

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلْدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,
The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his
companions – *may Allah be pleased with them all*

The Awliya bore Insults

Hadrat Shah Kaleemullah Jahan Abadi - *may Allah be pleased with him* - mentions that our work, (in words, the work of the Awliyah) is to join the hearts of people in spite of the fact, that one has to endure immense difficulties. One has to accept all of these trials and difficulties with an open chest, (in other words, embrace it). (Makubat Kaleemi)

It is mentioned that once in Deccan, people spoke rudely to him and this was brought to his attention by Shah Nizaamudeen - *may Allah be pleased with him*. In reply he stated, “Anyone who thinks bad about us, we have no complaints against him because of being worse than this. He has certainly done us a great favour by insulting us as little as this. We have pardoned him and you should also pardon him.”

Explaining the position of a Dervish, he said, “The meaning of a Dervish is to put up with the insults and the anger of people. And to display patience. There is no doubt that everyone can wear a Khirqah and if you are true Dervish, the insults of that person

would not affect you. In fact, that person himself would become affected by his own words. And if you are as he has mentioned, then it becomes a means for you to rectify yourself. (Maktubat Kaleemi)

Khawaja Fakhre Dehlwi explains the meaning of Ikhlaq and this is recorded in the treatise “Naafi’us Salikeen” as follows, “The centre of his sense of Ikhlaq was that his greatest effort was to rectify people in their deeds and actions.”

He used to say that in the present era, there are many humans but there are no Aadimiyat. He used to also admit that to become a real human is indeed very difficult. And in the Maslak Al Suluk he mentions that the true qualities of a human are not even found in him. In his “Malfuz”, he used to emphasise the importance of refraining from bad company, back biting, pride and self-conceit, bribery, etc. He used to encourage hospitality, modesty and simplicity. (Taarikh Mashaa’ikh Chist)