

## HEJRAT DAY SPEECHES

### Background

Within the Biographical Department there is a file of speeches (some typed, some handwritten) made by different mureeds to celebrate the day Pir-o-Murshid Hazrat Inayat Khan left India to travel to the West, 13<sup>th</sup> September, known as Hejrat Day. These are now reproduced below. The nationality and full name with Sufi name where known has been added and we direct readers who wish for further background to the excellent site [www.sufipedia.org](http://www.sufipedia.org) where they can find further information and pictures. There is also a description of the Hejrat Day of 1926 by a person unknown, and an invitation to participate in the 1935 Hejrat Day and request for memories of Pir-o-Murshid.

### Address by Murshid Hejrat Day 13<sup>th</sup> September 1921

On this day of importance for the Sufi Order I refer to the meaning of this day, the day on which I, listening to the call of God, obeyed. The words just spoken by Mr van Ginkel and Mr van Meerwijk I have not understood, not knowing the Dutch language, but I have felt the meaning and I thank them and you for what was said.

Coming now to the subject of what Hejrat Day teaches, I can say several things of which the first is this that what Sa'adi said, that every soul is sent on earth for a certain purpose and that the light of this purpose has been kindled in the human heart. Blessed is he who realises in life this purpose of his life. The purpose that one has to fulfil in life is therefore in reality what one calls destiny.

In order to make the purpose of life clear to oneself one must begin by clearing the mist that life on earth creates around us. The ordinary man lives in clouds of mist created by himself and by the life around him. As long as these are not cleared the way through life is hidden from man. Yes, even he himself is hidden from his own view. He might as well be blind, intoxicated as he is by life's surroundings.

This day teaches another thing: that the man who lives only for himself has not lived though he may have lived thousands of years, but that if he lived one day for an other, he may be said to have lived a thousand years.

The third thing this day teaches is that the moment the purpose of life is realised, life, home, comfort, friends, nothing counts against the service of the soul for God, while on the other hand only then the soul will find itself sustained by God.

This day suggests another thing yet. It suggests the answer to the call of God. There is a cry of God within every soul, a constant cry. It is not so that God speaks to one specially or to a chosen person. No, the cry is in every soul, this cry rises in every soul. But the man that is absorbed in outer things does not listen. The proof of listening to the cry is readiness for service and willingness to sacrifice all. Keeping one's life cheap, holding one's life in the palm of one's hand when the call comes to go forth for the cause of God.

In these last years the world has been through great sufferings and great misery. The people of the different nations responded to the call of the nation and sacrificed their lives for the service of their nation. Now the lesson comes for some at least to rise and answer to the call, not of one nation, but for an international purpose. And no mureed will show his devotion and appreciation more than by offering himself in thought and speech and action for the cause of humanity. No doubt the object is great and we in this movement are few. But the cause is great and our trust is great that in the end we shall see this infant movement spread into a great movement. No doubt to fulfil this purpose sacrifice is needed, devotion to the cause is needed, selflessness is required. And think that where thousand of lives were given for the national purpose, it ought not to be difficult to give one's life, one's whole life to the cause when the cry from above resounds, for the spreading of harmony and peace. There are many efforts made in this direction on all sides, but no effort can be compared with a spiritual effort. So long as man remains material, he will not really come to unity and harmony. Men will unite through material interests and on that union one cannot depend.

There is one more thing to be considered besides the giving of one's life to the cause of humanity and that is, that we must try to make ourselves examples of the truth that we wish to bring before the world, and also of the purity of life, that unselfishness of purpose, that unswerving devotion and faith and self confidence and love of God and humanity that we profess.

I wish that on this important day the words I have spoken will take root in the hearts of my mureeds, that they may spread the Message to which their life has been devoted.

Now the question of service of God and humanity may be considered in another light to be the great service of religion. What we can do is to bring about unity in religion and this we can accomplish by showing tolerance to different faiths and creeds, by showing respect to all the great teachers of the world: Buddha, Christ, Moses and Muhammad and by making our life a religion. What does a prophet bring to the world? A prophet brings to the world a living God when humanity only partly believes in God. The prophet goes into the world with a living God in his heart that those who once believed in God may now feel the presence of God in the prophet. He, so to speak, makes the belief in God a living reality and that is the importance and the chief thing in a Message.

As to the intellectual explanation of the hidden laws of life and metaphysics these can be explained by philosophers. The prophet brings life on earth, the light from above, that without words things may become clear and that by the life of God things may live a real life, or in other words a fuller life.

And now as to what mureeds may do in return for the blessing they receive. Each in his turn must pass all the good, the tolerance, the forgiveness, sincerity, unselfishness on and progress will be for all and I feel that my message has been fulfilled.

It does not matter that we are only few as yet. There is a saying in Hindustani, that a ship may sink by the sin of one soul and that by the virtue and good action of one it may arrive safely in its harbour

Herein lies the secret of Christ's coming to earth. May God bless you!

## HEJRAT DAY -13<sup>th</sup> September 1923

**Mr. E. Engle** {US mureed, Fatha Earl Edward Engle}

It is my very great pleasure and privilege on this occasion to speak a few words as representative of the Sufi Movement in America. All those in America who have become interested in the Sufi Movement want to show how very grateful they are to him who left his home 13 years ago to bring the Sufi Message to the world.

Twelve years ago the Sufi Movement was established in San Francisco, in California. The light that was then kindled there has been burning steadily on. Murshida Ada Martin whose great faith and devotion has enabled to keep that light burning will soon leave her home to make a tour to India, China, Persia, Egypt, and other points in the East, and we may look forward to see her here in Europe.

During his recent tour through America, Pir-o-Murshid found it a fertile soil for the seed of the Sufi Message. And in the years to come America will certainly prove to be a leader among the people of the world, who will welcome the light of the divine truth, and help to establish it throughout the world for the blessing of the whole humanity and for the glory of God.

**Murshida Saintsbury-Green** {English mureed, Sophia Saintsbury-Green}

It is with the feeling of the deepest reverence and gratitude that to-night I express to you the feeling of the British on this day, which we all regard as the day of the great sacrifice of your life and work began. It must be to all of us a most sacred day, a day that as the life goes on will become more sacred to all mureeds.

We find it very difficult to put our feeling into words, but may our help in your work to spread the Message into the darkness of human ignorance be the proof of our deep gratitude. You will accept that as a proof of our devotion beyond anything that words can express.

**M. Buchmann** {Mr. J Buchmann, nationality unknown}

*(Handwritten: read in French, afterwards translated by Mme de Bissy into English as follows:)*

Pir-o-Murshid,

It is my privilege, as the youngest member of the French group to have been chosen to read this letter:

The inevitable temporary absence of the President and the unexpected absence of our secretary has made it possible for this honour to fall to me. I speak for all the members in assuring the Pir-o-Murshid that we offer him today with a still deeper feeling than ever before, our gratitude and our respectful affection.

This date has an importance for us which makes it sacred, and at the thought of all this date means (knowing full well that all that it may mean is beyond our comprehension) we are at a loss of words. We beg however the Pir-o-Murshid to believe that the feeble expression of our gratitude comes indeed from the depth of our hearts.

**Baroness van Hogendorp** {Dutch mureed, Mahtab van Hogendorp van Notten}

There is a Norwegian legend telling us how one day the angels descended from Heaven, bringing with them as a gift to the earth the pearl of truth. They were seeking for someone to whom they could give this heavenly gift, but the pearl was too great and all men so very small that they searched in vain. So the angels tried to gather men into one community, hoping that all together they might prove great enough to receive the pearl of truth. But alas, the human beings would not even keep together. They divided up into small communities, and still not one of these proved strong enough to carry the priceless pearl. Thus in the end the pearl was divided into as many small parts as there were communities and sects, and these parts were again divided up among the hearts of all these human beings. That is why each one goes about with his own tiny grain of the pearl of truth, thinking all the time that he is the possessor of the whole pearl, or at least that his is the only real bit of the pearl. And not one of them will think that the fragment another possesses can be as real as his own bit, and so he calls it false.

Yet there are some people who despise these small parts, because in their heart is always the dream of the whole pearl. Could it be that on the 13<sup>th</sup> of September 1910 one left his beloved country, sent by God to wander over the earth teaching these hungering and thirsting souls how the whole pearl of truth can be found? Then, must not the 13<sup>th</sup> of September always remain to us a day of great joy?

In the name of the mureeds in Switzerland I express our whole hearted thanks to him who has left his country and devoted his life to show us the great pearl in all its radiance, saying to each one who possesses only the smallest grain of dust from the pearl: "Come I will show you how to gather up these fragments, which form together the perfect pearl brought to earth by the angels, the pearl of the truth which ever was, is now, and ever shall be!"

**Baron van Tuyll van Serooskerken** {Dutch mureed Sheikh Hubertus Paulus Sirdar van Tuyll van Serooskerken}

Hejrat Day is the day on which Mohammed flew from Mekka and went to Medina. It means flight. To flee from sin is Hejrat. If therefore this remembrance day in the Sufi Order, the day when Pir-o-Murshid left India is called Hejrat Day, from what did Pir-o-Murshid flee? From his country, from his youth, from nature. Hejrat Day is the day on which Pir-o-Murshid left his paradise and turned his face to the bare desert of humanity. It seems to me that there is little resemblance between Hejrat Day of Pir-o-Murshid and Hejrat Day for the mureeds. For the mureeds who have been here it is the day on which the Summer school ends, on which they also have to go and turn their face to their fellow-men and give them the blessing and the Message they have received.

Therefore, Hejrat Day is a day of thanksgiving, of gratitude which is in the heart of every mureed. The day to thank him for all the privilege we received, and the chance we have to help him in his work. This Summer school seems to me a fuller expression in words as ever before. I have the pleasure for all my compatriots, for the great privilege they have to be here and the still greater privilege to turn their face to their fellow-men and try to spread the Message.

**Murshida SH.L. Goodenough** {English mureed, Sherifa Lucy Goodenough}

*(Handwritten by Sakina Furnée "Words spoken by Murshida Sharifa Goodenough")*

September 13<sup>th</sup> 1923

We commemorate to-day Pir-o-Murshid's Hejrat, on the anniversary of the day, thirteen years since, that he left India on his mission. Forsaking his home, his relations, the calm and peace of the land of his birth where his heart had repose and his soul had found illumination, where his genius had won him fame and his marvellous art was understood and felt, he set out for countries where he would be face to face with every difficulty, without friends, without help, that which was his life not known, what was his glory unappreciated, what he had come to bring hardly understood by any. It is written, "Blessed are they who forsake home and kindred for My sake."

He went alone with his veena, alone with the music of his soul, that music of which an inspired voice had told him that he should harmonise East and West and unite mankind. It is like the reedflute of which the Masnavi tells, the flute the breath in which is not air but fire. It is the fire of love that inspires the flute. The flute has met with good and evil. All become its friends, but few know the secret of its being. At one end of the flute are the lips of the Beloved, those words of the Beloved God continually coming to his ears, and those words are given to the world in the music of his soul, the music that has become the Message which is destined to penetrate to all lands and to reach to the furthestmost parts of the earth.

And for this some helpers are needed to work. How few are we who are working for this! Sometimes, seeing how few, I think of the words of King Henry that he said when, with few and unfit soldiers, he was about to give battle to a vast army. He said to those few there were many men asleep in their beds who would greatly rue it that they had not been there with them that day. For that was the day of need, the day when the service of every man was as the service of a hundred and a thousand. So are there many souls, of those still sleeping and those who will come after, who will wish, how much, that they had been with us now and here; for this is the day when souls are needed for the strife, when the leader is with his host, and they hear his living voice.

We shall say perhaps, "We have no particular abilities or talents; we do not see ourselves doing this work." The armies of the great commanders have not been composed of those of great talents or great abilities. Most of those composing them had but little ability. Yet it was of such an army that it was said that every man carried a field-marshal's staff in his knapsack. Every man might at any moment develop all the abilities and talents needed to accomplish all that he must accomplish, to do all the service, even the most difficult that would be required of him. Not because of any special talents in themselves, only because they were the soldiers of that army which was the army of the day, because they served with that predestined commander. If there was anything that helped them it was that they always went forward, that they never doubted but that they would win, must win every battle, for they knew that their star was rising and forgot all limits to their powers.

Those who strive in the service of a Message whose radiance has been long in the world, what efforts do they not make, subjecting themselves to the strictest discipline of mind and body, giving up all other interests, all pleasures of life, ready to undertake at any moment the most uncongenial work, ready at all times to go at two hours' notice to the most distant countries. Would it not be natural that we in the service of the Message in its first effulgence,

in its earliest bright radiance, should be ready for an effort as great and greater than theirs? It would be natural; it is natural. Those who devote themselves to an ideal formed long ago, what do they not abandon for that ideal! Leaving all that the world offers them, they withdraw apart, their clothing one rough garment, - if they live fifty years and more it will never be renewed -, their covering at night a sack of straw, - if they lie there fifty years and more it will never be replenished. We whose ideal lives with a new life, would it not be natural if we felt an ardour as great and greater than theirs? It would be, most natural.

And how little is asked of us, how little it is we do! Why? Because at every time the Message has been renewed, it has come to make light what had grown heavy, to loose what had become rigid. They who have brought it have taken to themselves all that is hard, all that is painful, all that is grievous; the joy, they have given to the others. As Pir-o-Murshid has said, "The bringers of joy have always been the children of sorrow." They have done what the heroic Swiss, Arnold van Winkelried, did at the battle of Sempach. Seeing the enemy's spears formed a hedge before him that could not be broken, he spread out his arms and gathered to himself all the spearpoints he could reach. The points pierced him, and through the breach thus made his fellows passed to victory. And so it is done now.

We are ready to serve the blessed cause to our last breath; with the last shred of our being, well knowing what fortune is ours. For, however strongly the light will beam forth through long hours, the first bright rays of the rising sun have a clearness, a purity, a quality, a power, a beauty and a radiance undimmed.

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## HEJRAT DAY 1924

**Miss Ketcham** {US mureed Miss Myrta C Ketcham}

Spoke on behalf of the Society in the United States.

*(No transcribed text)*

Then **Pir-o-Murshid** addressed his mureeds.

*(No transcribed text)*

**Miss Lloyd** for England {English mureed, Kefayat Gladys Lloyd}

This is the most sacred anniversary. If it had not been for this anniversary you should not have been among us. When on the call you left your beautiful home, to fare forth to the unknown land, to the West. It is not for us to enter in the feeling that must have {...}. I think that those of us who have imagination, they realise what it must have been felt. If you have left your home and peace, you have many homes in the hearts of your faithful mureeds. Now it is no more true to say that East is East and West is West because East and West meet in your heart. The Message which you have come to bring to the West, for as you have often told us, it is God's Message, and success is truth and truth is success. And whether it may seem to us that our number is small, and we long to see numbers flowing in like the tides of the sea, hungering for the blessing you bring to us; but how are we to know? You have taught us the thought, prayer and love go out far beyond our imagination, everywhere all over the world, wherever those beautiful parables {principles?} begin to grow in the hearts of men.

I would like to end with the same analogy, when I say that though{...} seem very small now, we think of the parable in the Bible-story of the grain of mustard seed, the smallest of all seeds, yet it can grow, in the branches of which the birds may find their shelter. Each of us to go out strengthened to take with us all that you have given. So that it may shine forth, that man may see that we have received inspiration and strength. In the name of my country I offer you our homage, our devotion and our love.

**Baronne d'Eichthal** for France {French mureed, M C d'Eichthal}

*(No transcribed text)*

**Mr. Baur** for Switzerland {Swiss mureed B R Baur}

It is deeply moved that I have the honour to thank Murshid for his wonderful work for his Swiss mureeds. A few of us are here, our group is not very large yet; nevertheless we hope that the Movement will spread more and more in Switzerland. It seems to me that I see my friends in Switzerland walking in front of the blue lakes, the beautiful vapours, the wonderful colours of the sky, the sky serene and pure, the mountains reflected in the blue lakes. It seems to me that on this day of anniversary, on the day that Murshid left India, must have reflected the picture of his wonderful country when he had around him that atmosphere of congeniality, the spirit of contemplation and meditation, in the air. We can feel deeply with him, how hard it is for him, and how very often this vision must have been reflected in his soul. But between these mountains, that vision of calmness and where Murshid is to-day, there have been many steep hills, narrow cliffs, long dreary roads to walk, and in the cold of {...} and

in the heat of the sun. But we have learned from Murshid, that we {...} all this {...}, it is all melted into one wonderful landscape. And this is one of the things we are most thankful for to have received: the vision how the sense of love and beauty can transform everything in our being. I am sure that in a year's time when we meet, there will be many more souls in Switzerland who will be able to respond and communicate with Murshid in thoughts of love and devotion than they do on this very sacred day.

**Mr. van Spengler** for Holland {Dutch mureed Jonkheer Gerard Willem Shanawaz van Spengler}

Murshid,

On this day which means so very much to us, it is my task to speak to you as representative for Holland, now that Sirdar is absent. This task is a real privilege to me for now I have the opportunity of thanking you with my whole heart for the most blessed time we all have had here. If I had not to speak to you as a representative I should not be able to thank you for what you have been to us during this Summer School; not only that, but what you are constantly to us is so much that it would be irreverent to try to thank you. The only way we can show our deepest gratitude to you is by trying to behave as mureeds should behave, every moment of our life. Every one of us has to find out for himself what you are to him; and the more we develop spirituality, the more we grow towards you. To realise this is for us rather difficult in the beginning; for to our western minds and perhaps even more for those who have been brought up religiously, this realisation is such a startling discovery, that from the moment we make it, our lips are sealed as to the full meaning of it.

Owing to the way our minds have been trained, it is for many of us, and especially for the men, sometimes rather difficult to surrender ourselves entirely to you. And so when we heard you say, like you said last Tuesday evening, "I have taught you nothing new, all I have told you, you knew already. Forget the things you did not agree with, and the things with which you did agree, use them in spreading the Message among those you meet" – then, Murshid, it is beyond words what we feel.

And so I hope that by this wonderful lesson in humbleness which I hope has been noticed by us all, we shall all try to show ourselves more and more true and faithful to you, and that you will feel that we are all becoming more and more united in our love and devotion to you, and our prayers for the Cause.

**Miss Furnée** for Belgium {Dutch mureed, Sakina, later Nekbakht, Johanna E D Furnée}  
(No transcribed text)

**Mrs. Craig** for Italy {Italian mureed, Munira Gisella Craig}

Friends, it is the moment of departure. The leaves fall from the tree when they are most beautiful. And as the bough is left bare, we see the bud that will bring the tree further, higher than it is now. To-day we commemorate the day on which Murshid left India. But how many days his soul, his heart, has taken leave {...}. It is so in the heart that constantly {...} upwards. Surrounded by the beautiful life of the artist, by that living in the atmosphere of poetry, music, conscious of the heaven-sent inspirations that were in him, he yet abandoned all this, seeking the mystical way. And then from that land in which he had the brilliant life

which we have read in the Biography, that land in which the life of asceticism gives freedom to the soul, to go forth to our skys, and brick walls and the noise of our motors. But, as the tree rises higher with all that it abandons, so is it with the heart and soul. And unless it strips off all that surrounds it, it cannot {...}. So it is with us; unless we strip off all that we think is ourselves, even our ideal, we cannot rise to the highest heights. The swallows have gathered together, and left us in these days, small as they are they do not {...} that nature gives them food everywhere, and everywhere that substance so that they are able to accomplish their purpose. So it is with all souls who have a purpose to accomplish. They must fare forth, not thinking that in another country they will not find that inspiration.

I offer to Pir-o-Murshid our deepest gratitude for all that he has brought.

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*{There is then a second speech by Mrs Craig on which is handwritten : "1925?" However Mrs Craig states 'last November'. Pir o Murshid was in Italy in November 1923, and April 1924.*

### **Mrs. Craig**

Pir-o-Murshid, I have been asked to address you to-day, in the name of the Sufi group of Italy, whom your message reached last November. A few months have passed since that day in which we heard you for the first time, but we seemed somehow to have been awaiting your coming for a long while in that eternal city of Rome, which was also called the city of the Soul. We longed unconsciously and you have responded to our silent call. It was then like the miracle of the heart of the fairy of your beautiful story, which worked upon the scattered atoms belonging to her being, in the labyrinth of the doll's house where we also were wandering about, confused, in need of help.

I remember: it was one evening of our mild autumn, when we went to hear your lecture in the hall of one of the most fascinating streets of Rome, which gently leads up to the "Trinita dei Monti". The Nuns of the Church, which rises at the summit of the wonderful stairs of "Piazza di Spagna", had just finished to sing their evening benediction and the gardens of the Pincio were closing in the stillness of the autumn night. We entered that hall for the first time, completely unconscious of the gift which we were to receive in it; and with us entered many others.

The hour passed rapidly like a vision and we hesitated to leave the hall. Who were you? From whence were you coming? What arcan message was hidden in your words? We came towards you almost unconsciously and you greeted us with your "God bless you". In hearing these words, as you alone can say them, we recognised who you were, and instantly we felt as though our arms were drawn out, like those outstretched branches of the trees in the forest that you traversed when a child, to receive the heavenly blessings of which your hands were overflowing ... and we became your mureeds.

Next day our home was blessed with your presence and there were initiated a few disciples, so forming the cradle of the Sufi Message in Rome.

Our group is very young, but it has got all the enthusiasm of the first youth, and I speak in the name of it, having the privilege of finding myself near you, Murshid, in the sacred day which commemorates the beginning of your mission in the West, when you left your country, sacrificing everything, as all the satisfactions and the honours that you had attained, all seemed nothing to you in comparison to your dream of universal love, which you see already in part realised.

Today the mureeds in Rome, the nucleus which shall have to generate abundance of flowers and fruits, by the power of love, think especially of their Murshid and send me, through the space, their thoughts that I might offer them to him.

Let me then, Murshid, express the thankfulness of my land of beauty for the seed that in it you have planted, for all that will be born from it, greeting with reverence this date which has marked the beginning of your journey towards us and towards the future disciples, and wishing you the fulfilment of your mission in Italy and in the whole world. And as a tangible mark of our devotion, might rise soon, here in Suresnes, the Temple worthy of your winged words and of your inspiring silences, and might such a Temple be reproduced in my country and everywhere, as a living symbol of our faith and of our reverence.

Gisella Craig

*(Handwritten address)*

## Description of HEJRAT DAY 1926

*This is a description of the Hejrat Day in 1926, it is not clear who wrote it.*

On this day the foundation stone was laid for the “Universel”, and it was a day of goodbyes. Pir-o-Murshid left afterwards for Geneva for the yearly conferences at International Headquarters and only the mureeds who had to attend these also, saw him again. (At Geneva also there was a funeral service for one who had served the Cause well, and also the wedding of two mureeds residing in Geneva. And after the wedding Pir-o-Murshid bid goodbye to the mureeds assembled at the house of the bride’s parents, one by one. Soon after he departed for India whence he never returned.)

For the ceremonies of Hejrat Day just before Pir-o-Murshid departure from Suresnes, there were many preparations, and the Master asked Murshida Sophia to organize the proceedings which included the Laying of the foundation stone. Also to take place was the presentation of medals to members of the new ‘Confraternity of the Message’, of which she was Warden until Vilayat should be old enough to assume leadership of the confraternity. (He then was still a child).

Pir-o-Murshid requested that the four new Sahabas should be stationed round him (as in protection), so in the procession they maintained this position, until the actual laying, when somehow a little manoeuvring must have taken place, as they were obliged to retire some paces away from the Master, while Murshida Goodenough found herself next him.

Murshida Sophia of course had to be close by also to instruct Vilayat in his part and to supervise the ceremony.

Certain mureeds had definite tasks and to each the correct place was assigned. In the Hall on the dais there were prayers, with Pir-o-Murshid standing in the centre surrounded by the four Sahabas (Ekbal van Goens, Angela, Salima van Braam, Burkerer Sydney), and the three Murshidas, close by – all seven wearing their yellow robes. Then slowly they passed down the Hall and into the field where the stone was to be laid at the lower end. Six Cherags walked two and two also, holding aloft six great lighted candles representing the Universal Worship, followed by a long train of black-robed cherags.

To mark the spot where Pir-o-Murshid had to stand, a mureed had made a white chalk line. He had drawn it to encircle Murshid as well as the stone; and as Murshid looked down at it, he hesitated – then stepped into the circle. As an omen this troubled some of those present. (The circle: completion: a closing --).

As is usual in a Laying ceremony, tokens were placed in the prepared cavity coins, papers etc. Begum placed a copy of the Gayan; Saida van Tuyll flowers; another mureed documents; Murshida Sophia (for England) a gold sovereign; Angela (for Italy) an Italian coin ... etc... Then each mureed taking part in the Ceremony passed in front of the Master and made a reverence; and those who were newly made members of the ‘Confraternity of the Message’ received the medals on a gold ribbon (the heart and wings in gold or silver gilt), which the Master placed around their necks.

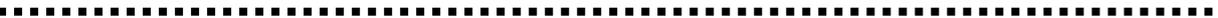
It appears that Pir-o-Murshid blessed the mureeds each in a slightly different way, as recorded by a mureed who made drawings from the little pathé film which a thoughtful young

mureed had taken during the afternoon's proceedings. (If we had only realised beforehand what was to happen so soon, we might have had a proper and larger motion picture taken of the wonderful ceremony and of this last Hejrat gathering in the Master's life-time). Happily some snap-shots were also taken showing a few incidents: for instance that of Murshida Sophia bending over the small Vilayat to direct him as he stands close to his father with the trowel etc. And one can see the Master standing at the end of the day beside the Begum, who is seated looking exquisite in her sari, as they bid farewell to the guests and mureeds as they pass before them.

In the film there is a lovely strip (small though it be, seen on a "baby pathé", showing the Master coming up a path among the apricot trees in the glinting sunlight. Perhaps it was the last time that the majestic walk in his yellow robe was ever viewed by his mureeds.

Pir-o-Murshid was usually seen in a yellow robe except when he walked beyond the grounds. The Murshidas, Khalifas, Shaikhas, Sahabas and Nakibs wore their robes on official or ceremonial occasions. On Sunday evenings each cherag had to wear the black robe when listening to the Seraj un Munir's address to Cherags, immediately after Universal Worship.

The black cherag robe was of ribbed silk – an exact copy of his own which he wore travelling and visiting. He designed all the yellow silk robes. They varied in tints. His own and the Murshida's were an apricot colour; as were the Khalifas' and Shaikhas'. The Kifayat's was a deep yellow (inclined to mustard); the Sahabas' primrose yellow; and the Nakibs' a rose tint. Musnawir's (S. van Tuyl) was also more rose than yellow. The robes of the men were of a brownish yellow.



**I N V I T A T I O N**  
**TO CELEBRATE THE HEJRAT DAY 1935**  
**THE SILVER JUBILEE OF THE SUFI MESSAGE**

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In order to celebrate the Hejrat Day, the 13<sup>th</sup> of September 1935 which will be the 25<sup>th</sup> anniversary of the day when Hazrat Pir-o-Murshid INAYAT KHAN left India for the West.

All Mureeds are invited

By

Shaik-ul-Mashaik Maheboob Khan

to unite in bringing their beloved Master their gratitude, devotion and love by writing all together a book of homage in commemoration

Of

Hazrat Pir-o-Murshid I N A Y A T K H A N

All can take part, nobody has to be left out, because what shall be written here are feelings and thoughts directly coming from the heart. Some are perhaps writing their names only; - others, besides their names, some sentence of gratitude, devotion and love; - others still will write something in poetry; - a drawing will perhaps be the expression for the one who is gifted in that particular direction ; - and a song or a piece of music the way of expression of another; - many have perhaps much about which they could write but hesitate about what to choose. To them a suggestion may be given here: "How I came to Pir-O-Murshid", what beautiful thoughts could not be given to mureeds of future generations by treating a subject like that . . . specially perhaps by mureeds, who have had the great privilege of being in personal contact with the Master – while on earth! And so there are many who both can and very well know, what beautiful things they will write.

Nobody shall hesitate to take part because it matters little if the literary value is great or small, if the written lines are many or few, that which is of importance is that everybody takes part in giving from his heart a sign of love and devotion to the beloved Master.

Pir-O-Murshid himself has expressed his wish to have from each of his dear Mureeds some "souvenirs" from their lives to be left to future generations, and we have now a good occasion to fulfil this wish of His. It is not for the present we are writing, it is for days to come and for future generations, after hundreds and thousands of years, and therefore the "Memory Book of the Mureeds" will be handled with the greatest discretion; secrets and confidences revealed to the Master will be respected until the book is ready to be kept in safety in the archives of the Headquarters.

The safety and consideration due to these papers after reaching Headquarters will be under the responsibility of the General Secretary and the General Treasurer.

Information about the composition of the book and invitationsto the persons intended to lead the work in the different countries.

The table of contents for the book.

Preface The invitation made by Shaik-ul-Mashaik Maheboob Khan to all Mureeds to unite in writing the “Memory Book” to Pir-O-Murshid Inayat Khan.

Part I Memories given by members of the family of Pir-O-Murshid

Part II Memories given by elder Mureeds, who are no longer working in the organisation.

Part III Memories given by Headquarters

Part IV Memories given by Mureeds in the different countries:

1. America invited to lead the work: Mashaik Fatha Engle (The Branch of New York), Mrs Frey, Mrs Cushing.
2. Austria invited to lead the work: Mrs. Emmy von Medinger
3. Belgium invited to lead the work: Khalif Musharaff Khan
4. Brazil invited to lead the work: Shaik Shabaz Best and Shaikha Nuria Best
5. England invited to lead the work: Murshida Saintsbury Green, Mashaika Lloyd, Shaik Kadir Skeats, Khalif Akbar Brutnell, Shaik Shabaz Mitchell, Mrs Kalyani Feen, Mrs Abasi Orchard.
6. France invited to lead the work: Murshida Fazal Mai Egeling, Murshida Sharifa Goodenough
7. Germany invited to lead the work: Mrs A. E. Triebel
8. Holland invited to lead the work: Shaik Sirkar van Stolk, Khalifa Salima van Braam, Mr Hubner, Mr Wazir van Essen, Mrs. Blaauw-Robertson, Mrs. Zuleicha van Ingen, Mr. H. J. Kerbert, Miss Manohari Voute, Mr N. Kluwer
9. Italy invited to lead the work: in Rome Shaikha Munira Craig, Mrs. Sabira Marchisio; in Milano Mrs. Sitara Strauss
10. Norway invited to lead the work: Oslo Branch A Miss Rahmat Rasmussen, Miss Bashiran Bjerke, Mr Jahangir Kaaberg-Hansen. Oslo Branch B Mr K M Sajwar, Mr Gude Haabjorn
11. Scotland invited to lead the work: Shaikha Angela Alt
12. Sweden invited to lead the work: Khalifa Ulma Haglund, Mrs Vera Haglund, Mrs Kharat Hjorthen
13. Switzerland invited to lead the work: Shaik Aftab van Notten, Mrs van Notten, Miss Karima Muster.

At Headquarters Mr. Alim Almgren is invited to help in the work.

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Headquarters shall be very grateful to have all the written memories sent in before the 1<sup>st</sup> July 1935.

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- Notes 1. The language to be used is of course English, but if there is a mureed who should like to write but cannot write in English, he is naturally welcome to write in his own language.
2. If there should be some questions to ask about the work for the “Memory Book” it is advisable to write to Headquarters who will give most willingly all necessary informations thereon.
3. For the binding of the book it is desirable that the memories should be written on large sheets of paper and that a margin of about 4cm. should be left on the left side of the paper.
4. It would be most advisable that every Leader should kindly take responsibility of the work in his own Branch collecting and forwarding to Headquarters all memories of his Branch.

Geneve, December 1934  
Signed by E. Dussaq  
General Secretary

## HEJRAT DAY 1935

Today it is twenty five years since Hazrat Inayat, answering the call, set out for the West and began to give his life for his divine mission that he accomplished in 1927; it is twenty five years since he began to win the hearts in the West as well as in the East by the love, harmony and beauty that shown in him. May those in whose hearts and souls has sprung devotion to the Messenger, who is the fulfilment of God's purpose, our divine ideal, realize within themselves the spirit of love, harmony and beauty; for what we love, we become, what we wish for, we attain; may those who feel the call devote themselves with an entire devotion and every endeavour to the Cause of God and humanity, knowing that though our numbers are few, the Almighty Power is working behind; that the Message of love and wisdom may reach far and wide and the purpose of God be fulfilled.

*Murshida Goodenough's handwritten speech*

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