

Qibla Hazrat Muhammad Ubaid-Ullah Durrani A

Modern Sufi Saint

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The word *Sufi* is derived from the word *Saaf* which means Pure. Pure in heart and mind while living the natural and normal life. A Sufi lives a life in harmony with time. A Sufi who lived a thousand years back will not be in harmony with the modern days of computers, quick communications, and high speed travel.

Today I will speak of a Modern Sufi, Qibla Hazrat Muhammad Ubaidullah Durrani (RA). He was an Electrical Engineer. He was a Professor, a *Thinker*, a Philosopher, and a Scientist. He had traveled around the world. He was an extraordinary Homeopathic Doctor --famous for his gift of healing. He was an unusual social worker who served people every day of his life; tirelessly and joyfully. He was a brilliant writer, a gifted poet, and an exceptional Botanist. He grew a large number of plants in his *Ashram* in Pakistan. These include hundreds of varieties of *Cacti*. Each one of these he attended to himself. He could make a *Sitar* and play it like a master. He could fly a plane. These are rare accomplishments for an individual, but what makes him phenomenal is his knowing of the deliverer of The Message of Islam, The Prophet Muhammad (peace be upon him). Qibla Durrani Sahib(RA) did not just talk Islam. He lived Islam every minute of his life. He was a true disciple of the Prophet Muhammad

(PBUH). He was a great Sufi Saint of this century whose lifestyle had become the interpretation of the Quranic verses.

I will present his life sketch and then will talk more about him.

Life Sketch

Qibla Hazrat Muhammad Ubaidullah Durrani (RA) was born on Friday 4th May 1907, at 23 minutes past 9 a.m. in a small village of Madras, South India. His father, Khan Bahadur Habibullah Khan Durrani was a descendent of Ahmed Shah Abdali, the King of Afghanistan, in the 18th. century. His mother, Mahmooda and his father's mother, came from the family of the great saint of South India, *Hazrat* Baba Banda Nawaz Gaisu Daraz(RA). Qibla Durrani Sahib(RA)'s childhood was *nurtured* by these two saintly ladies. He grew up in an environment where help for the suffering people was a way of life. He observed his father involved in creating institutions and scholarships for the needy and brilliant students of the region by using his own finances. His father was the disciple of the great saint of India, *Hazrat* Baba Tajuddin(RA) of Nagpur.

As a child he is known to have an unusually serene disposition. While he

was a boy, he took upon himself to look after an orphan. He ate very little. Mangoes and *palao* were his favorite food.

Early Education

His early education was done in the cities where his father was posted. He was very fond of working with his hands. In his boyhood, he learnt carpentry. While he was a student of 10th class at Rasool Kunda, he became very fond of reading about the life of The Prophet Muhammad (peace be upon him). The Prophet's life story had a profound effect on him. He would spend hours in a meditative mood.

His Road To Sainthood

When he was fourteen years old, his father took him to meet Baba Tajuddin(RA). They reached Nagpur in the evening. Qibla Durrani Sahib(RA) saw Baba Tajuddin(RA) riding a horse and a crowd of people running after him. Their eyes met. Qibla Durrani Sahib(RA) was smitten. The light or *noor* from Baba Tajuddin's eyes penetrated into the soul of Qibla Durrani Sahib(RA). In that moment, he experienced the reality of the Great Saint and his own reality. His third eye had opened at that *very* instant. The evening passed. Baba Tajuddin crushed a sweet called *Paira* with his hands, mixed it in milk, and gave the glass to Durrani Sahib(RA). As he drank, it was as if the milk penetrated into each and every cell of his

body. *Zikr*, *Ism-e-Zat*, started pulsating through his heartbeats. He breathed *Zikr*.

Durrani Sahib(RA) continued to stay in Nagpur. After a few days, he got a second chance to be with Baba Tajuddin. Durrani Sahib(RA) saw Baba Tajuddin going somewhere in a horse drawn carriage called a *Tonga*. People as usual ran after him. Durrani Sahib(RA) got hold of the foot step of the *Tonga* and started running after it. Baba Tajuddin bent *forward* and affectionately patted Durrani Sahib(RA) on his back. That miraculous touch of his, had another profound effect. Durrani Sahib(RA) started sinking into a *kafiyat* called *Jazb*. He remained a *Majzoob* for two years.

Qibla Durrani Sahib(RA)'s father knew of the *Muqamaat* of spiritual development. He knew that his son was going through the *kafiyat* with the orders of his Sheikh. He waited patiently for two years. During this period Qibla Durrani Sahib(RA) ate very little. His body became thin. He was oblivious to the phenomenal world around and to his own condition. He remained lost in his spiritual world experiencing a reality which no one could relate to unless he was a *Majzoob* himself

After two years, Khan Bahadur Habibulla Khan Durrani took Qibla Durrani(RA) to Baba Tajuddin(RA) and asked, "What have you done to my son, my Sheikh?"

Baba Tajuddin smiled and said, "All right. We will put a blanket over him."

No sooner were these words spoken than Qibla Durrani Sahib(RA) became normal.

He resumed his education at Aligarh College and joined 11th class. He did all that was required of a normal living. His contact with Baba Taj(RA) had become his life. Whenever he could, he would go to Nagpur and present himself to his Sheikh. *Zikr* with the constant memory of his Sheikh kept vibrating inside and his body performed the task of daily living with vigor, compassion and a keen intellectual involvement. He would often say, "*Dil bayar, dast ba kar*". This means: "Heart with the beloved and hands with the work".

During his years of education at Aligarh, he wrote a mathematical equation in which he proved the existence of One God. He was convinced that the Truth can be understood with the deep study of mathematics, physics, astronomy, atomic physics, and even man's own physiology. Mankind will then experience the reality of One God and will know that He is the only Creator.

His teacher Mr. D.N. Malik observed his aptitude and encouraged him to study science. His classmates of that time remember him as a thoughtful young man who would often sit meditating for long hours. His hobbies were scientific experimentation, gardening, photography, painting and reading.

Baba Tajuddin's Passing Away

Baba Taj passed away in 1925, Qibla

Durrani Sahib(RA) internalized his grief. During that period, his meditative spells became so long that his friends feared that he might drop off from school. They forced him to take the B.Sc. examination. After he passed his examination, he created a few scientific objects and presented them to the British Government of India's panel formed to select brilliant students. One of those was an electronic box which could only be opened by Qibla Durrani Sahib(RA)'s own voice or the voice of his immediate family members. On this remarkable work, the Government offered him a five-year scholarship to study in England. He joined Sheffield to study Electrical Engineering, got his degree and was trained for two more years by English Electric Company, Stafford.

The loneliness of England got him involved in Amir Khusroo. His spare time was spent immersed in art and music. He developed the taste for classical music. Beethoven and Bach became his companions. He made his own *Sitar*. He could play it like a master. He could submerge in *Raag Malkaus*. He was very fond of the poet Ghalib.

God had bestowed Qibla Durrani Sahib(RA) with an awakened soul, an alert mind, and an active body. He occupied every minute of his life in constructive and positive activities. His inner-self, his *Batin* throbbed with *Zikr* and the constant memory of his Sheikh. He felt the living presence of his Sheikh even in England and was constantly guided by him.

Qibla Durrani Sahib(RA)suffered with the hardship of others. He became curious about the element of pain, the reality of the universe, and man's own reality. He would spend his time thinking and questioning these matters. He would go anywhere and every where to seek the answer. He attended religious meetings of Christians, Hindus and Buddhists. He would think deeply, immersed within for hours. When his education and training in England culminated, he returned to India. The quest continued. He would travel long distances to meet *Rishis* and *Sadhus*. Once he even became *Shudhee* and was allowed to visit Arnachlam Temple where only Hindus could enter.

Teaching at Aligarh

He rejoined Aligarh as a teacher. He got married to Qamarunisa Begum in 1936 when he was 29 years old. Together they had a son, Moeen Ahmed, named after Khawaja Moeen-ud-din Chishti. Qibla adored his wife. She was a developed soul who could identify with Durrani Sahib(RA)'s spiritual journey. Qibla Durrani Sahib(RA)had found a soulmate. His friends at Aligarh were also extraordinary people. They were all endowed with noble character, wisdom, and compassion. They preferred to live simple lives. For them building a positive future for the youth was the ideal worth striving for. These were Doctor of Philosophy, M. M. Ahmed, Doctor of Psychology, Mughni, Doctor of Physics, Zaki, Professor of Chemistry, Shamim, Professor of Economics, Karar

Hussain, and the sociologist, Akhter Hameed Khan.

He joined the *Khaksaar* movement. Many of the fellow *Khaksars* would stay at his house and then move on.

His evenings at Aligarh were often spent in the company of *Faqirs* and *Dervishes*. Among these were the devotees of Warsi *Silsala*. Barefoot and agile, wearing saffron robes, with their long hair and white beards, their humble faces would glow when they recited the poetry of their Sheikh Hazrat Waris Ali Shah.

Qibla Durrani Sahib had started giving homeopathic treatment to sick people free of cost. His weekly holiday was consumed by this activity.

Death of His Wife

After a few years of a blissful married life, Qamarunisa Begum passed away in 1939 leaving behind young Moeen Ahmed. Qibla Durrani Sahib(RA)was smitten with intense grief. He locked himself in his room for three days without food and smoked cigarettes, a thing he never did before. As the days passed he burnt within slowly and silently. The grief seeped into his soul and he started feeling the pain and suffering of others as his own. His own deprivation expanded in to a boundless love for every suffering being around. In his free homeopathic clinic, he gave not only the medicine, he gave of himself. He became oblivious to his own condition. Young Moeen Ahmed was looked after by

his mother-in-law, Jagat Baji, and his sister-in-law. His house in Aligarh became the residence of his friends. He spent all his spare time in serving others. His own pay was managed by one of his friends who said that most of his money went to help others and very little was spent on his own needs.

Second Marriage

Qibla Durrani Sahib(RA)'s elder sister, Mutahirunisa Begum became very alarmed at his disinterest in his own life. She decided to get him married again. A marriage was arranged between him and Imam Zohra, the daughter of Begum Mutahirunisa's brother-in-law. Durrani Sahib(RA)'s life continued as before. He performed his worldly duties: job at Aligarh and quest with *Faqirs*, *Sufis*, *Dervishes* and *Rishis* along with social work. The weekly holiday was spent working in his free homeopathic clinic. Sometimes he would spend nights out to help others. Imam Zohra had married a *Faqir* in the making. Together they had three children. One son, Jehanghir Durrani, and two daughters, Yasmin and Nasreen. Qibla adored his children, but he also loved everyone else's children.

Spiritual Journey Ahead

As time passed, Qibla Durrani Sahib(RA) became more involved with serving others. His *Zikr* became intense along with the constant memory of his Sheikh. He was forgetting himself more and more. His *I* was being dissolved into *Thou*. He

dedicatedly worked for the creation of a Polytechnic Institution at Aligarh which was established and eventually expanded into the Engineering College. In 1945, while he was helping a porter to carry a heavy steel cupboard for the college, the porter's hand slipped and the cupboard fell on Qibla Durrani Sahib(RA). He nearly died. His weakened body suffered. His backbone got hurt. Three of his vertebrae damaged with an old injury started putrefying and a tumor developed. Qibla Durrani Sahib(RA) would ignore his wounds, dress them himself somehow and, enduring his pain, continued the same tempo of activities. He became as thin as a skeleton. His determination was awesome. When he could not stand due to the tumor in his back he was forced to lie down. Only then could his family take him home on a stretcher. At home his condition started deteriorating further. His life appeared to be ebbing out. Doctors gave up hope. Instead of letting him die at home, his family took him to the *Astana* (place of stay of a *Faqir*) of Baba Qadir(RA) Aulia at Vizianagarum, South India. Baba Qadir Aulia was the *Khalifa* (the chosen successor who inherits the spiritual gift of his Sheikh and carries on his spiritual duties further) of Baba Tajuddin(RA). Qibla Durrani Sahib(RA) stayed on at Qadir Nagar, the *Astana* of Baba Qadir Aulia and gradually started recovering. Baba Qadir treated him with the gentle and loving care of a mother. Qibla Durrani Sahib(RA) slowly regained his strength. He realized that Baba Qadir Aulia was spiritually one with Baba Tajuddin and it was required of

him to continue his inner (*batin* 's) journey through Baba Qadir Aulia's guidance. His stay at Qadir Nagar was prolonged. His soul went through a transformation. Baba Tajuddin's sapling started growing into a tree under the nurturing of his Khalifa Baba Qadir Aulia.

When Durrani Sahib(RA) left Vizianagarum as a healthy man, he knew what was required of him. He came home not to rejoin Aligarh College or his family; he came home to proceed onwards to Peshawar, by the *Hukm* (order) of his Sheikh, where Durrani Sahib(RA) was to start his duties as the servant of God.

He obeyed. He left his family, his children, his engineering college and his friends. Empty handed, he reached Peshawar, a city unknown to him. He joined the Peshawar University's Engineering College as Principal. By the orders of his Sheikh, he married his widowed sister-in-law, Akhterunisa Begum, and started his duties there. His lifestyle remained the same. All his time and most of his earnings were for others. His wife gave him her full support. They had two children, Mahmooda, a daughter and Habib Ahmed Durrani, a son. Qibla Durrani Sahib(RA) was ordered to build an *Ashram*. The place was revealed to him in a spiritual dream (*Basharat*). Many of his summer vacations were spent looking for the chosen site. Finally he found it. The *Ashram* was built near Pirbaba, Buner -- a place situated in the North West Frontier Province of Pakistan. He named the place Qadir Nagar, after Baba Qadir Aulia.

Peshawar was chosen as the ground for his sainthood. A sainthood whose presence only his very close companions could feel. Baba Taj watched over his spiritual child, had him elevated to a higher level through his successor Baba Qadir Aulia, a level where Qibla Durrani Sahib(RA) could be the vehicle for conveying God's Grace to His People. The world saw him as a brilliant teacher. Students knew him as a wise, compassionate, and noble Professor. The poor came in contact with him to be helped and cared for. Patients often came with incurable diseases and were miraculously cured. He was every one's friend. He loved all. His deeds resembled the stories written about the Prophet Mohammad(peace be upon him).

Waliullah, Friend of God

He who is granted the status of a *Waliullah*, a friend of God, is a friend of all that God has created. These Mysterious beings are a vehicle of God's Grace. They are bestowed with the potential to absorb suffering and pain of others. They are a benevolence for humanity. In Durrani Sahib(RA) clinic, I have seen miserable people crying, and after he had talked to them, they would emerge with smiling faces and hope radiating from their eyes. His weekly holiday was spent running his free homeopathic clinic where he would attend to a few hundred patients. He would diagnose, prescribe, and dispense medicines free of cost. The gift of healing was bestowed on Qibla Durrani Sahib(RA) through Hazrat Sabir Kalliar Sharif, a Great *Wali* of the

same *silsala* as Durrani Sahib(RA). Qibla would say, "When anyone takes service from us, that one is our benefactor". When he passed away from this world, he left his heritage, his free clinic to his students whom he had trained. His clinic still operates on every weekly holiday, not only in Peshawar but in other cities of Pakistan as well. Those are Lahore, Karachi, Khairpur, Abbotabad and Islamabad. In these clinics hundreds of patients are treated with concern as if he himself was present.

When he cured patients with incurable diseases, they would be *overwhelmed* with gratitude. Durrani Baba would reply humbly, "Please do not embarrass me with much thanks. There is nothing of me in this. This is a gift of my elders which I humbly present to you". Whenever I took my Christian, European and American friends to him, he would greet them with love and converse with them, in excellent English, about the significance of the message of love that Hazrat Eesa (Jesus) Allay Salam brought. He only looked for the positive in everyone. He would say such things as, "**If you could see people in their colors then all is well..... Love is the best prescription. All hostilities, all diseases resolve in its warmth**".

All his life he gave. He never asked for anything for himself. He owned nothing: no wish, no desire, no want, for his individual self. He did not own even his time for himself. His only desire was to help others. Some of his homeopathic prescriptions are so unusual that one cannot find them in

any books. To his students and friends he would say, "**Come and sit with us. Come often. The warmth of love can heal your soul.**" Qibla Hazrat Muhammad Ubaidullah Durrani guided The seeker of Truth in all the five Sufi *Silsalas*. These are:

1. *Qadria*
2. *Suharvardia*
3. *Naqshbandia*
4. *Chishtia*
5. *Qalandria*

He never disturbed anyone's mode of spiritual journey. He guided them according to their temperament towards the destination which is the same for all.

Service

The most significant part of Prophet Mohammed's (PBUH) life was social work or service to humanity. This chapter is not prominent in any of the pictures of Islam that are emerging today. Muslims around the world talk about *Shia, Sunni, Wahabi, Deobandi, Ahmadi* and *Baha'i* sects. They emphasize rituals. The simple effort of service for the sake of God is not prominent in the story of today's Islam. Qibla Durrani Sahib(RA) was the embodiment of service to humanity. He taught, helped, treated, and cured, rich and poor alike every day. We used to observe him and wonder at his frailty. He used to suffer aware of illness each winter; his back pained him constantly and he had to support it with a belt; his right wrist was weak due to an old injury. Yet, in spite of all this, he would work all day for others. Where did he get this

boundless energy?

He spoke very little. His words had a profound effect: every word that he uttered would knock at your heart, gently opening a door within and one would ponder for days, often weeks, on his words while meanings were being unfolded, taking you towards a timeless understanding of that one expression encased in that one word.

It dawned on us how carelessly we use our language. How much of the meaning of our words we waste by merely talking and not doing what we say. Sometimes just one word is enough to convey the reality of the entire life of one person. That's how profound words are yet we waste them fearlessly daily.

QadirNagar in Pakistan

In the North West Frontier Province of Pakistan, in the region called Buner, Qibla Durrani Baba, obeying the orders of his Sheikh, had built an *ashram* and named the place Qadir Nagar after Baba Qadir Aulia. The place was shown to him in a spiritual dream. It took him many summer vacations to find it. He bought the land, acquired used material, repaired it, and spent it to build the place at very little cost. He assembled a generator, placed it on a nearby stream, and started a micro-hydel power station which supplies electricity to the *Ashram*. Qadir Nagar is a temple of love. There he welcomed people who suffered. As special guests, shattered personalities were invited, treated, and cured. With their confidence restored, they were

put back on the road of life with a positive mission. He charged nothing. Once 60 people stayed. Among these were guests from USA Belgium and Bangladesh. There was a French Sufi, Michael Baba, among them. The food and living was simple and clean. He had a versatile library. Books from Sufism to Agatha Christi and from science to science fiction were found there.

A mosque was being built on the premises. About 16 or 17 youngsters worked along with the laborers. After the work, they would all bathe in the nearby stream, change *and* then eat together. In the evening, these young men would have a group discussion with a guest named Umer. Brother Umer could speak fluent Persian, Arabic, English, Urdu and Swedish. Thoughts on the Sufi poetry by Allama Iqbal were shared. A group of six or seven children were tutored in the Message from Quran by Durrani Sahib(RA)'s old friend whom we called Brother Qureshi. After dinner all of us, the young, old and children, would sit on the terrace and have a memorable evening with Qibla Durrani Sahib(RA). The conversation was on many topics: art, music, plants and cacti, modern scientific inventions and their effect on life and soul, psychology, politics, Sufism, Mysticism, cure, doctor, patient, disease and the stories of the Saints. We would talk about dreams and spiritual dreams (*basharats*). Often an innocent question of a child would initiate a meaningful discussion. His method of educating was effective. Everyone could participate with confidence. Qibla, whom we called

Babajan, never gave long lectures. He would listen intently and put a question at such a point in the conversation that the speaker's own awareness would expand, allowing him to reshape his arguments making his rendition profound.

Passing Away of Baba Qadir Aulia

On Friday 27 January 1961, Durrani Sahib(RA)'s Murshid Baba Qadir Aulia passed away. Qibla Durrani Sahib(RA) was in Bangladesh at that time. He longed to go to Vizianagarum but was ordered to stay away. He came back to Peshawar, Pakistan. He was agonized. Carrying the silence of death, with bloodshot eyes, he went about his daily tasks. He and a group of his companions performed the *Ghaibana* (in the absence of the dead body) *Namaz-e-Janaza*. After the *Namaz*, Durrani Sahib(RA)'s condition changed. He described this period. He said that he felt as he himself had died. After the *Namaz*, he felt as if his Sheikh had come back to life. He said, "My life is like a big factory. Suddenly a switch goes off and there is pitch darkness. Then another switch is put on and the factory starts as before performing the assigned tasks". Baba Qadir Aulia continued performing through Qibla Durrani Sahib(RA). When the soul is elevated to sainthood it becomes the vehicle of God's work. The soul from the departed Saint enriches the Soul of the living Saint and the work continues.

Books He Wrote

Qibla Durrani wrote many books on Sufism. Out of these I have been able to read only the following:

1. *Hayat-e-Qadir*
2. *Kun feya koon*
3. *Char Islam.*
4. *Pandharveen Sadee Hijri kay taqazay*
5. *Ishq-e-Rasool*
6. *Khushboo*
7. *Fard aur Jamiat*
8. *Tajreed-e Subhaniyat o Aniyat-e Sajda*
9. *Nafa-e-Zat*
10. *Keya tum nay Allah ko Daikha hai*
11. *Ashiq aur Arif*
12. *Ya Haiyo Ya Qayyum*
13. *Simitna aur phailna*
14. *Khair aur Shar*
15. *Inbisat*
16. *Urs ki manviat*
17. *Bismillah kay Ath tabaq*
18. *Ahyae Islam*
19. *Jamal-e HamNashin*
20. *Ham keya karain*
21. *Main keya karoon*
22. *Subhay Islam*
23. *Shahab-e-Saqib-e-Ummat*

All the above are in Urdu. Those numbered 4-24 are now combined in two volumes entitled "Hikmat-e-Farooq-e-Kun".

His book, *Wither Ye Sadhu* is in English It is an allegory of his own spiritual journey. As he himself conveyed, so did his writings, the deep love for The Prophet Mohammed (peace be upon him) and the soul of The Message of Islam. He would often repeat, 'Know thy self so that Ye

may know God".

His Passing Away

As time passed, Durrani Sahib(RA) became physically fragile. His soul became stronger. When he was 75, he kept a beard. The veil that he tried to hide himself behind all his life -- the veil of his flawless English, his cosmopolitan mannerisms and his western education -- could not cover him any more. His presence became so refined that while watching him, one would sometimes feel that he is standing dissolved in the air around. If any one touched him, his hand will pass through his body. Hindus perhaps call such a being *Avatar*. Even in this condition, he kept on coming to the weekly free clinic to see his seriously ill patients. His students, whom he had trained, had taken over the routine duties. Like his presence, his attention too had become refined. He would answer questions that we had only thought but not verbally asked.

On the 9 June 1990 Baba Jan passed away. His shrine is in Qadir Nagar, Buner, Swat. Recalling his life we can say with conviction that he truly conveyed The Message of Islam. He conveyed it by living it. Surrounded by social obligations, he lived The Message in all its aspects. It became quite clear that this is the only way the Message can be conveyed; not through war, or sermons, or intellectual discourses, or intolerant prejudice, but by living The Message while interacting with people. The Quran has mentioned one hundred and twenty four thousand Prophets of

Islam, of Peace, who came into the world and delivered The Message by living it. They left behind their true followers, but they also left behind a great number of people who used the name of The Prophets, politicized The Message, and did things which negated The Message and brought pain and sufferings on us.

Char Islam

Durrani Baba's book *Char Islam* which means "Four Islam", written in the *Urdu* language, is a very appropriate book for today. This book ought to be translated in world languages. In this book, Qibla Durrani Sahib(RA) very caringly describes the four stages of the development of the Message of Islam, the message of peace. These four stages coincide with the four levels of mankind's inner development or *batin*..

1. Ibrahimī Islam

The Islam of Hazrat Ibrahim Allay Salam centered around search of The Truth and finding out the reality. His curiosity made him examine and evaluate the important phenomenon of nature which were worshipped as gods. He mused about idolatry. He felt dissatisfied. He continued his search. He meditated and eventually succeeded in realizing the existence of One God. Through this path, he found the all pervading, all helpful, One God. He found The Reality which is the essence of Islam. He preached One God, broke all the idols, was punished, and miraculously saved by One God. The belief that there is only One God who is born of no-one and

no-one is born of him, who protects, creates, is all-powerful and is always there to help became the source of courage and fearlessness for mankind. Man stepped out of caves and started exploring the nature around. As his mind developed, he acquired knowledge and his inner self (*batin*) also expanded towards maturity.

2. Musa's Islam

The second stage of Islam unfolded itself through the great messenger Hazrat Musa Allay Salam. Raised as a prince by Queen Assia, Pharaoh's wife, a pious lady, Musa was chosen to show that the real riches of a man are his nobility of character, which is kindness, compassion, sense of justice, hard work, virtue, and his belief and worship of One God. To be able to attain these riches, he needs to discipline himself by obeying the commandments of God. The Message of Musa brought the law of organized society. It introduced the basic concept of morality. These laws were meant to make co-existence of mankind peaceful and pleasant. Humanity was to explore and exploit the bounties of nature in peace and share it with all in equality and justice. Man's inner self further developed by realizing that by obeying The Message, human beings can attain heaven here in this life too.

3. The Islam of Hazrat Eesa (Jesus)

Hazrat Eesa (Jesus) Allay Salam brought more developed form of the same message. This was to obey all of God's laws in love for His people. It

was to surrender to God in love which was expressed through service of humanity. Hazrat Eesa lived the Message of love through humility and even offered his life for it. Muslim Sufis regard him as the first *Qalandar* of Islam.

4. The Islam of The Prophet Muhammad (peace be upon him)

The last chapter of Islam, the chapter which completed The Message was delivered by the Prophet Muhammad (PBUH). Belief in one God was reinforced. Only his worship was considered valid. Muhammad who was His creation, and His prophet, was clearly established as His Messenger. He delivered through Quran, the laws for an organized society. These laws were clearly defined and lived by Prophet Muhammad. The political system was defined. The administrator of state, the *Caliph* was voted into office. *Khilafat* was not hereditary. This was a new and revolutionary concept. A tax called *Zakat* was levied by God on the earning members of the Islamic society, be it man or woman. A Muslim was to pay a portion of his wealth for the needy. The Message endorsed a society based on quality and justice. The Message of peace, Islam, calls for the collective development of society. A Muslim's efforts must always direct towards the betterment of all. Any act which is for one's individual development at the cost of collective advantage, is not valid in Islam. Tolerance and respect of others expression of faith is an important chapter. Reinterpretation

after study and analysis is also an important part of Islam. *Seek knowledge without prejudice* is an important command. The Message moves towards internationalism.

The Message of peace that Ibrahim's curiosity found and delivered in complete faith, the message that was

reinforced by Musa's discipline, which carried the humble love of Eesa (Jesus), and which the Prophet Muhammad completed in absolute surrender to the Will of One God, the message which is called Islam; Qibla Hazrat Muhammad Ubaidullah Durrani (RA) lived that message every moment of his life.

Glossary

1. *Ashram*:

A place of rest and healing provided by a God fearing and saintly human being who cares for the suffering fellow beings for the sake of God.

2. *Palao*:

Rice cooked with meat, onions and spices in a special way. *Palao* is very popular in Pakistan, Afghanistan, Iran and a few countries of central Asia.

3. *Noor*:

The English word closest in meaning is light. Although the word light does not convey the entire meaning of *Noor*. *Noor* means The Light of God. God bestowed His *Noor* to all His Prophets and all His Saints as *Amanat* so that they can guide humanity towards the balanced path.

4. *Paira*:

A sweet made of sugar and milk. It is very popular in India and Pakistan.

5. *Zikr*:

Zikr is the repetition of a phrase or a word, usually the name of God or His Prophet. *Zikr* is always given by Sheikh. The seeker of Truth who gets the *Zikr* recites it all the time silently within till it takes root in his heart and his heart beats with *Zikr*. *Zikr* is the first step onto the Sufi Path.

6. *Tonga*:

A horse drawn carriage. *Tonga* is a word from Urdu, the national language of Pakistan.

7. *Kafiyat*:

The English word which is closest in meaning is condition or state. It is the condition of the inner self. The seeker of the Truth and his Sheikh can know of that condition.

8. *Jazb*:

Jazb is a Station on the road to *Fuqr*. Only the *Majzoob* knows what the condition of *Jazb* is. Intellectually only a guess can be made. The *Majzoob* is altogether lost in the *Noor*. He is aware of only the reality of God. He becomes oblivious to this phenomenal world. He, therefore, in his actions and deeds does not relate to this world.

9. *Majzoob*:

The one who is in a state of *Jazb* is called a *Majzoob*.

10. *Muqammat*:

The English word which is closer in meaning is 'Station'.

11. *Sitar*:

A musical instrument invented by Amir Khusroo. It is very popular in India and Pakistan.

12. *Raag Maulkaus*:

Rag is a form of North Indian Classical

music. Each *Rag* has its own special mood and its own number of notes. *Malkaus* is the name of a *Raag*.

13. *Batin*:

The English phrase "Inner Self" is near in meaning.

14. *Rishi*:

The one who forsakes the world of desires and lives a life of prayer and in constant memory of God. It is a Hindi word.

15. *Sadhu*:

A Hindi word. It is used in Urdu also. The one who forsakes the world in search of '*Saadhma*' which means 'Peace'.

16. *Shudee*:

It is the ritual of drinking one's own urine that certain Brahmins in India perform.

17. *Faqir*:

The one whose aim in life is to seek The Truth.

18. *Dervishes*:

A *Dervish* relinquishes the comforts of the world and dedicates all his efforts in

search of The Truth.

19. *Khaksaar*:

The founder of the *Khaksaar* movement, called *Khaksaar Tehrik*, was Allama Inayatullah Al-Mashriqi, a known mathematician and a philosopher of India. It was a Muslim movement and was connected with the creation of Pakistan. The movement still exists.

20. *Astana*:

It is the place of stay of a Saint.

21. *Silsiala*:

The chain of disciples who inherit the spiritual gift.

22. *Namaz*:

A Muslemean's Prayer. When a Musalman dies a special prayer is offered to God. This is called *Namaz-e-Janaza*. This Prayer can also be offered far away from the place of the deceased; it is then called *Ghaibana Namaz-e-Janaza*.

23. *Amanat*:

The English word which is nearest in meaning is Trust.

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