

## **UNVEILING THE TRUTH: INDIRECT FUNCTIONAL ROLE OF DIVINE-INTOXICATED SOULS**

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### **Abstract:**

*Sufism is a mystical movement in Islam. The quest of every Sufi is to get closeness to Allah and he practices meditation and hard struggle for it. In this process of meditation and struggle his heart become enlightened and the veils Hijab between Allah and Sufi started to lift or pierce. When the Theophanies of Divine light fall upon the heart of the Sufi and the veils of Allah started to reveal, if a Sufi tolerate the Divine light he becomes a Jazib and if could not bear his manifestation and himself absorb in Divine light, becomes a Majzub. In state of Jazb, he remained absorbed and intoxicated in Allah's love and becomes oblivious of the world. He does not remain an active member of society because he does not actively take part in the affairs of the world. It is considered that he is useless for society and even Sufism. This study is about Sain Karam Elahi, known as Kanwan Waali Sarkar, a Majzub in Gujrat. The aim of the paper is to study the traits and characteristics of Majzubs and to analyze their indirect role in society to decrease the miseries and afflictions of the people through their ability to do miracles with special reference of Sain Karam Elahi. The thesis presented in the study is that though Majzubs are unconscious of their state and inactive members of society but they are not useless for humanity rather they help and solve the problems and decrease the miseries of the people indirectly through their ability to do miracles. People visit them and ask them to pray for the solution of their problems make vows, conduct Urs and fairs at their shrines that are the expression of religious and*

*cultural activities which indicates their indirect functional and influential role in society.*

## **Introduction**

*Chiragh-e-Maqblan Dil Gushta Roshan  
Ke Hr Gardish Bar Aan Parwana Aamad*

Trans: “The pure hearts of the beloveds of Allah are luminous and enlightened. Whoever beholds their reality, crazily circle around them like a moth.”<sup>1</sup>

Sufism is defined as a quest to know Allah’s veils. The essence of Sufi way is to purify heart and the purification of heart can only be obtained through *Zikr* and continuous self-reflection.<sup>2</sup> “Sufism is neither a philosophy nor a theology”.<sup>3</sup> According to Ibne Khaldun, all of Sufism is related to struggle and seeking the way that guide to attain the aims of *Kashf*<sup>4</sup> and *Mushahida*.<sup>5</sup> According to Schimmel, the only source to get closeness to Allah is constant purification and in exchange servant qualified for God attributes.<sup>6</sup> The best way to kill carnal self and purify heart is self-exertion (*Mujahida*). Self-exertion is an obligatory requirement in the quest to receive glimmering light and flashes of Divine.<sup>7</sup>

Quran declares heart as centre for all knowledge and actions.<sup>8</sup> The path of *Marifah* is based on struggling against *Nafs*, because *Nafs* prevents the light or the unveiling of the veiled knowledge. According to Ghazali, unless you beat your through self-exertion you will not be successful to illuminate your heart with *Marifah*.<sup>9</sup> For him Godliness is door to *Zikr* and *Zikr* is door to revelation.<sup>10</sup> According to him, *Zikr* purifies heart too much that heart is ready to receive Divine revelation and outflow.<sup>11</sup> *Zikr* and concentration takes a Sufi from *Fana* to *Baqa* and concentration on contemplation (*Muraqba*) takes him to *Mushahida*.<sup>12</sup> The Holy Prophet (S.A.W) said, “Divine observation is gained through spiritual struggle”.<sup>13</sup>

*Marifah*, is divided in to three degrees as referred in Holy Quran: *Ilm-ul-Yaqeen*,<sup>14</sup> *Ain-ul-Yaqeen*<sup>15</sup> and *Haq-ul-Yaqeen*.<sup>16</sup> *Ilm-ul-Yaqeen* is considered as lowest rank and this knowledge is gained through intellect and reasoning<sup>17</sup> and in the words of Sultan Bahoo, through physical and spiritual deeds

and prayers. This leads to the second rank of *Ain-ul-Yaqeen*, where inner eye of heart gains power to sight. Continuous remembrance of God takes a seeker to the level of *Tariqat* where the flames of the light and Theophanies of *Noor* burns the heart of the seeker. Due the effect of the Theophanies and Divine light the seeker remains anxious and restless in the separation of Allah and this separation from Allah makes him crazy and he becomes a *Majzub*. Third and final stage is *Haq-ul-Yaqeen* and this rank can be gained through the Divine Knowledge of Reality. Whoever found this knowledge, found himself drowning in this knowledge.<sup>18</sup> So, the first stage *Ilm-ul-Yaqeen* is considered as stage of separation and separation is seeing everything other than Allah. Second stage is the state of unification; seeing everything through Allah and final stage *Haq-ul-Yaqeen* is state of unification of unification; that is total self-annihilation in Allah.<sup>19</sup> The person who qualifies all three stages successfully is known as *Salik*. *Salik* is more in touch to world and conscious of his affairs and action but *Majzub* is the man who qualifies just the second stage of *Ain-ul-Yaqeen* and so much attracted by Divine beauty and cannot tolerate the Divine manifestation and lost his control at this stage.

***Majzub*: Traits and Characteristics:**

The root word of *Majzub* is *Jazb* which means overpowering quality<sup>20</sup> or to attract. The person who is dominated by *Jazb* is called *Majzub* and the person who travels the path of *Saluk* with opened eye is known as *Salik*. The literal meaning of *Majzub* is that a person under the state of *Jazb*.<sup>21</sup> In Sufism a person is attracted towards Allah and is equipped with Divine attributes. Attraction is the gift of Allah which is not obtained by ordinary means rather Allah grants this favour to his pure servants as Allah says; “that is the grace of Allah He bestow it on whom He will”<sup>22</sup>.

Attraction is of two kinds; one is felt inwardly and is not appeared outwardly. The person in this state loves Allah, follows *Shariah* and fulfills all commandments but the second kind of attraction appears outwardly. The person feels ecstasy and this kind of attraction may look like madness. The persons whose inward is pure but outward is impure are known as

*Majzub*. *Majzubs* are considered spiritually incompetent and to some extent, are symbols of perplexity. However they are near to Allah but cannot go further to any high spiritual rank.<sup>23</sup>

In fact *Majzubiya* is the state of insanity and according to *Deobandi* translator of *Ikmaalush Shiyam*, in the state of *Jazb* a person is overwhelmed by the Divine love. He is not prone to practice *Shariah* laws. His status is just like the insane person and *Shariah* laws are not applicable to insanity. Allah has appointed two groups among his servants one for his worship and the other for his love. First group is engaged in the acts of *Ibadat* like prayers, *Zakat*, *Sadqat*, etc. They are concerned with outer world and the other group is concerned with the deeds of their hearts. They are concerned with Allah and remember Him all the time. There is nothing besides Allah in their hearts.<sup>24</sup>

According to *Ikmaalush Shiyam*, though *Majzub* found their *Matloob* but they are incapable to be a *Shaykh* because they are unaware about the dangers and the problems of the path. They are not capable to guide and conduct of spiritual path. They are inadequate even to Sufism.<sup>25</sup>

It is rightly said that everything and every being is of some use. According to William Donkin, with reference to Maher Baba, these *Masts* are useful for humanity. The matchless utility of these *Majzubs* is their contribution for the betterment and salvation of the world. The light of love that radiates from these *Masts* is indirect reflection of light of Allah. Like other human beings they are useful for their fellow beings.<sup>26</sup> A *Majzub* is a person who is reached to the pinnacle of Sufism. So Sufis attribute all types of miraculous powers to them through which they help others miraculously. Sufis believe that *Majzubs* have miraculous powers and numerous stories are narrated about the miraculous and spiritual powers of *Majzubs*. These stories undoubtedly effect the beliefs of the people.<sup>27</sup> *Majzub* is a *Walli*<sup>28</sup> and near to God. According to Qushayri, miracles are the sign of his (The *Walli*) being truthful in his spiritual state.<sup>29</sup> *Walli* plays an intermediary role between Allah and people, so people believe that a *Walli* can do miracle so *Majzub* being a *Walli* also can do miracles. They have strong belief on the spiritual powers of the *Majzubs* and consider them as mediator between Allah and them. They believe that the words

spoken by the *Majzubs* prove prophetic. Having this belief they visit them for the solution of their problems and ask them to pray.

So, in the light of above discussion, the indirect functional role of Sain Karam Elahi known as KanwanWaali Sarkar a *Majzub* (in Gujrat) to decrease the affliction and miseries of the people through his miracles is presented as reference source to support this thesis that *Majzubs* are useful for humanity and they have indirect functional role in society through their ability to do miracles.

### **Sain Karam Elahi (KanwanWaali Sarkar):**

Gujrat is religiously a remarkable place; known as the land of Sufis. There are many shrines of Sufis located in the city. Sain KanwanWaali is considered one of the foremost *Fuqrā*<sup>30</sup> of Gujrāt. He was a *Majzub*<sup>31</sup> not a *Salik*.<sup>32</sup> Prudential of *Mard-e-Kamil*<sup>33</sup> is not cognizable by common man. By leaving out worldly pleasure and ostentations, the pious men annihilate themselves in Allah's will. There is no difference between life and death for them. These are the attributes which are found in *Aulias* (Friends) of Allah.<sup>34</sup>

### **Early Life:**

Sain Karam Elahi belonged to the Arain family of Gujrat. Arain<sup>35</sup> caste is an old agriculturist class of Gujrat. His father's name was Ghulam Muhammad.<sup>36</sup> He was known with the title of *Mehr*. He was simple pious Muslim. His mother's name was Mai Bholan.<sup>37</sup> She was also a virtuous lady. His father and mother both had faith on the *Pirs, Faqirs* and *Darveshs*.<sup>38</sup>

It is narrated that a saint prayed for Mehr Ghulam Muhammad and predicted that Allah will bless him with a son which would be *Walli*.<sup>39</sup> According to Arif Ali Mir, the saint who had predicted was Imam Shah (who later became his mentor). With the prayer of that saint, he was born on the 3<sup>rd</sup> April, 1838 A.D. at the Androon Kaniaan Waali Gujrat.<sup>40</sup> This is an old *Mohalla* of Gujrat.<sup>41</sup> From his child hood, he was very different in his

behaviour from other children of his age group.<sup>42</sup> According to some traditions he was a connate (*Maadar Zaad*)Walli and such Walli is different in demeanor from other. He never wept and ate very little.<sup>43</sup> His teacher Mian Natha predicted that this child would be a Walli.<sup>44</sup>

### **Educational Background:**

At the age of twelve years, Mehr Ghulam Muhammad, father of Sain Karam Elahi took him to a *Madrissa* attached to the shrine of Chishti Badshah, to learn the Holy Quran *Naazra*. At that time Mian Natha was the *Matwalli* of the shrine and was performing his duties as teacher in the *Madrissa*. Mian Natha was also a *Salikor Walli* and he had seen sainthood in Sain Karam Elahi. Sain Karam Elahi after being free from *Dars* used to help his father in farmland. On knowing the Sainthood in Sain Karam Elahi, Mian Natha, in spite of being his teacher himself helped Sain Karam Elahi's father in farmland in hot weather but entreated his pupil to sit in shadow.<sup>45</sup>

He read *Naazra Quran* and memorized it. He studied Islamic jurisprudence *Fiqah* and many other religious books.<sup>46</sup> There are some contradictions regarding his qualification. According to the most of the historical references, he just read *Naazra Quran* only. Faqri stated that he could not succeed to get any education.<sup>47</sup> According to Arif Ali Mir, along with reading and learning the Holy Quran, Sain Karam Elahi studied *Fiqah* and many other religious accounts.<sup>48</sup> With reference to Prof. Hamid Syed, he studied only some religious books like *Pakki Roti*, *Bohal Nimaz* etc. or may have studied a few books of *Darse Nizami* but it is not confirmed.<sup>49</sup> But most of the writers are agreed upon the first version.

### **Youth:**

His father died in his youth and after his death, he started the profession of tillage/cultivation. His brothers came back home daily with their cattle at night but Sain Karam Elahi stayed at the *Dera*(camp)and recited *Wazaif* whole night.<sup>50</sup> He completed his education at the age of sixteen<sup>51</sup> and inclined towards Sufism.<sup>52</sup> He offered prayer regularly, observed fast and recited Holy Quran regularly. He spent most of his time in

spiritual exercise (*Riyazat*) and praying. He used to recite *Qaseedae Ghousia* mostly. Wherever he listened about a saint, readily went there.<sup>53</sup> He often visited shrine of Shah Daula.<sup>54</sup> An evidence is also found that Sain Karam Elahi worked with a blacksmith in *Khari Khue*.<sup>55</sup> With reference to *Salimul Tawarikh* it is stated that Sain Karam Elahi never married and remained single whole life so he had no children.<sup>56</sup>

#### **Order / Allegiance (*Silsila/ Bayat*):**

When he was dominated by *Faqr* in his youth he started to look for a mentor (*Murshid*). He went to a Syed for this purpose but he refused with this reply that he could not bear the burden of his discipleship.<sup>57</sup> Pir Imam Shah<sup>58</sup> was a pious person who lived in Chandala. Karam Elahi pledged allegiance at his hands.<sup>59</sup> He worked at his field during day time and in evening he went to his mentor at Chandala daily and stayed there for whole night then in the morning came back home. This was his routine for next twelve years.<sup>60</sup> As Imam Shah was a Qadri saint so Sain Karam Elahi also belonged to Qadri discipline. According to the spiritual genealogy of Qadri order, Sain Karam Elahi is linked to Pir Abdul Qadir Jilani after twenty six generations.<sup>61</sup> On the directive of his mentor he visited Hindustan, Delhi and Kashmir for the acquisition of *Faiz*. At Delhi he met a *Dervaish* who took him to his house. He started the practice of self-exertion (*Mujahida*) as was told by the *Dervaish* and his heart became enlightened. It is said that at this point, the signs of *Majzubiya* started to reveal in him. Then he was ordered by the *Dervaish* to go to Kashmir.<sup>62</sup> He acquired some *Faiz* from a *Dervaish*, on the shrine of Khaki Badshah in Srinagar.<sup>63</sup> No one knows the name of those saints whom he met and got *Faiz* during this tour.<sup>64</sup>

#### **Sainthood:**

On his return, he went to his mentor. Now to complete the second step of practice and struggle *Mujahida-o-Riyazat*, he was given another task by his mentor. A bridge was being constructed in Gujjar Khan and he was ordered to go there. So he worked as labourer at construction site. One day the

contractor saw that the basket, carried by Sain Karam Elahi, was suspended over his head as it was held up by any invisible being. The contractor astonished to see that and considering him as saint removed him from labouring and gave him job as watchman. He was impressed by him. One day he mentioned his sickness to Sain Karam Elahi. He gave the mixture of chili and water to drink. As he drank it, he got recovered. The news of his *Karamat* spread far and wide. He returned to his mentor after one and half year.<sup>65</sup> So after completing all spiritual steps he was granted sainthood by Imam Shah and ordered him to stay in a hermitage (*Jhugi*) at his fields.<sup>66</sup>

### **Stay in Hermitage (*Jhugi*):**

During his stay in hermitage many devotees were gathered around him. After intensive prayers *Chilla Kashi* he reached the stage of annihilation in Allah (*Fana Fillah*) and became *Majzub*.<sup>67</sup> At that time his age was forty years.<sup>68</sup> Before his stage of *Majzubiat* he strictly followed Islamic law (*Shariah*), said his prayers regularly but after *Majzubiat* he abandoned all these practices and became a *Sain*.<sup>69</sup> He did not care for worldly things. People brought eatables *Nazr Niaz* which he threw to crows. Sometimes gave it to the people around. He loved crows that's why known as Sain Kanwan Waali Sarkar.<sup>70</sup> Another reason for his fame as *Kanwan Waali* is also narrated that he ate little and throw his food to crows that is why crows accustomed to him.<sup>71</sup> He was an awful *Jalali* saint. People used to sit at distance from him to avoid his curse.<sup>72</sup> He often scolded the aspirants of the world.<sup>73</sup> According to one of his disciple (*Murid*) he scolded only those who were guilty or blameworthy and wished to save themselves from punishment.<sup>74</sup>

### **Personality:**

With reference to Haji Akhtar, he had skinny body at his last age. He was heighted but not too much. He had tawny broad face with white beard and slim nose. He wore simple dress. Before the state of *Majzubiat* he wore *Kurta* and *Tahband*. He wore turban *Amama* on head. After adopting *Majzubiat*, at the age of fifty, he only wear loincloth in summer and winter.<sup>75</sup>



Before his state of *Majzubiya* he recited *Wazaaif* but in the state of *Majzubiya* there were some reeds in his hands instead of rosary *Tasbeeh* and he used to count these reeds.<sup>76</sup> These reeds were ten in number, two feet long and all reeds were equal in length. After few days, he changed these reeds and took new ten reeds.<sup>77</sup> According to Arif Ali Mir the length of these reeds was three feet approximately and the total numbers of reeds he had were not known to anyone. Because he held the reeds in left hand and put them on the ground one by one with right hand. If someone was counting or may be due to any other reason, Allah knows, he immediately mixed these reeds up and lift them again. It was his seemingly method of remembrance the glorification of Allah. In fact the person whose single moment was not abstracted from the remembrance of Allah, he needed no rosary or *Tasbeeh*. The principle of his life was: “Any moment of negligence from the remembrance of Allah is just like a moment which is spent in the denial of Allah (*Kufr*), *Jo Pal Ghafil So HeeKafir*”.<sup>78</sup>

#### **Miracles (*Karamat*):**

So many miracles are attributed to him. The saints do not show these miracles intentionally rather who surrender themselves to Allah, their adaptation is started. Many astray come to the right path to see them.<sup>79</sup> It is stated that once a man came and tried to drink water from the Sain’s pitcher but Sain forbade him and asked him to drink water from the well. The man replied, let me drink water from here, you are referring to the well as if it is full of milk. Sain replied go and drink milk from the well. The man went there and saw the well full of milk. He drank it. The fame of this miracle spread like fire. People of nearby villages gathered there to see this miracle and drank milk too. It is narrated that the local Deputy Commissioner and Health Officer also visited the site, examined the quality of milk and declared it pure and hygienic. The water of the well remained milk for twenty four hours, turned in to *Lassi* after a day and then back into water again.<sup>80</sup>

After this miracle many people from far and wide started to visit him. Many people became his devotees. Muslims as well

as non-Muslims visited him and requested him to pray.<sup>81</sup> Not only Muslims and Hindus, even Sikhs also acquired *Faiz* from him.<sup>82</sup> Faqri narrates that a Sikh visited him and asked him to pray for the release of his five men. Sain Karam Elahi started to beat him with a baton. After being hit four times, he ran away. Sain called after him saying "Take the fifth stroke". After that four of his five men were declared innocent and got released, but the fifth was sentenced to death.<sup>83</sup>

### **Death:**

When his end came near, he became seriously ill and died on Sunday, at 5:00 pm, dated 23<sup>rd</sup> Safar, 1349 A.H (20<sup>th</sup> July 1930 A.D) on 5<sup>th</sup> *Sawan* (Indian Calendar) 1987 Bikrimi at the age of ninety years.<sup>84</sup> His funeral prayer was offered seven times.<sup>85</sup> His funeral bath *Ghusal* was given by Pir Wilayat Ali Shah and funeral prayer was also led by him first.<sup>86</sup> It is recorded with reference to Pir Wilayat Ali Shah, (who gave him funeral bath) that a star was shining on his forehead and *Kalma Tayyaba* was also written on his forehead.<sup>87</sup> He was buried at his hermitage *Jhugi Sain Kanwan Waali*.<sup>88</sup> His shrine is firmly built.<sup>89</sup> A mosque is also constructed there.<sup>90</sup> There is a cell (*Hujra*) adjacent to the shrine in which his mill (*Charkha*), nargile (*Huqqa*), an axe and his reeds are placed. Some new items are added later *i.e* Cot, Prayer mat etc.<sup>91</sup> This shrine has been taken over by the Auqaaf Department under the West Pakistan Waqf Property Ordinance XXI of 1959.<sup>92</sup>

According to *Salimul Tawarikh*, he remained single whole life so his *Sajjada Nashins* are appointed from progeny of his brother named Fazal Din. Sain Ranjha was appointed as his first *Sajjada Nashin* who was the grandson of his brother named Fazal din. Now the current *Sajjada Nashin* is Sain Akhtar Hussain who is the son of Sain Anwar Hussain.<sup>93</sup> In *Salimul Tawarikh* it is pointed out that he did not make disciple anyone<sup>94</sup> but in spite of this he had great number of devotees.

### **Fair (Urs):**

The annual *Urs* at the shrine of Sain Karam Elahi is held on the 1<sup>st</sup> Sunday of the month of Indian Lunar Calendar *Sawan i.e* in the month of July and continued for three days mostly on

Saturday, Sunday and Monday. Many shops of different kinds of items are installed a few days before *Urs*. There is a huge gathering during the *Urs*. The *Urs* is started with ritual bath of the grave which is given on the midnight of Saturday and Sunday at 2:00 am with the water which is brought from the shrine of Imam Shah of Chandala at his annual *Urs*. The water which is used in bath is taken away by the devotees to their home as Barakah (*Tabarruk*). At the end of the bath, sweets (*Shireeni*) are distributed. Then the shrine is covered with beautifully decorated *Chaddars*. Rose petals are spread and perfume (*Itar*) is sprayed on the grave by the devotees. On Sunday morning, people recite Holy Quran in the yard of the shrine for the *Esaal e Sawab* of the saint. *Mehfile Sama* is also arranged in the ground of the shrine in which renowned *Qawwals* sing *Arifana Kalam*. While *Qawwals* are presenting *Arifana Kalam* in the yard of the shrine, on the other side in the mosque *Naat Khawans* present *Naats* and *Ulama* deliver speeches. People also dance *Dhamal* on the drum beats. On this occasion *Langar* is also arranged.

*Ghroli*<sup>95</sup> is a very special item of *Urs*. A *Sain* lifts a decorated pitcher from Sain Karam Elahi's house in KaniyanWala.<sup>96</sup> The *Sain* who lifts the *Ghroli* is dressed in red colour like a bride.<sup>97</sup> With huge number of people and *Qawwals* beating drums, moves towards Sain's shrine, and *Ghroli* is placed there in his room which is laid there for whole year.<sup>98</sup>

### **Conclusion:**

On the path of Sufism, Allah reveals all the veils and bestows his manifestation to the chosen. The person, who could not tolerate His manifestation, loses his self-control and becomes a *Majzub*. A *Majzub* remains absorbed in Allah's love and his state is just like an insane person. But this insanity is quite different from that of ordinary madness of an unbalanced cognizance. On the contrary, the truth is that the perfect balanced mind is that of *Majzub* who has the complete realization of his soul. Ordinary mad man is useless for humanity but *Majzubs* are not rather they are useful for humanity. Sain Kanwan Waali Sarkar in Gujrat is clear

example of it. He was a *Majzub*. Before his state of *Jazb*, he was an active member of society but in state of *Majzubiya* he became oblivious of the world and became inactive but not useless for society. Many miracles attributed to him show that he had the indirect functional role in society. Considering him as intermediary between Allah and them, people visited him and asked to pray for their problems and got relief. A fair is held at his shrine that is the blend of religious and cultural activities which unveil the truth that *Majzubs* are not useless rather they indirectly serve humanity through their capability to do *Karamat* and through this talent they help to solve the worldly problems and miseries of the people ultimately. They have an indirect influential and functional role in society.

## References

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- <sup>1</sup> Hazrat Sakhi Sultan Bahoo, *Ain-ul-Faqr*, English Trans. Ambreen Moghees Sarwari Qadri (Lahore: Sultan-ul-Faqr Publications, 2015), p. 150.
  - <sup>2</sup> Sadia Dehvi, *The Sufi Courtyard: Dargahs of Delhi* (New Delhi: Harper collins Publishers, 2012), P. 1.
  - <sup>3</sup> Reynold A. Nicholson, *The Mystics Of Islam*, (London: Routledge Kegan Paul, 1914), P. 104
  - <sup>4</sup> *Mukashafa* or *Kashf*: The literal meaning of the word *Kashf* is “unveiling”, but in Sufi terminology it means to expose the heart to metaphysical illumination or “revelation” unattainable by reason. There is supposed to be yet a higher stage beyond *Kashf* which is called *al-tajali*, or divine manifestation. [from the following link: [http://www.qss.org/articles/su\\_sm/su\\_15.html](http://www.qss.org/articles/su_sm/su_15.html)]
  - <sup>5</sup> *Mushahada*: (of which comes the derivative used in this quote, “*shuhud*”): a direct vision; this stage indicates an immediate encounter with The Real, without the intellect or the intuition acting as an intermediary. This is direct experience of the Divine Essence. ; Ibn Khaldun, “*shifa’ al-sa’il li-tahdhib al-masa’il*” (lit., “The Healing of the Seeker”, in Arabic); ed. M. al-Tanji, 1957; trans. R. Pérez; 1991; p.70)
  - <sup>6</sup> Annemarie Schimmel, *Mystical Dimensions of Islam* (Lahore: Sange Meel Publication, 2003 Rpt., First Published 1975), p. 134
  - <sup>7</sup> Shihab Al-Din Al-Suhrawardi, *Hikmat Al-Ishraq*; Eng trans. John Walbridge, Hossein Ziai, *The Philosophy of Illumination*, (America: Brigham Young University Press, 2000) p. as cited in Hassan Abu Hanieh, *Sufism And Sufi Orders: God’s Spiritual Paths Adaptation And Renewal In The Context of Modernization*, (Amman: Friedrich-Ebert-Stiftung, 2011), P. 60.
  - <sup>8</sup> Sadia, *The Sufi Courtyard*, P. 1.
  - <sup>9</sup> Abu Hamid Al-Ghazali, *Ayuha Al-Walad* English Translation, Shaikh Seraj Hendricks, *Oh My Young Man*, (Beirut, Second Edition; 1959; P. 27
  - <sup>10</sup> Al-Ghazali, *Ihya’ ulumad-din*, English trans. Margaret Smith; Al-Ghazali: The Mystic: A Study of the Life and Personality of Abu Hamid Muhammad al-Tusi al-Ghazali, together with an account of his Mystical Teaching and an estimate of his place in the History of Islamic Mysticism” (Al-Hijra Publishers; 140, IV, pp. 140, 341.

- <sup>11</sup> Hanieh, *Sufism and Sufi Orders*, P. 62.
- <sup>12</sup> Schimmel, *Mystical Dimensions of Islam*, p. 142.
- <sup>13</sup> Sultan Bahoo, *Ain-ul-Faqr*, p. 152.
- <sup>14</sup> The first level of faith is the 'faith gained through knowledge'.
- <sup>15</sup> The second level of faith is the 'faith gained through observation'.
- <sup>16</sup> Faith gained through experience. This is the third and final level of faith.
- <sup>17</sup> Hanieh, *Sufism And Sufi Orders*, P.55
- <sup>18</sup> Hazrat Sakhi Sultan Bahoo, *Ganj-ul-Asrar*, English Trans. Ambreen Moghees Sarwari Qadri, (Lahore: Sultan-ul-Faqr Publications, 2015), P.17
- <sup>19</sup> Al-Suhrawardi, "*Awarif Al-Ma'arif*" (Beirut: Dar Al-Kitab Al-Arabi, 1966), P. 528; Abu-al-Qasim Al-Qushayri, *Al-Risala Al-Qushayriyya Fi Ililm Al-Tasawwuf*, Translated By Professor Alexander D. Knysh *Epistle On Sufism* (Reading Berkshire, England: Garnet Publishing Limited, 2007), P. 117.
- <sup>20</sup> William Donkin *The Wayfarers, An Account of The Work of Meher Baba With The God-Intoxicated, And Also With Advanced Souls, Sadhus, And The Poor*, (An Avatar Meher Baba Trust ebook, 2011, Originally published By Adi K. Irani, Ahmednagar: Meher Publications, 1948), p. 24.
- <sup>21</sup> Ibid.
- <sup>22</sup> Marmaduke Pickthall, *Meanings of Holy Quran*, (57:21, Al Hadid, verse no, 21), p.178.
- <sup>23</sup> Ra GoharShahi, *The Religion of God (Divine Love): Untold Mysteries And Secrets of God*, (Bloomington: Balboa Press, 2012), P. 56.
- <sup>24</sup> Sajid Abdul Kayum, *Jamaat Tableegh And The Deobandis*, (Ahya Multi-Media, <http://www.ahya.org>, 2000) P. 83-84
- <sup>25</sup> Shaykh Ibn Ataullah Iskandari, *Ikmaalush Shiyaam*, Urdu trans. Maulana Khalil Ahmad Saharanpuri Deobandi, (Lahore: Idarah Islamiyat, 1984), Pp. 204-208; Moulana Rasheed Ahmad Gangohi, *Irshadul Malook*, (Buffalo, New York: Darul uloom Al Madania, n.d), P. 58.
- <sup>26</sup> Donkin *The Wayfarers*, p. 18.
- <sup>27</sup> Kayum, *Jamaat Tableegh*, P. 75
- <sup>28</sup> Donkin, *The Wayfarers*, p. 27.
- <sup>29</sup> Qushayri, *Al-Risala Al-Qushayriyya*, Pp. 357, 359.
- <sup>30</sup> *Faqr* literally means indigence; usually taken for poverty, destitution and the like. In Islam '*Faqr*' is the way or course that removes all the veils between Allah and man, hence bestowing him with His Vision (*Deedar*) and Union (*Visal*). *Fuqra* are those who are at the ultimate level of *Faqr*.
- <sup>31</sup> Alam Faqri, *Tazkira Auliae Pakistan*, Vol I (Lahore: Idara Peghamul Quran, Urdu Bazaar, 2005) P. 266

- <sup>32</sup> There are varying degrees of the states of *Salik* or *Arif* and *Majzoob* in *Sufism*. *Salik* means the one who is more in touch with outward surroundings -- grounded and ordinary. *Majzoob* refers to that state of being immersed in the inner plane and divorced from the outside world.
- <sup>33</sup> When a seeker of Allah reaches the peak of Faqr, he acquires all the attributes of Allah after which he becomes eligible for the title of Insan-e-Kamil (The Universal Man).
- <sup>34</sup> M. Zaman Khokhar, *Gujrat Tarikh Kay Ainay Mein* (Gujrat: Yasir Academy Muslimabad, 1996) p.206.
- <sup>35</sup> Arain are related to be of Arab origin from Syria.
- <sup>36</sup> Faqri, *Tazkira Auliae Pakistan*, P. 266; M. Zaman Khokhar, *Gujrat Tarikh Kay Ainay Mein* p.206; "Hazrat Sain Karam Elahi Almaroof Sain Kanwan Wali Sarkar", *Siara Digest*, AuliaKiram Number, Vol 4 Edition 13<sup>th</sup> (Lahore: Riwarz Garden, 2008), P. 163; Ahmad Saleem & Dr. Amjad Ali Bhatti, eds. *Gujrat Pedia*, VolII (Gujrat: UOG Press, 2012), P. 308 ;Ishaaq Ashufta, *Gujrat Ki Baat, Tarikh Zila Gujrat*, (Lalamusa, 1991) P.78.
- <sup>37</sup> Faqri, *Tazkira Auliae Pakistan*, P. 266; Khokhar, *Gujrat Tarikh Kay Ainay Mein* p.206; "Hazrat Sain Karam Elahi", *Siara Digest* P. 163; Saleem & Bhatti, *Gujrat Pedia*, P. 308 ; Ashufta, *Gujrat Ki Baat*, P. 78.
- <sup>38</sup> Khokhar, *Gujrat Tarikh Kay Ainay Mein* p.206.
- <sup>39</sup> Ibid.
- <sup>40</sup> Faqri, *Tazkira Auliae Pakistan*, P. 266; Khokhar, *Gujrat Tarikh Kay Ainay Mein* p.206; "Hazrat Sain Karam Elahi", *Siara Digest* P. 163; Saleem & Bhatti, *Gujrat Pedia*, P. 308 ; Ashufta, *Gujrat Ki Baat*, P.78 ; Census Organization (Pakistan), 'Population Census of Pakistan' 1972, District Census Report, Vol 44, (Bannu: Manager of Publications, 1977) P. 12.
- <sup>41</sup> Faqri, *Tazkira Auliae Pakistan*, P. 266.
- <sup>42</sup> Ibid.
- <sup>43</sup> "Hazrat Sain Karam Elahi", *Siara Digest* Pp. 165-165; Ashufta, *Gujrat Ki Baat*, P.542
- <sup>44</sup> Ibid., P. 164 Khokhar, *Gujrat Tarikh Kay Ainay Mein* p.206 ; Census Organization (Pakistan), 'Population Census of Pakistan' 1972, P. 12
- <sup>45</sup> Faqri, *Tazkir aAuliae Pakistan*, P. 266; "Hazrat Sain Karam Elahi", *Siara Digest* P. 163; Saleem & Bhatti, *Gujrat Pedia*, P. 308. ; Ashufta, *Gujrat Ki Baat*, P. 78
- <sup>46</sup> Saleem & Bhatti, *Gujrat Pedia*, P. 309
- <sup>47</sup> Faqri, *Tazkira Auliae Pakistan*, P. 266
- <sup>48</sup> Saleem & Bhatti, *Gujrat Pedia*, P. 309
- <sup>49</sup> Ashufta, *Gujrat Ki Baat*, P. 542
- Faqri, *Tazkira Auliae Pakistan*, P. 267

- 51 “Hazrat Sain Karam Elahi”, *Siara Digest* P. 165; Ashufta, *Gujrat Ki Baat*, P. 78 ; Dr. M. Munir Ahmad Slatch, *Khafthgane Khake Gujrat*, (Loran Gujrat: Slatch Publications, 1996), P. 187
- 52 Faqri, *Tazkira Auliae Pakistan*, P. 267
- 53 “Hazrat Sain Karam Elahi”, *Siara Digest* P. 165
- 54 Khokhar, *Gujrat Tarikh Kay Ainay Mein* p.206
- 55 Saleem & Bhatti, *Gujrat Pedia*, P. 310
- 56 Ashufta, *Gujrat Ki Baat*, P. 80
- 57 Faqri, *Tazkira Auliae Pakistan*, P. 267; “Hazrat Sain Karam Elahi”, *Siara Digest* P. 166
- 58 Imam Shah Earlier lived at Peer Kot Sadhana district Jhang but later migrated to Jamman Chandala district Gujrat
- 59 Saleem & Bhatti, *Gujrat Pedia*, P. 310
- 60 Ibid. P. 269
- 61 Ashufta, *Gujrat Ki Baat*, P. 79 ; In *Kursi Nama* his spiritual lineage is written thus: Syed Abdul Qadir Jilani, Syed Abdul Razzaq, Syed Shamsul Din Saleh Muhammad, Sheikh Shahabul Din, Sheikh Sharful Din, Sheikh Alauddin, Badar Din Chan, Sheikh Shahbul Din Sani, Abdul Basit, Sheikh Muhammad Qasim, Sheikh Shahabul Din, Sheikh Shamsul Din, Sheikh Abdullah, Syed Jalauddin, Sharful Din Baghdadi, Abdul Aziz, Sheikh Ibrahim, Syed Ali, Syed Yasin Baghdadi, Abdul Qadir Gilani PirKotri, Syed Ibrahim, Hussain Shah, Imam Shah, Sain Karam Elahi.
- 62 “HazratSainKaramElahi”, *Siara Digest* P. 167
- 63 Ibid., ; Faqri, *TazkiraAuliae Pakistan*, P. 268
- 64 Ashufta, *Gujrat Ki Baat*, P. 79
- 65 “Hazrat Sain Karam Elahi”, *Siara Digest* P. 168
- 66 Faqri, *Tazkira Auliae Pakistan*, P. 270 ; Khokhar, *Gujrat Tarikh Kay Ainay Mein* p.207; “Hazrat Sain Karam Elahi”, *Siara Digest* P. 168
- 67 Khokhar, *Gujrat Tarikh Kay Ainay Mein*, p.207
- 68 Faqri, *Tazkira Auliae Pakistan*, P. 270
- 69 Ashufta, *Gujrat Ki Baat*, P. 79
- 70 Faqri, *Tazkira Auliae Pakistan*, P. 271. ; “Hazrat Sain Karam Elahi”, *Siara Digest*, P. 169
- 71 Ashufta, *Gujrat Ki Baat*, P. 79
- 72 Faqri, *Tazkira Auliae Pakistan*, P. 272
- 73 “Hazrat Sain Karam Elahi”, *Siara Digest* P. 169; Ashufta, *Gujrat Ki Baat*, P. 543
- 74 Ashufta, *Gujrat Ki Baat*, P. 543
- 75 Faqri, *Tazkira Auliae Pakistan*, P. 272
- 76 Ashufta, *Gujrat Ki Baat*, P.79
- 77 Ibid., p.545
- 78 Saleem & Bhatti, *Gujrat Pedia*, P. 310
- 79 “Hazrat Sain Karam Elahi”, *Siara Digest* P. 16



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- <sup>80</sup> Faqri, *Tazkira Auliae Pakistan*, Pp. 272-273 ; “Hazrat Sain Karam Elahi”, *Siara Digest* P. 170; Ashufta, *Gujrat Ki Baat*, P. 79
- <sup>81</sup> “Hazrat Sain Karam Elahi”, *Siara Digest* P. 171
- <sup>82</sup> Khokhar, *Gujrat Tarikh Kay Ainay Mein* p.207
- <sup>83</sup> Ibid., p.208; “Hazrat Sain Karam Elahi”, *Siara Digest* P. 171
- <sup>84</sup> Faqri, *Tazkira Auliae Pakistan*, Pp. 276-277 ; Khokhar, *Gujrat Tarikh Kay Ainay Mein*, p.208; Slatch, *Khaftgane Khake Gujrat*, p. 188
- <sup>85</sup> Ashufta, *Gujrat Ki Baat*, P. 80
- <sup>86</sup> Saleem & Bhatti, *Gujrat Pedia*, P. 310
- <sup>87</sup> Khokhar, *Gujrat Tarikh Kay Ainay Mein*, p.293
- <sup>88</sup> “Hazrat Sain Karam Elahi”, *Siara Digest* P. 172
- <sup>89</sup> Ibid., ; Slatch, *Khaftgane Khake Gujrat*, p. 188
- <sup>90</sup> “Hazrat Sain Karam Elahi”, *Siara Digest* P. 172
- <sup>91</sup> Ashufta, *Gujrat Ki Baat*, P. 80
- <sup>92</sup> The All Pakistan Legal Decisions, Volume 23, Issue 1, (The all Pakistan legal decisions) p.410
- <sup>93</sup> Sain Muhammad Akram, (A Relative of Sain Karam Elahi), Interviewed by Authors, Gujrat, Pakistan, August 09, 2015.
- <sup>94</sup> Ashufta, *Gujrat Ki Baat*, P. 80
- <sup>95</sup> It is the custom in the villages of the Punjab that on the day of her marriage a girl goes to the well to fetch water with her friends, fills her pitcher, lifts it on her head and brings it to home along her friends with beating of drums. The purpose of it was to show that the other party might see that girl is strong enough.
- <sup>96</sup> Saleem & Bhatti, *Gujrat Pedia*, P. 308
- <sup>97</sup> Ashufta, *Gujrat Ki Baat*, P. 548
- <sup>98</sup> Saleem & Bhatti, *Gujrat Pedia*, Pp. 307-308