

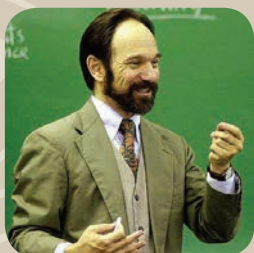


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Cover Photo - Mukhtar Ahmad

Haq Maujood

I am grateful to Almighty for making WAJD possible.

We all are pursuing happiness in the many ways that our limited knowledge leads us. Some of us concentrate upon amassing wealth, believing that it will buy happiness for us. Others renounce all possessions and seek the same happiness in dark dense forests, or up in the snowy mountains or in leading a lonely life.

The passion that enfolds us in looking for happiness actually becomes a cloud. It shadows the fact that this treasure-hunt is very time-consuming. For each one of us, time is limited. We do not know when Death will knock on the door of life. Then, all our knowledge will not save us from the inevitable.

A concerted effort, therefore, has to be made to lift this veil that keeps us from our goal. Life has to be interpreted in clear terms. The teachings of Saints and Seers have to be understood and practiced. Perseverance has to be maintained while events around us take their natural course.

Understanding the illusory nature of all materialistic possessions leads to the realization of the Absolute and lifts all veils that guard absolute happiness. But to attain that state, one needs a guide. WAJD hopes to share the awareness of disciplining the mind to experience the Supreme Power that dwells within our heart.

Wajd may be defined as the state of ecstasy or a state of statelessness. The state wherein the seeker, *Wajid*, becomes oblivious of his own form, *wujood*, and gets engulfed in the quest for the Beloved. A state of total surrender of the self to the Beloved.

WAJD, the bi-annual magazine, is our endeavour to enrich human consciousness with knowledge about Sufism, its contribution to world heritage, and its deep relevance to modern times. We will constantly try to include content that uplifts the spirit, showers light on the Divinity around us and speaks of His glory in every form. I acknowledge the support and encouragement of the Advisory Board, the Editorial Team and all the contributors.

Join us in the mystical journey back to the Source of Creation because when love becomes *junoona*, the Divine guides the soul and the Divine guides the action to an undefined happiness.



Affan

Affan A Yesvi

PUBLISHER AND EDITOR-IN-CHIEF

1st Nov, 2018

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Alamdar E Kashmir Nund Rishi

Sheikh Nur-ud-Din Wali, the 15th century mystic also referred to as Sheikh-ul-Alam, Alamdar-e-Kashmir (the Standard Bearer of Kashmir), and popularly called Nund Rishi, is the founder of the Rishi order in Kashmir.

His influence was such that he is considered as the living symbol of Kashmir and the guiding light of its people.

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The Wine of Love

It is said that Hazrat Nizam-uddin Auliya had rubbed his saliva on Hazrat Khusräu's lips – his most loving disciple – to make his words sweeter. The saint's blessing held forever. Nothing can I find more sweet, singing the love of the Divine, than Hazrat Khusräu's words.

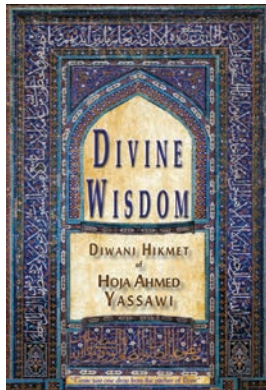


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Man Qibla Raast Kardam

Samaa stems from the centres of Sufi learning, steeped in spirituality and mysticism. The *qawwali* must be a call to the Divine. It must be such that the *samaa* spins us all. Then we are not on this earth. It seems we are in the skies. We are part of some other world.

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Poems by Khawaja Ahmed Yassawi

Khawaja Ahmad Yasawi was a Sufi mystic and poet. He is the earliest known Turkic poet who composed poetry in a Turkic dialect. Written almost 1,000 years ago, his poems resonate as relevantly today.

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Love is a many Splendoured Thing

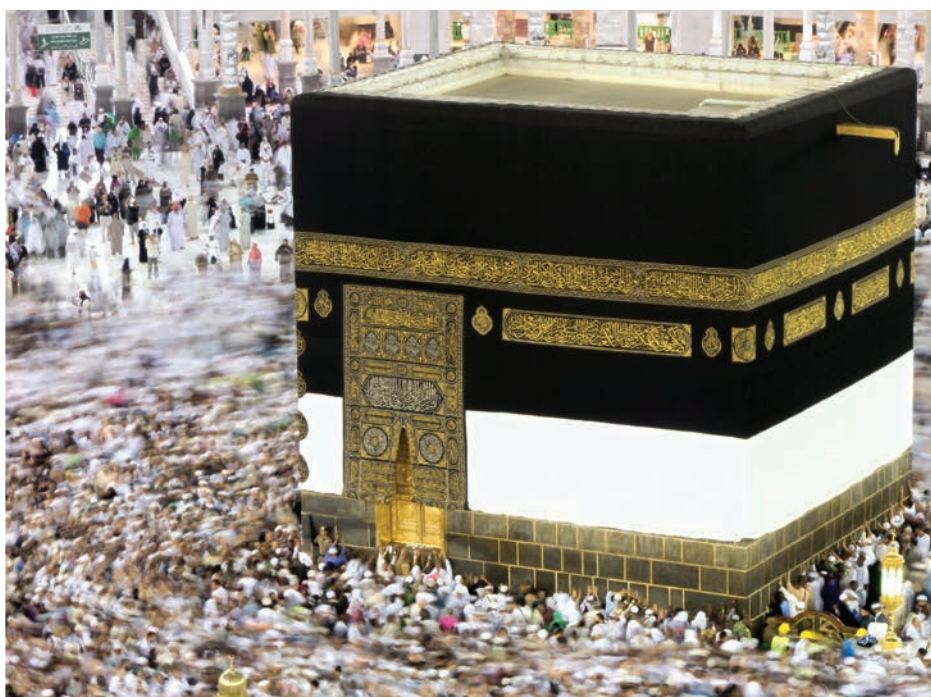
The recognition that Love has more profound roots than mere attribution to romantic love has been espoused across time by seers who discovered true love – Divine Love. A revelation only made possible through emptying, dissolving *nafs* (ego) and letting go.

33 Pir E Turkistan

Khoja Yasawi's spiritual teacher was the Prophet ﷺ. His deep love for the Prophet ﷺ is found in every hikmet of his Diwan.

36 Divine Love

Divine Love is manifested by constantly praising Him and His creation. Although He has no physical form, yet seeing and feeling Him in everything. Making Him the unseen friend, the Beloved.



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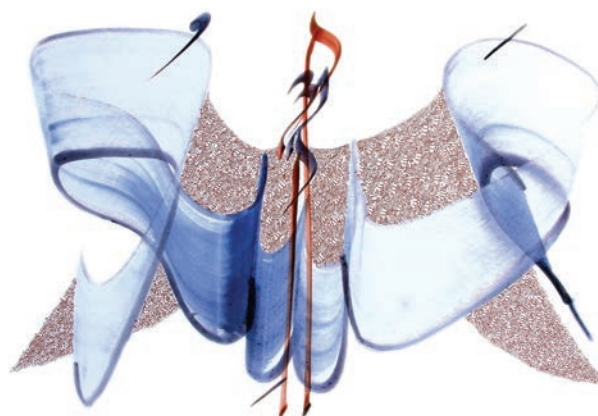
Sufis Hajj

Sufis consider that worship consists not just of performing prayer, fasting, giving alms and going on *hajj*, but also of achieving spiritual advancement and moral maturity. The goal of a Sufi is not unconscious worship, but mystical knowledge of Allah.

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Baba Haji Ali

The Dargah smells distinctly of the sea and flowers. For me, it's the fragrance of ultimate union. When the salt of the sea mixes with the fragrance of sweet roses and jasmine – who can describe how it impacts those who love Baba Haji Ali.



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Naqsh

by calligraphers
Qamar Dagar
and Dr. Fatih ÖZKAFA

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The Transformative Power of Ishq

For the mystics, *Ishq* is something that has the capacity to expand our consciousness, and connect us to the supreme consciousness. But there is too much of effort in understanding *Ishq* through the mind, and too little real experience to help that understanding flow. Hence our inability to grasp what is *Ishq*.

50

Poet of Divine Love

Rumi was uniquely capable of transcending outward appearances and conjuring up the mystical 'inward reality'. Rumi's watershed encounters with his mystical beloved Shams, and his subsequent creation of brilliant lyrics, are stories with eternal appeal.

53

Music & Love Divine

All sounds echo *kun*, but some echo it more powerfully than others. It is this class of sounds to which the term music applies.

48

Gaanware Rang Raachi



True love begins when nothing is sought in return. That is the mystery of love. It transcends the barriers of time and space. Love is its own reward. Love does not measure. It gives, and gives totally from happiness and joy.

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Imagine by Sammeer Wani

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Musings (poems)

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Farhang



WAJD, the bi-annual magazine, is our endeavour to enrich human consciousness with knowledge about Sufism, its contribution to world heritage, and its deep relevance to modern times.

We request you to please support our endeavour by advertising with us.

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Contributions Invited

The theme for the second issue of WAJD is
The Way Of The Sufi

We are accepting contributions for the second issue of WAJD, slated to be published in the first quarter of 2019. Academics, research scholars, Sufi practitioners, artistes and all those seeking the Divine may contribute for Wajd.

The contribution may be in the form of **essays, photo essays, interviews, poems, calligraphy**, or any other form the contributor may consider appropriate.

The contributions may address, though not be limited to the following points:

Ishq-e-Haqiqi: A Sufi's Journey

Concept of spiritual journey in religious literature

Sufism in performance: poetry, music or dance and other such areas of study.

The above are suggestions, and a possible direction to steer contributions. We will welcome submissions exploring any possible theme of enquiry of the eternal concept of a Sufi's journey.

All entries must be accompanied by an updated CV mentioning the contributor's name, address and institutional affiliation.

Please email your contributions to editor@thewajd.org