

are gathered from the *Tazkira Hidáyat*, written by Mír Kháluddín of Yárkand shortly after the Khojá's death :— T.H.

Khoja Hidáyatulla, usually called Hazrat Afák = "Most High Presence," was the son of Khoja Muhammad Yúsuf, the son of Khoja Muhammad Amin, the son of Hazrat Makhdúmi Ázam. He held entire dominion, spiritual and temporal, over the Moghol States of Káshghar, Yárkand, Khutan, Aksú, Kúchá, and Turfán, and had many disciples in Khitá, Bulghár, Urús, and Hindustan. He held a fifth part of Mogholistán in *jágír* = demesne, and received tithes from his disciples in foreign lands; from Kashmír and Badakshán, and the Tungáni in Khitá notably.

Amongst the people of Káshghar he was held as a Prophet second only to Muhammad, and in his miraculous powers of healing the sick and restoring the dead he was reckoned the equal of Hazrat Ísá = "Lord Jesus." His bearing exercised a marvellous effect upon the people, and his appearance amongst them produced the most extraordinary manifestations of fascination. Some wept with joy, some sang with delight, others danced and leaped and whirled around, and others again fell senseless to the ground, whilst all were irresistably attracted to him by an ecstatic devotion of spiritual love. His miracles are said to be countless; yet in his early career scoffers and unbelievers were not wanting.

Abdurrashíd, the Ruler of Yárkand, was his enemy, and appointed a partizan, one Mullá Abdulla, to the office of Cází in the city. He took every opportunity to destroy the Saint's growing influence, and in his Court of Justice used to denounce Afák as a hypocrite and rogue who, in the garb of a *darvesh*, took the property of the people to keep his retinue of slave boys in gilded crowns, and to deck his concubines innumerable in silks and brocades. The speech of the bold tongued Cazi was reported to Afák, but he merely remarked with meek resignation that God would in due time visit him with due reward. Shortly after this the railer was present at an entertainment given by the object of his vituperation, and was choked by a bone sticking in his throat. His friends fell at the Saint's feet, and offering all his wealth, and the sinner's repentance, implored him to save the man's life.

Afák bid his neighbour hit the Cází a blow on the throat, and as he did so the bone was ejected to the dying man's relief. Of the company some laughed, some wept, and others fainted, but the scoffing Cází recovered, and through very shame retired into private life at Aksú. From this he afterwards returned as a partizan and favored servant of the Saint's son and successor.

Mirzá Sháh Mahmúd, a Jarás noble of Yárkand, was another prominent scoffer. He was a debauchee and opium-smoker, and reviled the sanctity of Afák, saying "were he really a man of God he would have cured me of my evil ways." His brother, Ghází Beg, was an equally infidel railer. But both very soon met a just retribution. The one died from an overdose of his favorite drug, and the other of a severe colic whilst out hunting even before they could carry him home. It was by such miracles as these that Afák's sanctity was proved and established. During his reign Afák warred twelve years with the Kirghiz and Kalmák before he acquired the sole sovereignty. Attended by Mullá Alím of Yárkand he accompanied Yorbárs Khan on his fatal campaign against Khitá, and gained many disciples amongst the Tungáni there.

In his time Muhammad Amín Khán, Ruler of Yárkand, went against his brother, Khudábanda, at Aksú. He fell sick on the way, and was brought back in a *jírghál* = "horse litter," but died before reaching his home. His friends at once took the body to Afák, and the Khán's mother, Begum Pádsháh, falling at the Saint's feet, presented twenty thousand *tanga* = four thousand rupees in cash, and promising ten thousand more implored his intercession to restore her son to life. Afák was at breakfast at the time, and taking a spoonful of gruel from his bowl applied it to the mouth of the defunct. A perspiration presently broke out over the body, the limbs began to move, and on the third day the dead man was riding about as usual. It was such miracles as this that gained for Hazrat Afák the reputation of a second Hazrat Ísá.