

The Sufi thoughts of Luari Sharif

The fifth Sajjadah Nashin (occupier of the seat) of Luari Sharif, Hazrat Imam-ul-Aulia Khwaja Muhammad Saeed (Q) has allegorically explicated the distinction of The Naqshbandia order inherited from Hazrat Mujadid Alf Sani (Q) with regard to its peculiarity at Luari Sharif in his book Saqqal-uz-Zammair.

The excerpts of his preamble in the book read:

"Hazrat Khwaja Mujadid Alf Sani (Q) who is thorough in all the four orders of Sufism -- rather man of command giving (Irshad) in the four (orders, viz Qadiria, Chishtia, Suhrwardia, and Naqshbandia), deems The Naqshbandia order utmost in following of Sunna and counts it nearest in stages of reception of the Reality. Therefore, in his letter No. 23, he writes:

"If contemporary Sufis be fair and peruse the abundance of falsity in disgrace of Islam, they should not follow their predecessors except in (following the) Sunna and do not comply with (their) fabricated rites on pretext of the acts of their Shaikhs; because only the following of Sunna is the salvation and only this is the fruit of alms and favours; and there are risks in aping (those) acts (which are) against Sunna. For the messenger it is to deliver.'

"Allah Exalted may endow the best of His Bliss upon our saints for they did not order their inheritors to abide by innovations and did not put them into gloom of fatality; and related no other way but the Sunna and gave no more directions except for obedience of the Man of Sharia (PBUH) and his resolution. Indeed because of this conduct, the line of these elders became glorious and the chamber of their reception became adored and exalted.

"They are those who have struck out dance and music and made two-halved with their forefinger the fits and frenzy. To these saints others' vision and revelation are included in their exception (Ma-Siwa) and others' knowledge and consideration are fit for negation. The conduct of these saints is beyond vision and wisdom and knowledge; and non-pareil in the exception and above the (Divine) scintillation and manifestation and over and above the vision and watch. Others' preparation and concentration is in affirmation and the dare of these saints is in negation of exceptions. Thus, in other orders, recitation of "negation and affirmation" is suitable for the novices; and afterwards, the recitation of Allah is feasible. Against this, the practice of these saints, which is contrary to it, is that first is 'affirmation'. So, in this order recitation of Allah is feasible in the beginning and recitation of negation and affirmation takes shape afterwards. If the achievements of these saints be narrated, the elite will join commons and learned will start elementary course of ABC like novices.

"To these saints, the meditation of the Entity of Exalted Allah, which the others have adopted, is sagged because of exoteric platform and captivated body, which is nothing but a shadow by the way of outcome and meditation.

“Thus, the sight of the saints of this order is too high. They have no relation whatsoever with every cunning and dancer. Therefore, others' utmost limit counts in their beginning. The beginner of this order is equal to the proficient of other orders.

“From the beginning, their journey is set into the destination (Safar Dar Watan) and they own solitude in society (Khilwat Dar Anjuman) and the Omniaudience is the prize of their choice time.

“They are those saints that training of the seekers is related to their company and completion of novices depends upon their attention. Their sight is cure for heart's ailment and their inclination removes inner diseases. Their one favour works for hundred Lents and their one inclination equals to great struggle and abstinence for years.

“The conduct of these saints is exactly the same of those the companions of Holy Prophet (PBUH). This is because of the incorporation of the utmost limit into the beginning that had been availed through the audience of the Perfect Human (PBUH) because the maiden company of the Leader of the World (PBUH) had been providing all that the others could hardly avail in their utmost limit and these are those favours and blessings, which were bestowed in the first age.

“It is in the fourth letter of Hazrat Mujadid Alf Thani: ‘It should be known that revivalists have passed after every 100 years. But the revivalist (Mujadid) of 100 years is the other one and the revivalist of the 1,000 years is the other one. The same difference of the hundred and the thousand or even more exists between the two revivalists. And whatever bounty reaches the nations, it is through that revivalist despite the fact that in that period Qutbs (the poles of spiritualism), pious and saints do exist. For common expediency, a slave has been made the distinguished one.’

“Thus, it should be assumed that the way the revivalist of thousand years has an edge over the revivalist of hundred years passed during past centuries. Same as the revivalists of hundred years is from the inheritance of the revivalist of thousand years (Qudus Sirhu) and after following his path, he maintains the same edge and priority over the former revivalists. Particularly, this relation of esteemed stature of Hazrat Sultan-ul-Aulia Khwaja Muhammad Zamman (Q) is the one specialty of all the relation of Mujjadadia order, which is cause of wonders to the sight of admonitory.

“Thus the relation, which Christ (PBUH) had with the Prophet (PBUH), same Bayazzid had with Abul Hassan Kharqani, Hazrat Ghaus-e-Azam Shaikh Abdul Qadir Jilani had with Shaikh Muhiuddin Ibn-e-Arabai.

“In an Hadith from the sayings of Prophet (PBUH), it appears an indication of Hazrat Khwaja Bahauddin Naqshband, Shaikh Akbar (Shaikh Muhiuddin Ibn-e-Arabai) and Shaikh Ahmad Jam, which informs about the existence of Imam-e-Rabbani Mujadid Alf Sani's (Qudus Sirhu As-Sami) before his arrival in the world.

And in the Hadith: "Soon, among this nation a perfect man will be, who will be called Sleh," his (Khwaja Muhammad Zaman's Q) auspicious existence is indicated.

"In the same way, about my Khwaja Kalan (Q) (the eldest), noble men of distinction, the great saints (Q) have disclosed foretidings and good news before the advent of his auspicious appearance. Therefore, all these foretidings, and good news are elaborately recorded in (books) 'Firduous-ul-Arfeen', 'Marghoub-ul-Ahbab' and other different books. Those, who need details may refer to the books mentioned above.

"Hazrat Khwaja Abul Massakeen (Qudus Siarhu) had given the tidings to Hazrat Sultan-ul-Aulia (Q) that 'the condition that has appeared upon you, had appeared upon two (persons) after the Consummator of Prophets (PBUH). One (is) Junaid Baghdadi (Q) who was called as Syed-ul-Taifa (Master of Laity) and second (one is) Bayazzid Bustami (Q) who became Sultan-ul-Arfin (King of the Knowers). Both those honoured (persons) did not accomplish this condition and not get it to completion. Hope, you will take it to perfection and would be called Sultan-ul-Aulia (King of Saints)'.

"Likewise, many quoted tidings have been appeared about the magnificence of Hazrat Sultan-ul-Aulia (Q). Therefore, revivalistic affinity, which he possessed, be regarded as august and not be seen with insolence and arrogance.

"This quality of Hazrat Sultan-ul-Aulia (Q), which (has been) illustrated in his entity. Its colourless mysteries and conditionless illumination emanated from his bosom like broad-day light, therefore, we should be busy in their recountal. And this is the main purpose of the writer of these sentences that's his eulogy.

"And we pray to Exalted Allah that our end shall be in his love and praise and on the Day of Judgment our fate shall be with him (Q)."