for knowing Allahu ta'ala. Especially, if the namaz is performed with peace of heart and sincerity (ikhlas), it will be very valuable. There is nothing more beneficial than a namaz in terms of letting the nafs be obedient to good sense."

"One day, a poor wanted something from me. That poor was suffering in destitution. An inspiration that came in my heart was ordering me to give something which he needs, was heralding much of reward and award both for here and hereafter. Finally, I gave what he wanted to that poor. In fact, I

witnessed the promised thing to me via inspiration way. I saw the return of that goodness I made that day.”

“Human nafs makes rampage sometime. For this reason, human beings follow their lust, ambition, and wishes. In order to human being prevents himself or herself from such things should resort to some remedies. Fasting is the best remedy in this matter.”

“Human being breaks their lust by fasting. Fasting weakens the bad wishes of human beings. There is no more effective remedy than fasting for the shining of the soul, the breaking of lust and bad desires. A fasting person how much get rid of lust and bad desires via fasting, fast becomes penance for sins as much as that degree. Angels love the fasting person.”

“Devil does not impact the communities who fast. Because of devils have been tied due to existing of fasting people in the said community. For those, the doors of paradise are open, the doors of hell closed.”

“Reality of Hajj is to come together of a great community of Muslim people. They come together at such a time that they remember the states of those who attained Allahu ta'ala's blessings, such as prophets, siddiqs, martyrs, and righteous people. When the holy places, where Hajj worship is performed, are seen Allahu Ta'ala is re-membered. During Hajj time, Muslim people benefit from each other. At the same time, since hajj is a grueling journey, it requires great effort. How previous sins of a person, who was honored by belief newly, are erased, the Hajj, which is fulfilled with ikhlas and having approved, is penance for sins.”

As he did good works in the languages of Arabic and Persian, he also wrote poems, some of the written works of Shah Waliyullah are as follows:

1) Feth-ur-Rahmân fi Tefsîr-il-Kur'ân, 2) El-Fevz-ul-Kebîr fi Usûl-it-Tefsîr, 3) El-İ'tikâd-us-Sahîh, 4) Te'vîl-ul-Ehâdis fi Rumûz-i Kısâs-ul-Enbiyâ, 5) El-Musevvâ min-el-Muvattâ', 6) El-Musaffâ fi Şerh-i Muvattâ', 7) Şerh-i Terâcîm-i Ebvâb-i Sahîh-i Buhârî, 8) Huccetullah-il-Bâliga, 9) İzâletul-Hafâ an Hilâfet-il-Hulefâ, 10) El-Budûr-ul-Bâziga, 11) Et-Tefhimât-ul-Îlâhiyye, 12) El-Hayr-ul-Kesîr, 13) Fuyûz-ul-Haremeyn, 14) Ikd-ul-Cîd fi Beyân-ı Ahkâm-il-İctihâd vet-Taklîd, 15) El-Belâg-ul-Mubîn, 16) Es-Sâf fi Beyân-il-İhtilâf, 17) Kurret-ul-Ayneyn fi Tafdîl-iş-Şeyhayn, 18) Ed-Durrus-Semîn fi Mubâşşerâtin-Nebiyy-il-Emîn, 19) Heme'ât, 20) Eltâf-ul-Kuds, 21) El-Kavl-ul-Cemîl fi Beyân-ı Sevâ-is-Sebil, 22) Enfâs-ul-Ârifin, 23) İnsân-ul-Ayn fi Meşâyih-il-Haremeyn, 24) El-İntibâh, 25) El-Erba'in, 26) El-Makâlet-ul-Vad'iyye fin-Nasihatı vel-Vasiyye, 27) El-İnsâf fi Beyân-ı Sebeb-il-İhtilâf.

The works entitled El-İnsâf fi Beyân-ı Sebeb-il-İhtilaf and Ikd-ul-Cîd of Shah Veliyyullah-i Dehlevi responding to la-madhabî heretical persons have been printed by Hakikat Kitabevi in Istanbul and are being distributed across the world.

**1) Tam İlmihâl Seâdet-i Ebediyye;**

**(49. Print) p.1148**

**2) Eshâb-ı Kirâm (Müslümanların**

**iki Gözbebeği Bölümü, 6. Print) ;**

**p.168**

- 3) *Fâideli Bilgiler; (6. Print) p.337*
- 4) *Rehber Ansiklopedisi; v.16, p.36*
- 5) *Hucetullah-il-Bâliga; (Istanbul, 1317)*
- 6) *Mu'cem-ul-Muellifin; v.4, p.292*
- 7) *El-A'lâm; v.1, p.149*
- 8) *Esmâ-ul-Muellifin; v.1, p.177*
- 9) *Îzâh-ul-Meknûn; v.2, p.212, 248, 485*
- 10) *Philosophy of Shah Waliyullah (Dr. A.J. Halepota), Sind Sagar Academî, Lahor (Pakistan)*
- 11) *Makâmât-ı Mazhariyye (Abdullah Muceddîdî, Istanbul 1986); p.39*
- 12) *İslâm Âlimleri Ansiklopedisi; v.17, p.236*
- 13) *El-Kavl-ul-Celî*

### **Ubeydullah bin Muhammad Bâki-billah;**

He is one of the exalted awliyas growing up in India. He is the elderly son of Muhammad Baki-billah who is the teacher of Imam-ı Rabbani hadrats. When his father passed away in his childhood age, he grew up with tawaccuh of Imam-ı Rabbani hadrats and became one of the foremost students. He passed away late eighteenth century. His grave is in Delhi.

### **Ziyâeddîn Bernî;**

He is one of the well-known walis in India. He is student of Hâce Nizamuddin-i Evliya. He is one of the distinguished dhats reaching blessing of being near to his teacher. He used to live in the city of Gıyaspur. Having born in the year 1285 (H.684), died in 1357 (H.758). His death date had been informed as 1493 (H.899) in Keşf-uz-Zunun but it is not possible. His father was the regent of Akli Khan the brother of Mueyyedulmulk Sultan Alaeddin Halacî.

Ziyâeddin Bernî, who learned a lot of knowledge, had a very strong memory. He used to get pleasure by attending the companionship (sohbat) of scholars and pious dhats. He used to attend blessed companionships (sohbat) of Hâce Nizamuddin Evliya hadrats. In particular, he had close ties with Emir Husrev Dehlevi and Emir Hasan Senceri. Continuously he used to be together with them. He was a good-natured, cultured, sociable, cheerful person who made good jokes.

He served in the palace for 17 years during the reign of Sultan Muhammad Tughluk and for a while during the time of Firuz Shah. During the reign of these two sultans, he was one of the close men of the sultan as well as trusted dhat. Being competent in history science Ziyâeddîn Bernî is also the owner of famous work entitled Tarih-i Firuz Şah. He has other works as well. Having desire advancing on the way of tasawwuf and being much exerted on this way,



**Mevlana Ziyâeddin Berni was never in a hurry or in an effort to gather worldly goods. He used to satisfy with things being enough for him; he would not have more in his hand.**

**Hace Ziyâeddin Berni tells in his work entitled Hasretname like this: "Once, I was having in the companionship (sohbat) of my teacher Hace Nizamuddin Evliya. That day, I was present in his fruitful conversations (sohbat) that gave life to the souls from morning until mid-morning. During this time a lot of person came in order to be student. He also accepted all those who came. At that time from my heart; "In the past, great people were cautious in accepting those who came to them as students, and they did not immediately accept everything that came to them. As for our teacher, on the other hand, does not separate any of those who come, he accepts all of them."**

**While I was in these thoughts, meanwhile, I wanted to ask this from him. He understood my thoughts with permission of Allahu Ta'ala. Turning to me and smiled and declared; "Ask whatever you want, but do not ask why I accept everybody!" Then he continued: "You think that whoever comes for being student we accept, not acting cautiously. There are three reason acting like this. First; I understand from experience that almost all of those who come to us to be students are people who refrain from committing sins, perform their prayers in congregation constantly, do not act sluggishly in obeying orders, and owner of capability. For this reason I accept them. Secondly; coming to our door within inability and need; sending back someone who says, "I have repented of all my sins," does not become nice to our heart.**

**All who want to be a student to us is also clear that they keep away from sins does not break their repentance. Third reason and last but not least; "When my teacher Feriduddin Genc-i Şeker giving ijazat and caliphate to me had declared like this manner." After this explanation, my affection (muhabbat) to him increased much more.**

**1) *Kâmûs-ul-A'lâm*; v.4, p.2981**

**2) *Ahbâr-ul-Ahyâr*; p.195**

**3) *Keff-uz-Zunûn*; p.299**

**4) *İslâm Âlimleri Ansiklopedisi*;  
v.11, p.206**

**5) *Persian Literature*; v.1, p.505**

**6) *Siyer-ul-Evliyâ*; p.312**

**7) *Hazînet-ul-Asfiyâ*; v.1, p.344**

## **AWLIYAS OF DIOBENT, ECMIR**

### **Ahmed Diyobendî;**

He is one of walis growing up in India. His birth and death date is not clear. He was born in the city of Diyobendi close to Seharenpur. There is not much information about his life. In order to learn science he toured various cities. Going to Sirhind city, he became student of Imam-I Rabbani hadrats. Because of his ikhlas, he reached compliment and mercy of Imam-I Rabbani. Imam-I Rabbani transferred nurturing of Ahmed Diyobendi to his caliphate Mir Muhammed. Ahmed Diyobendi obtained quite much spiritual sciences from him. Then coming to the presence of Imam-I Rabbani and attending his companionships (sohbat), he came to mature, perfection. For a while later, he received ijazat, diploma and caliphate. Companionships (sohbat) of Ahmed Diobendi were much influent. The audience would were rapture. Lots of students resorted to him so as to get fayd. His tawaccuh and savings (tasarruf) were quite impressive.

He told commandments and forbiddances of Allahu Ta'ala to human beings in Ekberabad and showed correct way to them. Regarding barakat of his companionships (sohbat), Kasim Khan, who was one of the foremost ones of Bendale, left his enmity to the Sahaba and reached credo of Ahlas Sunnah wal-Jamaah. He wanted to be accepted for studentship by repenting at the presence of Ahmed Diobendi. After being accepted of his studentship he entered under spiritual nurture of Ahmed Diobendi. Having a great affection for his teacher, Kâsim Khan attained high spiritual degrees. Scholars, righteous people, everyone, whether big and small, became students of Ahmed Diobendi, who went to Bengale upon the proposal of Kasim Khan. Some people received ijazah and diplomas from him in order to become caliphs and train others.

Ahmed Diobendi wrote earlier such a letter to his teacher Imam-I Rabbani from whom received ijazat in order to tell correct way to human beings:

“My humble self cannot find any spiritual manner and maturity in myself. We have given a duty to two persons about dhikr. Lots of spiritual states were seen at them.”

Upon this, Imam-I Rabbani answered this:

“In your letter you wrote; ‘I cannot find anything in myself about the states, sciences and marifahs which belong to the exalted dhats of this way. Together with this I taught this way to two persons. Effects, bizarre states were seen at them. What is the reason of this?’”

You know that the states that are seen at those two persons had happened via as reflection of your states. Your states had been seen on the capability mirror of them. Regarding being owner of science, they had known their states. The aim is to happen of these manners. Knowing these states is a distinctive good luck and blessing. To some they give this knowledge, to some they do not.

**However, both are states of awliya. They are equal in being close to Allahu ta'ala."**

**1) *Hadarât-ul-Kuds; p.349***

**2) *Mektûbât-ı Rabbânî; v.3, 19th Mektûb***

**Hâfız Sa'dullah;**

**He is one of walis in India and exalted Islamic scholar. His name is Sa'dullah and he is known as Hafiz Sa'dullah. Hâfız Sa'dullah, whose birth date and curriculum vitae could not be found much information, passed away in the year 1740 (H.1152). His grave is at the Shah Cihanabad Gate in the city of Ecmîr, behind the Gazzuddin Han Madrasa. Hâfız Sa'dullah was a very high wali maturing on the way of Mujaddidiyye. He became a student of Hadrat Muhammad Siddiq, the grandson of Hadrat Imam-i Rabbani and the son and khalif of Imam-i Muhammad Ma'sum. In the presence of that great person, he was honored to receive ijazat and caliphate after learning the heights of this path and the visible and invisible sciences. He was a mature student of Muhammad Siddik-i Fârûkî.**

**He had been in his services and conversations for thirty years, reached high ranks in Sufism (tasawwuf), and reached the final point in the path of Mujaddidiyye.**

**Because of this, in the dargah (hânekâh) of Muhammad Siddiq, which means the leader, master of the people of mysticism; He was nicknamed "Sayyid-us-Sufiyye".**

**Hâfız Sa'dullah hadrats used to tell like this by gratituding the high earnings, spiritual degrees due to having been in companionship (sohbat) and service of his teacher in order to inform blessing of Allahu Ta'ala: "I was honored exactly for thirty years serving at the dargah of my mubarak teacher. My hairs turned gray in this service. Even my eye's light (nuur) (seeing feature) vanished. Once, during the intense heat of summer, my teacher sent me to Ahmedabad.**

**Due to the intense heat of the sun, my eyes could not see. Therefore, many of my student friends gathered around me and said that they should continue the service, and that I could not continue my private services in this state.**

**However, I did not want to leave this service to others because of my excessive affection for my teacher. My eye of heart was opened with the blessings of my faithful service to my teacher.**

**I began to see through marifah light (nuur). Thus, bestowing to see the necessary things, Allahu Ta'ala protected me not interested in other things and busying other things with my head's eyes. When getting rid of this interest and busyness, I reached a situation thinking our Rabb, busying always with Him every time. With this state, harmful images that reach the heart through the eyes and occupy the inside were prevented. Because of these blessings, endless praise and blessings be to Allahu ta'ala, the owner of all visible and invisible blessings. Salat-u Salams be onto our Master Habib-i Ekrem and his Ahlal Bayt and Sahaba (the Blessed) (radiallah-u anhum)."**

**After attaining very high degrees in the way of science and wilayat by being educated in this way via his teachers of whom lineage (silsila) reached our Master Rasûlullah, Hafiz Sa'dullah began to spread the fayd and light that came to his blessed heart and to raise perfect and valuable students.**

**One of the greatest scholars of Ahl as-sunna and tasawwuf who grew up in India and was the apple of the eye of Muslims, Muhammad Mazhâr-ı Cân-ı Cânân received knowledge and inspiration from Hâfiz Sa'dullah who was one of the four greatest teachers among his teachers. Mazhar-I Can-I Canan declared that: "Modesty, humbleness and softness, soft temper attributions were prevailing. He used to see himself quite lower and as nothing. When one of his students hard someone, he used to see fault in himself, personally going to the broken person and apologized by saying; "This is my fault. I beg your pardon." He used to give much importance to this matter, he used to ask for one's blessing (helallik) almost invoking to the broken person."**

**One of caliphates of Hâfiz Sa'dullah is Shah Sıbgatullah, he was with light (nuur) faced and owner of virtues.**

**1) *Makâmât-ı Mazhariyye; p.15***

**2) *İslâm Âlimleri Ansiklopedisi; v.17, p.205***

### **Muînuddîn-i Chishtî;**

**He is one of exalted walis in India. His name is Hasan bin Gıyasuddîn, his nickname is Muinüddin. Being from descend of our Master Prophet, he is sayyid. He was born in the year 1136 (H.531) in Khorasan. He died in the year 1236 (H.634) in Ajmeer, his grave is there.**

**Gıyasüddin Hasan, who is the father of Muînüddîn-i Çeştî who was born and grew up in Horasan, is originally from Senceristan, he was a righteous and muttaqi dhat. He had three children.**

**Muînuddîn was at eleven-year old when his father died; the heritage was shared between three borthers. In this share, a vineyard accrued to Muînüddîn Chishti hadrats in this sharing. One day when he was dealing with vineyard, a wali named Ibrahim Kunduzu was passing through there. He stood up and showed reverence, kissed his hand to him. Then he invited him to his graden, let him sit down a shadowy space and presented grapes. But this dhat did not give importanec to grapes; he took out some dried bread from his bag. Snatching from the bread some by his tooth then he gave it to Muînuddîn-i Chishti so as to eat. As soon as Muînuddîn Chishti ate the piece of bread, a nuur (light) happened in his heart instantly. He got cold from the world completely. A great pleasue and divine affection happened in his heart. Then, he gave the vineyard and other properties which remained from his father as alms to poor people. He went on travels to learn knowledge. Firstly going to Khorasan, he memorized Quran al Karim there. He also learned rational (experiential) science. He passed to Samarkand from there. In order to go to Iraq, he set out. His way**

stopped by Harun town and he became the student of Osman Haruni by being honored with knowing him who was the most well-known wali of his era. Showing much interests in Muinuddin Çeşti, Hacı Osman Haruni when one day to him saying; "Muinuddin refresh your ablution!" He refreshed his ablution. Then he said; "sit down facing Qibla, read the sure Bakara!" He fulfilled what he said immediately. Then he said; "Recite twenty times of Salawat." He also fulfilled this order. Then he wrapped up a turban on his head and let him wear a dervish coat and declared: "One night make mujahada and recite one thousand the sure ikhlas!" Fulfilling this order of his teacher, and when he came to his presence again, his teacher declared; "Muinuddin raise your head upside and look!" When he rose up his head and looked at; his teacher asked; "What are you seeing?" In his answer, Muinuddin said; "I see seven-storey heaven and Arch." His teacher said, "Again recite one thousand of the Sure ikhlas!" he recited one thousand of the sure ikhlas again. Then he declared, "Raise up your head towards heaven and look at!" he raised up his head and look at. When his teacher said; "What are you seeing?" Muinuddin Çeşti answered, "I see everything up to Adhamat curtain (grandeur). Then he declared; "Close your eyes!" He closed his eyes. His teacher declared; "Recite again!" Muinuddin Çeşti fulfilled the order. When his teacher asked; "What are you seeing?" Muinuddin Çeşti said, "I am watching eighteen thousand universes." Thereupon this, his teacher declared; "O Muinuddin your task has been completed." There was a brick in front of them. His teacher declared; "Take this!" when he took it, the brick converted to gold. When he said; "Share this between the dervishes existing here." Immediately he shared it. Muinuddin Çeşti, having been at service and companionship (sohbat) of this teacher of him for twenty years, reached lots of fayd and was raised in tasawwuf. Once, he went to visit Kaaba-i Muazzama together with his teacher. When they opened their hands and made invocation at the side of Kaaba, a sound was heard saying; "Muinuddin is our brother." Then they went to Medina-i Munevvara to visit the holy grave of our Prophet server-i kainaat (Head of the universe). When they arrived at the grave, his teacher declared; "Muinuddin, give salam!" He gave salam. A sound came from the grave by saying; "Wa Alaykum salam, o Qutb of sheiks." After visiting they returned to Baghdad. Muinuddin rose in tasawwuf and became his caliph by attending lessons and companionships (sohbat) for years of his teacher Osman Haruni. When turned fifty-two years old, he set out travelers. He was going to Baghdad. During his journey, he met with the exalted scholar Necmuddin-i Kubra in Sencer town, they came to Baghdad together. Staying for a while, he passed to Hamadan. Recognizing murshid-i kamil Yusuf Hemadani in Hamadan, he joined his companionship (sohbat), benefitted much, and received fayd. From here going to Herat and Belh, he advanced much in science and tasawwuf and brought up quite many students. Muinuddin-i Chishti hadrats is deemed the imam of Chishti tariqat among Indian Mashahiy. Because Islamic religion has been spread through his effort and service in India. Muinuddin-i Chishti hadrats used to had persons who have been at his companionship (sohbat) raised in tasawwuf states in a short time. If a person attends to his companionship (sohbat) for

three days, he would raise, was honored being the owner of karamat and marifah. His blessed glances came across to whom; he would reach the correct way. One in seven days, he used to eat five misqals (24 grams) of dried bread by submerging it into water. He used to wear his cardigan by patching, as long as it wears, he used to clean old patches and he again renewed the patches. He used to finish by reading the complete Quran al-Karim every day and night. When he read completely Quran al Karim, an invisible sound used to be heard saying; "O Muinuddin! Your khatim (reading complete of Quran al Karim) has been approved. Upon the spiritual signal, leaving from Madine-i Munawwara, immediately Muinuddin-i Chishti hadrats set for the way of India. He was also together with forty people who love him. After some time of the journey, they arrived in India. When they approached Ajmeer, as the raja (prince) the region learned that Muinuddin-i Chishti hadrats would be coming to Ajmeer, he described him and commanded wherever he is seen to be killed. As for Muinuddin-i Chishti hadrats openly continued the journey together with forty people. Those who heard their coming and took commandment from raja of Ajmeer for killing, despite they saw Muinuddin-i Chishti hadrats on the way, none of them could find brave and power himself to near to him. Thus Muinuddin-i Chishti hadrats continued on the way and entered Ajmeer. Together with his companions, he sat down under a tree and got rest. The sitting place was a square where the camels of Ajmeer raja used to lie down. After sitting there for a while a caravan owner came. He saw a crowded community was sitting. He said, "O faqirs, this place you are sitting is not yours. The camels of Mihrace (prince of Ajmeer) lie down here." They did not respond. Over this, the man approached them severely. Thereupon, the man approached them violently. Muinuddin-i Chishti hadrats stood up in the face of this behavior of the man and said; "We are leaving from here, but your camels will not get out of here," he said. Then they landed on edge of a nice pool. While they were busy with worship and conversing, the camel keeper, who told them to get up from where they were sitting, first, came to them. To Muinuddin-i Chishti; "The camels were left in the evening at the place where we lifted you up. In the morning the caravan keeper made a great effort to stand up the camels. But it was not possible to remove them. The camels are not getting up," he said. This situation had happened to them because they lifted Muinuddin-i Chishti from his first sitting place.

When Muinuddin-i Chishti hadrats was at the side of the pool, a person said; "O venerable dhat! The place you are sitting is the rank of Mir Sayyid Huseyin. In his time, this territory was under of his commandment." When Muinuddin-i Chishti hadrats learned this, he declared; "Praise be to Allahu ta'ala that I am in my brother's property! There were lots of idol houses belonging to pagans in the city of Ajmeer. Inshallah, I will destroy these with the signal and help of our Prophet Muhammed alaihissalam."

Muinuddin-i Chishti hadrats was sitting down at this place where came. From time to time, his servant used to purchase and slaughter cows to eat together. When this condition was learned by cow worshipers and pagans, they began to

suffer from strong anger and enmity. These cow worshipers gathered and decided to expel Muînuddîn-i Chishti and his students from there.

Finally, they stormed with a big crowd having stone, rods and arms in their hands. When pagans came near to them, Muînuddîn-i Chishti hadrats was performing namaz. When he was at namaz, pagans rolled a huge millstone onto him. While the stone was coming onto him, his students informed him. Upon this, Muînuddîn-i Chishti hadrats got out of the namaz by making salam. He stood up and took a handful of soil from the ground. Reciting Ayatalkursi, he threw the soil towards pagans. Every pagan to whom the soil hit hardened and could not move.

They were shocked and wretched. Pagans, who could not endure in the face of karamat of Muînuddîn-i Chishti hadrats, quit the battle. They returned and went to their idol houses and specifying that they were incapable, wanted help from their priest. The priest remained silent for a while then said; "O my friends! That dhat you met is a person who reached perfection in his own religion. I will beat him only by making sorcery and magic." He retrained and recited all the magics he knew. Then he walked before the pagans. They walked towards the place where Muînuddîn-i Chishti hadrats has been. When the situation was informed to Muînuddîn-i Chishti hadrats, he declared; "His sorcery is a superstition act, it does not make any impact. Inshallah their priest will convert to the true way." Then he began to perform namaz. When they came to his side they saw that he was performing namaz. None of them could find walking power. They halted and remained on the existing place, could not approach. When Muînuddîn-i Chishti hadrats finished his namaz, turned and looked at them. The priest who guided them began vibrating like a willow leaf when he saw the face of Muînuddîn-i Chishti hadrats. In order to get rid of this situation, although he wanted to say the name of his idols, ram, ram, the voice of Rahim, Rahim was always coming out of his mouth and he was saying the name of Allahu ta'ala.

Hadrat Muînüddîn-i Çeşti gave one of his companions a glass of water and told him to give it to the priest. The priest drank the water with enthusiasm. As soon as he drank the water his heart was cleaned and converted to a Muslim. Muînuddîn-i Chishti hadrats named he as Şadi. After this event, Raja called Ecipal, the most famous sorcerer of India to Ajmeer against Muînuddîn-i Chishti hadrats.

While Ecipal was going towards Muînuddîn-i Chishti hadrats who wanted to think and prepare his sorcery that he would like to make, but he was forgetting immediately what came to his mind. Somehow he could not recover himself and find the power to make sorcery. When he came near to Muînuddîn-i Chishti hadrats, Muînuddîn-i Chishti hadrats called Şadi to his side giving a cup and declared; "O Şadi! Take this cup and fill it from this pool.

When you are filling it, say "O Beduh!" Saying "O Beduh!", Şadi submerged the cup into the pool. The cup was full; any water did not remain in the pool at all. In face of this karamat, the pagans did not know what to do with their bewilderments by remaining in astonishments. In face of karamat of Muînuddîn-i Chishti hadrats, Ecipal who saw that it was remained incapable and

desperate, returned and said to Raca; "All sorcerers were incapable. This task is my duty. Only I achieve this work by alone myself." But he was also incapable. In the end, when he drank a cup of water that was given by Muinuddin-i Chishti hadrats, immediately he changed and his heart was illuminated, salvaged from disbelief and heresy. Saying Kalima-i Shadad and converted to a Muslim. With tawaccuh of Muinuddin-i Chishti hadrats, he reached high ranks and super degrees. All of these developments were followed by the raja of Ajmeer and other rajas with wonder and astonishments. They remained incapable and desperate in face of Muinuddin-i Chishti hadrats. Şadi and Ecipal, who converted to Muslim and adapted to Muinuddin-i Chishti hadrats, said to their teacher; "My master, we wish you to settle to a central location of Ajmeer city, thus all people to benefit from you." Their suggestion has been accepted.

Muinuddin-i Chishti declared to a student of him named Muhammad; "Go and prepare a suitable place at the central location of the city for us, we are going to settle there." His order was fulfilled. Muinuddin-i Chishti dwelled there together with his students setting up dargah at the prepared place. Then he sent a few of his students to Raja. He advised them to say to him; "O hard-hearted person! Stop idolatry! Become a Muslim by believing in Allahu ta'ala! Otherwise, "You will be despicable, humiliated, and very regretful, and you will sigh". Over his order, his students conferred with Raja. They transferred the aforementioned statements exactly what their teacher said. But, the atrocity lock in his heart of Raja did not open and he did not believe and deprived of being Muslim. He rejected whoever came. The students who went to invite Raja to the Islamic religion came and told the situation to Muinuddin-i Chishti. Upon this, he closed his eyes and fell into murqaba for a while. Then opened his eyes and declared; "If this unfortunate man does not believe in Allahu Ta'ala, I will submit him to the soldiers of Islamic troops." A short time later passed from that time. As a matter of fact, the Islamic troops came to Ajmeer. Sultan Muizzuddin (Şihabuddin) Guri, during he was in Khorasan saw Muinuddin-i Chishti hadrats in his dream. He was standing up with adab at his presence. Muinuddin-i Chishti declared to him; "Şihabuddin! Allahu Ta'ala had bestowed sultanate of India to you. Immediately, move towards this side! Hold unfortunate Raja and punish him." When he woke up, being in astonishments, Sultan Şihabuddin told his dream to scholars who were the owner of virtuous and asked interpretation of the dream. The scholars said; "Glad tidings to you o Sultan Şihabuddin, you will conquer domains there! Do not worry, keep your heart nice. Muinuddin-i Chishti hadrats will help you." Upon this, Sultan Şihabuddin took his troops and moved to India. He encountered the army of the Raja in Ajmeer in India. Severe wars were made. Finally, Sultan Şihabuddin prevailed and Raja was held and captivated. Sultan Şihabuddin and his army ran from one victory to another one with the help of Muinuddin-i Chishti hadrats. The Islamic army, marching from Ecmir to Dehli, defeated the army of Pethura, the raja of Dehli, and captivated him. Sultan Şihâbuddîn sat on the throne of the sultanate in Dehli. After staying in India for four or five years, he returned to Ghazni. With the help and savings (tasarruf) of Muinuddin-i Chishti



hadrats, Islamic religion spread all over India. Many people got rid of the disease of kufr (disbelief) and were honored to become Muslims. The students of Muinuddin-i Chishti and their students served Islam for centuries in India. One day, someone came to the presence of Muinuddin-i Chishti rahmatullahialayh. Sitting down in an adab manner and said; I've wanted to meet your conversation for a long time, thank goodness that this great happiness has been blessed today. Upon this statement of the man, Muinuddin-i Chishti hadrats looked towards him and smiled. After waiting for a while, he said; "Come on, do it for which purpose you came here for!" When the man heard this voice, perceiving that his aim was understood then he began to tremor. He was invoking by putting his head on the ground without stopping. Then he said like this: "O my master! Someone has sent me to kill you. You also know him through your karamat. As a matter of fact, I do not have any enmity and evil purpose against you. Then he put his hand into his chest exited a knife threw in front of those over there. Coming forward, groveled on the feet of Muinuddin-i Chishti hadrats and said; "Punish me how you want!" upon this, Muinuddin-i Chishti hadrats declared that; "On our way, we do goodness whoever acts evilness against us!"

Then he picked up the man who cringed with embarrassment on the ground in a miserable state and did not know what to do with his regret. He also declared, "Do not explain the name of the man who sent you here." Later; "O my Allah! Grant this servant goodness and success." He prayed for him. This man became his student after he repented and received the prayer of His Holiness Muinuddin-i Chishti. With the blessings of the prayer he received, he attained many blessings. He had the privilege of making Hajj forty-five times. Finally, he passed away in the vicinity of Kaaba and he was laid to rest in the graveyard where adjoint people (mucavir) existed in Mecca-i Mukarramah. One time, Muinuddin-i Chishti hadrats were conversing together with Shaykh Evhaduddin Kirmani and Şihabuddin Omar Suhreverdi. During this time Sultan Şemsuddin Turkmani who was small age at that time had an arrow and bow in his hand was going to hunt. He passed through near them. Muinuddin-i Chishti hadrats looked at him carefully. Then he declared like this: "O my friends, it became kashf to me that this little child will be shah of Dehli and without fulfilling the sultanate of Dehli he will not pass away from this world." In conclusion, as Muinuddin-i Chishti hadrats indicated, Şemseddin Turkmani became the sultanate of Dehli for some time.

When Muinuddin-i Chishti hadrats was together with his devotees and students declared that: "The faithful student listens carefully to the words of his teacher, guide, and his advice and recommendations. They do not go out of his teacher's advice. They apply riyazat and mujahada, in other words, they make what nasf does not want, not make what nafs want. They work by following the way of exalted scholars and exerting effort. The exalted dhats of our way had accepted and done as

**a method of fourteen things. They saw it as essential in achieving the purpose, and those who did it achieved the purpose. These fourteen ranks are these:**

- 1. Repentance is the rank of penitents. This is a sign of the rank of Âdem 'alaihis-salâm'.**
- 2. The rank of worship. This rank is the rank of İdris 'alaihis-salâm'.**
- 3. Asceticism (the rank of Zâhid), not being fond of the world and worldliness. This rank is the rank of Îsâ 'alaihis-salâm'.**
- 4. The rank of consent. Showing consent to destiny. This rank is the rank of Eyyup alaihis-salam.**
- 5. Contentedness. This rank is the rank of Jacob (Yakup) alaihis-salam.**
- 6. Not to subdue wishes of cehd, effort (gayret) and nafs. This rank is the rank of Yunus alaihis-salam.**
- 7. The rank of siddiqueness. This rank is the rank of Josef (Yusuf) alaihis-salam.**
- 8. The rank of Contemplation. This rank is the rank of Şuayb alaihis-salam.**
- 9. The rank of irshad. This rank is the rank of Şist alaihis-salam.**
- 10. The rank of pious persons. This rank is the rank of David (Dâvûd) alaihis-salam.**
- 11. The rank of Muhlis ones. This rank is the rank of Noah alaihis-salam.**
- 12. The rank of great scholars (Ârif). This rank is the rank of Hıdır alaihis-salam.**
- 13. The rank of thanks giver. This rank is the rank of Ibrahim alaihis-salam.**
- 14. Rank of Muhibban (the rank of affection). This rank is the rank of Muhammad Mustafa our beloved Prophet who is the most superior of the prophets.**

#### **CALL MUÎNÜDDÎN CHISHTI!**

**Muînüddîn-i Chishtî would visit the cemeteries in every town he went to and would stay there for a while. When he became known and famous in the place he arrived, there, he wouldn't stop, he would sneak out without anyone knowing. One of these trips was to Mecca. He went to Makkah and visited the Kaaba. He stayed in Mecca for a while and went from there to Medina-i Munawwara. Our**

**Prophet, server-i alam, visited the grave of Muhammad 'alaihis-salâm'. He stayed in Medina for a while. One day, while in the Masjid-i Nebî, from Rawda-i mutahhara, from the tomb of our Prophet sallallahu 'alaihi wa sal-lam; a voice was heard saying, "Call Muinuddin!" There-upon, the tomb-keeper yelled; "Muinuddin!" The sound of "My master!" was heard from several places.**

**Later; "Which Muinuddin do you want? They said, "There are many people named Muinuddin here." There-upon, the tomb-keeper turned toward and stood at the door of Ravda-i mutahhara. He heard a sound twice, "Call Muînüddîn-i Chishtî!". Türbedar yelled to the community on this order; "They want Muînüddîn-i Chishtî !" When Muînüddîn-i Chishtî heard this word, he entered a completely different state. Crying, shedding tears, and reciting salawat, he approached the tomb of our Prophet and stood with adab. Meanwhile; when he heard a voice; "O Kutb-i mashaikh, come inside!"**

**In an ecstatic state, he approached the tomb of the Messenger of Allah and was honored to see our beloved Prophet Muhammad 'alaihis-salâm. Our Prophet; "You are a servant serving my religion. You must go to India. Go to India! There is a city in India called Ecmîr.**

**Therefrom, there is a man named Sayyid Hussein from my children (grandchildren). With the intention of Jihad and Gaza, he had gone there. He has now become a martyr. It is about to pass into the hands of the infidels, and because of the blessings of your going there, Islam will spread there and the unbelievers will be despised, and they will be powerless and ineffective.**

**Then he gave him a pomegranate and said; "Look carefully at this pomegranate and see and realize where you are going."**

**Hadrat Muînüddîn-i Chishtî took the pomegranate given by Server-i alam, looked at it as ordered, and saw the east and west completely. He saw the city and mountains of Ecmîr to which he was going and looked**

**carefully.**  
**After that, he could not see our Prophet. He**  
**read the Fatiha**  
**and prayed and asked for help and left Ravda-i**  
**mutahhara (the tomb of our Prophet).**

**Once, when asked; “Who is the repented disciple?” “He is a person that the angels who write deeds cannot find any sin of them to write. They do not commit sin at all. I heard from my teacher Osman Haruni. He declared: “If these three features exist in a person, that person is a friend and beloved slave of Allahu Ta’ala. The first one is generosity. Because of generosity is an ocean. The second one is compassion. Compassion is enlightening like the sun. The third one is modesty. Modesty is like a soil (rose flourishes in soil).”**

**He declared in his companionship (sohbat) in various times; “Sign of affection is obeying. Sluggishness does not happen in affection.”**

**“A dervish is that person who does not deprive of anyone who informs his need to him, he meets the needs of needy ones.”**

**“By demanding science and marifah, I stayed in dargah for years. Finally, I found astonishment and majesty. Thus, I reached (qurb), a proximity range to Allahu Ta’ala. I found the people of the world, those who are fond of the world, busy with the world. I found the people of the hereafter who think about the hereafter ashamed. I kept away and turned my face from imposters who claim they are owners of tasawwuf and taqwa.”**

**“Salvation is in the companionship (sohbat) of pious and exalted dhats. If a person is how much bad, existing in the companionship (sohbat) of exalted dhat saves and heightens him. If one who continues to the companionship (sohbat) of the righteous dhats is a good person, one will mature and rise in a short time. ”**

1. In order to be an owner of reality person, it is necessary to comply with the following ten conditions:
  1. Being an owner of complete talent (marifah), to reach the consent of Allahu Ta’ala.
  2. Not to injure

**anybody and  
not to think  
badness  
about  
anybody.**

**3. Always  
showing a  
real way is to  
speak useful  
things with  
human  
beings.**

**4. Being  
the owner of  
modesty.**

**5.                   Seclusio  
n**

**6. Knowing  
all Muslims  
good, seeing  
himself lower  
than  
everybody.**

**7. Consent,  
consenting  
destiny, and  
submission.**

**8. Patience  
and  
endurance.**

**9. Burning  
and melt, to  
be within  
impotence  
and  
supplication.**

**10. To be on  
the basis of  
contentment  
and trust.**

**He also declared that: A person, who recognizes his Rabb and loving Him, be entranced from His love every moment. Only this person can stand on feet and walk via dhikr of Allahu ta'ala. Because he or she had forgotten and lost himself, herself in face of adhamat of Allahu Ta'ala. Muînuddin-i Chishti hadrats**

wanted his student Hace Kutbuddin in Dehli urgently to come to Ajmeer prior to forty days of his death. As soon as this news reached Hace Kutbuddin, instantly he set out. He came to Ajmeer.

One day, Muinuddin-i Chishti hadrats declared to his students; "O dervishes! Know that for a while later I will depart from this world." This statement collapsed on his students and lovers of him as a sad cloud. He allowed Ali Senceri who has been at his side and doing a clerk duty wrote a firman ordering Hace Kutbuddin Bahtiyar Kaki to go to Dehli. He declared; "I assigned him as the deputy. I gave him the holy relics (some belongings special to them) of our Chishti hacegân (the exalted dhats of the Chishtiyya path)."

And addressing Hace Kutbuddin he declared; "Your place is in Dehli." Hace Kutbuddin hadrats tells afterward a story like this: "When I was leaving Ajmeer to go to Dehli, I went to the presence of my teacher. He put his cone (kulah) on my head. He wrapped the turban with his blessed hands.

Then he gave the stick of his teacher Osman Haruni, his own Quran al Karim he used to read, his prayer rug, clogs and declared; "These are holy belongings which were trusted by my teacher Osman Haruni and being reached to me through being transferred from hand to hand by the exalted dhats of Chishtiyya way. Now, I am giving these to you. You must prove that you are worthy of them by serving well, as those who carried these trusts before you did. If you will not be worthy of these, I will be ashamed on the Day of Judgment in the presence of Allahu ta'ala, Rasûlullah, and also our blessed elders who conveyed this trust to us, with regard to I have handed over these trusts to someone who is not worthy of them.

After this, as thanks for these blessings, Hace Kutbuddin performed two rak'at namaz with invoking in order to Allahu Ta'ala gives easiness in this much responsible duty of him and prayed within tears. Then Muinuddin-i Chishti hadrats holding the hand of his valued caliphate said; "Giving all science and states which exist in me to you and raising you to a degree I have been, so I have done my duty and I entrust you to Allahu Ta'ala." Then he declared like this: "You should know that these four things are fundamentals of tasawwuf:

- 1) One voyager (salik) who desires to walk on this path should not complain about his condition, even if he is hungry and poor, and should appear well-fed and well-off seemingly.
- 2) He should saturate poor ones both as material and spiritual.
- 3) He should always be in a sad state, because he cannot give thanks for the blessings bestowed by Allahu ta'ala, worship Him properly, and know what his fate will be, but he should look very cheerful, happy, and satisfied seemingly so as not to upset others.
- 4) He should forgive those who give trouble and torture; should show the necessary kindness and love to human beings." After this, Hace Kutbuddin kneeled to kiss. But his teacher did not permit, immediately let him stand up. They hugged with affection to each other. The advice of Muinuddin-i Chishti hadrats to his students was; "Do not leave felicity way which our exalted dhats informed! Prove; show that you are a brave

**soldier on this Mubarak duty!” After this, they hugged again to each other with the effect of muhabbat and bitter separation and they left within tears. After twenty days Hace Kutbuddin came to Dehli, Muinuddin-i Chishti hadrats passed away. On his passing away night, after night namaz Muinuddin-i Chishti hadrats did not take anybody inside of his room even his special company. However, some of his students were standing in front of the door. Sounds came out from the room the entire night. At the time of morning namaz, the voice stopped. How much they knocked on the door in order to wake up him for morning namaz, the door was not opened. When they opened and enter inside, they saw that Muinuddin-i Chishti hadrats died and reached Haqq. That night, our Master Prophet declared to lots of awliya in their dreams there; “Today, we came to welcome Shaykh Muinuddin, the beloved slave of Allahu Ta’ala.”**

#### **ADVICE**

**Hadrat Muinuddin-i Chishti not only made efforts for the salvation of people with his sermons, advice and conversations, but also he gave verbal and written advice to sultans and statesmen. He wrote and sent the following testament to Sultan Şihâbüddin Gûrî. “May Allahu ta’ala bless the ruler of Delhi, Muizzuddin Sam.**

**After praying spiritual and material comfort for you and to those under your command, this fakir I say: Our Master, the Prophet has appointed me as the spiritual intercessor and administrator of this country, with the permission of Allahu ta’ala, to protect innocent people, ensure their safety, and protect them from the oppression and cruelty of rulers and satanic forces. With the permission of Allahu ta’ala, this fakir, I am trying to do completely this duty. I will continue to do this duty with all my heart, regardless of class, belief or religion, as long as I am alive.**

**This fakir, I advise and warn you, and those who will follow, to abide by the following rules for a good reign. In fact, these rules are valid to all rulers in this country, whether they are Hindus, Muslims, Jews, Christians or Magi. If who applies these rules regardless of religion, Allahu ta’ala will make him successful and he will manage his citizens with health and well-being without fear of his enemies. Whoever ignores these rules and does not comply with them, Allahu ta’ala’s wrath will be on them, riots occur in their countries. He cannot live a healthy life and as a result his country falls apart and leaves. For this reason, these rules must be followed for all humanity.**

**These rules are as follows: First; Do not persecute those whom Allahu ta’ala has given you as citizens. Because Allahu ta’ala loves people and does not love those who oppress them. Latter; Do not live a life in sin and neglect the duties of rulership. Third;**

**Do not neglect to treat my students and their followers, the men of Allah**

**and the walis of the time, with love and kindness. Because Allahu ta'ala and our Master the Prophet love to treat them like this. Fourth; The above rules are also valid and necessary for all other rulers, governors and all officials in government organizations."**

**I WISH THEY DO NOT EXPOSE TO DISASTER**

**In the letter he wrote to his student, Hâce Kutbuddîn-i Şîrâzî, Muînuddîn-i Chishti says:**

**"My dear brother Hâce Kutbuddin from Delhi! May Allahu ta'ala grant you the happiness of both worlds.**

**I would like to write this that Let me know the spiritual information that I will convey to my true students who seek Haqq, so that they do not suffer disaster. A person who recognize Allahu ta'ala, does not have any desires just as he does not want anything from Him. Those who do not know Him do not understand these.**

**Another point is to let go of greed. He who abandons greed gets what he wants. Allahu ta'ala about such people; He said, "He who curbs his desires will enter Paradise." One who turns his heart away from Allahu ta'ala and falls into excessive desires is wrapped in the shroud of trouble and buried in the grave of regrets. One who abandons his excessive desires and turns his heart to Allahu ta'ala, is wrapped in the shroud of forgiveness and buried in the tomb of salvation. One who accepts what Allahu ta'ala wants, He gets his protection.**

**Now, if you want to know what mysticism is, let go of all comfort and place the love of the elders of this path in your heart. If you do these things, the secrets of mysticism will begin to open to you. Those who want Allahu ta'ala must do this together with both their heart and soul. Insha Allah, the heart will be protected from the evil of Satan and it will achieve its wishes in both worlds. My teacher, Allahu ta'ala gives him high degrees.**

**give it to me once; "Muinuddin, do you know anyone who is in the presence of Allahu ta'ala?" he asked and said: "He is always in obedience. He accepts whatever comes from Allahu ta'ala and sees the blessings in what is given. That is the most important thing in commitment. The one who has this is the sultan of the world. I greet you."**

**He was laid to rest in the place where his dargah has been. His grave was previously built via bricks, then with stones. First, it was mended by Hâce Hasan Naguri. Then a pretty nice masjid made of marble was built by Şihabuddin Muhammed Shah Cihan next to his tomb. Hadrat Imam-i Rabbani, who grew up in India four centuries after Muînuddîn-i Chishti and was the mujaddid of the second millennium and spread Islam to India**



and other cities, went to Ajmeer in 1623 (H.1033). He visited the tomb of Muinuddîn-i Chishti hadrats and; he declared, "Hace hadrats had mercy. He bestowed. He gave banquets from his special blessings. We talked a lot, mysteries and secrets were revealed". During Imam-I Rabbani hadrats visited his grave the caretaker of his tomb gave the cloth on his grave to him as a gift. Imam-I Rabbani hadrats accepting it and declared; Hace hadrats granted his nearest garment to us. Let us keep this so as to be my shroud." when he died one year later, they made it his shroud.

Mu'nuiddîn-i Chishti hadrats used to struggle to reach the consent of Allahu Ta'ala, also motivating his students and would declare: "When a brook flows, makes noise from time to time and forces its environment from time to time. However, in the end, it mixes with the sea and reaches calmness. Someone who desires to reach the consent of Allahu Ta'ala is like this. He was really a man of Allah. In a behavior like a sun, he makes everybody benefit and was hospitable like soil accepts everybody. He used to declare: "Having been together with good men of Allah is better than making an auspicious work, like this having been together with bad men and enemy of Islam is worse than making a bad thing. The sin which gives harm much to human beings is to see people despise who are like himself." He used help to all slaves of Allahu Ta'ala limitless as rivers. The worships, which make Allahu Ta'ala consent much more, are to make weak and oppressed ones please and relieve.

A person who does not disappoint the needy is a true dervish.

The best way to extinguish the fire of Hell is to feed the hungry, quench the thirst of the thirsty, meet the needs of the needy, and establish friendship with those who are in misery. He was patient and advised his loved ones to be patient: "Patience is to endure sadness and endure adversities without complaining," he used to say.

He used to advise to be prepared for death, related with death declare like this: "Arif (intellectual) sees death as a friend, as for comfort as the enemy.

Remembering Allahu Ta'ala continuously knows the biggest felicity. By thinking of death hovering over one's head makes full preparations for the final journey. Himself, as having a smiling face, he said; "One of the characteristics of an Arif is to show smiling face continuously for human beings."

Conducive lots of people being honored with belief during his lifespan, Mu'nuiddîn-i Chishti hadrats brought up a lot of students. The most known of them are so many precious dahts such as; Kutbüddîn Bahtiyâr Kâkî el-Ûşî, his son Hâce Ferîduddîn, Hamîduddîn Nâgûrî Sûfî, Shayh Vecihüddîn Sa'd bin Zeyd, Hâce Burhâneddîn, his daughter Bîbî Hâfîza-i Cemâl, Shayh Muhammed Türk, Shayh Ali Sencerî, Hâce Yâdigâr, Abdullah Beyâbânî.

**1) Siyer-ul-Aktâb; p.100**

**2) Tam İlmihâl Seâdet-i Ebediyye;  
(49. Print); p. 1122**

**3) Hadîkat-ul-Evliyâ; Kısım 3, p.162**

**4) Ahbâr-ul-Ahyâr; p.28**

**5) Rehber Ansiklopedisi; v.12, p.304**

**6) İslâm Âlimleri Ansiklopedisi; v.9, p.171**

**7) The Holy Biography of Hazrat Khwaca Muinuddin Chisti (W.D. Begg. Arizona-1977)**

## **AWLIYA of GÜCERAT**

**Ayderûsî (Abdulkâdir bin Şeyh);**

**He is one of the exalted awliyas who lived in the late sixteenth century and early seventeenth century in India. His name is Abdulkadir bin Shaykh bin Abdullah. He is known for Ayderusi and Hindi nisbes. His identity tag is Ebu Bekr; his nickname is Şems-üş-Şümus Muhyiddin. He was born in the year 1570 (H.978) in the city of Ahmedabad, India. He died in the same place in the year 1628 (H.1038). His grave is there and it is a place of visit.**

**Prior to fifteen days of his birth, his father saw Sayyid Abdulkadir-i Geylani, Shaykh Ebu Bekr Ayderusi, and other ones in his dream. When Abdülkadir-i Geylani asked whether he had a wish and desire or not, he wanted beneficial prayer for his coming child. Sayyid Abdulkadir-i Geylani told him to give his son the name of Abdulkadir, the identity tag of Abu Bakr, and the nickname of Muhyiddin. He understood from this incident that the glory and honor of his son to be born would be superior. When the child was born, his father named him Abdulkadir regarding his love and loyalty to Abdulkadir-i Geylani hadrats. Other brothers of Ayderusi died as they were kids. Ayderusi was brought up with affection and love in the family. He learned science and adab from his family. In fact, his father and grandfathers were from scholars and walis.**

**He learned to read Quran al Karim from his father. He read the entire Quran al Karim at the presence of scholars and walis. Apart from kıraat science, he obtained various sciences from lots of scholars. He received ijazat and a diploma related to these sciences. He began to classify some written works. He read much of the work of Imam-ı Muhammed Gazali entitled Ihyau Ulum-id-Din. He used to mention this work by praising. Once, the governor of that city came and wanted to pray from the father of Ayderusi. At that time Ayderusi still was small and had been there. The governor told his problem. At that time, Ayderusi read the thirteenth verse of the sure Saf. Upon this, his father said to the governor; "This child gave your answer." Later, the problem of the governor was resolved.**

**The mother of Ayderusi was a pious woman and pretty much generous. She passed away on a Friday in Ramadan month. Her last word was; "La Ilaha Ilallah." Serving his mother much he won her benevolent prayer.**

**Learning science and studying lessons from well-known scholars of that era, Abdullah Ayderusi reached a pretty high degree in science. He was interested in tasawwuf. He took part in the conversations (sohbat) of the walis and benefited from them.**

**As he progressed on the path of Sufism, he felt that he knew nothing and was empty. His high degree in science and tasawwuf was heard both in India and regions out of India. In order to get benefit from his science, lots of people rushed to his congregation and companionship (sohbat). Some of the people who learned science from him and wore cardigans on the way of tasawwuf are these:**

**Seyyid Celîl, Allâme Cemâleddîn Muhammed bin Yahyâ eş-Şâmî el-Mekkî, Shayhu'l-kebîr and Allâme Bedreddîn Hasan bin Dâvud el-Hindî, Shayh Sâlih, Allâme and Fakîh el-Velî Muhammed bin Abdurrahîm el-Hadramî, Şihâbüddîn Ahmed bin Rebi', Allâme Ahmed bin Abdülhak es-Sinbâtî.**

**The scholars, state officials, and trade men also had been in the companionship (sohbat) of Abdulkadir Ayderusi and benefitted from his spiritual fayd. Telling commandments and prohibitions of the Islamic religion to human beings Abdulkadir Ayderusi contributed to reaching felicity both here and hereafter. All scholars and walis approved his highness in science and virtue. His works: Compiling also a lot of valued works, some works of Abdulkadir Ayderusi are as follows:**

**1) El-Fütûhatü'l-Kuddûsiyye fil-Hırkatî'l-Ayderûsiyye, 2) Kitâbü Hadâikil-Hadrati fi Sîret-in-Nebiyyi sallallahü aleyhi wa sellem wa Eshâbihi'l-Aşere, 3) Kitâbü lthâfi'l-Hadrati'l-Azîze bi Uyûni's-Seyri'l-Vecîze, 4) El-Müntehâbü'l-Müstasfâ fi Ahbâri Mevlidi'l-Mustafâ, 5) El-Minhâc ilâ Ma'rifeti'l-Mîrâc, 6) Kitâbu'l-Enmûzeci'l-Latîf fi Ehl-i Bedri's-Şerîf, (It is a work related with virtues of Sahaba of Badir). 7) Kitâbü Esbâbi'n-Necât ven-Necâh fi Ezkâri'l-Mesâi ves-Sabâh, 8) Kitâbü Dürri's-Semîn fi Beyânî'l-Mühimmi Mined-dîn, 9) Kitâbü'l-Havâşî Ale'l-Urveti'l-Vesîkati, 10) Minahu'l-Bârî bi-Hatmi'l-Buhârî, 11) Kitâbu Ta'rîfi'l-Ihyâ.**

*1) Mu'cem-ül-Müellifin; v.5, p.288*

*2) Nûr-us-Saîr; p.300*

*3) Hulâsat-ül-Eser; v.2, p.440*

*4) Esmâ-ül-Müellifin; v.1, p.600*

*5) Brockelman; Gal. 2, p.18*

*6) İslâm Âlimleri Ansiklopedisi; v.15, p.183*

### **Husâmeddîn Multânî;**

**He is one of the exalted awliyas growing up in India. His birth date is not clear. He grew up with regard to having been in the companionships (sohbat) of Nizamuddin Evliya. He was ahead of his other colleagues in fulfilling commandments of Islamic religion, as well as affection and loyalty to his teacher. Hacı Hadrats used to declare about this student of him; "Dehli is in the patronage of him."**

**Husameddin Multani, whose heart was always with Allahu ta'ala, was not very interested in other things. Since that was his only thought, he would have found in a state of ecstasy.**

**One day, Husâmeddîn Multânî was passing through somewhere with a prayer rug on his shoulder. Meanwhile, his prayer rug fell from his shoulder. But he didn't notice it. Seeing this, in order to warn someone said, "Sheikh! Sheikh!" he called. Since he did not see the title of sheikh in himself, he had not even thought that this voice was addressed to him.**

**Then the man came running up behind him. "How many times I have been calling out to you, have you not heard?" said. In response to this: "I heard your voice. But I didn't answer because I didn't see myself as a sheik. Excuse me. Thank you for your concern, warning," he said.**

**Husameddin Multani, who knows very well the rule "In order to advance on the path of Sufism, it is necessary to have the credo of Ahl as-Sunna, to avoid harams and not to show laxity in worship", Husameddin Multani used to take care of his every behavior compliance with the religion. Along with the haram, he would stay away from suspicious things and always act cautiously. As if he knew Hidaye and Pezdavi's Usûl in fiqh issues, and the works named Kût-ul-Kulûb and Ihya-ul-Ulûm in Sufism (tasawwuf) by heart.**

**Hace Nizamuddin-i Evliya, the teacher of Husameddin Multani, in one of his companionships (sohbat) declared to this high student like this: "Busyness of those who have been on the way of Awliyahood is six things below:**

- 1) Breaking the desires of nafs, annihilate its badness. 2) Continuously being ablution. Not to sleep unless completely sleep oppresses and whenever wake up immediately to make ablution. 3) Fasting much. 4) All statements said should be correct. Not to say the statement that is not dhikr of Haqq Ta'ala and to keep silent. 5) To think of his teacher, who trained and educated him spiritually, to constantly increase his devotion to him, and to remember Allahu ta'ala constantly. To make all works by thinking His consent. 6) To eradicate every memory and every thought comes into heart other than Haqq Ta'ala."**

**When he was honored by receiving ijazat and caliphate from Hace Nizamuddin-i Evliya, he wanted advice from his teacher. His teacher declared three times; "Forsake the world, forsake the world, forsake the world."**

**Then he continued; "Do not prefer to go to a rural area to be alone, remain among human beings in the city so that they benefit from you and do not expect something from human beings."**

**After this going the city of Gucerat (Ahmadabad), trying to show the true way to human beings over there, Husameddin Multani died in this city in the year 1334 (H.735). There his grave is known and visited.**

*1) Ahbâr-ul-Ahyâr; p.95*

*2) İslâm Âlimleri Ansiklopedisi; v.10, p.147*

### **Kutb-i Zaman (Sayyid Celâl Buhârî);**

**He is one of the exalted awliyas in India. He was one of the foremost of the Chistiyya way. His identity tag is Bendegi Mahdum-i Cihaniyan. He was born in the year 1307 (H.707), died in the year 1383 (H.785) in the city of Gucerat (Ahmadabad). He is the student of Rukneddin Ebul-Feth Kuraşı and the caliph of Nasuriddin Mahmud. The first time he joined among owners of tasawwuf via lessons taken from his uncle Shaykh Sadreddin Buhari. He benefited from science and fayd of lots of scholars and walis by traveling much. He conferred with Imam-ı Abdullah Yafii in Mecca-i mukarrama. He learned science from Sened-ul-Muhaddisin Afifedddin Abdullah Matari in Madine. He read the books of Şihabuddin Suhreverdi hadrats at his presence. He received the relics left for him from Sheikh Imam al-Din, brother of Sheikh Emineddin, in Kazrûn.**

**Going to Kazrun of him became like this: he attended to the companionship (sohbat) of Shaykh-ul-Islam Sened-ul-Muhaddisin Shaykh Afifeddin Abdullah Matari for two years in Medina. In addition to Avarif book, he studied other suluk books in his presence. He received inculcation of tariqat and dhikr from him. Shaykh Afif declared that: "Caliphate will be given to you in Kazrun." When he went to Kazrûn, Shaykh al-Islam Emineddin's brother, sheikh İmâmeddîn said to him; "Sheikh Emineddin bequeathed to me at the time of his death: "Sayyid Celal Bukhari wanted to confer with us. Unfortunately, he came all the way to Multan, but the devil lied to him on the way and said that Sheikh Emineddin migrated to the hereafter. Celal Bukhari went to Mecca. He will stop by Kazrûn on his way back. Say my greetings to him and give him my prayer rug and scissors. Let him take my both ijazat and caliphate!" Shaykh Imadeddin made like that. Sayyid hadrats returned from that pîr (guider) with various utilities. Everywhere he went, he would take what he would get from every elder he hugged, and he would make benefit from it at the highest level.**

**Kutb-i Zaman went to Dehli. Shaykh-ul-Islam rank and a big dargah were presented to him in the era of Muhammed Tuğluk Shah, the Turk Sultan in Dehli. He would show his students the way of fourteen great walis, and would take place in their chain (silasila). However, after a while, he made his way to the Kaaba. After that, he returned to India again. He brought up lots of students. From time to time, he used to advise Firuz Shah who was one of the great rulers in India. Firuz Shah would show the necessary decency (adab) towards him whenever Celaleddin Bukhari came. He used to listen to his advice, act according to the fatwas of Islamic scholars. By showing the necessary veneration and respect to those elders, he would do his best to act in accordance with the orders and prohibitions of Allahu ta'ala on the right path shown by them. Removing badness in his country, he made the supreme orders of Islam prevail.**

**Kutb-i Zaman Celal Buhari has other well-known students other than Firuz Shah. One of them is Imam-l Refiuddin, the sixth generation of Imam-i Rabbani. While Imam-i Refiuddin was busy getting benefits from knowledge and fayz during the service of his teacher, Sayyid Celâl Bukhari, he used to live in**

**Samane. During that time, Sirhind was a forestry place where wild animals and lions existed. Its roads were desolate and dangerous. Bringing materials from Samane to Sirhind in order to construct the building was very difficult. Going presence of his teacher, Imam-I Refiuddin expressed; “Do you make a request your student Firuz Shah to install a city over there.” Kutb-I Zaman went to Dehli. He was welcomed by the sultan at a distance ranging as much as two palaces. Immediately accepting his teacher’s wishes, the Sultan ordered to develop a city over there. He assigned Hace Fethullah who was the elderly brother of Imam-I Refiuddin as well as an official of the palace to set up the city. Hace Fethullah together with two thousand people and necessary supplies came to the forestry area. There, he began to restore a destroyed castle. They used to work up to the evening, but in the morning they used to find their built place had been destroyed. They informed this condition to the sultan. The sultan transmitted the issue to hadrat-i Sayyid Celal Buhari. This Mubarak dhat calling his student Imam-i Refiuddin and his caliph to his presence and declared; “Go to the castle and use sun-dried bricks and tiles. You can only prevent destroying issue via this way. That place wants an owner of wilayat. You settle over there.” without any hesitation, Imam-ı Reffiuddin went to Sirhind accepting his teacher's order. After that day, the city of Sirhind brightened much. Everywhere developed and enlarged with barakat of this Mubarak dhat. An improved city was built up. The people over there also reached huge felicities via barakat of this Imam’s companionship (sohbat) and service. Being the author of pretty valued works, Bendagi Mahdum-i Cihaniyan Celal Buhari hadrats is also the writer of Hizane-i Celali book which is recommended by Imam-i Rabbani to be read in his book Mektubat.**

**“In your congregation sherif, if one of the precious books of Kutb-i Zaman Bendeğî Mahdûm-i Cihâniyân is read some every day, it will be seen how the Companions (the Sahaba) have been praised and made sana, how their names are written with decency. Thus, those who insult those religious leaders will be embarrassed and ashamed. The heretics, who have taken this bad way, are going too far these days. Spreading all over the country, they despise the Companions (The Sahaba) (radiy-Allâhu anhum) like themselves. For this reason, I wrote a few words so that such persons should not be included in your congregation sherif.”**

1) *Ahbâr-ul-Ahyâr*; p.147

2) *Mektûbât-ı Imâm-ı Rabbânî*; 1. v, 54. mektub

3) *Tam İlmihâl Seâdet-i Ebediyye*; (49. Print), p.1104

4) *Berekât-ı Ahmediyye*, (Istanbul 1977); p.89

5) *Sefînet-ul-Evliyâ*; p.116

6) *Persian Literature*; v.2, p.944

7) *Hazînet-ul-Asfiyâ*; v.2, p.57

8) *Nüzhet-ul-Havâtır*; p.28

9) *İslâm Âlimleri Ansiklopedisi*; v.10, p.283-286

## **Visiting grave and prayers to be recited**

**Visiting graves is sunnah in order to remember death, get a lesson, and think hereafter. Visiting reminds us that one day he or she will also fall into the same conditions. Visitors of graves do not think to commit badness to someone. They try to live as good Muslims. Visiting graves on the days of Thursday, Friday and Saturday is sunnah in Hanafi madhab. As for Shafii madhab, it is sunnah to visit the grave from Thursday beginning afternoon up to sunrise on Saturday.**

**It is required that visitors should read/recite Quran al Karim and pray for dead persons. These are very beneficial for dead persons. When enters into graveyard saying, “As-salam-u Alaykum ya Ahla dari'l-qawm'l-mu'minin! Inna Inshallah-u an qaribin bikum lahikun” is sunnah.**

**In a hadith-I sheriff declared that: “When visiting the grave of a believer, if said ‘Allahumma inni es'eluke bihurmeti Muhammad alaihissalam en la tuazzibe haze'l-meyyit’, the torture of that meyyid is removed until doomsday.”**

**Going too far places in order to visit the graves of Awliya with the intention of getting barakat, in other words benefiting is mustahab. Visiting the Mubarak grave of Rasulullah is one of the most valued of worships. In a hadith-I sheriff declared that: “One who visits my grave my intercession (shafaa) becomes wajib.” “I had forbidden visiting the graves, from now on you visit the graves; because it reminds you hereafter,” hadith-i sherif shows that women can also visit the graves. It is permissible covered women might be visiting the graves from time to time without causing instigation (fitna).**

**In order to visit comply with sunnah, ablution is made. Two rak'at namaz is performed and its reward is dispatched to death person(s). When coming to the graveyard, if the space is free, leaving qibla behind, sitting toward the face of the dead person and salam is given. On the foot side of the grave standing up is better. Making tawaf (rounding circle of the grave), kissing the grave is not permitted in visiting. Hand, face are not rubbed on the grave, the candle is not lighted, the cloth is not tied.**

**Three or eleven units the surah ikhlas (Qul Huwallahu ahad) and one Fatiha are recited during the visit to the grave. It would be good for those who know to read the beginning and the end of the surah of Baqara, the surah of Yasin-i sharif, the surah of Mulk (Tabareke), the surah of Takasür, or the surahs they know. Then these are offered as a gift to the dead. The more people gift them, it would be the better. Due to being gifted to many people, the reward does not reduce.**

**Then this pray “Allahumme Rabbe'l-ejsâdi'l-bâliyeh, va'l-izâmi'n-nahireti'lletî harecet mine'd-dünyâ wa hiye bike mu'minatun, adhîl alayhâ revhan min indike wa selâmen minnî” is recited.**

**Afterward, tawassul, that is, a means is made for the friend of Allahu ta'ala in the grave, supplication is performed to Allahu ta'ala for oneself or relatives, and a request is made.**



**Tawassul: Putting the loved ones of Allahu ta'ala through their mediation; to invoke via their sake and respect of them.**

**This is also called istigâse, that is, asking for help. The lexical meaning of tawassul; is to make something an occasion, a reason for a purpose to occur.**

**Anbiya and Awliya are not creators. Allahu ta'ala creates what is desired for their sake. That is, they are a means, a cause. Although Janab-ı Haqq created everything out of nothing, He caused certain things to cause His creation. For example, He created Adam 'alaihis-salâm' without parents, but He made mud a means. It is Allahu ta'ala who creates all children as well.**

**But He has made the parents occasion in the creation of children.**

**Such is His custom.**

**Tawassul is stated in the Qur'an al-kerîm and hadîth-i-sherîfs;**

**Prophets, awliya and religious elders made tawassul.**

**In the Qur'ân al-kerîm; "O ye who believe! Fear Allah and seek a means to Him" (Surah Maida: 35).**

**In the hadith narrated by Umar bin Khattab (radiy-Allâhu anh), the Messenger of Allah (sallallahu alaihi wa sallam) said:**

**"When Adam (alaihis-salâm) confessed the zelle (fault); "O My Allah! Forgive me for the sake of Muhammad (alaihis-salâm)". Allahu ta'ala; "O Adam! How do you know about Muhammad 'alaihis-salâm? I have not yet created him". Thereupon, Adam 'alaihis-salâm'; "I know from this that when You created me with your almighty power (yed-i kudret) and breathed spirit into me, I lifted my head and saw that "La ilaha illallah Muhammadun Rasûlullah" was written on the Throne. I knew that you do not bring anyone's name next to your honorable name.**

**But you bring only the name of your favorite slave." Thereupon, Allahu ta'ala declared; "O Adam! You said true. He is the dearest of people to me. Since you asked me for forgiveness for His sake, As a matter of fact, I forgave you as well. If Muhammad were not, I would not have created you."**

**While our Master the Prophet was praying, "Allahumma inni es'eluke bihak-kissailine alayke", that is, "O my Lord!**

**I want from you for the sake of the people who asked from You and You gave them," he would say, pray like this.**

**Osman bin Hanif narrated: A blind man coming to our Master Messenger of Allah and said; "O Nebiyallah! I lost my eye. Pray for me."**

**At that time, the Messenger of Allah (sall-Allahu wa sallam) said to that person; "Make ablution, pray two rak'ah namaz, then say; Allahumma inni es'eluke wa eteveccehu ilayke bi-nabiyyike Muhammadin nabiyyirrahmet ya Mohammed! Inni atashaffau bike fi raddi basari, Allahumma". That is: "O Lord! I want from you. I am begging You by making a means Your Prophet Muhammad 'alaihis-salâm' who is rahmat for the worlds.**

**O, Muhammad! I make you a means to my Lord so that my eyes can see." That person did what was told. Allahu ta'ala granted him the sight of his eyes again. Omar bin Khattab radiy-Allâhu anh made tawassul with Hadrat Abbas, the uncle of our Master Rasûlullah, when there was a famine. That is, he asked Allahu ta'ala for rain, by means of him: "O my Lord! When there was famine, we used to make tawassul to you with our Master Rasûlullah. You used to give us rain.**



**Now we make tawassul to you with the uncle of our Master Rasûlullah. Grant rain to us”, Allahu ta'ala gave them rain. Bukhari reported this incident through Enes bin Malik.**

**Tawassul is also possible with those who are in the realm of the grave:**

**A'mesh narrated: There was a famine in the time of Hadrat Umar. One of the Companions went to the grave sherif of the Messenger of Allah and said; “O Messenger of Allah! Ask Allahu ta'ala for rain for your ummah! Otherwise, they will perish,” he said.**

**Thereupon, the Messenger of Allah said to that Sahaba (Companion) in his dream; “Go to Umer and say my greetings. Inform him that it will rain.” That Companion told Hadrat Umar about his dream. Hazrat Omar said by crying; “My Allah! I did everything I could, except being incapable ones of mine!”**

**In this way, tawassul can be made with other righteous Muslims.**

**Muslims, who have been on the right path for centuries, prayed by means of Allah's beloved servants, thus they attained their desires and wishes and got rid of their troubles. Acceptance of the prayer depends on not eating a haram morsel. This is only possible for those whom Janab-ı Haqq loves.**

**The prayer made by putting the beloved slaves of Allahu ta'ala as a means whether they are dead or alive is accepted via their barakat and their sakes.**

**Tawassul is also made with pious (good) deeds done before.**

**“Whoever is left alone in the desert, if he loses something, he will say, “O slaves of Allah, help me!” Because, there are slaves of Allahu ta'ala that you cannot see.”**

**The hadith-i sherif which takes place in the hadîth-i Erbâin of Ibn-i**

**Kemalpashazâde, "When you are stuck in a job, seek help from those in the grave" and hadith-i sherif reported by Deylemî; "If those who are in the grave would not have been, those on earth would burn", it shows that with the permission of Allahu ta'ala, the dead help the living.**