

THIRTY

SHAYKH MUḤIBBULLĀH ILĀHABĀDĪ ۞



PLACE OF BIRTH: Sadarpur

DATE OF DEATH: 9th Rajab 1158 AH OR 1054 AH OR 1058 AH

PLACE OF BURIAL: Ilāhābād

Shaykh Muḥibbullāh Ilāhabādī ۞ was the spiritual mentor of Shaykh Sayyid Muḥammadī Akbarābādī ۞ who was imprisoned by Ālamgeer in Awrangabad, and who passed away in prison.

Shaykh Muḥibbullāh Ilāhabādī ۞ acquired his primary education at Sadarpur. Thereafter, he completed his studies of the Islamic sciences. After acquiring competence in the branches of exoteric knowledge, he felt the need to tread the path of Taṣawwuf, and this was how all people thought at that time. With this in mind, he presented himself at the grave of Khwāja Quṭb al-Dīn Bakhtiyār Kākī ۞ in Dehli and observed meditation. Whilst he was meditating, Khwāja Quṭb al-Dīn Bakhtiyār Kākī told him that the dwellers of the graves are not concerned regarding people's day-to-day activities and what condition they are in. It is only once the angel takes the record of deeds that the deceased parents and forefathers, and those whose souls know the living, seek the angel's permission to read it. And what do they search for?

They look to see which pan of the scale outweighs the other. If the pan of good deeds is outweighing the other, they are happy, but if the pan of bad deeds outweighs the other, they are overwhelmed with grief and sorrow. They come to know of what

happens where. This knowledge is not an innate attribute they possess, but rather, it is a system of Allāh whereby they receive news of the world.

YOUR SHARE IS DESTINED IN RADOLĪ

I was once observing i'tikāf in Faisalabad when the mention of saints arose in a conversation I was having with my late friend, Shaykh Aḥmad Lolāt Ṣāhib. As I awoke in the morning, I related to him a dream I had that night in which someone told me to travel to Radolī, as my share was destined there. Shaykh Aḥmad had a unique style, at such times of happiness he would say, "Give me your hand," so that he could give me a clap.

He began by saying, "Bring some sweets (*mithāi*).” Look at the great saint of the Chishtī order, Shaykh ‘Abd al-Ḥaqq Radolwī ؒ, about whom it is stated that he would remain in a constant state of spiritual raptness, unaware of everything. His attendant would even have to call him for ṣalāh and tell him that the adhān had been called, for he was unaware of everything around him.

When his attendant would begin calling "Al-Ḥaqq, Ḥaqq, Ḥaqq," he would open his eyes and follow in the direction of the repetitive call. The attendant would then take him and stand him in the row, and he would make the intention for ṣalāh. So, I was informed regarding Radolī that my share was destined there. I may have related this dream in the account of Shaykh Zakariyyā's ؒ i'tikāf which I wrote and sent as a letter to our companions at Faisalabad; someone may still have a copy. It is just like when Ḥājī Muḥammad Anwar's letter was read out to Shaykh Zakariyyā ؒ and he had a message written in reply.

CALL FROM SIND

When I was compiling the book “*Ḥaḍrat Shaykh awr un ke Khulafā-e-Kirām*” with Shaykh Yūsuf Ludhyānwī رحمته in Karachi, he used to arrive at the madrasa of Shaykh Yaḥyā Ṣāhib for breakfast everyday. Sometimes he would relate his dreams or any incident which had occurred.

Once, I related a dream to him that someone told me to go such-and-such saint of the Rāshidī order, for he was remembering me. Shaykh Yūsuf Ludhyānwī رحمته responded telling me that I was too weak to travel so far into Sind where his grave is located and that I would not be able to bear the journey there, due to the poor road conditions. Anyway, I did not insist on travelling, but imagine the intensity of this link. Shaykh Aḥmad ‘Alī of Leicester and one or two others would also be present everyday. They would also make a note of the dreams we discussed or incidents of Shaykh Zakariyyā رحمته I related. This was in 1983.

INSTRUCTIONS FROM THE HOLY GRAVE OF THE NOBLE PROPHET ﷺ TO AUTHORISE WITH *KHILĀFA*

A few years later, I was in the Ḥaram in Madīna Munawwara when Shaykh Sayf al-Raḥmān Ṣāhib, the Shaykh al-Ḥadīth of Madrasa Ṣūlaytiyya, came searching for me at 2.30am. He informed me that Shaykh ‘Abdullāh Darkhāstī رحمته had asked about me after the tarāwīḥ prayers. (It is a lengthy incident which I will relate to you briefly). So, I replied to him by saying that, Allāh-willing, I shall go to meet him the following day.

The following day, I went to meet the Ḥafīz al-ḥadīth. *Ḥafīz al-ḥadīth* was the title of Shaykh ‘Abdullāh Darkhāstī رحمته who lived until the age of 108. He must have been about 105 or 106 years

old at the time, a couple of years before he passed away. When I reached him he asked, “Who are you?”

I replied, “Yūsuf, from London.”

Thereafter, he immediately began relating, “Yesterday, when I presented myself at the holy grave of the Noble Prophet ﷺ, I received instructions to authorise you with *khilāfa* in my order, the Qādiriyya order.”

At the time, I did not even know that he was of the Rāshidiyya order, like Shaykh Dīnpūrī ؒ and Shaykh Lahorī ؒ. It was only afterwards that I realised that this was why I was called in my dream by the saint of that order. The Rāshidiyya order is attributed to Shaykh Rāshidī, the saint whose grave is located in Sind. This is an entire esoteric system.

AN ESOTERIC ORDER

It is for this reason that when Shaykh Muḥibullāh Ilāhabādī ؒ presented himself at the grave of Khwāja Quṭb al-Dīn Bakhtiyār Kākī ؒ, he was told: “At this time, the spiritual gatherings of the Sābiriyya conducted by Shāh Abū Saʿīd Gangohī ؒ are intense. Go and stay with him.” He knew where the gatherings were intense and where they had become stagnant.

The following morning, he regained consciousness from his meditation and went straight to Gangoh. There, he pledged allegiance to Shāh Abū Saʿīd Gangohī ؒ. In a matter of days, Shāh Abū Saʿīd Gangohī ؒ called him into a room, saying, “Muḥibullāh! Come here! Let us take you to completion.” Thereafter, he took him into a separate room, directed his spiritual attention towards him and authorised him with *khilāfa*, just as Shaykh Rashīd Aḥmad Gangohī ؒ acquired *khilāfa* from Ḥājī Imdādullāh ؒ within forty days. Numerous attendants who had been serving Shāh Abū Saʿīd

Gangohī ؒ for years on end began thinking that this guest has only arrived recently but has already attained completion and acquired *khilāfa*. So, this is a whole esoteric system.

THE UWAYSIYYA ORDER AND *KHILĀFA*
THROUGH DIVINE INSPIRATION

There is a spiritual order known as the Uwaysiyya order. One type of pledge and *khilāfa* is when the Shaykh receives divine inspiration to authorise someone with *khilāfa*, just as Shaykh Darkhāstī ؒ said that he had received instructions from the Noble Prophet ﷺ. This is an example of divine instruction by means of the Prophet ﷺ. Thus, authorisation in this way is referred to as *khilāfa bi 'l-iṣāla*.

INSTRUCTED BY ALLĀH

The example of the second type of *khilāfa* is when Shaykh Zakariyyā ؒ called Ṣūfī Iqbal Ṣāhib and my brother, Shaykh 'Abd al-Raḥīm Ṣāhib, in the holy lands four or five months before I reached there in Ramaḍān 1969, and said, "If I die, convey my authorisation of *khilāfa* to Yūsuf and Ṭalḥa."

They are instructed by Allāh, thus they bequeath the authorisation, fearing death could befall them at any time. I reached there a month or two later, and the Shaykh granted me authorisation in person in his area of i'tikāf.

Khilāfa bi 'l-Ijāza - This second type of *khilāfa* is where the Shaykh grants someone authorisation without any instruction

from Allāh or unseen spiritual indication, but actually grants it out of his own will and pleasure. This is called *khilāfa bi 'l-Ijāza*.

Khilāfa bi 'l-Ijmā' - The third type is of *khilāfa* is by *ijmā'* [consensus]. For example, if the shaykh had a child who he had not authorised with *khilāfa* but who was eligible for it, the shaykhs of that respective spiritual order may unanimously grant him *khilāfa* and make him the successor to his late father. This pledge and authorisation will not be considered from the part of the late shaykh, rather, from his authorised khalifas. So, *khilāfa bi 'l-iṣāla*, *khilāfa bi 'l-ijāza* and *khilāfa bi 'l-ijmā'* are three different types of spiritual authorisation.

Khilāfa bi 'l-Wirātha - In the old days, just as the shaykh's assets and land would be inherited by his beneficiary son, people would also appoint him as the spiritual successor of his late father. Such an 'inherited' *khilāfa* is not correct.

Khilāfa bi 'l-Taḥakkum - *Khilāfa bi 'l-taḥakkum* is when a shaykh would pass away and (in an Islamic caliphate) the caliph would see the shaykh's son worthy of succeeding him, hence decreeing *khilāfa* for him. Such a *khilāfa* is deemed acceptable, for Allāh says in the Holy Qur'ān, "O you who believe, obey Allāh and obey the Messenger and those in authority amongst you." Such a *khilāfa* is considered acceptable in an Islamic caliphate.

khilāfa bi 'l-Takalluf - Another type of *khilāfa* is *khilāfa bi 'l-takalluf*. This is when some religious scholars advise the shaykh to authorise an individual with *khilāfa*. It is called *khilāfa bi 'l-takalluf*, because there is some *takalluf* [impelling and obligation] in such an authorisation.

The incident of Shaykh Muḥibullāh رحمته الله being instructed by Khwāja Quṭb al-Dīn Bakhtiyār Kākī رحمته الله to go to Shāh Abū Sa'īd رحمته الله