

# Hazrat Baba Farid Gunjshakar r.a

**Hazrat Khwaja Fariduddin Masood Ganjshakar** was one of the most brilliant personalities of the Chishti Order of Sufis in India. After the untimely death of Hazrat Khwaja Qutbuddin Bakhtiar Kaki, the mantlepiece of India's spiritual leadership within the illustrious Chishti Order fell upon the shoulders of Hazrat Khwaja Fariduddin Masood Ganjshakar of Pakpatan, popularly known as "**Baba Farid**" and "**Baba Ganjshakar**".

## Family & Lineage

During the ups and downs of the political condition of Afghanistan, due to constant wars between the rulers of Ghazni and the Ghauri dynasties (548-584 A.H.), Hazrat Sheikh Shuaib, with his son Hazrat Jamaluddin Suleman (father of Hazrat Baba Fariduddin), was reported to have migrated from Kabul to Lahore whence he went to Kasur and, later on, to Multan and then finally settled down in Khotwal or Kenhiwsi (a village near Multan) which, at present, is known by the name of Chawli-Mashaikh.

Hazrat Jamaluddin Suleman married Bibi Qursum Khatoon who was the daughter of Maulana Wajihuddin Khijwandi, a very learned and pious gentleman, who was one of the descendants of Hazrat Abbas-bin-Abdul Muttallib and who had also migrated from Kabul to India and had settled down in a village called Kot-Kiror in the vicinity of Multan.

Bibi Qursum was a very pious lady. Hazrat Nizamuddin Aulia reports that one night a thief entered her house. The Bibi Qursum was awake and as she cast a glance over the thief, he at once lost his eyesight and started wailing. Ultimately he prayed; "If Bibi Qursum would restore my eyesight, I pledge, I shall give up stealing forever." Bibi Qursum felt pity upon him and prayed for the restoration of his eyesight and, by the grace of God, the

thief's sight was restored. He fell apologetically at the feet of Bibi Qursum in grateful submission. Next morning he and his whole family embraced Islam. He was given the Islamic name of Abdulla with the title of "Chawli-Mashaikh" which became the second popular name of village Khotwal. Hazrat Khwaja Shuaib, his son Khwaja Jamaluddin and Bibi Qursum Khatoon, all died in Khotwal and their 'muzaars' (tombs) stand there up to this day.

Hazrat Jamaluddin and Bibi Qursum bore 3 sons and one daughter:

1. Hazrat Aizazuddin
2. Hazrat Baba Fariduddin Ganjshakar
3. Hazrat Najibuddin Mutawakkal
4. Bibi Hajra, also known as "Jameela Khatoon", who was the mother of Hazrat Makhdoom Alauddin Sabir Kaliyari, the 3rd Spiritual Successor in the Chishtia Order.

## **Birth**

He was born on the night of 29th Shaabaaan in 569 A.H. in Khotwal. There are different versions about his date of birth but, by consensus of opinion. 569 A.H. is taken to be the correct date. Two miracles surrounded his birth indicating that Hazrat Baba Fariduddin was indeed a born 'wali'.

### **Miracles Surrounding his Birth**

One day, during her pregnancy period, Hazrat Baba Farid's mother wanted to pluck some plums from her neighbour's tree without his permission. However, the child in her womb (Hazrat Baba Farid) created a severe pain in her stomach that forced her to abandon this idea. A few years after Baba Farid's birth, his mother one day expressed: "My dear son, during your confinement I have never eaten anything which was unlawful," Baba Farid however smiled and said: "But, dear mother, you wanted to pluck some

plums from our neighbour's tree without his permission when I had created a severe pain in your stomach which saved you from that unlawful act", and on that note, he ran out of the house to play while his mother stood wonder-struck. She felt that the child would some day be a great saint.


Another miracle narrates that as stated above, Baba Farid was born on the night falling between the 29th of Shaabaaan and 1st of Ramadan. Owing to cloudy weather on the evening of 29th, people could not see the moon to determine the beginning of the Ramadan month according to Islamic calendar, and were in a state of uncertainty as to whether they should or should not commence fasting from the next morning. They approached Hazrat Jamaluddin Suleman, father of Baba Farid, for a 'Fatwa' on this matter. He said: "If there was any doubt about the appearance of moon, then the commencement of fasting would be against the 'Shariat'. In the meantime, a dervish appeared on the scene and, on being questioned about his opinion in this matter, he said:

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Why worry and remain in doubt? A child is to be born in the house of Hazrat Jamaluddin tonight who would be the 'Qutub' (spiritual monarch) of his time. If the child did not take its mother's milk tonight you should think that the moon has appeared and the Ramdan month will start from tomorrow."

Thus, early in the morning at the time of 'sehri' (between 4 and 5 A.M.) people made anxious enquiries at Hazrat Jamaluddin's house about the dervish's prophesy and were surprised to learn that the newly born child had not taken his mother's milk after midnight. With this corroboration, people started fasting. Later on, in the day, news came from Multan and other places that moon had appeared and the month of Ramdan had begun from that very day. Throughout the month of Ramdan, Baba Farid did not touch his mother's milk during the day until the time of 'Iftaar'.

## Geneological Tree

- Amir-UI-Momineen Hazrat Umar Farooq , father of
- Hazrat Abdulla, father of
- Hazrat Naasir or Hazrat Mansoor or Hazrat Salmaan, father of
- Hazrat Suleman, father of
- Hazrat Adham, father of
- Hazrat Ibrahim of Balakh, father of
- Hazrat Ishaq, father of
- Hazrat Waiz-ul-Akbar Abil Fateh, father of
- Hazrat Waiz-ul-Asghar Abdulla, father of
- Hazrat Masood, father of
- Hazrat Suleman, father of
- Hazrat Saamaan Shah, father of
- Hazrat Raseeman Shah, father of
- Hazrat Naseeruddin father, of
- Sheikh Ahmed Farrukh Shah Kabli, father of
- Hazrat Shihabuddin, father of
- Hazrat Mohammed, father of
- Hazrat Yusuf, father of
- Hazrat Sheikh Ahmed Shaheed, father of
- Hazrat Shuaib, father of
- Hazrat Jamaluddin Suleman, father of
- Hazrat Khwaja Fariduddin Masood Ganjshakar. [\[2\]](#)

## Education

Like his spiritual predecessors, Hazrat Khwaja Fariduddin also lost his father at an early age, and so full responsibility of his education devolved upon his mother, who took special interest in providing the best education in Islamic tradition. After he had completed his early religious education at the age of 7 in Khotwal, she sent him to Multan for his higher education. Here he stayed in a mosque where he learned the Holy Quran by heart and studied Hadith, Fiqah, Philosophy and Logic under the tutorship of the famous Maulana Minhajuddin.

During his education at Multan, Hazrat Khwaja Qutbuddin Bakhtiar Kaki of Delhi visited the city and happened to come to the mosque for his Namaz

where Baba Farid was receiving his education. As soon as Hazrat Khwaja Qutbuddin saw Baba Farid, he was highly impressed by his demeanour and exceptional qualities which he perceived through his intuitive abilities. He at once accepted Baba Farid as his 'mureed' and so long as he stayed in Multan, Baba Farid visited him daily and derived much benefit through his association. When Hazrat Qutbuddin made his way for Delhi, Baba Farid offered to follow him but he was advised to remain and complete his studies, and also to undertake a tour in Islamic countries in order to mature his experience by coming in contact with the leading saints or Sufis. Baba Farid obeyed, and, soon after his Pir's departure, he also started on a long journey towards Ghazni, Bhaghdad, Sewastan, Badakhshan, Jerusalem, Mecca and Medina.

## Travels

For about 18 years, from 593 to 611AH, Baba Fariduddin remained on this prolonged tour, meeting many great dervishes and saints and thus gaining immense benefit and knowledge from their experiences in Sufism. He has mentioned these travels in his publication, *Rahat-ul-Quloob*.

**Meeting with Hazrat Shahabuddin Suhrawardi** Hazrat Baba Farid says that Hazrat Shahabuddin Umar Suhrawardi (b. 539 d. 632 A.H.) was one of the greatest Sufi saints of his time. Regarding his meeting with Hazrat Shahabuddin Suhrawardi, Hazrat Baba Farid says;

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“ When I was in Baghdad, I stayed with Hazrat Shahabuddin Suhrawardi for many days and received immense benefit from his vast reservoir of divine knowledge and magnetic association. I saw he used to get daily 10,000 to 12,000 gold mohurs as ‘nazrana’ which he distributed among the poor before sunset in the name of God. By evening there remained with him not a single penny from his wealth. He used to say; “If I would have kept even ”

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a single pie from this money, I would not have been a dervish but I would have been known by the title of the rich.

Hazrat Khwaja Fariduddin had an ever lasting impression of and a very high regard for Hazrat Sheikh Shahabuddin Suhrawardi's angelic personality, his vast religious knowledge and his unfathomable spiritual insight.

### **Meeting with a descendant of Hazrat Junaid Baghdadi**

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During my stay in Baghdad I was always in search of 'Buzurgaan-e-Deen' (great dervishes and saints). One day I found a great saint who was living in a 'ghaar' (hollow) on the banks of river Faraat (Eupharates). When I called upon him he was in Namaz. When he finished, I offered him my 'salaams' he asked me to sit down. I noticed his face was shining like the full moon and that he had an overpowering personality. He said; "I have been living in this hollow for the past 50 years, and I am one of the descendants of Hazrat Junaid of Baghdad. I am living only on wild herbs and leaves of trees and I have not slept for the past 20 years. Last night I had a nap on my 'musalla' (prayer carpet) when I had the honour of witnessing (in a vision) the glory of the night of the Holy Prophet's ﷺ 'Miraaj, (the prophet's visit to the 7th heaven). After relating this story, he said; "Whoever desires God's nearness, God gracious also desires to be near him."

### **Meeting with Imam Hadadi**

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When I was travelling in the surroundings of Ghazni, I met Imam Hadadi in a town during the month of Ramadan and stayed with him for some time receiving benefit from his spiritual experiences. Here I also met another dervish who was a perfect Sufi and used to finish the recitation of the Holy Quran three times every night. He advised me to be “punctual and painstaking in ‘mujahedas’ (strivings) on the path of Sufism without which success was not possible since “Ahl-e- ‘Suffa’ (great saints and Sufis) have given ‘mujahedas’ the utmost priority.

## Meeting with Sheikh Abdul Waahid Badakhshani

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When I reached Badakhshan, I met Sheikh Abdul Waahid Badakhshani, a descendant of Hazrat Dhul-Nun al-Misri — a great name in the Sufi world. He was old and lived outside the city in a hollow. Continuous ‘mujahedas’ had sapped up all his bodily vigour. He had only one leg on which he was standing with the help of a staff in a state of ‘sukr’. I offered my salaams and he reciprocated affectionately and asked me to sit down. He told his story: “I have been here for the past 70 years and my sustenance is from ‘ghaib’ (unseen). Some 30 years ago I saw a woman passing this way and, enticed by the human nature or ‘nafs’, I was drawn towards her. Just then the divine voice warned me: “O you lover, have you forgotten your promise to Me that you would never look towards anybody else except Me?” I was stunned and immediately restrained myself and cut off the foot that had led me out of the hollow. From that day, I am in a state of shame and do not know how I shall be able to answer for the breach of my promise to God on the Day of Judgment.

## Visit to Mecca and Medina

According to ‘Gulzar-e-Faridi’, when Hazrat Baba Fariduddin went to Medina, after paying his respects at Mecca he was spiritually commanded

by the Holy Prophet ﷺ to proceed to Baghdad and meet Hazrat Abdul Wahaab, son of Hazrat Ghausul-Azam Abdul Qadir Jilani Mahboob Subhani, and receive some 'Tabarrukaat'(sacred relics) from him. Accordingly when Hazrat Baba Farid reached Baghdad, he received a box from Hazrat Abdul Wahaab which contained the following holy relics:-

1. Two 'Alums' (flag poles) which were used by the Holy Prophet ﷺ in some of the battles fought by him in the defence of Islam.
2. One pair of scissors.
3. One turban which was used by the Holy Prophet ﷺ.

It is reported that Hazrat Abdul Wahaab put the sacred turban on the head of Hazrat Khwaja Fariduddin and thus permitted him to take 'mureeds' in the name of Qadria silsila and to the Chishtia silsila to which Baba Farid belonged.

It is also reported that Hazrat Baba Farid visited Jerusalem where he swept the floors of that holy shrine for some time before returning to India, and there exists still a "Zaavia" of Hazrat Baba Farid where the visitors live for free according to Hazrat Naami of Lahore.[3]

## Initiation

After a period of nearly 18 years spent travelling. Hazrat Khwaja Fariduddin started his journey back to India. During this journey, he met many other renowned dervishes.

Baba Fariduddin reached Multan which had become the cradle of Sufism during his long absence due to the illumination spread by Hazrat Khwaja Bahauddin Zakariya Suhrawardi. When these two spiritual giants met, Baba Fariduddin was asked by Hazrat Bahauddin as to how he had progressed spiritually. Baba Farid replied: "If I ask the chair on which you



are sitting to fly in the air, it will fly.” As he uttered these words, the chair of Hazrat Bahauddin began to rise in the air.

From Multan, Hazrat Baba Farid went to his home town Khotwal to kiss the feet of his dear mother after a prolonged absence. Having spent a few days in her company, he left for Delhi to present himself before his Pir-o-Murshid, Hazrat Khwaja Qutbuddin Bakhtiar Kaki.

## In Delhi

Arriving in Delhi, he went straight to Hazrat Khwaja Qutbuddin. Hazrat Baba Farid says the following about his meeting and initiation:

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When I had the honour of presenting himself in the presence of Hazrat Khwaja Qutbuddin, he at once placed the “Kulah-e-chahaar Tarki”(a symbolic cap confirming four important pledges taken by Sufis at the time of their initiation) upon my head in a well attended majlis in which Qazi Hamiduddin Nagauri, Maulana Allauddin Kirmani, Syed Nooruddin Mubarik, Sheikh Nizamuddin Moid, Maulana Shamsuddin Turk, Sheikh Mahmood, “ Haz, Burhanuddin Balkhi, Maulana Ziauddin Rumi and many other prominent dervishes were present. Hazrat Qutbuddin said: “O Farid, a Master must have such a nearness to God that he should be able to cleanse the dirt from the chest of his mureed at the very first glance through his spiritual abilities and, after accepting a mureed, he should be able to introduce him to God directly. If the Murshid (Master) has no such power then both he and his mureed do not know their destination in Sufism. ”

After his initiation, Hazrat Baba Farid was ordered to perform certain mujahedas (spiritual practices) in order to achieve his perfection and for this purpose Hazrat Qutbuddin selected a hujra’ (cell) near Ghazni Gate in

Delhi for Baba Farid. Baba Farid carried out these mujahedas with his characteristic devotion, forbearance and courage.

## Visit of Khwaja Moinuddin Chishti

During this period, Hazrat Khwaja Moinuddin Chishti of Ajmer arrived in Delhi to see Hazrat Khwaja Qutbuddin. When Khwaja Moinuddin heard of Baba Farid's extraordinary success, he went to see him at his hujra with Khwaja Qutbuddin. As soon as Baba Farid saw both of these illustrious Murshids at the door of his hujra, he immediately got up to pay his respects but due to extreme weakness, as a result of his difficult 'mujahedas', he fell down. He was however picked up and embraced affectionately by both the great saints. At the very first glance, Hazrat Khwaja Moinuddin Chishti recognised what marvellous qualities Baba Farid had and then, turning to Hazrat Qutbuddin, the great saint of Ajmer said:

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Baba Qutub, shahbaaz-e-azeem dar daam awurdayee ke hajuz  
“ Sidrat- ul-Muntaha aashian nagirad —shama aist ke ”  
zaanawada-e-dervishaan munawwar saazad.

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Baba Qutub, you have captured a great shahbaaz (hawk) whose  
“ nest is not lower than “Sidrat-ul-Muntaha” (7th heaven). From his ”  
light, the progeny and silsila of dervishes will be illuminated.”

This prediction of Hazrat Khwaja Moinuddin Chishti of course proved to be true. After his meeting with Baba Farid, Hazrat Khwaja Moinuddin bestowed a “Khil'at” (dress of honour) upon him and Hazrat Qutbuddin wrapped the “Dastar-e-Khilafat” (a turban symbolic of this recognition) upon Baba Farid's head. When Hazrat Khwaja Moinuddin prayed for his success after the ceremony, a “nida” (divine voice) declared: “Farid raa bargazidaim” — “We have accepted Farid”.

## Death of his Pir

After Hazrat Baba Farid had settled down in Hansi, he had a dream where Hazrat Khwaja Qutbuddin had passed on. Perturbed by this dream, Baba Farid immediately left for Delhi where the death of his Pir was confirmed. On his arrival in Delhi, Qazi Hamiduddin Nagori handed over the sacred relics of his Pir to Baba Farid, according to the deceased's will, in the presence of a majlis of leading dervishes. From this day (634 AH) the burden of India's spiritual leadership in the Chishtia Order fell upon the shoulders of Hazrat Khwaja Fariduddin Ganjshakar.

During, 633-34 AH/1235 AD, Hazrat Khwaja Moinuddin Chishti of Ajmer also passed away. The political situation also changed after Sultan Shamsuddin Al-Tamish died after an exemplary rule of piety and justice. His daughter and successor, Razia Sultana was faced with fierce opposition and was eventually murdered after numerous wars.

Hazrat Baba Farid thus shifted the centre of Chishtia mission from the turmoil of Delhi to the peaceful seclusion of Ajodhan (Pakpattan). After remaining in a chilla in Ajmer for 40 days, where he sought the spiritual blessings of Hazrat Khwaja Moinuddin for the success of his forthcoming mission, he proceeded to Ajodhan with his family.

## In Ajodhan

According to Indian history, Ajodhan (in Punjab) was first conquered by Sultan Ibrahim of Ghazni from Hindu rule in 1079 AD/473 AH. Ever since, the town continuously remained under the sovereignty of the Muslim rulers of Ghazni and Lahore and thus had a large Muslim population.

The spiritual light of Hazrat Baba Farid, however, converted this town into a fountainhead for Divine Knowledge and blessings. His Khanqah

(monastery) became a university of Islamic teaching and spiritualism where thousands of aspirants, scholars and dervishes flocked to receive training and guidance under the patronage of the great saint. Emperor Akbar, when he visited Ajodhan during Hazrat Dewan Tajuddin Mahmood's time, changed the name of Ajodhan into "Pakpattan" (the holy town).

One day, it is reported that Baba Farid had a vision whilst in "muraqba" (contemplation) in which his Pir-o-Murshid Hazrat Khwaja Qutbuddin instructed him to stay in Ajodhan permanently as his presence there was needed. According to another report, one day, during his devotion, he heard a 'nida' (divine voice) which instructed him; "

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O Farid, you are appointed to lead people to the path of truth. You should not be scared by the crowds but in the service of God, His friends should be prepared to face hardship from the public with a smiling face.

Hazrat Baba Farid thus settled down permanently in a western corner of Ajodhan under a *Karee* tree commonly found in the Punjab. After he settled down, his reputation spread far and wide and thousands visited Ajodhan due to their overwhelming love for the saint.

## Mother's Tragic Death

Hazrat Baba Farid wanted to bring his mother from Khotwal to stay with him in Ajodhan, so he sent his younger brother Hazrat Najibuddin Mutawakkil to escort her. Accordingly, the Sheikh put her on the back of the horse for the journey to Ajodhan whilst he walked on foot. On the way they had to pass through a dangerous jungle full of wild animals. As they were crossing this jungle, the old lady felt thirsty and Sheikh Najibuddin, putting her under a shady tree, went in search of water. As he returned, he found that his mother was not there. He looked for her desperately but it was in vain. He then returned to Ajodhan and reported the matter to Baba Farid. A

search party was dispatched to the scene of the mishap but again, the search was in vain. Baba Farid was now sadly resigned to the will of God and ordered to arrange for a 'Fateha' ceremony and the feeding of the poor for the peace of his dear mother's soul.

According to Hazrat Nizamuddin Aulia's version of this tragedy, when Sheikh Najibuddin returned with the search party, he brought back some human bones in a 'kharita' (bag). Baba Farid ordered them to be placed upon his musalla (prayer mat) but when the 'kharita' was opened, there was nothing in it. The disappearance of the bones from the 'kharita' was taken to be a divine phenomenon.

## **Plot to Murder Hazrat Baba Farid**

The official Kazi of Ajodhan, who was also the Imam of the local mosque, could not bear the popularity of the saint. Firstly he incited government officials against Baba Farid and his sons, but when he did not succeed, he then raised objections against 'Sama' (Qawwali) which was Baba Farid's and his predecessors in the Chishtia Order were especially fond of. Baba Farid, however, took no notice the Kazi's activities so stung by humiliation, he raised the question of Sama's validity under Shariat and wrote a letter to the leading Ulema of Multan seeking their 'Fatwa' against 'Sama', complaining that Hazrat Baba Farid had held musical concerts.

The Ulema of Multan however, flatly refused to entertain the complaint and pass any 'Fatwa' against Hazrat Baba Fariduddin – a great dervish and the Qutub of his time, besides being a recognised Khalifa of Hazrat Khwaja Moinuddin Chishti. They wrote back to the Kazi that Hazrat Baba Fariduddin himself was the highest authority on Shariat who knew its commandments far better than them and hence it was beyond their powers to raise any objection or pass a 'Fatwa' against such an exalted personality of Islam in India.

The Kazi did not stop there however and he offered money to a vagabond “Qalandar” to murder the saint. This man, carrying a dagger beneath his garment, reached Baba Farid’s Khanqah and found him in the act of devotional ‘sajda’. Only Hazrat Khwaja Nizamuddin Aulia, his beloved mureed, was in attendance at the moment. Hazrat Baba Farid, without raising his head enquired: “Is anybody present?” Hazrat Nizamuddin responded at once – “Yes, your honour, your slave Nizamuddin is present”. “Is there a Qalandar standing outside who is wearing a pair of white earrings?” asked Baba Farid whilst still in a state of sajda? Hazrat Nizamuddin replied in the affirmative. “This man has a dagger around his waist and has come here with the intention of killing me. Tell him to go away and not to ruin his ‘Aaqibut’ (end).” The Qalandar, who had been listening all the while, was so frightened that he ran away and told the Kazi that he could not perform the task entrusted to him.

The Kazi still did not give up. After the previous failure, he instigated a Patwari (a land revenue officer) to oppress Hazrat Baba Farid’s sons in their land revenue affairs. Hearing of the Patwari’s oppression, Baba Farid violently struck his ‘usa-e-mubarak’ (staff) on the floor and at that very moment, the Patwari experienced a severe pain in his stomach. He at once understood its cause and begged his people to take him to Hazrat Baba Farid. However, as he was being carried to the Khanqah of Baba Farid, he died on the way. This spelt the end of the Kazi’s continued efforts against Baba Farid.

## Spiritual Practices

Hazrat Baba Fariduddin reached the pinnacle of spiritual glory through extremely hard “Mujahedas” and persistent “Riyazaat” in order to gain complete mastery over the Nafs (appetitive soul).

It is reported that Baba Farid, under his Pir-o-Murshid’s command, performed many awe-inspiring ‘Mujahedas’ (strivings) which drained his vitality although he persevered through spiritual nourishment and determination.

Hazrat Baba Fariduddin fasted daily throughout his life and yet he regularly maintained his nightly programme of prayers and devotion. So great was his spiritual vitality that he never gave up fasting even when he was sick. During the nights of Ramadan, he used to finish two readings of the Holy Quran. Fear of God always dominated him and very often he used to weep penitently, sometimes loudly, out of God's fear.

Hazrat Baba Fariduddin Ganjshakar was one of the biggest 'Mujaheds' of Sufism. He performed many mujahedas both before and after getting Khilafat.

## **Chilla-e-Makoos**

Once Hazrat Khwaja Qutbuddin ordered Baba Farid to perform the *chilla-i-makus* (devotional act in a reverse position of body) for 40 days. This 'chilla' was one of the most difficult tests of Baba Farid's faith, courage and endurance; perhaps the only one of its kind ever performed by him during his lifetime. It was performed in a well by hanging himself in a reverse or headlong position with his feet tied up by a rope to a sturdy branch of a tree at the top. Its conditions were equally hard and extremely difficult to obtain. The first condition was that the well should be situated in a mosque, and must have an overhanging tree from which Hazrat Baba Farid could hang himself headlong in it. The second condition of the chilla was that the 'muazzin' (one who gives the call to the faithful at the timings of Namaz) of the selected mosque must himself be a very honest and trustworthy dervish, who should perform the acts of lowering and taking out of Hazrat Baba Farid after the Isha (9 p.m) and before the 'Fajr (5 a.m) prayers, i.e. when nobody else; except the 'muazzin' was in the mosque. The third condition was that this 'muazzin' must be a most trustworthy confidant of Baba Farid and should keep the secret of the chilla to himself.

Baba Farid found a mosque called "Masjid Hajj" and a muazzin named Rashiduddin Meenayee-Hansvi which fulfilled the necessary conditions. By the grace of God, Baba Farid successfully withstood this most difficult test

of his spiritual integrity and after completing the chilla, he reported the matter to his Pir-o-Murshid, who was naturally extremely pleased.

## **Chilla at Ajmer (Chilla Baba Farid)**

After the death of Hazrat Khwaja Moinuddin Chishti, Hazrat Baba Farid visited the saint's shrine at Ajmer where he performed a chilla in an underground cell which is still preserved today and is known by the name of "Chilla Baba Farid". It remains closed throughout the year and is opened for visitors only for a day on the 5th of Moharrum, the date of Hazrat Baba Farid's annual death anniversary. This underground cell lies just below the shrine of Hazrat Khwaja Moinuddin at his Dargah in Ajmer.

## **Story of the Sparrows**

It is reported that once Baba Farid was engaged in one of his 'mujahedas' in a jungle under the shade of a tree upon which a group of sparrows were sitting and creating a great noise by their chattering. This distracted his attention from devotion. When he could not tolerate the chattering any longer, he exclaimed: "Die, O sparrows, you are disturbing me in my devotion." Suddenly, the sparrows died and fell down in front of Baba Farid. The soft-hearted saint could not bear this and at once repented and prayed to God to restore life to the sparrows. The sparrows were then revived through the grace of God.

## **Character**

Hazrat Baba Farid and his illustrious predecessors in Sufism are illuminating examples of true human character. They strictly followed the teachings of the Holy Quran and the traditions of the Holy Prophet ﷺ, both in letter and spirit, during every step of their life.



Hazrat Baba Farid had no secrets to preserve; he was straight-forward and truthful. Whatever he thought was right, he advocated it fearlessly before the world. Hazrat Khwaja Badruddin Ishaq, who was one of Baba Farid's beloved mureeds:

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As a confidant of Hazrat Baba Farid, I noticed that whatever he said in privacy, he boldly preached the same thing publicly and he  
“ knew no intrigues. He never did anything privately which he did not disclose openly. Whatever he said, he did, and whatever he did, he said. ”

All great writers of Hazrat Baba Farid's life story agree that he was extremely sweet in conversation as well as in his dealings with the people — a quality for which he enjoyed the divine title of “Ganjshakar”. People who had the privilege and honour of hearing him talk never got tired or bored of his sweet sermons.

Apart from common people, Baba Farid's devotees included kings, influential courtiers and the rich aristocracy. They all used to visit him and he treated them all alike with affection and extreme humility, and never allowed anybody to think that they were superior or inferior to anybody else.

Despite having thousands of followers and devotees including many ruling monarchs, wazeers, courtiers and the rich, he and his dependants often had to go without food for several days together and, for many years, they lived on the leaves of 'peeloo' or 'karar' (wild plants mostly found in the Punjab).

Hazrat Khwaja Nizamuddin Aulia reports that:

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Those living in Baba Farid's Khanqah also lived in a state of extreme poverty. All the dervishes in the Khanqah had been assigned different duties, such as collecting firewood from the jungle, gathering 'peeloo' leaves and flowers, drawing water from the well, cooking and other domestic work. Hazrat Baba Farid strictly forbade borrowing and preferred to go without food rather than incurring any debt. He said; "If a debtor died under debt, he would be ashamed before his creditor on the Day of Judgment. There is as vast a gulf between debt and contentment as it is between East and West. It is better for a dervish to die than to borrow."

Hazrat Baba Farid always slept on the floor. His dress was simple and bore conspicuous patches of repair. Once his torn shirt was beyond repair, so one of his devotees presented him with a new shirt. After wearing it, the great saint said: "That comfort and pleasure which I had in my old shirt are not felt in the new one."


Everything, including money was immediately distributed among the poor. He used to say : "Whoever saves or makes provision for the morrow, he is deprived of the favours of God." He was a great friend and benefactor of the poor, the widows and the orphans and he never refused a demand or disappointed any needy person at his door.

Hazrat Baba Farid had a big kitchen where food was prepared for the poor everyday. Whatever income he received, he spent it in maintaining this kitchen. If there was no provision in the house or the kitchen, then whatever Baba Farid ate was offered to the poor and guests with great humility. He also often gave away his own clothes to the poor. During his lifetime, he received thousands and thousands of rupees in 'nazranas' but he every single penny on the poor and left nothing, or made any provision whatever, for his family after his death.

Hazrat Baba Farid bore no grudge against anybody and his heart was free of jealousy and revenge. He loved every human soul and was quick in forgiving even those who came to murder him. He could not bear to see others in trouble and did his best to alleviate their suffering.

Once 4 dervishes came to Baba Farid's Khanqah and hurled all sorts of abuse at the saint for no apparent reason. However, the saint continued to talk to them politely and did his best to entertain them. When they were ready to leave, Baba Farid warned them not to take a particular route which he thought would endanger them. However, they took no notice of the saint's warning and when they had taken that route; Hazrat Baba began to weep. Later, those dervishes were found to have perished in a serious storm that raged over the route they had taken contrary to the saint's warning.

## Fear of God

Hazrat Baba Farid feared none but Allah. He carried a very soft and God-fearing heart. Fear of God dominated his life. If anybody ever talked of a Divine Truth, or if he himself was delivering a sermon regarding Divine Truth, he would often start weeping so much so that sometimes, due to overwhelming fear of God, he would faint for several hours. If there was a mention of the tragedy of Kerbala and the martyrdom of Hazrat Imam Husain , if there was a mention of God's anger ascribed to the month of 'Safar', if there was a mention of death of any divine personality, or, if there was a mention of the treacheries of the Nafs, Hazrat Baba Farid could not control his tender sentiments of piety and sorrow, moving the hearts of all present so much so that the audience also joined his weeping.

## Love of the Holy Prophet ﷺ

Hazrat Baba Farid was a staunch devotee of the Holy Prophet ﷺ and had dedicated his whole life to the veneration of the beloved prophet ﷺ. At the mention of the prophet's ﷺ glory, at the mention of the prophet's

صلى الله عليه وسلم holy characteristics and his noble life stories and traditions, Hazrat Baba Farid often started weeping, overwhelmed by love and devotion. He followed every tradition of the prophet صلى الله عليه وسلم most scrupulously and preached to all Muslims to obey and follow the same strictly. Once at the mention of the demise of the holy prophet صلى الله عليه وسلم in a majlis, Baba Farid breathed a long sorrowful sigh and said:

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When God most gracious did not keep his holy prophet صلى الله عليه وسلم alive in this world, for whom He created the whole universe, then what is the value of me and you as compared to the prophet صلى الله عليه وسلم , and “ on what grounds should we desire to live? We should consider ourselves among the departing caravan and tear down the screen of ignorance that prevails between us and God, so that we may not be put to shame on the Day of Judgement. ”

## Title of “Ganjshakar”

Historians have recorded four different but reliable stories as to how Hazrat Baba Farid’s most popular title of Ganjshakar (meaning treasury of sweetness or sugar), came about:

## Miracles

There are innumerable examples of wonderful miracles that have been performed by Hazrat Baba Farid. A few are related here:

## Marriage

It is generally recognised that Hazrat Baba Farid had 3 wives. His first marriage took place in 621 A.H. with Bibi Najib-un-Nisa who was the

daughter of Mohammed Azim Shah Siddiqui-ul-Qureshi of Multan and sister of one Sheikh Zakaria Shah, a pious gentleman. This marriage appears to have been arranged by Hazrat Baba Farid's mother (after his Pir-o-Murshid's order) at Khotwal. Hazrat Baba Farid also lived with her in Hansi for several years before going to Ajodhan. This marriage is reported to have bore the following children:

- A daughter named Khadija also known as Sharf-un-Nisa who was married to Hazrat Alauddin Sabir Kaliyari. She is reported to have died on the very first night of her marriage.
- Two daughters named Asghari and Basari, both of whom died in their childhood in Hansi.
- Four sons named Mohammed Naimuddin, Mohammed Sultanuddin and Mohammed Farid Baksh, all of them dying during their childhood in Hansi. Mohammed Azizuddin reportedly died as the result of Hazrat Alauddin Sabir's *jalal* (wrath).

The second marriage of Hazrat Baba Farid was solemnised on 15th of Rajab, 634 A.H. with Bibi Hazira Khatoon or Khatoon Begam. Following are the children from this marriage:

- Hazrat Shahabuddin Ganj-e-Ilam.
- Hazrat Nizamuddin Shaheed who was killed in war at Ranthambore during the Khilji period.
- Hazrat Badruddin Suleman who succeeded as first Sajjadanashin of Hazrat Baba Farid and was supposed by some writers to be the eldest son of the saint.
- Hazrat Mohammed Yakub who went to Amroha and joined the holy company of "Abdaals".
- Bibi Fatima (daughter) who was married to Hazrat Badruddin Ishaq, the most beloved mureed and confidant of Hazrat Baba Farid.
- Bibi Sharifa (daughter) who died at a young age.
- Sheikh Abdulla Bayabani who was killed by some enemies and is buried at Pakpattan in the graveyard known by his name.

- Bibi Mastura (daughter) was married to Sheikh Umar Sufi but died at a young age.
- Bibi Hajra and Bibi Zainab(daughter) also died at a young age.

There is a difference of opinion about the eldest son of Hazrat Baba Farid although Hazrat Badruddin Suleman succeeded him as his first Sajjadanashin by unanimous consent which also had the approval of Hazrat Shahabuddin Ganj-e-Ilam.

The third marriage of Hazrat Baba Farid took place in 639 A. H. with Bibi Umme-Kulsoom who was the widow of Syed Inam-ul-Haq, a devoted mureed of Hazrat Baba Farid. He had gone to Ajodhan with the saint where he died in 639 A.H. Bibi Umme-Kulsoom was the daughter of Syed Nisar Ali and had a son Nasirullah aged 1 1/2 years at the time of her husband's death. Hazrat Baba Farid married her out of his religious compassion and treated her child as his adopted son. All the other children born of Bibi Umme-Kulsoom died at tender ages.

All the surviving sons of Hazrat Baba Farid were very able and learned dervishes and held their father's principles and reputation high after his death. Some of his successors from his progeny were indeed great dervishes and lived up to the reputation of Hazrat Baba Farid. Among them Hazrat Alauddin Mauj Dariya, Khwaja Ibrahim Farid Sani and Dewan Tajuddin Mahmood deserve special mention.

## Death

According to most sources, Hazrat Baba Farid breathed his last on the 5th of Moharrum, 661 A.H., at the age of 92. A few days before his death, Shams Dabeer, one of his devoted mureeds, read out poet Nizami's famous 'Masnavi' in Persian to Baba Farid. This masnavi sent Hazrat Baba Farid into the state of 'wajd' (ecstasy). When he regained consciousness, he bestowed his own sacred shirt to Shams Dabeer as a reward. In the following days, the great saint observed complete silence and did not talk



The news of Hazrat Baba Farid's death spread rapidly in the city of Ajodhan and its surroundings. Thousands of people began to gather at the Khanqah of Baba Farid to pay their last respects to the beloved saint whose favours they had enjoyed for nearly 50 Years.

An old woman, who was one of the devotees of the saint, presented a piece of cloth for the coffin of Hazrat Baba Farid. She implored: "I have not spun even a single thread of this cloth without having 'wazoo' (ablution). I had prepared it for my own coffin but if it is accepted for the coffin of the great saint, I feel confident, God most gracious would be pleased to pardon my sins and grant me salvation." Hazrat Baba's sons, in view of the old lady's cherished wish, accepted the cloth and used it for the saint's coffin.

At the time of Hazrat Baba Farid's demise, his Khalifas were not present in Ajodhan. His body was thus temporarily interred until his chief disciple and Khalifa, Hazrat Khwaja Nizamuddin Auliya arrived in Ajodhan. After his arrival from Delhi, the body was buried permanently, in the same 'hujra' (cell) where Hazrat Baba Farid used to remain in devotion and where in the Holy Quran had been recited thousands of times.

An impressive mausoleum was erected over the tomb of the great saint which has been attracting a multitude of people from all walks of life for 'ziarat', as well as during his annual Urs for the past 6 centuries.

## **Khalifas**

Apart from Hazrat Baba Farid's chief Khalifa, Hazrat Khwaja Nizamuddin Auliya, who succeeded him as the 4th Spiritual Successor to Hazrat Khwaja Moinuddin Chishti in the Order of Chishtia silsila, the number of Hazrat Baba Farid's Khalifas runs into four figures. After their spiritual training, they were deputed to go to all corners of India to carry on the missionary work of the Chishtia Order.



Below is a list of some of the prominent Khalifas of Hazrat Baba Farid :

Name of Khalifa	Centre of Work
Hazrat Nizamuddin Auliya Mahboob Elahi	Delhi
Hazrat Sheikh Jamaluddin Hansvi	Hansi
Hazrat Makhdoom Alauddin Sabir Kaliyari	Kalyar
Hazrat Sheikh Najibuddin Mutawakkil	Delhi
Hazrat Khwaja Badruddin Ishaq	Pakpattan
Sheikh Muntajibuddin Zarzari Zar Baksh	Baksh, Delhi & Devgir
Sheikh Imam Ali-ul-Haq	Sialkot
Sheikh Zakaria	Sindh

Sheikh Daud Pehli	Dehli
Sheikh Burhanuddin Mehmood Balkhi	Dehli
Syed Mohammed Kirmani	Dehli
Khwaja Alauddin s/o Sheikh Badruddin	Dyalpur
Sheikh Burhanuddin Hansvi	Hansi
Sheikh Mohammed Neshapuri	Gujrat

Three new silsilas have emerged from the above mentioned Khalifas:

1. "Nizamia" silsila from Hazrat Nizamuddin Auliya of Delhi
2. "Sabiria" silsila from Hazrat Makhdoom Alauddin Sabir Kaliyari
3. "Jamalia" silsila from Hazrat Sheikh Jamaluddin of Hansi. After some time, the Jamalia silsila merged with the Nizamia silsila.

## Teachings

### Who is a Sufi?

According to Hazrat Baba Farid, a Sufi must possess the following:

1. He must forget himself and the world in the love and devotion of God.
2. He must overlook the faults of others however serious.
3. He must close his eyes, ie. he must not look towards things declared haraam (forbidden) in Islam.
4. He must become deaf also so that he may not hear all things undesirable.
5. He must become dumb too so that he may not be able to speak about things which must not be spoken about.
6. He must cut off his legs i.e. he must act lame so that he may not be able to move himself to comply his Nafs-e-Ammara which tries to take him to undesirable places.

Regarding these qualities, Hazrat Baba Farid says:

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“ If any of these qualities are absent from the character of a dervish, then he is a mere liar and hypocrite, A dervish who aspires to acquire wordly wealth and honour is not a dervish; he is a cheat who brings only disgrace to the noble Order of dervishes. ”

“Toleration and forbearance”, the saint says” should be the salt of a dervish’s life, even if a naked sword were put upon his head, he should be forgivingly happy and should never curse the persecutor.”

“There are 3 important qualities of a dervish:

1. To know the world and then renounce it.
2. Faithful obedience to God.
3. Fear of God and His retribution.

Hazrat Baba Farid has stressed upon the maintenance of a Sufi's character which, he says, "can only be built if he stays away from the world and refuses to eat what is forbidden in Islamic law." Quoting Hazrat Yahya, he says:

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“ Divine Light descends upon a heart that has no love for the world, that is free of envy and jealousy and that does not yearn for wealth and honour. ”

On the dress of Sufis, Hazrat Baba Farid says:

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“ The dress of Sufis is the dress worn by great prophets and religious founders of the world and hence it must be given utmost respect, and that only deserving dervishes should wear it. One who adorns a Sufi's dress must break up all relations with the world. If he uses this sacred garb to pursue or acquire worldly prosperity, he not only deceives himself but also deceives the world and Almighty God. ”

Defining a few other important characteristics of a Sufi, Hazrat Baba Farid says:

1. A Sufi is one who has nothing corrosive around his heart which he must keep transparently clear and clean, and which must know no treacherous intrigues.
2. Sufis are those who observe strict silence and remain constantly bewildered under the influence of Divine Light.
3. Sufis, merged wholeheartedly in the devotion of God, are lost to all the rest of creation (except God).
4. It is one of the glories of Tasawwuf that Sufis transport themselves to the 7th Heaven five times daily during their Namaz.

According to Baba Farid, “Tasawwuf, is a code of man’s moral and religious life and conduct. Although a Sufi is cut off from the world, he never curses or looks down upon its affairs, i.e. he has neither love nor hatred for the world.”

Baba Farid emphasises that “a mureed must hold his Pir-o-Murshid in the highest reverence”. He says, “Seven days in the service and company of a Pir-o-Murshid are equal to 700 years of devotion.” He adds that “a Sufi dies when he gives up his devotion and ‘zikr’ and he lives when he is engrossed in them.”

He says “the more a Sufi suffers sorrow, pain and hardship, the more nearer he becomes to God. Hazrat Khwaja Moinuddin Chishti always prayed to God to send more hardships and pain and sorrows upon him so that he could strengthen his faith in God.”

1. God most gracious takes away prosperity from one who does not give charity or zakaat.
2. God most gracious takes away health from one who does not offer ‘sacrifice’ in His name.
3. God most gracious takes away faith at the time of death if one does not offer Namaz.

Hazrat Baba Farid says, “It is necessary for the dervish not to worry about “rizq” (provision of sustenance). If he worries, he commits a sin against his “faith” in God.”

Regarding contentment, Hazrat Baba Farid says:

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“ He is a wise and brave man who, in all his worldly affairs, depends upon the will and pleasure of God and remains patient and content under each and every circumstance. A content person must have faith in the love, fear and mercy of God. It will save him from sin and enable him to win the blessings of God.” ”

## Sama

Hazrat Baba Farid was fond of Sama and fought against its antagonists. Regarding Sama and its reaction upon great Sufis, he says:

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“ Sama pacifies the heart of a divine lover. Firstly it moves the heart; secondly, it creates unconsciousness and, thirdly, this unconsciousness becomes so absorbing that even if one thousand swords were raining upon his head, he would not know of it. ”

## Siar-ul-Aulia

Siar-ul-Aulia, made up of 22 chapters, is an authentic record on the life of Hazrat Baba Farid. Every chapter provides his learned discourses on *Tasawwuf*. The book starts with a chapter on *Ishq-e-Elahi* or Love of God. It is quite different from the Ishq of the Ulema (the learned) and the intellectuals.

Defining Divine ‘Ishq’ Hazrat Baba Farid says:

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The chief element of Divine Ishq is a fire which can burn the whole universe. The result of such a burning Ishq or love is that the lover forgets his own identity and merges himself in the One Supreme Beloved. In love, a lover performs *mujahedas* to be near to his beloved. In the next stage, the lover gains *Mukashfa* (divine glimpses) and later he receives ‘Mushaheda’, i.e. he now sees his ‘beloved’ dimly. After the Mushaheda stage, a lover’s Ishq becomes highly intensified and finally, the curtains enveloping the glory of Divinity are raised and the lover reaches a divine destiny where he is ultimately lost in the wonderment or *sukr* as it is called by Sufis.

Elaborating upon the “path of divine love”, Hazrat Baba Farid continues:

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There are 700 stages in this Divine path. The first stage is to endure all sorrows, pains and misfortunes coming from the ‘beloved’ with fortified toleration and forbearance. There is no end of Ishq or love in this path. A lover is constantly intoxicated by his love for his beloved; his eyes see only the beloved, his ears only hear the speech of the beloved, he moves his hands and feet only for the sake of his beloved. In this difficult path, only those who are steadfast and who are constantly absorbed in the devotion of God succeed. It is the continued remembrance of God that ultimately leads the dervish to the glory of Ishq and finally, establishes his permanent relation with Divinity. In the long run, it will lead the lover to a stage where he knows the divine secrets but whose disclosure is strictly against the laws of ‘Divine Ishq’ and Sufism.

## Toba (Repentance)

Hazrat Baba Farid attaches great importance to the “Toba” of man. There are six kinds of Tobu according to him:

1. **Toba-e-Dil** — It denies the budding desires that arise from the heart. It kills jealousy and all other desires of the Nafs. It helps in raising the curtain between man and God.
2. **Toba-e-Zabaan** — Restraining one's tongue from indulging in vulgarity and training it in the constant remembrance of God and the recitation of the Holy Quran. In the path of divine love, only those who can control and use their tongue judiciously in the (remembrance) of God succeed. Mere *toba-e-dil* would not help greatly to see the Divine Light. Ears, eyes, hands and Nafs are slaves of the tongue, hence with Toba-e-Zabaan all these elements can be controlled and used profitably in following the divine path.
3. **Toba-e-Chashm** — Avoiding to see all haraam (unlawful) things with the eyes and ignore the faults of others. A dervish, after *Mushaheda*, must never cast his eyes on anything unlawful.
4. **Toba-e-Gosh** — A dervish must not use his ears to listen to anything else except the zikr of God.
5. **Toba-e-Paa** — Restraining of one's feet from proceeding towards evil or things 'haraam'.
6. **Toba-e-Nafs** — Restraining of all desires emanating from one's "appetitive soul" or Nafs.

In addition to the above six kinds of 'toba' there are three more:

1. **Toba-e-Haal** – repentance for sins recently committed and swearing to avoid them in future.
2. **Toba-e-Maazi** – repentance for the past and pleasing one's enemies at any cost.
3. **Toba-e-Mustaqbil** – the sinner must pledge to God not to commit any sinful acts in the future.

## Quotes & Sayings

1 Escaping from one's self is (a means of) attaining to God.



2. Do not satisfy the demands of the physical self, for the more you satisfy it, the more it demands.
3. Do not regard the ignorant as alive.
4. Do not hanker after worldly pelf and glory.
5. Do not eat everybody's bread, but give bread to people (freely).
6. Do not forget death at any place.
7. Whenever an evil befalls you, consider it a punishment of your sins.
8. Do not make your heart a plaything of the devil.
9. Keep your internal self better than the external self.
10. Do not lower yourself in an attempt to secure a high position.
11. Aspire for new (spiritual) attainments every day.
12. Consider good health a blessing.
13. While doing good to others, think that you are doing good to yourself.
14. Give up immediately the pursuit of a thing which your heart considers bad.
15. Do not fight or quarrel in a manner which leaves no room for reconciliation.
16. Consider levity and anger as signs of weakness
17. Do not consider yourself safe from an enemy howsoever conciliatory he might be towards you.
18. Of all times self-restraint is most necessary at the time of sexual desire.

19. Show generosity to the righteous man.

20. Consider haughtiness necessary in dealing with the proud ones.

21. When God visits you with some calamity, do not turn away from it.

22. Defeat your enemy by consulting him and captivate your friend by your politeness.

23. Consider worldliness as an unforeseen calamity.

24. Be critical of your own shortcomings.

25. Do not lose your temper at the bitter words of the enemy and do not lose your shield by being overpowered with anger.

26. If you do not want to be held in disgrace, do not beg for anything.

27. If you want greatness associate with the downtrodden.

28. If you want ease and comfort, do not be jealous.

29. Accept affliction as a present.

30. Work in a way that may get (eternal) life after death.

31. Baba Farid said four questions were put to 700 saints and all of them gave the same reply. These questions were: i. Who is the wisest? "One who rejects the world," they replied. ii. Who is the most saintly? "One who does not get changed at everything." iii. Who is the richest and the wealthiest of all men? "One who is content."

iv. Who is the most needy? "One who gives up contentment.",'

32. The Prophet ﷺ used to say that blessed is the man whose knowledge of his own faults and defects prevents him from disclosing the faults of others.

33. Mystic music (Sama) moves the hearts of the listeners and breathes the fire of love in their hearts.

34. A life of poverty (Faqr) and resignation (Tawakkul) was the frequent burthen of Baba Farid's discourses. He wanted his disciples to accept the life of penury and penitence with pleasure and devote themselves to Him and Him alone. He was keenly conscious of the fact that the highest spiritual aspirations of man are apt to become stifled by the weight of his material possessions and that riches often arrest the growth and expansion of the spirit. "The day of failure," he used to say, "is the night of the highest spiritual ascension."

35. Shaikh Farid did not want his disciple to waste their time in idle or loose talk. "One should work," he told his disciple, "and should not loose himself in the talks of the people." He approvingly quoted the remarks of Shaikh Jalal-u-din Tabrizi: "Many utterances lull the heart and make it indifferent (to the Divine message). Only that thing should be uttered which is for the Lord alone.

## Mausoleum

The mazar is located in the city of Pakpattan and was first constructed under the supervision of Hazrat Khawaja Nizamuddin Auliya. The shrine is now made entirely of marble. It is open all day and night and it is visited by thousands from all walks of life. Charity food known as Langar is distributed during the day.

Baba Farid's small tomb is made of white marble with two doors, one facing east and called the *Nuri Darwaza* (Gate of Light) and the second facing north called Bahishti Darwaza (Gate of Paradise). There is also a long

covered corridor. Inside the tomb are two white marbled graves, one belonging to Baba Farid and the other belonging to his elder son. The graves are always covered by green sheets of cloth called Chadders and flowers that are brought by visitors.

## Urs

Every year, Hazrat Baba Farid's Urs (death anniversary) is celebrated for six days in the first Islamic month of Muharram, in Pakpattan. The Bahishti Darwaza (Gate of Paradise) is opened only once a year, on the 5th and 6th of Muharram, during the time of the Urs and is washed by rose water before the opening ceremony. Hundreds of thousands of pilgrims and visitors from all over the country and world come to pay homage to the great saint.

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**Hazrat Khwaja Fareed-ud-deen Mas'ood Ganje-shakar rahmatullāhi  
alaihi :**



Alqaab :

Ganje-shakar (Treasure of Sugar), Qutb-e-akbar, Qutb-uz-Zaahideen.

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Aap ki wilaadat 29 Sha'abaaan 569 Hijri (1179 A.D.) ko raat ko Khotwal,  
Multan (Pakistan) me hui.

Aap ke waalid ka naam Hazrat Jamaal-ud-deen Sulaimān bin Shaikh  
Shuaib aur waalida ka naam Bibi Qursum Khaatoon urfe Bibi Maryam binte  
Maulana Wajeeh-ud-deen Khijwandi hai.

Aap Hazrat Umar Faarooq radi-Allāhu ta'ala anhu ki nasl se hain.

Aap ke pardaada Farrukh Shaah Kabuli Kabul aur Ghazna ke Sultaan the. Hulagu Khan ne jab hamla kiya to Farrukh Shaah Kabuli Mongol lashkar ke saath ladte hue Kabul me shaheed hue.

Is ke baad aap ke daada Shaikh Shuaib Kabul se Lahore aaye aur phir waha se Kasur aur phir Multan aaye aur aakhir me (1125 A.D.) me Khotwal me qayaam kiya.

Aap ke naana Hazrat Abbaas bin Abdul Muttallib radiy-Allāhu ta'ala anhu ki nasl se hain.

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Aap ki waalida jab haamila thi tab ek baar un ko padosi ke darakht par se phal khaane khaane ki khwaahish hui to unho ne bagair apne padosi ki ijaazat ke darakht ke phal todne gai to un ke pait me shadeed dard hone laga jis se unho ne phal khaane ka iraada chhod diya.

Baaba Fareed ki wilaadat ke baad aap ke bachpan me aap ki waalida ne aap se kaha ke 'Bete, Jab tum mere shikam me the tab maine kabhi haraam khaana nahi khaaya.' Ye sunkar aap ne farmaaya 'Magar Ammi jaan, ek baar jab aap ko padosi ke darakht par se phal khaane khaane ki khwaahish hui aur aap ne bagair us ki ijaazat ke darakht ke phal todne gai to aap ke pait me dard hone laga jis se aap ne phal khaane ka iraada chhod diya aur is tarah maine aap ko haraam khaane se bacha liya.' Ye kehkar aap baahar khelne ke liye chale gaye aur aap ki waalida ta'ajjub ke saath khadi rahi.

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Bachpan me hi aap ke waalid ka inteqaal ho gaya. Is ke baad aap ki waalida ne aap ki taalim ki zimmedaari samhali.

Ek baar aap ki waalida ne Aap ko namaaz padhne ke liye kaha. Aap ne puchha "Namaaz padhne se kya milega?" Aap ki waalida ne bete ko

namaaz ki aadat daalne ke iraade se kaha "Bete! Tum namaaz padhoge to ALLĀH ta'ala tumhe shakkar ata farmaega.' Aap namaaz padhne ke liye tayyaar hue to waalida ne aap ko wuzu karne ke liye farmaaya. Aap jab wuzu karne ke liye gaye to aap ki waalida ne musalle ke neeche ek kone me shakar rakh di. Jab Aap ne namaaz se faarig hokar shakkar maangi to waalida ne musaale ko uthaane ke liye kaha. Aap ne musalla uthaaya to neeche se shakar mili. Is tarah roz ye silsila jaari raha. Aap jabwuzu karne jaate tab aap ki waalida musalle ke neeche shakar rakh deti.

Ek baar Aap baahar khelne gaye the aur wahi se naher me wuzu karke aaye. Jab waalida ne wuzu ke liye kaha to aap ne kaha 'Main baahar se wuzu karke aaya hu.' Aur Aap ne musalle par namaaz shuru kar di.

Aap ki waalida ne baargaah e ilāhi me dua ki 'Aye Rabbul aalameen! Yaha tak laana mera kaam tha ab aage samhalna tera kaam hai. Aye Qadir e mutlaq, Aaj teri is bandi ki laaj rakh lena.'

Jab Aap namaaz padhkar apni waalida ke paas aaye to aap ki waalida ne puchha 'Beta! Aaj shakar mili.' Aap ne kaha 'Aaj tak to mujhe shakar ki pudiya milti thi, Magar aaj to ALLĀH ta'ala ke fazl se shakar ka ek bada hauj bhara hua tha.'

Ye sunkar Aap ki waalida ne Rab ta'ala ka shukr ada kiya.

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7 saal ki umr me Khotwal me ibtidaai ta'aleem mukammal hone ke baad aap ki waalida ne majeed ta'aleem ke Aap ko Multan bheja. Waha Aap ne Masjid me Maulana Minhaaj-ud-deen se Qur'an, Hadees, Fiq'h, Falsafa, Ilm e Istadalaal ki ta'aleem haasil ki aur Haafiz e Qur'an hue.

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Is duraan Hazrat Khwaja Qutb-ud-deen Bakhtiar Kaaki rahmatullāhi alaihi Delhi se Multan tashreef laaye. Hazrat namaaz ke masjid me aaye to Aap ki mulaaqaat hui aur Aap Hazrat Khwaja Qutb-ud-deen Bakhtiar Kaaki ke mureed hue.

Hazrat jab tak Multan me muqeem rahe Aap rozaana baargaah me haazir hokar faiz haasil karte. Jab Hazrat Delhi waapas rawaana hone lage to aap ne bhi un ke saath aane ki guzarish ki. Magar unho ne aap ko apni ta'aleem mukammal karne ka mashwara diya. Hazrat ki rawaangi ke baad Aap Peer ke farmaan par Ghazni, Kandahar, Baghdad, Sistan, Badakhshan, Jerusalem, Makka aur Madeena ka safar karte rahe.

593 Hijri se 611 Hijri tak 18 saal tak Aap Islaami mulko ka safar karke bahot saare buzurgan e deen se faiz haasil kiya jis me Hazrat Shahaab-ud-deen Suhrawardi, Hazrat Imaam Hadaad aur Hazrat Shaikh Abdul Waahid Badakhshani rahmatullāhi alaihi shaamil hain.

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Jab Aap Hajj ke liye gaye tab Makka me qayaam ke baad Madeena shareef tashreef le gaye to Huzoor sallallāhu alaihi wa sallam ne aap ko bashaarat dekar Baghdad jaane ke liye farmaaya. Aap Baghdad tashreef le gaye aur waha Hazrat Ghauṣe aazam Shaikh Abdul Qaadir Jilani radiy-Allāhu ta'ala anhu ke saahabzaade Hazrat Sayyed Shaikh Abdul Wahaab Jilani rahmatullāhi alaihi se mulaaqaat hui to unho ne Aap ko tabarrukaat ka ek sandooq ata farmaaya jis me 2 alam jo Huzoor Rasool-Allāh sallallāhu alaihi wa sallam ne jung me istemaal kiye the, ek amaama aur ek jod qainchi the. Aur Hazrat Abdul Wahaab Jilani rahmatullāhi alaihi ne Aap ko Qaadri silsile ki khilaafat bhi ata farmai.

Is ke baad Aap ne Masjid e Aqsa me qayaam karke waha safaai ka kaam bhi kiya.

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Phir Hindustan ki taraf rawaana hue. Raaste me Multan me Hazrat Khwaja Baha-ud-deen Zakariya Suhrawardi rahmatullāhi alaihi se mulaaqaat hui to unho ne puchha ke 'Aap wilaayat aur sulook me kis maqaam tak pahunche hain?' Aap ne jawaab diya 'Agar main kahu to aap jis kursi par baithe hain woh hawa me udne lage.' Aap ne abhi ye farmaaya hi tha ke Khwaja Baha-ud-deen Zakariya ki kursi hawa me udne lagi.

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Is ke baad Aap Khotwal aaye aur apni waalida ki khidmat ke liye thehre.



Phir Delhi aakar apne Peer Khwaja Qutb-ud-deen Bakhtiar Kaaki ki khidmat me haazir hue.

Khwaja Qutb-ud-deen Bakhtiar Kaaki ne Hazrat Qaazi Hameed-ud-deen Nagori, Maulana Ala-ud-deen Kirmani, Sayyed Noor-ud-deen Mubarak, Shaikh Nizaam-ud-deen Moid, Maulana Shams-ud-deen Turk, Shaikh Mahmood, Khwaja Burhaan-ud-deen Balkhi, Maulana Zia-ud-deen Rumi rahmatullāhi alaihi aur dusre buzurgo ki maujoodgi me Aap ke sar par Kulah-e-chahaar Tarki rakhi.

Aur farmaaya 'Bete Fareed! Murshid ALLĀH ta'ala ke itne qareeb hona chaahiye ke woh apni roohaani taaqat se apni nigaah e faiz se apne mureed ke dil ke mail ko saaf karne ki salaahiyat rakhta ho aur apne mureed ko ALLĀH ta'ala se milaana jaanta ho. Agar Murshid me yeh qaabiliyat na ho to woh aur us ka mureed Sulook me apni manzil e maqsood tak pahunch nahi sakte.'

Phir aap ne Delhi me apne Peer ki sohbat me ta'aleem haasil ki.

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Hazrat Khwaja Qutb-ud-deen Bakhtiar Kaaki rahmatullāhi alaihi ne Aap ko Chilla-e-Makoos karne ke liye kaha.

Aap ne apne Peer ke farmaan par Ghazni darwaaza ke qareeb Masjid e Hajj me Chilla kiya. Is masjid ke muazzin Rasheed-ud-deen Meenayi Hansvi roz namaaz e Isha' ke baad aap ke pairo me rassi baandhkar aap ko ek kuen me is tarah andar utarte ke aap ka sar neeche kuen me rehta aur pair upar rehte. Aur aap puri raat zikr e ilāhi aur mujaahida me guzaarte. Aur fajr ki azaan se pehle aap ko baahar nikalte. Aur is baat ki kisi ko khabar na hone dete. 40 din tak ye karne ke baad aap ne apne Peer ko ye kaam mukammal hone ki baat batai to wo bahot khush hue.

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Ek martaba Hazrat Khwaja Moeen-ud-deen Hasan Chishti rahmatullāhi alaihi Ajmer se Delhi tashreef laaye to Khwaja Qutb-ud-deen Bakhtiar Kaaki ke saath aap se mulaaqat ke liye aaye. Aap ne jab do murshid ko ek saath apne hujra par dekha to aap foran ba-adab khade hokar un ka istaqbaal karne ke liye khade hue. Magar bahot zyada kamzori ki wajah se aap aage nahi aa sake lekin dono buzurgo ne aap ko foran thaam liya.

Khwaja Ghareeb nawaaz ne farmaaya :

‘Baaba Qutub, shaahbaaz e azeem dar daam awurdayee ke hajuz Sidratul muntaha aashian nagirad,

Shama aist ke zaanawada e dervishaan munawwar saazad.’

Aye Baada Qutub, Tum ne ek aise azeem shaahbaaz ko paaya hai jis ka aashiyaana Sidratul muntaha ke door nahi hai,

Ye aisi shama hai jis se jis ki roshni se silsile ke durwesh munawwar hote rahenge.’

Aur Khwaja Ghareeb nawaaz ne aap ko ‘Khil’at’ (dress of honour) ata farmaaya aur Khwaja Qutb-ud-deen Bakhtiar Kaaki ne aap ko Khirqe e khilaafat ata farmaaya.

Khwaja Ghareeb nawaaz ne aap ke liye dua farmaai to ghaib se nida aai ‘Fareed raa bargazidaim’ (Hum ne Fareed ko maqbool farmaaya).

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Is ke baad aap Hansi tashreef le gaye.

633 Hijri (November 1235 A.D.) me aap ne khwaab me dekha ke Khwaja Qutb-ud-deen Bakhtiar Kaaki ka wisaal ho gaya hai. Aap foran Delhi ke liye rawaana hue. Delhi pahunchkar pata chala ke 14 Rabi’-ul-awwal ko Khwaja Qutb-ud-deen Bakhtiar Kaaki ka wisaal ho chuka hai. Hazrat Qaazi Hameed-ud-deen Naagori ne Khwaja Qutb-ud-deen Bakhtiar Kaaki ki wasiyat ke mutaabiq mash’hoor durwesho ki majlis me aap ko Peer ke tabarrukaat ata kiya.

Is ke 4 mahine baad Khwaja Moeen-ud-deen Hasan Chishti ka wisaal hua.

Delhi ke Sultaan Shams-ud-deen al-Tamish ke inteqaal ke baad un ki beti Razia Sultaana ne baghaawat aur saazisho ki wajah se bahot mushkilo ka saamna kiya aur aakhir me jung me use qatl kar diya gaya.

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Is ke baad Aap ne Ajmer jaakar Hazrat Khwaja Ghareeb nawaaz ke mazaar ke qareeb ek tehkhaane me Chilla kashi ki.

Is dauraan ek martaba Aap ne khwaab me Huzoor Akram sallallāhu alaihi wa sallam ki ziyaarat ki. Jab bedaar hue to mehsoos kiya ke khwaab me jis jagah se Huzoor sallallāhu alaihi wa sallam ko guzre the wo jagah qaaqai khushboo se muattar thi. Lihaaza us maqaam ka naam 'Jannati Darwaaza' rakh diya gaya.

Is ke baad Aap Ajodhan tashreef le gaye. Chand roz baad Aap ko ghaib se Ajodhan me hi rehkar logo ko faiz pahunchaane ke farmaan hua to Aap ne Ajodhan me hi sukoonat ikhtiyaar karne ka faisla kiya.

Aap ki khaanqaah me durwesh aur taalibaan aur tamaam log faiz haasil karne ke liye aane lage.

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Kuchh arse baad Aap ne apne bhai Hazrat Najib-ud-deen Mutawakkil ko waalida ke paas Khotwal bheje. Aap ke bhai Khotwal se Ajodhan ke rawaana hue tab waalida ko ghode par bithaaye aur khud paidal chalte the. Raaste me ek jangal se guzre to waalida ko pyaas lagi. Aap ke bhai ek darakht ke neeche waalida ko bithaakar paani talaash karne ke liye gaye. Jab woh waapas aaye to waalida waha maujood nahi thi. Talaash karne ke baad jab waalida ka kuchh pata na chala to wo Ajodhan gaye aur tamaam qissa bataaya. Khwaja Fareed-ud-deen ne kuchh logo ko us maqaam par bheje. Unho ne bahot talaash kiya magar kuchh paata na chala. Baaba Fareed ne baagaah e ilāhi me arz kiya to apni waalida ke liye isaal e šawaab karne ka farmaan hua.

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Aap ne hamesha saadgi aur Sabr o Qana'at pasand farmaaya.

Aap hamesha zameen par sote.

Agar kuchh na ho to baghair khaaye waqt guzaar lete magar kisi se koi cheez maangte nahi. Aap farmaate ke 'Agar koi shakhs qarz ada kiye baghair mar gaya to use qayaamat me qarz dene waale ke saamne sharminda hona padega. Qarz aur Qana'at me itna bada farq hai ke jitna

poorab aur pachchim ke darmiyaan hai. Durwesh ke liye qarz lene se zyada behtar hai ke woh mar jaaye.'

Aap ki baargaah me jo bhi cheez aati thi aap use foran ghareebo aur mohtaajo me taqseem kar dete. Aap farmaate ke 'Jo kal ke liye bachaane ka sochta hai wo Rab ta'ala ki rahmat se mehroom rehta hai.'

Khaanqaah ke langar me roz kaseer ta'adaad me logo ko khaana khilaaya jaata tha. Kai baar agar log zyada ho aur khaana kam pade to aap khud ka khaana bhi khila dete aur khud bhuke rehte.

Aap farmaate ke 'Hum apne hisse se ya'ani Ilm se raazi hain aur jaahil apne hisse ya'ni maal o daulat se.'

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Ek baar Delhi ke Sultaan Ghyaas-ud-deen Balban ne Hazrat ki baargaah me deenaar se bhare hue 2 tabaak bheje. Aap ne Maulana Badr-ud-deen Is'hāq se puchha ke 'Hume langar ke liye aaj kitni raqam ki zaroorat hai?' Unho ne kaha 'Hume Langar ke liye 1 taanka aur dusre kharch ke liye 1 taanka ki zaroorat hai.' Aap ne farmaaya 'Utni raqam rakhkar baaqi sab ghareebo me taqseem kar do.'

Shaam ke waqt Maulana Badr-ud-deen Is'hāq ne chiraagh jalaaya to unho ne dekha ke ek taanka anjaane me zameen par gir gaya tha. Unho ne ye sochkar ke 'Ye kal ke liye kaam aayega' us taanka ko uthakar kapde me lapet liya.

Raat ko Hazrat ne Isha ki namaaz padhaana shuru kiya to Surah al-Faatiha ke baad Qir'at karte hue achaanak neeche baith gaye. Aap ne phir se namaaz padhaana shuru kiya to Surah al-Faatiha ke baad chand aayat padhkar phir se rook gaye aur Maulana Badr-ud-deen Is'hāq se puchha 'Kya baat hai ke mujhe aaj namaaz me lutf nahi aa raha hai? Sultaan ne subah jo maal bheja tha us me se kuchh baaqi to nahi reh gaya hai na?' Maulana Badr-ud-deen Is'hāq Aap ke piche khade the. Unho ne kaha 'Huzoor! Aap ke farmaan ke mutaabik maine sab maal ghareebo me taqseem kar diya tha. Magar shaam ko chiraagh karne ke baad maine dekha to pata chala ke ek taanka anjaane me zameen par gir gaya tha.

Woh maine apne paas rakh liya ke kal ke kharch ke liye kaam aayega.’ Aap ne farmaaya ‘Durwesh kabhi kal ki fikr nahi karte. Us taanka ko abhi door kar do. Woh meri namaaz me khalel kar raha hai aur mujhe namaaz me lutf nahi aa raha hai.’ Yeh sunkar Maulana Badr-ud-deen Is’hāq ne foran us taanka ko kapde me se nikaala aur door phenk diya. Is ke baad Aap ne phir se khuzu aur lutf ke saath namaaz padhaai.

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Karaamat :

(1) Ek martaba ek saudaagar oonto par shakkar laadkar Multan se Delhi jaa raha tha. Raste me Pak Pattan se guzra to Hazrat Khwaja Fareed ne puchha ke ‘Oonto par kaya hai?’ Sudaagar ne mazzaaq me kaha ‘Namak hai.’ Ye sunkar Hazrat ne kaha ‘Theek hai. Namak hi hoga.’ Jab manzil par pahunchkar saudaagar ne dekha to us me namak nikla. Wo waapas aaya aur Hazrat ke qadmo me girkar muafi maangi. Aap ne farmaaya ‘Agar shakkar thi to shakkar hi hogi.’ Chunaanche wo namak phir se shakkar ban gaya.

(2) Ek baar Hasan naami ek qawwaal Aap ki baargaah me aaya aur apni beti ki shaadi ke liye kuchh madad karne ke liye arz kiya. Khwaja ne farmaaya ‘Hasan! Main to ek durwesh hu. Durwesh ke paas dunya ka maal nahi hota.’ Magar Hasan ne kuchh ata karne ke liye israar kiya. Aap ki qareeb ek eent padi thi. Aap ne Hasan ko use uthaane ke liye kaha. Hasan ne jaise hi us eent ko uthaaya to wo eent sone me tabdeel ho gai. Hasan khush hokar Aap ka shukr maante hue aur dua dete hue waha se rawaana hua.

(3) Ek baar ek aurat Aap ki baargaah me aai aur kaha ‘Huzoor! Mera beta 20 saal se kho gaya hai aur main ye bhi nahi jaanti ke woh zinda hai ya nahi. Magar us ki judaai me meri zindagi badtar ho gai hai.’ Ye sunkar Aap muraaqaba me chale gaye. Kuchh der baad Aap ne us aurat se farmaaya ‘Jaao, tumhara beta tumhare ghar par pahunch gaya hai.’ Woh aurat jaldi se apne ghar ki taraf rawaana hui. Raaste me hi use apna beta mil gaya aur dono ghar par gaye. Us aurat ne apne bete se us ke haalaat ke baare me puchha to us ladke ne bataaya ke ‘Main yaha se 1500 mile door

pahunch gaya tha. Aaj mere dil me tum se milne ki khwaahish hui albatta mujhe waha se nikalne ki koi ummeed nahi thi. Main ek nadi ke kinaare khada tha ke achaanak ek mohtaram shakhs waha aaye aur mujhe apni pareshaani ki wajah puchhi. Maine un ko saari baat bataai to unho ne kaha 'Maan lo ke tum apne ghar pahunch gaye ho.' Mujhe un ki baat par yaqeen na hua. Unho ne mujhe apni aankhen band karke mera haath un ke haath me dene ke liye kaha. Maine waisa hi kiya. Kuchh der baad jab maine aankhen kholi to maine khud ko yaha paaya.

(4) Ek martaba Aap Hazrat Khwaja Baha-ud-deen Zakariya Multani rahmatullāhi alaihi aur dusre asfiya ke saath Baghdad ki taraf safar kar rahe the. Raaste me Khwaja Baha-ud-deen Zakariya ke paanv me ek saanp ne kaata. Jis ke sabab un ko shadeed dard hone laga aur wo behosh hone lage. Un ke ilaaj ke liye waqt nahi tha. Aap ne foran zameen par se mitti uthaai aur 'Bismillāhir Rahmānir Raheem' padhkar un ke paanv par laga di. ALLĀH ke fazl se Khwaja Baha-ud-deen Zakariya ko saanp ke zeher se koi nuqsan na hua aur wo bilkul theek ho gaye.

(5) Ek baar Aap Hazrat Khwaja Baha-ud-deen Zakariya ke makaan par muqem hue. Khwaja Baha-ud-deen Zakariya ki ek khaadima thi jis ki paishaani par ek baras ka ek daagh tha jis se us ki khubsurti kam ho jaati thi. Us ki iltija par Khwaja Baha-ud-deen Zakariya ne us ke liye baargaah e ilāhi me kai baar dua ki thi magar har baar yehi farmaan hota tha ke 'Intazaar karo.'

Khwaja Baha-ud-deen Zakariya ne use Baaba Fareed ki khidmat ke liye rakha. Woh Aap ke liye wuzu ka intazaam karti thi. Ek baar Aap ki nazar us daagh par padi. Aap ko raham aaya aur Aap ne us ke liye dua ki aur foran wo daagh gaa'ib ho gaya.

Khwaja Baha-ud-deen Zakariya ne Aap ki karaamat dekhkar khush hokar farmaaya ' Baaba Fareed ki dua kaise rad ki jaati? Rabb e Kareem aap ki har dua qubool karne ke liye raazi hai.'

(6) Ek martaba Mohammad Shaah naami Hazrat ka ek mureed Aap ki baargaah me haazir hua. Aap ne us se us ki pareshaani ki wajah puchhi. Us ne bataaya ke 'Mera bhai ko koi muhlik beemaari hui hai aur woh sakraat me hai. Main Aap ke paas us ke liye dua karwane ke liye aaya

hu.’ Aap ne farmaaya ‘Tumhara bhai bilkul tandurast hai. Tum khaamakha pareshaan ho rahe ho.’ Woh bhaagkar apne ghar gaya to use ye dekhkar ta’ajjub hua ke us ka bhai baithkar baaten kar raha tha aur khaana khaa raha tha jaise ke beemaar tha hi nahi.

(7) Ek shakhs ko koi beemaari thi jo theek nahi ho rahi thi. Hazrat Khwaja Nizaam-ud-deen Auliya ne ek shakhs ko Aap ki baargaah me dua ke liye bheja. Hazrat ne ek kaagaz ka tukda liya aur us par ‘ALLĀH Kaafi ALLĀH Shaafi’ likhkar use diya aur farmaaya ‘Is kaagaz ko apne gale me pahen lo. Jaise hi us shakhs ne us kaagaz ko apne gale me rakha foarn ALLĀH ke fazl se woh bilkul theek ho gaya.

(8) Ek martaba Arab ke kuchh shakhs Hazrat ki baargaah me aaye aur arz kiya ‘Huzoor! Hum bahot ghareeb hain aur is mulk me anjaan hai. Hamare paas jo bhi maal tha wo safar me khatm ho gaya hai aur ab waapas jaane ke liye kuchh nahi hai.’ Aap ne apne paas padi hui chand sukhi khajoreen uthaakar un logo ko de di aur farmaaya ‘Inhe rakh lo. Jaao, ALLĀH ta’ala ke fazl tumhaara safar aasaan hoga.’ Wo log maayoos ho gaye kyun ki wo kuchh maal milne ki ummeed lekar Hazrat ke paas aaye the. Khaanqaah ke baahar aakar unho ne un khajooro ko phenk dena chaaha. Magar unhe ye dekhkar ta’ajjub hua ke wo khajoreen sone me tabdeel ho gai th. Wo log khush hokar Khwaja ka shukr maante hue aur dua dete hue waha se rawaana ho gaye.

(9) Shams Dabeer naami ek shaayar Hazrat ke shaagird the. Ek baar unho ne ek Qaseeda padha. Us qaseeda me Hamd e baari ta’ala ke sher sunkar Hazrat bahot khush hue aur us se farmaaya ‘Agar tumhari koi khwaahish ho to mujhe bataao.’ Shams Dabeer ne dekha ke Hazrat bahot khush hai. Unho ne arz kiya ‘Huzoor! Meri waalida nahot budhi ho gai hai aur unhe meri madad ki zaroorat hai. Magar main ghareeb hu aur apni zimmedaari ada nahi kar sakta hu.’ Hazrat ne farmaaya ‘Theek hai. Kuchh shukraana lekar aao.’ Shams Dabeer apne ghar gaye aur 50 jeetal lekar waapas aaye aur Hazrat ko diye. Aap ne wo sab waha maujood logo me baant diye. Phir Shams Dabeer ki khushhaali ke liye dua ki.

Kuch arse baad Shams Dabeer ko Delhi me Sultaan Naasir-ud-deen Mahmood ke darbaar me achha ohada mila aur tarakki karte karte aap

Shaahi khazaanchi ban gaye. Sultaan Balban ke zamaane me bhi woh shaahi khazaanchi rahe. Is tarah Hazrat ki dua se un ki ghareebi door ho gai.

(10) Ek martaba Lahore ke governor ne Aap ke mureed Shaikh Aarif Sewastani ko 100 deenaar diye aur Ajodhan jaakar ye nazraana Hazrat ko pahunchane ke liye kaha. Sheikh Arif Sewastani jab Ajodhan pahunche to unho ne Hazrat ko 50 deenaar diye. Aap muskuraaye aur farmaaya 'Tum ne aadha nazraana hi diya hai.' Ye sunkar Shaikh Arif Sistani ko ta'ajjub hua aur woh pareshaan ho gaye. Aur foran baaqi 50 deenaar bhi aap ke paas rakh diya. Aap ne farmaaya 'Durwesh ko hamesha amaanatdaar rehna chaahiye warna wo kabhi kaamil nahi ho sakta.'  
Ye kehkar Aap ne wo 100 deenaar unhe de diya. Aur phir se un ko apna mureed banaaya aur Lahore waapas bheja.

(11) Multan me qayaam ke dauraan waha ka Qaazi jo waha ki masjid ka Imaam tha, us ne Khwaja ki shohrat dekhkar hasad ki wajah se Aap ko pareshaan karna shuru kiya.  
Ek baar us ne ek shakhs ko maal dekar use Khwaja ko qatl karne ke liye bheja. Wo shakhs chhoori lekar durwesh ke libaas me khaanqaah par aaya. Us waqt aap haalat e sajda me the. Aap ne usi haalat me farmaaya 'Koi haazir hai?' Aap ke mureed e khaas Khwaja Nizaam-ud-deen Auliya ne jawaab diya 'Huzoor! Aap ka ye ghulaam haazir hai.' Aap ne farmaaya 'Baahar durwesh ka safed libaas pahena hua koi shakhs hai?' Khwaja Nizaam-ud-deen Auliya ne dekhkar bataaya 'Ji Huzoor.' Aap ne farmaaya 'Woh shakhs chhoori lekar mere qatl ke iraade se aaya hai. Use kaho ke waapas chala jaaye aur apni aakhirat kharaab na kare.' Jab ye guftagu ho rahi thi tab wo shakhs thoda aage aa chukka tha. Us ne ye sab suna to foran waha se bhaag gaya aur us qaazi ko keh diya ke 'Main ye kaam nahi kar sakta.'

Is ke baas us qaazi ne Patwaari ko Khwaja aur aap ke beto ko zameen ke muamalaat me pareshaan karne ke liye kaha. Khwaja ne apna asaa Mubarak ko zameen par zor se rakha to foran us patwaari ko pait me shadeed dard shuru ho gaya. Patwaari ne logo ko khwaja ke paas le jaane ke liye kaha. Magar raaste me hi us ki maut ho gai.



Is haadse ke baad qaazi ne Aap ko pareshaan karna band kar diya.

(12) Ek martaba Aap ek darakht ke neeche mujaahida me mashgool the. Us darakht par kuchh chidiya baithi thi. Un ki aawaaz se Aap ko mujaahida me khalel hui to aap ne farmaaya 'Aye chidiyan, Mujhe khalel mat pahunchaao. Yaha se chali jaao.' Jaise hi Aap ne ye farmaaya ke foran wo chidiyan markar aap ke qadmo me giri. Ye dekhkar aap ko bahot dukh hua aur Aap ne ALLĀH ta'ala se dua ki to ALLĀH ke fazl se wo chidiyan dobara zinda ho gai.

(13) Ek martaba Aap ke sar ka baal tootkar neeche gir gaya. Hazrat Nizaam-ud-deen Auliya ne Aap se ijaazat lekar wo baal le liya aur use hifaazat ke saath ek taaweez banakar rakh liya. Jab Hazrat Nizaam-ud-deen Auliya Delhi aaye to jab kisi mareez ke liye zaroorat hoti to wo taaweez use dete aur ALLĀH ke fazl se us baal mubarak ki barkat se wo mareez theek ho jaata. Jab us taaweez ki shohrat shaher me phail gai to unho ne us taaweez ko zameen me ek gad'ha banakar rakh diya. Ek martab un ke ek dost Taaj-ud-deen Miani Hazrat Nizaam-ud-deen Auliya ke paas aaye aur apne beemaar bete ke liye us taaweez ko dene ke liye arz kiya. Hazrat taaweez nikaalne ke liye us jagah par gaye. Magar unho ne dekha ke gad'he me wo taaweez nahi hai. Aap ne bahot talaash kiya magar woh taaweez nahi mila. Taaj-ud-deen Miani maayoos hokar chale gaye aur un ka beta intiqqal kar gaya. 2 din baad ek aur shakhs Hazrat ke paas us taaweez ke liye aaya. Unho phir us jagah par jaakar dekha to wo taaweez waha maujood tha aur us ki barkat se wo mareez theek ho gaya. Taaj-ud-deen Miani ke bete ki zindagi puri ho chuki thi is liye ALLĀH ta'ala ke hukm se woh taaweez ghaa'ib ho gaya tha.

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Aqwaal :

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Aap farmaate hain ke

(1) Sirf Tadbeer par bharosa rakhna aafat (museebat) ka sabab hai, aur ALLĀH ta'ala par Tawakkal rakhna aafiyat (amn) ka sabab hai.

(2) Faqr apnaane waala aalim dusre ulama par aisi fazeelat rakhta hai jaise Chaand tamaam sitaaro par.

(3) Soofi wo hai jo har cheez waazeh kar de aur kisi bhi baat par makhtal (disturbed) na ho.

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Pariwaar :

Aap ka pehla nikaah 621 Hijri me Bibi Najib-un-nisa binte Mohammad Azeem Shaah Siddeeqi al-Quraishi se hua.

4 Saahabzaade :

- (1) Mohammad Naeem-ud-deen
- (2) Mohammad Sultaan-ud-deen
- (3) Mohammad Fareed Baksh
- (4) Mohammad Azeez-ud-deen.

3 Saahabzaade :

- (1) Sharf-un-nisa Khadeeja (Jin ka nikaah Hazrat Khwaja Ala-ud-deen Saabir Kaliyari se hua aur pehli raat ko intiqaal hua.)
  - (2) Asghari
  - (3) Basari
- (Dono ka intiqaal bachpan me hi Hansi me hua.)

Dusra nikaah 15 Rajab 634 Hijri ko Bibi Hazeera Khaatoon binte Sultaan Naseer-ud-deen Mahmood se hua.

5 saahabzaade :

- (1) Hazrat Shahaab-ud-deen Ganj-e-Ilam
- (2) Hazrat Nizaam-ud-deen Shaheed
- (3) Hazrat Shaikh Badr-ud-deen Sulaimān (Sajjaadanashen)

(4) Hazrat Mohammad Ya'aqoob (Jo Amroha Abdaalo ki sohbat me chale gaye)

(5) Hazrat Shaikh Abdullāh Bayaabaani

5 saahabzaadiya :

(1) Bibi Faatima (Jin ka nikaah Hazrat Maulana Badr-ud-deen Is'hāq se hua)

(2) Bibi Shareefa

(3) Bibi Mastura (Jin ka nikaah Hazrat Shaikh Umar Soofi se hua)

(4) Bibi Haajra

(5) Bibi Zainab

Teesra nikaah 639 Hijri me Bibi Umme Kulsoom binte Sayyed Nisaar Ali se hua (jo Sayyed Inaam-ul-Haq ki bewa thi).

In ke sab farzand ka bachpan me hi intiqaal ho gaya.

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Aap Hazrat Khwaja Qutb-ud-deen Bakhtiar Kaaki Chishti rahmatullāhi alaihi ke mureed aur khalifa hain.

Aap ke khulfa :

(1) Hazrat Khwaja Sayyed Nizaam-ud-deen Auliya rahmatullāhi alaihi

(2) Hazrat Khwaja Sayyed Ala-ud-deen Ali Ahmad Saabir Kaliyari rahmatullahi alaihi

(3) Hazrat Khwaja Shaikh Jamaal-ud-deen Hansawi rahmatullahi alaihi

(4) Hazrat Khwaja Sayyed Ala-ud-deen Kalpawi rahmatullahi alaihi

(5) Hazrat Maulana Badr-ud-deen Is'hāq rahmatullahi alaihi.

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Aap ke wisaal ke chand roz pehle Aap ke mureed Shams Dabeer ne Aap ki baargaah me Nizaami ki mash'hoor 'Maṣnawī' ko faarsi me padha. Jise sunkar Aap aalam e wajd me aa gaye. Jab Aap hosh me aaye to aap ne apna jhubba mubarak Shams Dabeer ko ata farmaaya.

Us ke baad chand roz tak Aap bilkul khaamosh rehne lage. Sirf namaaz padhte aur tilawat e Qur'an karte.

Jab tabeebo ko Aap ke ilaaj ke liye bulaaya gaya to aap ne ilaaj karaane se mana kiya aur ek sher sunaaya :

'Az sar e baaleen e mun barkhez aye naadaan tabeeb,  
Dardmand e Ishq raa daru bajuz deedaar naist.'

5 Moharram 661 Hijri ko Aap ke haalaat aur kharaab hue. Aap namaaz e Isha ke baad behosh ho gaye aur jab phir se hosh me aaye to aap ne puchha 'Kya maine namaaz e Isha ada kar li.' Logo ne kaha 'Ji haan.' Aap ne farmaaya 'Mujhe dobara ada karne do kya pata mujhe phir se namaaz padhne na mile.' Aap ne wuzu kiya aur namaaz e Isha padhi. Namaaz ke baad Aap phir se behosh ho gaye. Jab hosh aaya to Aap ne phir se wuzu kiya aur namaaz e Isha padhi. Aur haalat e sajda me Aap ne 'Yaa Hayyu Yaa Qayyoom' padha aur Aap ka intiqaal ho gaya. Aur ghaib se ek nida aai 'Dost ba dost pewast'.

Aap ke wisaal ki khabar pure Ajodhan me phail gai aur hazaaro ki ta'adaad me log aap ki khaanqaah par haazir ho gaye. Ek budhi aurat ek kapda lekar aai aur kaha "Maine is kapde ka har dhaaga ba-wuzu buna hai aur apne kafan ke liye ye kapda tayyar kiya hai. Magar main chahti hu ke is kapde ko Hazrat ke kafan ke liye istemaal kiya jaaye. Mujhe yaqeen hai ke agar ise qubool kar loge to mere Rab mere gunaaho ko bakhsh dega aur meri maghfirat farma dega." Hazrat ke saahabzaado ne us aurat ki aqeedat o mohabbat dekhkar us kapde ko le liya aur us ki khwaahish ke mutaabiq use Hazrat ke kafan me istemaal kiya.

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Aap ka wisaal 5 Moharram 661 Hijri (November 1262 A.D.) ko me Ajodhan (Pakpattan) me hua.

Aap ka mazaar Pakpattan (Pakistan) me hai.

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ALLĀH ta'ala us ke Habeeb sallallāhu alaihi wa sallam ke sadqe me  
Aur Hazrat Khwaja Fareed-ud-deen Mas'ood Ganje-shakar rahmatullāhi  
alaihi aur tamaam Auliya Allāh ke waseele se  
Sab ko mukammal ishq e Rasool ata farmae aur Sab ke Eimaan ki hifaazat  
farmae aur Sab ko nek amal karne ki taufiq ata farmae.  
Aur Sab ko dunya wa aakhirat me kaamyaabi ata farmae aur Sab ki nek  
jaa'iz muraado ko puri farmae.  
Aameen.