

HAYATAN TAYYIBAH (THE PURE LIFE)

By

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My intellect and emotions had been in conflict for the last many days. The latter wanted me to share, with other brothers of the Order, the choicest secrets of the passing away of Hadhrat Maulana Allah Yar Khan, Rahmat Ullah Alaih (here-after referred as Hadhrat RA)—may Allah bless him, revealed to me through spiritual observations. These events cannot be had an access to without the special grace of Allah. However, my intellect did not approve of it, firstly because these were the secrets of Allah and it was not proper to reveal them. Secondly, it is the age of ignorance and extreme paucity of men of understanding. On the one hand, people deny the very life-after death of even the Prophets and on the other hand, the ignoramus, not familiar with Sufism, are donning long robes and driving masses to innovations and pagan rites. In such a state of utter confusion and chaos, why should one open a door to new controversies? Yet I was overpowered with the dictates of my heart, if life-after-death is being denied openly; I said to myself, it must be affirmed with equal force. As far any controversy, Hadhrat RA had dwelt on the subject at such a length that the chapter of any new argument stands closed. Only a person with tilted intellect can now dare to argue and for him there is no remedy. However, I remain inwardly assured that my audience is restricted to the brothers of the Order and if anyone else benefits from or does not like this discourse, it will be the will of Allah.

Now the first problem was to search for an appropriate title for this article. I contemplated but could not find any. It occurred to me that I should consult the Quran e Karim. As I opened the Quran e Karim, I came across the following verse of Surah Nahl:

"Whosoever acts piously whether male or female and is a believer, we shall grant him HAYATAN TAYYIBAH (a Pure Life) and shall reward them the best of all what they had been per-forming (in their lives)".

I got the heading: Hayatan Tayyibah

Before coming to the subject, it would be appropriate to introduce Hadhrat RA as an accomplished Shaikh and a perfect Sufi Master. Let it be known at the very outset that justice cannot be done to his introduction without dilating in very broad outline, on the Stages of the Sublime Sufi Path, the very field of his perfection.

Stages of the Path

Take note that Fana-o-Baqa (passing away from self into the consciousness of survival in Allah) is the very prelude or the ABC of this Sub-lime Path. Anyone who has attained this will be in a position to tread on it. Then is the first stage of Salik-e-Majzoobi, which again has seven sub stages and having 125 thousand Divine Light curtains, to be passed through by a seeker. Thereafter is the River of Mercy and across this commence the stages of the first Arsh (empyrean). The first Arsh again has about 125 thousand stages and I must say that it is not a sure count. The estimate is based on the statement of Hadhrat RA that he had counted 161100 stages of the first Arsh covered by him in one year and it had taken him another three years to cover the entire first Arsh. It must be remembered that the Ruh (spirit) acquires greater strength as well as speed as it covers more and more distance. Thus there can be no mathematical formulae in computation of this subject. You may like to trust the humble writer

who had sat in the feet of Hadhrat RA and computed it, keeping various considerations, and could arrive at this figures of approximately 125 thousand stages. Each stage seems as far from the other as the farthest twinkling star from the earth. I leave it to your imagination to reflect on the whole internal expanse of the first Arsh. Human imagination falters at each step. And there are nine Arsh.

The distance between the first and the second Arsh is greater than the vast expanse of the first. The expanse of second Arsh is greater than the first Arsh and this distance put together. It goes on like this successively until the last and the ninth Arsh. The farthest limit of the ninth Arsh is the beginning of Alam-e-Amar (the Realm of Command) also known as Alam-e-Hairat (the Realm of Wonder). From here the dwaer (spheres) start which are of such unimaginable vastness that the whole universe can be lost and in fact has been lost therein. For most of the seekers, Fana-o-Baqa has been the last station of the Path. Some lucky ones could get to Salik-e-Majzoobi while some others were lost in the vast expanse of the Arsh. This includes a few greats of this (Indo-Pakistan) sub-continent. I purposely refrain from naming them lest the uninitiated clamour that I consider myself superior to them which is not the case. I am a mere particle of the dust of their noble feet. They have achieved their bliss whereas I am still lost in the whirlpool of this turbulent world. May Allah afford us the opportunity to reach them safely Amin!

The dwaer (spheres) are thirty six. Their vast expanse is beyond imagination. The first one is the Sphere of Muqam-e-Taqqarrab (the station of nearness). Its expanse can be reflected from the simile that all the nine Arsh, this universe etc are like a small ring in a vast desert. It was in this Sphere that Hadhrat Ali Hajwairi and Hadhrat Mujaddid Alif Sani (may Allah bless them) had died. Certain other Spheres have been described by the latter, but that was a matter of his splendid spiritual observation. The fourth Sphere is Muqam-e-Tasleem, (station of complete submission), which is the climax of Wilayah-e-Aulia. In this Sphere we find a great person who lies buried in Bhera. A Ghauth of his times, he was tyrannically martyred. He lies beneath a number of hutments. I had a chance of spiritual conversation with him during my visit to Bhera for some personal matter. He complained of the dwellers of those hutments that their women indulged in fornication. I requested that if the exact place of his burial is indicated, it may be possible to get the premises vacated. He said "I do not allow every one blessed with Kashf even to see my place lest it is indicated somehow and all the sinners of the world flock around, just like the sanctuaries of other known saints. I prefer the lesser evil".

Pardon me for this little digression. Coming back to the subject, from the climax of Wilayah-e-Aulia (domain of the saints) starts the Wilayah-e-Anbia (domain of the Prophets) which is bestowed on the Prophets right from their birth. The follower of a Prophet may have access to it merely because of his Prophet, just like the servants going to and from in a royal palace. After crossing the sixth Sphere, the seventh is Muqam-e-Radha. (the place of His pleasure), at the end of which is the first deputy of the great Shaikh Abdul Qadir Jilani (may Allah bless them). From here onwards, the fifth Sphere is of Haqiqat-e-Risalat (the Reality of Prophethood). In its beginning Hadhrat Nazir All Shah (buried somewhere in Kashmir) expired and towards the end of this Sphere Shaikh Abdul Qadir Jilani passed away. May Allah shower billions of blessings on these pious souls Amin! There must be many such personalities. The Prophet's ummah is following this sublime path, treaded by the Holy Prophet himself, for the past fourteen centuries. I have just dared to mention a few names.

Then onwards is the Sphere of Muqam-e-Afrad, occupied by most of the Companions (may Allah be pleased with them all). I must reiterate the sensitivity of this very delicate subject. When Hadhrat Mujaddid Alif Sani (may Allah bless him) had broached on it, he was

blamed for considering himself superior to Hadhrat Abu Bakr Siddiq (may Allah be pleased with him). It is of utmost importance to understand the delicate and important difference. When a Prophet crosses these places he does [so as a Prophet and so does a Companion. However, when a wall treads this path, he does so as a mere servant. Otherwise, passing through these stages is far above the achievements of Wilayah. As far as the edicts are concerned, it is in the nature of the exoteric to issue them forth. Allah knows the real intentions. It is possible that they may be doing so out of sincerity without comprehending the real point and as such they are excusable. May Allah keep us on the track of the righteous Amin!

Here onwards is the Sphere of Qutb-e-Wandat. It will be proper to quote Hadhrat RA, who once said : "It is a very vast Sphere. It took me year and a half to cross it". If we imagine the power and the speed of the noble spirit of Hadhrat RA it will be easy to drive to the conclusion that the vastness of the Sphere defies all computations.

Then is the Daira-e-Siddiquiat (Sphere of the Siddiq), followed by Qurb-e-Nubawah (nearness of the Prophets), Qurb-e-Risalat (nearness of the Messengers), Qurb-e-Ulul Azmi (nearness of the Exalted amongst the Messengers), Qurb-e-Muhammadi (nearness of Prophet Muhammad - peace be upon him), Wisal-e-Muhammadi (union with Prophet Muhammad - peace be upon him). Radha-e-Elahi (His Pleasure), Qurb-e-Elahi (His Nearness), Wisal-e-Elahi (His Union), Qurb-e-Rahmat (nearness of His Mercy), Bahr-e-Rahmat (ocean of His Mercy), Khazana-e-Rehmat (treasure of His Mercy) and Mamba-e-Rehmat (fountain of His Mercy). The real dimensions of these spheres are only known to Him. Hadhrat RA used to say that there ends about a quarter of the Path. You may like to marvel at the courage of those who claim having traversed the entire Salook (Path).

Beyond this are the Hijabat-e-Aloohiyat (Divine Veils), which defy any count or description. On 9th November 1966, Hadhrat RA had confided that he was in the Third Hijab. And it is not possible to determine stages in the Hijabat. The only point worthy of consideration is that Hadhrat RA passed away on 18th February 1984 and thus lived for 17 years 4 months and 9 days after the above statement. Allah alone knows how much he covered during those seventeen and a half years.

Now a word about Manasib (the Divine Offices) i.e. Qutb, Ghauth etc. Remember that there is only one Ghauth at a time in the entire world, who may sometimes be promoted Qayyum and onwards to Fard/Qutb-e-Wandat. A Qutb-e-Wandat may be promoted Siddiq. Please do not drag these words in the narrow grooves of dictionary. These are the Divine Offices bestowed on His friends, indicating their precedence. I would clarify once again that a Prophet holds his office and stages in the path in his capacity as a Prophet, a Companion as a Companion while a wali attains these as a servant. The common terminology should not be allowed to cause any confusion.

There is only one Divine Office between Siddiquiat and the Prophethood, known as Qurb-e-Abudiat (nearness of a slave), which was held by Hadhrat RA (may Allah shower billions of His blessings on him), at the time of his passing away. Allah be praised for His bounties on this noble soul.

Whatever has been said so far pertains to the realm of subtle understanding which only a very select group of people blessed with intrinsic observations can know at their own or you may appreciate it if you repose your trust in the narrator. However, I would present a point, which may be understood by all those who would like to understand it through intellect. It was the effect of the grace of the Holy Prophet's company that anyone who took Shahadah and met him attained companionship may be a male or a female, a child or an elder a scholar or an unlettered, a city

dweller or a beduin, a white or a black. Notwithstanding the warrant of precedence amongst the Companions, the achievement of this distinction is beyond any doubt. Likewise, anyone who found the company of the Companions, became a Tabai and those who met the Tabaien became Taba Tabaen. This period (of meeting and drawing spiritual benefit extends over 325 years) is termed by the Holy Prophet (peace be upon him) as Khair al Quroon (the best of all times). Thereafter many a great personage was born in this Ummah and indeed Allah blessed every period and all lands with His illustrious Aulia. Yet in no period of history do we find a personage who would enkindle the hearts of all those who visited him. The pattern extending over 1400 years is that out of thousands of visitors, a few lucky ones would get initiated while the rest only received routine instructions and conventional bait.

But as we look towards this ocean, this holder of the lofty Divine Office of Qurb-e-Abudiat, i.e. our reversed Shaikh, Hadhrat Maulana Allah Yar Khan, Rahmat Ullah Alaihi, we find that every-one who came to him got initiated onto the Sublime Sufi Path, his lataif shining instantly in the first meeting. Everyone would of course, get according to one's capacity, yet the count of those blessed with intrinsic observations and an access to the Holy Prophet's spiritual audience runs into thousands Allah be praised!

These were the few words of introduction for the brotherhood to enable everyone to know the greatness of their Shaikh. Now I come to the events following his demise. It was in 1976, when I (along with others) accompanied Hadhrat RA on a trip of the holy land for umrah. I cannot forget the scene of departure from Raudha-e-Athar (the Prophet's shrine at Al Medina). With his head bowed down and his entire body shivering tears flowed from his eyes in torrents. He wept like a child. During my long association, I knew him as a man of strong nerve and will. He had challenged every fallacious movement against Islam in a virile manner and had fought for the honour of the Holy Prophet (peace be upon him) and his Companions (May Allah be pleased with them) throughout his life, against heaviest odds. I had seen him during the moments of trial. He was like a rock which stood undaunted against all storms. Seeing this most painful parting, I discerned that it was his last physical presence at the door of his beloved, the Holy Prophet (peace be upon him).

In the later years a number of programs were drawn up for a visit to the holy land for umrah but every time I counselled Colonel Matloob Hussain that these would not materialize. But I could never imagine that he will leave us so soon. All that I had feared was that Hadhrat RA would not be able to visit Al Medina again in this corporeal existence. Our brothers may also recall that in our three days convention last year (in October 1983) at Langar Makhdoom, Hadhrat RA had given out special instructions for the Order. Late Lt Colonel Bashir Ahmad Qureshi came over to congratulate me for the honour of khilafat bestowed on me. My eyes welled up with tears. I had told him that this announcement carried the sad tidings of his departure from this world.

The time rolled by and the life routine including calls on Hadhrat RA continued. In January this year (1984), I went to address a Seerat (the Holy Prophet's Life) Conference in Okara Cantonment. On my way back, I called on Hadhrat RA and he kept on asking the details of the proceedings for quite some time. He was extremely happy to know the details. He told me that he was not well and ascribed his illness to some medicine which had dried up his mouth and tongue. The initial dryness soon turned into blisters of the entire food tract, followed by the bleeding, till it became impossible to speak or swallow anything. He was evacuated to Islamabad under arrangements made by Lt Colonel Chaudhry Bashir Ahmad, who had the honor of accompanying him in his last terrestrial journey. There was an apartment, especially built for Hadhrat RA in the villa of Mr. Fazal Karim Butt in Islamabad, where he took his abode. The next day I called on him. Many a brother of the Order had gathered around. The treatment was

promptly started and all possible care was taken. Everyone tried his best to serve him and receive his beneficence and blessings. The illness increased to an extent that it was no longer possible for him to talk. He wrote down what he wanted. He was finally evacuated to the Military Hospital, where a team of doctors attended him and soon his condition improved. Dr. Azmat Iqbal Buttar and his personal assistant Malik Ahmad Nawaz had the singular honor of keeping a vigil on him day in and day out. His family also visited him in the Hospital without knowing that it was their last meeting. I also visited him in the Hospital and in my presence the Mashaikh in the Barzakh were contacted in order to know when he was likely to return home. It was Thursday. They said it would be the next Sunday. When Hadhrat RA addressed me, I submitted among other things, that his chilla (forty days) was over. In my humble opinion, the attainment of the final stages of the path was preceded by this great trial of no food. To bear all this with an exemplary fortitude, without a sign, was only his lot. During this period he had offered his prayers by signs and bid farewell to every brother who called, in his singular cordial style. Those blessed with insight must have realized that these were the last farewells. Before leaving his home, he had carefully issued instructions on every domestic problem, including the site for his tomb and what all was to be built around it. He had left a will, eighteen months earlier, how the brotherhood would be run after him. There was hardly a question which was not answered before hand. And, as I mentioned earlier, the stages of the Path he was destined to cover had been reached as a result of this extremely painful illness. All this gave silent indications of his impending departure.

On the following day, after Friday prayers in Rawalpindi, I returned home and Hadhrat RA went back from the Hospital to his apartment in Islamabad. According to the doctors, the period of convalescence had commenced. I again went to see him on Thursday and after a brief session I was allowed to return. I offered Friday prayers at Munara. On Saturday morning, I felt uncomfortable, picked up Haji Khuda Bakhsh and we drove to Dalwal to meet Raja Muhammad Yousaf. In vain did I try to distract myself by meeting friends? During the course of journey I mentioned to Haji Khuda Bakhsh that my heart was too upset about the health of Hadhrat RA despite his apparent recovery. With Raja Yousaf we made a programme to go to Islamabad the next day and we returned home. With this back-ground, I would now revert to the very purpose of this article.

As I offered my Maghreb (evening) prayers. I was overwhelmed with Divine Lights to an extent that it became impossible to sit. I lay down on my bed and was immediately overtaken by Istighraq (a state in the Path wherein the physical body is benumbed while the Ruh turns its full attention towards Allah. One remains conscious of his physical state and his surroundings but himself cannot utter a word).

It was about six thirty in the evening. The court of the Holy Prophet was fully decorated. It is now about twenty five years that I am blessed with the audience of this noble court. Alhamdulillah. Glory be to the beneficence of my Shaikh, who guided me to this court and enkindled the long nights of my youth with the lights of the company of the Holy Prophet (Peace be upon him) How befitting is this couplet for my Shaikh.

**May Allah reward you that you opened my eyes:
And made me share the secrets of the noblest of the nobles:**

Never had I observed such an august gathering in the Holy Prophet's court during my twenty five years association. Amir-al-Momineen Hadhrat Abu Bakr Siddiq and Hadhrat Umar Farooq were particularly attentive and Hadhrat RA was being attended to in an unprecedented manner. This humble slave was also in attendance. Hadhrat RA was donning a grand robe of special design and

wore a crown which shone in great splendor. A special seat had been allocated to him and the Holy Prophet (Peace be upon him) welcomed him with his most beautiful smiles. The blessings were at their zenith. I was wonder struck at this unique reception and thought that some grand Divine Office was being conferred on Hadhrat RA. I remained in this state for an hour and a quarter. I had heard from Hadhrat RA many a time that if the meditation of Fana fir Rasul is strong, the death takes place in a manner that the Ruh remains present in the court of the Holy Prophet (Peace be upon him) while the Angel of Death snaps its wordily connection with the physical body. Never had I witnessed such a spectacle earlier and alas ... the occasion happened to be the departure of my beloved Shaikh. It is not possible to describe all the states in detail. If anyone amongst the brothers would like to see for himself, the whole scene can be replayed for those blessed with kashf. And the others should strive hard to enkindle their inner selves. It is only Allah Who bestows the capacity.

I was still in this state when someone announced the death of Hadhrat RA, on receipt of a telephone call from Brig. Muhammad Akram. My Istighraq ended instantly. I got up, took out my jeep from the garage and hurried to Islamabad. The blessed body lay resting in the room while the blessed Ruh was fully attentive towards Allah in the Iliyeen. The brotherhood was thronging from all over the country. It was at 0200 hours that the blessed body was given the ritual bath by Ahsan Beg, Zahid and Baba Qadir Bakhsh, helped by others present. At 0300 hours in the morning I was driving Hadhrat RA for the last time in my life. The morning prayers were offered in Dar-ul-Irfan and I found Hadhrat RA attentive towards Dar-ul-Irfan (the brotherhood's HQ he had established with his own hands). Throughout the journey, Colonel Matloob Hussain insisted that I should seek permission of Hadhrat RA for his burial in Dar-ul-Irfan. I tried and submitted that his entire family would be provided comfortable living around Dar-ul-Irfan. But he declined the offer saying: "so many people depended on me during my life. Allah had made me a kind of support for them. It will not be possible for you to bring all of them here. Now my grave would be a sort of consolation for them". He was right in every word. What a magnanimity of this blessed soul. May Allah shower his Mercies on him by the billions Amin!

Beyond the rituals of the burial, I aim at confining myself to the states attending it. It was in the afternoon that the funeral procession started from his native village. I had the honor of leading the funeral prayers after the Salat-e-Asr. It was difficult to control this crowd of orphans (mark that it was the passing away of our spiritual father). I was an orphan myself, was torn apart with grief and yet I was to offer solace to everyone, who cried and clung to me. Allah be praised. What a difficult hour! It was Sunday evening, the 19th day of February, 1984. The information given by the Mashaikh in Barzakh while in the Hospital eleven days ago, that Hadhrat RA would return home next Sunday had come tame.

I am a strong nerved and strict person by temperament. I would never weep. Even when I saw people crying profusely in front of the holy Kabah, I would have no tears though I wanted to cry. On my second visit to the holy land with Hadhrat RA mentioned earlier, when I sat in meditation reclined with a pillar in the Holy Prophet's mosque near his holy shrine that different events of the Holy Prophet's life at Al Medina started unfolding before me. When it came to his last journey, I observed his Companions lowering him in the grave and with heaviest hearts putting earth on it, my heart gave in and my eyes welled up with tears, which have not stopped till today. The last journey of Hadhrat RA has only aggravated the situation.

I gave final touches of preparation to his grave with my own hands. I brought stones for

the purpose in my jeep, led the funeral prayers and got my Shaikh, my teacher, my guide and my benign patron lowered in the grave. The blessed body was held by Ahsan Beg. Zahid and Lt Colonel Sultan. What a great trial it was. Even a person of such strong nerves as Sultan broke under the stress and embraced the body. We put earth and shaped it like a grave.

I gathered the brothers blessed with kashf around the grave to inform me of whatever they observed. By Allah, it was the strangest spectacle. No sooner was the grave shaped than a powerful Divine Light struck like the lightening and carried away Hadhrat RA to his highest stages of the Path. Whatever happened, the arrival of the Question Angels, the Questioning itself and audience before the Almighty Allah (normal events after the burial) was in this very Divine Light. We were unable to see anything beyond this.

What took place thereafter, what is happening now and what shall happen afterwards is a different affair altogether. I may mention two important advices of Hadhrat RA. Firstly, that I must devote my fullest attention and energies to run the affairs of the brotherhood. There will be no obstacle insha Allah. If anyone disagrees and wishes to leave, he should be left alone. Allah will not make me dependent of any one. May be that the words differed but not the meaning of the directions given by the Holy Prophet (peace be upon him) the same evening. Secondly, that Mr. Fazal Karim Butt had served Hadrat RA very well during his last days and that his council be sought in all worldly affairs of the brotherhood. I have complied by making him an honorary member of the six men Majlis-e-Muntizimah (the supreme body deputed by Hadhrat RA in his will to look after the affairs of the brotherhood). Besides he had said a word about his domestic affairs.

I have written these lines for the members of the brotherhood and for those blessed with spiritual observations without addressing anyone and without expecting any reward. No one should bother to sit on judgement and issue edicts. And if anyone cannot help doing so, he is welcome to fulfill his desire. I would only pray for everybody. May Allah bless the Muslim Ummah with the courage to be steadfast and in particular the members of the Order. May Allah grant this humble slave of His, the strength to devote himself to the service of Islam and may all of us have a beautiful end, as to be with our Shaikh, in the court of the Holy Prophet (peace be upon him) both in the Barzakh and in the Hereafter Amin!