

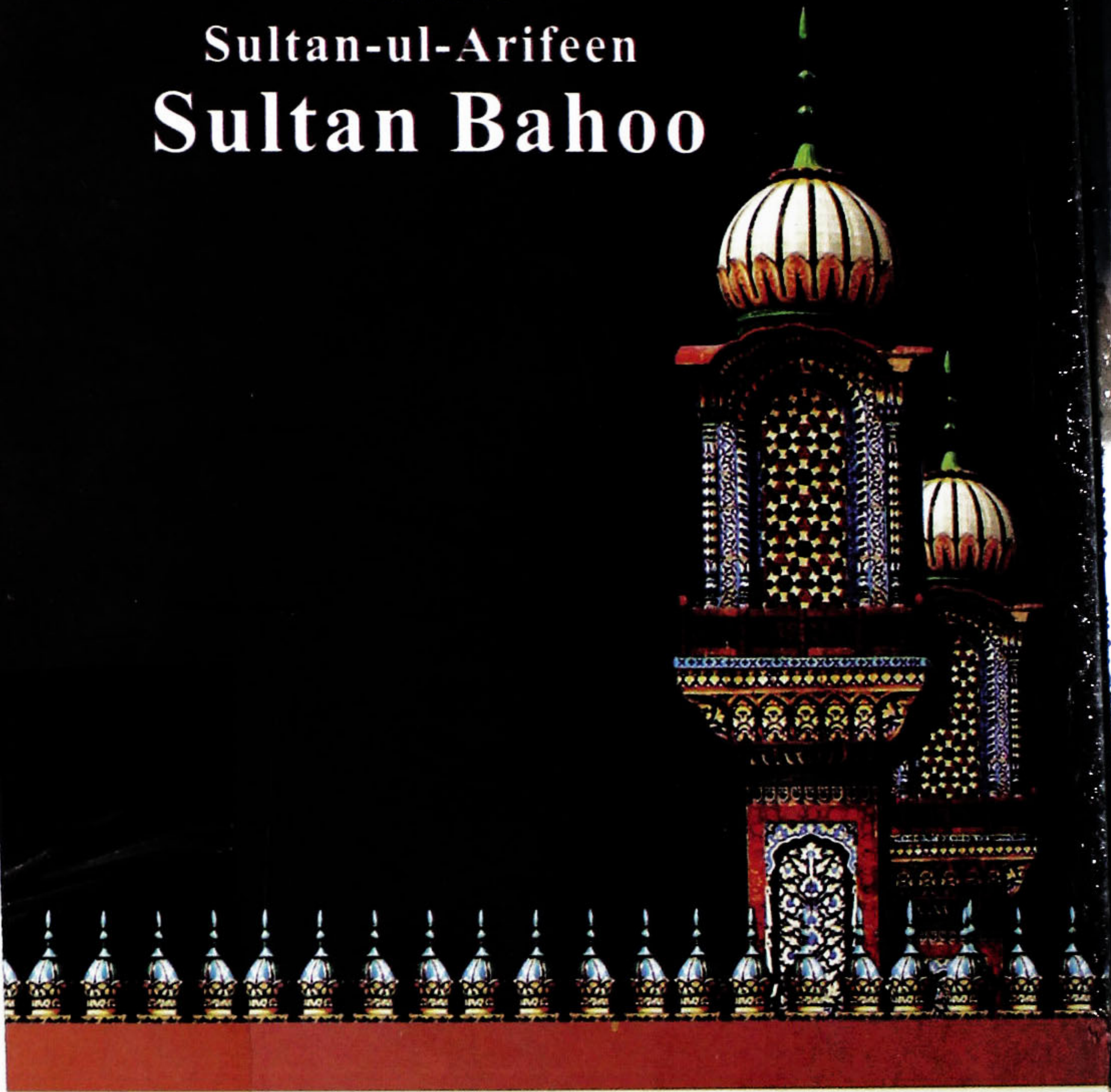
# Ain-ul-Faqr

English Translation with Persian Text

Author

Sultan-ul-Arifeen

**Sultan Bahoo**



Translated

**Mrs. Ambreen Moghees Sarwari Qadri**



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Hazrat Sakhi Sultan Bahoo

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M.A. Mass Communication

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Dedicated to my Murshid

**Sultan-ul-Ashiqeen**

**Khadim Sultan-ul-Faqr Hazrat Sakhi  
Sultan Mohammad Najib-ur-Rehman**

Without his favour and kindness

I am nothing

## PREFACE

*Ain-ul-Faqr (The soul of Faqr)* is the most popular book by Hazrat Sakhi Sultan Bahoo which explains the path of Faqr in the easiest way. Sultan Bahoo has used a very simple language in this book, contrary to his style in other books, so that the Divine message conveyed in this book is understood by everyone. The gist of all the books of Sultan Bahoo mainly comprises of five topics:

- (a) Signs of perfect Murshid and importance of following him to reach Allah.
- (b) Invocation and contemplation of Ism-e-Allah Zaat under the guidance of perfect Murshid.
- (c) Life of heart and death of desires of nafs.
- (d) Gaining presence of holy assembly of Prophet Mohammad.
- (e) Acquiring marifat, vision and union of Allah.

All these topics are most pleasantly, effectively and explicitly explained in *Ain-ul-Faqr*. This book can not only be considered the soul of Faqr but the soul of Islam as it guides its readers towards the closeness, vision and union of Allah which is the soul of all obligatory prayers of Islam as well as the main aim behind the creation of mankind.

Sultan Bahoo has conveyed the Divine message to the masses in Persian language which was the ruling language in his era. This treasure needed to be transferred in other languages specially English which is the internationally known language in this age. Although many efforts have been made to translate his books in Urdu by different individuals and institutions but no effort has ever been made to convert all his books in English. Just a few books have been translated in English, which are just literal translations and do not convey the spirit and the true message given in the original book. Nowadays, those few translations are also unavailable. Job of a translator is not to convey the words of



the writer to the readers but to convey the soul behind the words and make it easy for the reader to understand the essence of the original book. To understand a Saint's book whose caliber is beyond one's imagination like that of Hazrat Sultan Bahoo, is not possible unless one gets inwardly purgated and guided by a perfect and accomplished Murshid who elevates one to the spiritual heights where it becomes possible to understand the Divine message behind the apparent words.

I am really fortunate that my perfect and accomplished Murshid Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas conferred upon me the opportunity to translate Sultan Bahoo's books. Sultan Mohammad Najib-ur-Rehman is the present Spiritual Leader of the Sarwari Qadri Order of Sultan Bahoo and his true spiritual descendant. He is a man of spiritual powers and remarkable caliber. He has done immense efforts to spread the Order and teachings of Sultan Bahoo. He has written twenty one books on mysticism and spirituality most of which are based on Sultan Bahoo's teachings. His book *Shams-ul-Fuqara* is an encyclopedia of Sultan Bahoo's teachings. Under his guidance, all the books of Sultan Bahoo are not only being translated in Urdu in a much better way than the previous translations but also in English for the first time so as to spread his message worldwide.

For the translation of *Ain-ul-Faqr* he provided the following manuscripts:

1. Manuscript written by Gul Mohammad Sindhi in 1336 Hijri.
2. Manuscript written by Faqeer Abdul Hakeem in 1348 Hijri, present in Masood Jhandir Research Library Mailsi, Pakistan.
3. Manuscript written by Faqeer Noor Muhammad Kulachvi in 1332 Hijri.
4. Manuscript found from Jackobabad Sindh, Pakistan in 1977. This manuscript also includes some other books by Sultan Bahoo i.e. *Majalisa-tul-Nabi*, *Mohabbat-ul-Asrar*, *Fazal-ul-*

*Laqa, Sultan-ul-Waham, Deedar Bakhsh, Ain-ul-Arifeen* and few other books whose names are either not clearly mentioned or not confirmed. The writer's name is not mentioned on this manuscript.

5. Manuscript written by Faqeer Syed Abdullah, year of writing is not mentioned.

My fellow disciple Hafiz Hammad-ur-Rehman Sarwari Qadri who has translated *Ain-ul-Faqr* in Urdu consulted all these manuscripts to deduce a proper Persian script of *Ain-ul-Faqr*. I am thankful to him for providing me the same script.

The printed Persian text of *Ain-ul-Faqr* is also given by a few of its Urdu translators alongwith the translation, who are:

1. Maulvi Nizamuddin Multani who did the translation in 1347 Hijri. His book is not available now.
2. Doctor K.B. Naseem, first edition published in March, 1993 A.D.
3. Saad Ameer Khan Niazi, first edition of his book was published in 1993 A.D and second in 2011 A.D.

The book in hand is the first ever English translation of *Ain-ul-Faqr* alongwith its Persian text. Earlier, Professor Syed Ahmad Saeed Hamdani did its translation but that was printed without the Persian text. It is essential to give the Persian text alongwith the translation so that there remains no doubt in the authenticity of the translation. The original Persian text is not only saved in this way but can also be benefitted by the future translators.

The writing style of Sultan Bahoo is very pleasant, poetic and effective. Frequent use of verses and Hadiths not only authenticate his words but also make them more influential. He uses homophones which give a poetic touch to prose, but while translation it becomes impossible to carry that touch due to change of language. So, the effect of his words cannot be delivered as beautifully as it was in the original language. Moreover, his words have so deep and elevated meaning due to his own supreme

spiritual status that no one can convey them fully. A meek person like me can only try to do so. May Allah accept my effort and forgive me for the lapses. (Amin)

I hereby thank my fellow disciples Rashid Gulzar Sarwari Qadri for composing the Persian text and Ahsan Ali Sarwari Qadri for composing the English text and correcting the Arabic text included in the book. I would also like to thank my spouse as well as fellow disciple Mohammad Moghees Afzal Sarwari Qadri for reviewing this book and giving precious suggestions to improve it.

My holy Murshid Sultan Mohammad Najib-ur-Rehman says,

- ❖ Sultan Bahoo's writings are so persuasive and influential that they completely envelop the reader. If his books are read respectfully after ablution, an ocean of beneficence pours down upon the reader. If a reader continues reading them with a true and sincere heart, he will be guided towards a perfect Sarwari Qadri Murshid who is the representative of Sultan Bahoo in the present age. (The Spiritual Guides of Sarwari Qadri Order, English Version of Mujtaba Akhir Zamani)

It is hoped that this precious book by Sultan Bahoo will be read with a true intention to follow its teachings and to derive spiritual beneficence from it.

Lahore

October-2016

Mrs. Ambreen Moghees Sarwari Qadri

M.A Mass Communication

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## SHORT BIOGRAPHY OF SULTAN-UL-ARIFEEN HAZRAT SAKHI SULTAN BAHOO

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo was born on Thursday, the 1st of Jamadi-us-Sani in 1039 H (17 January, 1630 A.D) at dawn, in the reign of mughal emperor Shah Jahan in Shorkot, District Jhang, Pakistan (then India). He belonged to the "Awan" tribe of the progeny of Hazrat Ali Bin Abu Talib. Awans are Hazrat Ali's children from wives other than Hazrat Fatima Razi Allah Anha. Sultan Bahoo's father Bazayd Mohammad was a soldier by profession and a titleholder in Shah Jahan's army. His mother, Bibi Rasti was a Saintly woman. She was spiritually informed of Sultan Bahoo's grandeur and spiritual status before his birth and according to his status of Fana-Fi-Hoo (annihilation in Hoo) his name Bahoo (One with Hoo هُو) was revealed to her.

Sultan Bahoo says:

نام باهو مادر باهو نهاد  
زائده باهو دائی باهو نهاد

Meaning: Bahoo's mother named him Bahoo because Bahoo has always remained with Hoo (هُو).

Hazrat Sakhi Sultan Bahoo was a Wali (Saint, Friend of Allah) by birth. He remained engrossed in heavenly experiences and spiritual triumphs from his early age. Sultan Bahoo gained his early mystic and spiritual education from his mother. A non Muslim would immediately recite kalma and accept Islam if his eyes fell upon the Divine face of Sultan Bahoo, such was the intensity of the Divine theophanies radiating from him.

Sultan Bahoo states in his books, "I searched for a Murshid<sup>1</sup> for thirty years but in vain". It was because he already held such elevated levels of Faqr where access of anyone is extremely arduous. Sultan Bahoo relates one of his revelations in his books that one day, engrossed in Allah's vision, he was wandering in the suburbs of Shorkot when Hazrat Ali Bin Abu Talib came and took him to the holy assembly of Prophet Mohammad where the four pious Caliphs, sacred Family (*Ahl-e-Bait*) of Prophet Mohammad and Hazrat Shaikh Abdul Qadir Jilani were also present. There, Sultan Bahoo took bayat<sup>2</sup> at the sacred hand of Prophet Mohammad who entrusted him to Hazrat Shaikh Abdul Qadir Jilani for further spiritual guidance. That is why Hazrat Sakhi Sultan Bahoo always refers Shaikh Abdul Qadir Jilani as his Murshid in his books. He says, "When Ghaus-ul-Azam Shaikh Abdul Qadir Jilani blessed me spiritually, I surpassed all the spiritual levels from eternal beginning till eternal end." Afterwards, following the orders of Shaikh Abdul Qadir Jilani, Sultan Bahoo took bayat at the hand of Shaikh Pir Abdul Rehman Jilani Dehlvi who entrusted the Divine Trust of Faqr to Hazrat Sakhi Sultan Bahoo in just a single meeting.

The splendour of Hazrat Sakhi Sultan Bahoo is beyond anyone's speculation. He is blessed with the extremities of Faqr and stationed at the status of Sultan-ul-Faqr V. He says, "The Holy Prophet has ordered me to guide everyone, Muslim or non Muslim, fortunate or unfortunate, alive or dead and he has entitled me as Mustafa Sani (*Mustafa the second*) and Mujtaba Akhir Zamani (*Mujtaba of the last era*) with his pearl divulging tongue." (Risala Roohi Sharif)

The spiritual order of Hazrat Sakhi Sultan Bahoo is the Sarwari Qadri order. The Qadri order reaches Prophet Mohammad through

---

<sup>1</sup> The spiritual guide

<sup>2</sup> Oath of allegiance-When a person becomes a disciple, he hands over himself to his spiritual guide in exchange of spiritual guidance after bayat. This in fact is a pact between Allah and His slave which eternally bonds the Murshid with his disciple.

Shaikh Abdul Qadir Jilani. There are two offshoots of Qadri order, Zahidi Qadri and Sarwari Qadri. Hazrat Sakhi Sultan Bahoo considers only the Sarwari Qadri order the proper and real Qadri order. He says:

- ❖ Qadri order has two off shoots, Zahidi Qadri and Sarwari Qadri. Sarwari Qadri Murshid has perfect command over *Ism-e-Allah Zaat* (*The personal name of Allah which represents the Divine Essence and all His attributes*) that is why, when he blesses a seeker with the Divinity of *Ism-e-Allah Zaat*, he grants him an equal status of his own. Thus, the seeker becomes so indifferent to all needs and completely resigned to Allah's will that gold and soil become equal for him. On the contrary, the follower of Zahidi Qadri order has to devote at least twelve years to very hard mystic struggles, then Shaikh Abdul Qadir Jilani helps him and elevates him to the status of *majzooob*<sup>3</sup> devotee, while the status of a Sarwari Qadri devotee is that of belovedness. (*Kaleed-ul-Tauheed Kalan*)

He describes the status of Sarwari Qadri Murshid and devotees in these words:

- ❖ What is the initial status of an accomplished Sarwari Qadri Murshid? It is that he elevates the seeker spiritually on the very first day, with his one glance and *ziker* (*invocation*) of *Ism-e-Allah Zaat*, to such heights that the seeker is completely drowned in the Divine union and finds presence in the holy assembly of Prophet Mohammad. The Murshid who cannot do this, is not a proper Sarwari Qadri. (*Kaleed-ul-Tauheed*)

Hazrat Sakhi Sultan Bahoo himself holds this status. He says:

ہر کہ طالبِ حق بود من حاضرم      ز ابتدا تا انتہا، یک دم بزم  
طالبِ بیا! طالبِ بیا! طالبِ بیا!      تا رسامِ روزِ اول باخدا

<sup>3</sup> The devotee who cannot tolerate the effects of Divine light and loses his senses.

Meaning: For every true seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to me! Come to me! Come to me O' seeker of Allah! I can take you to Allah on the very first day.

Hazrat Sakhi Sultan Bahoo could not avail the opportunity to receive formal academic education because he was ever absorbed in the deep ocean of Divine unity, even then he has written 140 books. All of his books are in Persian except the collection of his poetry which is in the form of Punjabi quatrains.

Sultan Bahoo's books are masterpieces of the Divine knowledge. He proclaims that if anyone could not find a Murshid, his books will prove to be a medium for him to reach the perfect Sarwari Qadri Murshid who will guide him to Allah.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. His writings are so persuasive and influential that they envelop the reader completely. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If a reader continues reading them with complete faith and true heart, he will be guided towards the perfect Sarwari Qadri Murshid who is the real spiritual successor of Sultan Bahoo in the present age.

Translations of Sultan Bahoo's following books are available in the market:

- (1) Abyat-e-Bahoo (*Punjabi Poetry*) (2) Dewan-e-Bahoo (*Persian Poetry*) (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-Tauheed (*Kalan*) (6) Kaleed-ul-Tauheed (*Khurd*) (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9) Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mahak-ul-Faqr (*Khurd*) (13) Mahak-ul-Faqr (*Kalan*) (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-Laqa (*Khurd*) (19) Fazal-ul-Laqa (*Kalan*) (20) Miftah-ul-Arifeen (21)

Noor-ul-Huda (*Khurd*) (22) Noor-ul-Huda (*Kalan*) (23) Taufeeq-ul-Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Mohkim-ul-Fuqara (28) Sultan-ul-waham (29) Deedar Bakhsh (30) Kashf-ul-Asrar (31) Mohabbat-ul-Asrar (32) Tarfa-tul-Ain (*this book is also known as Hujjat-ul-Asrar*).

Sultan Bahoo has not used the conventional terms of sufism or mysticism for his teachings, rather he calls them 'Faqr'. Faqr is the spiritual way which leads to the Divine knowledge and vision of Allah. In all his books he lays emphasis on acquiring Faqr under the spiritual guidance of a Sarwari Qadri Murshid. He declares the zikr<sup>4</sup> and tasawur<sup>5</sup> of Ism-e-Allah Zaat the key to the ultimate sanctity and purgation of soul after which the soul is blessed with the Divine vision and presence in the holy assembly of Prophet Mohammad, which are the most elevated spiritual stations.

Hazrat Sakhi Sultan Bahoo says in his books that despite of all his efforts he could not find a truly capable seeker of Allah to whom he could entrust the Divine Trust of Faqr for the future guidance of seekers, so on the 1<sup>st</sup> of Jamadi-us-Sani in 1102 H (*1<sup>st</sup> March, 1691 A.D*) he passed away without transferring this Trust to anyone. Afterwards, Hazrat Sakhi Sultan Bahoo entrusted it spiritually to Syed Mohammad Abdullah Shah Madni Jilani. The shrine of Hazrat Sakhi Sultan Bahoo is in Jhang, Pakistan. His urs is held on the first Thursday of Jamadi-us-Sani.<sup>6</sup>

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<sup>4</sup> Invocation

<sup>5</sup> Contemplation

<sup>6</sup> To read the complete biography and teachings of Hazrat Sakhi Sultan Bahoo please read the books "*Shams-ul-Fuqara*" and "*Mujtaba Akhir Zamani*" written by Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman, or their English versions titled as "*Sultan Bahoo-The Life and Teachings*" and "*The Spiritual Guides of Sarwari Qadri Order*" respectively. His complete biography is also compiled by Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman by the title "*Sultan Bahoo*".



# AIN-UL-FAQR

## ENGLISH TRANSLATION

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ لَمْ يَزَلْ وَلَا يَزَالُ ۝ ❁

Meaning: All praises are for Almighty Allah, The Sustainer of all worlds. The Immortal, The Eternal.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ (الروم-19) ❁

Meaning: He is the One who brings forth the living from the dead and dead from the living. (Al-Rome-19)

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ (الشورى-11) ❁

Meaning: He can be likened with none, He alone is All-Hearing All-Seeing. (Ash-Shura-11)

Blessings and salutations upon Prophet Mohammad, the leader of all the leaders, the most eminent of all the creation of the eighteen thousand worlds and the Prophet who brought righteousness and the true faith. Allah declared his grandeur as:

لَوْلَاكَ لَهَا خَلَقْتُ الْأَفْلاكَ ❁

Meaning: (O' beloved!) If it was not for you I would not have created the worlds.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ (آل عمران-31) ❁

Meaning: (O' beloved!) Say unto them: If you love Allah, follow me. Allah will make you His beloved. (Aal-e-Imran-31)

Blessings upon Prophet Mohammad, his sacred Progeny, Companions and Family.

I have titled this book “*Ain-ul-Faqr*<sup>7</sup>”. It guides all the common and special seekers of Allah and the Fana Fillah<sup>8</sup> Faqeers<sup>9</sup> at all the levels whether initial, middle or final and blesses them with the great beneficence of the right mystic path by revealing upon them the observation of Divine secrets. It showers upon them the theophanies of Noor<sup>10</sup> of the Oneness of the Divine Essence and raises their level from Ilm-ul-Yaqeem<sup>11</sup> to Ain-ul-Yaqeen<sup>12</sup> and then Haq-ul-Yaqeen<sup>13</sup> by the benediction of true love of Allah. Allah says in a Qudsi Hadith<sup>14</sup>:

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِأُعْرَفَ ❀

Meaning: I was a hidden treasure, I desired to be recognized so I created the creation for My recognition.

Only those recognize Allah who remain steadfast upon the sacred way of Holy Prophet and never get depraved from the right path by going against the way of Prophet or involving in wrong innovations and deceptive ways. Allah says:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ (الاعراف-182) ❀

Meaning: Those who deny Our revelations, We shall soon lead them gradually towards catastrophe in such an imperceptible manner that they will not even notice it. (Al-A'raf-182)

The Holy Prophet said:

كُلُّ طَرِيقَةٍ رَدَّتْهَا الشَّرِيعَةُ فَهِيَ زُنْدِيقَةٌ ❀

<sup>7</sup> Faqr is the Divine way which leads to the closeness and vision of Allah. “Ain-ul-Faqr” means “The soul of Faqr”.

<sup>8</sup> Annihilated in Allah

<sup>9</sup> The mystic. True Faqeer is the perfect Saint who travels the path of Faqr and reaches its ultimate level i.e. union with Allah.

<sup>10</sup> The Divine light

<sup>11</sup> Faith gained through knowledge

<sup>12</sup> Faith gained by observation

<sup>13</sup> Faith gained by experience, this is the final level of faith

<sup>14</sup> Words of Allah told by the Holy Prophet

Meaning: Every way that is rejected by shariah<sup>15</sup> is heretical.

All the ways repudiated by shariah are surely infidelity. They are the ways of Satan or nafs<sup>16</sup> which create wrong desires of the contemptible world, all of which are like a brigand (*for the travellers of the right path*)<sup>17</sup>. Everyone must beware of them.

The Holy Prophet said:

مَنْ طَلَبَ شَيْئًا فَلَا تَجِدُ لَهُ خَيْرًا وَمَنْ طَلَبَ الْمَوْلَى فَلَهُ الْكُلُّ ❁

Meaning: One who seeks anything (*other than Allah*) finds no good in it, while the one who seeks Allah finds everything.

I am going to write a few words about the mystic way of Faqr which blesses the seeker with the spiritual flight (*towards Allah*).

The esoteric and exoteric objective of Faqr is *فَفِرُّوْا اِلَى اللّٰهِ* i.e. “run towards Allah”. While the objective of the reprobate seekers of the world is *فَفِرُّوْا مِنْ اللّٰهِ* i.e. “run away from Allah”.

پیکر من از توحیدش شد توحیدش در توحید

عین ازان توحید مطلق ماسوی دیگر ندید

Meaning: I have annihilated myself in the Oneness of Allah in such a way that my existence has become one with The One. Due to this ultimate Oneness I see nothing except Oneness.

بُرد بالا عرش و کرسی با شریعت شاهراه

هر مقامش خوش بدیدم سر وحدت از اله

Meaning: I reached above the Throne and the Chair through the way of shariah and thoroughly observed all the spiritual levels and waystations. Then the Holy Lord blessed me with the Divine secret of His Oneness.

<sup>15</sup> Set of Islamic laws

<sup>16</sup> Inner baser self which keeps a person away from Allah by trapping him in worldly desires.

<sup>17</sup> The words in brackets are by the translator.

هر حرف توحید بینی هر سطر توحید بینی  
باش دائم در مطالعه تا شوی حق الیقین

Meaning: O' seeker of Allah! You must observe Oneness of Allah in each and everything and ever remain in the state of this observation so that you gain perfect belief that there is nothing but Allah everywhere.

The Holy Prophet said:

كُلُّ اِنَاءٍ يَتَرَشَّحُ بِمَا فِيهِ ❁

Meaning: Whatever is contained in the vessel, only that comes out of it.

Faqeer Bahoo informs the travellers of the mystic way that Allah is neither in the six dimensions nor in the sun, moon or the four basic elements i.e. earth, water, air and fire, neither you can find Allah through intellectual discussions nor through ignorance, neither is He bound by time, space or states nor can be viewed in physical beauty of things. His closeness can neither be gained through lengthy supplications or recital rounds nor through exoteric pious deeds or ascetism, neither by begging from door to door nor by wearing rags or keeping quite. Get to know and understand it verily that Allah is in the heart of the possessor of Divine secrets (i.e. the *Insan-e-Kamil*<sup>18</sup>). If you come (to him to know this secret) the doors are open and if you do not then Allah does not need anyone.

ای سرّ تو در سینه هر صاحب راز  
پیوسته در رحمت تو بر همه باز

Meaning: O' Allah! You are concealed in the heart of every possessor of the Divine secret. This secret is revealed upon those who seek it and always look forward to Your kindness.

<sup>18</sup> The Divine Universal Man

ہر کس کہ بدرگاہِ تو آید بہ نیاز  
محروم ز درگاہِ تو کی گردد باز

Meaning: Whoever comes to Your court with humility never returns empty handed.

The Divine ocean of Oneness of Allah is present in the heart of Momin<sup>19</sup>. Whosoever wants to gain the Truth and have union with Allah, must first of all find a perfect and supreme Murshid<sup>20</sup> who is actually the possessor of all the treasures of heart. By the efficacy of tasawur<sup>21</sup> and zikr<sup>22</sup> of Ism-e-Allah Zaat<sup>23</sup>, the existence of perfect Faqeers<sup>24</sup> is all Noor. Whoever is blessed with the treasures of heart does not remain deprived of the vision and closeness of Allah. The Holy Prophet said:

الرَّفِيقُ ثُمَّ الطَّرِيقُ ❁

Meaning: First find a companion then set on a journey.

لَا دِينَ لِمَنْ لَا شَيْخَ لَهُ ❁

Meaning: One who has no Shaikh<sup>25</sup> has no faith.

لِمَنْ لَا شَيْخَ لَهُ يَتَّخِذُهُ الشَّيْطَانُ ❁

Meaning: One who has no Shaikh, Satan surrounds him.

What is heart? It is vaster than the fourteen layers of earth and skies. Allah says in a Qudsi Hadith:

لَا يَسْعَى أَرْضِي وَلَا سَمَائِي وَلَكِنْ يَسْعَى فِي قَلْبِ عَبْدِي الْمُؤْمِنِ ❁

<sup>19</sup> True believer. Here "Momin" refers to the Insan-e-Kamil who is the perfect spiritual guide for the seekers of Allah.

<sup>20</sup> Spiritual guide

<sup>21</sup> Contemplation

<sup>22</sup> Repeated invocation of name of Allah

<sup>23</sup> Personal name of Allah which represents the Divine Essence and all the Divine attributes

<sup>24</sup> Perfect Faqeer is the Insan-e-Kamil or Murshid Kamil.

<sup>25</sup> Synonym for Murshid, spiritual guide

Meaning: Neither the earth nor the skies can contain me but the heart of a true Momin can.

The Holy Prophet said:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا يَنْظُرُ إِلَى أَعْمَالِكُمْ بَلْ يَنْظُرُ فِي قُلُوبِكُمْ وَ نِيَّاتِكُمْ ❁

Meaning: Verily, Allah neither observes your physical appearance nor deeds rather He observes your hearts and intentions.

What are the signs of a perfect Murshid? He takes the seeker of Allah above both the worlds in just blink of an eye and blesses him with the level of Fana Fillah<sup>26</sup>. He neither narrates long tales nor involves in verbal discussions. His single glance is better than the eternal devotion. He straight away carries his disciples to the world of absolute peace. Allah says:

وَمَنْ دَخَلَهُ كَانَ آمِنًا (آل عمران-97) ❁

Meaning: Whoever enters it, attains safety. (Aal-e-Imran-97)

O' inferior one! Try to raise your level from an inferior man to an elevated and strong man. What is the difference between the two? At the inferior level, one is always fighting against the nafs and Satan who are the enemies of Allah. While, the level of a strong man is that he beheads the nafs and kills all its desires in just one stroke and ends the fight, hence finds eternal peace and attains the level of perseverance which is better than high levels and miracles.

What are the other signs of a perfect Murshid? He blesses the seekers of Allah with Divine presence. It is a great sin to involve the seekers in invocation without granting them the Divine presence. A perfect and supreme Murshid is completely drowned in Divine union while the zikr (*which does not grant Divine presence*) means that the reciter is away and separate from Allah.

<sup>26</sup> Annihilation in Allah

One who possesses the Divine name (*due to ultimate Divine union*) do not need to recite the name. The perfect and accomplished Murshid having Divine union separates the seeker from everything other than Allah, removes all his confusions and distractions and never indulges him in the hypocritical devotions. Allah says:

﴿ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى ﴾ (الحجرات-13)

Meaning: The noblest amongst you near Allah is the one who is the most pious. (Al-Hujrat-13)

This (*Faqr*) is the way of secret and inward struggle and is not at all related with discussions and exhortations. Allah says:

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾ (البقره-44)

Meaning: Do you command others for piety and forget yourselves, while you (*also*) recite the Book (*of Allah*)? So do you not understand! (Al-Baqarah-44)

O' (*spiritually*) ignorant intellectuals! Single glance of a perfect and supreme Murshid is better than the worships of thousand years. The superficial knowledge and discussions just create confusions and differences while the glance of Murshid having spiritually effective sight grants complete gnosis of the Divine union.

If a perfect and supreme Murshid wants to involve the seeker of Allah in hard mystic struggle, he may indulge him in ascetic practices for twelve or twenty four or even forty years. However, if he wants to bless the seeker with the Divine union he can confer it upon him in just a moment without involving him in zikr, meditation or any kind of mystic struggle. Where there is eternal absorption in the states of Fana Fillah Baqa Billah<sup>27</sup> and

<sup>27</sup> Immortality with Allah after annihilation in Him.

ultimate union with Allah, there is no need of hard struggle and devotion of years!

اسم و جسم یک شده با یک وجود  
آنچه بوده سر پنهان رخ نمود

Meaning: When the Divine name and Essence became One for me, I found the concealed Divine secret.

On attaining this level, everything other than Allah is forbidden upon the seeker. His existence is unified with the Divine name and Essence.

چنان کن اسم را در جسم پنهان  
که میگردد الف در بسم پنهان

Meaning: Let the Divine name conceal in your being just like the “ا”<sup>28</sup> has been concealed in بسم. (”بسم“ is actually بسم which means “with the name of” but while writing “بسم الله” (with the name of Allah) “ا” become silent or it gets concealed).

The seeker of Allah wraps the cover of اسم الله Ism<sup>29</sup>-e-Allah around him and makes It his life and soul, hence he finds eternal life with “Hoo”<sup>30</sup>. His essence becomes the Divine Essence and his attributes become the Divine attributes. The Holy Prophet said:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ مَنْ عَرَفَ نَفْسَهُ بِالْفَنَاءِ فَقَدْ عَرَفَ رَبَّهُ  
بِالْبَقَاءِ

<sup>28</sup> First letter of Arabic alphabets

<sup>29</sup> Ism means “name”

<sup>30</sup> The Divine Essence. Zikr of ‘Hoo’ is the most powerful zikr of Allah which takes close to Him most quickly. When the Lover is annihilated in Hoo, there remains no duality.



Meaning: Whoever recognizes himself, recognizes his Lord. One who recognized himself by annihilating himself, recognized his Lord by gaining immortality with Him.

The Eternal Essence should prevail in every breath i.e. every breath should be possessed by the Eternal Essence.

پس از سی سال این معنی محقق شد بخاقانی  
که یکدم با خدا بودن به از ملک سلیمانی

Meaning: After thirty years Khaqani realized that a moment in the company of Allah is better than possessing the Solomon empire.

بسی صد سالها باید فنا فی الله شود فانی  
دی نامحرم است آنچه غلط گفته است خاقانی

Meaning: Khaqani is not telling the truth here. The fact is that a seeker of Allah should be so much drowned in the state of Fana Fillah that he forgets even his breaths and does not feel even if hundreds of years pass by.

There are some Faqeers who are absorbed in the zikr of **اللَّهُ**, they possess effective spiritual attention, beneficent glance and enlightened insight. They rule over their nafs<sup>31</sup> and are absolved of the lust of pleasures of the world, desires of nafs and satanic temptations. They are ever inclined towards the Bestower and are blessed with closeness of Allah. They are the beloveds of Allah and are honoured in both the words. There are some (*so called*) Faqeers who pretend to be absorbed in zikr of **اللَّهُ** just to become known among people. They are in fact ruled by their nafs and trap people to gather money. You can recognize both kinds of Faqeers through their conversation and concern about the world. The true Faqeer talks about the world with disdain

<sup>31</sup> The baser self of a person which traps him in wrong desires and prevents him from travelling towards Allah.

which further purifies his heart from the love of the world while the fake Faqeer is the seeker of the world so he talks about the world with praise which increases the love of world in his heart.

Listen! The ignorants are covered with ignorance which is an attribute of Satan while the scholars and knowledgeable persons are covered with knowledge and wisdom gained from the Book of Allah, their knowledge guards them against the satanic ignorance. The Faqeers are covered with the Noor of marifat<sup>32</sup> of secrets of Allah which takes them on the spiritual flight to both the worlds. Ignorance brings torment for the ignorants while knowledge is a source of forgiveness for the scholars. Another difference between the ignorants, scholars and Faqeers is that ignorants are commoners, scholars are special ones while the Faqeers are the distinguished ones. An ignorant breeds ignorance, infidelity, polytheism and wrong innovations in the religion. The scholars talk about the words of Allah and His Prophet, verses of Quran, Hadiths and Islamic laws. While, every word of a Faqeer is about Ism-e-Allah, marifat of **إِلَّا اللَّهُ** (no one but Allah) and the Divine Beauty. The Holy Prophet said:

كُلُّ إِنَاءٍ يَتْرَعُ بِمَا فِيهِ ❀

Meaning: Whatever is contained in the vessel, only that comes out of it.

Allah says:

وَإِذْ كُنَّا نَسِيكَ إِذَا نَسِيتَ (الكهف-24) ❀

Meaning: Do the zikr of your Holy Lord when you forget (everything). (Al-Kahf-24)

It is not at all difficult for the true Murshid who himself is stationed at the level of Fana Fillah and blessed with the Divine presence, to immerse his disciples in the Oneness of Allah and

<sup>32</sup> Gnosis, the knowledge of Allah gained after His closeness and vision.

confer upon them higher spiritual levels by granting them the presence of the holy assembly of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. It is certainly easier for him to bless them with Divine presence than to indulge them in ascetic discipline or invocation and meditation. He just holds the hand of his true disciple, takes him to Allah (*spiritually*) and entrusts the disciple to Him. Truth can be verified! The Murshid who is not empowered to do so cannot be called a Murshid, such a person is actually a brigand like Satan. Allah says:

﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾ (الف-10)

Meaning: Allah's Hand is upon their hands (*who take bayat upon the hand of the Holy Prophet or his spiritual successors*). (Al-Fateh-10)

دست مردی گیر تا مردی شوی  
جز بمردان نیست راه راهبری

Meaning: Hold the hand of a true man (*i.e. perfect Murshid*) so that you also become a true slave of Allah. Except the true men, no one knows the exact path to Allah and the proper way of guiding others on this path.

However, the condition is that the seeker of Allah must observe Allah with his (*spiritual*) eyes through the zikr of name of Allah, as one of the attributive names of Allah is Hadi (*The Righteous Guide*) and Allah send the Holy Prophet as the righteous guide (*i.e. the Holy Prophet manifests the Divine attribute of "Hadi" alongwith all the other Divine attributes. A perfect Murshid is also blessed with this attribute and is the righteous guide for his disciples*). Verily, Satan can never take the form of the righteous guides. The Holy Prophet said:

﴿إِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي﴾ مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ

Meaning: Satan cannot take my form. No doubt! Whoever saw me, saw the Reality.

Allah says:

❁ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ (الحجر-42)

Meaning: Surely, you (*Satan*) shall have no power over my true servants (*i.e. you will not be able to influence and misguide them*). (Al-Hijar-42)

A true Murshid is the perfect follower of the Holy Prophet while an imperfect Murshid is like Satan. When a true Murshid having spiritually empowered sight blesses the seeker with his attention, he awakens the soul of the seeker and starts the zikr of Allah in him which continues voluntarily due to which his nafs is disgraced and tormented. He is attached with the Creator and detached from the creation. People call him insane (*as they cannot understand his inward condition*). He fervently calls out:

بَاهُوُّ رَدِّ خَلْقِيْمِ هَرَكِهٖ بِيْنِدِ رَدِّ  
رَدِّ خَلْقِ اسْتِ فَقْرٍ لَا يَرِدُ

Meaning: O' Bahoo! Whoever watches us, avoids us because we follow the path of Faqr which is avoided by the people as it is indifferent to everyone.

The Holy Prophet said:

❁ لَا يَشْغَلُهُمْ شَيْءٌ عَنِ ذِكْرِ اللَّهِ تَعَالَى طَرْفَةَ الْعَيْنِ

Meaning: Nothing can stop them from the zikr of Allah even for a moment.

بَاهُوُّ! هَرِ دُو جِهَانِ يَادِ نِيَايِدِ  
اَزِ هَرِ دُو جِهَانِ اَزَادِ بَرَايِدِ

Meaning: Bahoo has forgotten both the worlds (*in the love of Allah*) and has become independent of them.

Allah says:

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ (النجم-17)

Meaning: And his eye neither inclined aside nor overstepped the limit. (Al-Najam-17)

There are two kinds of mystic travellers, one are the majzoob<sup>33</sup> and others are mehboob<sup>34</sup>. The real Faqeer is neither of the two. He is the master of both the worlds, beloved of Allah and a man of powers and waham<sup>35</sup>. When a seeker reaches this level he becomes disgusted of everything other than Allah, he loves only Allah turning away from everyone. He is obsessed with the intense passion of Divine love and is aggrieved day and night due to the pain of this love. His nafs is dead. Hazrat Abraham bin Adham said, "The Divine Beloved is not pleased with you unless you sacrifice all your worldly relations and get detached from your loved ones considering your sons as orphans and wives as widows, disgrace your ownself, give all your possessions in the way of Allah complying to the verse لَنْ تَتَّالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ط meaning: "You can never attain to righteousness unless you give in the way of Allah that is the dearest to you"<sup>36</sup> and make Allah your sole friend inwardly and outwardly. Then He will love you as He said, يُحِبُّهُمْ وَيُحِبُّونَهُ meaning: "Allah loves them and they love Allah"<sup>37</sup> and رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ط meaning: "Allah is pleased with them and they are pleased with Allah"<sup>38</sup>.

Faqeer Bahoo says that Faqr is the way of perseverance not of miracles or sensual desires. As, perseverance is an attribute of the special ones while miracles are considered as filth and impurity in this way. Listen friend! A true seeker of Allah must

<sup>33</sup> Lost in Divine meditation. The mystic who cannot tolerate the effects of Divine disclosure and loses his senses.

<sup>34</sup> The favourites of Allah

<sup>35</sup> Waham is an inward state of spiritual conversation and esoteric connection with Allah.

<sup>36</sup> Surah Aal-e-Imran-92

<sup>37</sup> Surah Al-Maidah-54

<sup>38</sup> Surah Al-Bayyana-8

keep away from filth and impurities. You must purify your heart first, then it will accept and surrender to the Truth.

گشتگانِ خنجرِ تسلیمِ را  
ہر زمان از غیبِ جانِ دیگر است

Meaning: Those who submit their lives before the will of Allah are blessed with a new life every moment from the Invisible.

The Holy Prophet said:

❁ لَا يَدْخُلُ الْمَلَائِكَةُ فِي بَيْتِ الْكَلْبِ

Meaning: Angels do not enter the house where a dog is kept.

Heart is like a house and the zikr of Allah is like an angel while nafs is like a dog. Allah does not bless the heart with His attention which is filled with the sensual desires of nafs, darkness of satanic distractions and the filth of worldly love. The heart which is deprived of the kind attention of Allah becomes dark, depraved and full of envy, greed and arrogance. Due to envy, Qabeel (*Cain*) killed Habeel (*Abel*). Due to greed Adam ate the grain of wheat (*which was forbidden by Allah*) and was exiled from the heaven. While, arrogance of Satan took him to the cursed levels. Hence, the heart which is obsessed by sensual desires is an adobe of greed, envy and arrogance. It is always worried for the contemptible worldly gains. The Holy Prophet said:

❁ حُبُّ الدُّنْيَا وَالِدِينِ لَا يَسْعَانِ فِي قَلْبٍ وَاحِدٍ كَالْبَاءِ وَالنَّارِ فِي إِنَاءٍ وَاحِدٍ

Meaning: The love of world and religion cannot sustain in one heart just like fire and water cannot be contained in one utensil.

بر زبانِ اللہ و در دلِ گاوِ خنجر  
این چنین تسبیح کی دارد اثر

Meaning: Your tongue is reciting the name of Allah while your heart is attentive towards worldly possessions. How can such a recitation benefit you!

When a true Faqeer closes his eyes, he views eighteen thousand spheres of both the worlds (*spiritually*). Allah says:

مَا زَاغَ الْبَصَرُ وَمَا طَغَى (النجم-17) ❁

Meaning: And his eye neither inclined aside nor overstepped the limit. (Al-Najam-17)

The Holy Prophet said:

نَعُوذُ بِاللَّهِ مِنْ فَقْرٍ الْمُهْكِتِ ❁

Meaning: I seek refuge of Allah from Faqr<sup>39</sup> which brings disgrace.

The Holy Prophet has sought refuge of Allah from the Faqr which makes a person embarrassed before people for the sake of worldly gain, or it is the Faqr in which a person possesses a lot of worldly riches but becomes heedless like Pharoah, miser like Qaroon<sup>40</sup>, arrogant like Namrood and slave of worldly riches like Shaddad<sup>41</sup> due to that wealth. Allah says:

أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكٰفِرِينَ ۗ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ (المائدة-54) ❁

Meaning: They will be humble towards the believers (*but*) strict (*and firm*) towards the disbelievers. They will toil (*very hard*) in the way of Allah and will never fear any reproaches of the reprovers. (Al-Maidah-54)

Listen! You have been honoured by Allah, as He says:

<sup>39</sup> It is the hypocritical Faqr which is not meant for Allah.

<sup>40</sup> "Korah" in the Bible

<sup>41</sup> A king who created an imitation of paradise.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ (بنی اسرائیل-70) ❁

Meaning: And We have indeed honoured the children of Adam.  
(Bani-Israil-70)

Allah has created you for His worship and servitude as He says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الذّٰرِيَّت-56) أَمْ لِيَعْرِفُونِ 42 ❁

Meaning: And I created the jinns and human beings solely to adopt My servitude. (Al-Zariyat-56) i.e. for His gnosis and recognition which are the basis of all the worships and the true servitude.

The true Arif<sup>43</sup> and worshipper of Allah is the one who reaches this level of worship (i.e. he worships Allah after His complete recognition). Allah says:

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ (الحجر-99) ❁

Meaning: And worship your Lord till you attain to the station of certainly of faith. (Al-Hijar-99)

Sheikh Mohiyuddin Abdul Qadir Jilani said:

مَنْ أَرَادَ الْعِبَادَةَ بَعْدَ حُصُولِ الْوُصُولِ فَقَدْ كَفَرَ وَاشْرَكَ بِاللَّهِ تَعَالَى ❁

Meaning: One who intended to worship after attaining to the final level of union with Allah, committed infidelity and polytheism.

One who has surpassed all the levels of servitude and has attained to Lordship after annihilating himself and becoming Fana Fillah, does not need to indulge in physical devotions as he is now a man of Divine observation which is his actual worship.

بے سر بینم خدا مثلش کجا  
زانمقام خود نہ وصلش کجا

<sup>42</sup> Hazrat Abdullah Ibn-e-Abbas added these words while explaining the verse 56 of surah Al-Zariyat.

<sup>43</sup> The knower of Allah who prays Allah while seeing Him, Gnostic.



Meaning: I behold the unparalleled Allah after being beheaded (i.e. after annihilating myself). When I am no more, how will I unite with Him.

تا نگردی از خود فنا  
کجا رسی با بی مع الله سر هوا

Meaning: Unless one annihilates oneself, one remains trapped in the desires of nafs and can never reach the level about which the Holy Prophet said "There are times of my such closeness to Allah when neither any Prophet nor angel can come between us."

Hazrat Ali said:

مَا نَظَرْتُ فِي شَيْءٍ إِلَّا وَرَأَيْتُ اللَّهَ فَهُوَ فِيهِ عَيْنٌ ❀

Meaning: When I see things, I just observe Allah in them because He is the core and reality (of everything).

Qudsi Hadith:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي فَلْيُظُنِّ بِي مَا يَشَاءُ ❀

Meaning: I am as My slave perceives Me, now it is upto him how he perceives Me.

So, Allah asks His beloved Prophet to tell His slaves to perceive Him the best when they wish His closeness. When they will observe their real (inward) existence, they will find the Reality. Allah says:

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (النزيت-21) ❀

Meaning: And (I am) within you, can't you see. (Al-Zariyat-21)

However, the traveller of this path (which leads to Allah) should be a real man whose eyes of soul are open with which he can observe the Reality. Qudsi Hadith:

﴿ خُلِقَتِ الْحِمَارُ بِصُورَةِ الْبَشَرِ ﴾

Meaning: Donkeys are created in the form of men.

The person who has studied thousands of books but is deprived of the marifat of Allah and is unaware of the mystic path is like a beast of burden, his tongue is alive but heart is dead. Allah says:

﴿ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝ (ق-16) ﴾

Meaning: And We are nearer to him than his jugular vein. (Qaf-16)

ہر کہ جان خود را فروخت اسم الله را خرید

ہر کہ اسم الله خرید بعین العیان دید

Meaning: Whoever gave his life to Allah, procured Ism-e-Allah. Whoever procured Ism-e-Allah beheld Allah with his open eyes.

The Holy Prophet said:

﴿ تَفَكَّرُوا فِي آيَاتِهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ ﴾

Meaning: Meditate upon His signs not upon His Essence.

او ز شہرگ نزدیک چوں گویند دور

تو ازو بس دور تر او باحضور

Meaning: Why do you think that Allah is away from you. He is nearer than your jugular vein and is with you wherever you are, in fact you are away from Him.

Allah says:

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ط (الحديد-4) ﴾

Meaning: He (Allah) is with you wherever you are. (Al-Hadeed-4)

Allah is always with you but you are blind to His presence and deprived from His path. Allah says:

﴿ وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى (بنی اسرائیل-72) ﴾

Meaning: And whoever is blind (to the vision of Allah) in this (world) will remain blind in the hereafter as well. (Bani-Israil-72)

Most of the people get knowledge just for worldly gain or to earn their income and elevate their material levels. Allah says:

﴿ اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۗ وَوَضَعْنَا عَنكَ وِزْرَكَ ۗ ﴾ (الم نشرح 1-2)

Meaning: Have We not broadened your chest for you (to gain the marifat and knowledge of Allah). And We have taken off the burden from you. (A-Lam Nashrah-1,2)

The real knowledge of Allah is present in the pure heart, not in the heart which is malicious and vain. Listen O' knower of the Truth! Be with Allah always and erase everything other than Allah from the tablet of your heart such that there remains nothing but Allah in you. May you attain the level about which Allah says:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ۚ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْاِكْرَامِ ۗ ﴾ (الرحمن 26-27)

Meaning: Everything will perish. And the beautiful countenance of your Lord, Who is the Master of glory and splendour and the Master of bounty and honour, will remain. (Al-Rehman-26,27)

او مرا داند مرا بیند بما او خوش نظر

حق وحدت را چه داند گاؤخر

Meaning: The All-Seeing Lord is always with me, He ever watches me and knows me well. How can the people who are inwardly like animals be aware of such unification with the Lord.

When Ism-e-Allah **اللَّهُ** is engraved on the heart, the theophanies of Ism **اللَّهُ** envelop and grip the heart and the nafs is subdued, as said:

﴿ يُمِيتُ النَّفْسَ وَيُحْيِي الْقَلْبَ ﴾

Meaning: It (*Ism-e-Allah Zaat*) kills the nafs and enlivens the heart.

Then the seeker becomes disgusted of everything, as Ghaus-ul-Azam Shaikh Mohiyuddin Abdul Qadir Jilani says:

✽ الأُنْسُ بِاللَّهِ وَالْمُتَوَحُّشُ عَنِ غَيْرِ اللَّهِ

Meaning: One who loves Allah is disgusted of everything other than Allah.

اسمِ اللَّهِ شَدَّ هَوِيْدَا بِرِجْبِيْنِ

بِرِزْخِ فِي اللَّهِ بُرْدِ حَقِّ الْيَقِيْنِ

Meaning: When Ism of Allah enlightens the forehead, Its Noor takes the seeker to the level of Haq-ul-Yaqeen.

The Holy Prophet said:

✽ الدُّنْيَا لَكُمْ وَالْعُقْبَى لَكُمْ وَالْمَوْلَى لِي

Meaning: The world and hereafter are for you, for me there is only Allah.

He also said, “You take the world and the hereafter, Allah is sufficient for me”.

Further he said:

✽ مَنْ أَرَادَ الدُّنْيَا فَلَهُ الدُّنْيَا وَمَنْ أَرَادَ الْعُقْبَى فَلَهُ الْعُقْبَى وَمَنْ أَرَادَ الْمَوْلَى

فَلَهُ الْكُلُّ

Meaning: One who seeks the world gets only the world, one who seeks the hereafter gets only the hereafter, while the one who seeks Allah gets everything.

Qudsi Hadith:

✽ دَعْ نَفْسَكَ وَتَعَالَ

Meaning: Leave your nafs and be elevated (*to Allah*).

از دل برون کشیم غم دنیا و آخرت  
یا خانه جائی رخت بود یا خیالی دوست

Meaning: I have removed all the worries of the world and hereafter from my heart because it can either be occupied by unnecessary things or by the love and thoughts of Beloved.

The Holy Prophet said:

العشق نارٌ يَحْرِقُ مَا سِوَى الْمَحْبُوبِ ❁

Meaning: Ishq<sup>44</sup> is a fire that burns everything other than the Beloved (Allah).

Only the Divine Existence prevails in the inward and outward of everything. When the Arif Billah<sup>45</sup> talks, he talks only about Ism-e-Allah and wherever he sees, he sees only Allah, as Allah says:

فَأَيُّ مَاتُوا لَوْ أَفْشَمَ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (البقره-115) ❁

Meaning: Wherever you turn, you will observe the Divine Face, surely Allah is Infinite and All-Knowing. (Al-Baqarah-115)

And whatever he hears, hears from Allah إِنَّ اللَّهَ بِكُلِّ شَيْءٍ مُّحِيطٌ meaning: "Certainly Allah encompasses everything." When a true lover of Allah attains to this level, he is honoured with Faqr. The Holy Prophet said:

الْفَقْرُ فخرى وَالْفَقْرُ مِنِّي فَأَفْتَحْهُ بِهِ عَلَى سَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ ❁

Meaning: Faqr is my pride and Faqr is from me. I am distinguished among all the Prophets and Messengers due to Faqr.

حُبُّ الْفُقَرَاءِ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ وَبُغْضُ الْفُقَرَاءِ مِنْ أَخْلَاقِ الْفِرْعَوْنَ ❁

<sup>44</sup> Intense Divine love

<sup>45</sup> The knower of Allah who is One with Him

Meaning: Love of the Faqeers is among the virtues of the Prophets and spite against them is the attribute of Pharoah.

Qudsi Hadith:

مَنْ نَظَرَ إِلَىٰ فَقِيرٍ وَيَسْمَعُ كَلَامَهُ يَحْشُرُهُ اللَّهُ تَعَالَىٰ مَعَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ ❀

Meaning: One who beheld any Faqeer (*with devotion and love*) and heard his words attentively (*and followed them*), Allah will raise him with Prophets and Apostles on the doomsday.

Allah says in a Qudsi Hadith:

أَنَا جَلِيسٌ مَّعَ مَنْ ذَكَرَنِي ❀

Meaning: I am his companion who does My zikr.

Learning one law of jurisprudence is better than the reward of one year's worship, while remaining in the company of Allah for a moment through zikr of **اللَّهُ** with breaths is better than the reward of learning thousand laws of jurisprudence. This is because learning jurisprudence is just the base of Islam and if the recitation of Quran or other outward prayers are delayed, they can be offered later but if a breath passes without the zikr of Allah, it can never be availed later. The Holy Prophet said:

مَنْ لَمْ يُوَدِّ فَرَضَ الدَّائِمِ لَمْ يَقْبَلِ اللَّهُ فَرَضَ الْوَقْتِ ❀

Meaning: One who does not fulfill his eternal obligation (*of remembering Allah with each breath*), Allah does not accept his obligatory prayers which he offers on fixed times.

الْأَنْفَاسُ مَعْدُودَةٌ وَكُلُّ نَفْسٍ يُخْرَجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَىٰ فَهُوَ مَيِّتٌ ❀

Meaning: Every person has counted breaths, each breath which passes without the zikr of Allah is dead.

نگهدار دم را که عالم دمیت

دی پیش دانا به از عالمیت

Meaning: Guard each and every breath because every breath is a whole world in itself, rather for a wise person a breath is precious than the universe (because a breath passed in zikr of Allah grants eternal life and blesses with closeness of Allah).

مکن عمر ضائع بانفوس و حیف  
کہ فرصت عزیزست و الوقت سیف

Meaning: You must not waste your remaining life in grief and worry over the past. The available time is precious, you must avail it, as time and tide wait for none.

The breaths passed in the zikr of Allah will be your sole companion at the time of death by the favour of Allah. Seeking anything other than Allah is sheer depravity. The Holy Prophet said:

﴿ طَلَبُ الْخَيْرِ طَلَبُ اللَّهِ وَذِكْرُ الْخَيْرِ ذِكْرُ اللَّهِ ﴾

Meaning: The best desire is the desire of (closeness to) Allah and the best zikr is the zikr of Allah.

Allah says:

﴿ وَلَا تَطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾ (الكهف-28)

Meaning: And do not follow him whose heart We have made neglectful of Our remembrance and who follows the desires (of his nafs) and he is the one who exceeds all bounds. (Al-Kahf-28)

Qudsi Hadith:

﴿ مَنْ طَلَبَنِي فَقَدْ وَجَدَنِي وَمَنْ وَجَدَنِي عَرَفَنِي وَمَنْ عَرَفَنِي أَحَبَّنِي وَمَنْ أَحَبَّنِي عَشَقَّنِي وَمَنْ عَشَقَّنِي قَتَلْتُهُ وَمَنْ قَتَلْتُهُ فَعَلَيْ دِيَّتِهِ وَأَنَا دِيَّتُهُ ﴾

Meaning: Whoever seeks Me, undoubtedly finds Me. Whoever finds Me, he recognizes Me. Whoever recognizes Me, he begins to love Me. Whoever loves Me, he becomes My lover. Whoever

loves Me passionately, I kill him. Whomsoever I kill, his compensation is due on Me and I am Myself his compensation.

The Holy Prophet said:

مَنْ طَلَبَ شَيْئًا وَجَدَّ فِيهِ وَجَدَهُ ❁

Meaning: One who seeks and struggles for anything, finds it.

Qudsi Hadith:

إِنَّ فِي جَسَدِي نَبِيَّ أَدَمَ مُضْغَةً وَمُضْغَةً فِي فَوَادٍ وَفَوَادٍ فِي قَلْبٍ وَقَلْبِي فِي رُوحٍ وَ  
رُوحِي فِي سِرِّ وَسِرِّي فِي خَفِيٍّ وَخَفِيِّي فِي أَنَاءِ ❁

Meaning: Verily, in the body of human being there is lump of flesh which has a subtle point in it called fawad. Fawad is in the qalb, qalb is in the soul, soul is in the sir'r, sir'r is in the khafi and khafi is in the Ana<sup>46</sup>.

When a Fana Fillah Faqeer spiritually reaches the innermost point i.e. the Ana (*The Divine Essence concealed in his core*) the state of sukr<sup>47</sup> overcomes him. The Noor of Divine Oneness radiates from his three organs i.e. from his forehead, eyes and heart. If all the three organs remain worshipping Allah and he keeps acquiring the marifat and closeness of Allah more and more, this Noor enhances otherwise it is confiscated. The worship of these three organs is that his forehead should be always prostrating before Allah, his eyes should remain on shariah and his heart should verily follow the Holy Prophet. When a Faqeer is dominated by Ana then this domination can also be of two kinds; one is in which the Faqeer says قُمْ بِأَمْرِ اللَّهِ meaning: "Rise by the command of Allah"<sup>48</sup> and the other is in which the

<sup>46</sup> The inner self of a human being has subtle layers which are; the qalb (*the heart or inward*), the soul, the sir'r (*the Divine secret*), khafi (*the hidden, the Divine Soul*), Ana (*The Divine Essence*). Ana is the inner most core which contains everything.

<sup>47</sup> Sukr is the state of spiritual intoxication. It is the state of absence of self-awareness brought about through a powerful spiritual influence such as immersion in the zikr of Allah, attention of the perfect Murshid, deep emotions of love for the Divine Beloved etc.

<sup>48</sup> Prophet Isa (*Christ*) gave life to the dead by saying these words.



Faqeer says **قُمْ بِأَمْرِي** meaning: "Rise by my command". On reaching this level Bayazid Bastami said **سُبْحَانِي مَا أَعْظَمَ شَانِي** meaning: "I am the All-Praised and I owe great splendour", while Mansoor Al-Hallaj declared **أَنَا الْحَقُّ** meaning: "I am the Divine Reality". Ana is a secret, on whomsoever it is disclosed, he himself becomes that secret. However, when the Holy Prophet reached this level, he said:

❁ **سُبْحَانَكَ مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ وَمَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ**

Meaning: O' Allah be glorified! I could not get Your marifat as I should have and I could not worship You as You deserve to be worshipped.

This Hadith proves that this is an imperfect level, one must progress and reach the level of **لَا تَخْفُ** i.e. "where there is no fear". Allah says about this level:

❁ **أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (يونس-62)**

Meaning: Certainly! The Saints of Allah will not have any fear, nor will they grieve. (Yunus-62)

Know and be aware that this is the level of Faqr of Prophet Mohammad. Allah said about the ummah<sup>49</sup> of Prophet Mohammad:

❁ **كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (آل عمران-110)**

Meaning: You are the best nation brought forth for *(the guidance of)* mankind. (Aal-e-Imran-110)

**قُمْ بِأَمْرِ اللَّهِ** (*Rise by Allah's command*) is the level of Jesus Christ while **قُمْ بِأَمْرِي** (*Rise by my command*) is the level of the ummah of Prophet Mohammad, because Jesus Christ only had the knowledge of Oneness of Allah but the true and perfect followers of Prophet

<sup>49</sup> Nation

Mohammad (i.e. the perfect Faqeers) are drowned in the Oneness of Allah from head to toe and from heart to soul. Neither they are Allah nor other than Allah, like a flame in the fire or salt in the food. One soon gets absorbed in the milieu. A Faqeer is unified with Allah just like water and milk become one on mixing. The Holy Prophet said:

❁ لِي مَعَ اللَّهِ وَقْتُ لَا يَسْعَى فِيهِ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ

Meaning: There are times of my such closeness to Allah when neither any Prophet nor angel can come between us.

Allah says:

❁ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ  
(الف 1-2)

Meaning: (O' esteemed beloved)! Surely We decided for you a glorious victory. So that Allah may forgive for your sake, all the earlier and later sins (of your ummah). (Al-Fateh-1,2)

When the Holy Prophet attained this level he was highly grateful to Allah and worshipped Him even more, how can anyone be better than him! He said:

❁ أَفَلَا أَكُونُ عَبْدًا شَكُورًا

Meaning: Should I not be a grateful slave!

He also said:

❁ كُلُّ بَاطِنٍ مُخَالِفٌ لِلظَّاهِرِ فَهُوَ بَاطِلٌ

Meaning: If the inward state is opposite to the outward state, it is surely falsehood.

علم را آموز اول آخر اینجا بیا  
جاهلانرا پیش حضرت حق نیست جا

Meaning: First you must gain knowledge then travel the path to Allah. The ignorants have no place near Allah Almighty.

The Holy Prophet said:

مَنْ تَزَهَّدَ بِغَيْرِ عِلْمٍ فَهُوَ جِنٌّ فِي آخِرِ عُمُرِهِ أَوْ مَاتَ كَافِرًا ❀

Meaning: One who adopts asceticism without acquiring knowledge, at last becomes lunatic and die as an infidel.

علم حق نور است روشن مثلِ او انوار نیست  
علم باید با عمل علمش کہ بر خر بار نیست

Meaning: The knowledge of Allah is the light, no light is brighter than it. However, one ought to act upon one's knowledge. Knowledge without action is just like a burden put on a donkey.

Allah says:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (النزل 7-8) ❀

Meaning: Then he who would have done even an atom's weight of good will see it. And he who would have done even an atom's weight of evil will (also) see it. (Al-Zilzal-7,8)

علم باطن ہم چو مسکہ علم ظاہر ہم چو شیر  
کے بود بے شیر مسکہ کے بود بے پیر

Meaning: The inward knowledge is like butter while the outward knowledge is like milk. Just like butter cannot be produced without milk, similarly no one can become a spiritual guide without following a spiritual guide.

Real knowledge is that which takes you to the One about whom you gain the knowledge and makes you aware of Him, otherwise it is the knowledge about which the Holy Prophet said *الْعِلْمُ حِجَابُ الْأَكْبَرِ* meaning: "Knowledge is the greatest veil".

علمی کہ راہ بدوست بُرد در کتاب نیست

اینہا کہ خواندہ ایم ہمہ در حساب نیست

Meaning: The knowledge which guides one on the path of Beloved Allah is not written in the books. Whatever we have studied in the books of outward knowledge is not beneficial in the way to Allah.

گر دل عنان صحبت جانان گرفت یافت

عمر یکہ پای رحلت او در رکاب نیست

Meaning: If your heart (*soul*) finds the closeness and company of the Divine Beloved, you will be blessed with the life that has no end.

Allah says about those who do not acquire marifat and closeness of Allah through their knowledge:

كَمْثَلِ الْجَمَارِ يَحْمِلُ أَسْفَارًا ط (الجمعة-5)

Meaning: (*They are*) like donkeys laden with heavy books on its back. (Al-Juma-5)

ز اہل مدرسہ اسرارِ معرفت مطلب

کہ نکتہ دان نشود کرم گر کتاب خورد

Meaning: Do not ask the secrets of marifat from the people of religious schools. A worm cannot become scholar even if it eats the whole book.

Hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَا أَبَا ذَرٍّ غَفَارِي تَمْشِي وَحَدَاكَ

فَاللَّهُ تَعَالَى فِي السَّمَاءِ فَرْدٌ وَأَنْتَ فِي الْأَرْضِ كُنْ فَرْدًا ۝ يَا أَبَا ذَرٍّ إِنَّ اللَّهَ جَمِيلٌ وَيُحِبُّ

الْجَمَالَ ۝ قَالَ عَلَيْهِ السَّلَامُ يَا أَبَا ذَرٍّ أَتَدْرِي مَا غَمِّي وَفِكْرِي وَإِلَايَ شَيْئِي اِشْتِيَاقِي ۝

فَقَالَ أَخْبَرَنِي رَسُولُ اللَّهِ بِغَيْبِكَ وَفِكْرِكَ ۝ قَالَ آهَ آهَ آهَ وَاشْتِيَاقِي إِلَى لِقَاءِ إِخْوَانِي  
يَكُونُ مِنْ بَعْدِي شَأْنُهُمْ كَشَانِ الْأَنْبِيَاءِ وَهُمْ عِنْدَ اللَّهِ بِمَنْزِلَةِ الشُّهَدَاءِ يَفْرُغُونَ مِنَ  
الْأَبَاءِ وَالْأُمَّهَاتِ وَالْإِخْوَانِ وَالْإِخْوَاتِ وَالْإِبْنَاءِ ابْتِغَاءَ مَرْضَاتِ اللَّهِ تَعَالَى وَهُمْ  
يَتْرُكُونَ الْأَمْوَالَ لِلَّهِ وَيُبَدِّلُونَ أَنْفُسَهُمْ بِالتَّوَّاضِعِ لَا يِرْغَبُونَ فِي الشُّهُوَاتِ وَحُصُولِ  
الدُّنْيَا يَجْتَسِعُونَ فِي بَيْتٍ مِنْ بَيْوتِ اللَّهِ مَعْمُومِينَ وَمَجْدُوبِينَ مِنْ حُبِّ اللَّهِ وَقُلُوبُهُمْ  
إِلَى اللَّهِ وَأَرْوَاحُهُمْ مِنَ اللَّهِ وَعَمَلُهُمْ لِلَّهِ إِذَا مَرَضَ وَاحِدٌ مِنْهُمْ هُوَ أَفْضَلُ عِنْدَ اللَّهِ  
مِنْ عِبَادَةِ أَلْفِ سَنَةٍ وَإِنْ شِئْتَ أَرِيدُكَ يَا أَبَا ذَرٍّ رضي الله عنه قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ  
صلى الله عليه وسلم قَالَ الْوَاحِدُ مِنْهُمْ يَمُوتُ فَهُوَ كَمَنْ مَاتَ فِي السَّمَاءِ لِكِرَامَتِهِمْ عِنْدَ اللَّهِ وَإِنْ  
شِئْتَ أَنْ أَرِيدُكَ يَا أَبَا ذَرٍّ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ الْوَاحِدُ مِنْهُمْ يُؤْذِيهِ  
قُمَّلَةٌ فِي ثِيَابِهِ فَلَهُ عِنْدَ اللَّهِ أَجْرٌ سَبْعِينَ حَجَّةً وَعُمْرَةٌ وَكَانَ لَهُ أَجْرٌ مَنْ أَعْتَقَ أَرْبَعِينَ  
رَقَبَةً مِنْ أَوْلَادِ إِسْمَاعِيلَ عَلَيْهِ السَّلَامُ كُلُّ وَاحِدٍ مِنْهُمْ بِأَثَلِي عَشْرَ أَلْفِ دِينَارٍ وَإِنْ  
شِئْتَ أَرِيدُكَ يَا أَبَا ذَرٍّ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ الْوَاحِدُ مِنْهُمْ يَذُكُرُ  
أَهْلَ الْوُدِّ ثُمَّ يَخْتِمُ يُكْتَبُ لَهُ بِكُلِّ نَفْسٍ أَلْفَ حَرَجَةٍ إِنْ شِئْتَ أَنْ أَرِيدُكَ يَا أَبَا ذَرٍّ  
قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ الْوَاحِدُ مِنْهُمْ يُصَلِّي رَكَعَتَيْنِ يَعْبُدُ اللَّهَ فِي  
جَبَلِ الْعَرَافَاتِ لَهُ ثَوَابٌ مِثْلِ عُمْرِ نَوْحِ أَلْفِ سَنَةٍ وَإِنْ شِئْتَ أَنْ أَرِيدُكَ يَا أَبَا ذَرٍّ قَالَ  
قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ الْوَاحِدُ مِنْهُمْ لَهُ تَسْبِيحَةٌ خَيْرٌ لَهُ يَوْمَ الْقِيَامَةِ مِنْ  
أَنْ يَصِيرَ مَعَهُ جِبَالِ الدُّنْيَا ذَهَبًا وَفِضَّةً وَهَبًا وَإِنْ شِئْتَ أَرِيدُكَ يَا أَبَا ذَرٍّ رضي الله عنه قَالَ  
قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ مَنْ يَنْظُرُ إِلَى أَحَدِهِمْ أَحَبُّ إِلَى اللَّهِ مَنْ يَنْظُرُ إِلَى  
بَيْتِ اللَّهِ تَعَالَى وَمَنْ نَظَرَ إِلَيْهِ فَكَأَنَّمَا يَنْظُرُ إِلَى اللَّهِ وَمَنْ سَتَرَهُ فَكَأَنَّمَا سَتَرَ اللَّهُ تَعَالَى  
وَمَنْ أَطْعَمَهُ فَكَأَنَّمَا أَطْعَمَ اللَّهُ تَعَالَى وَإِنْ شِئْتَ أَرِيدُكَ يَا أَبَا ذَرٍّ رضي الله عنه قَالَ قُلْتُ بَلَى

يَا رَسُولَ اللَّهِ ﷺ قَالَ الْوَاحِدُ يَجْلِسُ إِلَيْهِمْ قَوْمٌ مُصْرِيْنَ مُثْقَلِينَ مِنَ الذُّنُوبِ  
يَغْفِرُ مَا يَقُومُونَ مِنْ أَحَدٍ عِنْدَهُمْ إِلَّا الْمُخَفَّفِينَ فَأَعْلَمُ أَنَّ أَرْبَابَ الْقُلُوبِ  
يُكَاشِفُونَ بِأَسْرَارِ الْمَلَكُوتِ تَارَةً عَلَى سَبِيلِ الرُّوِيَاءِ الصَّالِحَةِ وَتَارَةً فِي الْيَقْظَةِ عَلَى  
سَبِيلِ كَشْفِ الْمَعَانِي بِمُشَاهِدَةِ الْأَمْثَلَةِ كَمَا يَكُونُ فِي الْمَنَامِ وَهَذَا مِنْ أَعْلَى  
الدرجات وهي من درجات النبوة العالية كَمَا أَنَّ الرُّوِيَاءِ الصَّالِحَةِ جُزءٌ مِنْ سِتَّةِ  
أَرْبَعِينَ وَهِيَ مِنَ النَّبُوءَةِ فَإِيَّاكَ وَإِنْ كَانَ خَطَاؤُكَ يَكُونُ مِنَ الْعِلْمِ وَإِنْ كَانَ كُلُّ مَا  
جَاوَزَ حَدَّ قُصُورِكَ قَضِيَّةً هَلَكَ الْمُبْتَغِذَ بَعِيْنٍ وَالْجَهْلُ خَيْرٌ مِّنْ عَقْلِ يَدْعُونَ بِهِ إِلَى  
الْإِنْكَارِ مِنْ هَذِهِ الْأُمُورِ الْأَوْلِيَاءِ اللَّهُ تَعَالَى وَمَنْ أَنْكَرَ ذَلِكَ الْأَوْلِيَاءِ لَزِمَهُ إِنْكَارُ  
الْأَنْبِيَاءِ وَكَانَ خَارِجِيًّا مِنَ الدِّينِ كُلِّهِ.

Meaning: The Holy Prophet said to Hazrat Abu Zar Ghaffari, "O' Abu Zar! Walk alone, Allah Almighty is alone in the Heavens so you also become alone on the earth. O' Abu Zar! Allah is beautiful and appreciates beauty." The Holy Prophet said, "O' Abu Zar! Do you know about what I worry and aggrieve and what do I desire?" Hazrat Abu Zar replied, "O' Holy Prophet please tell me about it." The Holy Prophet heaved a sigh and said, "I am aggrieved and anxious to meet my brothers who will come after me. Their dignity will be like that of Prophets and there rank near Allah will be that of martyrs. They will separate from their parents, brothers, sisters and children for the sake of Allah and will sacrifice all their wealth and possessions in His way. They will convert their pride into humility and will never be inclined towards worldly pleasures and lusts. They will gather in one of the houses of Allah<sup>50</sup> and will suffer pain and grief just for the sake of Divine love. Their hearts will be attentive towards

<sup>50</sup> Here "houses of Allah" refer to the "Khanqahs" i.e. the place where a Murshid Kamil persuades and guides the seekers of Allah to travel on the path of Allah.

Allah, their souls will be with Allah and their deeds will be for Allah. If anyone of them will fall ill, his illness will be rewarded by Allah more than the reward of worships of thousand years. May I tell you more about them?" Hazrat Abu Zar replied, "Sure". The Holy Prophet proceeded, "When anyone of them will die, it would be like someone from the heavens has died, his death will be honoured by Allah. If you say, shall I tell you some more about them?" Hazrat Abu Zar said, "Do tell me O' Prophet of Allah." The Holy Prophet said, "Even if a louse will enter their clothes and harm them, Allah will reward this minor pain equal to the reward of seventy hajj<sup>51</sup> and seventy umras<sup>52</sup> and will also grant them the reward equal to the reward of setting free forty slaves from the tribe of Prophet Ismail, such that each slave had price of twelve thousand dinars. Should I add something more to explain their honour?" Hazrat Abu Zar replied, "Please do". The Holy Prophet added, "When any of them will mention the lovers of Allah, he will be conferred thousand times reward with his each breath, shall I tell you more?" Hazrat Abu Zar replied, "Yes, my lord". The Holy Prophet said, "If any of them will offer two rakats<sup>53</sup> of prayer at the mountain of Arafat<sup>54</sup>, its reward will be equal to the reward of thousand years prayers of the whole life of Prophet Noah. May I add more." Hazrat Abu Zar said, "Sure O' lord". The Holy Prophet proceeded, "If anyone of them will glorify Allah, his glorification will benefit him much more than the mountains of gold and silver walking alongwith him on the doomsday. Let me say some more about them." Hazrat Abu Zar submitted "Why not my beloved Prophet". The Holy Prophet said, "If someone will look towards any of them with love, Allah would appreciate it more than his looking towards Khana Kaaba with reverence.

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<sup>51</sup> Pilgrimage

<sup>52</sup> The pilgrimage performed in Makkah in days other than the Hajj days which are 9<sup>th</sup> and 10<sup>th</sup> of Zilhajj

<sup>53</sup> A unit of Salat. Salat is the obligatory prayer

<sup>54</sup> A plain fifteen miles to the east of Makkah

Whoever will see them, will actually behold Allah (*in them*). If someone will offer them clothes to wear, it will be as if he has presented them to Allah. If someone will offer them food to eat, it will be as if he has presented it to Allah. If you like I can further explain their splendour." Hazrat Abu Zar said, "Please do my lord." The Holy Prophet said, "If a chronic sinner will join their assembly, he will be forgiven before he leaves the assembly. You must know that the people of pure heart sometimes observe the secrets of the spiritual worlds in their true dreams and sometimes with open eyes while awakening and everything is exposed upon them. This is one of the highest spiritual levels and is among the ranks of the Prophets. Certainly! The true dreams are the forty sixth part of Prophethood. So, you must fear Allah in their matter. If you will commit anything wrong with them, you will transgress your limit and it will put you into destruction. Ignorance is better than the intellect which inclines one to deny their grand status. One who denies the honour of the Friends of Allah, also denies the honour of the Prophets (*because Prophets are first the Friends of Allah then Prophets*) and he is completely excluded from the religion."

The following verses of Holy Quran are also about the Faqeers:

❁ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (الكهف-28)

Meaning: Stay tenaciously in the company of those who invoke their Lord morning and evening, ardently seeking (*vision of*) His countenance. And do not turn your eyes away from them. Do you seek the charms of the worldly life (*turning your attention away from these self-denying devotees*). And (*also*) do not follow him whose heart We have made neglectful of Our remembrance



and who follows the desires of his nafs, he is the one who exceeds all bounds. (Al-Kahf-28)

❁ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ فَادْخُلِي  
فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتِي ۖ (الفجر-27-30)

Meaning: O' satisfied self! Return to your Lord in such a state that you are pleased with Him and He is pleased with you. So join My (*perfect*) slaves. And enter the heaven (*of My nearness*). (Al-Fajr, 27-30)

❁ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهِ ۖ (الاحزاب-4)

Meaning: Allah has not made for any man two hearts inside his breast chamber. (Al-Ahzab-4)

In *Risala-Al-Ghausia* Ghaus-ul-Azam Shaikh Abdul Qadir Jilani writes:

❁ قَالَ اللَّهُ لِي يَا غَوْثُ مُحَمَّدِيُّ الدِّينِ لَيْسَ الْفَقِيرُ عِنْدِي مَن لَّيْسَ لَهُ شَيْءٌ بَلِ  
الْفَقِيرُ الَّذِي لَهُ أَمْرٌ فِي كُلِّ شَيْءٍ إِذَا قَالَ لِشَيْءٍ كُنْ فَيَكُونُ ۖ يَا غَوْثُ مُحَمَّدِيُّ الدِّينِ قُلْ  
لِأَصْحَابِكَ وَأَحْبَابِكَ مَن أَرَادَ مِنْكُمْ حُبِّي فَعَلَيْهِ بِأَخْتِيَارِ الْفَقْرِ وَإِذَا تَمَّ الْفَقْرُ فَهُوَ  
اللَّهُ ۖ يَا غَوْثُ مُحَمَّدِيُّ الدِّينِ قُلْ لِأَصْحَابِكَ إِغْتَنِمُوا دَعْوَةَ الْفُقَرَاءِ فَإِنَّهُمْ عِنْدِي وَأَنَا  
عِنْدَهُمْ ۖ يَا غَوْثُ الْأَعْظَمُ مُحَمَّدِيُّ الدِّينِ إِذَا رَأَيْتَ الْمُحْتَزِقَ بِنَارِ الْفَقْرِ وَالْمُنْكَسِرِ  
بِكَثْرَةِ الْفَاقَةِ فَتَقَرَّبْ إِلَيْهِ فَلَيْسَ حِجَابٌ بَيْنِي وَبَيْنَهُ

Meaning: Allah said to me, "O' Ghaus-ul-Azam! Faqeer is not the one who has nothing. Instead, Faqeer is the one who has command over everything. When he says *كن* Kun<sup>55</sup> (*Be*) to anything, it is *فيكون* Fayakun (*done immediately*). O' Ghaus-ul-

<sup>55</sup> "Kun" is the Divine Order. When Allah says "Kun" (*be*) to anything, it is Fayakun (*done immediately*).

Azam! Say unto your friends and companions that if they want the blessing of My love, they should adopt the path of Faqr. When Faqr is accomplished, that is Allah. O' Ghaus-ul-Azam! Tell your friends and companions to pay heed to the call of the Faqeers because verily they are with Me and I am with them. O' Ghaus-ul-Azam! When you find a Faqeer in such a wretched condition that the fire of Faqr has consumed him, be close to him, as there is no veil between him and Me."

Holy Prophet said:

الْفَقْرُ شَيْنٌ عِنْدَ النَّاسِ وَخَزِينَةٌ عِنْدَ اللَّهِ ❁

Meaning: Common people consider Faqr troublesome but Allah has declared it a treasure.

الْفَقِيرُ الشَّقِيُّ خَيْرٌ مِّنْ غَنِيِّ شَاكِرٍ ❁

Meaning: An unfortunate Faqeer is better than a grateful generous.

الْفَقْرُ بَيَاضُ الْوَجْهِ فِي الدَّارَيْنِ ❁

Meaning: Faqr enlightens the countenance in both the worlds.

Someone asked Hazrat Bayazid Bastami "What is dervishism and faqeerism?" He replied, "Dervishism and faqeerism is that if a Faqeer gets treasures of the eighteen thousand worlds he spends everything in the way of Allah". There are seventy thousand stations in dervishism and faqeerism, unless a Dervish Faqeer passes from all those stations, views each of them and also shows them to his (*true*) disciples he cannot be considered a Dervish Faqeer. Unless he becomes aware of all the spiritual levels and crosses all of them he does not become a true Dervish Faqeer. He has adopted dervishism for his ownself, not for the sake of Allah. Wherever there is a treasure, there is a snake on it and where there is a flower, there are thorns with it. When a Faqeer has crossed the eighteen thousand worlds and reached above the Throne, no one can even imagine the height of his

spiritual rank, only such a mystic can be called a Dervish Faqeer in mysticism. His spiritual status is a secret between the Lord and the slave. No one knows this secret except Allah Almighty Who is the All-Wise.

چنان غرق گردد بدریای عشق  
که هر دم سر از عرش بالا کشد

Meaning: A true lover of Allah is drowned in the ocean of Divine love in such a manner that his levels are raised above the Throne every moment.

Faqeer Bahoo says that on the night of Meraj<sup>56</sup> the Holy Prophet rode Buraq<sup>57</sup> and angel Jibrail escorted him. During this ascension journey Jibrail presented eighteen thousand worlds, decorated and adorned beautifully, before the Holy Prophet. When the Holy Prophet reached the Divine court at the point of قَابِ قَوْسَيْنِ أَوْ أَدْنَى meaning: "Then the distance measuring only two bow-lengths was left (*between Allah unveiled and His esteemed beloved*) or even less than that"<sup>58</sup> crossing the Throne, the Chair and the stations of سِدْرَةُ الْمُنْتَهَى Sidra-tul-Muntaha<sup>59</sup> and مَحْمُودًا نَصِيرًا Mahmoodan Naseera<sup>60</sup>, Allah asked him, "O' My beloved Mohammad, I have presented the eighteen thousand worlds before you and entrusted all the creations to you, what do you like the best among them and what do you wish to have? He replied humbly, "O' my Lord! I like Your love and Ism-e-Allah Zaat<sup>61</sup> the most and I seek You from You". Allah asked, "O' Mohammad, in which thing My love is found, what do I want and what do I like the most that is closest to Me such that there is

<sup>56</sup> Ascension of the Holy Prophet to Allah

<sup>57</sup> The heavenly pagasus

<sup>58</sup> Surah Al-Najam-9

<sup>59</sup> Farthest lote tree of heaven

<sup>60</sup> Point of ultimate belovedness

<sup>61</sup> The Divine name which represents the Divine Essence and all Divine attributes.

no veil between Me and that thing?” The Holy Prophet replied, “O’ Almighty Allah! That thing is Faqr Fana Fillah Baqa Billah<sup>62</sup>”.

The Holy Prophet prayed to Allah:

اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَأَمِتْنِي مِسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ ❀

Meaning: O’ Allah! Let me live as a miskeen<sup>63</sup>, die as a miskeen and raise me among the miskeens on the doomsday.

When the Holy Prophet observed that Faqr is One with Allah he uttered:

سَيِّدُ الْقَوْمِ خَادِمُ الْفُقَرَاءِ ❀

Meaning: The chief of a community is the servant of Faqeers.

He also said:

إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ ❀

Meaning: When Faqr is accomplished, that is Allah.

Allah says:

وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ (محمد-38) ❀

Meaning: And Allah is the Independent and you all are the Faqeers. (Mohammad-38)

The Holy Prophet said:

إِنَّ اللَّهَ يُحِبُّ الْفُقَرَاءَ الْأَغْنِيَاءَ ❀

Meaning: Indeed Allah loves the independent Faqeers.

Hence, Faqr of the Holy Prophet is the chosen and desired Faqr not the constrained or imposed one. Then Almighty Allah asked, “O’ beloved Mohammad! What do you dislike?” He

<sup>62</sup> Faqr which is annihilated in Allah and immortal with Allah

<sup>63</sup> Literary “miskeen” means indigent or meek person but mystically it refers to the Faqeer who stays with Allah permanently, as “miskeen” is derived from the Arabic word “sakin” which literally means “stationary” or “staying at one place”.

replied, "O' Allah! Whatever is disliked by you, is disliked by me as well." Allah asked, "Do you know what is disliked by Me?" The Holy Prophet replied, "O' Holy Lord! You dislike the world whose value in your sight is even lesser than a mosquito's wing". So, whoever likes the world, is disliked in the court of Allah. The Holy Prophet said:

﴿الدُّنْيَا مَلْعُونٌ وَمَا فِيهَا مَلْعُونٌ إِلَّا ذِكْرُ اللَّهِ تَعَالَى﴾

Meaning: The world and whatever is in it is cursed except the zikr of Allah.

Listen! Faqeer Bahoo says that the word Faqr <sup>فقر</sup> has three letters (*according to Arabic script*), the word Fiqah<sup>64</sup> <sup>فقه</sup> also has three letters, similarly the words Ilm<sup>65</sup> <sup>علم</sup>, Amal<sup>66</sup> <sup>عمل</sup> and Hilm<sup>67</sup> <sup>حلم</sup> have three letters each and Haleem<sup>68</sup> is Allah's attributive name. The seeker of Allah must acquire all these following the shariah perfectly and should also have the real knowledge of mysticism, marifat, reality and the love of Allah before stepping into Faqr. Once he has acquired Faqr, he must forget both the worlds. Only Allah, everything other than Allah is lust! Without following these steps no one can travel the path of Faqr properly. Thousands of travellers of this path were lost in the mystery of Divine Oneness (*because their attention diverted from Allah towards other than Allah*). They got absorbed (*in the charms of world and hereafter*) so they were regressed and remorseful, at last their souls died. A seeker must follow the shariah of Prophet Mohammad vigilantly and should be immersed in the love of Allah, whether he is sleeping or awakening, experiencing the state of intoxication or sobriety.

<sup>64</sup> Jurisprudence

<sup>65</sup> Knowledge

<sup>66</sup> Action, deed

<sup>67</sup> Clemency

<sup>68</sup> The Clement

## CHAPTER I

### EXPLANATION OF ISM-E-ALLAH ZAAT AND THE LEVELS OF FANA FILLAH AND DIVINE ONENESS

Listen! All the four holy books i.e. Taurah, Gospel, Psalms and Quran are just the explanation of Ism-e-Allah Zaat. What is Ism-e-Allah Zaat? Ism-e-Allah Zaat is exactly the Divine Essence Who is incomparable, unparalleled, doubtless and unexemplified, for Whom it is said *قُلْ هُوَ اللَّهُ أَحَدٌ* (O' beloved! Say unto them Allah is One). Whoever recites and learns (the reality of) Ism-e-Allah Zaat by heart, becomes the beloved of Allah. By the recitation and zikr of Ism-e-Allah Zaat, the inspirational knowledge is gained about which Allah says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا (البقره-31) ❁

Meaning: And Adam was taught the Divine knowledge of all the beautiful names of Allah. (Al-Baqarah-31)

Allah says:

مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ط (الانعام-121) ❁

Meaning: Do not take anything upon which Ism-e-Allah has not been recited, it is verily a sin (to have it). (Al-Inam-121)

Keep in mind that the ascension of the Holy Prophet to the station of Qab-a-Qausain<sup>69</sup> higher than the Throne, the Chair, the Pen, the Tablet and then talking to Allah without any veil in between was only due to the benediction of Ism-e-Allah Zaat because Ism-e-Allah Zaat is the key to both the worlds. The seven layers of earth and skies are stable without any pillar only

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<sup>69</sup> Point of ultimate nearness between Allah and His beloved Prophet referred to as "Qab-a-Qausain" in the Holy Quran which means "two bows length".

because of Ism-e-Allah Zaat. All Prophets got Prophethood and won over the disbelievers only due to the power of Ism-e-Allah Zaat. Their slogan was always "Only Allah is enough for our help". The medium connecting Allah and His slave is Ism-e-Allah Zaat. All the Saints and Friends of Allah whether Ghaus<sup>70</sup> or Qutb<sup>71</sup> got the beneficence of zikr, meditation, inspiration, absorption in Divine Oneness, concentration, unveiling and miracles by the grace of Ism-e-Allah Zaat. Such inspirational knowledge is revealed by Ism-e-Allah Zaat that one does not need to gain any other knowledge.

ہر کرا باسم اللہ شد قرار

ہر چه باشد غیر اللہ زان قرار

Meaning: One who is attached with Ism-e-Allah Zaat, gets detached from everything other than Allah.

Allah says:

﴿فَأَفْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ﴾ (المائدہ-25)

Meaning: (O' Allah!) So put us apart from *(these)* wicked people *(by Your command)*. (Al-Maidah-25)

The Holy Prophet said:

﴿لَا تَجْلِسُوا مَعَ أَهْلِ الْبِدْعَةِ﴾

Meaning: Do not join the company of wrong innovators in the religion.

﴿أَهْلُ الْبِدْعَةِ كِلَابُ النَّارِ﴾

Meaning: The people who make wrong innovations in the religion are the dogs of hell-fire.

<sup>70, 71</sup> Ranks of Saints

Listen! By the zikr of the attributive names of Allah one can be deceived and misled<sup>72</sup>, but the zikr of Ism-e-Allah Zaat will never mislead the zakir<sup>73</sup>. The grand personal name of Allah ﷲ has four letters (according to Arabic alphabets) ﷲ. When 'ا' (Alif) of ﷲ (AllaHoo) is removed, it becomes ﷲ (Lillah). When first ل (Lam) of ﷲ (Lillah) is removed, it becomes له (LaHoo) and when second ل (Lam) is removed, it becomes هو (Hoo). All four of them ﷲ, له, ﷲ, هو are Ism-e-Allah Zaat and the Ism-e-Azam<sup>74</sup>. Allah says in Quran:

❁ ﷲ لَا إِلَهَ إِلَّا هُوَ (البقره-255)

Meaning: He is ﷲ and no one is worthy of worship except هو (Hoo).

Allah says:

❁ ﷲ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ (البقره-257)

Meaning: Allah (Ism-e-Allah Zaat) is the Friend of true believers, He brings them out of darkness and takes them towards the Noor (of Allah). (Al-Baqarah-257)

❁ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (مزل-9)

Meaning: No one is worthy of worship except هو (Hoo) so make Him your (only) advocate. (Al-Muzammil-9)

<sup>72</sup> The zikr of attributive names cannot lead to Allah because attributive names are so many and diverse, only the zikr of personal name of Allah ﷲ which is the Ism-e-Allah Zaat leads directly to Allah.

<sup>73</sup> One who does the zikr, the reciter.

<sup>74</sup> Ism-e-Azam is the Divine word by saying which with pure and perfect heart all the problems are solved and treasures are gained. It is the most powerful word and according to mystics it must be Ism-e-Allah Zaat ﷲ because no word can be more powerful than ﷲ.



Ism-e-Allah Zaat has been mentioned four thousand times in the Holy Quran, by whose grace the whole Quran is Ism-e-Allah Zaat. Perfect and accomplished Murshid is the one who only knows the way of Ism-e-Allah Zaat and Ism-e-Mohammad and nothing else, while the true seeker is the one who seeks only Allah the Exalted and nothing else.

داده خود سپهر بستاند  
اسمِ الله جاودان ماند

Meaning: Skies and heavens are Allah's creation. He would fold them (*whenever He would want*) but Ism-e-Allah Zaat is immortal, it will remain forever.

When Allah desired (*to be recognized*), he separated Ism-e-Allah Zaat from Himself (*i.e. manifested Himself in the form of Ism-e-Allah Zaat*). From Ism-e-Allah Zaat the Noor of Mohammad appeared. When the Divine Nature (*Allah*) beheld His reflection in the mirror of His Oneness (*i.e. Ism-e-Allah Zaat*) in the form of Noor of Mohammad, he was fascinated and became fond of Himself and got the title of "Holy Lord of all the lords" and "Beloved of Allah" from His Own Divine court. Then Allah created all the souls of creatures of eighteen thousand realms from the Noor of Mohammad. Allah says in a Qudsi Hadith:

لَوْلَاكَ لَمَّا أَظْهَرْتُ الرَّبُّوبِيَّةَ ❀

Meaning: (*O' beloved Mohammad!*) Had it not for your sake, I would not have manifested My Lordship.

First of all, Allah Himself recited the kalma<sup>75</sup> لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ for Prophet Mohammad, then the sacred soul of Hazrat Abu Bakr Siddique recited لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ. Then Hazrat Ali recited the kalma in the womb of his mother and became a true

<sup>75</sup> Declaration of Islamic faith, meaning: No one is worthy of worship but Allah and Mohammad is His Messenger.

believer. Afterwards all the sacred Companions embraced the miraculous faith. Listen! Every living thing whether jinn or human, animal or bird breathe with the Ism Hoo, some of them know some do not. Those who know become its true reciters, those who do not become dead (*spiritually*):

ابتدا ”هُو“ انتها ”هُو“ ہر کہ با ”هُو“ می رسد

عارف عرفان شود ہر کہ باہو ”هُو“ شود

Meaning: Hoo is the eternity, Hoo is the extremity. The seeker who reaches Hoo becomes Arif<sup>76</sup>. By annihilating in Hoo, he himself becomes Hoo.

Allah says:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ﴾ (المحید-3)

Meaning: Hoo is the First (*beginning*) and the Last (*final*), the Manifested (*outward*) and the Invisible (*inward*). (Al-Hadeed-3)

خود حجاب است زان ہزار ہزار

خود نماںد بہین کہ یار ہزار

Meaning: The seeker's ownself is the biggest veil between him and Allah which creates thousands of other veils. When his self is removed, he witnesses that his Beloved (*Allah*) is closest to him.

I am neither a pious man nor an ascetic, neither an abstainer nor a true lover or the one who keeps vigil at night. I am just drowned and annihilated in Allah.

Keep check on yourself as a judge and kill your infidel nafs as a warrior. Be contended with Allah, remain with your Beloved as a beloved and with strangers as a stranger. Do not accept any lame excuse of your nafs and do not give justifications for its evil. If someone adopts the way of austerity then he has to work

<sup>76</sup> The knower of Allah, Gnostic

hard for twelve years in Shariat<sup>77</sup> by worshipping the whole night and fasting the whole day. Then, he must work hard for another twelve years in Tareeqat<sup>78</sup> (*mystic way*) by keeping away from everything other than Allah. Afterwards, he has to struggle for twelve more years in Haqeeqat<sup>79</sup> (*way of Reality*) by seeking nothing but Allah, then he must work hard for twelve years in Marifat<sup>80</sup> (*way of Gnosis*) by engrossing himself in the marifat of Allah. Only then he reaches that level of Divine love where eyes of his soul open just like the physical eyes. Without the perfect Murshid none of the struggle of the seeker is fruitful even if he spends his whole life in hard mystic practices. No one has ever reached Allah without a Murshid because the Murshid knows every waystation of the inward way. He has the solution of every problem. Infact, Murshid is another name for the Divine favour, without the Divine favour no job can be accomplished. Murshid is like a vigilant and skilled captain of the ship who is aware of all the hazards of the way and knows all the methods to overcome them. Without the captain, the ship would surely sink. For a seeker, perfect Murshid himself is the ship as well as the captain. One who understands, will understand:

بَاهُو! تیرا نزدیک از شر رگ خدا  
آن خدا باتست تو از وی جدا

Meaning: O' Bahoo! Allah is nearer than your jugular vein. He is always with you but you are away from Him.

As Allah says in Quran:

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<sup>77, 78, 79, 80</sup> Shariat, Tareeqat, Haqeeqat and Marifat are four levels of Divine closeness. People at the level of Shariat follow the shariah of Prophet Mohammad perfectly and sincerely to attain closeness of Allah. They are people of physical prayers and deeds. When they reach the level of Tareeqat they toil to gain inward purity by taking bayat of Murshid Kamil. On attaining the inward purity they reach the level of Haqeeqat where they find the Reality through the Ishq of Allah. Ishq of Allah leads to the next level of Marifat where they get the Divine knowledge after having vision and closeness of Allah.

﴿ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴾ (ق-16)

Meaning: And We are closer to him than his jugular vein. (Qaf-16)

Ishq (Divine love) is of two kinds; Ishq-e-Haqeeqi (the love of Divine Reality) and Ishq-e-Majazi (the metaphorical love for the manifestation of Divine Reality i.e. Murshid Kamil). Ishq-e-Haqeeqi is that one remembers nothing but the Divine Reality. While, Ishq-e-Majazi is that the seeker passes from the ecstatic spiritual states of absorption, trance and intoxication by the zikr (of Ism-e-Allah Zaat), hence recognizes his Divine Beloved and becomes an enraptured and crazy lover. Only Allah! Everything other than Allah is lust.

اگر در خوابم غرقِ توحیدِ خدا یارم      وگر بیدارم با خدا یارم و هوشیارم  
واصلانرا هر دو وقت خوش نظر      حالِ مستی را چه داند بی خبر

Meaning: While sleeping I am drowned in the Oneness of my Divine Beloved and while awakening I am vigilantly with Him. Those who are perfectly unified with Allah are blessed with His vision while sleeping as well as awakening. How can ignorants know about their states of spiritual ecstasy.

Allah be glorified! Allah is with me and I am with Him  
“No one is worthy of worship but Hoo” لَا إِلَهَ إِلَّا هُوَ

بাহوُّ ولدِ راستی با صدقِ دین است  
که هر دو چشم او دیدارِ بین است

Meaning: Bahoo, the son of Raasti, is upon the perfect and true faith as his eyes are always beholding Allah.

راستی از راستی آراستی  
رحمت و غفران بود بر راستی

Meaning: Raasti is adorned with veracity. May Allah bless her with His Kindness and Forgiveness.

The Holy Prophet said:

طَالِبُ الدُّنْيَا مُخْتَتٌ وَطَالِبُ الْعُقْبَى مُؤْتَتٌ وَطَالِبُ الْهُوْلِ مُذَكَّرٌ ❁

Meaning: The seeker of the world is an eunuch, the seeker of hereafter is a woman and the seeker of Allah is the man.

Who is a true man? The one who desires nothing but the vision of Allah, neither he wants the pleasures and adornments of the world nor the houries, castles and charms of the paradise. The men of Divine vision have been absorbed in the ecstasy of Ism-e-Allah Zaat since eternity, for them everything other than Allah is hideous. Whosoever makes Ism-e-Allah Zaat his life and soul gets rid of all worries of both the worlds. On the doomsday, when the account of good and bad deeds of people would be reckoned, the person on whose heart Ism-e-Allah would be engraved and who would have invoked Ism-e-Allah sincerely only once in life would be forgiven, even if his sins would be equal to the fourteen layers of the earth and the skies. When the angels will put all his sins on one side of the scale and his single good deed of invocation of Ism-e-Allah on the other, the side with Ism-e-Allah would be heavier. The angels would surprisingly ask, "O' Allah! Which good deed of this person made the side of good deeds of the scale heavier?" Allah would say, "This person is My seeker and used to remain occupied in the zikr of Ism-e-Allah. O' angels! You are among those who are veiled from My real worship which is the zikr of Ism-e-Allah. When My seekers do the zikr of Ism-e-Allah I am with them and they are with Me. You are the strangers." Only Allah! Everything other than Allah is lust. Zikr of Ism-e-Allah is so important that if someone has spent all his life in offering salat<sup>81</sup>, keeping fasts, paying zakat<sup>82</sup>, performing hajj, recitation of Quran and all other kinds of worships and has become a religious

<sup>81</sup> Prayer which is obligatory upon the Muslims to say five times a day in particular manner.

<sup>82</sup> The obligatory charity

scholar or a distinguished person but has not done the zikr of Ism-e-Allah and Ism-e-Mohammad and has remained unaware of their reality, verily his whole life and all worships are wasted. They have provided him no benefit. The Holy Prophet said about such people:

كَمَا تَبْعَثُونَ مَمُوتُونَ وَ كَمَا تَمُوتُونَ تَبْعَثُونَ ❀

Meaning: They will die as they were born (*i.e. they gained no benefit from life*) and they will be raised (*in the same state*) as they had died.

Allah says:

أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ <sup>(البقره-40)</sup> ❀

Meaning: Fulfill the promise (*made*) to Me, I shall fulfill the promise (*made*) to you. (Al-Baqarah-40)

In the world, there are many scholars, intellectuals, experts of jurisprudence and ascetics who spend their nights in worshipping and days in fasting. The people who stay in forty days seclusion, perform hajj or fight combats are also many. We can also find many Ghaus, Qutb, Saints, Shaikhs and jurist. There are many men of pious deeds, recital rounds, mystic exercises and spiritual observations. The poor, humble, patient and thankful are also many. The true believers with good morals, high spiritual levels who have found presence before the Lord are also many. Men of passion for Allah, people who remain silent, awake in night and the people who are vigilant in the way of Allah are also many. However, all of them are egoistic and self worshippers (*i.e. whatever good they do, they do it for their own benefit or to raise their spiritual levels, not sincerely and truly for Allah*). Only a few are the true worshippers of Allah who are absorbed in Divinity. An Arif Billah Faqeer is the one who is a Faqeer Fana Fillah (*annihilated in Allah*), Fana Fi Rasool (*annihilated in Prophet*), Fana Fi Faqr (*annihilated in Faqr*) and Fana Fi Hoo (*annihilated in Hoo*).

بَاهُوَّ اسْمِ اللَّهِ هِرْ كِرَا كَرْدِد رِفِيقِ      از خُود فَنَا فِی اللّهِ شُود دَر جَانِ غَرِيقِ  
 غَم نَدَارَد جَاوَدَانِ غَم رِفْتَه ازو      مَسْت هِم هُوشِيَار بِيغَم بَرْدَه كُو

Meaning: O' Bahoo! One who has made Ism-e-Allah his companion, got immersed in Ism-e-Allah and reached the level of Fana Fillah. He is eternally relieved from all the grieves and worries, and remains in the state of vigilance and ecstasy simultaneously.

Listen! Perfect and supreme Murshid is the one who gives the beautifully written Ism-e-Allah or Ism-e-Mohammad, which are the medium<sup>83</sup>, to the seeker of Allah and shows him the Reality. Whatever the seeker observes through Ism-e-Allah and Ism-e-Mohammad is undoubtedly true. The disciple who turns away from such a Murshid certainly turns away from Ism-e-Allah and Ism-e-Mohammad. The kalma tayyab also contains these two holy names, so he actually turns away from kalma tayyab. The one who turns away from the kalma tayyab becomes an apostate and none of the prayers and worships of an apostate are accepted in the court of Allah. Hazrat Ali said:

مَنْ تَعَلَّمَنِي حَرْفًا فَهُوَ مَوْلَايَ ❁

Meaning: Whoever taught me even a word is my mentor.

When a teacher starts teaching, he begins with بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (With the name of Allah the most Beneficent, the most Merciful) and it also contains Ism-e-Allah so his first lesson is the Ism-e-Allah.

Listen! The nafs, tongue, heart, soul and body all are creations while Ism-e-Allah is non-creation. Hence non-creation should be remembered and recited through a non-creation.

What is the difference between Sahib-e-Ism (One who possesses only the zikr of Ism-e-Allah) and Sahib-e-Musamma

<sup>83</sup> Ism-e-Allah Zaat and Ism-e-Mohammad are medium to recognize the Zaat (Holy Essence of Allah and His Prophet Mohammad) through the zikr of their Ism (names).

(One who possesses the Ism (name) as well as Zaat (the Essence) i.e. the person on whom the Ism is applicable because he possesses all the attributes of the Ism and Zaat)? Sahib-e-Ism refers to the Murshid who possesses only the zikr of Ism of Allah and Sahib-e-Musamma refers to the perfect Murshid who is submerged in the Divine Essence. Sahib-e-Ism holds the status of general creation while Sahib-e-Musamma is above the level of creation i.e. he holds the status of non-creation. Zikr is forbidden for the Sahib-e-Musamma because his inward and outward are completely annihilated and always submerged in the Divine Essence. One who is drowned in Divinity since eternity, his name and existence are one with the Divine Essence, just as the creation reflects the Creator.

نقاش چون در نقش آید خانه میگردد نقاش  
گر محرمی اسرارِ خانه از نقاش غافل مباش

Meaning: When the Creator (*Allah*) appeared in the existence of the creation (*the true seeker of Allah*), it transformed into the Creator. If you want to know the hidden Divine secrets, do not be forgetful of the Creator.

The Holy Prophet said:

تَفَكَّرُ السَّاعَةَ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ ❁

Meaning: Meditation for a moment is better than the worships of both the worlds.

This saying is about the meditation of the seeker who has reached the final level of his spiritual journey i.e. Fana Fillah through the medium of Ism-e-Allah Zaat and has become One with the Essence. This level cannot be gained by any other zikr or meditation and is not at all related with having the spectacle of all the creations or becoming a man of authority. The Holy Prophet said:



❁ يَفِرُّوا مِنَ اللَّهِ إِلَى اللَّهِ ثُمَّ يُقْبَلُ اللَّهُ فَفَرَّقِ النَّفْسَ ثُمَّ قُلِ اللَّهُ دَعِ رُوحَكَ وَ  
 قَلْبَكَ ثُمَّ قُلِ اللَّهُ ثُمَّ ذَرَّهُمْ قُلِ اللَّهُ كَانَ اللَّهُ طَارَ رُوحَهُ

Meaning: One runs from Allah towards Allah and Allah accepts him. He must first separate from his nafs and then say "Allah". He must also transcend his soul and heart and then say "Allah". When he says Allah (*after separating from everything*), his soul becomes an ocean of (*Noor of*) Allah.

When an Arif having Divine union engraves the contemplation of medium of Ism-e-Allah Zaat on his heart and observes it, his own existence vanishes in the Ism-e-Allah Zaat. He comes to know that his existence has disappeared in Ism-e-Allah Zaat and Ism-e-Allah Zaat has appeared in him. Engrossed in the observation of Ism-e-Allah Zaat, inwardly and outwardly, he finds no delight in the zikr. The intense effects of Ism-e-Allah Zaat envelop him in such a way that he does not feel inclined to do the zikr. Wherever he beholds, he observes only Ism-e-Allah Zaat even when he is not seeing the (*written*) Ism-e-Allah Zaat physically (*i.e. the eyes of his soul observe Ism-e-Allah Zaat all around*). He dislikes everything other than Allah. His existence complies with the fact *همه اوست در مغز و پوست* meaning: "Only the Divine Essence exists in the outward and inward of everything" and he becomes the man of Divine riches as all the Divine riches are bestowed upon him. His nafs becomes subtle and merges into heart, the heart absorbs into the soul, the soul annihilates into the sir'r<sup>84</sup>, sir'r is immersed in khafi<sup>85</sup>, khafi becomes one with Ana<sup>86</sup> and Ana is manifested by Yakhfa<sup>87</sup>. This is called absolute unity. Hence, the final point becomes the same as was the initial point i.e. the beginning. The beginning is that the sole Divine Essence manifested as the Noor of Mohammad. From the Noor of

<sup>84, 85, 86</sup> These subtle inward parts or layers are discussed in citation number 46 on page 40.

<sup>87</sup> The Divine light which is manifested as Noor of Mohammad.

Mohammad, the Divine Soul manifested. From the Divine Soul, the Noor manifested which is the base of all creations and from which the name, the (*spiritual*) body, the heart, the nafs, outward, inward and the body made of four basic elements (*air, water, fire, earth*) were created. If the Murshid is at the initial level and the disciple at the final level then the Murshid can take the disciple to the initial level<sup>88</sup>. The true Murshid carries the seeker from level to level, stage to stage and station to station through all the levels, stages and stations of pre-existence till eternity and drowns him in the Divine Unity taking him back to the beginning i.e. pre-existence in the same way. So that the seeker does not remain unaware of the ways and customs of the path of Allah as well as the levels and destinations from pre-existence till eternity and physically as well as spiritually observes them in just a blink of an eye. The Holy Prophet said:

حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ ❁

Meaning: Love of the homeland<sup>89</sup> is part of faith.

Perfect Murshid is the one who takes the seeker to the realm of Divine Oneness and returns him to the "emanation point". What is the "emanation point?" It is the point where the Noor (*of Mohammad*) initially separated from Allah. Listen with true devotion! Only the perfect Murshid can guide the seeker to the emanation point and grants him immortality. One who understands,

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<sup>88</sup> When Maulvi Nizamuddin Multani translated *Ain-ul-Faqr*, he got confused about the meaning of this sentence. He read out this sentence to Pir Syed Bahadur Ali Shah (*the Shaikh of Sarwari Qadri order whose era is 1801-1934*) and asked if it was correct. Pir Bahadur Ali Shah sent him to Sultan Mohammad Abdul Aziz (*spiritual successor of Pir Bahadur Ali Shah*) for the explanation of the sentence. Maulvi Nizamuddin went to him and requested to explain the meaning of the sentence. Sultan Mohammad Abdul Aziz explained, "The initial level of a Murshid means the 'point of eternity' where there is Oneness and nothing else. This Oneness is the origin of the multiplicity and diversity. This material world is the last and final phase of the descent of the Divine Oneness towards multiplicity. A disciple is at this last level which is the diverse world. Now the excellence of the Murshid is that he takes his disciple from this material world, which is the lowest of the low, to the highest level of the Divine realm of Oneness." (Page 434-"The Spiritual Guides of Sarwari Qadri Order" writer Hazrat Sakbi Sultan Mohammad Najib-ur-Rehman)

<sup>89</sup> The realm of Divine unity is like a homeland for the seeker because his existence originated from there.

will understand. Certainly! The perfect and accomplished Murshid grants the seeker the Ism-e-Allah Zaat and takes him to the Divine Oneness just in a blink of an eye without letting him pass through *(the levels of gaining the knowledge about infinite)* attributes of Allah. Except having Divine Unification, all the other levels and stations are just polytheism.

فرشته گرچه دارد قرب درگاه  
نگنجد در مقام بی مع الله

Meaning: Although the angels are close to Allah but they have no access to the level of closeness about which the Holy Prophet said:

❖ لِي مَعَ اللَّهِ وَقْتُ لَا يَسْعَنِي فِيهِ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ

Meaning: There are times of my such closeness to Allah when neither any Prophet nor angel can come between us.

O' seeker! Even if you completely immerse in Divine Oneness, never go against the shariah and Sunnah<sup>90</sup> of the Holy Prophet. The Holy Prophet said:

❖ إِذَا رَأَيْتَ رَجُلًا يَطِيرُ فِي الْهَوَاءِ وَيَأْكُلُ النَّارَ وَيَمْشِي عَلَى الْمَاءِ وَتَرَكَ سُنَّةَ مَنْ سُنَّتِي فَاصْرِبْهُ بِالتَّعْلِينِ

Meaning: If you see someone flying in the air or eating embers or walking on water but he has renounced any one of my Sunnah then give him a shoe beating.

باهو! نماز دایمی با وقت پندار  
کسی وقتی نخواند پس گنہگار

Meaning: O' Bahoo! Always say your prayer in time. Whoever does not offer prayer in time is sinful.

<sup>90</sup> Ways of the Holy Prophet

Listen! The Faqeer who is absorbed in Ism-e-Allah Zaat is united with Allah, whether he is sane or insane or a majzoob. Ism-e-Allah is recited by every living thing whether common or special.

محبت است کہ دل را نمی دهد آرام  
وگرنہ کیست کہ آسودگی نمی خواهد

Meaning: It is the intense love which make one restless, otherwise everyone wants to remain happy and blissful.

If a person is offended on hearing the full name of Allah **اللَّهِ جَلَّ جَلَالُهُ** Allah Jal'la Jala'lohoo<sup>91</sup>, it is obvious that he does not like Ism-e-Allah. Such a person is the enemy of Allah. Saying Jal'la Jala'lohoo with the name of Allah is a farz-e-kifayah<sup>92</sup>. It is a form of devotion to say Jal'la Jala'lohoo with the name of Allah. True Muslims should be offended to hear the name of Satan, and the Friends of Allah must not like the name of world or worldly people. The doomsday would occur when there would not remain any person on the earth who takes the name of Allah sincerely. One who forbids from Ism-e-Allah Zaat and its zikr is either hypocrite and infidel or jealous and arrogant. Ism-e-Allah Zaat is the true guide in both the worlds. Only Allah! Everything other than Allah is lust. Ism-e-Allah is:



<sup>91</sup> Allah is Almighty and Glorious

<sup>92</sup> General obligation whose performance by an adequate number absolves all.

<sup>93</sup> Meaning: Allah is the Noor of the earth and the skies. (Al-Noor-35)

## CHAPTER II

### DISCUSSION ABOUT THE THEOPHANIES AND DETAIL OF THE STAGES OF NAFS, SATAN AND EVERYTHING OTHER THAN ALLAH

Keep in mind that theophanies are the refulgences of Divinity. There are fourteen kinds of theophanies which radiate at fourteen places. You must know that every theophany has its own peculiar sign which can be known by its effects on the existence of the seeker. Bearing the effects of theophanies is the most difficult of all the stages of spiritual journey. Thousands of Arifs, mystics having union, researchers, believers of Divine Oneness, reciters and seekers drowned in the vortex of the ocean of the theophanies, got depraved and never reached the destination safely. Some of them became apostate, some were trapped by fame, some became infidel and some indulged in wrong innovations and deceptive tricks, hence all of them gradually reached the hell.

First is the theophany of Shariat which appears on the forehead and enlightens the physical eye so the seeker observes the reality of things. Second is the theophany of Tareeqat from which the Noor radiates that sanctifies the heart. Third is the theophany of Haqeeqat from which radiates the Noor that enlightens the soul. Fourth is the theophany of Marifat whose Noor reaches the sir'r (*the core*) and reveals the Divine secret. Fifth is the theophany of Ishq (*Divine love*) from which the Noor of secrets of Allah radiate. Sixth is the theophany of Murshid which creates the Noor of love and sincerity for the Murshid. Seventh is the theophany of Faqr whose Noor discards everything other than Allah from heart of the seeker. Eighth is the theophany of angels from which the Noor of glorification of Allah radiates. Ninth is

the theophany of jinns which creates insanity and madness. Tenth is the theophany of nafs which creates lustful desires. Eleventh is the theophany of Satan which inclines the person towards sin and disobedience. Twelfth is the theophany of sun which produces the lightning. Thirteenth is the theophany of moon which produces the light of reflection. Fourteenth is the theophany of medium of the Divine names i.e. Ism-e-Allah, Ism-e-Lillah, Ism-e-LaHoo, Ism-e-Hoo, ninety nine beautiful names of Allah, Ism-e-Faqr and Ism-e-Mohammad. From every letter of each Divine name, a luminous and bright light like flame of a candle rises which enlightens the seeker. However, the seeker must not stay at any level of the theophanies, he should move forward and should not feel proud on attaining any level. The Holy Prophet said:

❁ السَّكُونُ حَرَامٌ عَلَى قُلُوبِ الْأَوْلِيَاءِ

Meaning: Rest (*staying at a point*) is forbidden upon the hearts of the Saints.

Nafs is a devil.

بَاهُو! دیو زاده نفس را علاجی نیست

از سوزِ عشق بسوز تا آن دیو مسخر گردد

Meaning: O' Bahoo! There is no remedy for the devil nafs. Burn it in the fire of Ishq, only then this devil can be vanquished.

The theophanies shine upon the faces of the people of Shariat and in the hearts of the people of Tareeqat. The people of Haqeeqat are enlightened by the theophanies during their observation of Divinity, while the people of Marifat are enlightened by the theophanies from head to toe. You must have knowledge that there are two kinds of exoteric theophanies which are the satanic theophanies and the theophanies of nafs. The shine of gold and silver is the satanic theophany and the lust for women is the theophany of nafs. The Holy Prophet said:

النِّسَاءُ شَيَاطِينُ خُلِقْنَ لَنَا نَعُوذُ بِاللَّهِ مِنْهَا وَمِنْ شَرِّ الشَّيَاطِينِ ❁

Meaning: Women are created as Satans for us. I seek refuge of Allah from them and from the evil of Satans.

There are two other kinds of exoteric theophanies, one is the theophany of the day and other is the theophany of night. Allah says:

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۗ وَجَعَلْنَا النَّهَارَ مَعَاشًا (النبا-10-11) ❁

Meaning: And We (have) made the night a covering (by virtue of its darkness). And We (have) made the day (a time) for (earning) livelihood. (An-Naba-10,11)

During these two theophanies (i.e. during the day and night) keep check on your nafs and feel the omnipresence of Allah.

بَاهُوُّ گر کنم شرح تجلی را تمام  
رقم گردد دفترش از خاص و عام

Meaning: O' Bahoo! If I try to explain everything about the theophanies, a number of books can be written to discuss their common and special types.

Unless a seeker is completely immersed in Divine Oneness and finds eternal Divine presence by crossing the level of *مُوتُوا قَبْلَ أَنْ تَمُوتُوا* meaning: "death before dying", he remains aggrieved at every level and struggles to have the observation of the heaven (of Divine closeness).

تپ زده عشق چوں طبیب طلب  
داد داروی دواي جان طلب

Meaning: When the physician (Murshid) treated the seeker suffering from the fever of Ishq, he gave him the medicine which took his life (i.e. he reached the level of "death before dying")

and had union with the Beloved, hence he recovered from the pain of separation from his Beloved).

Alas! Alas!

بَاهُو! بعد مُردن زنده گشتم من بذكر لَا إِلَهَ  
از هر عبادت گشته بهتر دم بآه إِلَّا اللهُ

Meaning: O' Bahoo! I died before death and gained eternal life by the zikr of لَا إِلَهَ (No one is worthy of worship). A breath taken with the sigh of إِلَّا اللهُ (but only Allah) is better than every worship.

The special theophany is that which manifests due to the pain of love for Allah. When Prophet Moses requested Allah for His vision, as mentioned in Quran:

رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ (الأعراف-143) ❁

Meaning: O' Holy Lord! Show me (Your Beauty) so that I may savour Your splendid sight. (Al-A'raf-143)

Allah replied, "O' Moses! You have behaved impudently in My court. I have promised that unless My beloved Prophet Mohammad and his ummah behold Me, I will not show My Beauty to anyone." But Prophet Moses did not hear these words out of his passion for the view of Allah and insisted, "O' Holy Lord! Show me (Your Beauty) so that I may savour Your splendid sight." Allah said, "O' Moses! I will manifest My theophany but you do not have the strength to behold it." Prophet Moses replied, "I will behold it O' Allah." Then Allah said, "Well, then come to the mount Sinai, say two nafl<sup>94</sup> prayer and sit respectfully." When Moses did as ordered, Allah descended His theophany due to which mount Sinai crushed into pieces and Prophet Moses

<sup>94</sup> Supererogatory prayer



fainted. He remained unconscious for three days and nights, as Allah says:

وَخَرَّ مُوسَىٰ صَعِقًا (الاعراف-143) ❁

Meaning: And Moses fainted. (Al-A'raf-143)

Allah said, "O' Moses! I warned you that you do not have the strength to behold Me." Then Allah added "I blessed you with the Divine disclosure of My Noor but you could not bear it. You fainted and disclosed My secret. However, in the last era, My such men will be born in the ummah of Prophet Mohammad that I will shower the theophanies of My Noor thousand times a day upon them but they will not transgress even a little, rather will ask for more saying:

إشْتِيَاقِي وَمُحَبَّتِي إِلَى الْحَبِيبِ ❁

Meaning: I am still longing and passionate for my Beloved.

The fire of Ishq is such an intense blaze that cannot sustain except in the heart of a Dervish who is a true lover of Allah. If such a possessor of pain of true Divine love heaves a sigh out of his strong overpowering passion, its intensity would burn each and everything from east to west. There will not remain anything on earth. When Prophet Moses was blessed with the theophanies of Noor of Ishq, his countenance was illuminated with the radiance of these theophanies. Allah ordered, "O' Moses! Cover your face with a veil". All the veils that Moses put upon his face, burnt due to the intense fire of Ishq. He made veils out of gold, silver, iron and lead but all of them burnt. Then Allah said, "O' Moses! If you wear thousand of such veils, none will sustain and each of them will be burnt. However, if you make a veil out of piece taken from the tattered dress of an alive hearted Faqeer Arif Billah Fana Fillah who wears patched clothes, and put it upon your face, it will not burn by your glance." Moses followed the orders and took a piece from the tattered dress of a Faqeer, made a veil out of it and put it upon his face. It did not burn.

Prophet Moses asked Allah, "O' Allah! Why this veil did not burn?" Allah replied "O' Moses! It was made of the piece taken from the dress of a Dervish. There is nothing in the existence of such Dervishes except Me. Their being has perished by the theophany of Divine secret of My zikr as they are absorbed in My remembrance day and night." Faqr is the secret of Allah and Allah is the secret of Faqr. Faqeer is the real man while others are just animals. Allah says in a Qudsi Hadith:

❁ الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ

Meaning: Man is My secret and I am his secret.

|                                 |                                 |
|---------------------------------|---------------------------------|
| من آن وقت کرده سجده پیش معبود   | که منبر مسجد و کعبه نجا بود     |
| نه بوده نفس و شیطان کفر و اسلام | نه بوده جسم و جان و روح و اعظام |
| نه بوده انبیاء و اولیائی        | به هر یک را دهم زان جانشانی     |
| بأهو هم نابود بودند ما چه بودم  | فنا فی اللہ بوحده حق ربودم      |

Meaning: I prostrated before my Holy Lord when there was neither the pulpit or mosque nor Kaaba or anything else. Neither was there nafs, Satan, infidelity or Islam nor body, life, soul or bones were created. Neither there were Prophet or Saints nor anything which could be signified. O' Bahoo! When there existed nothing, how could I have existed. I must have been drowned in the Divine Oneness being annihilated in Allah.

❁ الْآنَ كَمَا كَانَ

Meaning: It is the same now, as it was before.

|                              |                              |
|------------------------------|------------------------------|
| حقیقتِ ابتداء از من چه پرسی  | نبودی کن قلم نه عرش و کرسی   |
| نه بوده هیچ کس آن دم خدا بود | کجا بودیم من و تو این بمقصود |
| خدا بودی به من و من با خدائی | توحید است مطلق کبریائی       |

نه بودی شش جهات زیر و بالا      بقدرت خویش بودی حق تعالی  
 باهو! مکان حق بود در لامکانی      که سر عاشقان سر نهانی

Meaning: What do you ask me about the beginning? Neither the Pen, Throne or Chair were present then nor anything else but Allah only. If you are asking that where were we, let me tell you that we were with Allah and Allah was with us, there was absolute Oneness and Divinity. There weren't any dimensions nor time and space. Only Allah was present by the power of His Own Nature. O' Bahoo! Allah is transcendent and beyond time and space, so the secret of the lovers of Allah who reach Him is a hidden mystery.

The Holy Prophet said:

❁ السَّلَامَةُ فِي الْوَحْدَةِ وَالْأَفَاتِ فِي الْاِثْنَيْنِ

Meaning: Safety is in Oneness while duality is full of troubles.

بجز دیدار حق مردار باشد  
 که عاشق طالب دیدار باشد

Meaning: Everything is carrion except the vision of Allah, that is why true lovers seek only the vision of Allah.

باهو! به بدنامی رهی هر دم سلامت  
 سلامت عاشقی اندر ملامت

Meaning: O' Bahoo! May this infamy prevail because the true love flourishes when it is disgraced.

Then the Divine decree came! "O Moses! Your sight cannot dominate a Fana Fillah Faqeer". Hence it becomes evident that Allah created the group of Faqeers and Dervishes with the soil of Ishq and the theophanies of His Noor. I have read in *Zaad-al-Mujtaba* that when Allah Almighty decided by the will of His Divine Nature and Knowledge to manifest His lovers in the

world of creations i.e. on the earth, he took soil from that earth and made it pure by casting a glance of kindness, compassion, love, passion, pleasure alongwith courage, happiness, generosity and bliss. When it was purified, the refulgences of secrets of Ishq appeared in that soil. It gained life and started dancing with ecstasy, crying out of passionate love:

❁ أَنَا الْمُشْتَأِقُ إِلَى لِقَائِكَ

Meaning: I am longing to meet you.

At that time, Allah created his lovers from that soil.

Listen! Prophet Moses requested for the vision of Allah when he was in the womb of her mother and said: رَبِّ أَرِنِي أَنْظُرَ إِلَيْكَ meaning: "O' Lord! Show me (*Your Beauty*) so I may savour Your splendid sight." Allah said:

❁ وَلَمَّا جَاءَ مُوسَىٰ لِبِيعَاتِنَا وَكَلَّمَهُ رَبُّهُ لَا قَالَ رَبِّ أَرِنِي أَنْظُرَ إِلَيْكَ ط قَالَ لَنْ

تَرَانِي وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ج فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ

جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَ أَنَا أَوَّلُ

الْمُؤْمِنِينَ ه قَالَ يُمُوسَىٰ إِنَّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَ بِكَلَامِي ط فَخَذَ مَا

أَتَيْتُكَ وَ كُنَّ مِنَ الشَّاكِرِينَ (الاعراف 143-144)

Meaning: And when Moses came at the time (*set*) by Us and his Holy Lord spoke to him, he (*ardently inspired to behold Him out of the pleasure of hearing Allah's voice and*) submitted "O Holy Lord, show me (*Your Beauty*) so that I may savour your sight." Allah said, "By no means can you look upon Me (*directly*) but look towards the mountain. So, if it stays firm in its place then soon will you behold My Beauty." When his Holy Lord unveiled the light (*of His Divine Beauty*) on to the mountain, (*He*) crushed it into sand particles (*with the intense Divine theophany*) and Moses fell down unconscious and when he recovered, he submitted,

“Holy You are! And I turn to you in repentance and I am the first of all the Momins.” (Allah) said, “O’ Moses! I have chosen you and exalted you above all the people by My message and My conversation. So hold fast to whatever I have bestowed upon you and be among the grateful.” (Al-A’raf-143,144)

The spiritual observation is of fifteen kinds. Of them, fourteen kinds are related to the fourteen layers of the physical world (*i.e. seven layers of earth and the seven skies*). The fifteenth kind is related to the observation of Allah in the realm of LaHoot<sup>95</sup> which is above both the worlds. It is the realm of absolute and exact Divine Oneness. The explanation of all the fifteen kinds is given: The observation gained by the glorification of Allah by tongue, the observation of nafs, heart, soul, sun, moon, jinns, angels, Satan, fire, air, soil, water and the observation of the countenance of the Shaikh are the fourteen kinds of observations related to the physical world. The fifteenth kind is the observation of the Divine Oneness at the level of Fana Fillah Baqa Billah which is the level of إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ meaning: “When Faqr is accomplished that is Allah”. On reaching this level only Allah exists in the outward and inward of the seeker. He drowns in Divine Oneness separating from the fourteen previous levels of observation.

بَاهُو! هر که بیند روی فقرش صبح شام  
آتش دوزخ برو گردد حرام

Meaning: Whoever beholds the countenance of Faqr all the time, the hell fire is forbidden upon him.

بَاهُو! با خدا هم نفس است  
از برای این خادم هم نفس است

<sup>95</sup> The world of absolute Divinity

Meaning: Bahoo is One with Allah because Allah is One with this humble slave.

My love for Him is eternal. People call me Bahoo because I am always with Hoo (*Bahoo is actually Ba-Hoo which means "with Hoo"*). May he (*Bahoo*) be blessed with peace in hereafter.

❁ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ (طه-47)

Meaning: And peace be upon the one who follows guidance. (Taha-47)

Only Allah! Everything other than Allah is just lust.

تو عین تجلی او تجلی مجو  
با سر تجلی تو شوی عین او

Meaning: You are a Divine theophany yourself, do not seek it somewhere else. This secret theophany has made you exactly Divine.

نور ز نورش بهم شد ظهور  
هرچه به بینی او ازو گشته نور

Meaning: The Noor of everything manifested from His Noor. Whatever you see is actually Noor due to its origin of Noor.

آن نور تجلی که بموسیٰ کوه طور  
عین عنایت است مرا حق ظهور

Meaning: The theophany of Noor which Prophet Moses beheld on the mount Sinai, manifests in my own existence by the Grace of Allah.

باهو همدم همقدم و هم در کنار  
گر تو چشمی داشتی باحق نگار

Meaning: Bahoo is always near and One with the Beloved. Had you got the spiritual sight, you would also have beheld the Reality.

The most distinguished theophany is that which manifests from the letters of Ism-e-Allah.

تو بخود مغرور و از حق بے خبر  
کی رسی در معرفت ای بے بھر

Meaning: You are arrogant about yourself and unaware of the Reality. How can you have marifat of Allah as you are deprived of the spiritual sight!

The medium of Ism-e-Azam is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

قَالَ اللَّهُ تَعَالَى لَمَنْ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ<sup>96</sup>

Ism-e-Haadi<sup>97</sup> **لَا إِلَهَ إِلَّا اللَّهُ** <sup>98</sup>Ism-e-Shafi

The medium of Ism-e-Allah Zaat  
to reach Divine Unity in a moment

On the doomsday when the lovers will be brought to the station of Divine theophanies, Allah will order them, "Open your eyes". Each lover will be brought near Allah thousand times, every time Allah will ask them to have His vision and will bless them with His Personal theophany. Each time, when the theophany will descend upon them, they will lay unconscious for seventy thousand years. On regaining consciousness every time, they will request هَلْ مِنْ مَّزِيدٍ "Is there any more?" Again the theophany

<sup>96</sup> Meaning: Allah will say, "Whose is the kingdom this day? (it will be added.) "It belongs to Allah, the One the most Dominant." (Al-Momin-16)

<sup>97</sup> Attributive name of Allah meaning: The Guide.

<sup>98</sup> Attributive name of Allah meaning: The Absolute Healer.

will descend upon them and they will faint for another seventy thousand years. Then they will return to the station fixed for them. The real esoteric and exoteric theophany of Allah is the existence of the Fana Fillah Faqeers who are the true lovers of Allah and are full of theophanies from head to toe. It is related that once all the Saints were gathered in the house of Hazrat Rabia of Basra. When it was night, there was darkness in the house. She did not have even a penny to buy oil to light the lamp. The Saints could not see each other and were worried at the situation. Hazrat Rabia of Basra (*recited Ism-e-Allah and*) blew on her fingers, at once a light bright like the sun appeared from two of her fingers. All the Saints were surprised to see this. So, it is evident now that the existence of the Fana Fillah Faqeer is all light of theophanies because a Faqeer is one with The One and enlightened with the Noor and theophanies of Allah.

بাহو از سرتاپا تجلی گشت نوری

من ازان نورم کہ نور از من ظہوری

Meaning: Bahoo has completely transformed into a theophany of Noor. I am Noor because I manifest the Divine Noor.

دیدہ بیار کہ لائق دیدار باشد

نگار جلوہ ذاتی ز ما گرہ بکشاید

Meaning: You just acquire the (*spiritual*) sight which is capable to have the vision of Divine Essence, we will reveal the manifestation of the Divine Essence upon you.

It is disrespectful to blink an eye while beholding the Beloved. The body of Faqeers is absolutely Noor contrary to the body of common people which is made of the four basic elements i.e. fire, water, soil and air. When a Faqeer wishes that he appears in the form of fire, the fire of his body dominates his being and he mixes with the fire becoming fire, when he wishes that he appears in the form of water, the water of his body dominates his being



and he mixes with the water becoming water. When a Faqeer wishes that he becomes air, the air of his body dominates his being and he mixes and flies with the air becoming air. When he wishes to appear as soil, the soil of his body dominates his being and he mixes with the soil becoming soil. The body of Faqeers is a subtle and sublime entity created by Ishq which remains restless without the Beloved. Unless they see their Beloved, they remain anxious and bewildered from pre-existence till eternity. There are four things which never rest due to longing i.e. the air, the sun, the moon and the lover.

Listen! No one can become a true lover of Allah and a Faqeer unless he renounces eleven things:

(1) Alchemy (2) Hoarding<sup>99</sup> (3) Outward knowledge (4) Zikr<sup>100</sup> (5) Meditation<sup>101</sup> (6) Desire of heaven (7) Fear of hell (8) Love of the world and worldly wealth (9) Inclination of people (10) Desire of fame (11) Company of worldly people

Unless a seeker renounces all these things, he cannot reach the level of Faqr Fana Fillah. The path of Allah can never be travelled without taking the bayat<sup>102</sup> of Murshid Kamil. A seeker also has to kill his nafs and sacrifice his life in the way of Allah, as worldly life is mortal. The Holy Prophet said:

الدُّنْيَا يَوْمٌ وَلَنَّا فِيهَا صَوْمٌ ❁

Meaning: Worldly life is just a day long and we are fasting in that day.

<sup>99</sup> A Faqeer is not allowed to hoard any blessing, whether physical or spiritual, he must spread it.

<sup>100, 101</sup> A Faqeer should be so much absorbed in Allah that he forgets zikr and meditation. When he becomes One with Allah he does not need to do zikr or meditation, or it can be said that his zikr and meditation become transcendent just like himself.

<sup>102</sup> Oath of allegiance. When a person takes bayat of a Murshid, he becomes his disciple and hands over himself to his Murshid i.e. the spiritual guide in exchange of spiritual guidance. Bayat is a pact or covenant or rite of initiation into a Sufi way. This in fact is a pact between Allah and His slave which eternally bonds a Murshid with his disciple.

الدُّنْيَا ظِلٌّ زَائِلٌ ❁

Meaning: This world is a shadow which has to vanish.

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## CHAPTER III

### DISCUSSION ABOUT MURSHID AND THE SEEKER OF ALLAH AND FAQR FANA FILLAH BAQA BILLAH

One must know that who can be called the Murshid Kamil? What qualities and attributes does he possess? How does he submerge the seeker in the Divine Oneness and bless him with presence in the holy Assembly of Prophet Mohammad? What can be acquired from the Murshid? What is his own status and rank? Murshid possesses Divine Powers as he is the Faqeer Fana Fillah Baqa Billah (*annihilated in Allah and immortal with Him*). Murshid is the giver of life (*to the soul*) and death (*to the nafs*) and is indifferent to all the needs. He is like a Paras<sup>103</sup> stone and also like a touchstone. His glance is beneficent like the sun which changes all the bad qualities of the seeker into good one. He is like a dyer (*who changes the inward colour of seeker by diverting his attention from worldliness to Allah*). Murshid is a well informed person and is aware of all the qualities of a seeker just like a betel leaf chooser is aware of the qualities of betel leaves.

آہن کہ پارس آشنا شد  
فی الحال بصورتِ طلا شد

Meaning: The iron which touches Paras stone, at once turns into gold.

The Murshid is virtuous like Prophet Mohammad and is more kind than one's parents. He is the great leader and guide on the way to Allah, bestower of jewels just like a mine of diamonds and gems, a wave of munificence like an ocean filled with

<sup>103</sup> The stone which turns everything to gold that touches it.

pearls, patron for every destination like a key for every lock, indifferent to worldly wealth and free of all greeds. He loves the seekers of Allah more than his own life. Murshid is the Dervish having none of material luxuries. Murshid is like a corpse laver. He is always in search of a seeker whose nafs is dead and who wishes to reach the stage of *مُوتُوا قَبْلَ أَنْ تَمُوتُوا* meaning: "death before dying" where his soul becomes alive and material body dies. Only such a true seeker can suffer the hardships on the way of Faqr, while the disobedient seekers are stubborn and follow their own will. Murshid can also be compared to a potter who makes pots out of earth. The earth does not dare to object before the potter in whichever way he holds or moulds it.

گل را چه مجال است که گوید بکمال  
از بهر چه سازی و چرا می شکنی

Meaning: How can the earth dare to ask the potter what is he doing with it and what is he making out of it?

The Murshid must be the knower of Allah and the seeker should have complete trust upon him. Murshid is the real companion of the seeker, about whom the Holy Prophet said:

❖ الرَّفِيقُ ثُمَّ الطَّرِيقُ ❖

Meaning: First find a companion, then set on the journey.

باهو! مرشدان این زمانه زر بگیر  
هر که نظرش زر کند آن بینظیر

Meaning: O' Bahoo! The Murshids of this age want to grab more and more wealth. The Murshid whose glance can turn soil into gold (i.e. a common person into a lover and beloved of Allah) is rare.

بাহو! مرشدانِ این زمانہ زر پرست و زن پرست

زن پرست و زر پرست و دل سیاہ و خود پرست

Meaning: O' Bahoo! The Murshids of this age are the lovers of wealth and women. They are egoistic, arrogant and dark hearted.

بাহو! مرشدانِ واصلانِ حق عشق سوز

ہر ساعتی ہر دم بسوزد شب بروز

Meaning: The true Murshids who are unified with Allah, burn in the fire of His Ishq every moment day and night.

Listen! The existence of a human is like milk. Just like curd, lassi<sup>104</sup>, butter and ghee are contained in the milk (*as they all are obtained after processing the milk*), similarly nafs, qalb, soul and sir'r all are present at a particular point in the existence of humans. When a little curd is added in the milk and it is left over night, the milk converts into curd. When that curd is churned, butter is produced which comes up and lassi is left below. Then that butter is heated on fire which removes the impurities from the butter and pure ghee is obtained. Just as a woman completes her job by converting the milk into ghee, the Murshid should also accomplish his task. He should show his disciple the points of nafs, qalb, soul and sir'r separately in his existence and should also reveal upon him the point of Divine favour and the points of knowledge of Shariat, Tareeqat, Haqeeqat and Marifat. He must also make the disciple aware of the points of evil, Satan and the inward diseases like greed, jealousy, arrogance etc. in his being, all separately. Just as a butcher slaughters a goat, removes its hide, separates the veins and other useless things from the edible meat and throws them away, the Murshid should also separate the evil from the existence of the seeker. The perfect and supreme Murshid should be so much accomplished, if he is not

<sup>104</sup> The milky drink which is obtained on churning the curd.

then the seeker should not follow him. One should follow four Murshids i.e. Murshid of Shariat, Murshid of Tareeqat, Murshid of Haqeeqat, Murshid of Marifat. Who is Murshid of Shariat? One who teaches the basic pillars of Islam i.e. kalma, salat, fasting, zakat and hajj. Who is Murshid of Tareeqat? One who makes his disciples the true slaves of Allah and detaches them from both the worlds. Who is Murshid of Haqeeqat? One who persuades his disciples to sacrifice their life for Allah. Who is Murshid of Marifat? One who blesses his disciples with Divine secrets and acquaints them with the secret of Divinity. The Murshid who cannot take his seekers to these levels is a fraud and cheat. When you see a (*so called*) Faqeer who toils hard in austerity, asceticism and abstinence but is unaware of the spirituality and inward way to Allah, get to know that he is depraved and his end will also be among the depraved ones.

There are two kinds of Faqueers. One are those who are the men of outward ways and others are the men of inward ways. Those who struggle outwardly by eating less but are unaware of the inward, will end up in falsehood. Whatever the men of inward eat, converts into Noor twice as much as they eat. The food of Faqueers is Noor, their inward is like a stove, their heart is the heavenly Kaaba, their sleep is presence before Allah and their end is forgiven. For them, the ascetics are the labourers who struggle to get place in paradise. Murshids are also of two kinds; one is the Murshid who is a man of effective spiritual sight and other is the Murshid who seeks wealth. Former is the Murshid who grants eternal union with Allah and latter is the one who demands his portion of wealth from the annual income of his disciples. True Murshid is like a shady tree, he endures the severity of weathers himself and provides shade and comfort to those sitting under it. The Murshid should be against the (*attractions of*) world and the perfect follower of religion, while the seeker should trust him and should not hesitate to sacrifice wealth and life for his Murshid. The Murshid should be like the Messenger

of Allah and the seeker should be like a Friend of Allah, otherwise they are cursed. The Holy Prophet said:

تَرْكُ الدُّنْيَا رَأْسُ كُلِّ عِبَادَةٍ وَحُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ ❁

Meaning: Renunciation of the world is the foundation of all worships and love of the world is the root cause of all the evils.

Mediation (*through the Murshid*) is better than excellence gained by knowledge. While committing sin, knowledge or excellence cannot stop a person but mediation (*Murshid*) can. Just as Prophet Yousaf (*Joseph*) was saved from the evil of Zulaikha due to the mediation [*of his Murshid and father, Prophet Yaqoob (Jacob)*]. The Holy Prophet said:

الشَّيْخُ فِي قَوْمِهِ كَنَبِيِّ فِي أُمَّتِهِ ❁

Meaning: A Shaikh among his devotees is like a Prophet among his ummah.

Murshid is the one whose single glance makes the seeker forget all his outward knowledge and acquaints him with both the worlds. He can grant entire knowledge to an ignorant person with just his one glance and let him know what he did not.

بَاهُوْ كَرْتَرَا عِلْمِ اسْتِ يَا دَانِشِ عَظِيْمِ  
بِي وَسِيْلَتِ مِي رُوْنْدِ رَاهِ رَجِيْمِ

Meaning: O' Bahoo! You may be a knowledgeable, clement or a wise person but without the mediation and guidance of a Murshid you will be depraved from the right path.

The Holy Prophet said:

الْوَسِيْلَةُ دَرَجَةٌ ❁

Meaning: Mediation leads to higher levels.

Allah has also ordered:

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ (المائدة-35) ❀

Meaning: Search a medium to (*get closer to*) Allah. (Al-Maidah-35)

The Holy Prophet said:

الْبُرِيدُ لَا يُرِيدُ ❀

Meaning: True disciple has no desire.

O' Bahoo! What is meant by spiritual persuasion? It is to persuade the seekers of Allah to renounce everything other than Allah. Such persuasion is actually another name for having complete trust upon Allah. The Murshid who is not a man of complete trust upon Allah, can never be a man of spiritual persuasion. Zikr of Allah and Ism-e-Allah Zaat are like lion. When the lion enters a place, all the animals run away from there out of his fear. Similarly, when zikr of Ism-e-Allah Zaat continues in the being of the seeker, all the satanic distractions, illusions and dangers are exterminated from his inward. However, if they remain, it means the zikr has not affected him yet. True Murshid is an Arif. The Holy Prophet said:

مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ ❀

Meaning: One who recognizes his Holy Lord becomes silent.

It is also related that he said:

مَنْ عَرَفَ رَبَّهُ فَقَدْ طَالَ لِسَانَهُ ❀

Meaning: One who recognizes his Holy Lord expresses more.

The Arifs are also of three kinds i.e. the Arif (*knower*) of the world, Arif of the hereafter and Arif of Allah. The Arif of the world seeks worldly wealth, fame, respect, inclination from people and wants to increase the number of his disciples. He uses the name of his pious ancestors to earn respect from devotees, builds monasteries, wanders in the earth and skies, shows miracles and supernatural acts to attract people and wishes to have relations with the kings. These are the attributes and ranks of eunuchs. The



disciples of such an eunuch Murshid are also the same. Second are the Arifs of hereafter who worship a lot just for the sake of heaven and acquire austerity and abstinence out of the fear of hell (*i.e. none of their act is purely for Allah*). They are the men of outward knowledge (*of religion*). Their level is (*inferior and weak*) like that of women and their disciples are also the same.

زاهدا! از بیم دوزخ چند ترسانی مرا  
آتشی دارم که دوزخ نزد آن خاکستر است

Meaning: O ascetic! Why do you frighten me of the fire of hell? There is such an intense fire (*of Ishq*) inside me which can burn even the hell.

Third is the Arif Billah who is the Arif of Allah, he is drowned in the Divine Oneness and is blessed with presence before Allah. Indifferent to the world and hereafter, he is happily occupied with Allah. Only Allah! Everything other than Allah is just lust. The name of Allah **الله** starts with Alif<sup>105</sup> “ا”, the word **انسان** “Insan”<sup>106</sup> also starts with “ا”, attributive name of Allah **احد** “Ahad”<sup>107</sup> and the name of Prophet Mohammad **احمد** “Ahmad” also start with “ا”. Insan is the one who possesses the Divine secret and Divine secret is another name of Faqeer. Allah says in a Qudsi Hadith:

❁ **الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ**

Meaning: Insan is My secret and I am his secret.

That is why, real Insan (*human*) is the one who possesses this secret. Prophet Mohammad is the real and perfect Insan (*i.e. the Insan-e-Kamil*) and after him only those can be called the real Insan who follow him completely. Hence, Insan is the messenger of Allah and is the one who obeys the rules of Allah strictly.

<sup>105</sup> First letter of Arabic alphabets

<sup>106</sup> True human

<sup>107</sup> The One

First letter of آدم Adam is also 'ا' just as the first letter of الله is ا, so Aadmi<sup>108</sup> is the one who has the qualities of Adam, otherwise he is just a social animal. One who is close to Allah and His Prophet, is away from the sensual desires of nafs, pleasures of the world and evil of the Satan. While, the one who is close to the mundane world, satanic desires and lusts of the ignorant nafs is away from Allah and His Prophet.

The absorption in Divinity has two stages. First is to have presence in the holy assembly of Prophet Mohammad, second is to drown in the Divine Oneness and reach the level of Fana Fillah Baqa Billah. One blessed with the presence of the holy assembly of Prophet Mohammad is called Arif while the one drowned in Divinity is called "Muarif" (*one whose marifat leads to the marifat of Allah*). The perfect Murshid is the Arif and the accomplished Murshid is the Muarif. True Murshid must be perfect as well as accomplished. The Arif Murshid is blessed with the presence of holy assembly with his physical body while the Muarif Murshid is blessed with the presence of holy assembly with his spiritual being. When the Holy Prophet converses with the Muarif Murshid, he cannot be seen by the members of the assembly. They ask the Holy Prophet, "O' lord! Whom are you blessing with the privilege of your conversation?" He replies, "I am talking to the Muarif whose physical body is on the earth and spiritual being is present before us. He is my lover and the beloved of Allah." Allah says in a Qudsi Hadith:

❁ إِنَّ أَوْلِيَاءِي تَحْتِ قَبَائِي لَا يَعْرِفُهُمْ غَيْرِي

Meaning: There are My such Saints who are hidden beneath My robe and no one knows them except Me.

When Allah blesses someone with the level of Muarif and Fana Fillah Faqr, He also confers upon him the inward and

<sup>108</sup> Synonym of Insan in Persian, meaning: Son of Adam, the human.

mystic knowledge of Faqr and makes him a scholar and proficient of this knowledge. The way of miracles and supernatural acts is ceased upon him because Faqr opens two ways, one is the way of munificence and other is that of supernatural acts. The way of munificence further opens two ways, one is of excellence gained by the Grace of Allah, second is of arrogance. The Satan did not choose the way of excellence and munificence, rather opted for arrogance and supernatural acts. Hence, he was trapped in his ego and claimed arrogantly **أَنَا خَيْرٌ مِنْهُ** meaning: "I am better than him". In the way of Faqr good or bad wish do not matter because it takes time to fulfill the good or bad wish. Faqr is the way of waham<sup>109</sup> and spiritual attraction. The waham of Fageers is the Kindness and Mercy of Allah which will sustain till eternity while the spiritual attraction and rage of the Fageers is Wrath of Allah. I seek refuge of Allah from it.

Murshid is like a mirror. The Holy Prophet said:

الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ ❁

Meaning: Momin is a mirror of other Momin.

There isn't any fault in the mirror, it shows the things exactly as they are, black as black, red as red and yellow as yellow. The Murshid first of all verifies the intention of the seeker that whether he truly seeks Allah or anything other than Allah. Then he takes the seeker of the Truth to the Truth and the seeker of falsehood is left with the falsehood. The Holy Prophet said:

كُلُّ شَيْءٍ يَرْجِعُ إِلَى أَصْلِهِ ❁

Meaning: Everything returns to its origin.

The Murshid must beware of the disciple who spies on him. Hazrat Ali said:

<sup>109</sup> Waham is the inward state of esoteric connection and spiritual conversation with Allah which is possible only through the perfect Murshid.

إِخْوَانُ هَذِهِ الدَّمَانِ جَوَائِسُ الْعُيُوبِ ❁

Meaning: The brothers of today are the spies upon faults.

The Murshid must test and check the disciple just like the goldsmith checks the purity of gold by putting it into kiln. The Holy Prophet said:

إِنَّ اللَّهَ يَجْرِبُ الْمُؤْمِنِينَ بِالْبَلَاءِ كَمَا يَجْرِبُ الذَّهَبُ فِي النَّارِ ❁

Meaning: Certainly! Allah tests the Momins through afflictions and calamities just as gold is tested by putting it in the fire.

Hazrat Ali said, "Stomach of a person is his enemy". True Faqeer is the one who desires nothing, if someone gives him anything he does not refuse and if he gets something he does not hoard it. Faqr is the knowledge of spiritual meeting while the knowledge gained through other mystic ways is about the supernatural acts. What is the difference between the two? Supernatural acts are related with the world of Nasut (*the physical world*) while the spiritual meeting is related with the world of LaHoot (*the realm of Divinity*). Performing supernatural acts is just like showing feats to people while the spiritual meeting means having the honour of presence before the Holy Prophet and being drowned in the Divine Oneness which is the level of lordliness adorned by a Fana Fillah Baqa Billah Arif.

The seeker who is blessed with the presence of the holy assembly of Prophet Mohammad at the level of Shariat is unaware of the states of the presence of holy assembly at the higher level of Tareeqat. The seeker who has the privilege of presence of the holy assembly of Prophet Mohammad at the level of Tareeqat does not know the reality of presence of holy assembly at the level of Haqeeqat. How can a seeker who has the honour of presence of holy assembly at the level of Haqeeqat know what is going on in the holy assembly at the next level of Marifat? The seeker having presence of holy assembly at the

level of Marifat is totally unaware of the honour of presence gained at the level of Ishq. The seeker who has the honour of presence of holy assembly at the level of Ishq does not know the reality of presence of holy assembly at the level of belovedness. Whoever is loved by Allah, both the worlds surrender before him. One who is blessed with the Divine presence at the level of belovedness cannot know the reality of Divine presence gained at the level of Fana Fillah. Hence everyone is blessed and honoured according to his level but the Fana Fillah Faqeer is aware of all the levels (*as he has passed through all these levels and has reached the ultimate level, so he is blessed with the presence of holy assembly at all the levels simultaneously*). The Holy Prophet said:

مَنْ عَرَفَ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ ❀

Meaning: Nothing remains hidden from the one who recognizes Allah.

Real scholar is the one who is the seeker of Truth while reverend is the one who seeks Allah only. Wise is the one who fights against his nafs, while an accomplished person is the one who leaves everything except the love of Allah and makes Allah his eternal companion. The Holy Prophet said:

مَنْ طَلَبَ الْعِلْمَ لِلدُّنْيَا فَهُوَ كَافِرٌ وَمَنْ طَلَبَ الْعِلْمَ لِلْحُجَّةِ فَهُوَ مُنَافِقٌ وَمَنْ طَلَبَ الْعِلْمَ لِلتَّوَلَّى فَهُوَ مُسْلِمٌ ❀

Meaning: One who gained knowledge for worldly purposes is an infidel, one who gained knowledge to argue is a hypocrite and the one who gained knowledge for Allah is the Muslim.

He also said:

السَّامِتُ عَنِ الْحَقِّ فَهُوَ شَيْطَانٌ آخِرُسُ ❀

Meaning: One who remains silent from saying the truth is a dumb Satan.

Knowledge is also of two kinds, the Divine knowledge and the borrowed worldly knowledge. The Divine knowledge is the knowledge about Allah which makes a person the seeker of vision of Allah while the borrowed worldly knowledge makes a person the seeker of carcass world. The Holy Prophet said:

﴿الدُّنْيَا مَنَامٌ وَعَيْشُهَا فِيهِ إِحْتِلَامٌ﴾

Meaning: Life of this world is like a sleep and its pleasures are like wet dreams.

The knowledge which is gained for Allah and to learn about the deeds which grant closeness to Allah, takes the person to the level of *(perfect follower of)* Prophet Mohammad but the knowledge which is acquired just to earn worldly benefits makes one a follower of Abu Jahal. The Holy Prophet said:

﴿الْعُذْرَةُ شَيْئٌ وَالْجَهْلُ لَا شَيْئٌ﴾

Meaning: The excuse may be considered valid but the ignorance cannot.

The Murshid must be a scholar of Divine knowledge and the seeker should be his student. The ignorants have no place here. Hadith:

﴿مَا تَتَّخِذُ اللَّهُ وَلِيًّا جَاهِلًا﴾

Meaning: Allah does not make the ignorants His friends.

Who is an ignorant? One who seeks the lusts of this world and is the slave of the desires of his nafs. Such a person is against the Divine scholars and the knowledge of Allah, hence is an infidel. Allah says:

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا (البقره-39)﴾

Meaning: And *(they are)* those who disbelieve and deny Our revelations. (Al-Baqarah-39)

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا ﴾ (هود-6)

Meaning: And there is no moving creature (*living being*) on the earth but (*that*) its sustenance is (*a bountiful obligation*) upon Allah. (Hud-6)

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾ (الطلاق-3)

Meaning: And whoever puts his trust in Allah, then He (*Allah*) is sufficient for him. (At-Talaq-3)

﴿ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴾ (آل عمران-37)

Meaning: Verily, Allah provides sustenance without measure to whom He wills. (Aal-e-Imran-37)

So, seek the Giver and leave the sources. The Murshid shows the direct way to the Giver and does not involve in sources.

چون رزق مقدر است گردیدن چیست

رازق چو بگرداند پرسیدن چیست

Meaning: When your sustenance is fixed and written in your destiny then why do you run after it? The Sustainer will provide it to you Himself, you do not need to ask for it.

Allah says:

﴿ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ ﴾ (الزخرف-32)

Meaning: We distribute among them their livelihood in this world. (Al-Zukhruf-32)

﴿ يَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾ (ابراهيم-27)

Meaning: And Allah puts into action what He wills. (Abraham-27)

﴿ يَحْكُمُ مَا يُرِيدُ ﴾ (المائدة-1)

Meaning: Surely! Allah ordains what He wills. (Al-Maidah-1)

In mysticism, there is a fixed rule for the Dervishes that the night of starvation is a night of Meraj<sup>110</sup> for the Dervish, as the Holy Prophet said:

مِعْرَاجُ الْفُقَرَاءِ لَيْلَةُ الْفَاقَةِ

Meaning: The night of starvation is a night of Meraj for the Faqeers.

If a Dervish sleeps hungry at a place (*i.e. no one from that place offers him something to eat*) then that place is destroyed and ruined. Had there been no Dervishes, all the cities and towns would have been turned in topsy turvy. From the Throne till deep down the earth wherever there is life and population, it is sustained only due to the prayers and benedictions of the Dervishes. The perfect Murshid is the real Dervish, man of Allah and Faqeer Fana Fillah Baqa Billah. The Holy Prophet said:

الْبُفْلِسُ فِي أَمَانِ اللَّهِ تَعَالَى ❁

Meaning: An indigent is in the shelter of Allah.

Achieving the level of Murshid is not easy, one has to engross oneself in the marifat of Allah annihilating one's ownself. The level of Murshid complies with this verse:

❁ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى ط قَالَ أَوْلَمْ تُؤْمِنُ ط قَالَ بَلَى

وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي ط قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ

جَبَلٍ مِّنْهُنَّ جُزْئًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ط وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (البقره-260)

Meaning: And (*also recall the event*) when Abraham said, "My Lord, show me how you bring the dead to life". Allah said, "Do you not have faith?" He submitted, "Why not! (*I do believe*), but (*I wish*) my heart is blessed with gratifying calm". Allah ordained, "Well, take four birds and tame them to feel attached to you, then (*slaughter them and*) place a piece of each of them on each

<sup>110</sup> Ascension to Allah



hill, then call them. They will come to you at high speed. And know that surely Allah is All-Mighty, All-Wise.” (Al-Baqarah-260)

قبر مارا هو گوید باهو

این چه خوش خانه است خلوت با خدا

Meaning: Even my grave does the zikr of Hoo. It is such a beautiful place of seclusion with Allah.

The Holy Prophet said:

موتوا قبل أن تموتوا ❁

Meaning: Die before death.

إِذَا تَحَيَّرْتُمْ فِي الْأُمُورِ فَاسْتَعِينُوا مِنْ أَهْلِ الْقُبُورِ ❁

Meaning: When you are worried about your matters, seek help from the (*sacred*) souls.

O' Allah! Take the life of Your lovers Yourself as Izrael is stranger between You and Your lover. Who is a Murshid? One who can give life to the heart and death to the nafs. When such a Murshid becomes angry with a disobedient disciple, he gives life to that disciple's nafs and death to his heart by his wrathful attraction. Murshid is the one who is so much accomplished in Faqr that he has forbidden everything upon himself except Allah. He is an eternal pilgrim upon whom everything is unveiled. Only such a perfect Murshid is successful. Even if he apparently seems to be committing a sin, he is actually doing a virtuous deed inwardly, just as the incident of Prophet Moses and Khidr is narrated in surah Al-Kahf. Khidr made a hole in the boat of a poor man, reconstructed a wall and killed a boy. When Prophet Moses objected upon his actions, he said, as narrated in the Holy Quran:

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۗ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ❁

(الكهف-78)

Meaning: (*Khidr*) said, "This is the parting (*time*) between me and you. Now I impart to you the truth of the matters about which you have not been able to keep patience". (Al-Kahf-78)

Prophet Moses had only the outward knowledge while *Khidr* had the inward real knowledge. The scholars of outward knowledge and the disciples are like Prophet Moses while the Faqeers are like *Khidr*. That is why the Faqeers often commit acts like *Khidr*. *Murshid* is like a physician and the disciple is like a patient. When a physician treats a patient he gives him bitter and sweet medicines and the patient must take those medicines so that he is cured and healthy.

The word "Arif" عارف has four letters<sup>111</sup> (ع، ا، ر، ف) and the word "Murshid" مرشد also has four letters. By the letter 'م' (M), he is a man of *Murawat* i.e. courtesy. By the letter 'ر' (R) he is a man of *Riyazat* i.e. devotion. By the letter 'ش' (Sh) he is a man of *Shauq* i.e. passion. By the letter 'د' (D) he is a man of *Dard* i.e. pain for Allah.

Listen! An eminent person said that offering salat and superegotary prayers is the job of widows, fasting is just saving the food while going for pilgrimage is like sight seeing, the real job of men is to gain control over the heart. However, I say that offering salat and superegotary prayers is the source of inward purification, fasting for Allah is pleasing Him, going for pilgrimage is a proof of strong faith, gaining control over the heart is the job of imperfect ones, while seeing and recognizing Allah is the job of beginners. The real achievement of true men of Allah is to annihilate themselves and become One with Allah liberating from the restrictions and limitations of human element and reach the level of *Fana Fillah Baqa Billah*. Hence, *Murshid* must be a true man, a person of solitude (*with Allah*) and compassionate. Allah said:

<sup>111</sup> According to Arabic alphabets

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ (النساء-76) ❁

Meaning: *(The true believers)* fight in the way of Allah. (An-Nisa-76)

The rank of Murshid is not inheritable. The Murshid checks the purity and impurity of the seekers. The level of a Murshid is a great secret which cannot be acquired by selling or buying, it is the most distinguished and special rank. *(The seeker must have the point of view that)* my Murshid is the most distinguished and my devotion for him is ultimate. There are common levels, special levels, most special levels and the distinguished levels. The distinguished level is the Divine secret. Since my Murshid holds the distinguished level, so my faith upon him is perfect.

## CHAPTER IV

### DISCUSSION ABOUT OPPOSING AND DOMINATING THE NAFS WITH THE HELP OF ALLAH

The consent of Allah is in going against the nafs while the pleasure of nafs is in the disobedience of Allah. What is nafs and what are its qualities? It is like a snake and possesses the qualities of infidels. One must first learn the spell to catch the snake then try to capture it. Someone asked the snake, "Why do you come out of your hole?" The snake replied, "When someone takes the name of Allah outside my hole, it becomes compulsory for me to sacrifice my life on the name of Allah." Hence nafs is like a snake, the body of man is like its hole, the zikr of Allah's name is the spell to capture it. The infidel qualities of nafs cannot be converted into Muslim qualities unless it recites kalma tayyab  $\text{لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ}$  and becomes Muslim by following the shariah perfectly.

الإسلام حق والكفر باطل ❁

Meaning: Islam is the truth and infidelity is falsehood.

راحتی گر خویش خواهی نفس را گردن بزن

گر وصال حق بخواهی بگذار از فرزند وزن

Meaning: If you want peace and bliss, behead your nafs. If you want union with Allah, let His love overcome the love of all your worldly relations.

چون نفس را گردن زنم نفس مرد حق

غیر نفسے خویش کش نیابد عشق حق

Meaning: When I beheaded the nafs (*i.e. killed its desires*), it turned into a true man of Allah. No one can find the love of Allah without killing the nafs (*i.e. without turning the nafs into slave of Allah. There are four levels of nafs; the nafs-e-ammarah i.e. the ill commanding nafs, the nafs-e-lawamah i.e. the repenting self, the nafs-e-mulhima i.e. the inspiring self which warns before committing sin and the nafs-e-mutmaina i.e. the satisfied self which never inclines towards the sin or worldliness. Only the nafs-e-mutmaina can have union with Allah.*)

چون نفس را گردن زخم آن نفس مرشد پیشوا  
 هر مقامی خوش نماید میبرد با کبریا

Meaning: When I beheaded the nafs, it became my guide and took me to Divinity carrying me across all the waystations.

نفس تابع یار به ای جان عزیز  
 نفس را احمق چه داند بے تمیز

Meaning: The obedient nafs is a better friend than one's dear life. The ignorants do not know the importance of nafs.

نفس راحت جاودانی را گذار تا شوی با حق تعالی یار غار  
 تا کار تو می بر آرد کردگار

Meaning: O nafs! Give up your pleasures forever so that Allah makes you His intimate friend and fulfills all your objectives.

گر نفس را گردن زخم ضائع شوم  
 از هوایی نفس را بیرون کنم

Meaning: If I kill my nafs, I will be wasted. I must kill its desires only.

نفس با ما یار با من یار او  
سر وحدت آب نفسم آب جو

Meaning: Then nafs will become my friend and I will become its friend. The secret of Divine Oneness is an ocean and nafs is its wave.

دیو دیوانه است نفس آن دیو بدم  
گر خدا بر خود شوم وی را کشم

Meaning: The evil of nafs is a crazy giant, that giant must be killed. If I gain control over myself I can easily kill that giant.

(If the evil of the nafs is exterminated it proclaims) "I am fed up of infidelity and its ways, so I have embraced the Islamic faith" (and will recite) *أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ* meaning: I testify that no one is worthy of worship but Allah, He is One and has no partners, and I testify that Mohammad is Allah's Messenger and beloved slave.

Allah says:

❁ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ۝ (طه-47)

Meaning: And peace be upon him who follows guidance. (Taha-47)

The seeker of Allah must always go against the desires of nafs and beware of it every moment because it is an infidel, a brigand and an enemy hidden inside his being which can attack him any time. So, the seeker ought not to be oblivious of it and should ever fight against it whether he is sleeping or awake, experiencing sobriety or spiritual intoxication. The Holy prophet said about the fight against nafs:

❁ رَجَعْنَا مِنَ الْجِهَادِ الْأَصْغَرِ إِلَىٰ جِهَادِ الْأَكْبَرِ

Meaning: We return from the minor combat towards the major one.

The nafs has two categories (*or levels*) complying to the existence of humans which is also of two kinds, the outward physical existence and the subtle inward existence. The first category includes the nafs-e-ammarah<sup>112</sup>, nafs-e-lawamah<sup>113</sup> and nafs-e-mulhima<sup>114</sup>. Ammarah is the name of brigand Satan which commands the nafs-e-lawamah and nafs-e-lawamah commands the nafs-e-mulhima. These three have alliance with each other and are related with the (*desires of*) physical existence. The people having any of these three levels of nafs are called the people of nafs. While the second category includes the nafs-e-mutmaina<sup>115</sup> which is linked with the subtle inward being of a person. This nafs is obedient regarding the physical as well as spiritual deeds. It is commanded by the soul and the soul is commanded by the Divine favour. The person having nafs-e-mutmaina is absorbed in zikr, meditation and other spiritual deeds. He is the Fana Fillah Faqeer. All the Prophets, Sufis, Saints and true Momins possess nafs-e-mutmaina and are called the people of marifat.

بہو در کسی معرفت معروف گردد  
کہ ہر وحدتش مکشوف گردد

Meaning: O' Bahoo! When the secret of Divine Oneness is revealed upon someone, he becomes accomplished in marifat of Allah.

نماند پردہ زان سر اسرار  
کہ عین با عین بیند یار با یار

Meaning: The secret of all the secrets is disclosed upon him and there remains no veil between him and Allah. His eyes behold Allah exactly as He is, hence the beloved meets the Beloved.

<sup>112</sup> The ill commanding inner self.

<sup>113</sup> The repenting inner self.

<sup>114</sup> The inspiring self which warns before committing sin.

<sup>115</sup> The satisfied self which never inclines towards the sin or worldliness.

در خود گم شو که اهل بدعت مشو  
و از هر دو جهان دست بشو

Meaning: Do not be among the wrong innovators, drown in your ownself and become independent of both the worlds.

خدا یک دل یک کیے را بجو  
با کیے یک شوی چون عین او

Meaning: Allah is One, heart is also one. Seek the One and be one with the One so you may become the Essence.

The infidels, hypocrites, sinners, reprobates, cursed ones and drunkards have the nafs-e-ammarah. Allah says:

❁ لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ (النساء-43)

Meaning: Do not say prayer when you are drunk. (An-Nisa-43)

Those who have nafs-e-mutmaina are the people of soul and the people of soul are the people of zikr, ecstasy, passion and absorption in Allah. Absorption in Allah means that they are drowned in Divine Oneness and completely annihilated in Allah. Those annihilated in Allah have no nafs, only the Divine Essence exists in their inward and outward. They possess the level of *لِي مَعَ اللَّهِ وَقْتُ* (there is no one between them and Allah). It was once asked from Hazrat Rabia of Basra, "What do you say about nafs, Satan and worldliness?" She replied, "I am so much absorbed in the Oneness of my Beloved and annihilated in Him that I know nothing about nafs, Satan or worldliness."

بাহو بہ مردم می کند این نفس محتاج  
کسی را نیست نفس هست لایحتاج

Meaning: O' Bahoo! The desires of this nafs make one dependant on others. One who has no nafs is independent of all needs.



Hence, the Saints are independent of all needs, and the real Saints are those who follow the path of Faqr, as, *الْفَقْرُ لَا يُحْتَاجُ إِلَّا إِلَى اللَّهِ* meaning: "Faqr needs nothing (*from anyone*) except Allah". Though, everyone needs Faqr and everything is dependent on Faqr.

Faqeers do not have nafs, rather they have nafas<sup>116</sup>. Nafas means pas infas<sup>117</sup> and pas infas is meant to do the special zikr with inhale and exhale of breath i.e. none of the breath passes without the zikr of Allah. The heart of the people of nafs-e-ammaraah is dead and their breath is hollow and useless.

بَاهُوُّ ز نَفْسٍ بَدْرٌ نَبَاشِدُ سِرِّ هَوَا  
كِهِ دَعْوَىٰ بِهَيْجُونِ فِرْعَوْنِشِ خَدَائِي

Meaning: O' Bahoo! Nothing is worse than nafs as it is the fountainhead of all the evil desires. It claims to be God like Pharoah.

Allah says:

❖ *وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ (النزعت 41-40)*

Meaning: But as for him who feared standing in the presence of his Lord and forbade his nafs from its appetites and lusts, Heaven (*of Allah's closeness*) will surely be (*his*) abode. (An-Nazi'at-40,41)

There are two kinds of people. One are the people of nafs who are the slave of their appetites, second are the obedient men of Allah who are only His slaves. The nafs, Satan and world all three are infidel, rather they are corrupt tyrants. Whomsoever is tormented by Allah becomes a slave of his nafs, then he is trapped in his sensual desires and lusts. He becomes seeker of world and its fake charms and beauty. He complies with the Satan in all

<sup>116</sup> Breath

<sup>117</sup> Pas infas means inhale and exhale of breath.

matters. To satisfy his hunger he sinks into the swamp of sins, as a result his heart is darkened and deprived of the Noor and love of Allah. He remains ignorant of the marifat of Allah and his soul lies lifeless in his body like a dead in the grave. Allah says:

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾ (التغابن-15)

Meaning: Verily! Your wealth and progeny are merely a trial. (At-Taghabun-15)

What is nafs? It is that which keeps you away from the way of Allah. The desire of everything other than Allah is called nafs. The world, nafs and Satan are our enemy. Satan is a brigand and who is the satanic brigand for the Satan? It is arrogance, and how is arrogance created? It is created by the Wrath of Allah and the evil. My guide is the Holy Prophet and who is the guide of the Holy Prophet? Allah Himself. How can one have guidance from Allah? Through the Grace and Kindness of Allah.

﴿خَيْرٌهُمَّ وَشَرٌّهُمَّ مِنَ اللَّهِ تَعَالَى﴾

Meaning: All good and evil are from Allah.

این خاک را انسان کنم آن نار را شیطان کنم  
هم این کنم هم آن کنم کس را نباشد زین خبر

Meaning: I transformed the dust into human and fire into Satan. No one knows that whatever happens is done by Me.

Adopting asceticism and piety, offering salat, fasting, performing hajj and paying zakat all are against the nafs but do they kill the nafs? I say 'No'. Zikr, meditation, mystic struggles, spiritual observation, concentration, keeping check on oneself, having spiritual union and presence are also against the nafs but do they kill the nafs? I say 'No'. The recital rounds, glorification, recitation of Quran, learning and discussing the laws of jurisprudence are against the nafs as well but do they kill the nafs? I say 'No'. Wearing felt, maintaining solitude and silence, adopting good

deeds and manners, all are against the nafs but do they kill the nafs? I say 'No'. Retiring into mystic seclusion for forty days, roaming about in bewilderment and detaching from everything is also against the nafs, but does the nafs die through them? I say 'No'. Does the nafs die by acquiring and imparting knowledge or by recognizing Allah which are also against the nafs? I say 'No'.

نفس گر سلطان شود مسند نشین  
سگ بگرد آسپا گردد یقین

Meaning: Even if the nafs is made the king and acceded to the throne, its nature will not change, it will remain greedy like a dog.

If the nafs is kept hungry, it makes excuse that it does not have the strength to worship and obey. If it is satiated, it becomes rebellious and full of sensual desires and lusts. So, what is its remedy? Allah says:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ (البقره-286)

Meaning: Allah does not put under stress any soul more than its endurance. (Al-Baqarah-286)

The person whose nafs remains satisfied when kept hungry and finds pleasure in zikr and worships in this state, should keep it hungry (*i.e. should not fulfill its desires*) by acquiring austerity and ascetic discipline. While the person whose nafs does not find peace in worships while being hungry and is attacked by satanic distractions, illusions, sins and doubts, must not keep it hungry and should fulfill its need. However, there is a condition for it that on satiation, it must not indulge in evil and this satiety must be meant only to provide it the strength for worships and obedience, otherwise it is better to keep it half satiated and half hungry. Nafs should be provided the sustenance of zikr of Allah, it should be dressed in a shroud, an underground grave should be made its house and it should be shown the spectacle of the day of

accountability so that it is warned, controlled and purgated, as a result the heart is also purified of all the filth. Then all the veils between Allah and His slave are removed. The nafs stops contention and becomes contented. It dies, following the order *مُوتُوا قَبْلَ أَنْ تَمُوتُوا* "die before death". What is nafs? It is like a fat pig, companion of infidels, contemptible and conceited. Listen:

در وجود آدمی صد خوک است

خوک باید کشت یا با زنار بست

Meaning: There are hundreds of pigs in the being of a man, he must kill those pigs or fasten them in chains.

The same nafs is a medium to reach Allah as well as the rebel full of sensual desires. Nafs is the just ruler as well as the depraved one due to its self conceit. Nafs is a religious scholar, student, jurist, judge and a reckoner as well as a rogue, corrupt and spoilt. The nafs is a righteous guide as well as an egoistic, greedy and jealous. It is the sultan of knowers of Allah and Allah's lover and beloved as well as a covetous begging from door to door<sup>118</sup>. The real man and Faqeer is the one who ever keeps his nafs busy in devotions and always goes against its desires. He should fight and argue with the nafs reproaching it, "O' nafs! You have done nothing to please the Holy Lord, how would you face Him on the doomsday and get salvation, you have not recognized Allah as He deserved to be recognized." The Prophets and Saints trembled with the fear of Allah. His fear melted them just like gold melts in a kiln. The Saints never sleep peacefully or take rest, neither they ever indulge in the pleasures of world or nafs so that they are not embarrassed before Allah and His beloved Prophet on the doomsday. It is compulsory for you to keep check upon all the states of your nafs and destroy all its wishes. The Holy Prophet said:

<sup>118</sup> If the nafs has been purified and has reached the level of nafs-e-mutmaina then it is the fountainhead of all the best attributes but if it has not, it is the worst evil.

## ❁ دَعْوَةُ الْمَظْلُومِ مُسْتَجَابَةٌ ❁

Meaning: Prayer of the oppressed is granted.

The Faqeers are the oppressed ones due to the tyranny of nafs. The Holy Prophet said:

## ❁ اتَّقُوا دَعْوَةَ الْمَظْلُومِ فَإِنَّ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ ❁

Meaning: Fear from the prayer of the oppressed as there is no veil between him and Allah.

These oppressed ones are the Faqeers who are disgusted of the oppressions of nafs and are completely engrossed in Allah. One must be afraid of the Faqeers because they are fully conscious (*of their nafs and devoted towards Allah*) even in the state of sensuality and are forever annihilated in Allah, that is why they are the favourites of Allah. The nafs behaves like a beast in the state of anger and becomes (*stubborn and ignorant like*) a child while committing sin. When blessed with riches, it becomes proud like Pharoah, where generosity is required it becomes miser like Qaroon. When kept hungry, it acts like a mad dog and when it is full, it walks heedlessly like a vain donkey.

گر نفس گرسنه شود سگ میشود  
در شکم پر شود خر میشود

Meaning: When nafs is hungry, it becomes a dog, when it is full it becomes an ass.

If you satiate your nafs, it becomes disobedient and if you keep it hungry, it wails and whines. If, while committing sin, the nafs is tried to stop through the intercession of Allah, His Prophet, all the Sufis, Saints and the pious ones or the verses of Holy Quran and Hadiths are recited before it, or it is reminded of the horrible stages of death, grave, cross questioning of Munkar<sup>119</sup> and Nakeer<sup>120</sup>,

<sup>119, 120</sup> The angels who cross question the dead in grave.

record of deeds which will be checked on the doomsday, accountability and helplessness of the day of reckoning, crossing the bridge of Sirat<sup>121</sup>, decision about hell and heaven or is told the laws of jurisprudence even then it never abstains from the sin. However, by the Grace of Allah only the mediation of the perfect Murshid's bayat can stop it from committing sin. Whenever the seeker is inclined towards sin, verily the Murshid is spiritually informed of it. He either directly intervenes between the sin and the seeker or warns him through inspiration or sends him an inward message or restrains him by force. That is why mediation is far better than excellence. Excellence makes the people of nafs needy of others while mediation makes one independent. Nafs is dominant over the excellence while mediation dominates the nafs. Excellence and knowledge are like gold and silver while mediation is like sword of iron.

نفس حریص شکر و شیر می طلبد

بادشاهی شه جهانگیر می طلبد

Meaning: The greedy nafs makes high demands and wants to rule the world.

باھو! بہ گدائی زشاهی اورنگ شاہ

طالب اللہ بس از فقیر می طلبد

Meaning: O' Bahoo! Begging for Allah is better than the throne of the king. The seeker of Allah should seek only Allah from a Faqeer.

Nafs is an infidel and a tyrant. It is very difficult for an infidel to leave the infidel ways and for a tyrant to stop tyranny and earn by fair means. However, when it is converted to a true Muslim, then it becomes difficult for it to eat pork (*i.e. do the forbidden acts*) or to adopt the infidel ways. Adorning ones physical being

<sup>121</sup> The narrow bridge in hereafter that provides the only approach to heaven.

with gold and silver is the job of worldly people while killing the nafs with the iron sword is the job of religious people. Fighting against the nafs with an intention to get honour and riches is absolute greed and hypocrisy. One must fight against the nafs only to seek closeness of Allah. An alive nafs is either a Satan or an evil giant or a wild ghost. What is the relation between nafs, Satan and world? Nafs is the king, Satan is its vizier and world is the mother of both which nourishes them. The Holy Prophet said:

﴿إِنَّمَا الشَّيْطَانُ يَصِيرُ مُسْتَوَلِيًّا عَلَى الْإِنْسَانِ﴾

Meaning: Indeed! Satan always tries to vanquish the man.

The heart which cherishes love of the world is the dwelling of Satan. Allah says:

﴿فَأَمَّا مَنْ ظَغَىٰ ۖ وَاتَّرَ الْحَيٰوةَ الدُّنْيَا ۖ فَإِنَّ الْجَحِيْمَ هِيَ الْمَأْوٰى ۖ﴾ (الذُّرُغَت 37-39)

Meaning: Then he who transgressed the limits. And preferred the life of the world (*to the hereafter*). Hell would truly be (*his*) abode. (An-Nazi'at-37-39)

The heart which is the dwelling of Satan is surrounded by four demons; the khannas (*the slinking whisperer which distracts from the right path by creating delusions in the heart*), khurtum (*the intoxicating evil which distracts by making one addicted of a particular bad habit*), vasvasa (*the evil suggestions*) and khatrat (*satanic dangers*) which all are different forms of nafs. Veracity is against the nafs. For the men of veracity who are drowned in Divinity, presence and oblivion are the same, sleep and awakening are the same. Allah says:

﴿وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾ (بنی اسرائیل-44)

Meaning: And there is not a single object (*in the entire universe*) but it glorifies Allah with His praise. (Bani Israil-44)

Hence, one's heart must not be the dwelling of Satan. The nafs which annihilates and merges in the soul, becomes one with the soul, then it worships Allah just for the sake of Allah. Allah asked Hazrat Rabia of Basra, "Why do you worship Me? Out of the fear of hell or in the hope of heaven?" Hazrat Rabia replied, "O' Mighty Lord! If I worship You out of the fear of hell, do burn me in the fire of hell, if I worship You in the hope of heaven, deprive me of the heaven, but if I truly worship You for Your sake only, then please do not deprive me of the vision of Your Divine Beauty."

It is related that once Shaikh Shibli came out of his khanqah<sup>122</sup>, went to the residence of eunuchs and joined them. His disciples inquired him the reason. He replied, "There are three groups of people in the world; the men, the women and the eunuchs. The real man is only Bayazid Bastami and the real woman is only Rabia Basri, since I am neither of the two, so I joined this group." The people of zikr and meditation belong to the group of women (*inwardly*), the people drowned in Divinity belong to the group of men, while the worldly people are neither women nor men, they are eunuchs. Listen! Satan said to Allah arrogantly, "I obeyed You". The Divine decree came, "I cursed you." Adam submitted humbly, "I committed sin". The Divine decree came, "I forgave you". The obedience and devotion polluted with arrogance is just a sin, the disobedience with a proper excuse is better than such devotion. If you wish to reach the destination through the right path, remove yourself from between you and Allah so that your nafs is disgraced. It is related that once a Saint was sitting on his prayer mat, his nafs appeared in his own form and sat before him. The Saint says, "When I saw my form separate from me, I asked, 'Who are you?' It replied, 'I am your nafs'. At once, I tried to capture and kill it but it told me that it cannot be killed in this way, it can be killed only by going against it's wishes."

<sup>122</sup> A place where Sufis reside to gain inward purity and spiritual elevation under the supervision of a perfect Murshid.



نفس دانی چیست کافر در وجود  
دوست دارد نفس را کافر یهود

Meaning: Do you know what is nafs? It is an infidel in your being. Only the infidels and non believers have friendship with the nafs.

Beware of the nafs! May Allah save us:

ترا با نفس کافر کیش کاریست  
بدام آور که این طرفه شکاریست

Meaning: You have to confront with the infidel nafs. Just capture it, it is a very rare prey.

اگر مارِ سیاه در آستین است  
به از نفسیکه با تو همنشین است

Meaning: If you have a snake hidden in your sleeves, that is better than having nafs within you.

Do you know what is nafs? It means covetousness. Unless you get rid of covetousness completely you cannot be united with Allah.

باهو! که مرغش جان کشد آن طمع دانه  
نه بیند دام بر دانه دیوانه

Meaning: O' Bahoo! The bird loses its life due to its greed for the grain. It's maddening desire to get the grain does not let it see the trap.

Covetousness is like a trap and world is like a grain, the covetous ones are mad to get it. Those free of covetousness are never trapped but the foolish and unwise people become its prey because they fear from poverty not from Allah. Whosoever loves Allah and Faqr becomes free of covetousness, he keeps his head

high as he is independent of all needs. Covetousness is another name of grief while Faqr, being One with Allah, faces no grief. One who has nothing, is a Friend of Allah.

بہو! کسیرا غم بود از بہر دنیا  
کہ آں دون است از پروردہ دنیا

Meaning: O' Bahoo! One who is worried about the worldly gain, is a mean fellow brought up by the world.

World is a Satan and people of nafs seek the evil of this Satan. One day Hazrat Imam Azam reckoned the life long deeds of his nafs and said, "O' nafs, you are sixty years old, that makes twenty one thousand and three hundred days<sup>123</sup>". Then he heaved a sigh and fainted. When he regained consciousness, his devotees asked him what made him faint. He said, "I was analyzing the deeds of my nafs during my whole life. I have turned sixty years old, if I subtract the years of my immature age which is the age of respite<sup>124</sup>, the age of my nafs is approximately sixteen thousand six hundred and eighty five days. I asked it, 'O' nafs! You must have committed at least twenty sins daily.' It denied. Then I asked, 'Ten sins per day?' It denied again. I asked, 'Ok! Then you surely have committed at least one sin everyday'. It has to confess. I said, 'If, for every sin, one stone was kept at a place, it would have become a mountain and if a handful of dust was gathered at a place it would have turned into a large heap. O nafs! How you dared to do so much sins in spite of the fear of accountability in the hereafter. Why you did not warn yourself by recollecting that your forefather Prophet Adam was exiled from the heaven and sent to the prison of this world as a punishment on account of only one sin and Allah admonished him by saying:

<sup>123</sup> According to lunar calendar which has 354-355 days a year.

<sup>124</sup> A person has been given respite till the age of thirteen years as he is considered a child and an innocent.

وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ (طه-121) ❁

Meaning: And Adam made a mistake in (*understanding*) his Lord's command. So he could not achieve the aim. (Taha-121)

Why were you so careless! After committing so many sins how can a son of Adam hope to get salvation. Only one sin of Azazeel<sup>125</sup> made him the cursed one and he was named "Satan". Allah's curse for him was heard by the whole universe:

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ (ص-78) ❁

Meaning: And surely My curse is on you till the Day of Resurrection. (Sad-78)

The person who weakens his nafs (*by killing its desires*), becomes strong in faith. Whosoever controls his nafs, blocks the way of Satan and lustful desires.

بَاهُو! نَفْسِ پَلِيدِ بَرْتَنِ جَامِهِ پَاكِ چِه سُو  
دِر دَلِ هِمِه شَرِكِ اسْتِ سَجْدِهِ بَرِ خَاكِ چِه سُو

Meaning: O' Bahoo! If the inward self is filthy than what is the use of wearing clean clothes. If the heart is filled with infidelity and polytheism then prostrating on ground is of no benefit.

Those who satisfy their nafs, follow the Satan. They are the enemies of Allah and people. Know that nafs and Satan work in collaboration with each other as both are infidels. When one imprisons his nafs, the Satan remains away from him. It can be explained with the help of a parable. If two thieves enter a house for robbery and one of them is caught, the other runs away. He then does not come near the one who is caught because he feels danger near him. One who does not capture the thief of nafs, Satan remains near him and keeps him away from Allah. Another parable is mentioned to describe it further. Nafs is like a king and Satan is like its vizier. When the king is imprisoned, the

<sup>125</sup> Name of Satan

vizier separates from him. One who does not imprison his nafs is verily a fool. Another parable: If a falcon and sparrow are kept in the same house, the sparrow feels no harm from the falcon if the falcon is caged, similarly the nafs can do no harm if it is caged. Allah says:

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ (الكهف-35) ❁

Meaning: He entered his paradise and he is cruel towards his nafs. (Al-Kahf-35)

When a seeker is at the level of Shariat, his nafs is nafs-e-ammarah so Allah orders him to kill his enemy nafs. O' Allah! Bless me with the eyes which can see and recognize the enemy so that I may kill it. When the seeker progresses spiritually and reaches the level of Tareeqat, his nafs becomes nafs-e-lawamah. On reaching here, one must leave the pleasures of nafs, crush all its appetites and become independent of all its desires. Then his level is raised to 'Haqeeqat' where his nafs becomes nafs-e-mulhima. It should be burnt in the fire of Ishq and zikr of Allah so that it approaches the level of *مُوتُوا قَبْلَ أَنْ تَمُوتُوا* i.e. death before dying. Then the seeker reaches the next level i.e. Marifat where his nafs becomes nafs-e-mutmaina. It repents from everything other than Allah and becomes the perfect believer of Oneness of Allah, sincerely obedient, the distinguished one and confidant of the secrets of Prophet Mohammad. Verse of Quran:

غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْبَصِيرُ (البقره-285) ❁

Meaning: O' our Lord! We seek Your forgiveness and to You (we all) have to return. (Al-Baqarah-285)

What is achieved by the seeker at the level of nafs-e-mutmaina? The perfect observation of Faqr Fana Fillah at the station beyond all stations. Then, the maliciousness of the evil nafs comes to an end.

نفس یارِ غارِ ای جانِ عزیز  
با عزیزِ باش بی غفلت تمیز

Meaning: O' dear! The nafs (*nafs-e-mutmaina*) is an intimate friend. Be with this friend and never be neglectful of it.

A Faqeer must keep progressing day by day. He must be the one who burns in the fire of Ishq day and night, not the one who hoards wealth. A parable: Nafs is like a person and Satan is like his breath. If the person is alive, breath comes in and out of his body. After his death, the breath cannot enter his body, similarly when nafs is dead, the Satan cannot enter the body of a person. No benefit can be gained by following the desolated way of Satan, while if the heart is made the habitation (*of the love and zikr of Allah*) it provides infinite benefits to the seeker. All the devotions and worships are performed in the habitation and all the sins and evils are committed in the desolated areas. Come to the habitation, why have you stepped into the desolated place and fulfilling the desires of your enemy nafs? It is better to let the carcass nafs die than giving it life by satisfying it's wishes. Allah can be recognized if the heart is enlightened. He cannot be recognized in the darkness (*of nafs*). The darkness of heart is too harmful even if it is for one night only, because a blind person can never walk properly on a path in spite of his efforts. If he comes across a thorn or a snake or a pit filled with filth, he cannot know what is in front of him. One who controls his nafs, is blessed with the consent and love of Allah and one who does not, finds the consent and love of Satan.

بَاھُو! نفس را سگ گفت سگ بانی مکن  
تابع شیطان شیطانِ مکن

Meaning: Nafs has been called a dog, do not be a dog keeper. Do not become a Satan by following the Satan.

Allah says:

﴿يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ (يس-60) ❁

Meaning: O' children of Adam! Do not worship Satan, no doubt he is your open enemy. (Ya-Sin-60)

The person whose heart is inclined towards the desires of nafs, his heart darkens and becomes oblivious of the right path. When the heart and nafs become one, being darkened completely, the soul is weakened. However, if the soul and heart become one, being enlightened, the nafs becomes weak, helpless and submissive. The Faqeer Bahoo says that by following one word of guidance from Allah, a person can overcome his nafs and Satan which are worse than thousand enemies. The heart which is blessed by the kind attention of Allah, is saved from the nafs and Satan. It is written in Quran:

﴿وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ﴾ (آل عمران-26) ❁

Meaning: And (O' Allah!) You confer honour on whom You will and You dishonour whom You will. (Aal-e-Imran-26)

The nafs and Satan dare to be partners with Allah, they are the companions of the depraved and cursed people. The Holy Prophet said:

﴿فَمَنْ يَهْدِي اللَّهُ فَمَا لَمُضِلٌّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ﴾ ❁

Meaning: One who is guided by Allah can be depraved by none and the one who is depraved by Allah can find guidance by none.

Those guided by Allah have been blessed with His Grace since eternity. Single favour by judge is better than thousand witnesses, single guidance by Allah is better than thousand worships and devotions.

Only Allah! Everything other than Allah is lust.

عنایت تو مرا بس بود ز علم و عمل  
که یک رعایت قاضی به از هزار گواه

Meaning: O' Allah! Your Grace is better than all my knowledge and good deeds, as single favour from the judge is better than thousand witnesses.

Allah says:

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ (يوسف-21) ❁

Meaning: Allah predominates His command. (Yusuf-21)

Everyone is under the command of Allah The All Wise, whether the nafs, the Satan, the world or anything else. The Holy Prophet said:

فَعَلَّ الْحَكِيمُ لَا يَخْلُو عَنِ الْحِكْمَةِ ❁

Meaning: Every act of the wise is based upon wisdom.

Nafs is like a thief while the seeker is like a guard. The guard must beware of the thief. The perfect and accomplished Murshid is a man of command by the decree of Allah. If a thief enters his domain (*i.e. the existence of his disciple*), he kills him at once. Then the domain of the existence of his disciple becomes peaceful. The Holy Prophet said:

الْمَلِكُ لِمَنْ غَلَبَ ❁

Meaning: The kingdom belongs to him who conquers it.

If I remember my sins and the evil of nafs and Satan but forget Allah, no sin is worse than this. The seeker's heart and soul should be so much absorbed in the love and remembrance of Allah and exploring the secret of Divine secrets in his existence that he forgets the nafs, Satan, world, sensual appetites, greed, vanity, jealousy etc. If you strive, strive for the sake of Allah, whatever you wear, wear for the sake of Allah, whatever you take, take for the sake of Allah only. Surpass the level of partial

intellect and approach the level with wisdom where you are blessed with the whole intellect i.e. the intellect of Allah. The Arif Billah keeps check upon the nafs while the man of nafs makes it his companion.

Listen! On the doomsday, when the passionate lovers and seekers of the vision of Allah will be raised from their graves, Allah Almighty will order to set their camp near the hell. They will grace the camp with their presence and as soon as they will look towards the hell, its fire will be extinguished and will become extinct forever, then it will never burn again. When the hell fire will cool down, people will be relieved from their punishment and will find eternal bliss. That is why the camp of lovers will be set near the hell. The world is also like fire and its greed is like hell. When the Faqeers, who are the true men of Allah, pass by the worldly people and bless them with their kind attention, the greed is exterminated from them. Each breath of men of Allah is absorbed in Allah because absorption in Allah is the source of eternal bliss. One must try to get salvation from the hell fire of the greed of the world as well as the hell fire of the hereafter (*by adopting the company of true Faqeers*). Allah has promised, "Whoever will take My name and the name of my beloved Mohammad with love and sincerity of heart and verify it by tongue saying *لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ* (No one is worthy of worship but only Allah and Mohammad is His Messenger), I will not punish him because a friend never punishes a friend and a lover never becomes angry with the beloved". Allah says in a Qudsi Hadith:

❁ أَكَا لِعَبْدِي أَرْحَمُ مِنْ أَخِيهِ وَمِنْ أَبَوَيْهِ فَاطْلُبْنِي تَجِدْنِي

Meaning: I am more kind towards my true slave than his brothers and parents. So, if you truly seek Me you will find Me.

The true slave is the man of devotion. Faqeer Bahoo tells that there are three levels of the kalma. First is *لَا إِلَهَ إِلَّا اللَّهُ*, second is *لَا إِلَهَ إِلَّا اللَّهُ*



and third is مُحَمَّدٌ رَّسُولُ اللَّهِ. Thousands of seekers of Allah reach to the level of لَا إِلَهَ, only some of them ascend to the level of لَا إِلَهَ إِلَّا اللَّهُ and some approach to the level of مُحَمَّدٌ رَّسُولُ اللَّهِ. لَا إِلَهَ (no one is worthy of worship) is the level of negation and annihilation, إِلَّا اللَّهُ (but only Allah) is the level of affirmation. Saying لَا إِلَهَ at the time of death obliterates all the sins of one's life and by saying إِلَّا اللَّهُ he is affirmed in the court of Allah while the declaration of مُحَمَّدٌ رَّسُولُ اللَّهِ takes him to the level of Prophets and Messengers of Allah. The hell fire is forbidden upon the Prophets. This is the level of belovedness about which Allah says:

❁ مَنْ دَخَلَهُ كَانَ آمِنًا (آل عمران-97)

Meaning: Whoever enters it, attains safety. (Aal-e-Imran-97)

And the Holy Prophet said إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ meaning: "When Faqr is accomplished that is Allah."

The creation is لَا (naught), while the name اللَّهُ is non-creation. The creation is related with the physical world but the Faqeers are not. The true men of Allah are those who follow shariah perfectly but inwardly they have attained ineffable heights and always remain absorbed in the zikr and meditation. The Holy Prophet said:

❁ الذِّكْرُ بِلَا فِكْرٍ كَصَوْتِ الْكَلْبِ

Meaning: Zikr without meditation is like barking of a dog.

Allah honours the Faqeers with the theophanies of His Noor by virtue of their absorption in the love of Allah and confers upon them their ultimate destination before the resurrection day.

One day angel Jibrail came in the holy court of Prophet Mohammad and submitted, "O' honourable Prophet! Today I have

seen something which I had never seen before. In the town an idol worshipper was invoking in front of an idol, 'O' my Holy Lord! O' my Holy Lord!' A voice came from the Holy Lordship, 'I am here My slave.' I asked humbly, 'O' Lord! Why are you answering an idol worshipper in this way?' The decree came, 'O' Jibrail! Although he has forgotten who his Lord is, but I have not. How can I not respond when someone calls My name. Fault can never find way in My court. Since I am the Holy Lord, when someone calls Me, I have to answer him".

O' scholar! Shun arrogance and learn kindness from the Lord Who is independent of all needs. A Saint came across an angel and asked him where he was going. The angel replied, "A Jew is tempted to catch fish but there are no fish in the water. Allah has ordered me to take some fish out of the river and put in the water where he is fishing, so that the Jew's desire is fulfilled and he may not lose his hope from the holy court." One must have faith that if the Benevolent Lord blesses his enemies in such a manner, how could He deprive His Friends of their wishes. Allah says:

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلٰى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ (محمد-11) ❁

Meaning: That is because Allah is the Protector of those who believe and for sure the disbelievers do not have any protector. (Mohammad-11)

Do you know that the accursed Satan was demoted from the high rank of compassion to the cursed level of "the lowest of the low" and was descended from Illiyin<sup>126</sup> to Sijjeen<sup>127</sup>. Satan collaborated with nafs and world revengefully and they vowed together to disgrace and ruin the sons of Adam. Satan said, "I shall drag them from obedience to disobedience and from devotion to sin". The world said, "I will adorn myself and show

<sup>126</sup> The dignified place where the souls of the pious ones will be kept before they will be sent to heaven on the doomsday.

<sup>127</sup> The disgraced place where the sinners will be kept before sending them to hell on the doomsday.

them my fake beauty to attract them towards me and distract from Allah, hence I will put them in afflictions and destroy them by indulging in greed and lust." The nafs said, "I will make them crazy by arousing sensual desires in them and spoil them by involving in seductive activities, hence prevent them from travelling towards Allah." A true seeker of Allah must recognize his three enemies by their effects and activities and abstain from the indecent deeds. The seeker gets rid of these enemies by the Grace of Allah when he becomes an Arif Billah after annihilating in Allah and reaches the final level of Tauheed<sup>128</sup> crossing the levels of Tajreed<sup>129</sup> and Tafreed<sup>130</sup> by adopting desirable attributes like trust, modesty, patience, fear of wrath of Allah, hope of kindness of Allah and the love of Allah, and by enlivening his heart with the zikr of Allah and the knowledge of Shariat, Tareeqat, Haqeeqat and Marifat. The Faqeer finds it better to hang himself to death than to go to the house of worldly people. If anyone could find closeness of Allah by extra devotions and worships, Satan must have found it because he was extremely devoted towards worships and asceticism but that made him arrogant and proud and he (*as well as his devotion*) was rejected. If anyone could find closeness of Allah by knowledge and excellence, Balam Baoor<sup>131</sup> would have found it, as in his institution twelve thousand inscribers remained busy in writing each and every detail from one corner of the world to the other. If anyone could find closeness of Allah by wealth and riches of the world, Qaroon would have found it, as his treasures were buried till deep down the earth. If someone could find closeness of Allah by claiming to be God, Pharoah would have found it, as he claimed to be God but was drowned in the river Nile. If anyone could find closeness of Allah by ignorance, Abu Jahal

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<sup>128</sup> Divine Oneness.

<sup>129, 130</sup> Tajreed and Tafreed are two levels before one reaches the Divine Oneness. Tajreed means negation of everything other than Allah. Tafreed means negation of one's ownself.

<sup>131</sup> An excellent scholar who was rejected by Allah due to his arrogance.

would have found it. The closeness of Allah can only be found by the true and sincere love for Allah. So, the dog of the companions of cave was honoured due to his true love and sincerity and was considered amongst men rather than amongst the dogs, as mentioned in the holy Quran. Allah says:

سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ (الكهف-22) ❁

Meaning: The sixth was their dog. These are the estimations made without seeing. (Al-Kahf-22)

If you are actually a son of Adam, you must not be lesser than a dog in the love of Allah.

There are three levels of Faqr. First is annihilation in لا إلهة i.e. negation, second is becoming immortal in إله الله and third is the final level of becoming the guide for people by becoming one with مُحَمَّدٌ رَّسُولُ اللَّهِ. Faqeer is One with Allah and stranger from everyone other than Allah. Whosoever is attached with the world is detached from Allah, as attachment and detachment cannot occur at the same time. Until one is annihilated, one cannot become immortal. The nafs attracts a person towards four pleasures, all of which are transitory, only the pleasure of closeness of Allah is everlasting and immortal. First is the pleasure of eating, second is the pleasure of mating, third is the pleasure of ruling upon others and fourth is the pleasure of gaining knowledge to become superior over others. When the fifth pleasure i.e. the pleasure of closeness of Allah dominates the seeker of Allah, desire of all the four pleasures is subdued and none of them attracts him. Just like a sick person is not attracted towards food, similarly the seeker of Allah who is ill with fever of love of Allah, is not attracted towards worldly pleasures. There are ten organs in the body of a person, one of them is on one side and the remaining nine are on the other. Those nine organs are two ears, two eyes, two hands, two feet and a tongue while the tenth is the stomach. When the stomach is empty, the other nine organs are satiated.

When the stomach is full, the nine are empty. The person whose nafs is obedient and satisfied, his inner eyes are enlightened whether his stomach is full or empty.

دو چشم سر و دل یکتائی بستر تاج  
 اگر چه شکم پُر او را پُر ز نور است  
 در آن وقت واصلانرا گشت معراج  
 که واصل دائمی اندر حضور است  
 نه آنجا لاغری نه جسم و جانی  
 نه آنجا ذکر فکرش بر زبانی  
 با هُو نه سجاده نه تسبیح نه دلق جُبه و دستار  
 دلم در سجده ام دیدار با یار

Meaning: When the physical eyes and the eyes of soul become one, the seeker is blessed with the crown of Meraj and Divine union. Such a seeker is all Noor even if his stomach is full because those blessed with Divine union are eternally present before Allah, where there is neither body nor soul or needs of the body. Neither is there zikr or meditation nor anything else. O' Bahoo! Neither the worldly ranks like superiority of the shrine has any importance there nor the physical appearance matters like wearing tattered dress or a robe and a turban or holding a chaplet. Only my heart is present there prostrating and beholding the Beloved.

The Holy Prophet said:

الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِينَ ❁

Meaning: Salat is Meraj for Momin.

The level of Shariat is like a running well, the level of Tareeqat is like a moving cloud, the level of Haqeeqat is like the blessing of rain, the level of Marifat is like stream and the level of Ishq and Divine love which is the level of Fana Fillah is like a deep ocean. The ocean never becomes impure even if all the filth and excrement is dropped into it. If thousands of water channels and streams are taken out of the river, its water is not lessened and if thousands of streams fall into the river, all of them become the river. Shariat is the first door, Tareeqat is the second door,

Haqeeqat is the third door, Marifat is the fourth door while Ishq is the abode of love of the unique Reality. Whoever is limited to Shariat, Tareeqat, Haqeeqat or Marifat is like a guard on the door and is stranger to the Reality. Unless the seeker is absorbed in the love, he is not acquainted with the Divine secrets. So, it is evident that the scholars and the masters holding high ranks are deprived of these secrets.

ترا شرمندگی از حق بدوری  
پیشان دل نیابد حق حضوری

Meaning: You are embarrassed and disgraced because you are far away from the Reality. The perplexed heart never finds the Divine presence.

The heart is of two kinds, the alive and dead. The heart filled with the Noor of zikr of Allah is the alive heart, while the heart without the zikr of Allah is dead. A dead heart is disgraced and ashamed in both the worlds. The seeker in whose heart the zikr of Allah continues, the greatest veil (*i.e. nafs*) between him and Allah is removed. Such a reciter of the zikr of heart travels spiritually above the Throne and remains in the observation of Divinity persistently and passionately. Neither does he wander nor chatter.

ترا شرمندگی زین ذکر باید  
که دم بستن نه حُبِ ذکر شاید

Meaning: You should be ashamed of the zikr which you do by holding your breath but is empty of the love of Allah.

True reciter is the one who is guarded by the zikr, who remains restless day and night so much so that zikr and meditation is forbidden upon him. The men of zikr observe patience and are ever grateful to Allah. The reciter who is not blessed with the Divine presence is verily surrounded by satanic dangers. The Holy Prophet said:

لَا صَلَاةَ إِلَّا بِحُضُورِ الْقَلْبِ ❁

Meaning: No salat without the presence of heart.

چون معده بود خالی از طعام  
در آن وقت معراج باشد تمام

Meaning: When the stomach is empty, that is the time of Meraj.

This is also the approach of the imperfect ones, as adopting patience and gratitude is the job of widows. When a woman's husband dies, the other women advise her to be patient and be thankful to Allah. However, Allah Almighty is Eternally Alive and Forever Sustained, He never dies. The real patience and gratitude which should be adopted by a seeker is that he should be patient towards the world and abstain from its love, and he should be thankful to Allah for granting him the Faqr which is the heritage of Prophets. Allah appreciates the real patience and gratitude by saying:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (البقره-153) ❁

Meaning: Certainly! Allah is *(always)* with those who observe patience. (Al-Baqarah-153)

اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ (السبا-13) ❁

Meaning: O' family of Dawud (*David*)! Be grateful *(to Allah)*. And very few of My servants have been grateful. (As-Saba-13)

One may observe that no one is thankful upon Faqr except the true reciter and the one who is patient in its true sense. The world and all its blessings are not the real blessings, they will turn painful in the hereafter. Allah says:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (الاعراف-31) ❁

Meaning: And eat and drink but do not spend extravagantly because certainly He does not like the extravagant. (Al-A'raf-31)

This verse is included among the verses which contain compulsory orders.

عشق فقرش نہ راہِ دانش و پند  
ہر کہ در عشق تام دانش مند

Meaning: Faqr is the way of Ishq, not of intellect or wisdom. Whoever becomes perfect in Ishq is the real wise.

گرچہ رسوا ملامتش حاصل  
علم آنت کند بحق واصل

Meaning: Even if people reproach you, you must acquire the knowledge which unites you with the Truth.

این ہمہ جہل است آنچه میخوانی  
عزّ دنیا و جاہ نادانی

Meaning: Whatever you are studying is just ignorance because it grants you the worldly ranks and honour which are mortal, hence gaining such knowledge is foolishness.

باہو! دلق پوشی بہ است گرچہ نمد  
ہم نشینی دوام با یار صد

Meaning: O' Bahoo! Indigence is a better than worldly riches and honour because it blesses with the company of the Divine Beloved.

The Holy Prophet said:

﴿ جُعِلَتْ فِي النَّفْسِ طَرِيقَةُ الدَّاهِدِينَ وَ جُعِلَتْ فِي الْقَلْبِ طَرِيقَةُ الرَّاعِبِينَ  
وَجُعِلَتْ فِي الرُّوحِ طَرِيقَةُ الْعَارِفِينَ ﴾

Meaning: The path of ascetics is made through the nafs, the path of aspirants is made through the heart and the path of knowers of Allah is made through the soul.



بাহو! می نماند پردهٔ نفس و هوا  
چون در آید در دلم ذکرِ خدا

Meaning: O' Bahoo! When the zikr of Allah occupied my heart, there remained no veil of nafs and its desires.

## CHAPTER V

### DISCUSSION ABOUT SCHOLARS, FAQEERS AND THE ZIKR OF ALLAH-THE EXALTED, WORTHY AND GREAT

The true scholars are those who are the heirs of the Prophets, promoters of the work of the Holy Prophet and custodian of the Trust of Allah. Who is the seeker of knowledge? One who seeks obedience and devotion. Who is a scholar? One who derives something special from common things. Who is an accomplished person? Whose beneficence is common for all and flowing continuously like the water of river. Who is a wise person? Who always keeps check upon his nafs. All these attributes and ranks are possessed by the perfect Faqeers and Dervishes who practise their knowledge. Knowledge is of two kinds, first is the knowledge of Allah which teaches renunciation of the world and is acquired by the men of devotion, second is the satanic knowledge which teaches the love of world, greed, jealousy, arrogance and is acquired by the men of wrong innovations. Who is a true seeker of Allah? The virtuous one who circumambulates the heart (*which is the abode of Allah*), one who is perfectly sincere like Hazrat Abu Bakr Siddique, as "just" as Hazrat Umer, as modest as Hazrat Usman, fighter against nafs and completely resigned to the will of Allah like Hazrat Ali, man of shariah and Divine secrets like the king of Prophets, Prophet Mohammad, as they all are the real seekers of Allah. Allay says:

أَوْتُوا الْعِلْمَ دَرَجَاتٍ (المجادلة-11) ❁

Meaning: Allah will raise those in ranks who are given knowledge.  
(Al-Mujadila-11)

Knowledge should be accompanied with action upon it, it should not be just a burden on one's mind. The Holy Prophet said:

❁ الْعِلْمُ نُكْتَةٌ وَكَثْرَتُهَا لِلْعَمَلِ

Meaning: Knowledge is just a point and its excess is meant to act upon it.

One who does not act upon his knowledge, it becomes a burden and torture for him. The Holy Prophet said:

❁ الْعُلَمَاءُ وَارِثُ الْأَنْبِيَاءِ

Meaning: The scholars are heirs of Prophets.

This saying is about those scholars who follow the Prophets perfectly and become pure of all sins, lie, jealousy, arrogance and covetousness. Then only the Truth remains in them and they become the guide upon the path of righteousness. The Holy Prophet said:

❁ لَوْلَا الْحَسَدُ فِي الْعُلَمَاءِ لَصَارُوا بِمَنْزِلَةِ الْأَنْبِيَاءِ

Meaning: Had there been no jealousy in the scholars, they would have reached the level of Prophets.

The real scholars are those who first of all renounce the world, then sacrifice all their possessions in the way of Allah following the Sunnah of Holy Prophet and adopt all the beautiful morals of the Holy Prophet, shun covetousness and hypocrisy and become obedient and devoted towards Allah and merciful towards the creation. The more they learn, the more they obey and act upon their knowledge. One who does not excel in action, devotion and mercy, is understood to be increasing in ignorance. Knowledge means to know (*how to obey Allah and reach close to Him*). One who does not know, is full of ignorance and sins.

What is the difference between common scholars and Faqeers? The Faqeer is the real scholar. The real scholar is actually a Saint and a Saint is One with Allah. The common scholars are the seekers of knowledge while the Faqeers are the seekers of Allah. The common scholars concentrate upon words, lines and pages

while the Faqeers are the men of marifat, they concentrate upon Allah who must be known. The scholars stress upon learning the laws and formulas, the Faqeer advises to renounce the outward knowledge and lays emphasis upon:

❁ فَادْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

Meaning: And do the zikr of Allah excessively.

The scholars hope to earn gold and silver for their livelihood by using their knowledge while the Faqeer is disgusted of the worldly gain and worldly people. The scholars advise to get attached with such worldly people who are virtuous and have good reputation, Faqeer exhorts that it is absolutely unlawful to be attached with worldly people. The Holy Prophet said:

❁ الدُّنْيَا جِيفَةٌ وَطَالِبُهَا كِلَابٌ

Meaning: The world is a carrion and its seekers are dogs.

The mankind has three groups; the worldly people, the scholars and the Faqeers. When a day starts with the call of Azan early in the morning, it is as if the angel Israfeel has blown the trumpet and the doomsday has set. The worldly people are dragged towards the hell fire which is actually their own greed, sensual desires and evil of their sins, the scholars are taken towards their paradise i.e. the knowledge of jurisprudence, while the men of Faqr are kept engrossed in the vision of Divine Essence and zikr of Oneness of Allah.

|     |      |      |      |
|-----|------|------|------|
| چوں | میرد | بتلا | میرد |
| چوں | خیزد | بتلا | خیزد |

Meaning: The state in which one stays the whole life, one will die in the same state and will be raised in the same.

The scholars are men of wisdom and awareness, the Faqeers are men of Divine presence and inward conversation with Allah. The men of wisdom are deprived of the vision of Allah as they

are engrossed in reading and writing day and night. Only the heart having Divine presence is desirable in the court of Allah. What are the signs of the desirable heart? It is full of pain and passion, blessed with presence and seeks death in the state of perfect sanctity. Such a heart is clement, humble, steadfast upon the straight path, aggrieved (*with the pain of love of Allah*), absorbed in the remembrance of the eternal Lord, immersed in Divine Oneness and disgusted of all the indecent satanic acts *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* "I seek refuge of Allah from the cursed Satan." *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* has three Divine names. First is *اللَّهُ*, second is *الرَّحْمَنُ* and third is *الرَّحِيمُ*. *اللَّهُ* (*Allah*) is inscribed on the heart which recites *Ism-e-Allah Zaat*, *الرَّحْمَنُ* *Al-Rehman* (*the most Compassionate and entirely Merciful*) is inscribed on every believer's and non believer's heart, as Allah provides sustenance to everyone through this attribute, third is *الرَّحِيمُ* *Al-Raheem* (*the most Beneficent and specially Merciful*) which is inscribed only on the heart of true believers. The scholars advise to acquire excellence in knowledge so that one may have access to the elite. Faqeer advises to have complete trust in Allah and remain content and happy. The scholars appreciate learning all branches of knowledge, the Faqeer exhorts to drown in Allah and forget all the bookish knowledge. The scholars consider that a man without knowledge is like Abu Jahal, the Faqeer opines that the real knowledge is contained in just one word (*i.e. Ism-e-Allah*) through which the inspirational knowledge can be easily acquired, as Allah says:

❖ وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا (الكهف-65)

Meaning: We taught him Our inspirational knowledge. (Al-Kahf-65)

The scholars have fixed the nail of the world in their hearts but the Faqeers have fixed it in the earth. The scholars are wise and men of awareness while the Faqeer is a mad lover of Allah and man of Divine presence. The Faqeer is engrossed in the zikr, meditation,

spiritual acts and Divine Oneness, he is proficient in the inward knowledge. Scholars are deprived of the spiritual deeds of zikr and inward knowledge, hence have no marifat of Allah. Faqeer is so down to earth that he considers himself the servant of Allah's men while the scholars consider themselves the masters. The scholars are just the counsellors while the Faqeers are the real Messiah. A Messiah can give life to the dead. Faqeer knows how to give life to a dead heart by the zikr of Allah. The Christ gave life to the dead for only a day or a moment but the Faqeer gives an eternal life to the heart through the pas-infas zikr of Allah, by saying **قُمْ بِأَمْرِ اللَّهِ** meaning: "Rise by the command of Allah". Allah says:

✽ **الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (الزمر-29-30)**

Meaning: All praise belongs to Allah alone, but most of them do not know. Surely you shall die and they shall die. (Al-Zumar-29,30)

There is nothing but sorrow and grief in the grave. Faqr means seeking only Allah which makes one independent of all, while seeking the outward knowledge breeds covetousness. The Faqeer remains restless and anxious due to the Ishq of Allah. The knowledge without marifat of Allah is like food without salt. The people of knowledge try to recognize Allah through questions like who, where, when etc, that is to say their knowledge is based on questioning and reasoning. The Holy Prophet said about such a knowledge:

✽ **الْعِلْمُ حِجَابُ اللَّهِ الْأَكْبَرُ**

Meaning: Knowledge is the biggest veil (between Allah and man).

Faqeer recognizes Allah without reasoning and questioning because in Faqr one becomes selfless forgetting even himself. Faqeer is a man of spiritual sight while scholars are men of letters. A servant of Allah's men is superior than the ruler. The Holy Prophet declared:

سَيِّدُ الْقَوْمِ خَادِمُهُمْ خَيْرٌ مِنْهُمْ ❁

Meaning: The ruler of a nation is their servant and is superior to them.

Although the scholars have high ranks but Faqeer Bahoo says that in spite of their high ranks, they are unaware of the spiritual and mystic way that leads to Allah. The attention of scholars is towards the blessings and pleasures of the world but the Faqeer is attentive towards the fear of the hereafter. The scholars say that paradise is a beautiful and bountiful place. Faqeer says that everything except the vision of Allah is contemptible and abject. Scholars consider that a Faqeer is crazy. The Faqeer considers that the scholars are stranger to Allah. Scholars say that acquiring the knowledge of science and logic is good. Faqeer says that without the remembrance of Allah, one's life goes waste and acquiring only the bookish knowledge is just foolishness. Faqeer is a true seeker of Maula مولی (Allah) and Maula مولی has four letters (م، و، ل، ی) which refer to four signs of the seeker of Allah that he possesses by the effects of these four letters. By the letter م (M) he does not fulfill the "Murad" (desire) of his nafs and remains Mahw (engrossed) in the marifat, by the letter و (W) he is ever drowned in Wahdaniyat (Oneness), by the letter ل (L) he is Laiq-e-Deedar (capable of the vision of Allah) and is cut off from the contemptible world, by the letter ی (Y) he is so absorbed in the Yad (remembrance) of Allah that he forgets his wealth, children and even himself.

Who is the seeker of علم Ilm (knowledge)? علم Ilm has three letters (ع، ل، م). Letter ع<sup>132</sup> (I) refers to Intellect and its related things. Letter ل (L) is for لَا يُسَبِّحُ La-Yusabbeh (not glorifying Allah) as he is a seeker of the world looking for help in earning

<sup>132</sup> The Arabic alphabet 'ع' gives sound of all vowels a, e, i, o, u.

the livelihood. By the letter  $\int$  (*M*) he wishes to inherit the *Meraas* (*inheritance*) of his father. An ascetic without knowledge is just a fuel for hell. You must act upon your knowledge if you want to have Divine union. The knowledge that is not practised is just foolishness. Asceticism without knowledge is like a seed in saline soil, and knowledge without asceticism is like dead in the grave. The scholars are surprised, "Where does the Faqeer get the hidden and inspirational knowledge?" The Faqeer replies, "My teacher is the Eternal and Ever-Existing Lord". The Holy Prophet said:

❁ اَدِّينِي مَا اَدِّينِي رَبِّي

Meaning: Whatever good morals I learnt, I learnt from my Holy Lord.

If there is eternal life, it is only in the knowledge (*of Allah*). If there is bliss, it is only in marifat of Allah. If there is passion, it is only in the love of Allah. If there is fervour, it is only in the zikr of Allah. If there is enlightening observation, it is in the mystic struggle. If there is happiness, it is in Faqr. If there is eagerness of the one who is desirous (*of vision of Allah*), it is in union. If there is light, it is in the real knowledge. If there is darkness, it is in ignorance. If there is respect and honour, it is in marifat. The Dervishes and men of Divine love can never gain the Divine presence unless they get isolated (*inwardly*) and detached from people and all their dear relations. Only after being separated from everyone other than Allah one can find the Divine presence. Faqeer Bahoo says that the seeker of Allah must be courteous towards his fellow men and adopt good morals like Prophet Mohammad. If closeness of Allah could be gained by doing mystic struggle in solitude, then the hens would also have gained it (*as they adopt solitude to hatch their eggs*). Whoever found closeness of Allah, found it by the company of Faqeers the true men of Allah who are immersed in Divine Oneness. Whoever found unification with Allah found it through a human being not though a jinn or angel. The way of Allah is narrower



and thinner than a hair and it leads to annihilation in the Divine Essence. Its narrowness can be described as:

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ (الاعراف-40) ❀

Meaning: Until the camel passes through the eye of a needle. (Al-A'raf-40)

Being a Faqeer is not an easy or delightful job, it is to bear pain and burn in the fire of Ishq of Allah day and night. The Holy Prophet said:

رُؤْيَةُ وَجْهِ الظَّالِمِ يُسْوِدُ الْقَلْبَ ❀

Meaning: Beholding the face of a cruel<sup>133</sup> darkens the heart.

لِكُلِّ شَيْءٍ مِفْتَاحٌ وَمِفْتَاحُ الْجَنَّةِ حُبُّ الْفُقَرَاءِ ❀

Meaning: There is a key to everything and the key to heaven is the love of Faqeers.

Shaikh Wajid Kirmani says that on the doomsday Allah will order the Faqeers to go near the Sirat bridge and the Balance<sup>134</sup> and look for the people who would have done any good to them in the world. If some of them would be stuck there, Allah will allow the Faqeers to take them to the heaven with themselves. On the doomsday a man will be brought before Allah who would have fulfilled all the obligations like offering the salat, fasting, paying zakat, performing hajj and all the other obligatory acts but Allah will order the angels to take him to hell for punishment. That man will ask Allah, "O' Allah! I have performed so many pious deeds following the religion of Prophet Mohammad, what evil I have done due to which I am being sent to hell?" It will be commanded from Allah "O' man you turn away from my Dervishes in the world so I also turn away from you and throw your worships back upon you." Then a person will be brought

<sup>133</sup> Here cruel means the one who seeks world instead of Allah.

<sup>134</sup> The pair of scales that will measure the good and bad deeds on the doomsday.

who would be full of faults and sins. Allah will order the angels to take him to heaven. He would be surprised that how could he be sent to the heaven. Allah will say, "O' man! You got a blessing in the world but you gave it to the Dervishes out of your love for them. So, by the benediction of their prayer for you, I hereby send you to heaven. You loved them ardently, no blessing is better and superior than the love of Faqeers and Dervishes." What is meant by *الْفَقْرُ لَا يُحْتَاجُ* (*Faqr needs nothing*)? Even if the Faqeer and his family starve to death, he demands nothing from anyone as *الْفَقْرُ لَا يُحْتَاجُ*. Faqeer knows alchemy but he does not take its advantage as *الْفَقْرُ لَا يُحْتَاجُ*. Ism-e-Allah **الله** is engraved on the heart of the Faqeer whose power makes him rich and generous but he needs nothing as *الْفَقْرُ لَا يُحْتَاجُ*. Faqeer spends each and everything in the way of Allah and then does not pay any heed to the world as *الْفَقْرُ لَا يُحْتَاجُ*. Faqeer has no inclination towards the world or worldly people, he wishes nothing but Allah as *الْفَقْرُ لَا يُحْتَاجُ*. The tongue of Faqeer is the sword of Allah (*whatever he says is done*) and he is the man of word. Allah fulfills all his desires but he does not desire anything as *الْفَقْرُ لَا يُحْتَاجُ*. Faqeer has reached the status of the Mohammadan Reality that is why he does not need anything as *الْفَقْرُ لَا يُحْتَاجُ*.

If a Faqeer is illiterate, he must get knowledge and if he has knowledge, he must acquire marifat, only then he can recognize and know Allah. There are two levels of Faqeer, either he is a learned person and reciter of Quran or a knower of Allah and Musamma<sup>135</sup>. Where there is the transcendent Reality all alone, there are not any rituals and customs. If you are in oblivion, beware, if you are sleeping, awake. The Holy Prophet said:

يَنَامُ عَيْنِي وَلَا يَنَامُ قَلْبِي ❁

<sup>135</sup> One who possesses the Ism (*name*) and Zaat (*the Essence*) i.e. the person on whom the Ism is applicable because he possesses all the attributes of the Ism and Zaat.

Meaning: My eyes sleep but my heart does not.

رَأَيْتُ فِي قَلْبِي رَبِّي ❁

Meaning: My heart beholds My Holy Lord.



خدا من بیدار چون بخوابم  
خواب اندر خدا کجا یابم

Meaning: My Lord is ever awake while I am sleeping. How can I find him in sleep!

One who is knowledgeable can understand the way of Faqr properly. Whereas, one who is self-conceited, goes depraved. One who is ignorant of the knowledge of Allah and the way of Faqr, his outward knowledge is a burden upon him and a sin equal to hundred sins. A Faqeer can gain nothing without the sanctification of nafs, purgation of innerself and enlightenment of the soul. The Holy Prophet said:

لِكُلِّ شَيْءٍ مُّصِقِلَةٌ وَ مَصِقِلَةُ الْقَلْبِ ذِكْرُ اللَّهِ تَعَالَى ❁

Meaning: There is a burnisher for everything and the burnisher of heart is the zikr of Allah.

There are four points of nafs in the body of a person. First is the tongue which is used for nonsense and loose talk, second is the heart which is occupied by the misapprehensions and satanic delusions, third is the belly button from where the sensual desires arise, fourth point is around the heart which is filled with greed, jealousy, arrogance, self-conceit, hypocrisy, malice and spite. These four points are burning in the fire of these evils and this fire cannot be extinguished except with the water of zikr of Allah. The scholars are not aware of these four because they have not adopted the way of Ishq and marifat of Allah rather opted for the way of greed, jealousy and arrogance. One who is

the man of vision, ever remains in the observation of the luminous tablet of mind and soul.

گر بمیرم برد مارا زیر خاک  
جان، تن، من خوش بگوید ذکر پاک

Meaning: When I will die and buried under the soil, even then my heart, soul and body will be reciting the zikr of Allah.

گر پرسند از من منکر نکیر  
خوش بیا اے طالبان زان ذکر گیر

Meaning: When the angels Munkar and Nakeer will come to cross question me in the grave, I will welcome them and tell them about the zikr of Allah.

قبر خلوت خوش بہین ای خفته اند  
ہمنشین مجلس بشو خود گفته اند

Meaning: They will say to me, "O' the one who is sleeping in this grave! It is a beautiful place for seclusion with Allah. Stay in His company forever."

باھو! از مردہ دل بہتر بود قبر فقیر  
ہر چہ داری حاجتی زان طلب خوشتر بگیر

Meaning: The grave of a Faqeer is better than an alive man with dead heart. If you visit the shrine of a Faqeer and pray for anything, you will be granted.

The Holy Prophet said:

﴿ إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَمُوتُونَ بَلْ يَنْتَقِلُونَ مِنْ دَارٍ إِلَى دَارٍ ﴾

Meaning: Certainly the Saints of Allah do not die, they just shift from one home to another.

﴿ الْمَوْتُ جَسْرٌ يُؤْصِلُ الْحَبِيبَ إِلَى الْحَبِيبِ ﴾

Meaning: Death is a bridge which unites the lover with the beloved.

بہو! مردہ تن دل زندہ آن باحق حبیب

زندہ تن دل مردہ از حق بے نصیب

Meaning: O' Bahoo! Only the seeker whose heart is alive but the wishes of physical body are dead is blessed with the union of Beloved Allah. A person with alive body but dead heart is deprived of the Truth.

Allah says:

﴿ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ﴾ (التغابن-11)

Meaning: And he who believes in Allah, Allah guides his heart. (At-Taghabun-11)

آنچنین پیغمبر من مصطفیٰ

جملہ جرم عفو گردد از الہ

Meaning: My Prophet Mohammad Mustafa is such a great Prophet that Allah has forgiven all my sins due to his intercession.

Prophet Christ submitted before Allah for his nation:

﴿ إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾ (المائدہ-118)

Meaning: If you torment them, they are only Your servants and if You forgive them, you are indeed All-Mighty, All-Wise. (Al-Maidah-118)

Quran states:

﴿ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ط وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾ (آل عمران-74)

Meaning: Allah specifies to His Mercy whom He wills and Allah is the Lord of infinite Bounty. (Aal-e-Imran-74)

The real Faqeer Dervish is the one who gives his sustenance to others. He grants to the needy people whatever he gets in this

world, whether in the form of oblations or in any other form. If he gets something in the day, he does not save it for the night and if he gets something in the night, he does not save it for the next day. He spends each and everything in the way of Allah. A Faqeer must be a man of authority. Closeness of Allah can be acquired through two things; one is by gaining excellence i.e. attaining the knowledge of totality, second is by the Grace of Allah which is actually the way of Faqr and marifat. Excellence also needs the Grace of Allah. The scholar needs *(the help and guidance from)* the Faqeer but the Faqeer does not need *(help of)* the scholar because he is blessed with the beneficence of direct knowledge from Allah, as Allah says:

﴿ وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴾ (الكهف-65)

Meaning: We taught him Our inspirational knowledge. (Al-Kahf-65)

Knowledge is just a step not the destination.

ماسوی اللہ از دل خود دور کن  
دل بوحدت عشق حق پر نور کن

Meaning: Keep everything other than Allah away from your heart and enlighten it by drowning in the Noor of Ishq and Divine Oneness.

مردہ تن دل زندہ گشته جان من  
پا ز سر ہمہ شد تجلی جان و تن

Meaning: O' dear! When *(the wishes of)* your physical body will be dead, then your heart will be enlivened and you will become an enlightened theophany from head to toe.

دیدہ دل بہ بود دیدار بین  
طرفہ زد جلوہ شود حق یقین

Meaning: The seeing power of heart is better and stronger than the power of physical eyes as it can show you the beauty of the Beloved in just a moment and take you to the level of Haq-ul-Yaqeen (*the final level of faith*).

گر شود تحصیل از حق اتصال  
تا نگرود یک وجودش هم خیال

Meaning: If you want to have union with Allah, it is not possible unless your soul and inward become One with Him (*by annihilating in Him*).

صد فضیلت جاہلی در قیل و قال  
ہر کرا وحدت نباشد حق وصال

Meaning: One who is not united with Allah remains ignorant in spite of his excellence, all his knowledge is just verbosity.

Listen! When you know that Allah is Independent of all needs and the most Generous while everyone except Allah is dependant and indigent, then why you do not feel ashamed while begging from the dependants and indigents turning away from the Independent and Generous. You must only ask Allah for everything. If you truly consider that Allah is the All-Powerful and all others are weak, then do not be afraid of those weak ones when Allah the All-Powerful is helping you. The Holy Prophet said:

❁ لَا تَتَحَرَّكَ ذَرَّةً إِلَّا بِإِذْنِ اللَّهِ

Meaning: Not even a particle can move without the permission of Allah.

A Faqeer Dervish is One with Allah just as he was in eternity (*when Allah was alone and there was no creation*). When a Faqeer is doing the zikr engrossed in Allah, the sky says, "I wish I was the earth, sitting upon which, the Faqeer is engrossed in zikr of Allah." While the earth says, "All praises for Allah, I am

so blessed that I am having the pleasure from the zikr of Allah.” When every cell, hair, flesh, bones, skin, brain, heart, soul i.e. each and every part of the body of the seeker of Allah does the zikr of Ism-e-Allah ﷻ and Allah responds to his zikr by saying *لَبَّيْكَ عَبْدِي* meaning: “I am here My slave”, the angels feel envious that they had been prostrating and glorifying Allah all their life but Allah never responded to them in this way, they wish that they were humans. Therefore, recognize your importance O’ slave of Allah and be amongst the special ones.

آسمان سجدہ کند پیشِ زمینی کہ برو  
یک دو کس یک دو نفس بہر خدا بہ نشینند

Meaning: When one or two persons sit and do the zikr of Allah for one or two moments, the heavens bow before the earth on which they sit.

The true seeker of Allah has only Allah in his blood, flesh, bones and skin i.e. outward and inward, but the condition is that he has crossed the stages of duality i.e. he has become One with Allah.

Only Allah! Everything other than Allah is lust.

This Faqeer Bahoo exhorts that whoever wants to have vision and closeness of Allah, must acquire Faqr which is the way of zikr, meditation, Ishq, love and marifat of Allah. One who wants to have castles and houries in the paradise should adopt piety, devotion, extra worships, keep fasts, offer salat, pay zakat, perform hajj, recite Quran and follow all the fundamentals of Islam. While, the one who opts for hell, indulges in following his sensual desires, Satanism and evils of his nafs. Such a person never thinks before speaking and eats whatever food comes before him, he never considers what is forbidden and what is allowed. Such a person is a libertine, hypocrite and a friend of infidels. The Holy Prophet said:



❁ مَنْ أَحَبَّ قَوْمًا فَهُوَ مِنْهُمْ

Meaning: One who loves (the ways and people of) a nation, belongs to that nation.

Listen! One day Hazrat Bayazid Bastami was having secret conversation with Allah. Allah asked him, "O' Bayazid! Why do you work so hard and do tough mystic struggle? Do you want to reach the Throne?" He replied, "O' Allah! The Throne is a place of spiritual people, I am not one of them." Allah asked, "Do you want to reach the Chair?" He replied, "O' Allah! The Chair is a place for cherubim. I am not a cherub." Then He asked, "Do you want to reach the sky?" Bayazid Bastami replied, "Sky is a place for angels and I am not an angel." Allah asked, "Do you want to have place in the paradise?" He replied, "Paradise is for the ascetics while I am not an ascetic". Then Allah inquired, "Do you want hell?" Bayazid replied, "Hell is for the disbelievers, I am not a disbeliever." Allah asked with kindness, "Do you want Me? What would you do if you could not find Me?" Listening this, Bayazid Bastami prostrated before Allah and gave his life to his Beloved.

خام بودند خام آبی رفت جان  
عاشقی آن به بود سوزش چنان

Meaning: They were imperfect in their love for Allah that is why they could not bear even a little fire of His love and gave life with a sigh. The true lover is that who burns in the fire of love perpetually.

گر بسوزد جان من اندر سقر  
جز خدا دیگر نه از من خبر

Meaning: The true lover burns in this fire saying, "Even if my whole existence is burnt to ashes in the hell, I would not be attentive towards anyone or anything except Allah."

گر گردن زدن تو دم مزین حکمش ضرور  
سر پوشد سر دهد عاشق حضور

Meaning: You must not disobey or object upon the order of Allah even if your throat is cut. The lovers of Allah give their life but never reveal His secrets.

بأشوا! بهره چه خواهی از خدا  
بهره مزدوری بود طالب رضا

Meaning: Why do you want reward from Allah like the labourers demand wages of their labour. You should only seek the consent of Allah.

The Fana Fillah Faqeer is the one who is drowned in the Divine Oneness in such a manner that he does not even seek Allah, as closeness of Allah is sought by those who are separate and away from Him. One must attain Oneness with Allah. Who is the medium between Allah and His slave? The Murshid. What can be received from the Murshid? Love of Allah. What is attained through the love of Allah? The revelation of the secret of Divine secrets. What can be gained through these revelations? The fear of death. Where does the fear of death lead to? To the station of amazement. What comes after the station of amazement? The station of annihilation. Which station comes after the station of annihilation? The station of hope and immortality. Where do these two lead to? The level of *مُوتُوا قَبْلَ أَنْ تَمُوتُوا* meaning: "death before dying". What level is attained after this level? The level of *إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَمُوتُونَ* meaning: "Certainly! The Saints of Allah never die." The Faqeer is a man of perfect submission, rather he is beyond the impacts of destiny. You are welcomed at this level.

A prophetic tradition narrates that the Holy Prophet said, "One day the angel Jibrail came to me and told me that a Muslim is grateful to Allah that He has made him a Muslim not a Jew. A

Jew thanks Allah that He has made him a Jew not a Christian. A Christian is grateful to Allah that Allah has made him a Christian not a Zoroastrian. A Zoroastrian is thankful to Allah that He has made him a Zoroastrian not a hypocrite. A hypocrite thanks Allah that He has made him a hypocrite not a polytheist. A polytheist thanks Allah that He has made him a polytheist not an atheist. An atheist is grateful to Allah for making him an atheist not an infidel. An infidel thanks Allah that He has made him an infidel not a dog. A dog thanks Allah for making him a dog not a pig while a pig is grateful to Allah for making him a pig not the one who leaves prayer.

It is related that once Shaikh Jalaluddin Tabrizi went to meet Qazi Deewan who was also called Najmuddin Sinai. Shaikh Jalaluddin asked what Najmuddin Sinai was doing? He was told that Sinai was offering the salat. Shaikh Jalaluddin asked, "Does he know how to offer the salat?" Sinai overheard these words, he at once came to Shaikh Jalaluddin and asked what he meant by saying so? Shaikh explained, "I said so because the salat of scholars is different from the salat of Faqeers. The scholars do not offer salat unless they know the direction of Qibla<sup>136</sup>. If they do not know the exact direction, they make a supposition and offer the salat facing the direction in which their heart is satisfied. The Faqeers do not offer prayer unless they view the Throne with their eyes." Then Shaikh Jalaluddin returned and Sinai came back to his house. That night Sinai dreamt that Shaikh Jalaluddin was offering his salat at the Throne. He woke up in the state of fear. Next day he went to meet Shaikh Jalaluddin and said, "Please forgive me, I am really sorry, I was unaware". Shaikh said, "O' Najmuddin! You saw me offering salat at the Throne, but this is the lowest rank of the Dervishes, their actual station is above than that. If I reveal it upon you, you would not be able to bear it and will perish due to the abundant effects of

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<sup>136</sup> The direction of Kaaba, facing towards which the Muslims offer salat.

Noor.” When a Dervish progresses from this initial level and reaches seventy thousand stations above than that, he views himself offering salat five times every day with the dwellers of the Throne at the Throne. When he returns from there, he finds himself in Kaaba. On returning from there, he views all the worlds between his two fingers. O’ Dervish! This is the initial state of the Dervish who crosses seventy thousand levels above the Throne. When he crosses all these, he reaches the station beyond all stations. No one knows about his rank except Allah.

بাহو! عاشقانرا زہد و تقویٰ خلوتی درکار نیست  
کار باغم عشق وحدت بہر منزل میرسد

Meaning: O’ Bahoo! The lovers of Allah do not need to adopt asceticism, excessive prayers or seclusion. They bear the pain of Ishq of Divine Unity and reach every destination due to the power of Ishq.

The Faqeer Bahoo says that all the stations are satanic except the station of Fana Fillah. It is related that one day Shaikh Junaid Baghdadi and Shaikh Shibli went out of the city to a desert. When it was the time of salat, they performed ablution to offer the salat. In the meantime a woodcutter came there, he put down the bundle of woods that he was carrying, performed ablution and joined the Shaikhs. Due to their insight, they recognized that the woodcutter was a Saint. They made him their Imam<sup>137</sup>. During the salat, he prolonged the bowing and prostrating than usual. After completing the salat, they asked him the reason for prolonging bowing and prostrating. That Saint replied, “When I glorified Allah while bowing and prostrating, I did not raise my head unless I heard a reply of *لَبَّيْكَ عَبْدِي* (I am here My slave) from my Lord, that is why they were prolonged.” The salat in which the worshipper is not answered in this way is not a proper salat,

<sup>137</sup> One who conducts the salat.

it is just a perplexed state of heart. As, Allah is Eternally Alive, He is not an idol made of stone and soil, so worshipping Him is not like worshipping a dead idol who cannot answer its worshippers. The Holy Prophet said:

❁ لَا صَلَاةَ إِلَّا بِحُضُورِ الْقَلْبِ

Meaning: No salat without the presence of heart.

Salat is being One with Allah, not a sorrowful separation from Him. This Faqeer Bahoo says that those who offer real salat, get the answer of *لَبَّيْكَ عَبْدِي* while prostrating in their daily five times prayer but the Arif Billah gets this response every moment from the Holy Lord. Allah says:

❁ فَاذْكُرُونِي أَذْكُرْكُمْ (البقره-152)

Meaning: You remember Me, I shall remember you. (Al-Baqarah-152)

If I say Allah *الله* once, He answers me twenty times through inspiration by saying *لَبَّيْكَ عَبْدِي*, *لَبَّيْكَ عَبْدِي*. This level of getting inspiration is easy to achieve. A true man must approach to the level of Fana Fillah by drowning in the Divine Oneness.

نبوده آدم و حوا نه موسیٰ نوح نی کوه طور  
نبوده انبیاء و اولیاء من عین بودم نور  
یچ همه در یچ می بودند آن وقتی خدا  
خلوت خوش یافتم اندر مقام کبریا

Meaning: Neither was there Adam, nor Eve, Moses, Noah or the Mount Sinai. There wasn't any Prophet or Saint but I was present in the form of Noor. When there was nothing and naught, Allah was there and I was enjoying seclusion with Him in the Divine sanctuary.

Listen! One's ownself and Allah cannot be contained in one existence simultaneously just as water and fire cannot be contained in one vessel.

خدا و دیو در یک خانه آمد  
که عشقی کشت دیو دیوانه آمد

Meaning: God and devil both are present inside oneself. When one becomes a true lover of Allah, the devil turns mad and is killed by the power of love of Allah.

ترا خبرش نه ای باخود خدائی  
درونت کفر خود بیگانه آمد

Meaning: Your self-conceit and ego has made you oblivious of the fact that your inward is infidel that is why you do not recognize Allah.

چراغِ مقبلاں دل گشته روشن  
که هر گردش برآن پروانه آمد

Meaning: The pure hearts of the beloveds of Allah are luminous and enlightened. Whoever beholds their reality, crazily circle around them like a moth.

باھو بیچاره را باجانان جان است  
که هر دم بشوق خوش ترانه آمد

Meaning: O' Bahoo! The poor lover is always engrossed in the Beloved and ecstatically sings beautiful songs in His love.

O' Bahoo! What is Faqr and what is its reality?

حقیقتِ فقر را از من چه پرس  
فقر را زیر پالش عرش و کرسی

Meaning: What do you ask me about the reality of Faqr! The Throne and the Chair are way below the level of Faqr.

Faqr cannot be gained by ten things, one of them is on one side and the rest on the other.

ده چیز باشد هر مرد را بجان عزیز      نه سیر یک گرسنه با عقلش تمیز  
گر میشود آن نه گرسنه یک به سیر      از سیر سرش باز ماند غرق غیر  
گوش چشم و دست پا و هم دهن      شکم نفس بد بلا گردن بزن  
باهو شکم پُر شیطان سر نفس و هوا      گر خدا خواهی ازینها باز آ

Meaning: Ten things are dear to every person. If nine of them are satiated but one is hungry, the person can think wisely and distinguish between right and wrong. If the nine are hungry but one is full, the person cannot reach the secret of Divinity and drowns in other than Allah. The nine are: two ears, two eyes, two hands, two feet and the mouth, while the tenth is the stomach which is attached with the nafs. It is an evil, it must be killed. O' Bahoo! The full stomach is a Satan and the fountainhead of all the evil and sensual desires. If you want to reach Allah, you must abstain of these desires.

The Holy Prophet said:

لِكُلِّ شَيْءٍ حِيلَةٌ وَحِيلَةُ الذَّنُوبِ اسْتِغْفَرُ اللَّهُ ❀

Meaning: There is a preventive measure for everything and the preventive measure for sins is to ask forgiveness from Allah.

مَنْ اسْتَغْفَرَ بَعْدَ الذَّنُوبِ فَقَدْ غَفَرَ اللَّهُ لَهُ ❀

Meaning: When a person sincerely asks for forgiveness after committing sins, no doubt Allah pardons him.

The stomach of the cruel worldly people is a Satan while the stomach of men of Allah is filled with passion for Allah. They eat the food of this world but do the tasks of the other world, like the camel which eat thorns and carries load. The Holy Prophet said:

الْمُشَاهِدَةُ عَنِ الْمُجَاهِدَةِ ❁

Meaning: Divine observation is gained through spiritual struggle.

Allah says:

إِنَّ لِلْمُتَّقِينَ مَفَازًا (النبا-31) ❁

Meaning: Surely! The righteous ones will be successful. (Al-Naba-31)

The Holy Prophet said:

النَّاسُ صِنْفَانِ عَالِمُ الْعَامِلِ أَوْ مُتَعَلِّمٌ وَسَائِرُ النَّاسِ كَالْبَهِيمِ ❁

Meaning: There are two kinds of people; the scholars who practise their knowledge and those who learn from their knowledge, all the others are just like animals.

كُلُّ الْعَالِمُونَ مَوْتُوا لِلْخَالِصُونَ ❁

Meaning: All the true scholars die as the pure ones.

The distinguished Faqeer is the one who always fears from Allah. Allah says:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (الملك-12) ❁

Meaning: Surely those who fear their Lord unseen, for them is forgiveness and great reward. (Al-Mulk-12)

If knowledge had any value without practising upon it, it would surely have benefitted the Satan and saved it from being depraved. Whoever gains the knowledge but falls for wrong innovations is like a malicious devil. He must not be trusted upon. The Satan acquired knowledge for fifty thousand years and then taught this knowledge to the angels for another fifty thousand years. Allah says:

أَبِي وَاسْتَكْبَرَ<sup>نظ</sup> وَكَانَ مِنَ الْكَافِرِينَ (البقره-34) ❁



Meaning: He refused and showed arrogance and became one of the disbelievers. (Al-Baqarah-34)

If ignorance could be of any use, it would have guided Abu-Jahal towards righteousness. The path of Allah can be found neither through knowledge nor through ignorance, it is only found through the pure love of Allah and is granted only to those whom Allah blesses with His Divine favour. The men of true love of Allah are those who admit that Allah and His beloved Prophet Mohammad are Omnipresent and All-Seeing. If you wish that Allah may be pleased with you, get engrossed in gaining the marifat of Divine Oneness, love Allah most sincerely and ever remain in His company. If you wish that the Holy Prophet may be pleased with you, renounce the world and follow his shariah perfectly. If you want that you may be included in the good books of scholars, give them gold and silver and serve them. If you want to please the Faqeers, join them with sanctity of heart because they observe the hearts. Give your heart to them and take theirs as their heart contains the eternal kingdom. If you wish that you find the Truth and have union with Allah then you must do four things; firstly, do not fulfill the desires of your nafs, secondly, be brave and win the battle (*against nafs, Satan and the world*), thirdly, be passionate and anxious for the vision of Allah, fourthly get intimated with the Divine secrets. You must also adopt twelve very important things, of which four are related with the Faqeers, four with the scholars and four with the worldly people. The four important things related with the Faqeers are; (a) Feel ashamed while disobeying Allah (b) Be passionate to perform spiritual deeds for Allah (c) Be vigil with an awakened heart (d) Prevent yourself from the sensual desires of nafs. Four important things related with the scholars are; (a) Follow all the rules of Islam (b) Obey the shariah (c) Be a conscious and awared person (d) Shun covetousness. The four things related with the worldly people from which a seeker of Allah must abstain are; (a) Evil of the Satan (b) Shamelessness, the worldly people are shameless (c) Haste, which is an attribute

of Satan (d) The covet of worldly people which is like the flame of fire.

The seekers who love Allah sincerely always keep away from sins. Even a little particle of Divine love is better than gaining excellence in jurisprudence and the devotion of seventy years because only by virtue of Divine love a seeker becomes confidant of the secrets of the Divine Oneness and Lordliness. While the arrogance created due to excessive knowledge and devotions deprives one of these blessings. Allah says:

﴿ يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾ (البقره-165)

Meaning: They love others than Allah as they should have loved Allah alone. But the true believers love Allah strongly. (Al-Baqarah-165)

The righteous ones have nothing to do with the people of wrong innovations. Allah says:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴾ (القصص-56)

Meaning: You cannot guide (on the right path) whom you please, It is Allah who guides whom He wills. (Al-Qasas-56)

﴿ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ طَوَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ لَّهُمْ عَذَابٌ عَظِيمٌ ﴾ (البقره-7)

Meaning: Allah (as a result of their own choice) has set a seal on their hearts and their ears and there is a blindfold (set) over their eyes, and for them there is a severe torment. (Al-Baqarah-7)

﴿ صُمُّوا بِكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴾ (البقره-18)

Meaning: They are deaf, dumb and blind. So they will not return (to the right path). (Al-Baqarah-18)

﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾ (فاطر-18)

Meaning: And no bearer of burden will bear another's burden (of sins). (Al-Fatir-18)

The Holy Prophet said:

مَنْ تَرَكَ ذَرَّةَ بَدْعَةٍ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ ❀

Meaning: To renounce even a minor wrong innovation is better than the worship of both the worlds.

The ignorant who follows wrong innovations and depravity is like Abu-Jahal who was stubborn upon his ignorance. He can be saved from depravity only in one way i.e. by following the Holy Prophet completely. Listen! One who does not believe in the eternal life of the Holy Prophet, his faith is confiscated.

امت خویش را بحق سپرده  
آن حیات النبی حیات بهره

Meaning: The Holy Prophet entrusted his nation in the care of Allah and found an eternal life.

The life of nafs, heart, soul, core, Ishq, Divine love and the life of zikr, meditation, religion and Faqr Fana Fillah are gained by having perfect belief that Allah the Eternally Alive is always with us and that the Holy Prophet has got everlasting life. The Holy Prophet said:

الْإِيمَانُ عُرْيَانٌ وَلِبَاسُهُ التَّقْوَىٰ وَزِينَتُهُ الْحَيَاءُ وَثَمَرُهُ الْعِلْمُ ❀

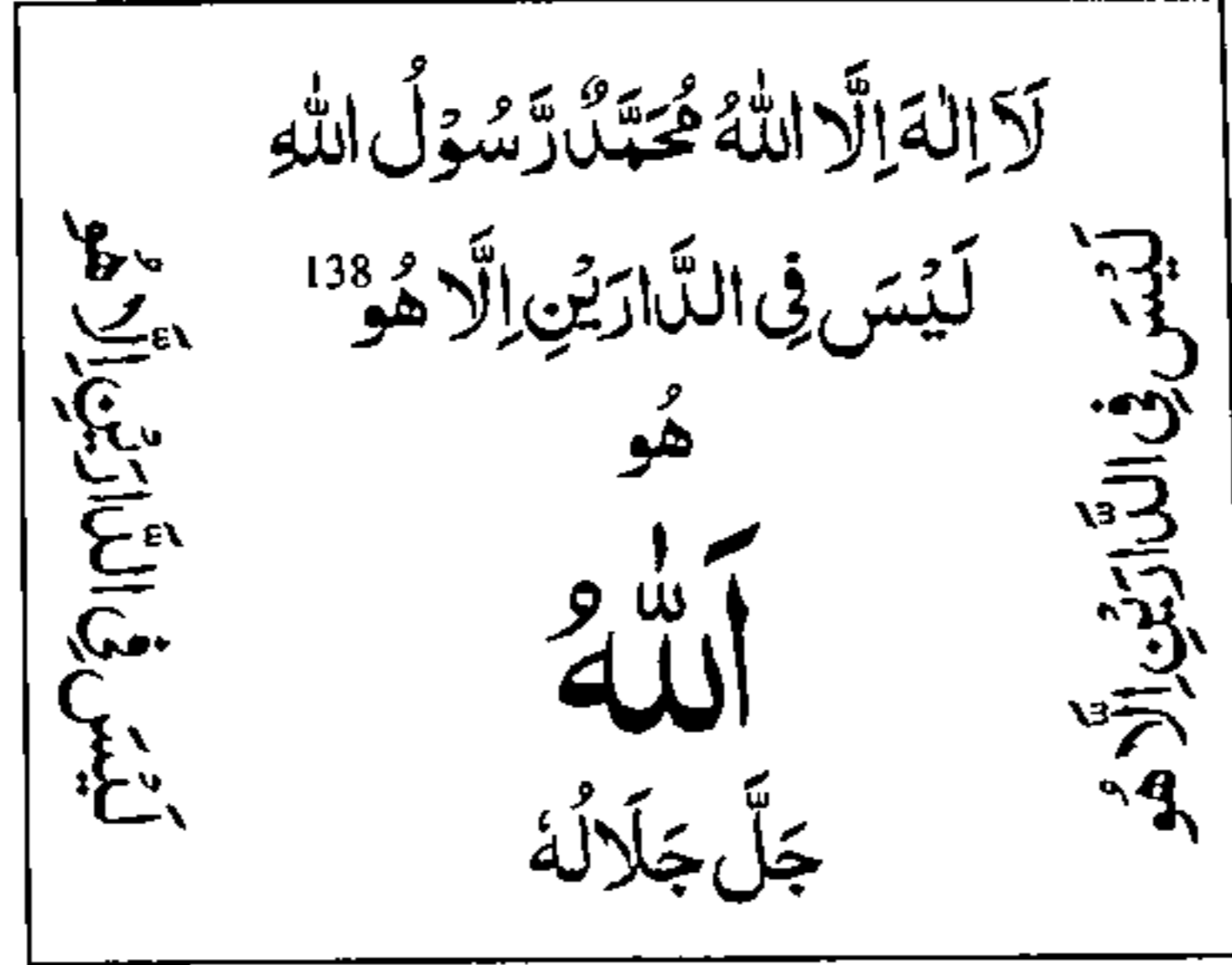
Meaning: The faith is bare, its dress is piety, its adornment is modesty and knowledge is its outcome.

A Faqeer is a pacifist. The Holy Prophet said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ ❀

Meaning: No one amongst you can be a Momin (true believer) unless he likes the same for his brother what he likes for himself.

One whose faith is dead, indulges in hypocrisy, infidelity, sins and love of the world. I seek refuge of Allah from it. The medium of the following impression contains solution of all problems of both the worlds:



<sup>138</sup> Meaning: There is nothing but Hoo in both the worlds.

## CHAPTER VI

### DISCUSSION ABOUT MURAQBAH<sup>139</sup>, SPIRITUAL OBSERVATION, DREAMS AND THEIR INTERPRETATION AND ABSORPTION IN DIVINE ONENESS BEING FANA FILLAH

What is the real muraqbah and what is the purpose of doing muraqbah? Muraqbah is the guard against everything other than Allah and the source to reach Oneness of Allah. Muraqbah is the love for Allah which leads to the level of absorption in the Eternally Alive Entity and to the everlasting levels of "death before dying". It grants the seeker the observation of the states of Divine presence and takes him to the highest level of spiritual journey where he is blessed with the secret of Divine secrets and is honoured with presence of the holy assembly of Prophet Mohammad. Muraqbah of a true believer acquaints him with the secrets of marifat while muraqbah of a hypocrite takes him to the lowest levels, hence it is just immoral and makes one infidel.

نه علم و نه دانش نه حقیقت نه یقین  
چون کافر درویش نه دنیا نه دین

Meaning: A hypocrite neither has knowledge and wisdom nor he knows anything about the reality or faith, like an infidel dervish who has no share in world or religion.

Muraqbah can be; the general muraqbah, the special muraqbah, the superior muraqbah, the distinguished muraqbah, the muraqbah of Ishq, the muraqbah of Divine love and the muraqbah of Fana-al-

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<sup>139</sup> Spiritual meditation and concentration

Fana<sup>140</sup> which takes to the level of Fana Fillah Baqa Billah and drowns the seeker in Divine Oneness such that he becomes unaware of himself as well as others, neither he knows anything about levels nor destinations and gets completely immersed in Divinity. The physical being of the practitioner of muraqabah is like a grave and muraqabah is like his soul. During muraqabah, his soul travels above the earth and skies, views the Throne, the Chair, the Tablet and the Pen and returns to the body of the practitioner of muraqabah just like a spirit returns to the grave. The true men of muraqabah are those who seek nothing but Allah and see nothing but the Divine Beauty.

حُبُّ الْجَمِيلِ لِحُبِّكَ لِحُبِّي جِسْمِكَ جِسْمِي ❁

Meaning: The (*intense*) love of The Beautiful makes his lover one with Him in flesh and bones.

He becomes one with The One and is forgiven absolutely. Only Allah! Everything other than Allah is lust.

أَصْبَحُوا مَعَ اللَّهِ ❁

Meaning: Adopt the company of Allah.

Muraqabah may be resembled with the sun. When the sun rises everything becomes bright and obvious from east to west and from earth to the skies. Muraqabah is also like the full moon among stars. When the possessor of muraqabah opens his eyes, his sight burns everything and there remains no veil between him and Allah.

The real muraqabah can be of various kinds, the muraqabah of zikr and meditation, muraqabah of the Divine presence, muraqabah of Fana Fi Shaikh<sup>141</sup>, muraqabah of Fana Fillah, muraqabah of Fana Fi Hoo, muraqabah of Fana Fi Faqr, muraqabah of Fana Fi Mohammad, muraqabah of annihilation of nafs, muraqabah of annihilation in

<sup>140</sup> Annihilation after annihilation

<sup>141</sup> Annihilation in the Murshid

the ninety nine beautiful names of Allah. Some other kinds of muraqabah are; the muraqabah performed with open eyes, muraqabah performed to get the secrets, muraqabah of high flight like falcon and there is also a fake muraqabah which is like the cat lies in ambush to catch the cunning rat. If someone sees cattle and animals or gold and silver in the muraqabah, it means that his muraqabah is related with the physical world and he is still wandering in the desert of worldly desires. This shows that the zikr of Allah has not affected him yet. Its remedy is that he must leave the desires and pleasures of the world. If someone sees the orchards, rivers, greenery of spring, castles, houries and palaces of the heaven, it means that his heart is still filthy and rusty and it cannot be purgated except by the spiritual attention of Murshid Kamil. The evil and satanic distractions have still surrounded his heart, which shows that the zikr he has been doing is not the proper and real sultani zikr (*the zikr of Hoo*). What is the sign of real and special sultani zikr? One who does the special sultani zikr of Allah ﷻ with the tongue, he only talks about the zikr of Allah, words of Allah, words of the Holy Prophet and sayings of the Saints and discusses nothing else. He does not see the strangers (*for him everyone other than Allah is stranger*) as it is forbidden by Allah to see the strangers and he feels ashamed of disobeying Allah. One who practises the special zikr of heart, the eyes of his heart open. With these eyes he sees nothing but the name of Allah through the zikr of Allah. The love of world is obliterated from his heart and he becomes independent of wishes. His physical senses cease to work (*as his spiritual senses start working and dominate his physical senses*) and he is blessed with the power of seeing into the hearts. His heart becomes pellucid like mirror after complete purgation. One who practises the zikr of soul, the eyes of his soul open. With these eyes he clearly views the holy assembly of Prophet Mohammad and enters it. He approaches the level of "death before dying" and gains the power of seeing into the graves. Such a seeker always fears from Allah,

he remains in the state of amazement and is liberated from jealousy and everything other than Allah. One who practises the zikr of sir'r, his eyes of sir'r open and he can view everything from pre-existence till eternity and becomes confidant of the Divine secrets. Everything from above the sky till deep below the earth comes under his view. He approaches the level *الْفَقْرُ لَا يُجْتَا حُ إِلَّا إِلَى اللَّهِ* meaning: "Faqr needs nothing (from anyone) except Allah." At this level he gains authority upon everything from above the Throne till deep down the nether regions, it is upto him whether to shake them or keep them in their state. Such a person is called the Faqeer who is the possessor of muraqbah, possessor of perfect authority and master of the worlds.

The person who is still fallen in the ditch of love of money, his muraqbah is like the cat's ambush to catch the mouse. There are four levels of muraqbah which are related with four stations. Muraqbah of the seeker who is at the level of Shariat and follows its rules and practises devotions, is related to the Nasut (*physical world*), whatever he sees in muraqbah is just limited to this physical world. Second is the muraqbah of the seeker who is at the level of Malakut (*i.e. the world of symbolic forms or the angelic world*), he is a man of recitals and spiritual practices through which he gains purity like the angels and gets attributed with the angelic qualities, whatever he sees in his muraqbah is related with the station of Malakut. Third is the muraqbah of the seekers who have reached the level of Jabrut (*the world of soul or the connecting world*). They are the men of zikr of Allah, whatever they observe in their muraqbah is related with the Jabrut, here they behold angel Jibrail. Fourth is the muraqbah of the seekers who have approached LaHoot (*the world of absolute Divinity*), they are the men of marifat, whatever they see in their muraqbah is related with LaHoot. Fifth is the muraqbah of Divine presence and absorption in the state of Fana Fillah, this muraqbah is related with the station of Lordliness. Here, the seeker views nothing except Allah and Divine Oneness. At this



level the seeker views a new grandeur of Allah every day according to the verse: *كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ* (الرحمن-29) meaning: "Everyday His Glory manifests a new". (Al-Rehman-29) This is the station of the seeker who approaches this level of lordliness.

خدا از کرم فضلش عبد خوانی  
نه انصاف است تو در جرم مانی

Meaning: By the Grace of Allah, you are called His slave. Even then if you are indulged in sins, then it is sheer injustice.

خدا با تو ترا بین چشم باید  
به چشم معرفت حق رونماید

Meaning: Allah is always with you, you must have the sight to see Him. Reality can be beheld only with the enlightened insight.

چه داند مرده دل طالب بمردار  
ز خود خیرش ندارد اهل دیدار

Meaning: The dead hearted seekers of the carrion world are oblivious of Allah, while the men of vision of Allah are oblivious of themselves.

باهو را بس بود آن عشق جانی  
ساکن لاهوت نظر لامکانی

Meaning: The love of the Beloved is sufficient for Bahoo. He lives in LaHoot and sees beyond all the stations.

It is right for the people of servitude who are limited to the physical world to see Allah in their dream. Hazrat Imam Azam saw Allah in his dream and people of Shariat considered it true. For the people of lordliness, beholding Allah is possible while having spiritual observation in muraqabah during which they

become unconscious of themselves. Beholding Allah in such a state complies with the following verses:

❁ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ (الكهف-24)

Meaning: Do the zikr of your Holy Lord when you forgot *(everything)*. (Al-Kahf-24)

❁ وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ (بنی اسرائیل-72)

Meaning: And whoever is blind *(to the vision of Allah)* in this *(world)* will remain blind in the hereafter as well. (Bani Israel-72)

If the seeker becomes unconscious of himself during the muraqabah and drowns in the state of annihilation, and if on coming out of the state of muraqabah he forgets everything that he had seen during the muraqabah in a moment, then it shows that whatever he saw was from Divinity. That seeker is at the level of a crazy lover who is unconscious of himself and his state is like that of a moth in fire. This is the middle level of muraqabah, as the seeker has not yet been blessed with union of Allah. He is imperfect yet and detached to the Reality, that is why he is perplexed. Real muraqabah is that in which the seeker dives in the ocean of Divinity like an expert diver and brings out pearls *(of marifat)*. The seeker who absorbs in muraqabah in this way, his sleep is like awakening and his ecstasy is like vigilance. It is in his power to acquire such a state of absorption in the muraqabah in which he enters the assembly of special and distinguished Prophets and Saints and drowns in the secret of Divine Oneness. In a single muraqabah he spiritually spends twelve or forty years in the state of Divine presence. When he comes out of the muraqabah he comes to know that he has actually spent only a moment *(according to the earth's time)* in that state. It is essential for such a seeker to offer all the obligatory prayers like salat and fasts in time in respect of shariah of Prophet Mohammad. When the muraqabah is perfected, it is like an arrow which reaches its target in no time.

کعبہ مقصود اگر باشد ہزاران سالہ راہ

نیم گامی ہم نباشد شوق چون رہبر شود

Meaning: If someone is guided by his passion, he can reach his destination in just half a step even if it is thousand years away.

There are four kinds of observations in the muraqabah. The person who is outwardly busy in worships, zikr and meditation but inwardly fosters the love of world in his heart, whatever he observes in his muraqabah is related to this physical world and is fake and transitory like it. The seeker of Allah who is inwardly as well as outwardly engrossed in the Ishq and intense love of Allah and His zikr and meditation, whatever he observes esoterically as well as exoterically is just the observation of Divinity. Third kind of observation is of that person who remains in the fear of Allah outwardly and inwardly, whatever he sees in the muraqabah is related with the paradise. Fourth kind is the observation of the person who does not offer salat and is engrossed in worldly pleasures outwardly and inwardly, whatever he sees is just a satanic deceit and an illusion created by his cruel nafs which has to decline. The Holy Prophet said:

كُلُّ شَيْءٍ يَرْجِعُ إِلَىٰ أَصْلِهِ ❁

Meaning: Everything returns to its origin.

The seeker who is always engrossed in the Divine deeds with the verification of his heart, both the worlds are his slave. However the seeker of Allah has only Allah, neither he keeps slaves nor worries. Muraqabah is like the sun. When the sun rises, everything from the east to west and from one corner of the world to the other becomes bright. Similarly, when a seeker performs the real muraqabah, every corner of the world, rather whatever is included in the six dimensions is exposed upon him, but the true meditators see nothing but the Divine Essence. For them, the eyes are meant to see only the Beloved and nothing

else. When the true practitioners of muraqabah get engrossed in the zikr of Allah, their zikr and muraqabah let them spiritually meet the Prophets and Saints. The zikr which does not drown a person in meeting with the One Divine Essence, that zikr is not real. It is just for the sake of gaining riches of the world and is only a ritual.

There is a kind of muraqabah which is called "Muraqabah of Shaikh" in which the spiritual form of Shaikh comes and takes the seeker to the holy assembly of Prophet Mohammad and lets him be blessed with the accomplishment of his objective. The seeker who does not experience this state in muraqabah has not reached the level of Fana Fi Shaikh. When a true seeker beholds Ism-e-Allah in his muraqabah, the Ism-e-Allah takes him to the Divine Essence. He observes the Essence within himself and drowns in the muraqabah in such a way that he neither remembers zikr, meditation or even breathing nor pleasure, sorrow, hunger and the desires of nafs, neither he remembers the Essence or His closeness and farness nor the destiny, greed or wishes. So, what does he remember and where has he reached? He only remembers love and passion. When a lover approaches this stage, all his objectives are achieved, then the zikr and meditation are forbidden for him and whatever he observes is special.

If a seeker sees the infidels in his dream or muraqabah, it shows that either his nafs has been aroused or he has not even reached the first stage of kalma لَا إِلَهَ إِلَّا اللَّهُ (No one is worthy of worship) or it is the Satan who shows him the gathering of infidels daily so that he becomes disappointed and leaves the way of Allah. That seeker should recite darood sharif<sup>142</sup> and la-haul<sup>143</sup> before sleeping or performing the muraqabah so that the satanic dangers and illusions may end and his inward is enlightened.

<sup>142</sup> Blessings and salutations upon the Prophet.

<sup>143</sup> A prayer for safety from the Satan لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

There are seven levels of muraqabah, first is the muraqabah of ignorant which is like wandering in a jungle, second is the muraqabah of the people of wrong innovations and music which is like the deceit of Antichrist (*Dajjal*). Third is the muraqabah of zikr in which the seeker observes the stages of zikr and experiences spiritual states. Fourth is the muraqabah of people of meditation and reflection who are the men of spiritual states. The Holy Prophet said about such muraqabah:

تَفَكَّرُ السَّاعَةَ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ ❁

Meaning: Meditation for a moment is better than the worship of both the worlds.

Fifth is the perfect muraqabah of the Arif Billah in which he gains the knowledge of Allah. Sixth is the accomplished muraqabah of the perfect knower of Allah in which he beholds the sacred souls. Seventh is the muraqabah of everlasting Faqr about which the Holy Prophet said: إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ meaning: "When Faqr is accomplished that is Allah." It is the muraqabah of the seeker who has reached the level of Fana Fillah and is drowned in the Divine Oneness being One with the Essence. The muraqabah of Faqr is the best muraqabah as compared to the muraqabah of all the Prophets because Prophet Mohammad is the pride of all the Prophets and the pride of Prophet Mohammad is Faqr, as he said الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي meaning: "Faqr is my pride and Faqr is from me."

The tongue and words of Fana Fillah Faqeer is like the tongue and words of Allah. The Holy Prophet said:

لِسَانُ الْفُقَرَاءِ سَيْفُ الرَّحْمَنِ ❁

Meaning: The tongue of Faqeers is the sword of Rehman.

The ink which was left on the tip of the Divine Pen after writing the destinies was spread over the tongue of the Faqeers. The Holy Prophet said:

الْفَقْرُ سَوَادُ الْوَجْهِ فِي الدَّارَيْنِ ❀

Meaning: Faqr is the darkness of face in both the worlds<sup>144</sup>.

The effects of the ink that was spread over the tongue of Faqeers became iluminous on their foreheads which made both the worlds dark (*i.e. valueless*) in their view. The Faqeers are true men, they are neither Allah nor other than Allah. The Holy Prophet said:

كُلُّ إِنَاءٍ يَتْرَخُ بِمَا فِيهِ ❀

Meaning: Whatever is contained in the vessel, only that comes out of it.

The Satan is not able to acquire a few forms i.e. form of Allah, form of the Holy Prophet, form of sun, moon, Madina, the tomb of the Holy Prophet, Kaaba and the Holy Quran because all these are the guides towards righteousness and it is impossible for Satan to be a righteous guide. Satan and its ways are false and can never guide towards the Truth.

بَاهُو! گرچہ سر و پا ندارم بے سرم

قالبم اینجا است جان باحق برم

Meaning: O' Bahoo! I am bodyless because I have taken my soul to the Divinity and left the cover here.

<sup>144</sup> Ghaus-ul-Azam Shaikh Abdul Qadir Jilani interprets this Hadith in his book *Sir'r-ul-Asrar* as "Faqeer does not take any colour except the Noor of Allah's Face (*just as black colour does not take any other colour*). Blackness of Faqr is like the mole on Beloved's Face which enhances its beauty." Hazrat Sultan Bahoo also explains this Hadith in his other book *Sultan-ul-Waham* as: "Just as attraction of a beautiful face is incomplete without dark hair and a black mole, similarly the Beauty of Divine Face is enhanced by Faqr." (*Sultan-ul-Waham, English translation-page 130*)

If a seeker sees in muraqabah or dream that he is calling Azan,<sup>145</sup> conducting the salat, reciting the Holy Quran, doing zikr of Allah, performing ablution, taking bath or entering the holy assembly of Prophet Mohammad, it shows that his nafs, soul and heart have become one by the guidance and Grace of Allah.

بَاهُوُّ رَا هُوُّ بَرْدَ بَا آوَرْدَ بَرْدَ

ہر کہ با آن عین بیند او نمرد

Meaning: Hoo took Bahoo with Him such that "Ba" was deleted from Bahoo (*only Hoo was left in him*). Whoever beholds Hoo in Bahoo, never dies.

بَاهُوُّ ہر کہ دعویٰ کند بدرویشی

خطِ بیزاری از جهان نہ دہد

در حقیقت بدان کہ مردود است

رفتہ بدنام کس نشان نہ دہد

Meaning: If someone claims to be a dervish but does not become disgusted of the world and worldly pleasures, then understand that he is a reprobate. At last he will be disgraced and no one will remember him after death.

The Murshid should open the doors of muraqabah upon the seeker of Allah through mystic struggle, this struggle is not of asceticism but of tasawur and meditation. It is upto him to indulge the seeker in the struggle of contemplation for forty retreats, twenty retreats, ten retreats, five retreats, two retreats or one retreat. A retreat may be for twenty days or ten days or five days or two days or one day. However, if the Murshid wishes, he may take the seeker to the destination in just a small period between dawn to sun rise by his kindness. He lets the seeker sit before him and makes him cover all the waystation by the power and marvel of his spiritual attention, then he lets him enter the holy assembly of Prophet Mohammad. If the seeker is sincere and truthful, he remains in this assembly eternally but if he loses his sincerity

<sup>145</sup> Call for salat

and truthfulness, he is ousted from this assembly and his spiritual journey is stopped. We seek refuge of Allah from this. If the Murshid is not perfect, the belief of seeker in him is useless. Belief is gained through enlightened insight and is not meant for the Murshid who is like a blind folded ox which revolves around the oil presser. The word Murshid مرشد has four letters م، ر، ش، د (according to Arabic alphabets). Its first letter م (M) refers to the fact that Murshid is a man of Allah, he is detached from himself and a servant of Prophet Mohammad and all the Sufis. By its second letter ر (R), it is meant that he rejects everything other than Allah and accepts only the Divine Oneness. The third letter ش (Sh) means that his alive heart is filled with shauq (passion) for the Ishq of Allah, he is an Arif Billah blessed with Divine Unity. The fourth letter د (D) of the word Murshid refers to the fact that he is blessed with the "Daimi" (eternal) Divine presence and is ever drowned in the state of Fana Fillah. The word طالب Talib (the seeker of Allah) also has four letters ط، ا، ل، ب. Its first letter ط (T) means that the seeker should give "Talaq" (Divorce) to all the relations except his relation with Allah. The second letter ا (A) means that he has to reach the station of "Alwahiyat" (Divinity) and Lordliness. Only Allah, everything other than Allah is lust. The third letter ل (L) refers to the fact that he must become "Laiq" (eligible) to enter the Divine court by separating from the creation. Fourth letter ب (B) means that he must leave "Badi" i.e. the bad habits and evil practices and should remain obedient from morning till evening and from evening till morning, as the obedient and respectful ones achieve the objective. He must seek Allah purely and discard everything from his heart except Allah. He should be sincere to his Murshid like water is to the stream. If the Murshid and the seeker of Allah do not have these qualities, they are not the real Murshid and seeker, they are the slave of their desires. The perfect and accomplished Murshid is the one who recognizes



(the capabilities and qualities of) the seeker of Allah in just a single glance like a touchstone checks the gold, like a goldsmith tests the gold, like a rider knows his horse, like the sunlight tests the ruby or like a scholar knows the knowledge of grammar. The perfect Murshid is like Kaaba, only by entering it the good and evil appear as they are. Similarly, the piety of a pious person becomes obvious by a single glance of perfect Murshid and he is accepted in the court of Allah, likewise evil of an evil person also becomes evident and he is rejected by Allah. The proficient jeweler never makes a mistake in identifying the pure gold. If one coin amongst thousand coins is pure gold and all others are impure, he will pick up only the pure one and leave the others. Unless the gold is brought to the shop of goldsmith and burnt in fire, its purity cannot be verified by anyone. Murshid is the master of identification and verification, he can identify who is the seeker of Divine attributes and who is the seeker of Divine Essence. Just as a scholar does not leave any mistake in his book and prepares a perfectly corrected script, similarly a Faqeer does not leave anything other than Allah in the heart of the seeker and starts the zikr of Allah in it after making it perfect, hence the seeker becomes a man of glorification.

بাহوؔ مردمانرا شد حجابش خلوتش گوشه نشین

از چہل چلہ بہتر است یک نظر مرشد عین بین

Meaning: O' Bahoo! The people who are veiled from the Reality sit in seclusion for extra devotions. Single glance of a Murshid is better than the forty days seclusion held forty times, as it can show the exact Reality.

بাহوؔ ہر کہ خواهد طالبش خود مدعا

نیست زان بہتر کہ مرشد پیشوا

Meaning: O' Bahoo! If the seeker of Allah wants to achieve his objectives, then nothing is better for him than to take guidance from a perfect Murshid.

The Holy Prophet said:

❁ لَا طَاعَةَ لِلْمَخْلُوقِ فِي مَعْصِيَةِ الْخَالِقِ خُذْ مَا صَفَاءً وَدَعْ مَا كَدَارًا

Meaning: Such obedience of the creation is not right which is based on disobedience to the Creator. One must adopt what is right and leave what is wrong.

Beware! Always follow the shariah and keep away from the wrong innovations. The seeker of Allah must be sincere and truthful. Allah says:

❁ اِنَّمَا اللهُ إِلَهُ وَاحِدٌ (النساء-171)

Meaning; Verily, Allah is the only One to be worshipped. (An-Nisa-171)

Insincere seeker is the one who has love of the world in his heart. Allah says: *اِنَّ اللهَ تَالِكُ ثَلَاثَةٍ* meaning: *(The Christians and Jews say) "God is one of the three Gods"*<sup>146</sup>. Among the three Gods, first is the world (*i.e. wishes and pleasures of world*) which is dearer to the worldly people than Allah, second is their son (*i.e. worldly relations*) whom Prophet Abraham had to sacrifice and third is Allah whom they neither know nor recognize. They are absolutely foolish and stupid as they do not understand the fact that at last they have to return to Allah. Allah is always with His slaves, it is the people who are away and depraved from Allah. We seek refuge of Allah from this.

بَاهُوُّ بَرْدَارِ پَرْدِهٖ وَعِدَّةٖ فَرْدَا چِهٖ كَارِ

رَبِّ اَرِنِي لَنْ تَرَانِي رَابِعِيْنِ اِي يَارِ غَارِ

Meaning: O' Bahoo! Just remove the veil between you and Allah and behold Him, do not depend on the promise of vision of Allah

<sup>146</sup> Surah Al-Maidah-73

on the doomsday. Dear friend you must understand the secret behind Prophet Moses' request رَبِّ ارِنِي (O Lord! I want to behold You) and Allah's reply لَنْ تَرَانِي (You cannot).

اولش دیدار الله خوش بیند مصطفی

انبیاء و اولیائے بعد ازاں بیند الہ

Meaning: First of all the Holy Prophet had the honour of beholding Allah and then all the other Prophets and Saints were blessed with His vision.

باہو آنچه دیدم بہ کس نگویم سر راز

لافتی کس نیست سرش جان باز

Meaning: O' Bahoo! I do not tell anyone what I see and know, as it is a secret. No one is capable to hold this secret except the one who is ready to sacrifice his life to get this secret.

Muraqbah leads to Divine presence and the practitioners of real muraqbah are forgiven by Allah. The Holy Prophet taught muraqbah to Hazrat Ali in this way:

﴿ اَغْمِضْ عَيْنَيْكَ يَا عَلِيُّ وَاسْمَعْ فِي قَلْبِكَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ﴾

Meaning: O' Ali! Close your eyes and listen your heart reciting لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

When the practitioner of muraqbah becomes proficient in it, he does not need to close his eyes. He is like an expert diver who dives in the water and sees water everywhere around him.

گر توحیدش گشت توحیدش خدا

خود نمانده در میان وحدت صفا

Meaning: If a seeker becomes One with Allah by drowning in the Divine Oneness, his own self does not remain between him and Allah and he gains perfect unity with Him.

فقر بکس ورثہ ہفت کرسی نیست  
در گفتگو حقیقت پرسی نیست

Meaning: Faqr is not an inheritance which can be transferred to seven generations. Its reality cannot be understood by conversation.

Faqr is like a munificent wave of ocean which is endowed upon the Faqeers by the Holy Lord. The Faqeers anxiously wait for this wave to come from Allah and bless them.

مرا ز پیر طریقت نصیحتی یاد است  
کہ غیر یادِ خدا ہر چہ ہست برباد است

Meaning: I remember the advice of my spiritual guide that everything except the remembrance of Allah is a total waste.

دولت بندگان دادند نعمت بخران  
ما امن امانیم تماشا نگران

Meaning: Wealth was granted to the greedy dogs and luxuries to the donkeys. We are saved from these things, so we watch their spectacle sitting peacefully.

Worldly wealth is undesirable, whether it is earned lawfully or unlawfully because there is accountability for the lawful earnings and punishment for the unlawful earnings. Those who would have earned the worldly wealth lawfully would be ordered to stand on the Sirat bridge and give the explanation where they had spent their earnings. When a person gets hold of the worldly wealth and fosters its love, the Satan says, "Now he has become my slave because worldly wealth is my property". There are three signs of worldly people, first is their greed which is like the

hell fire, second is that they gather wealth which is like fuel of that fire. They are so unfortunate that they do not even spend it on themselves and is used by others after their death or is wasted. Their third sign is that after death, they regret that why did they gather such wealth which has become their enemy and eating their flesh in the grave turning into snakes and scorpions. We seek refuge of Allah from this. Hence, it is evident that the worldly people are the men of Satan, and there is no match between the men of Satan and the men of zikr of Allah. World is a lie and the zikr is truth. The Holy Prophet said:

❁ الدُّنْيَا زُورٌ لَا يَحْصِلُهَا إِلَّا بِزُورٍ

Meaning: World is a deceit and cannot be gained without deceit.

The seekers blessed with Divine presence must keep away from the world. When you have declared your faith as لَا إِلَهَ إِلَّا اللَّهُ i.e. "There is no God but Allah" then how can you request or ask for anything from anyone else and become a polytheist by doing so. We seek refuge of Allah from this. Heaven is forbidden upon the worldly people, world is forbidden upon the people of heaven, while world and heaven both are forbidden upon the people of Divine vision. The more a person loves the world, the more he goes away from Allah. The world is the major veil between Allah and man. The Holy Prophet said:

❁ أَصْلُ كُلِّ فِتْنَةٍ دُنْيَاءٌ وَحِجَابٌ بَيْنَ اللَّهِ وَبَيْنَ الْعَبْدِ

Meaning: The root cause of all evils is the world and it is the veil between Allah and His slave.

Whoever loves the world, the world involves him in itself and traps him in troubles in such a way that he never gets rid of the worldliness. That is why, the friends and men of Allah do not accept it.

زر که زردی می زند از بهر چیست؟  
زانکه پیش اهل همت زرد روست

Meaning: Why the colour of gold is yellow? Because it becomes pale in front of the people of courage.

The strong seeker of Allah is the one who gets rid of the world and leaves the hereafter. He never hesitates to sacrifice his every possession for Allah whether wealth, progeny, home or life. The reciter of zikr by heart is the one whose heart is pure of the desires of everything except Allah, otherwise he is like a dog.

باهو! بهر از خدا باید چه کرد  
از جان عزیزش نیست جانم خود سپرد

Meaning: O' Bahoo! What can one do for the sake of Allah! Life is not dearer than Him, so I present my life to Him.

There are four points of zikr in the body of a person i.e. tongue, heart, soul and the sir'r. The zikr of every point has a particular form. During the muraqabah all the four forms meet him and become his obedient. It is as if the four levels of nafs come under his command. The body of a man is made of four elements i.e. air, water, soil and fire, each one has different form. From each form of the four elements of the body of Faqeers, seventy thousand new forms are created which meet him inwardly and outwardly. Faqr needs nothing except Allah but everything needs it. Two lac and eighty thousand forms appear from the existence of the Faqeer and accompany him outwardly. Then all these forms reach the highest levels of Faqr and become the reciters of zikr of Allah and possessors of the Divine Oneness. The Holy Prophet said:

السَّلَامَةُ فِي الْوَحْدَةِ وَالْأَفَاتِ بَيْنَ الْأَثْنَيْنِ ❁

Meaning: Safety is in Oneness while duality is full of troubles.

When a Faqeer reaches this level, he becomes alone. He never leaves any of his salat and while offering salat, he becomes the Imam and his hidden forms become the follower, and then offer salat according to Sunnah in a congregation. So he himself is the leader as well as the follower.

بাহو خود امامش مقتدی با خود نماز

این چنین فقرش بود با حق نیاز

Meaning: Bahoo himself is the Imam as well as the follower and says salat within himself. Only such a Faqr becomes intimate with the Divine Reality.

Although the Faqeer reaches the highest level of closeness with Allah but he never does anything against shariah. Outwardly he shows himself to be a common person but inwardly he is the most special. The Holy Prophet said:

النَّاسُ عَلَى تَحْتِ اللَّبَاسِ ❁

Meaning: The real person is hidden behind the dress.

Out of the four elements, the soil depicts humans, water depicts angels, air depicts the martyrs and fire depicts the jinns. Muraqbah means to be the same outwardly and inwardly. Difference between outward and inward is hypocrisy. The worldly people have nothing to do with muraqbah. Many kings renounced their kingdom and royal family to get the blessings of Faqr and real muraqbah. They acquired poverty, shunned all the relations and let their nafs be ruined in the way of Divine Oneness but never turned away from their Ishq and passion of love for Allah. Hence they earned the best hereafter life. They entrusted themselves to Allah, apparently they died but never did they die. The true men of Allah are the eternal pilgrims who have no veil between them and Allah. Some Saints remain in the state of pilgrimage wearing

the ahram<sup>147</sup> for ten years, some for forty years and some for the whole life, they remain engrossed in muraqabah day and night.

باهو! روئی ما با سوئی کعبه، کعبه را با سوئی من  
کعبه قبلہ گشت در دل آنچه دارم جان تن

Meaning: O' Bahoo! I face towards Kaaba and Kaaba faces towards me because my inward is the home of Allah just as Kaaba is the home of Allah. So, my heart and soul have become the living Kaaba.

Wearing ahram means one is not allowed to annoy others, one's heart must be awake and one must be vigil. It is like wearing the shroud i.e. to reach the level of "death before dying".

بیا در عشق جانی خوش بده خویش  
که هر دم می برآید جان درویش

Meaning: Come and give your life happily for the love of your Beloved. This is what Dervishes do every moment.

فقیر درویش را هفتاد جان است  
بهر جانی هزاران جاودان است

Meaning: A Faqeer Dervish has seventy souls and each soul has got thousands of eternal lives.

نه مذہب عاشقی درویش دانی  
چرا در پیش درویشی نخوانی

Meaning: If you do not know the way of Ishq of Dervishes, why don't you learn it from a true Dervish.

<sup>147</sup> The pilgrimage robe. After wearing the pilgrimage robe many things are forbidden upon a Muslim.



بہو لانی مزن فقرش عظیم است  
بما اللہ معین مارا چه بیم است

Meaning: Whatever Bahoo says about the grandeur of Faqr is not boasting. We have no fear because Allah is always there to help us.

علم و دانش باطن را طلب کن  
جملہ علمش می در آید در یک سخن

Meaning: You must seek the inward knowledge and wisdom. Only one word (*Ism-e-Allah Zaat* اللہ) will grant you the whole knowledge.

دیدارش کی روا باشد کہ دل بیدار نیست  
سجدہ با دیدار سنگ دیوار نیست

Meaning: How can one have the vision of Allah unless one's heart is awake. Real prostration is possible only while having the vision of Allah, prostrating before the wall blindly cannot be considered real prostration.

True Faqeer is the one whose heart contains secrets of both the worlds.

بہو! ترازو وزن کردم جاودانی  
فنا فی اللہ شدم با یار جانی

Meaning: O' Bahoo! I always keep check upon myself, even when I have reached the level of Fana Fillah and have been blessed with eternal company of the Beloved.

ازل ابد دو چشمہ در چشم ہر بینی بہ بینی  
عین را با عین بینم سجدہ کردم با جبین

Meaning: The stations of pre-existence and eternity ever remain before my eyes, so I view everything. I behold the Divine Essence with my eyes while my forehead is prostrating before Him.

چشم با چشم است سخنش با سخن  
این مراتب گر بخوای نفس را گردن بزن

Meaning: If you want to reach the level where your eyes become His eyes and your words become His words then behead your nafs.

One must reach the ultimate level of Faqr.

هر که با معروف یکتا معرفت بروی حرام  
معرفت را فخر کردن عارفی آن ناتمام

Meaning: The seeker who has become One with the Divine Entity, does not need to acquire marifat anymore. If an Arif feels proud upon his level of marifat, it means he is imperfect yet.

Marifat is the middle level of the spiritual journey, the "Lamakan" which is the station beyond all stations is far ahead of it.

در وجود تو دو خدا جانی  
بخدا واحد لاشریک رسیدن کی توانی

Meaning: You carry two gods within yourself other than Allah (i.e. the nafs and Satan whom you obey). How can you reach the One God who has no partners.

عاشقان را راز محرم نی کسی جز آن خدا  
دو خدا در خویش کشتم یا فتم آن یک خدا

Meaning: No one knows the secret of Divine lovers except Allah. When I killed the two gods present within myself, I found the One God.

یک خدائے دو خدائے سه خدائے شد آن رحیم  
دو خدا را قطع کردم یافتم رب رحیم

Meaning: One who makes two or three partners with the One God, is accursed and rejected. I separated from the two gods and found the One Merciful Lord.

Satanic disturbances are created during solitude.

یار در بغل کنار است تو بخلوت نشین  
ز خلوت توبه هزار است یار پیش بہین

Meaning: The Beloved is within yourself why do you adopt solitude! Refrain from solitude thousand times and behold the Beloved in front of you.

Closeness, union and presence, all are veils.

قرب غفلت، حضوری ز حق دوری  
باہو بنورش نور گشته عین نوری

Meaning: Closeness means one is oblivious of the Divine Reality and presence means one is away from Him. Bahoo has become exactly the Noor of Allah by (annihilating in) His Noor.

Solitude is a great deception.

باہو! خلوت چیست دانی راہزن  
صد ہزاران خلوتش بستہ دہن

Meaning: O' Bahoo! Do you know what is solitude? It is a brigand. It closed the way of spiritual journey for thousands of people.

پیشوائی یار ساقی یافتی  
دیگران فانی تو باقی یافتی

Meaning: If you find a guide who makes you drink the wine of Divine love, you will become immortal while others will remain mortal.

دلا خوشباش با خوش نوش داده  
که ساغر ساقیت از شوق داده

Meaning: O' heart! Be happy and delightfully drink the goblet of wine which the Beloved has granted you eagerly.

Listen! The knowledge is enhanced by acting upon it, similarly a Faqeer can find Divine union only through drowning in the muraqbah. Knowledge increases the intelligence and intelligence is a source of two things i.e. earning livelihood and finding the solution of problems by studying books. While muraqbah is a source of experiencing death and death leads to the levels of Saints. A Faqeer finds death in life and life in death. This is the rank of man of Divine Essence who has acquired the knowledge of Divine attributes through the muraqbah of Divine Essence. A Faqeer experiences two states during muraqbah; if he is annihilated in Allah and drowned in Divine union then he feels delighted and passionate and is blessed with the state of <sup>148</sup> *لِي مَعَ اللَّهِ* where no one can come between him and Allah. If he is separated from Allah, he is confused and lost. While experiencing the state of absorption nothing seems good. This is the state of <sup>149</sup> *qabz* and <sup>150</sup> *busst* in which the seeker is neither permanently united nor separated. Allah says:

❁ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ (البقره-245)

<sup>148</sup> Referring to the Hadith of the Holy Prophet: *لِي مَعَ اللَّهِ وَقَدْ لَا يَسْعَى فِيهِ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ* meaning: There are times of my such closeness with Allah when neither any Prophet nor angel can come between us.

<sup>149</sup> Qabz is the spiritual state of contraction in which the heart is firmly gripped by the fear of Allah. It results due to the Divine disclosure of Jalal (*Allah's Majesty and Wrath*).

<sup>150</sup> Busst is the involuntary state of expansion, which engulfs the heart with ineffable joy. It results from the Divine disclosure of Jamal (*Allah's Compassion and Beauty*).

Meaning: And Allah alone contracts and expands and towards Him you will be returned. (Al-Baqarah-245)

مشرك مشو كافر مشو راه راست گير  
جز شريعت نيست نبوي راه فقير

Meaning: Do not be an infidel or a polytheist, you must adopt the right way. The Faqeer never goes against the shariah of the Holy Prophet.

People become infidel or polytheist only due to the excess of worldly wealth, as, an indigent never claimed to be a God. Whenever someone claimed to be God, it was a worldly rich person.

ترا مقصود و معبود است دنيا  
بنظر عاشقان مردود است دنيا

Meaning: Your aim is to achieve worldliness as it is your god but for the lovers of Allah world is accursed.

The Holy Prophet said:

❁ الدُّنْيَا سَاعَةٌ فَاجْعَلْ فِيهَا طَاعَةً

Meaning: World's existence is just for a moment and in that moment we have to obey Allah.

بدنيا مزرعة آخر زراعت  
تصرف راه مولی هر بساعت

Meaning: The world is just like a cultivation land, spend in the way of Allah whatever it yields.

کسی دارد فلوسی را نگاهی  
هزاران پرده افتد صد گناهی

Meaning: One who saves even a penny, thousands of veils come between him and Allah and he falls into hundreds of sins.

Faqeers are of four kinds; (a) The Faqeer who is man of awareness (b) The Faqeer who is man of sight (c) The Faqeer who is man of the right path (d) The Faqeer who is man of Divine company. One must check whose company one keeps.

❖ مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ (آل عمران-152)

Meaning: Among you were some who desired gains of this world and some sought reward in the hereafter. (Aal-e-Imran-152)

Real Faqeer is the one who rejects the world as well as the hereafter. Listen O' life sacrificing lover consumed by the fire of love! Be steadfast and strong in the way of Faqr Fana Fillah. Renounce the world as well as the hereafter and be empty handed so that the Faqeer who is the religious guide, holds your hand and takes you to the highest level of faith i.e. Haq-ul-Yaqeen. Only Allah! Everything other than Allah is lust.

The Qadri way is dominant over time and space. There are two off-shoots of Qadri way, the Zahidi Qadri and Sarwari Qadri. What is the difference between the two? Sarwari Qadri is the mystic way that is conferred upon me by the Holy Prophet. He took my bayat and commanded me to guide the men of Allah with spiritual courage. After blessing me with inward persuasion, he held my hand and entrusted me to Pir Dastageer<sup>151</sup> Shah Mohiyyuddin Jilani. He also blessed me and ordered to give spiritual persuasion to people. By his grace, every seeker whom I guided thereafter, physically or spiritually, through the medium of Ism-e-Allah Zaat and Ism-e-Mohammad, was bestowed with the presence of holy assembly of Prophet Mohammad without any struggle or zikr. Then, there remained no veil between Allah and that seeker and he observed Ism-e-Allah Zaat wherever he looked. The Sarwari Qadri way is very beneficent and courageous. In the other mystic ways, some seekers were burnt to death by

<sup>151</sup> Appellation of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, meaning "One who holds the hand and patronizes".

the blaze of Ism-e-Allah Zaat, some could not bear the burden of Ism-e-Allah Zaat and retreated while some apostatized and were cursed.

آدم چو صراحی بود و روح چو مے

قالب چو نے بود صدای در مے

Meaning: The physical body of Adam is like a flask and his soul is like the wine in it. The body is like a flute and soul is like its tune.

دانی چه بود آدم خاکی و خام؟

فانوس خالی و چراغی در مے

Meaning: Do you know the reality of the earthen imperfect body of humans? It is a chandelier without light while the soul is its light.

Some Saints remain stagnant at their spiritual state of presence of the holy assembly of Prophet Mohammad but I am progressing day by day and my levels are raised every moment. By the will of Allah, it will remain so till eternity as it is the eternal Divine command. I did not get formal academic education like Prophet Mohammad. We had the Divine knowledge. The Divine experiences revealed such inspirational knowledge upon me inwardly and outwardly that needs a number of books to be expressed. However, our elders advise that one should be brief and comprehensive in writing. The true seeker and follower of Prophet Mohammad is the one whose all inward veils are removed by the Holy Prophet and he has opened the doors of Faqr upon him and raised him to the level of Hazrat Awais Qarni<sup>152</sup>. Such a seeker is entitled as "Awais" also because he remains busy in the Divine deeds physically as well as spiritually following the Holy Prophet honestly and sincerely.

<sup>152</sup> An ardent lover of the Holy Prophet who lived in his era but could not meet him.

The Zahidi Qadri way is that in which the seeker of Allah has to perform excessive hard mystic exercises. After twelve or thirty years of asceticism he is blessed with the presence before Pir Dastageer Shaikh Abdul Qadir Jilani, who takes him to the court of Holy Prophet and lets him be honoured and elevated. This is the Zahidi Qadri way. The level of a Qadri beginner is equal to the proficient follower of any other mystic way. A Qadri proficient holds the honourable rank of beloved of Prophet Mohammad i.e. Fana Fillah Baqa Billah. The person who keeps hostility against Shaikh Abdul Qadir Jilani or his devotees and followers of his Qadri way, his ranks are confiscated and he is regressed to the level of Satan. We seek refuge of Allah from this. Whoever doubts it, turns infidel. We seek refuge of Allah from this also. Shaikh Abdul Qadir Jilani is the vicegerent and heir of the Holy Prophet. The key to both the worlds is in his custody as he is the beloved of Allah. One who does not believe this, belongs to the satanic group. He is rejected by Faqr and is depraved and disgraced in both the worlds.

The ultimate limit of the proficient of muraqabah is the deepest ocean. Which is the deepest ocean? It is the ocean of Divine Oneness which is the centre of attention of the Holy Prophet. The seeker who dives in that deepest ocean by the command of Allah and the Holy Prophet, renounces the world and becomes a Fana Fillah Faqeer. That deepest ocean is in fact the ocean of Faqr. Faqr is independent of everything, that is why when one dives in its deepest ocean, it purifies one from everything other than Allah. Only Allah! Everything other than Allah is lust. Then there remains no falsehood in the existence of the seeker and only the Truth dominates him.



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

مُحَمَّدٌ

Faqr  
Medium

The heat is purified by the name  
of Mohammad and one is blessed  
with the Divine meeting.

أَنْتَ أَنَا وَأَنَا أَنْتَ يَا مُحَمَّدٌ<sup>154</sup>

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لَيْسَ فِي الدَّارَيْنِ إِلَّا هُوَ

لَيْسَ فِي الدَّارَيْنِ إِلَّا هُوَ

Real Faqeer is the one who is engrossed in remembrance and meditation about seven things. First is the remembrance and meditation about death which awakes him from deep slumber. Second is the remembrance and meditation about the Munkar and Nakeer which detaches him from everyone other than Allah and attaches him with Allah. Third is the remembrance and meditation about the grave whose fear makes him punish his infidel nafs harshly so that it becomes true Muslim. Fourth is the remembrance and meditation about the record of his deeds that would be checked on the doomsday. To keep it right, he prevents his tongue from false talk. Fifth is the remembrance and meditation about the requital on the day of resurrection when everyone would be worrying for himself only. Due to the fear of that day he remains busy in the good deeds for Allah. Sixth is the remembrance and meditation about crossing the Sirat bridge. If one crosses the bridge of world safely keeping his faith intact by preventing oneself from the love of world, it becomes easier for him to cross the Sirat bridge in hereafter. Seventh is the remembrance and meditation about seeking Allah which makes him forget the pleasures of the paradise and fear of the hell. Then he drowns in the meditation of Fana Fillah Faqr in such a way that he forgets all the seven remembrances and meditations. Only

<sup>153</sup> There is nothing in the universe but Hoo.

<sup>154</sup> Qudsi Hadith meaning "O' Mohammad! You are Me and I am you."

Allah! Everything other than Allah is lust. The Faqeer who is not aware of these seven remembrances and meditations is not eligible to be a Faqeer. When the day rises, a Faqeer considers it the day of resurrection and thinks that every creation of eighteen thousand worlds is writing the record of his good and bad deeds. He himself holds his nafs accountable for its deeds and views Allah as his judge. When it is night, he imagines it as his grave where he is lying alone and awake. He remains conscious day and night inwardly as well as outwardly.

## CHAPTER VII

### THE SECRET AND LOUD ZIKR OF ALLAH AND KALMA TAYYAB BY TONGUE, HEART, SOUL AND SIR'R

The Holy Prophet remarked about the marvels of zikr in the following words:

❁ مِثْلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مِثْلُ الْحَيِّ وَالْمَيِّتِ

Meaning: The difference between the one who does the zikr of Allah and the one who does not, is the same as the difference between alive and dead.

❁ إِنَّ مَلَائِكَةَ يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا وَ أَهْلَهُمْ إِلَى حَاجَتِكُمْ فَيُخَفُّونَهُمْ بِأَجْنَحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا

Meaning: Certainly! The angels search for the people who do zikr of Allah. When they find a community doing the zikr of Allah, they call one another towards that community telling them that they have found whom they were searching. Then all of them cover that community with their wings till the sky of this world.

❁ قَالَ مَعَاذَ آخِرِ كَلَامٍ فَارَقْتُ عَلَيْهِ رَسُولَ اللَّهِ قُلْتُ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ قَالَ أَنْ تَمُوتَ وَلِسَانِكَ رَطْبٌ مِمَّنْ ذَكَرَ اللَّهَ وَعَنْهُ قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِيْنِي قَالَ عَلَيْكَ بِتَقْوَى اللَّهِ تَعَالَى مَا اسْتَطَعْتَ وَادْكُرِ اللَّهَ عِنْدَ كُلِّ حَجْرٍ وَشَجَرٍ

Meaning: Hazrat Muaz said while reporting the last words of the Holy Prophet, "I asked the Prophet which is the favourite act of Allah?" He replied, "It is that when you die, you are doing the zikr of Allah". It is also reported that Hazrat Muaz requested the

Holy Prophet to give him a piece of advice. The Holy Prophet said, “Adopt piety as much as you can and do the zikr of Allah near every stone and tree (*i.e. everywhere and every moment*).”

❖ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَلَا أَخْبَرُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَ أَرْكَهَا عِنْدَ مَلِيكِكُمْ وَ أَرْفَعُهَا فِي دَرَجَتِكُمْ وَ خَيْرٌ لَّكُمْ مِنْ انْفَاقِ الذَّهَبِ وَالْفِضَّةِ وَالْوَرَقِ وَ خَيْرٌ لَّكُمْ مِنْ أَنْ تَلْقُوا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَ يَضْرِبُوا أَعْنَاقَكُمْ قَالُوا بَلَى قَالَ ذِكْرُ اللَّهِ تَعَالَى

Meaning: The Holy Prophet said to his sacred Companions, “Let me tell you the act which is the most favourite and the most elevated act near Allah and the best of all deeds, even better than spending gold and silver in the way of Allah or fighting for the religious cause and killing the enemies of Allah or being killed by them?” The Companions replied, “Why not O’ Prophet of Allah! Do tell us.” He exclaimed, “It is the zikr of Allah”.

❖ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا صَدَقَةٌ أَفْضَلُ مِنْ ذِكْرِ اللَّهِ تَعَالَى

Meaning: The Holy Prophet declared that no sadaqah<sup>155</sup> is better than doing the zikr of Allah.

Zikr should be like phoenix. Phoenix is a bird which collects woods and joins them in the form of a fort. When the fort of woods is ready, it sits in that fort and engrosses itself in the zikr of Allah invoking “Hoo” repeatedly. When it starts the zikr and inhales with the invocation of “Hoo”, it’s being feels extreme heat of zikr of Hoo, then such a fire is ablazed in its body that is caught by the woods and the bird is burnt to ashes alongwith the fort of words. Afterwards, it rains upon the ashes and an egg is produced from the ash. That egg hatches and a baby phoenix is born. When the baby phoenix grows up to the age of it’s father, it repeats the act of it’s father and burns to ashes like it. This

<sup>155</sup> Giving anything in any form in the way of Allah.

process goes on and on till eternity. Similarly, the Faqeer who continuously does the zikr of Allah experiences the state of “death before dying” every moment. What is Faqr? Faqr means to vacant your house and spend your every possession in the way of Allah like the Holy Prophet did. It is to renounce the world completely so much so that there remains no penny to buy oil for lamp or even a sheet to spread on floor. Faqeer is the one who gives in the way of Allah whatever Allah gives him directly or through other sources.

❖ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا عَمِلَ أَحَدٌ مِنِّي مِنْ عَذَابِ اللَّهِ تَعَالَى إِلَّا ذَكَرَ اللَّهَ تَعَالَى وَقَالُوا وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ وَلَوْ يُضْرَبُ بِالسَّيْفِ حَتَّى يَنْقَطِعَ -

Meaning: The Holy Prophet said, “No act of a person is greater than the zikr of Allah which could save him from the wrath of Allah”. The sacred Companions asked, “Not even fighting in the way of Allah?” He replied, “No! Even if you are cut into pieces by the sword while fighting for Allah.”

❖ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَقُولُ اللَّهُ عَزَّ وَجَلَّ سَيَعْلَمُ أَهْلُ الْجَمْعِ الْيَوْمَ مِنْ أَهْلِ الْكَرَمِ قِيلَ مَنْ أَهْلُ الْكَرَمِ يَا رَسُولَ اللَّهِ قَالَ أَهْلُ مَجَالِسِ الذِّكْرِ مِنَ الْمَسَاجِدِ

Meaning: The Holy Prophet said, “Allah Almighty says that on the doomsday you will recognize the people of graciousness”. He was asked, “Who are the people of graciousness.” He replied, “People who get together in the mosques for the zikr of Allah”.

❖ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَوْ أَنَّ رَجُلًا فِي حُجْرَةٍ دَرَّهَمٌ يَقْسِمُهَا وَآخِرُ يَدٍ ذَكَرَ اللَّهَ كَانَ الذَّاكِرُ اللَّهُ أَفْضَلُ

Meaning: The Holy Prophet said, "If a person spends a room full of money in the way of Allah, even then the person who does zikr of Allah is better than him."

❖ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا مِنْ أَدْمِي إِلَّا فِي قَلْبِهِ بَتِّيَانٍ فِي أَحَدِهِمَا الْمَلِكُ وَفِي آخِرِهَا الشَّيْطَانُ فَإِذَا ذَكَرَ اللَّهُ خَنَسَ أَمِّي تَأَخَّرَ وَتَنَحَّى وَإِذَا لَمْ يَذْكُرِ اللَّهَ وَضَعَ الشَّيْطَانُ مِنْقَارَهُ فِي قَلْبِهِ وَسُوسَ لَهُ.

Meaning: The Holy Prophet said, "There are two chambers in the heart of the human beings, one is occupied by an angel and other by the Satan. When a person does zikr of Allah, the Satan runs away and when he becomes oblivious of the zikr, the Satan surrounds him and creates delusions in his heart.

❖ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَإِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا قَالُوا بَلَى يَا رَسُولَ اللَّهِ وَمَا رِيَاضُ الْجَنَّةِ قَالَ حَلَقَةُ الذِّكْرِ

Meaning: The Holy Prophet said, "When you pass through the gardens of paradise, have something from there to eat". The sacred Companions said, "Sure O' Prophet of Allah! But what do you mean by the gardens of paradise?" He replied, "The gatherings of zikr".

❖ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا وَتَفَرَّقُوا مِنْهُ وَلَمْ يَذْكُرُوا اللَّهَ تَعَالَى فِيهِ كَأَمَّا تَفَرَّقُوا عَنْ جِيفَةِ حِمَارٍ وَكَانَ عَلَيْهِمْ حَسْرَةٌ يَوْمَ الْقِيَامَةِ.

Meaning: The Holy Prophet said, "When a group of people leave a gathering without remembering Allah, it is like they had been sitting near a carrion donkey. They will deeply regret this act on the doomsday."

❖ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَمَا مَشَى أَحَدُكُمْ تَمَشِيًّا وَلَمْ يَذْكُرِ اللَّهَ تَعَالَى فِيهِ إِلَّا كَانَ عَلَيْهِ تَرْهَقٌ

Meaning: The Holy Prophet said, "The person amongst you who left a gathering without doing the zikr of Allah would be left with nothing but embarrassment."

❁ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا أَوْى أَحَدُكُمْ إِلَى فِرَاشِهِ وَلَمْ يَذْكُرِ اللَّهَ فِيهِ إِلَّا كَانَ عَلَيْهِ تَرْهَقٌ

Meaning: The Holy Prophet said, "When a person takes rest (*i.e. he is free from all the jobs*) but does not do the zikr of Allah, he is left with nothing but embarrassment.

❁ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا يَتَحَسَّرُ أَهْلُ الْجَنَّةِ إِلَّا عَلَى سَاعَةٍ مَرَّتْ بِهِمْ وَلَمْ يَذْكُرِ اللَّهَ فِيهَا

Meaning: The Holy Prophet said, "The people of paradise will not have any regret except for the time they had spent without the zikr of Allah."

❁ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَكْثَرُوا ذِكْرَ اللَّهِ تَعَالَى حَتَّى يَقُولُونَ إِنَّهُ لَمَجْنُونٌ

Meaning: The Holy Prophet said, "Do the zikr of Allah so excessively that people may consider you crazy."

❁ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ الْجَبَلَ يُنَادِي الْجَبَلَ بِاسْمِهِ أَيْ فَلَانُ هَلْ مَرَّ بِكَ أَحَدٌ ذَكَرَ اللَّهَ فَإِذَا قَالَ نَعَمْ أَسْتَبْشِرُوا

Meaning: The Holy Prophet said, "Certainly a mountain calls another mountain by its name and asks it if anyone has passed across it doing the zikr of Allah. If it answers in yes, that mountain congratulates it."

❁ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَدْكُرُونَ اللَّهَ قَوْمٌ فِي الدُّنْيَا عَلَى فَرَشِ الْمُهَيَّدَةِ يَدْخُلُهُمُ الْجَنَّةُ الْعُلَى

Meaning: The Holy Prophet said, "Those who occupied themselves in the zikr of Allah on earth, will have the most elevated place in paradise."

❁ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ الدِّينَ لَا يَزَالُ أَسْنَتَهُمْ رَطْبَةً مِّنْ ذِكْرِ  
اللَّهِ تَعَالَى يَدْخُلُونَ الْجَنَّةَ وَهُمْ يَضْحَكُونَ.

Meaning: The Holy Prophet said, "The people who remain engrossed in the zikr of Allah, will enter the paradise smilingly."

Qudsi Hadith:

❁ أَنَا مَعَ عَبْدِي يَذْكُرُونِي فِي تَحْرُكِ الشَّفَتَانِ

Meaning: I am with My slave when he remembers Me by moving his lips (i.e. by doing the zikr of Allah with tongue).

Qudsi Hadith:

❁ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنَّ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ  
فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأَةٍ ذَكَرْتُهُ فِي مَلَأَةٍ خَيْرٍ مِنْهُمْ

Meaning: I am as My slave perceives Me. I am with him when he remembers Me (through My zikr). When he remembers Me secretly within himself I also remember him secretly. And when he remembers Me in a gathering I also remember him in a better gathering.

❁ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَقُولُ اللَّهُ تَعَالَى مَنْ  
جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَالِهَا وَازِيدٌ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَهُ مِثْلُهَا أَوْ أُغْفِرَ وَمَنْ  
تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَمَنْ  
آتَانِي بِمِثْيَةِ أَتَيْتُهُ هَرَوَلَةً وَمَنْ لَقِينِي بِقَرَابِ الْأَرْضِ خُطْبَةٍ وَلَا يُشْرِكُ بِي شَيْئًا  
لَقَيْتُهُ بِمِثْلِهَا مَغْفِرَةً.

Meaning: It is reported by Hazrat Abu Zar Ghaffari that the Holy Prophet said, "Allah says that when a person performs a good deed, I reward him equal to ten good deeds, rather more than that. And when a person commits a sin, he is punished accordingly (for his sin) or is forgiven by Me. If a person covers a span to come



towards Me, I go a yard near him and if he covers a yard to come to Me I go two yards near him. If he walks towards Me, I run towards him. When a person meets Me in any corner of the earth after purifying himself of polytheism and sins, I meet him with forgiveness and beneficence.”

Listen! If a person spends his whole life in keeping fasts, offering salat, performing hajj or reciting the holy Quran day and night, as *وَأَفْضَلُ الْعِبَادَةِ تِلَاوَةُ الْقُرْآنِ* meaning: “Reciting Quran is a great worship,” but do not recite kalma tayyab by tongue, he will not be considered a Muslim and none of his worship would be accepted in the court of Allah, as worship of an infidel is just a deception.

❁ أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Meaning: The greatest zikr is the zikr of *لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ* (No one is worthy of worship but Allah, Mohammad is His Messenger).

Worship requires the zikr, however the men of zikr and men of Faqr do not require anything. One whose heart does not verify what he recites, cannot be considered a true reciter. God forbid if he is called a Muslim or a Momin. The source of fear of Allah, purgation of innerself and verification of heart is the zikr of Allah. The Holy Prophet said:

❁ لِكُلِّ شَيْءٍ مُصْقِلَةٌ وَوُصْقِلَةُ الْقَلْبِ ذِكْرُ اللَّهِ تَعَالَى

Meaning: There is a burnisher for everything and the burnisher of heart is the zikr of Allah.

❁ عِلَامَةُ حُبِّ اللَّهِ ذِكْرُهُ وَعِلَامَةُ بُغْضِ اللَّهِ عَدْمُ ذِكْرِهِ

Meaning: The sign of love of Allah is doing His zikr and the sign of hostility against Allah is leaving His zikr.

Allah says:

كُلُّ أَمْنٍ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ تَفَّ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ تَفَّ ﴿البقره-285﴾

Meaning: All have embraced faith in Allah, His angels, His Books and His Messengers. *(They also say,)* “We do not discriminate between any of His Messengers *(in believing).*” (Al-Baqarah-285)

One must have fear of Allah. Allah says:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ (النساء-164) ﴿﴾

Meaning: And (We have sent many) Messengers whose annals We have narrated to you earlier, and We sent (a number of) those Messengers whose details We have not (yet) related to you. (An-Nisa-164)

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿النساء-164﴾ ﴿﴾

Meaning: And Allah spoke to Moses directly. (An-Nisa-164)

Qudsi Hadith:

إِذَا رَأَيْتَ عَبْدِي لَا يُذْكَرُنِي فَأَنَا أَجْبِبُهُ عَنْ ذَلِكَ ﴿﴾

Meaning: When you see that My slave is not doing My zikr, understand that I have put a veil before him.

The Holy Prophet said:

أَفْضَلُ الْعِبَادِ عِنْدَ اللَّهِ الذَّاكِرُونَ ﴿﴾

Meaning: The most distinguished slaves near Allah are those who do His zikr.

ذِكْرُ اللَّهِ تَعَالَى عِلْمُ الْإِيمَانِ وَبِرَأْيِهِ مِنَ النِّفَاقِ وَحِصْنٌ مِنَ الشَّيْطَانِ ﴿﴾

Meaning: The zikr of Allah is the sign of true faith, it gives salvation from hypocrisy and saves from Satan.

أَفْضَلُ الذِّكْرِ ذِكْرُ اللَّهِ تَعَالَى ﴿﴾

Meaning: The greatest of all the zikrs is the zikr of Allah.

❁ إِنَّ فِي ذِكْرِ الْجَلِيِّ عَشْرَ فَوَائِدٍ صَفَاءُ الْقُلُوبِ وَتَنْبِيهُهُ الْغَافِلِينَ وَصِحَّةُ الْأَبْدَانِ  
وَمُحَارَبَةُ بِأَعْدَاءِ اللَّهِ تَعَالَى وَإِظْهَارُ الدِّينِ وَنَفْيُ خَوَاطِرِ الشَّيْطَانِيَّةِ وَنَفْيُ خَوَاطِرِ  
النَّفْسَانِيَّةِ وَتَوَجُّهُ إِلَى اللَّهِ تَعَالَى وَالْأَعْرَاضُ عَنْ غَيْرِ اللَّهِ وَفِيهِ يَرْفَعُ الْحِجَابَ بَيْنَهُ وَ  
بَيْنَ اللَّهِ

Meaning: Verily, there are ten benefits of loud zikr; (1) Sanctification of heart (2) Salvation from oblivion (3) Physical health (4) Power to fight against the enemies of Allah (5) Expression of faith (6) Salvation from satanic attacks (7) Salvation from the dangers of nafs (8) Attention towards Allah (9) Getting rid of everything other than Allah (10) Removal of veils between man and Allah.

Faqeer Bahoo exclaims what is zikr, what is gained from zikr and what is the level of a true zakir<sup>156</sup>? Zikr means purification. Just as wealth is purified and made lawful by paying zakat, similarly being of a person is purified through zikr. It cleanses the person like soap cleans the cloth. It obliterates all the sins of a person like fire burns the woods. It enlivens and adorns the faith of a person like rain revitalizes the withered grass. The zikr of Allah for a person is like fruit for the tree, light for the darkness, fragrance for the flower and salt for food. Just as saying Takbeer (الله أكبر) *Allah-o-Akbar meaning: Allah is the greatest*) while slaughtering an animal makes it lawful (for eating) similarly the zikr of Allah makes a person acceptable (in the court of Allah). Before offering salat, the name of Allah is taken, so in salat also the zikr of Allah is the foremost. Takbeer-e-Tehreema<sup>157</sup> is also the zikr of Allah and the whole salat which is offered after Takbeer-e-Tehreema is also a form of the zikr of Allah. The Holy Prophet said:

<sup>156</sup> One who does zikr

<sup>157</sup> The Takbeer i.e. "Allah-o-Akbar" by saying which the salat starts.

❁ أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Meaning: The greatest zikr is لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

The recitation of Quran also starts with the zikr of Allah i.e. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ meaning: “By the name of Allah the most Beneficent, the most Merciful”. “بِسْمِ اللَّهِ” Bismillah i.e. “By the name of Allah” is also the zikr of Ism-e-Allah. The first verse of the Quran which was revealed upon the Holy Prophet was also about the zikr and name of Allah, it was:

❁ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (العلق-1)

Meaning: Read by the name of your Holy Lord who has created. (Al-Alaq-1)

At the time of death also, it is essential to invoke Allah by saying لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ or Ism-e-Allah اللَّهُ or the kalma-e-shahadat<sup>158</sup>. All these are the zikr of Allah. In grave too, the angels would ask about the name of Allah that is also the zikr of Allah. If Ism-e-Allah will be inscribed at the top of the record of deeds of a person, it will be given in his right hand on the doomsday. When his good and bad deeds will be weighed on the balance, the side containing zikr of Ism-e-Allah as his good deed will be heavier. If a person will invoke Ism-e-Allah while crossing the Sirat bridge, hell will be afraid of him and he will pass the bridge safely. If he will take the name of Allah at the door of heaven, it would be opened for him immediately. If one invokes the name of Allah while having His vision, he is conferred with the everlasting ultimate theophany which makes him ecstatic forever. Anyone who makes fun of Ism-e-Allah or keeps hostility against it is verily a reprobate. He is either an infidel or a hypocrite or a sinner. In the era of Holy Prophet, all these three groups i.e. infidels, hypocrites and sinners were present, now whoever

<sup>158</sup> Muslim creed in form of testimony

denies the zikr of Allah belongs to them. Verily, zikr is the foundation of Islam and strength of the religion. Whenever the Holy Prophet fought a war against infidels, he and his Companions started the war by raising the slogan of name of Allah. The inward war against nafs is also fought by the zikr of name of Allah ﷻ.

هر بهوتی را زبانش ذاکران را بر بدن  
قلب قلقل وجد آید استخوان رگ پوست تن

Meaning: Every hair of the body of a true zakir has tongue which recites the name of Allah. His heart beats excitingly with the zikr which sends his flesh, bones and veins into trance.

دل بمثل دیگ جوشد زیر آتش عشق سوز  
گاه گرمی گاه سردی ذاکران را شب و روز

Meaning: The inward states of the zakirs change day and night. Their heart is like a boiling cauldron kept on the fire of Ishq.

سلک باید ساکی را راه هادی پیشوا  
باسیر سرش میرساند با محمد مصطفی

Meaning: When a spiritual traveller wishes to travel a mystic path, he ought to follow a spiritual guide who may lead him to the Holy Prophet through inward journey.

باهو عشق را بام بلند است اسم الله نردبان  
هر مکانی بی نشانی می برد در لامکان

Meaning: O' Bahoo! The roof of Ishq of Allah is very high, the ladder to reach it is the zikr of Ism-e-Allah Zaat. It will take you to every destination, even to the station beyond all stations.

What is the sign of an alive heart and continuation of real zikr in it? It is that, after death such a heart remains alive alongwith

the soul. An alive heart never dies, the body that has an alive heart neither decays nor the worms eat it up even if it keeps lying in the grave for thousand years. Real heart is not the physical heart whose beat you feel on left side of your chest and which is possessed by all humans whether Muslims, non Muslims or hypocrites, that heart is considered as a dog in the inward spiritual way. The real heart (*which may also be referred to as the inward of a person*) is of three kinds. One is the heart of men of Divine blaze which is full of Noor of zikr, Ishq and fire of passion for Allah. Such a heart seeks nothing but Allah. Second is the heart of infidels which is occupied by the darkness of love of the world, as said *حُبُّ الدُّنْيَا ظُلْمَةٌ* meaning: "Love of the world is sheer darkness". Such a person who keeps love of the world may be a Muslim outwardly but inwardly he is an infidel as he is a hypocrite and obedient to the kings and men of world (*not Allah*). Third is the heart of the worldly people for whom the spiritual way is ceased, they are disgraced as they are devoid of marifat of Allah and unaware of their inward. Their devotions and struggles are just like the burden carried by a donkey, whether they are the spiritual guides or the disciples, as they seek inclination from people (*instead of Allah*) and sell the bones of their ancestors (*i.e. they become spiritual guides only because they belong to the family of Saints regardless of the fact whether they are eligible for it or not, they occupy the seat of superior of the shrines of their ancestors to plunder the oblations*). The heart which burns in the fire of love of Allah is completely obsessed by Divine passion. The thirst for Allah is as soothing for it as the warmth of fire in winter. The Holy Prophet said:

❁ لَذَّةُ الْأَفْكَارِ خَيْرٌ مِّنْ لَذَّةِ الْأَذْكَارِ

Meaning: The pleasure of meditation is better than the pleasure of zikr.

The meditation which is accompanied with the zikr must not be about the love of world or knowledge or other controversies as

Allah says: **وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ** meaning: "Do the zikr of your Holy Lord when you forget (*everything*)". A Hadith tells:

❁ **الذِّكْرُ بِلاَ فِكْرٍ كَصَوْتِ الْكَلْبِ**

Meaning: The zikr without meditation is like barking of a dog.

The zikr accompanied with meditation is that which guards and dominates the zakir. Even when zakir is oblivious of the zikr, the zikr is not oblivious of him, it continuous either in the form of inward zikr or zikr of the soul, sir'r, tongue, breath or pas-*inf*as. What is zikr? It is unification of soul and heart with Allah and spiritually joining all the Prophets, Saints and mystics in the holy assembly of Prophet Mohammad. It makes one perfect follower of the shariah of Prophet Mohammad and keeps one away from nafs, Satan, sins, evil, love of the world and worldly people. The sign of true zikr is that when the zakir starts the zikr, it takes him to the Divine Oneness or to the holy assembly of Prophet Mohammad or to the assembly of sacred Companions and Saints or shows him all the levels from the Throne to Chair. When the zakir comes out of the state of absorption, all his behaviours have been refined. Then, hunger and satiation, sleep and awakening, intoxication and vigilance become equal for him. The person who does not actually experience such states but pretends to be enraptured or unconscious, is just possessed by Satan or a demon. When such a person starts zikr, the Satan creates illusionary forms of earth, heaven and all the stations of the Throne, Chair and whatever is between the fourteen layers of earth and skies and presents before him. If you see a person who is one of the wrong innovators in the religion or a sinner or a depraved one, do not say anything to him rather confront those who have indulged him in wrong innovations, sins or depravity and should advise them. Allah says:

❁ **إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ (التقصص-56)**

Meaning: You cannot guide (*on the right path*) whom you please, it is Allah who guides whom He wills. (Al-Qasas-56)

تُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ (آل عمران-26) ❀

Meaning: (*O' Allah!*) You confer honour on whom You will and You dishonor whom You will. (Aal-e-Imran-26)

يَفْعَلُ اللَّهُ مَا يَشَاءُ ۝ (ابراهيم-27) ❀

Meaning: And Allah puts into action what He wills. (Abraham-27)

يَحْكُمُ مَا يُرِيدُ ۝ (المائدة-1) ❀

Meaning: Surely! Allah ordains whatever He wills. (Al-Maidah-1)

An ignorant is like a barren land where no seed can sprout while a true scholar is like a fertile land, zikr of Allah is like the seed which is sown in this land, Divine knowledge is like the bullocks, meditation is like the plough, Shariat is like the fence around that land, Tareeqat is like the green pasture, Haqeeqat is like the ear of corn, marifat is like the pure grain, the fire of Ishq is like the cooked bread while Faqr and love of Allah is like the whole food. The people who are bounded in the physical world cannot dare to step into this field (*of Faqr and love of Allah*). The real intellect is that which leads to Allah and real knowledge is that which grants marifat of Oneness of Allah. If a zakir remains vigilant while doing the zikr, all the satanic stations and dangers of sensual desires vanish and he progresses across the angelic spheres. Whatever a man of righteousness observes, spiritually leads him to the real way of Meraj<sup>159</sup> and whatever the people of wrong innovations see is just deception.

بذکرش آن بود در سیر سرور

که ذکر و فکر جاری یار در بر

<sup>159</sup> Ascension to Allah



Meaning: The real zikr is that which spiritually carries one to the Holy Prophet. Due to the continuation of zikr and meditation, one eventually reaches the Divine Beloved.

کسی در ذکر نبویؐ راه نہ بیند  
سیاہی دل بہ مجلسِ بد نشیند

Meaning: If one does not find the way to the Holy Prophet even by doing the zikr, it means his heart is blackened due to his bad company.

کہ ذکر خاص باشد پاس انفاس  
نہ ذاکر دلق پوشاں مکر لباس

Meaning: The zikr of pas-infas is the special zikr. The hypocrites who wear tattered garments to pretend that they are very humble are not the real zakirs.

باھو! بذکرش ذاکران را کی حجاب است  
فنا فی اللہ گشت این جواب است

Meaning: O' Bahoo! Do any veils remain before the zakirs by doing zikr of pas-infas? The answer is 'no', they annihilate in Allah absolutely.

A true zakir must feel pleasure and peace only in the zikr of his Lord and he must not be weak or burdened (*with worldly wishes or riches*). The zikr of Allah becomes the existence of the lovers, zakirs and Arifs who are the Friends of Allah and "gharib"<sup>160</sup>. Who is gharib? He is the one who is liberated from everything other than Allah. The men of Divine love are the "miskeens"<sup>161</sup>. What do we mean by miskeen? One who stays with Allah! Who

<sup>160</sup> According to mystic terminology "gharib" refers to the Saints who have nothing but Allah

<sup>161</sup> The Arabic word "miskeen" is derived from "sakin" which means "staying at a point". According to mystic terminology "miskeen" is the person who stays with Allah perpetually.

stays with Allah perpetually? Faqeer. Who is a Faqeer? The zakir. Who is a zakir? About whom it is said in a Qudsi Hadith:

﴿ اَنَا جَلِيسٌ مَّعَ مَنْ ذَكَرَنِي ﴾

Meaning: I am his companion who remembers Me (*by doing My zikr*).

The men of Divine love are orphans. An orphan has no parents and he depends on none but Allah, so he becomes closer and closer to Allah with every passing day. The men of zikr must be courageous and their being must be pure because the holy Ism-e-Allah sustains only in a holy being. If a disciple starts zikr by the permission of Murshid but his being is impure due to the love of the world, the zikr of Ism-e-Allah will not affect him for a few days and his heart will remain dark and rusty as before due to the excess of filth and impurities of worldliness. So what should a Murshid do? He should order the disciple to wash his inward with the water of fear of Allah and soap of zikr of Allah, as zikr of Allah is like soap and the being of disciple is like a dirty and impure cloth. If a disciple does not obey the Murshid, then how can a Murshid bless him!

Listen! The scholars cannot find the Ism-e-Azam from the Holy Quran because the Ism-e-Azam sustains only in a sacred existence. Even if one finds the Ism-e-Azam and recites it, it would not affect him. How can the grand and pure Ism-e-Azam affect and sustain in a disgraced and impure existence? The zikr does not continue in the heart of a person without the Ism-e-Azam and Ism-e-Azam only sustains in the pure being of an accomplished and perfect Faqeer or the religious scholars who practise what they preach. In fact, such scholars are only the perfect Faqeers. One who trusts and depends on the Ism-e-Azam instead of Allah is a fool. Only those find the reality of Ism-e-Azam who are themselves blessed with it's powers and qualities and they are the possessors of Ism-e-Azam. Not a single illicit morsel can enter the stomach of perfect Faqeers and practitioner

scholars, even if everything between the earth and skies, intrinsically and extrinsically, becomes illicit, because they are the masters of universe. The whole world from east to west is stable due to their blessing. They eat just to prevent themselves from the blame of worldly people (*they do not need to eat as they possess Divine attributes being One with Allah, but they have to act like normal human beings to hide their reality from people*). Just as a Prophet has right upon his nation, similarly the perfect Faqeers and practitioner scholars have right upon people. Perfect Faqeer is the one whose inward continuously invoke the zikr-e-sultani and the zikr-e-hamil. Zikr-e-hamil is the zikr which goes on automatically without any effort or consciousness in the flesh, bones, veins, heart, soul, core, sir'r, each hair and the skin i.e. it occupies the being of the zakir completely. Allah says:

﴿ فَاذْكُرُونِي أَذْكَرُكُمْ ﴾ (البقره-152)

Meaning: You do My zikr, I will do yours. (Al-Baqarah-152)

It is easy for the Faqeers to reach this level. Listen O' man of heart! Surpass the level of doing zikr and seek the One whose zikr you do.

دل کعبہ اعظم است بکن خالی از بتان  
بیت المقدس است مکن جای بت گران

Meaning: Heart is the greatest Kaaba, vacant it from the idols (*of worldly love and wishes*). It is the sacred home of Allah, do not make it an idol shop.

There are three kinds of qalb<sup>162</sup> according to the Hadith of the Holy Prophet:

﴿ الْقَلْبُ ثَلَاثٌ قَلْبٌ سَلِيمٌ وَقَلْبٌ مُنِيبٌ وَقَلْبٌ شَهِيدٌ أَمَا قَلْبٌ سَلِيمٌ فَهُوَ الَّذِي لَيْسَ فِيهِ بِغَيْرِ مَعْرِفَةِ اللَّهِ تَعَالَى أَمَا قَلْبٌ مُنِيبٌ فَهُوَ الَّذِي أَلْبَابُ مِنْ كُلِّ

<sup>162</sup> Heart or the inward

شَيْءٍ إِلَى اللَّهِ تَعَالَى أَمَّا قَلْبٌ شَهِيدٌ فَهُوَ الَّذِي كَانَ فِي مُشَاهِدَةِ اللَّهِ وَقُدْرَتِهِ فِي كُلِّ شَيْءٍ

Meaning: Qalb is of three kinds, the qalb-e-saleem, the qalb-e-muneeb and the qalb-e-shaheed. Qalb-e-saleem is the heart which has nothing but the marifat of Allah, qalb-e-muneeb is the heart which is attentive only towards Allah turning away from everyone else, qalb-e-shaheed is the heart which witnesses only Allah and His Nature in everything.

بَاهُو! نماز و روزه و بسیار طاعت  
از آن بهتر بود دل ذکر ساعت

Meaning: O' Bahoo! It is better to do the zikr by heart for a while than excessive devotions, salats and fasts.

Neither the obligatory nor the superegotary prayers are superior than the zikr of Allah. The Holy Prophet said:

❁ فِي قُورَادِ الْمُحِبِّ نَارٌ هُوَ أَحْرُّ نَارِ الْجَحِيمِ أَبْرَدُهَا

Meaning: Such a fire is ablazed in the heart of lover of Allah that the hell fire is cooler as compared to it.

It is certain that the heart which is deprived of the love of Allah shall burn in the hell. The hell fire will burn everyone who is not consumed by the fire of Ishq of Allah. Have not you heard that:

❁ النَّارُ تَرْتَهِّمُ لِمَنْ فِي قَلْبِهِ نَارٌ

Meaning: The hell fire fears the one whose heart contains the fire of Ishq.

چون در آتش عشق شد منزلم  
دل دوزخ آتش گرفت از دلم

Meaning: When my whole being burnt in the fire of Ishq, the core of hell took fire from my heart.

دل کہ از اسرارِ خدا غافل است  
دل نتوان گفت کہ مشّتِ گل است

Meaning: The heart which is oblivious of the secrets of Allah is not the real heart, it is just an organ made of soil.

دل یکی خانہ ایست ربانی  
خانہ دیو را چہ دل خوانی

Meaning: The real heart is the home of Allah, how can you call the home of devil a heart!

دل کعبہ اعظم است ازان کعبہ آب و گل  
آن صد ہزار کعبہ بود درمیان دل

Meaning: The Kaaba of heart is greater than the Kaaba made of soil and water. The heart contains hundreds and thousands of such Kaabas.

The Faqeer Bahoo tells that the heart's shape is like a lily flower. It has four chambers around the central core. Each chamber has a kingdom vaster than the fourteen layers of earth and skies. There is another chamber at the lower side of the heart which is connected to the Divine world and contains its secrets. There is a treasure of Allah in each chamber and all the chambers have a veil upon them. On each veil there is an agent appointed by Satan. First veil is oblivion which makes one forget the death, second veil is covetousness, third veil is jealousy and fourth veil is arrogance. These four veils are connected with four satanic agents

i.e. the khannas<sup>163</sup>, the khurtum<sup>164</sup>, the khatrat<sup>165</sup> and the vasvasa<sup>166</sup>. The four treasures of Allah in each chamber are; the knowledge of Allah, the zikr of Allah, marifat of Allah, Faqr Fana Fillah Baqa Billah. Allah says;

﴿الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝﴾ (الناس 4-6)

Meaning: The khannas. Who whispers into the hearts of mankind. Whether he (*the whispering Satan*) is from the jinns or humans. (An-Nas, 4-6)

The devices for defence against the four satanic agents are; (a) The knowledge of shariah (b) Mystic zikr (c) Meditation upon marifat of Allah which blocks the way of nafs (d) Renunciation of the sins and worldly love. The veils from the heart cannot be removed by anything except the spiritual glance of perfect and supreme Murshid. The heart is the treasure trove of secrets of marifat of Oneness of Allah which are revealed only after the removal of these veils and then Divinity and Lordliness manifest from the heart. Beware and be wise! Allah says:

﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهِ﴾ (الاحزاب 4)

Meaning: Allah has not made two hearts in the breast chamber of any person. (Al-Ahzab-4)

باهو! علم نحو و صرف خوانی فقہ یا اصول

جز وصال حق تعالیٰ نیست زان چیزی وصول

Meaning: Whether you study the literary and grammatical knowledge or the knowledge of basic principles and rules of Islam, you cannot gain anything worthy unless you attain to the union with Allah.

<sup>163</sup> The slinking whisperer which distracts from the right path by creating delusions in the heart.

<sup>164</sup> The intoxicating evil which distracts one by making one addicted of a particular bad habit.

<sup>165</sup> The satanic dangers.

<sup>166</sup> The evil suggestions.

بَاهُو! درمیان علم فقرش گفتگو

ہر چہ دانی جز خدا زان دل بشو

Meaning: O' Bahoo! While you are talking about the knowledge of Faqr, obliterate from your heart whatever you know, except Allah.

Allah says in Qudsi Hadith:

﴿ إِذَا ذَكَرْتَنِي شُكِّرْتَنِي وَإِذَا نَسَيْتَنِي كَفَرْتَنِي ﴾

Meaning: When you do My zikr, in fact, you express your gratitude towards Me and when you forget to do My zikr you deny Me.

دل دم روح دریک فکر باید

کہ ذکر خاص از دل می برآید

Meaning: Engross your heart, breath and soul in concentration upon one point (*i.e. Allah*), only then you will achieve the most special zikr.

ترا شعور باید زان شعوری

دی غافل مباش از حق حضوری

Meaning: You should have awareness of the fact that not even a single breath is allowed to be neglectful of the Divine presence.

حضوری صد خطر آن بیم جانی

کہ واصل در حضوری لامکانی

Meaning: Rather! There are hundreds of dangers even in the state of Divine presence (*because it is a state of duality and perfect Saints consider it an imperfection, perfection is gained only after ultimate Divine union*). So, you must reach the Divine world and be blessed with the Divine union.

حضورى شرک، کبر و گشت آنى  
فنا فى اللہ بشو از خویش فانى

Meaning: There remains doubt that one may become arrogant or a polytheist even after being blessed with the Divine presence. So, you must annihilate yourself and become Fana Fillah.

When the Noor of Allah descends upon a true scholar, his knowledge reveals the enlightening Divine secrets upon him. When a Momin's tongue complies with his heart and they become the same (*i.e. hypocrisy ends*) then his heart becomes the centre of Noor of Ishq. The person whose heart and tongue do not agree with each other (*i.e. he is a liar or a hypocrite*), the Noor of love of Allah does not sustain in his heart. Who remains steadfast upon his Ishq? One who never loses perseverance.

باهو! عاشقانرا راز این است ذکرِ هو گوید دوام  
دم بدم ذکرِ هو گوید کارِ آں گردد تمام

Meaning: O' Bahoo! The secret of lovers is that they ever remain engrossed in the zikr of "Hoo". They reach their destination by invoking "Hoo" with their every breath.

There are three other kinds of heart. One is the heart that is like a mountain which never moves from its place, such heart is possessed by the lovers of Allah. Second is the heart that is like a tree which is firm upon its roots. Third is the heart that is like a leaf which keeps moving with the wind but does not separate from its branch. Such is the relation of true men with Allah, whatever calamity or trial they have to face, they are never separated from Allah and remain absorbed in Him. Hence, the excellence of a true seeker of Allah is that he never distrusts or suspects the words and deeds of his Murshid, neither openly nor secretly in his inward. When all the disciples of Shaikh Sanan wavered in their belief upon their Murshid, only Shaikh Fariduddin Attar remained steadfast. Such marvelous disciples



are only a few. Faqeer Bahoo says that I searched for a Murshid for thirty years and now I have been looking for a true seeker of Allah for years but I could not find one.

کس نہ پرسد زمن خدا پرسی تا رسانم بہ عرش و با کرسی  
یچ پردہ نماند راه خدا گشته یکتا شوی ز غیر خدا

Meaning: No one sought the marifat of Allah from me. If anyone would have, I could have taken him to the Throne and Chair. Then, the way of Allah would have been revealed upon him and he would have become One with Allah separating from everyone other than Allah.

عاشقانی کہ وصل برد نبرد  
جان خود را بخوش خدای سپرد

Meaning: The lovers who have been blessed with the union of Allah never die, as they have already submitted their life before Allah happily.

بাহو! این چنین راہنما باید مرد  
فقر فی اللہ فنا و صاحب درد

Meaning: O' Bahoo! The Murshid should be such a strong man who possesses Faqr Fana Fillah and is a man of compassion.

One must do the zikr of Allah with warmth of fire of love. If the seeker is blessed with only a particle of Allah's love, its fire creates such burning sensations in his body that results in the warmth of spiritual intoxication. The warmth of zikr has soothing effect like that of fire in winter, and it enhances passion for Allah. On the contrary, warmth of fever produces restlessness, anxiety and perplexity. The way of Divine presence, union, love and Faqr is far ahead and one has to detach from everyone as well as one's ownself to progress on it. Unless one undergoes annihilation after annihilation, one cannot reach Allah. When sugar is mixed

in water and cooked on fire, it becomes a sweet syrup, now it can neither be called sugar nor water. Tauheed (*Divine Oneness*) is like sugar, a true slave of Allah is like water while marifat and the men of Divine union Fana Fillah Baqa Billah are like sweet syrup. For the Fana Fillah Faqeers, hell is like a steam bath which gives pleasure in winter, while they have forbidden paradise upon them. No one can reach this level until he has the privilege of vision of Allah. The seekers of desires of nafs are many but the seekers of vision of Allah are only a few who have the pain of love for Allah.

طوافِ کعبہ کجا میروی صفا اینجا است

سر بسنگ چرامی زنی بیا خدا اینجا است

Meaning: Why do you go to Kaaba for sanctification, purity is within you. You do not need to strike your head to stones, Allah is in your ownself.

Beware of the evil nafs, it can put you in trouble by your single mistake.

ساغر از توحید وحدت نوش کن

دنیا و عقبی هر دو را فراموش کن

Meaning: Drink the goblet of Divine Oneness and forget the world and the hereafter.

What is Faqr? It is a path made of pure soil sprinkled with water, so the travellers of this path are saved from dust and exhaustion. Who is a Faqeer? The one who is free of covetousness, if someone gives him something he forbids not and if he gets something he gathers not. O' Bahoo! Be a Faqeer and adopt good morals. The Holy Prophet said:

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ تَعَالَى ❁

Meaning: Adopt the morals of Allah.

Be like Khidr while hiding your inward (*powers and relation with Allah*) and be (*humble and courteous*) like Prophet Mohammad while living among common people. He used to say (*out of humility*):

❁ يَا رَبِّ مُحَمَّدٍ لَمْ يُخْلَقْ مُحَمَّدًا

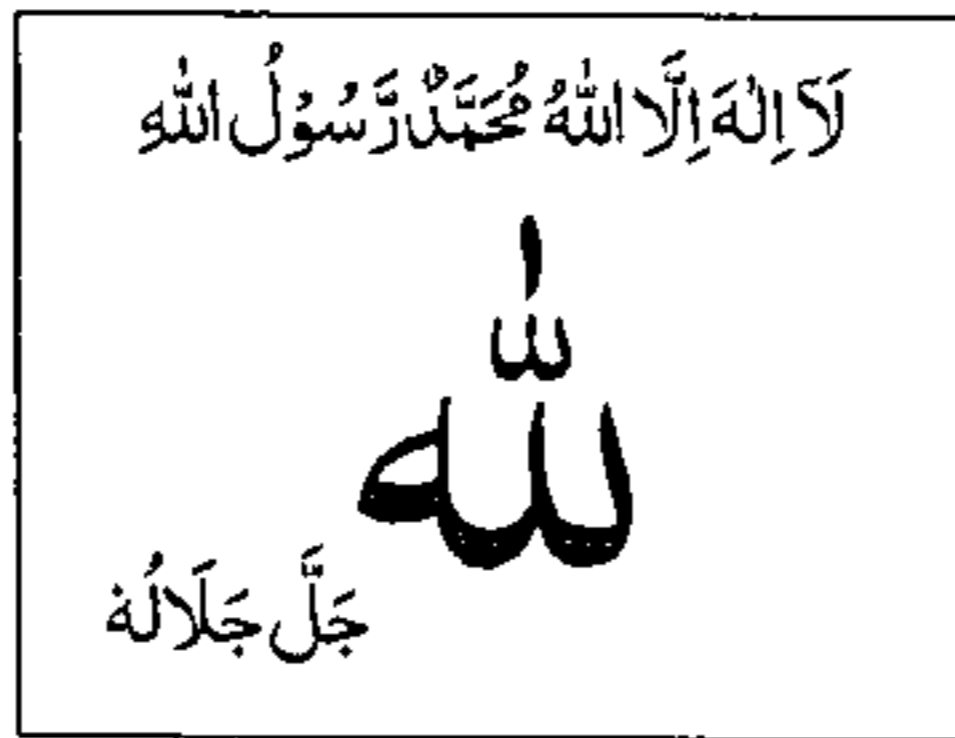
Meaning: O' Lord of Mohammad! Would that Mohammad had not been born.

No one can be better than him. So, it is evident that the egoistic people are Satans and the people who make high claims are like salesmen (*who sell their respect*). Believe it that all such people are the agents of Satan. The Holy Prophet said:

❁ مَنْ سَكَتَ عَنِ الْحَقِّ فَهُوَ شَيْطَانٌ أَخْرَسٌ

Meaning: One who refrains from speaking the truth is a dumb Satan.

The true seeker is the one who is respectful, obedient and conscious. Whoever is respectful, is like Jibrail and whoever is impudent, is like Satan. The true seeker is always daring, devoted, submissive, silent and ever engrossed in the contemplation of the following medium which leads to the level of Fana Fi Shaikh and Fana Fillah:



This is the medium of <sup>ل</sup>الله Lillah. By engraving it on heart and mind, the zikr continues in soul.

اسم اللہ بس گران است بی بہا  
 این حقیقت را بدانند مصطفیٰ

Meaning: Ism-e-Allah is the priceless and grand blessing. Its reality is known only to the Holy Prophet.

## CHAPTER VIII

### DISCUSSION ABOUT DIVINE LOVE, ISHQ, FAQR FANA FILLAH, DIVINE UNION AND THE SPIRITUAL STATES

The zikr done with Ishq takes high flight. A fly can never approach to the heights attained by a falcon, even if it tries hard and flies thousand times. Similarly, an ascetic can never find the Divine secrets even if he goes through hard ascetic discipline. The lesson of Ishq is not taught by any teacher in any institution because it is a grand trust. The tradition of Ishq is to detach from the world. A true lover of Allah always seeks death so that he spiritually reaches the Divine world, as death of a lover means union with the Beloved.

خلق را مرگ است، عارف را وصال

موت معراج است، واصل را جمال

Meaning: People consider it death but an Arif calls it meeting with Allah. For him it is the Meraj and vision of Beloved's Beauty.

Death is the happiest time for an Arif just like the happiest time for a farmer is when he reaps the crop and gets the yield after all his hard work. The true lover is a Faqeer. What is the faith and creed of a Faqeer? The creed of the farmers. What is the creed of a farmer? Whatever they sow, so shall they reap. The Holy Prophet said:

الْأَعْمَالُ بِالنِّيَّاتِ ❁

Meaning: An action is based upon the intention behind it.

Ishq is like a skillful jeweler who checks and identifies the pure gold as pure and the impure as impure.

هر منتهی آغازِ من کس نیست محرم رازِ من  
مگسی کجا شهبازِ من در عشق او پروانه ام

از جانِ خود بیگانه ام

Meaning: The final level of every spiritual traveller is just my beginning. No one knows my secret, as the flies cannot reach where I have reached being a falcon. I have forgotten myself in the Ishq of my Beloved and burning like a moth in the fire of his love.

کونین واصل یک قدم اللہ بس ما را چه غم  
این نفس را گردن زخم در عشق او پروانه ام

از جانِ خود بیگانه ام

Meaning: I can cover both the worlds in just one step. Only Allah is enough for me so I have no worries. I have beheaded my nafs and forgotten myself in the Ishq of my Beloved and burning like a moth in the fire of His love.

زاهد کجا بس دور تر از وصلِ عاشق پیغمبر  
این مدعی اندر دهر در وحدتش پروانه ام

از جانِ خود بیگانه ام

Meaning: An ascetic is far away from the destination of Ishq and is unaware of the pleasure of union of a lover with Allah. He just claims his high levels in world. I have forgotten myself in the Ishq of my Beloved and have become One with Him after burning like a moth in the fire of His love.

از عرش بالا جاہِ من شد وحدت اندر راہِ من  
اے بشنوی دل خواهِ من در آتشش پروانه ام

در وحدتش ہم خانہ ام از جانِ خود بیگانہ ام

Meaning: My level is higher than the Throne and my destination is beyond the station of unity. Listen my dear fellow! I have burnt like moth in the fire of Allah's love and become One with Him forgetting myself.

این علم را از دل بشو باشوق اسمِ اللہ بگو

در وحدتش شو آبخو ہم جانِ باجانانہ ام

در عشق او پروانہ ام از جانِ خود بیگانہ ام

Meaning: If you want the blessing of His love then obliterate all the worldly knowledge from your heart and recite Ism-e-Allah Zaat passionately. Then you will become like a stream in the Ocean of His Oneness, just as I have become one and the same with Him forgetting myself and burning like moth in the fire of His Ishq.

ای عالمانِ علمش بحر ای جاہلانِ گاؤِ خر

جز عشقِ حقِ دیگر مبر در عشقِ او پروانہ ام

از جانِ خود بیگانہ ام

Meaning: O' scholars! The knowledge of Allah is a grand ocean and you are ignorant of it like animals. If you want to have it, forget everything except the Ishq of Allah. I have found it forgetting myself and burning like moth in the fire of His Ishq.

باہوؔ مرا ہو یار شد این بختِ من بیدار شد

باہم نشینِ دلدار شد در عشقِ او پروانہ ام

از جانِ خود بیگانہ ام

Meaning: O' Bahoo! The destiny has been in my favour as "Hoo" has become my Friend. Now I am enjoying the company of my

Beloved. I am a moth burning in the fire of His Ishq and have forgotten myself.

گر سوختم دم کی زخم نی بلیم نعرہ کشم  
در عشق او پروانہ ام از جان خود بیگانہ ام

Meaning: Why should I object if the fire of His love burns me, I am a moth not a nightingale who cries in the separation of its beloved.

An adorer Faqeer is the secret of Allah. Only the men of secret know the secret behind this secret. One who does not care to save his life finds this secret. Whoever found this secret, it took his life. You must know that the Ism-e-Allah has been quoted in four thousand clear verses of the Holy Quran. When the Faqeer takes the name of Allah with love, by *إِقْرَارٌ بِاللِّسَانِ وَتَصْدِيقٌ بِالْقَلْبِ* i.e. his heart testifies what he says by tongue, engrossing himself in the zikr of pas-*infas*, on each breath which he takes with the zikr of *اللَّهُ*, he is conferred the reward of completing the Holy Quran four thousand times. He is the memorizer of Allah as well as Quran at the same time, his station is in Lamakan which is the station beyond all stations and is blessed with an immortal life. Such men of Allah are the embodiment of *يُحِبُّ اللَّهُ* (They love Allah) and *يُحِبُّهُمْ وَيُحِبُّونَهُ* (Allah loves them and they love Allah). Ism-e-Allah contains the whole Quran. In fact, whole Quran is in *بِسْمِ اللَّهِ* (Bismillah) as the Quran starts with the letter *ب* (B) i.e. *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* (Bismillah Al-Rehman Al-Raheem) and ends at the letter *س* (S) i.e. *مِنَ الْجِنَّةِ وَالنَّاسِ*<sup>167</sup> (Minul Jinnati Wannas). A Faqeer is a man of perfect knowledge while a scholar is a man of details. A Faqeer has attributes of Allah, scholars have attributes of the Prophets, while the king who is like a shadow of God for

<sup>167</sup> Last verse of Quran



his subject, is O'lul-Amar (*the man of command*). The scholars having attributes of Prophets and the O'lul-Amar kings both are subordinate to the Faqeer having attributes of Allah. The Fana Fillah Faqeers are completely detached from everything other than Allah.

باھو اگر بیم ہم اندر وصال است  
فنائے فقر فی اللہ بس محال است

Meaning: If you are fearful of union with Allah then it is impossible for you to reach the level of Faqr Fana Fillah.

Until a Faqeer is separated from Allah, he remains needy. When he reaches the level of إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ meaning: “When Faqr is accomplished that is Allah” only then he becomes independent of all needs complying to the verse وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ meaning: “Allah is the Independent and you all are Faqeers” (*Surah Mohammad-38*). Then he reaches the level about which Allah says إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ meaning: “Certainly Allah is All-Powerful to do everything” (*Surah Al-Baqarah-20*). Hence, he achieves all his objectives and reaches the destination i.e. he separates from his nafs and the carrion world completely and becomes alone with Allah. Congratulations to him on this solitude with Allah. Now, he is neither Allah nor other than Allah. Just like a mirror image, it does not matter whether the face is in front of the mirror or mirror is in front of the face. Then he becomes mirror for everyone who comes before him. His state may also be exemplified with the raindrop which when falls into the river, loses its existence and becomes the river itself. Allah says about it in a Qudsi Hadith:

الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ ❁

Meaning: Man is My secret and I am his secret.

What is Faqr? It is the heritage of the Holy Prophet. Its beginning as well as accomplishment lies in shariah. The true and perfect man is the one who never steps out of shariah whether he has been experiencing the spiritual states of sukr<sup>168</sup>, masti<sup>169</sup>, qabz<sup>170</sup>, busst<sup>171</sup> since eternity or is an eternal lover of Allah and a man of Divine secrets. If he will do so, all his special ranks will be confiscated and he will be left perplexed in a rapturous state.

رزق مقدر است گردیدن چیست  
خدا بگرداند پرسیدن چیست

Meaning: When your livelihood has been fixed in your destiny, why do you run after it? Allah will provide it to you Himself, you do not need to ask for it.

Man's livelihood seeks him just as death seeks the life. Death reaches a person wherever he is, similarly his sustenance approaches him. After stepping into the arena of Faqr, three levels are the most difficult to cross. First is the level of worldliness which is related to the physical world. At this level the worldly riches and people are attracted towards the seeker. If he is trapped in them, he cannot proceed and remains bounded in the physical world. Second is the level of hereafter, at this level he observes gardens and castles like that in the heaven during his muraqabah or dream. If he is attracted towards them he remains stuck in the worlds of Malakut and Jabrut. The seeker should not trust or stop at any level he observes in the way unless he reaches the LaHoot (*the Divine world*). When he reaches LaHoot only then he becomes the true and strong seeker of Allah as said:

<sup>168</sup> Sukr is the state of spiritual intoxication. It is the state of absence of self-awareness brought about through a powerful spiritual influence such as immersion in the zikr of Allah, attention of the perfect Murshid, deep emotions of love for the Divine Beloved.

<sup>169</sup> Spiritual ecstasy

<sup>170</sup> Qabz is the spiritual state of contraction in which the heart is firmly gripped by the fear of Allah. It results due to the Divine Disclosure of Jalal (*Allah's Majesty and Wrath*).

<sup>171</sup> Busst is the involuntary state of expansion, which engulfs the heart with ineffable joy. It results from the Divine Disclosure of Jamal (*Allah's Compassion and Beauty*).

مَنْ لَّهُ الْمَوْلَىٰ فَلَهُ الْكُلُّ ❁

Meaning: One who found Allah found everything.

Only Allah! Everything other than Allah is lust.

What is Faqr? It is the station which is so high that the great Saint Makhdoom Jahanian had the spiritual flight of fourteen spheres to attain to Faqr but he could not reach there. The accomplishment of Faqr lies in anonymity. Ibrahim Bin Adham renounced his kingdom, sacrificed his relations and remained wandering in perplexity, then he reached the levels of Faqr. Sultan Bayazid Bastami performed hard mystic exercises whole of his life and crushed his nafs completely even then he could not approach Faqr. Shaikh Bahauddin and Shah Rukn-e-Alam also could not approach the station of Faqr even after striving the hardest but Hazrat Rabia of Basra (*was such a beloved of Allah that she*) directly reached the highest stations of Faqr while sleeping. The greatest of all the Saints Hazrat Shah Mohiyyuddin<sup>172</sup> was blessed with Faqr in the womb of his mother. He revived the true shariah of Prophet Mohammad and became the beloved of the people of Faqr and was entitled as "The Faqeer Mohiyyuddin".

So, the station of Faqr is infinitely high, it makes one the master of universe and it cannot be found by gaining high ranks in sainthood or by achieving the power of miracles and unveiling. Faqr is exactly the Divine Essence. It is the greatest blessing of Allah, on whomsoever He bestows it, becomes independent of hunger and satiation.

فقر را با خوش رسیدم با خوش بدیدم در کنار

فقر بودم فقر هستم عاقبت با فقر یار

<sup>172</sup> The title of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. "Mohiyyuddin" means "One who revived the religion".

Meaning: I easily approached the station of Faqr and observed it fully. O' dear! I was Faqr, I am Faqr and I will remain Faqr till eternity.

The Holy Prophet prayed to Allah:

اللَّهُمَّ أَحْيِيْنِيْ مِسْكِيْنًا وَ أَمِتْنِيْ مِسْكِيْنًا وَ أَحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنِ ❁

Meaning: O' Allah! Let me live as a miskeen, die as a miskeen and raise me among the miskeens on the doomsday.

Faqr cannot be found through business or selling oneself, it is neither in speech nor in silence or wearing tattered clothes. Faqr cannot even be found by just following the paths of Shariat, Tareeqat, Haqeeqat and Marifat. Neither it is in intoxication or unconsciousness nor in wrong innovations or depravity, neither in wearing leather nor in drinking wine. Faqr is not related with customs, traditions, spiritual states of sukr and sahw<sup>173</sup>, or pursuing stations and destinations. It cannot be gained through knowledge or ignorance, it cannot even be bounded in six dimensions. The zikr, meditation, having Divine presence and unification or adopting pious deeds and devotions are also not enough to acquire Faqr. It is neither related with time and states nor with muraqabah, self-checking or keeping accounts. Faqr can be found only by annihilating oneself and becoming immortal with Allah. Whomsoever Allah grants Faqr, grants only through the munificence of Prophet Mohammad.

بر دل من شد تجلی صد هزاران حق بنور

موسیٰ کجا بیگانه گردد ربّ آرینی کوه طور

Meaning: Thousands of Divine theophanies of Noor descend upon my heart. I cannot understand why Moses remained stranger to these theophanies and kept asking Allah to show him His vision on the mount Sinai.

<sup>173</sup> Sahw is the state of sobriety. It is returning from the state of spiritual intoxication to oneself after having been absent from oneself whilst intoxicated with the love of the Divine Beloved.

Prophet Moses used to go to mount Sinai to converse with Allah but we, the people of Faqr who belong to the ummah<sup>174</sup> of Prophet Mohammad, find Divine presence within ourselves.

بَاهُو! در کناریم یافتیم باحق حضور  
موسیٰ سر با سنگ زده بر کوه طور

Meaning: O' Bahoo! We find Divine presence within ourselves, while Prophet Moses kept prostrating upon rocks of mount Sinai requesting for it.

چه حاجت رَبِّ اَرِنِي رَوَيْتَ اللّٰه  
که ظاهر باطنم شد غرق فی اللّٰه

Meaning: Since I am drowned in Allah intrinsically as well as extrinsically, I do not need to request رَبِّ اَرِنِي (*The request of Prophet Moses, meaning: "O' Lord! Show me your vision).*

Allah says:

كُنْتُمْ خَيْرَ اُمَّةٍ (آل عمران-110) ❁

Meaning: You are the best of all ummahs. (Aal-e-Imran-110)

وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (ق-16) ❁

Meaning: And We are closer to him than his jugular vein. (Qaf-16)

Faqr begins with passion and longing and concludes at annihilation in Allah. Faqr starts with simple knowledge about it but its accomplishment lies in attaining to the level of:

عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (الحشر-22) ❁

Meaning: He is the Knower of the hidden as well as the evident. He alone is the most Kind and Merciful. (Al-Hashr-22)

<sup>174</sup> Nation

The beginning of Faqr is *فَفِرُّوْا إِلَى اللَّهِ* meaning: "Run towards Allah", and its peak is *قُلْ هُوَ اللَّهُ أَحَدٌ* meaning: "Say! Allah is One". Faqr commenced before pre-existence and will sustain even after eternity. In the beginning of spiritual journey of Faqr, one adopts silence and on reaching its final stage one experiences intense pain (*of love and fear of Allah*). In the beginning of journey of Faqr, the inward of the seeker is filthy and impure while at the final level it becomes purgated and subtle. The beginning of Faqr is to be blessed with the rank of a Saint and its peak is to reach infinity. The first stage of Faqr is renouncing (*the world*), middle stage is detachment (*from creation*) and final stage is to drown in Oneness of Allah. The first stage of Faqr is seeking, middle stage is achieving and final stage is overcoming the nafs where the inward dominates the outward being. In the beginning the seeker is veiled, then he becomes mad in the love of Allah and finally he becomes the beloved of Allah. The reality of secret of the secrets of Faqr is prescribed in the book of heart which can never be obtained without the help of Murshid. This secret is not mentioned in any word of any sentence of any page of any book nor it can be found by just zikr, meditation or by drowning in ecstatic spiritual states. Initial level of Faqr is annihilating, middle level is separation from both the worlds and final level is becoming One with Allah.

Know that there are three kinds of scholars, one are those who are people of world and give information about the world, second are the scholars of hereafter who inform about the houries, castles, blessings and pleasures of the paradise, third are the Faqeers who impart knowledge about Allah Himself. The lusts of the world at last lead to perdition. For the seeker who has reached the final level of Faqr, worrying about his life hereafter is also a veil. He must abstain from both i.e. worldly lusts and worries of the hereafter, this is the right approach. Firstly he should free himself from the chains of worldly relations and then try to discover the Truth and Reality. For the Faqeers, drowning in Divine Oneness for a moment is better than achieving the rank of Prophet Moses

who had the honour to converse with Allah and know His secrets because drowning in Divine Oneness is the honour of Prophet Mohammad. Faqr is the ultimate Meraj and the world as well as the hereafter are forbidden upon it. Beginning of Faqr lies in slavehood while accomplishment in Faqr grants Lordliness.

چار بودم سه شدم اکنون دویم  
و ز دوتی بگذشتم و یکتا شدم

Meaning: Initially I was four (*me, my Murshid, my Prophet and Allah*), when I annihilated in Murshid, we were left three. Then I annihilated in Prophet and we remained two. At last I surpassed duality and became One with Allah.

Faqr begins with tears (*of separation from the Beloved*) and concludes at extreme adoration (*for the Beloved on finding Him*). First stage of Faqr is contemplation and final stage is possessing the authority. The Holy Prophet said:

عَسَى أَنْ تَكُونَ الْفَقْرَ كُفْرًا

Meaning: It is not strange that Faqr may convert into disbelief.<sup>175</sup>

True Faqeer is the one in whose being shariah is embedded, even if he is spiritually raptured and stationed in the Divine world since eternity. Initial level of Faqr is Ilm-ul-Yaqeen<sup>176</sup>, middle level is Ain-ul-Yaqeen<sup>177</sup> and final level is Haq-ul-Yaqeen<sup>178</sup>. Beginning of Faqr is to be blessed with the spiritual insight and accomplishment of Faqr is in annihilation and “death before dying”. When one dies, one is detached and absolved of everything. Faqeer is the one who fulfills all obligations, whether eternal or daily, monthly, seasonal and yearly obligations. The foremost

<sup>175</sup> When the secrets of Faqr are revealed upon a seeker, if he does not believe them, he is considered disbeliever or infidel. Another interpretation of this Hadith is that in the modern era people will not understand the path of Faqr and will deny it considering it a disbelief.

<sup>176</sup> Faith gained by knowledge only.

<sup>177</sup> Faith gained through observation.

<sup>178</sup> The final level of faith gained through experience.

obligation is to consider Allah Omnipresent and All-Seeing while the greatest Sunnah is to sacrifice your every possession in the way of Allah. Faqr begins with right faith, sincerity and belief in Murshid while it accomplishes on being blessed with the company of Allah.

It is related that once Hazrat Rabia had the privilege of seeing the Holy Prophet in dream. He asked her, "O' Rabia! Do you adore me?" She replied, "O' Prophet of Allah! How is it possible that I do not adore you! However my heart is so much occupied by the love of Allah and I am so much absorbed in Divine Oneness and state of annihilation in Allah that I have forgotten everything else." Listen! The existence of Faqeers is the symbol of Power of Allah. Their power can be described by the incident that when the Holy Prophet prayed for the defeat of the infidels by saying *شَاهَتِ الْوُجُوهُ* meaning: "Let their faces be mutilated", it happened as he uttered (*so the power of Faqeers is that whatever they order, is done*). The secret (*level*) of Faqeers is beyond the Sidra-tul-Muntaha<sup>179</sup>. Faqeer Bahoo says that the level of Fana Fillah Faqeer is more distinguished and dignified than the level of all the Atqiya (*pious ones*), Uqaba (*successfuls*) Najaba (*honourables*), Abdals<sup>180</sup>, Autads<sup>181</sup>, Akhiyars<sup>182</sup>, Amada<sup>183</sup>, Ghaus<sup>184</sup>, Qutbs<sup>185</sup>, Shaikhs, ascetics and worshippers. He is above them all because he is the ruler of the realm of Divinity. By the Grace of Allah, the distinguished universal man (*Faqeer*) is only under the command of the Holy Prophet whose ultimate closeness with Allah is described in Quran as:

قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ (النجم-9) ❁

<sup>179</sup> The Lote tree at the utmost boundary of creation.  
<sup>180, 181, 182, 183, 184, 185</sup> Ranks of Saints



Meaning: Then a distance measuring only two bow-length was left (*between Allah unveiled and His esteemed beloved*) or even less than that (*in extreme nearness*). (Al-Najm-9)

His dignified title is "Noor-ul-Huda" (*the light of guidance*).

یار در کنار من عین آن بدیدم  
جائیکہ بود مشکل آنجا بخوش رسیدم

Meaning: My beloved is with me, I ever see Him. I have easily attained to the station which is too difficult for everyone else to approach.

Allah says:

سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيْمُ (الحشر-1)

Meaning: Everything that is in heavens and earth glorify Allah. He is All-Mighty, All-Wise. (Al-Hashr-1)

بَاهُو درمیان دو حرف بردار  
چو با و الف رفتہ ہو تو بشمار

Meaning: If you remove two alphabets from BAHOO i.e. 'B' and 'A', only HOO remains.

نمانده پردہ باہو گشت یاہو  
کہ ذکرش روز و شب یاہو گفت باہو

Meaning: There remained no veil before Bahoo and he became one with Hoo by doing the zikr of Ya-Hoo morning and evening.

کسی بس ذکر گوید ہو ہویدا  
وجودش می شود زان نور پیدا

Meaning: One who does the zikr of Hoo, Hoo manifests in his being. Then, the Noor of Hoo reflects from his whole existence.

رسد در لامکانی در نهانی  
تجلی نور گردد جسم جانی

Meaning: He secretly reaches the station beyond time and space and his body as well as soul convert into a theophany of Noor.

The Holy Prophet said:

تَفَكَّرُوا فِي آيَاتِهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ ❀

Meaning: Meditate upon His signs not upon His Essence.

بَاهُوُّ به هُو می کند جان مغز سوزی  
نصیب عاشقان از عشق روزی

Meaning: Bahoo works very hard in doing the zikr of Hoo. The lovers find their sustenance of Ishq from the zikr of Hoo.

Allah says:

❀ اللَّهُ لَا إِلَهَ إِلَّا هُوَ (البقره-254)

Meaning: Allah (*only*)! There is no one worthy of worship but Hoo. (Al-Baqarah-254)

کسی خواهد که با حق یار باشم  
نماز دائمی هوشیار باشم

Meaning: One who wants to become the beloved of Allah must be efficient and diligent in offering the eternal prayer i.e. zikr of Hoo.

تن جدا و دل جدا و سر جدا  
هر به تسبیحش بخواند با خدا

Meaning: One who truly glorifies Allah being engrossed in Him, his body, heart, soul rather every part of body does the zikr separately.

بہو! پردہ است ما را آن نماز  
در حضوری غرق گشتم جان باز

Meaning: O' Bahoo! For us, even offering the eternal prayer is a veil. I have sacrificed my life and drowned in the Divine presence.

Even if one reaches this highest level of Divine presence, he must not miss the five time salat otherwise his rank will be taken away and he will be left with deception only. We take refuge of Allah from this. You must understand that the love of Allah is like lamp while inclination of creation and power of miracles and unveiling is like wind. If one does not keep this lamp inside the cover of shariah, it is put out. When the wind blows, its light extinguishes. The men of faith face decline due to five things. One who does not take these five things under his control, the way of Faqr does not open upon him. What are those five things? The five senses i.e. the sense of hearing, sight, taste, smell and touch. These five are like a thief within oneself as they are friends of nafs. One should repent from the wrong deeds of each one of them. The repentance of ears is not to hear what is forbidden to hear, the repentance of eyes is not to see what is forbidden to see, the repentance of tongue is not to say what is forbidden to say, the repentance of hands is not to touch or hold whatever is forbidden to touch or hold and the repentance of feet is not to go wherever it is forbidden to go. The scholars, jurists, judges, rulers and kings investigate and check thousands of people on the basis of shariah but never check or investigate their own nafs even once in their life. However, the Faqeers always keep check upon their nafs and hold it accountable day and night. After this accountability, the Ishq which is like a judge in their being orders to kill the nafs, the love which is the jurist orders to behead it while the zikr and meditation act like a ruler and issue the order to imprison it with the chains of sincerity to Allah and put a necklet of obedience to the shariah of Prophet Mohammad around

its neck. I am surprised at the behavior of those people who judge others and hold them worthy of punishment but never check their own nafs and let it ruin themselves. The Holy Prophet said:

سَيِّئَاتِي زَمَانٌ عَلَى أُمَّتِي يَقْرُونَ الْقُرْآنَ وَيُصَلُّونَ فِي الْمَسَاجِدِ وَلَيْسَ فِي قُلُوبِهِمُ الْإِيمَانُ ❀

Meaning: A time will come when people of my nation will recite Quran and offer salat in mosques but their hearts will be devoid of faith.

Listen! It is not compulsory to adopt extra pious deeds or acquire too much knowledge, however to sincerely act upon the knowledge you have gained about the religion and abstaining from the sins is compulsory. Excess of worships is also not obligatory. The person who consciously keeps himself away from sins is truly the pious and knowledgeable person. If a person ever remains worshipping in the nights and keeps fasts in the days but commits sins as before then it means that his worships are not benefitting him and he is inclined towards evil. So, it should be understood that one must not gain knowledge from the teacher who is the seeker of world as it is said that *فِي صُحْبَةِ تَأْتِيْرٌ* meaning: "The company affects strongly". Allah says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ (النحل-125) ❀

Meaning: (O' beloved!) Invite towards the path of your Lord with strategic wisdom and refined exhortation. (Al-Nahl-125)

One must not acquire spiritual persuasion from a Murshid who seeks worldly benefits and keeps in touch with kings and aristocrats for this purpose, because his worldliness would at last affect his disciples as well. The Holy Prophet said:

حُبُّ الدُّنْيَا ظُلْمَةٌ وَزِينَةٌ ❀

Meaning: The love and adornment of world are darkness.

Only a shameless person runs after desires of the world. If someone threatens a seeker of Allah to accept worldly benefit or else he would be killed, it is better for him to accept death instead of worldliness because world is cursed by Allah and is His enemy. Allah orders the world seventy times a day to keep away from His friends and appear with its ugly and hideous face before them so that they may refrain from it and do not seek anything from it. On observing its horrifying reality they would not at all be attracted or inclined towards it and would repent from it. Allah says to the world, "O' world! I do not like your friends, you do not like Mine (*and do not come near them*)". The scholars who seek worldly benefits are deprived of the religious benefits. Even if someone gathers money with an excuse that he is collecting money to help deserving Muslims, Faqeers or poor, it is just his deception i.e. he is deceitfully gathering wealth. The worldly people do not find peace while doing zikr, meditation and adopting solitude for Allah.

سہ طلاقش داد دنیا را رسولؐ کی کند با سہ طلاقش زن قبول  
یک طلاقش دو طلاقش سہ طلاق ہر کہ دنیا نیک دارد در نفاق

Meaning: The Holy Prophet divorced the world thrice. It becomes unlawful to accept a woman as wife after divorcing her thrice. I also divorce the world thrice. Anyone who likes the world, falls into evil.

Begging may be of two kinds i.e. asking for lawful things or for unlawful things. The Holy Prophet said: *السَّوَالُ حَرَامٌ* meaning: "begging is unlawful". Asking for satanic needs, desires of nafs or demands of immortal worldly pleasures is unlawful. However, asking for lawful needs in a lawful manner is allowed, such as the request made by Saints and Gnostics out of their love for Allah in the court of Allah and Holy Prophet to bless them with their closeness is absolutely lawful. Had this request been unlawful, Allah would not have said:

❁ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (الضحى - 10)

Meaning: Do not reproach any beggar. (Ad-Duha-10)

The Faqeers ever request for help and favour in the deeds that take them close to Allah and recite the holy verses for this purpose which is lawful, it is said:

❁ الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ

Meaning: Guiding towards good is like doing good.

What are the attributes of a Faqeer? He is perpetually fighting and crushing the infidel nafs, that is why his nafs is ever complaining and crying. He is the lover of Allah, a living soldier, contented at Allah's will and a judge of his ownself who always keeps check upon his nafs. He was ranked as an adorer of Allah in eternity when the destinies were being written. He is the seeker of Allah who is ever engrossed in the zikr of Allah by pas-infras and is never separated from Allah even for a moment. It is obligatory upon him to beg to his spiritual guide (*Murshid*) for purgation of his inward. Begging is unlawful for the one who is not doing it for the purity of his inward, as he is a scoundrel who follows the desires of his nafs.

بر هر دری بانفس خود رسوا کنم  
نفس دشمن ما بما او دشمنم

Meaning: Nafs is my enemy and I am its enemy, that is why I disgrace it wherever I go.

Begging for knowledge is lawful for that student who is not seeking knowledge for earning worldliness rather he wants to gain knowledge of Allah so that the hidden reality is revealed upon him. Begging for knowledge is unlawful for the one who acquires knowledge to earn worldliness. Allah says:

❁ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ (النساء - 77)

Meaning: (O' beloved Prophet!) Tell them the worldly gains are a trifle. (An-Nisa-77)

Seeker of the world is a miser. If a seeker of Allah does the tasawur of ninety nine beautiful names of Allah, his heart is purified of the love of the world.

❁ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Meaning: No one is worthy of worship but Allah, Mohammad is His Messenger.

❁ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Meaning: I bear witness that there is no one to be worshipped but Allah Who has no partners and I bear witness that Mohammad is His Messenger and a special slave.

One who contemplates the ninety nine beautiful names of Allah becomes a passionate adorer of Allah.

|   |   |
|---|---|
| <p>اللَّهُ لَا إِلَهَ إِلَّا هُوَ</p>                           |   |
| <p>Only Allah!<br/>Everything other<br/>than Allah is lust.</p> | <p>Only Allah!<br/>Everything other<br/>than Allah is lust.</p> |
| <p>الله</p>   |   |
| <p>الْقَيُّومُ<br/>Al-Qayyum<br/>(Forever Sustained)</p>        | <p>الْحَيُّ<br/>Al-Hayee<br/>(The Eternally Alive)</p>          |

بِأَسْمَاءِ اللَّهِ كَانِي بُوْد "ب" رَا مَجُو

هَر چِه خَوَانِي غَيْرِ اللَّهِ زَانِ دَلِ بِشُو

Meaning: O' Bahoo! Alif<sup>186</sup> (A) of اللهُ Allah is sufficient for you (as it contains) everything and every knowledge, do not seek ب (B). Obliterate everything from your heart that you have learnt other than Allah.

بَاهُو! ذِكْرِ خِدا اِيْمَانِ مَا  
ذِكْرِ حَاصِلِ مِيْشُوْدِ اَز مِصْطَفِيٍّ

Meaning: O' Bahoo! Zikr of Allah is our faith, we have acquired this zikr from the Holy Prophet.

مِيْخُوَاسْتَمِ كِه رِفْتِه كَنَمِ كَعْبِه رَا طَوَافِ  
كَعْبِه جَوَابِ دَاوِ بَمَا دِلِ بِيَارِ صَافِ

Meaning: I wanted to go to Kaaba for its circumambulation, Kaaba told me to cleanse my heart first and then go to it.

كَعْبِه دَوَامِ حَاضِرِ اسْتِ اَنْ رَا كِه قَلْبِ صَافِ  
اَنْسْتِ صَافِ دِلِ كِه كَنْدِ نَفْسِ رَا خِلَافِ

Meaning: Kaaba is ever present before the one whose heart is cleansed and the way to clean the heart is to go against the desires of nafs.

Allah says:

عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمُ (العلق-5) ❁

Meaning: He (Allah) taught man what he did not know. (Al-Alaq-1)

The Holy Prophet said اَدِّبْنِيْ مَا اَدِّبْنِيْ رَبِّيْ meaning: "Whatever good morals I learnt, I learnt from my Holy Lord."

<sup>186</sup> Alif is the first Arabic alphabet and it refers to Ism-e-Allah اللهُ which starts with Alif.



## EXPLANATION OF KALMA TAYYAB

Hadiths:

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ❁

Meaning: The greatest zikr is لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

- ❖ The Holy Prophet said, “If someone recites kalma tayyab after salat loudly extending his voice, the hell fire is forbidden upon him.”
- ❖ The Holy Prophet said, “Whoever recites kalma (*with verification of heart*), his reward is paradise.”
- ❖ The Holy Prophet said, “There are twenty four letters in لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ and there are twenty four hours in a day as well. When a person recites kalma tayyab, its each letter omits his sins of each hour like the fire burns the fuel.”
- ❖ The Holy Prophet said, “Allah says, لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ is My fortification. Whoever comes within this fortification is saved from My punishment.”
- ❖ The Holy Prophet said, “When a person recites لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ forty times in a single spell, his sins of seventy years are forgiven because the whole knowledge of religion from start till end is included in لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ while all the other books are just its interpretation.”

Your Beloved is within you, you can view Him in the mirror of your heart whenever you wish. The mirror of heart which has turned black due to rust and filth (*of worldly desires and sins*) does not reflect any theophany of His Noor. So, one must cleanse the mirror of one's heart. If one's heart is cleansed, the evil thoughts cannot enter it. Whosoever recites لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ hundred times in his lifetime, Allah forbids the hellfire to touch

any part of his body. When a person recites kalma tayyab, its effects shake the pillars of the Throne. Allah commands them to stop shaking. The pillars reply, “O Lord! How can we stop shaking unless you forgive this person”. Allah says, “I have forgiven him”. Kalma is the key of paradise.

- ❖ The Holy Prophet said, “The hellfire cannot burn the person who frequently recites لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ”.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ  
ذَاتِ آمَدٍ وَكَانَ نَمَانًا  
ذَاتِ آمَدٍ وَكَانَ نَمَانًا

Meaning: لَا إِلَهَ إِلَّا اللَّهُ omits all the sins. When one's inwards is occupied by the Divine Essence, there remains no arrogance in him.

The Holy Prophet said:

❖ قَائِلُونَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ كَثِيرًا وَفُحْصُونَ قَلِيلًا

Meaning: There are many who recite لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ verbally but only a few say it sincerely by heart.

❖ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ خَالِصًا مُخْلِصًا دَخَلَ الْجَنَّةَ بِلا حِسَابٍ وَبِلا عَذَابٍ

Meaning: One who recites لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ sincerely, will enter the paradise without any accountability or punishment.

If one's heart does not verify the kalma, then reciting it merely by tongue will not benefit him. Hadith:

❖ اِقْرَأْ بِاللِّسَانِ وَتَصْدِيقًا بِالْقَلْبِ

Meaning: Declare the faith by tongue and verify it by heart.

If لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ is correctly inscribed upon the stamp of the coin<sup>187</sup> but the gold or silver inside the coin is defective, then its purity can be checked by putting it in the fire, then it is taken out of the fire and put into water. If it is pure, it would shine brightly and if it is impure, its colour would be blackened as if it is ashamed of itself. Hence, everything depend upon the sincerity and verification of the inward. How can this sincerity and verification of the inward be acquired? Through the zikr of heart, and from where this zikr is obtained? From the Shaikh (*Murshid*) who has found Divine unification. What is the quality of a true Shaikh? It is:

الْشَّيْخُ يُحْيِي الْقَلْبَ وَيُمِيتُ النَّفْسَ ❁

Meaning: The Shaikh enlivens the heart and kills the nafs.

How can it be known that the heart has been enlivened? Just as tongue is a piece of flesh and it recites the name of Allah loudly, similarly heart is also a piece of flesh, when enlivened it also invokes the name of Allah which can be heard by oneself and those around him. The Shaikh must also possess the quality of:

الْشَّيْخُ يُحْيِي السُّنَّةَ وَيُمِيتُ الْبِدْعَةَ ❁

Meaning: A Shaikh revives the Sunnahs and puts an end to wrong innovations.

If the heart of the disciple is occupied by the love of world and involved in lusts and appetites of nafs which have made it extremely polluted and is not at all refraining from the carcass world then the Shaikh should burnish it by the zikr of Allah and convert the seeker of world into the seeker of Allah. A Murshid possesses the qualities of Lord as well. Hazrat Ali said:

<sup>187</sup> In the era of Sultan Bahoo لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ was inscribed upon the gold and silver coins.

❖ مَنْ تَعَلَّمَنِي حَرْفًا فَهُوَ مَوْلَايَ

Meaning: The person who taught me even a word is my Lord.

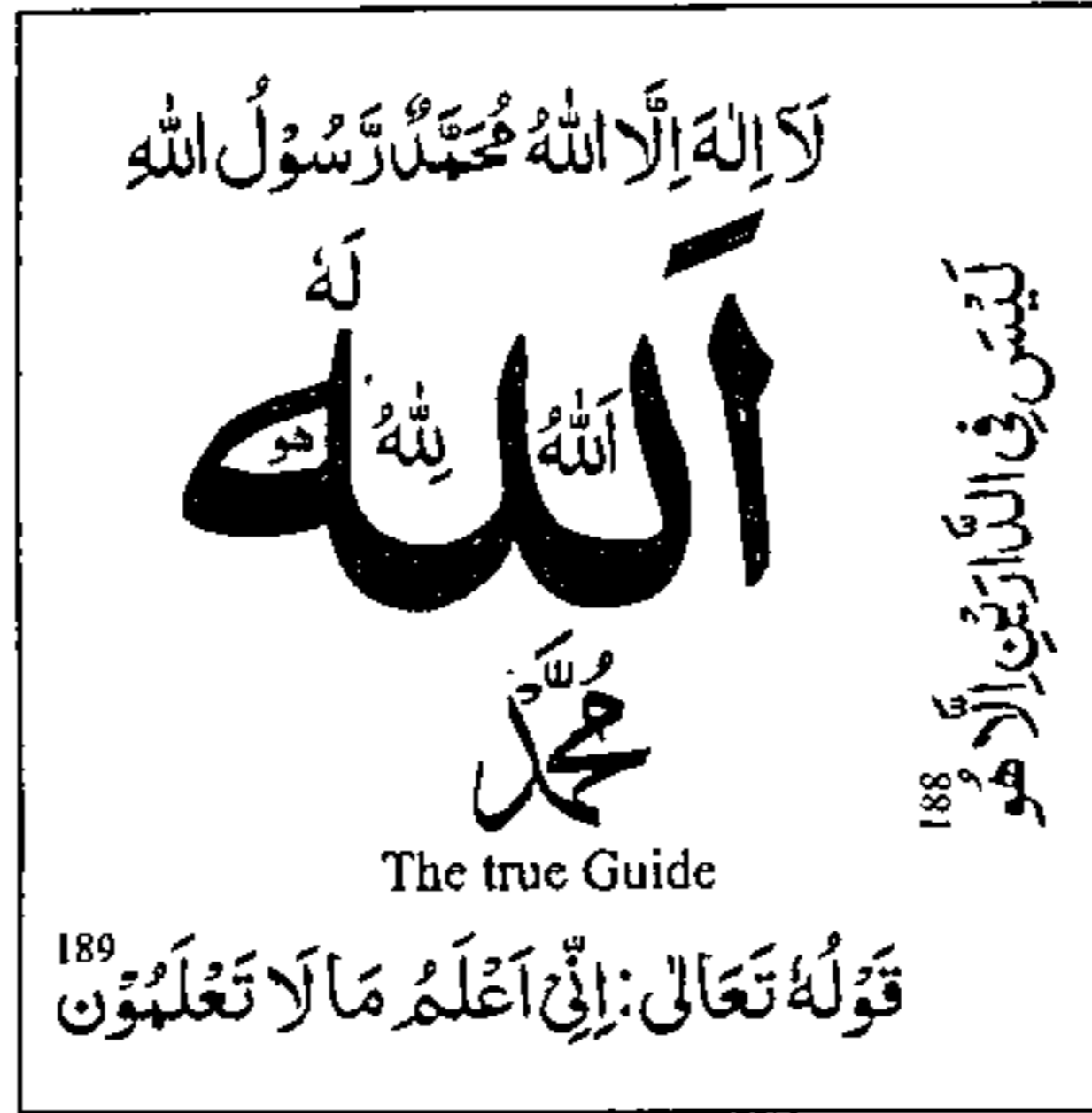
That word must not be different to what is written in Quran or other books of religion. If a slave of Allah comes to understand that "one word" there will not remain any veil between Allah and him. However, he must be a man of values, practises the knowledge of Islamic laws and Hadith and follows the way of Prophet Mohammad. The true man is the one whose inward is in LaHoot i.e. the world of Divinity and outwardly he follows the shariah perfectly so much so that not even one of his deeds is against shariah. The Murshid is the man of mediums that take the seeker towards Allah in just a blink of an eye. The seeker who is blessed with the longing for Allah through the effect of zikr of Allah, does not like anyone other than Allah. The seeker upon whom Ism-e-Hoo affects, loves only Hoo and is disgusted of everyone other than Allah. So, just as a deer likes the company of deer and birds of a feather flock together, Bahoo loves to remain in the company of YaHoo. For a Fana Fillah Faqeer who is the Friend of Allah and a man of zikr of اللهُ, his family, progeny, all relations, friends, possessions, wealth i.e. everything is transitory. He considers this world just a temporary spectacle and keeps his attention towards the doomsday and hereafter. He does not even like high ranks and worldly honour. The ranks of Faqr are infinitely high and its station is beyond all stations. Quran states:

❖ لَا يَمْلِكُونَ مِنْهُ خِطَابًا (النبا-37)

Meaning: None (from His creation) will dare converse with Him. (Al-Naba-37)

The Faqeer who claims possession of any worldly thing except the closeness of Allah and considers his place of residence as his property, turns infidel. He gains nothing from his so called mysticism or dervishism. O' son of Adam! You must not be inferior to a dog, as dogs do not possess any property or permanent

residence. According to a Hadith **الْوَقْفُ لَا يَمْلِكُ** meaning: “An endowment is no one’s property”. Just as a mosque is no one’s property and is devoted for everyone, similarly the Faqeers are not owned by any particular individual, they are beneficent for everyone and are a place of prostration for all the distinguished men of Allah.



<sup>188</sup> There is not anyone in both the world except Hoo

<sup>189</sup> Allah says, “I know everything that you do not”. (Al-Baqarah-30)

## CHAPTER IX

### DISCUSSION ABOUT WINE, THE REALITY OF FRIENDS OF ALLAH AND RENOUNCING EVERYTHING OTHER THAN ALLAH

Allah says:

﴿لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ﴾ (النساء-43)

Meaning: Do not go near salat in a drunken state. (An-Nisa-43)

Know that the wine drinkers are friends of Satan. Whosoever drinks wine, his life in both the worlds is miserable. One must drink the wine of love of Allah from the hands of Prophet Mohammad the host at the heavenly spring of Kausar. People who drink worldly wine are deprived of this blessing. Drinking wine is like committing adultery with one's mother inside Kaaba five times. Curse on him seventy times. One who takes drugs is a fool and moron. An addict of poppyhead is an enemy of Allah and a friend of Satan. One who smokes, follows the custom of Jews and infidels and approaches the level of cursed Namrood. One who drinks alcohol, the salat and fasts become disgusted of him. This world is a place of infidelity, singing and dancing. The wine drinkers like singing and dancing just like the infidels who prostrate idols and sing and dance before them. All this is sheer wrongness, depravity and deception. The Holy Prophet said:

﴿الْكَذَّابُ لَا أُمَّتِي﴾

Meaning: A liar is not included in my nation.

﴿إِنِّي مَا أَخَافُ عَلَىٰ أُمَّتِي ضَعْفَ الْيَقِينِ﴾

Meaning: I fear about the weak faith of the people of my nation.

بہنو! باسودی اہل شربان لعنتی برباد او  
 فاسقان ہم بی نمازان خوک و خر آزا بگو

Meaning: Curse upon the wine drinkers, singers and dancers. They all are sinners who do not offer salat. It is better to call them pigs and asses.

You must not keep company of such satanic people. One must know that there is another opposite kind of dancing and singing which is out of ecstasy of love for Allah and is called as mystic raqs. That kind of mystic raqs is lawful for the Faqeers whose nafs has been annihilated and who are drowned in the Divine Oneness. The frenzy caused by music and dance takes towards Satan while the spiritual ecstasy caused without music and dance is created by the zikr of Allah done with love and passion. A Faqeer can do mystic raqs when he listens to the mystic music which excites him to do raqs. If the name of Allah is mentioned in the sufi songs, it creates warmth of love for Allah in him. If his state is real, he will fall down due to the intensity of warmth and (*his nafs*) will die there and then. If that state is inferior, first he will not make any movement, then he will fall down and his body will turn cold as if he is dead. He will regain consciousness afterwards. If his state is worst, his body will turn hot like fire and it would seem as if smoke is coming out of his mouth. Then this fire will turn into the Divine blaze and will burn his whole existence into ashes. From that ash, a piece of flesh will be created, that piece of flesh will start moving and reciting zikr of Allah, then he will return to his original form. Sometimes it happens that while doing mystic raqs, the cover of the physical body is burnt due to the heat of zikr of Allah and the Faqeer wears another cover. Whoever does not experience these states while doing mystic raqs is surely lost in the wilderness of decline and trapped in the evil of Satan. We seek refuge of Allah from this. One who is intoxicated by the Divine ecstasy, does not need any other kind of ecstasy. The wine drinkers are deprived of

the pleasure of Divine ecstasy as they had not tasted the goblet of this intoxicating ecstasy in the eternity and have not approached the Reality. They are the imperfect ones who have bought the hellfire for themselves. They have separated themselves from the true religion of Prophet Mohammad just for the sake of enjoying the transitory lusts and pleasures of this world. The Holy Prophet said:

❁ **إِنِّي أَخَافُ مَا أَخَافُ عَلَى أُمَّتِي عَمَلِ قَوْمِ لُوطٍ**

Meaning: If I fear, I fear that my nation will be involved in the evil (*sodomy*) committed by the nation of Prophet Lot.

The zikr and meditation of the people of wrong innovations who do not offer salat is not accepted in the court of Allah. Allah says:

❁ **قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ (آل عمران-31)**

Meaning: (*O' beloved!*) Say unto them, if you love Allah, follow me. Allah will then take you as (*His*) beloved. (Aal-e-Imran-31)

During the spiritual journey, if you get the power of walking on water, you are considered a hay straw and if you can fly in air, you are just like a bee. One may be considered worthy only when one is blessed with the consent of Prophet Mohammad. Only Allah! Everything other than Allah is lust. The worldly gains are the share of the mean people and worldliness is an everlasting disgrace. The worldly wealth is the property of Satan. You can observe yourself that how worried are the worldly people for the worldly gains. The people of Faqr are as loyal to Allah as the worldly people are to the Satan. Allah says:

❁ **يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (يس-60)**

Meaning: O' children of Adam! Did I not take this covenant from you not to worship Satan, no doubt he is your open enemy. (Yasin-60)



It is strange that these people trust the world and Satan but keep enmity with Allah. We seek refuge of Allah from this.

World is just a misery which puts it's friends in misery too and Satan is the evil which indulges it's friends in the evil and calamities as well. Ism-e-Allah Zaat is the eternal peace and grants it's friends the eternal peace in both the worlds. Allah be glorified! The people who turn away from the Divine Essence, become a prey to evil thoughts and satanic dangers, they sleep in ignorance and rise in the state of lust and greed. Man is accountable for every particle around him, still he is indulged in lie and deceit. His lust for the world shall eventually result in punishment in the hereafter and he will be among the disgraced ones. Bahoo! The worldly people are so unwise that they run after money day and night. It is their only aim and objective and they worship it as their god. The seekers of the world are reprobates and morons. The pleasures of the world are just like nocturnal emission, and they are forbidden upon the men of Allah. The world is like an immodest and shameless woman while the seekers of world are disloyal.

زن ساجده یا ذاکره صاحبِ سجود  
از زنان پرہیز باشی نیست سود

Meaning: One should keep away from women, even if the woman is pious or a great worshipper. There isn't any benefit in their company.

بہو! اگرچہ دنیا زر نقش و نگار است  
بہجوں زیارو چنانچہ پوستِ مار است

Meaning: O' Bahoo! Although the world is beautiful and charming but its beauty is like the skin of the snake.

The world is like cash money (*which can buy only temporary pleasures*) and its seekers are greedy like dogs and have no

wisdom like the cattle. The seekers of Allah have no awareness of the pleasures of world. The faqeerism and dervishism are the real eminence and Allah does not grant them to anyone except the Prophets, Saints and the reverend men of faith, as only they are the sincere and faithful ones. The Holy Prophet said, *الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ* meaning: "Momin is a mirror of another Momin".

What is exactly the world? Everything that keeps a person away from Allah is the world. Only a small amount of money proves to be enough if a person is contented. An indigent never claimed to be God, only the men of world made such claims. The Holy Prophet never saved any money, he spent everything in the way of Allah so that he might not be counted among the worldly people. The Imam of Muslims Hazrat Imam-e-Azam Abu Hanifa did not accept the designation of judge even for a single day lest he might be counted among judges on the doomsday. Strangely, everyone dislikes the world but likes to keep it, everyone likes Allah and believes Him to be his Creator but turns away from Him. Surely! The people who claim to be the seekers of Allah but are loyal to the world and are the men of world, have dual hearts and dual hypocritic pale faces.

گر زمین زر میشود سیری نگرود زرد روی

زرد رو یا رُوسِیاه است رُو نیارد حق بسوی

Meaning: Even if whole of the earth is turned into gold, the worldly people will not be sated. Since they have turned away from Allah, their faces have become pale and black.

All the wealth of the world is just a disgrace and all the worldly people are irreligious.

باهو! دنیا دانی کفر کافر را نصیب

هر کرا حق راهبر است آن حق حبیب

Meaning: O' Bahoo! Consider this world an infidelity which is the share of infidels only. Those who are guided by the Divinity become the friends of the Divine Reality.

If someone raises the name of Allah, these worldly people object against him but when someone raises the name of world which is another name of Satan, no one objects. Saying *Jal'la-Jala'lohoo (the Glorious and Almighty)* with the name of Allah is a general obligation whose performance by some absolves all, so it is not wrong if you say it. It is evident that if someone feels angry on hearing the name of Allah, he belongs to one of the three categories; either he is a seeker of world or a slave of Satan or an arrogant who is trapped in the sensual desires. We seek refuge of Allah from this. One feels good and happy, outwardly as well as inwardly, while taking the name of his beloved but if name of someone's enemy is taken before him, he feels bad. Hence, the people of Faqr feel bad when others talk about world or Satan but the worldly scholars feel happy while talking about their earnings or when they are told that the king or an aristocrat has granted them a piece of land or called them in his court. May Allah save us from such greedy scholars who are the seekers of world. You must not listen to their words and should not follow their bad conduct as they have been deprived of their honourable status and the inheritance of true worships. That is why they worriedly run after rulers and rich people. A scholar falls into the ditch of destruction and poverty when he does not follow the words of Allah in the Holy Quran and a Faqeer faces disgrace and perplexity when his trust upon Allah shakes and his attention diverts towards the worldly people. We seek shelter of Allah from this. May Allah save us from the scholars who do not practise what they preach and the so called Faqeers who are impatient and do not trust upon Allah completely. Only Allah! Everything other than Allah is lust. The true Faqeers never go to the door of rulers and worldly people even if they have to eat grass and leaves for twelve years or starve to death. The scholars

who practise their knowledge are used to penury. Such scholars are only the perfect Faqeers who get their sustenance from hunger and poverty and by staying in the company of The Eternally Sustained and Forever Alive. Their stomach is like a cauldron, they can absorb water like sand does and their tongue is like a sharp sword. The more they eat, the more they do the zikr of Allah as they have killed their nafs (*which creates more desires when the stomach is full*). A Faqeer is never oblivious of Allah even for a moment whether he is experiencing the state of Jalal (*Divine Wrath and Majesty*) or Jamal (*Divine Compassion and Beauty*). The food for Faqeers is like fuel for fire in the stove. The fire of Ishq and Noor is ever lit in their stomach. Sometimes they experience Divine presence and sometimes separation from the Beloved, hence the fire is sometimes ablazed and sometimes cooled down. Such Divine men are aware of every reality and fact.

زیر زیر و مد شد و تحت و فوق

عاشقان را می نماید ذوق شوق

Meaning: The power of love and passion for Allah reveals every hidden reality and all the facts of both the worlds upon the lovers.

The Holy Prophet said:

❁ **أَلَادَمُ بِنَاءُ الرَّكَبِ**

Meaning: Adam is the base of composition of everything.

|                                   |                              |
|-----------------------------------|------------------------------|
| مردم فقیر زشت را این زر چون دادند | ز بهرش آنکه اسم الله بخوانند |
| منم دانم منم خوانم مسائل          | تو قولش فعل بر خود نیست قائل |
| درم درویش بر خود گشت مائل         | تو علم خویش را خود کرده زائل |
| درم درویش را در حق به بندد        | نه درویش آنکه بر درمش بخندد  |

Meaning: The scholars say, "People give money to the beggars because they beg using the name of Allah, they do not give us anything despite that we know and teach all the laws of religion." My answer to them is that they do not practise what they preach. When a dervish gets inclined towards worldly wealth, his knowledge loses efficacy and is wasted. This wealth closes the doors of reality upon them. One who feels delighted on getting the worldly riches is not a true Dervish.

A Dervish collects pearls of mystic secrets, he does not go at the doors of the rich to collect money.

کسی پُرسد فقیری تو چه نام است  
برو از حق پرسی لامکان است

Meaning: Someone asked a Faqeer his name and status. He said, "Reach the Lamakan (*station beyond time and space*) and ask Allah about it yourself".

Read the Tablet and know yourself that honour lies in which thing? It is totally in faqeerism. Dervishism and faqeerism is neither in verbosity nor in reading or writing, neither in solving the problems nor in storytelling. Faqr can be found only by acquiring marifat of Allah and engrossing oneself in the Divine Oneness. It is to annihilate oneself being detached from the sensual desires and satanic evils. Faqr is to keep quiet and be obedient and polite. It is forgetting everything other than Allah and carefully doing the zikr of pas-infas with heart and soul. Faqr lies in following the shariah perfectly. It is an ocean filled with priceless pearls which can be brought out by diving into the LaHoot Lamakan<sup>190</sup>. Faqr is to repent from watching the dark faces of the worldly people. The Holy Prophet said,

رُويَةٌ وَجْهَ الظَّالِمِ يُذْهِبُ ثُلثَا دِينِ ❁

<sup>190</sup> The station beyond time and space.

- ❖ “One who sees the face of cruel worldly people (*i.e. meet them*) for the sake of gaining worldly benefit from them, is deprived of one third of his faith”.

O' Allah! You have put an ocean of lustful desires in my self and warned me to beware of them. O' Allah! Without your favour and help I cannot solve this maze. You made nafs and Satan my enemies and ordered me to fight against them. I cannot see my enemies with my physical eyes. O' Allah! Grant me the insight so that I can see my outward and inward enemies and fight against them. O' Allah! I need your favour to be with me always. You have filled me with desires, temptations and lusts and ordered me to be free of them, I cannot get rid of them without your grace.

جز خدا نیست با ما جان عزیز  
طالبان این بس بود عقلش تمیز

Meaning: “None but Allah is dear to me”, the seekers of Allah need to have this much wisdom only.

Shariat means to devotedly go against the evil of the Satan. The basic conditions of Shariat are; to bid righteousness and do good deeds, to feel ashamed of disobeying Allah, eat only that is allowed, speak the truth, have knowhow of major and minor sins, acquire knowledge and wisdom, fortify oneself by religious obligations, Sunnahs, compulsory and desirable acts and worship within this fortification by the grace and help of Allah.

The precondition in Tareeqat (*mysticism*) is to have speed, just like a falcon who reaches its destination in no time. While in Haqeeqat (*the Reality*) the condition is to take Allah as the sole Reality *i.e.* to believe that only He exists, whatever happens is from Him. Do not dare to object my friend!

❖ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ تَعَالَى

Meaning: The good and evil both are from Allah.

The good for all the creation is Prophet Mohammad and evil is the Satan. You decide what do you want? The condition for Marifat (*gnosis*) is to be sympathetic. The more marifat one gains the more humble he becomes. Whosoever is unaware of the reality of these four levels i.e. Shariat, Tareeqat, Haqeeqat and Marifat is ignorant like animals. He does not know anything about the spiritual journey of mysticism and faqeerism.

ہرچہ بینی بد ازان من بدترم  
در غریبی بدترین حق یافتم

Meaning: I am worse than every bad thing you see, even in such worst conditions I have found the closeness to Allah.

You should know that at all these four levels (*i.e. Shariat, Tareeqat, Haqeeqat and Marifat*), there are spiritual states of qabz, busst and sukr, while at the level of Tareeqat there is agony also. May Allah save us from the agony of death, specially the unexpected sudden death. Whether the seeker is at initial, middle or final level, as soon as he enters the level of Tareeqat he starts understanding his spiritual states and guards himself from evil. Reciting darood<sup>191</sup> in the state of ecstasy keeps one safe. Shariat is like breath of a person and Tareeqat is like step, a person takes step when he intends to start a journey. Tareeqat is the spiritual path, one needs provisions like food and water while travelling a path otherwise he may reach near death out of thirst and hunger. Shariat is like boat and Tareeqat is like river which is ever in the Noah's deluge and its stormy waves are turning everything in tospy turvy. So, to cross this river, the guidance of Murshid is inevitable who is like a favourable wind, he takes out the boat from the storm and saves it from sinking. Many of the seekers are trapped in the labyrinth of Tareeqat as tremendous sukr i.e. spiritual intoxication is produced in it. Sometimes the power of miracles and unveiling traps the seeker which stops his progress

<sup>191</sup> Salutations and blessings upon the Holy Prophet.

and sometimes he is trapped in enjoying the spiritual flight. The state of sukr also produces bewilderment in some seekers. In Tareeqat, some seekers become majzoob due to the heat of zikr and some are attacked by vasvasa<sup>192</sup>, khatrat<sup>193</sup>, khurtum<sup>194</sup> and khannas<sup>195</sup>. Some seekers become mad, unconscious, disgusted of their family and some give up salat. At the level of Tareeqat strong attraction of Divine Majesty and Beauty is also produced, some seekers cannot tolerate it and become lunatic and perish in the stormy river of Tareeqat. Some of the seekers who were strongly affected by this attraction hung themselves to death and some went to deserts being crazy and met death due to starvation. The intoxicating blaze produced at the level of Tareeqat keeps the seeker restless day and night, neither he sleeps at night nor finds peace in the day. He adopts humility, wears coarse clothes and keeps himself engrossed in the zikr of heart. The intoxication of Tareeqat may turn one infidel. The path of Tareeqat may end up in two ways, either one is declined to the cursed levels or raised to servitude, lordliness and union with Allah, hence his separation converts into closeness. While being at the level of Tareeqat, one must shun all the pleasures. Without a Murshid, a seeker may take forty years to cross the level of Tareeqat. However, if he is following a Murshid, he can take the seeker out of the states of Tareeqat in just a moment and carry him to the level of Haqeeqat. The first requirement at the level of Haqeeqat is to be respectful. A seeker must feel the Omnipresence of Allah and always consider himself present before Allah so that he may become obedient, adopt pious deeds and gain composure. Then he covers all the waystations coming ahead by the Grace of Allah as Allah himself opens the ways for him, hence he becomes independent of every desire. Only Allah! Everything other than Allah is lust.

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<sup>192, 193, 194, 195</sup> See glossary



❁ الْإِسْلَامُ حَقٌّ وَالْكَفْرُ بَاطِلٌ

Meaning: Islam is the truth and infidelity is falsehood.

باهو! خاکساری بہ بود آن خاکسار  
فرض واجب سنت او ہم نگہدار

Meaning: Humility benefits a humble person only when he is also careful about fulfilling all the obligations and Sunnahs.

فرض دائم بہ کہ بہ او سی و پنج  
فقر را این رہ بود بہ پنج گنج

Meaning: The eternal obligation (*i.e. doing zikr with every breath*) is beneficial when accompanied with five time daily salat and thirty fasts (*of the month of Ramadan*). The five pillars of Islam (*kalma, salat, fasts, zakat and hajj*) are the treasures of the way of Faqr.

At the level of Tareeqat, everything of the universe is inclined towards the seeker like jinns, angels, wealth etc. This is in fact a trial for the seeker. Thousands of seekers were lost in this vortex of Tareeqat. Only one out of thousands safely reached the destination by the Grace of Allah and benediction of Faqeers. Its condition is that a seeker must be accompanied with a perfect Murshid who is perfect and kind like Prophet Mohammad, who helps him every moment in every matter and blesses him in every way. The imperfect Murshid himself is helplessly trapped in Tareeqat and desires of the carrion world, how can he help the seeker!

باهو! ار رہبر شود حق رہنما  
می رساند مجلس مصطفیٰ

Meaning: O' Bahoo! If a seeker follows the true guide (*Murshid*) who leads towards the Divinity, he can take the seeker to the holy assembly of Prophet Mohammad.

A Faqeer must not be hypocrite, a theologian should not be greedy and the rich must be generous. Patience is difficult for the Faqeer<sup>196</sup>, generosity is difficult for the scholar, justice is difficult for the king and for a judge it is difficult to stop taking bribery. Similarly, the special tasks are difficult for the commoners while the common tasks are difficult for the special ones. The special ones are the Faqeers and the commoners are the worldly people. If the special ones are given the wealth of the whole world, they would not accept it and if the commoners are given Faqr and poverty alongwith high ranks of Saints, they would not accept that. Allah says:

❁ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ (الشورى-7)

Meaning: One group will be in heaven and the other in hell. (Ash-Shra-7)

❁ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الذّٰرِيَةِ-56) أَيْ لِيَعْرِفُونِ 197

Meaning: I have created humans and jinns for My worship only (Al-Zariat-56) i.e. for My marifat.

The people of worships are the scholars while the people of marifat are the Arifs (Gnostics). A worshipper is the beginner in the way of marifat while an Arif is the proficient of this way. How can a beginner know the states and status of a proficient. There are two levels of Shariat as well as Tareeqat. The first level of Shariat is to embrace Islam perfectly. Allah says to the Holy Prophet:

❁ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ آلِ (الكهف-110)

Meaning: (O' beloved tell them!) I look like you only (by virtue of my appearance) as a man (but I am not exactly like you in

<sup>196</sup> As he cannot stay away from Allah.

<sup>197</sup> Hazrat Abdullah Ibn-e-Abbas added the words أَيْ لِيَعْرِفُونِ (meaning: i.e. for My marifat) while explaining لِيَعْبُدُونِ (meaning: for My worship).

*creation*), it is me upon whom Allah descends the revelation. (Al-Kahf-110)

The final level of Shariat is to obey all its orders. Quran states about Prophet Mohammad;

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (النجم-3) ﴾

Meaning: He does not speak out of his (*own*) desire. (Al-Najm-3)

The first level of Tareeqat is to traverse the path. When the seeker reaches the destination of Haqeeqat, he finds himself before the physical manifestation of Allah The King, where all the seekers are standing attentively, respectfully and quietly waiting for the orders. Next is the level of Marifat where he has to obey all the orders which he receives through inspiration and are like the laws of Shariat for him. These inspirations are in a clear voice just like a person delivers a message to the other. This is the level of Messengers of Allah (*who receive message from Allah and deliver it to people*). After conveying the laws of Shariat to common people the Prophets bless the special ones with the reward of Tareeqat which is not meant for the commoners. Tareeqat is the path to find Allah through His Ishq. Whoever follows Tareeqat perfectly becomes an Arif Billah and an adorer of Allah blessed with His union as well as the Muarif Murshid and a man of forgiveness for others. This path of Tareeqat leads to the boundless level of Divine Oneness.

وحدت اندر وحدت اندر وحدت است

ہر چہ بینی غیر وحدت آن بت است

Meaning: At the level of Divine Oneness, there is Oneness of Divine Existence everywhere. If you see anything except the Divine Oneness, that is idol worshipping.

The Holy Prophet said:

﴿ مَا شَغَلَكَ عَنِ اللَّهِ فَهُوَ صَنَمُكَ ﴾

Meaning: Anything that makes you oblivious of Allah is your idol.

Shariat, Tareeqat, Haqeeqat and Marifat all are included in Faqr. The final level of Shariat of Faqr and Tareeqat of Faqr is the Ishq of Faqr which leads to that level of Faqr where there remains nothing but Allah. Faqr is like an ocean which is filled with deadly poison. Whoever reaches this ocean and drinks a cup out of it, is martyred and martyrdom grants everlasting life to the martyr. He actually attains to the level of "death before dying" and entrusts himself to Allah. Quran teaches:

❁ وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ (المومن-44)

Meaning: And I consign all my affairs to Allah. Surely Allah is Ever Watchful of the servants. (Momin-44)

You must know that Hazrat Abu Bakr Siddique is an embodiment of Shariat, Hazrat Umar bin Khitab is an embodiment of Tareeqat, Hazrat Usman Ghani is an embodiment of Haqeeqat, Hazrat Ali Karam Allah Wajhu is an embodiment of Marifat while the Holy Prophet is the Divine secret. Hazrat Abu Bakr is truthfulness, Hazrat Umar bin Khitab is justice and accountability of nafs, Hazrat Usman Ghani is modesty, Hazrat Ali Karam Allah Wajhu is generosity and kindness while the Holy Prophet is Faqr. Hazrat Abu Bakr is air, Hazrat Umar bin Khitab is water, Hazrat Usman is fire, Hazrat Ali is soil while the Holy Prophet is the soul of man's body made of these four elements. Allah says about Insan (*the man*) in a Qudsi Hadith:

❁ الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ

Meaning: Insan (*man*) is My secret and I am his secret.

The Holy Prophet is the Insan-e-Kamil i.e. the perfect and universal Divine Man while all others<sup>198</sup> have attained to the

<sup>198</sup> Here "all others" refer to Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman, Hazrat Ali as well as the perfect Faqeers and Saints i.e. Insan-e-Kamils who came after them.

levels (of perfection and proximity to Allah) through him according to their statuses. Hence, they achieved their objectives and destinations and became independent of both the worlds.

صدیق صدق و عدل عمر و پرحیا عثمان بود  
گوئی فقرش از پیغمبر شاه مردان می ربود

Meaning: From the Holy Prophet, Hazrat Abu Bakr siddique got the attribute of truthfulness, Hazrat Umar got justice, Hazrat Usman got modesty and Hazrat Ali got Faqr.

✽ جَزَاكَ اللهُ فِي الدَّارَيْنِ خَيْرًا

Meaning: May Allah bless them with benevolence in both the worlds.

The Holy Prophet said:

✽ مَشَى عَنِ الرَّاسِ بِدُونِ الْأَقْدَامِ

Meaning: (The travellers of path of Faqr) progress towards Allah headlong instead of walking on steps.

بَاهُوُّ بِي سَرِي سِيرِي كَنَمِ دَرِ لَامَكَانِ  
كِي تَوَانَدِ كَرْدِ وَصْفِ عَاشِقَانِ

Meaning: O' Bahoo! I travel in Lamakan beheaded. How can the attributes of lovers of Allah be described!

When a lover of Allah Faqeer Fana Fillah reaches this level his muraqabah becomes so strong that when he closes his eyes, he can reach wherever he wishes and when he opens his physical eyes he finds himself actually there, physically as well as spiritually. He can join whichever gathering he wants as he has crossed the final level of Tareeqat (so he has become spiritually strong enough). What is the difference between a seeker at the initial level of Tareeqat and the seeker at the final level? The seeker at initial level views Allah before him but the seeker at final level becomes unconscious of himself (due to overpowering

*theophanies of love of Allah*) and entrusts himself to Allah. He views Allah with Haq-ul-Yaqeen reaching at the level of Lordliness, neither he is Allah nor other than Allah.

بَاهُو! بهار خوش با یار است  
بی یار بهار چه کار است

Meaning: O' Bahoo! All the happiness and beauty of spring is due to the company of Beloved. Without the Beloved nothing feels good or delightful.

این همه خوار با زیرش آزار است  
چنانچه اهل دنیا گران بار است

Meaning: The worldly people have burdened themselves by hoarding money that is why they all are tormented and disgraced.

The Holy Prophet has said *وَالْمُفْلِسُ فِي أَمَانِ اللَّهِ* meaning: "An indigent is under the protection of Allah". The indigents are the light weighted ones as they are not burdened with worldly wealth.

❁ اَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلَا عَمَلٍ

Meaning: I seek forgiveness of Allah for saying anything that I do not practise myself.

A point contains thousands of books but that point cannot be contained in thousand books and that point is Ism-e-Allah *اللَّهُ* which is apparently a word but both the worlds sacrifice themselves upon this word. There is no comparison between this word and the whole cosmos.

Humans are of three kinds; the rational animals who are veiled from the reality, the majzoobs who have become lunatic by the Divine attraction as they could not bear it and reached the level of jinns, third are the beloved ones who have reached the level of real man as is the Holy Prophet. Just as a fake person who is

used to live in a stinking place cannot tolerate the pure scent of rosewater or any other fragrance, similarly the pure people cannot tolerate the bad odour of a carrion. The Faqeers who are the men of Allah and men of Divine knowledge are like pure scent and the worldly people are the fake ones who seek the carrion and want to live in its bad odour, they are the slanderers.

The whole world is divided into three kinds of people; first are the Faqeers whom Allah has blessed with His zikr, meditation, union, Divine presence, levels of Fana (*annihilation*), Baqa (*immortality*) and Tauheed (*Divine Oneness*). Allah has bestowed upon them the ecstasy of His Ishq and liberated them from everything other than Allah. He has made them crazy in His love so they do not seek anything except Allah, they are the seekers of Allah who are the real men. Second are the scholars whom Allah has blessed with knowledge, clemency, practice upon knowledge, piety and made them wise and awared. He entitled the true scholars as the inheritors of the Prophets regarding the Sunnahs of the Holy Prophet i.e. they would be considered the heirs of Prophets if they follow the footsteps of Holy Prophet exactly in words and deeds, and renounce the world following him. Third kind is the worldly people whom Allah has granted beauty and riches of the world and made them infidels and hypocrites, there creation is like that of dogs, pigs and donkeys. Allah has kept them away from Himself. The seeker should judge himself on the basis of the above mentioned attributes and decide justly that which of the three categories he belongs to.

Faqeers are also of two kinds; those who abandon the world and those who are independent of the world. What is the difference between the two? Those who have become Faqeer and abandoned the world hypocritically are the ones who renounce world with an intention to gather wealth. They do it just to pretend to be different from the worldly people but in fact they are loyal to them instead of Allah. Hence, they are not the true renouncers of

the world. They have just guised themselves as Faqeers and are selling themselves to earn worldly gains, they have no relation with the dignified Faqr. The Holy Prophet said about them:

تَرَكُ الدُّنْيَا لِلدُّنْيَا ❁

Meaning: They renounce the world for the world.

The Faqeers who truly renounce the world and become independent of it are those who abandon the world as well as the worldly people. Whatever they get as oblation or gift, they give in the way of Allah. One who has these qualities is the Faqeer and the king of renouncers. When a Faqeer becomes absolutely independent and free of the world, he is blessed with eternal peace whether he stays at a place or keeps travelling. Such Faqeers are called the Sultan<sup>199</sup> of Arifs and eternal kings. One who ever remains attentive towards Allah does not like anything except Allah, he gives away the world in the way of Allah. Allah detached Prophet Abraham from the tribe of infidels and attached him with Himself, while Abu Jahal supported his tribe (*in enmity against Prophet Mohammad*) so he was separated from Kaaba.

مرا روزِ ازل ز خیلِ عاشقان نوشت

ہجران زدہ را چہ مسجد چہ کنشت چہ دوزخ چہ بہشت

Meaning: Since eternity, I have been included in the tribe of lovers. When a lover is separated from the beloved, it does not matter to him whether he is thrown in hell or send to heaven, mosque and church become equal for him.

اگر گیتی سراسر باد گیرد

چراغِ مقبلاں ہرگز نہ میرد

Meaning: If the whole world is swept away with wind, the lamp of favourites of Allah will not be extinguished.

<sup>199</sup> King



چراغ را کہ ایزد بر فروزد  
ہر آنکس تف زند ریشش بسوزد

Meaning: One who tries to blow out the lamp lit by Allah, burns his own beard.

The Faqeers and kings both need nothing.

بادشاہان و گدایان، این دو قومی عجب اند  
کہ نبودند و نباشند بفرمان کسی

Meaning: The kings and Faqeers are strange people, neither they are dictated by anyone nor they will be.

The Faqeers need nothing because they are One with the Divine Essence who is independent of needs and the kings need nothing because they already have everything, however the kings' possessions are transitory while the rule of Faqeers is everlasting.

When the people of hell would be lamenting and crying and the people of paradise would be enjoying with the houries in the castles of paradise, the Faqeers and seekers of vision of Allah would be wailing due to the fire of Ishq and separation from Allah. They would be imploring Allah for His vision in such a way that would surprise the people of hell and heaven. When their request would reach the court of Allah, it would be ordained from Allah, "I have allowed you to enter the paradise, so enjoy yourself and be at peace like the people of paradise". The seekers of vision of Allah would request, "O' Allah! Paradise is also like hell to us. Your separation and the longing to have Your vision has ablazed such fire of Ishq in our hearts that if we heave a sigh out of pain of Your love, it will burn the paradise. We are just anxious to have Your vision, paradise is a carrion for us." Then Allah would allow them to have His vision. He would say, "You have suffered a lot of hardships for My vision, so I would not deprive you of that". When the seekers of vision would behold

the Divine Countenance they would lay intoxicated for years and years. The ecstasy of Faqeers is a part of that intoxication and a sign of their being blessed with Divine vision.

It is related that once Prophet Isa (*Christ*) saw the world in the form of a widow. She had a colourul sheet on her head while her back was bent. One of her hands was adorned with henna while other was stained with blood. Christ asked her, "O' cursed! Why is your back bent?" She replied "O' Christ! I have killed my son, that is why my back is bent". Christ asked, "Why have you wrapped a colourful sheet?" She answered, "To seduce young men." Christ inquired, "Why is your hand stained with blood, what have you done?" she said, "I have slaughtered my husband". He asked, "Then why have you adorned your other hand?" She told, "I have got myself a new husband at the same time". Christ was surprised to hear all this. She proceeded, "O' Christ! The more surprising thing is that when I kill a father, his son becomes my lover and if I kill the son, his father becomes my lover. When I kill one brother, the other becomes my seeker. O' Christ, the most strange thing is that I have killed thousands of my lovers but no one was ever displeased with me on his death. Whoever seeks me is not a real man, the real men do not seek me. I do not like those who like me, I like those who do not like me". Worldly gains are the satanic possessions, when a person takes money in his hands, the accursed Satan says to him, "You have sold your faith and religion to me because worldly wealth is my possession, as soon as someone holds my possession in his hands, he enters my religion. He becomes a sinner like me and recedes from the religion of Prophet Mohammad."

Faqeer Bahoo says that if all the wealth, gold and silver of the world is gathered alongwith all the good deeds of the worldly people like performing hajj, giving zakat, reciting Quran, donating alms, learning the laws of religion and whatever is in both the worlds is collected, it would be nothing as compared to

one breath of the lovers of Allah which they take in the Ishq of Allah and indigence of Faqr, because everything related to worldly people would perish but the breath of a Faqeer would sustain forever. The people of outward good deeds are the labourers of paradise while people of Faqr are the men of Divine presence. Faqr is the religion and faith of the Holy Prophet. What is the faith of the Holy Prophet? The same as the faith of the cultivator i.e. "As you sow, so shall you reap." The Holy Prophet said:

﴿ ائْتُمَا الْعَمَالَ بِالنِّيَّاتِ ﴾

Meaning: Verily, an action is based upon the intention behind it.

Religion does not benefit the dissenters, kharijites, sinners and seekers of the world (*as the intention with which they follow the religion is not correct*). The Holy Prophet followed the way of Prophet Abraham which is to renounce the world and seek Allah only. He was not amongst the seekers of world who are misers and surrounded by satanic apprehensions which ruin their faith. Imam-e-Azam<sup>200</sup> followed the same great way. You must know that when a coin is stamped (*i.e. a piece of metal is stamped to make it a coin*) the Satan holds it, touches it with his forehead and says, "Whoever likes you is my slave". O' dear if you want closeness of Allah you must get rid of the calamity of worldly wealth which is as big as the mountain of Qaf. You must remove the chains of its curse so that you are liberated from this Satanism. A person must not leave the Faqr of Prophet Mohammad which is the greatest blessing of Allah and run after the bones greedily like dogs. One who does so should not be called a slave of Allah rather he is a dog, as the Holy Prophet said:

﴿ الدُّنْيَا جِيفَةٌ وَطَالِبُهَا كِلَابٌ ﴾

Meaning: The world is a carrion and its seekers are dogs.

<sup>200</sup> The great leader of Muslim, appellation of Imam Abu Hanifa.

A carrion stinks so much that even an executioner rejects it, it is eatable for the dogs only. If a person enters the domain of Faqr and renounces the world for thousand years but then if the world attracts him only once, it means he still has love of the carrion world in his heart and he is the seeker of worldly honour not a true seeker of the way of Faqr.

It is related that a sacred Companion of the Holy Prophet had only one sheet that was used by him as well as his respected wife. When the Holy Prophet saw him in such a condition he asked him to take four thousand dirhams<sup>201</sup> to spend upon himself. The sacred Companion consulted his wife but she refused to let the worldly wealth, which is the worst enemy of a person, enter her house. The Companion said, "If we do not take the money, it would be disobedience to the Holy Prophet." The wife suggested that they should offer two nafls<sup>202</sup> and pray Allah to grant them death so that they do not have to take the money. They did the same and embraced death. Contrarily, in the world of today people offer nafls to get the money. We seek refuge of Allah from this.

درم دنیا چیست پائیش در زنجیر  
اہل بندی بر نیاید دستگیر

Meaning: What is the reality of worldly wealth? It is the chain round the feet. Its prisoners can't be helped by anyone.

The true seeker of Allah must not be greedy for anything while travelling the way to Allah. Greed is the first sin that manifested in this world. Every morning Satan raises the slogan of greed and covetousness so that the worldly Satans may hear it.

It is related that a king married his daughter to a Faqeer. King's daughter came to the Faqeer's house after marriage. She had not yet put her shoes off when she saw a piece of barley

<sup>201</sup> Currency of Arab

<sup>202</sup> Superegotary prayer

bread in his house. She asked the Faqeer why he had kept that piece of bread. He told that he had received two pieces of bread the previous night, he ate one and kept the other for next day. The daughter of king started crying. The Faqeer asked, "Are you crying because you are daughter of a king and you have to live in a poor Faqeer's house?" She replied, "No, I am crying because I thought you would be a true Dervish but you are not, your trust upon Allah is not even equal to a dog as you have saved bread for the next day. I am unlawful upon you." She went to her father and said to him, "The person you married me is not a Dervish rather a greedy person who has no trust upon Allah as he covetously hoards things instead of giving them in the way of Allah. He is a follower of Satan as his heart is not attentive towards Allah." The Holy Prophet said:

﴿البَخِيلُ عَدُوُّ اللَّهِ وَلَوْ كَانَ زَاهِدًا﴾

Meaning: A miser is an enemy of Allah even if he is an ascetic.

The enemies of Allah are cursed. On the doomsday, the worldly people will deny that they had been miser and covetous in the world saying, "O' Allah! If a Dervish or a Faqeer had come to us, we would have spent all our wealth in Your way." You must know that It is Allah who puts in the heart of a mendicant Faqeer to go to so and so person as He has entrusted His wealth to that person. If that person gives something to the Faqeer, he actually gives it to Allah and whatever the Faqeer gets, that too is from Allah. If the Faqeer considers it from that so and so person instead of Allah, he becomes infidel. We seek refuge of Allah from this. If a person says (*or thinks*) that he has given something to someone, he also becomes infidel as It is only Allah Who gives and Who makes sources to give. Once Sultan Bayazid Bastami asked a shroud stealer about the condition of dead in graves. He replied, "O' Sultan! I have opened about one thousand and one graves and stole the shroud of the

dead in them but none of them had his face towards qibla<sup>203</sup> except two." Sultan Bayazid said, "You are right, all of them were the seekers of the world except those two. Whoever loves the world, never turns towards the real qibla as the worldly wealth is his qibla and religion." The Holy Prophet said:

تَرْكُ الدُّنْيَا رَأْسُ كُلِّ عِبَادَةٍ وَحُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ ❁

Meaning: Renunciation of the world is foundation of all worships while the love of world is the root cause of every evil.

Faqeers are of four kinds. First are the men of inward (*or spirituality*), second are the men of station, their station in eternity is the same as was in pre-existence (*i.e. they return to their origin*), third are the men of meaning (*i.e. the men having knowledge*) and fourth are the men of stomach (*i.e. greedy and lustful, they are not the true Faqeers but the so called Faqeers*). The true Faqeers can be classified into four categories (a) Faqeer who remains in the state of amazement (b) Faqeer who weeps over his faults (c) Faqeer who burns himself in the fire of Ishq (d) Faqeer who passionately engrosses his heart in the zikr of Allah and perpetually remains in the ecstasy of Divine Oneness.

<sup>203</sup> Direction towards Kaaba

## CHAPTER X

### DISCUSSION ABOUT FANA FILLAH FAQR AND RENOUNCING THE WORLD AND EVERYTHING OTHER THAN ALLAH

بَاهُوُّ بَسْ حِجَابِ اسْتِ عِلْمِ ذِكْرِ حَضُورِ  
هَرِ كِهْ فِي اللّٰهِ فَنَاشِدْ گِشْتِ بِنُورِ

Meaning: O' Bahoo! The seeker who reaches the level of Fana Fillah converts to Noor totally. Then knowledge, zikr or Divine presence become veil for him (*as now he himself has become Divine*).

For the men of Divine presence, zikr and knowledge are considered disrespectful acts just as it is considered disrespectful to take the name of a king while being present before him. Divine presence is also a sign of separation from the Divine Oneness so it is considered polytheism in the way of Faqr. A seeker does not get rid of this polytheism unless he drowns completely in Divine Oneness being separated from everything other than Allah and becomes One with Allah surpassing the levels of Ishq and Fana Fillah and forgetting every knowledge and zikr.

بَاهُوُّ عِلْمِ وَ ذِكْرِشْ چِیْسْتِ لِعِنِّیْ دَرْدِ رَنْجِ  
دَرْدِ رَنْجِیْ نِیْسْتِ اَنْجَايْ كِهْ گَنْجِ

Meaning: O' Bahoo! What is meant by zikr and knowledge? It means to struggle and take pain (*to reach close to Allah*). When a seeker finds the treasure (*of closeness to Allah*) he does not need to struggle anymore.

The Holy Prophet said:

لَذَّةُ الْاَفْكَارِ خَيْرٌ مِّنْ لَّذَّةِ الْاَذْكَارِ ❁

Meaning: The pleasure of meditation is better than the pleasure of zikr.

❁ الْعِلْمُ حِجَابُ اللَّهِ الْأَكْبَرِ

Meaning: Knowledge is a great veil from Allah.

Some spiritual travellers, disciples or Murshids think that they have found Divine presence but it is just their misapprehension or whim. Actually they are far away from the Divine presence and are like the ox that drives the oil press with blindfolded eyes, it moves round and round the oil well all the day and thinks that it has travelled a long distance but when its eyes are opened, it finds itself at the same place.

هر آن گوید حضورش حق ز دورش

حضورش آنکه از خود خویش دورش

Meaning: One who claims to have the Divine presence is far away from Reality. Only that seeker is blessed with Divine presence who is away from himself.

The word Faqr <sup>فقر</sup> has three letters<sup>204</sup> ف، ق، ر. The letter ف (F) refers to Fana (*annihilation*) of nafs, ق (Q) refers to Qurb (*closeness*) of grave and ر (R) refers to Roohaniyat (*spirituality*). Faqr means “death before dying”. If twelve thousand people who recite litanies and perform glorification rounds are gathered at one place they cannot collectively achieve the rank of one zakir. If twelve thousand zakirs are combined they cannot collectively approach to the level of the man of Divine inspiration. If twelve thousand men of Divine inspiration who have achieved the blessing of conversation with Allah are combined, they cannot collectively attain to the level of a seeker blessed with Divine presence and drowned in the state of muraqabah. If twelve thousand profficients of muraqabah who are absorbed in Divinity get

<sup>204</sup> According to Arabic or Persian alphabets.



together, they cannot collectively approach to the level of a Fana Fillah Faqeer.

❁ الْمَوْجِدُ فِي التَّوْحِيدِ بَقَاءٌ حَيٌّ فِي الدَّارَيْنِ

Meaning: One who has attained to the Divine Oneness is immortal in both the worlds.

إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ

Meaning: When Faqr is accomplished that is Allah.

Only Allah! Everything other than Allah is lust.

Invoking Allah ﷲ and doing zikr by heart only once is better than doing zikr by tongue twelve thousand times. Doing zikr by soul once is better than doing zikr by heart twelve thousand times. Doing zikr by sir'r (*the core where Divine secret is concealed*) only once is better than doing zikr by soul twelve thousand times. On progressing further than sir'r, one reaches the level of accomplishment of Faqr where his worships and sins become the same, then sleeping and awakening, ecstasy and vigilance become equal for him. إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ

What is the sign of station of accomplishment of Faqr? It is the station which is beyond intellect, recitation, zikr and meditation. Where there is absolute Divinity, there is only the (*soundless*) voice of secret of Hoo. Where there is the king, no one can shout or make noise because the kings do not like noise. So, where there is The Eternal, there isn't any noise or fault. Where the Sultan encamps, there remains no interference of commoners. The person who seeks fame and name and is interrupted by controversies is not a Faqeer. In the gatherings of Faqeers there is only the discussion about Allah, His Prophets, His Saints and His zikr. It is said:

❁ ذِكْرُ الْأَوْلِيَاءِ خَيْرٌ مِنْ عِبَادَةٍ

Meaning: Remembering the Saints is better than worshipping.

If a Faqeer has to speak, he should talk only about Allah, His Prophets and His Saints otherwise it is better for him to remain quiet.

Faqeer Bahoo says that a Faqeer should prefer to get his neck struck off than to go to worldly people except for the love of Allah (*i.e. to invite them towards Allah*). If a Faqeer goes to the house of a king or worldly people, his sin cannot be pardoned unless hair of his head and beard are shaven and he is made to ride a donkey chased by children making fun of him and is ridiculed in every nook and corner of the city by people who taunt him saying, "Here is the Faqeer who became hopeless of Allah and went to the door of worldly people to ask for money and oblations". He might be warned in this way. Only that Faqeer loves the world and worldly people who has no marifat of Allah and is rejected and expelled out of the court of Allah because his attention diverted towards world and worldly people. If a Faqeer seeks help of worldly people, he is deprived of his faqeerism and is considered a liar and fraud. We seek refuge of Allah from this. World is like a sea, people of world are like fish and crocodiles in it, the men having knowledge of reality are like sea birds who live on water but do not let their feathers get wet, while Faqeers are like swans and cranes which stay near the bank of sea and get their destined livelihood from the sea but never step into the water or drown in the sea. A Faqeer gets nothing from the world because his self respect and honour is related only to Allah. The worldly people are pale faced as they have sold their self respect to the yellow gold and have become dishonoured. There isn't any relation between the honourables and the dishonoured ones.

It is related that minister of a king relinquished his post and adopted the way of Faqr with utmost sincerity. One day the king passed by him and asked, "What did you get from Faqr after leaving me and my ministry?" He answered, "I got five things. First is that when I was with you, you used to sit comfortably

while I kept standing with folded hands. You never allowed me to sit, but when I pray to Allah, He allows me to sit twice in every four rakats<sup>205</sup> of salat. Secondly, when you slept peacefully, I remained awake to guard you from your enemies, now I sleep peacefully and my Allah protects me. Thirdly, you ate delicious foods but never offered me while my Allah does not eat Himself rather grants me food and provides me livelihood abundantly. Fourthly, had I been with you, people would have held me accountable for all your faults after your death but now I know that my Lord is Eternally Alive and He will not hold this meek slave accountable. Fifthly, the fear of your wrath and cruelty never let me have peace but now I am relieved as I know that my Holy Lord is Forgiving and Merciful.”

It is related about Sultan Bayazid Bastami who ever kept fast in the day and worshipped at night, that one day while offering salat he felt uneasy and distracted. He said to his disciples, “O’ friends! It feels as if some worldly thing has entered my place”. The disciples swore that they had been with him for twelve years but they had never seen even a penny in his house or tasted delicious food. Sultan emphasized, “There must be some reason for my distraction”. So the disciples swept the whole house and found a date under his bed. When they took it to Sultan, he said, “If someone keeps even such a trivial thing in his house, he is a trader (*not slave or seeker of Allah*).”

Faqeer Bahoo tells that there are four kinds of Faqeers, some are those whose outward is perplexed but inward is composed like Hazrat Khidr, some are those whose outward is composed but inward is perplexed like Prophet Moses, then there are some whose inward as well as outward are adorned and composed like our beloved Prophet Mohammad and some are perplexed outwardly as well as inwardly like Balam Baoor. If nafs of a Faqeer desires for any worldly thing, he should reproach it, “Be in your limits!

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<sup>205</sup> Unit of salat, one set of standing, bowing and prostration while offering salat.

You must be whipped hundred times, go and beg to the worldly people, this is your punishment for losing trust upon Allah. If you do not want to go and beg then stop making worldly wishes". If some worldly people want to come to meet that Faqeer, he should tell his nafs, "People think you are a Faqeer but you are a worldly person yourself. You should be given a shoe beating hundred times so that the filth of the world is removed from you, then come near me otherwise do not." If the Faqeer is truthful and sincere with Allah, his nafs would be embarrassed and subdued, then his veil (*of the worldly desire*) would be removed and he will become a perfect relinquisher Faqeer otherwise watching the face of worldly people would create satanic distractions in him as they are the brigands of way of Faqr. We seek refuge of Allah from this.

It is related that a Faqeer went into seclusion and kept only a date as his food. When he felt starved, he boiled that date in excessive water and then drank a cup of that extract and gave a cup to each of his visitors as well which sated all of them. In this way he lived on that single date for fifty years. When that date was finished, the Dervish died. Hence, he gave his life but never went to the worldly people to ask for anything. The Holy Prophet said, "A seeker of Allah should not think of three things, firstly he must not think of the world with love, secondly he must not think about the worldly people with love, thirdly he must not be attracted towards the desires of his nafs."

فقر دانی چیست دائم در لاهوت  
فقر را هر دم بود بهتر سکوت

Meaning: Do you know what is Faqr? It is to live in LaHoot eternally. In the way of Faqr keeping quiet is essential.

Quran teaches:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (الفاتحة-4) ❁

Meaning: O' Allah! We worship and seek help from You alone.  
(Al-Fatiha-4)

Imam Ahmad bin Hunbal relates that the Holy Prophet said, "A time will come when some people of my ummah would be Muslim during the day but will go to bed as infidels while some people will sleep as Muslims but would rise as infidels in the morning. This would happen because they would talk too much unnecessarily and say many such things during their conversation which are included in disbelief but they would not be aware of it." It is also related that the Holy Prophet added, "At that time faith of only those people will be saved who will join the gatherings of practitioner scholars of religion and perfect Faqeers and listen their conversation about Allah and engage themselves in the zikr and knowledge of Allah. If they would believe in the words of Faqeers and act upon their advices, they would be saved from infidelity and polytheism." A Qudsi Hadith states:

❁ يَا مُحَمَّدًا كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ كَعَابِرِ سَبِيلٍ وَعِدْ نَفْسَكَ مِنْ أَصْحَابِ الْقُبُورِ

Meaning: O' Mohammad! Live in this world like a stranger or a traveller and count yourself among the dead.

Hadiths:

❁ الدُّنْيَا جَنَّةُ الْحِمَارِ

Meaning: World is the paradise of donkeys.

❁ الدُّنْيَا بَيْتُ الْكَلْبِ

Meaning: World is a house of dogs.

❁ عَيْشُ الدُّنْيَا فَخْرُ الْكُفَّارِ

Meaning: Pleasures of the world are the pride of infidels.

❁ لَذَّةُ الدُّنْيَا لَحْمُ الْخَنْزِيرِ

Meaning: The pleasure of the world is (*unlawful*) like flesh of pork.

الدُّنْيَا سَوَادُ الْقَلْبِ ❁

Meaning: World is blackness of heart.

العِشْقُ نَارٌ يَحْرِقُ مِنَ الْقَلْبِ مَا سِوَى اللَّهِ ❁

Meaning: Ishq is such a fire that burns everything present in the heart except Allah.

بَاهُو! شَكَرَ اللَّهُ شَهِيدَ عِشْقِ نَمْرِدِ  
جَانِ خُودِ رَا فَنَا فِي اللَّهِ بَرِدِ

Meaning: O' Bahoo! Thanks to Allah that the martyrs of love do not die as their soul annihilates in Allah who is immortal.

The Holy Prophet said:

أَقْرَبَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ أَطْوَلُكُمْ جُوعًا وَتَفَكُّرًا ❁

Meaning: On the day of resurrection, closest to me amongst you would be the one who had meditated and starved for long time.

الْجُوعُ مُخَّ الْعِبَادَةِ ❁

Meaning: Starvation is the essence of worships.

However, the starvation and austerities should be within the limits set by shariah. Too much austerities may turn one infidel and prolonged hunger may make him mad, such extra hardships can consume his wisdom and he may indulge in deception. If one gets the power to observe every hidden and visible thing of the seven spheres of earth and skies and from deep down the ocean to up above the sky, without attaining to the level of Fana Fillah, then all such powers are considered sheer depravity and against shariah. We seek refuge of Allah from this.

Once, a group of Muslims passed by a Saint who was extremely engrossed in Allah. He asked them, "Where are you going?" They told him that they were going to combat against the infidels. The Saint's nafs said to him that they should also accompany those Muslims to fight against the infidels and win over them. The Saint said to his nafs, "I know you very well, you are trapping me. Either you want to eat much or take rest after being tired during the combat so that you are saved from worships and devotions". The nafs said, "There is no harm in it". The Saint said to the nafs, "You are an enemy of Allah, what would you get from battle against infidels? Tell me truthfully what is your real intention?" Nafs replied, "Let me tell you my real aim. You kill me every moment day and night with the sword of zikr and Ishq of Allah and through Faqr and hunger. I find it better to be killed once and for all while fighting against the infidels and get rid of this agony." Faqeer Bahoo says that a particle of love of Allah is better than hajj, salat, zakat, superagotary prayers, fighting against infidels and worships of all jinns, humans, angels, fairies and giants. However, in this path of love and sincerity, a Faqeer must be truthful, steadfast and firm in his belief. Such perfect Faqeers reach the ultimate level of Ishq and attain the highest ranks. Thousands of Divine secrets are revealed upon the men of Ishq and their innerself is enriched with the theophanies of Noor of Allah.

Once an eminent person sent a big amount of money to a Saint as gift. The Saint said to him, "You have sent such a thing to a friend of Allah which Allah considers His enemy. Is this a sign of goodwill from you? There are many who need this money, you should have given it to them." True Faqeer is the one who does not cast even a single glance upon the world or worldly people, as seeing them darkens the heart.

It is related that a Saint retired into seclusion. The ruler of that country came to see him and presented him an amount. The Saint

said, "O' enemy of Allah! Why are you showing enmity and malice against me? Take this money away from me. There are many seekers and lovers of it, give it to them. One who truly trusts upon Allah never keeps such worldly things." Allah says:

﴿قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ﴾ (النساء-77)

Meaning: (O' beloved Prophet!) Tell them the worldly gains are a trifle. (An-Nisa-77)

Faqeer Bahoo says that the seekers of world are either hypocrites or pretenders. The world is a Satan and its seekers are devils, world is a violence and rebellion and its seekers are rebellious, world is a hypocrisy and its seekers are hypocrites, world is an impurity and its seekers are impure, world is a lie and its seekers are liars, world is polytheism and its seekers are polytheists, world is an evil and its seekers are also evil, world is a curse and its seekers are accursed. Only the irreligious and disobedient fools love the worldly riches. World is an ignorance and its seekers are ignorants. World is a prostitute and a worldly man is a cuckold who sees his whore wife in the sensual company of others but does not object. The Holy Prophet said:

﴿الدَّيُّوتُ لَا يَدْخُلُ الْجَنَّةَ﴾

Meaning: A cuckold will not enter the paradise.

Faqeer is a real man, not a pimp or an effeminate. World is just a trifle and people of world are its slaves who run after such a minor thing day and night. The men of Allah are special so the ordinary world is forbidden upon them. Who are the special men? Those who have got rid of the trivial world. Whosoever is detached from the world becomes sincere to Allah. The sign of the Dervishes who are men of wisdom and the Faqeers who are men of Divine presence is that their heart is purified of the love of the world. One who abstains from sensual desires becomes a man of passion for Allah, one who leaves the world is a man of fervour, one who separates from everything other than Allah is a



man of longing and yearning, and the one who protects himself from all these evils is blessed with Ishq of Allah.

بَاهُوْ دُنْيَا دَانِي چيست پُرُ دَرْد وِ بِلَا  
مِي كَنْد از ذَكَر وِ فِكْرِ حَقِّ جَدَا

Meaning: O' Bahoo! Do you know what is the reality of this world? It is full of calamities and grieves. It is such an evil which makes one oblivious of the zikr and meditation upon Allah.

What is world? It is duality and separation from Allah. One who is indulged in duality and separated from Allah is actually on the way of Satan. Allah says:

سَيُرَوُّوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ (الانعام-11) ❁

Meaning: Travel through the earth and observe what has been the end of those who denied (*the Truth*). (Al-Inam-11)

World has been declared a foul play. One who loves Allah is the enemy of Satan and the one who loves the world is the enemy of Allah. People who are inclined towards the world are wrong in their claim of love for Allah, whether they are scholars or ignorants. If even a penny is found in the possession of a perfect Faqeer or a practitioner scholar after his death, he is considered a liar as regards his love for Allah. He left the world deprived of love of Allah and without achieving his objective. That penny should be put in fire and when it is red hot, his forehead should be branded with it so that he is marked as one of the worldly men. Verily, one who loves money, does not love Allah. We seek refuge of Allah from this. Alas! Your oblivion has turned you blind and you have forgotten your death and grave. All this is due the nuisance of worldly wealth which has descended upon you in the form of wrath of Allah. The Holy Prophet said:

الدُّنْيَا يَوْمٌ وَلَنَافِيهَا صَوْمٌ ❁

Meaning: The life of this world is just a day and we are fasting on that day.

واصلان را بس بود نامِ خدا  
روز و شب باعشق وحدتِ کبریا

Meaning: The name of Allah is enough for those blessed with union of Allah. They are forever engrossed in the love of Divine Majesty.

One must know that the real enemy of the Holy Prophet was the worldly wealth. Had Abu Jahal been an indigent he would have followed the Holy Prophet. It was the worldly wealth that martyred Imam Hassan and Hussain. Had Yazid been a poor person he would have obeyed the Imams, as the Imams were the beloveds of Hazrat Fatima-tuz-Zahra and the Holy Prophet and the descendants of Hazrat Ali. Hence, the worldly people who love money are like Abu Jahal and Yazid not like Hazrat Rabia of Basra and Sultan Bayazid Bastami. This world is the murderer of sacred Companions of the Prophet and his dear grandsons Hazrat Imam Hassan and Imam Hussain. How can one find any good in loving this world! World is the wrath of Allah, it is all bloody and its seekers are mean infidels and enemies of Allah-The Unresembled and Unparalleled Entity. World is a wrong innovation and its seeker is an atheist. Only the seekers of the world claim to be God. The world is like a whore who is disgraced and distrusted in both the worlds. Only Allah! Everything other than Allah is lust! The treasure of Abu Jahal and Yazid was just gold and silver, and their army comprised of horses, elephants, servants and soldiers. While, patience and gratitude, zikr and meditation, passion and Ishq, salat and fasts, Faqr and hunger, Quran and Hadith were the treasures of the Holy Prophet and the sacred Imams, and their army comprised of the true believers and sacred Companions. The medium of announcement for Abu-Jahal and Yazid were the drums, trumpet and bugle while the medium

of announcement for the Holy Prophet and sacred Imams were and are the call of Azan, loud zikr of Allah and slogan of Allah. The worldly kingdom and the worldly mediums of announcement are false and temporary while the kingdom and medium of announcement used by the Holy Prophet are everlasting. Islam is the true and the right religion.

اللَّهُمَّ انصُرْ مَنْ نَصَرَ دِينَ مُحَمَّدٍ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ❀

Meaning: O' Allah! Help all those who helped Mohammad in (*spreading Your*) religion. There is no one worthy of worship but Allah and Mohammad is His Messenger.

Allah says:

نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ط وَبَشِيرٌ الْمُؤْمِنِينَ (القف-13) ❀

Meaning: (*You will be granted*) Help from Allah and a near victory, give this good news to the believers. (As-Saff-13)

فَاللَّهُ خَيْرٌ حِفْظًا ص وَهُوَ أَرْحَمُ الرَّحِيمِينَ (يوسف-64) ❀

Meaning: Then Allah alone is the best Protector, and He alone is the most Merciful of all the merciful. (Yusuf-64)

لَا وَدِيٌّ وَلَا ظَفَرٌ إِلَّا بِاللَّهِ ❀

Meaning: There is not any friend or giver of success except Allah.

فَقَدْ جَعَلْنَا لَوَلِيِّهِ سُلْطَانًا (بنی اسرائیل-33) ❀

Meaning: We have indeed given the right to his heir. (Bani-Israil-33)

Only Allah! Everything other than Allah is lust.

Four kinds of armies were alongwith the Holy Prophet; the army of sacred Companions, army of angels and martyrs, army of knowledge, army of good morals and clemency. The armies of sacred Companions, angels and martyrs were the two outward armies while the armies of knowledge, good morals and clemency

were the two inward armies. When Abu-Jahal offered wealth, gold, silver and worldly rule to the true believers, they paid no heed to it and sacrificed their life for the Holy Prophet and in the way of Allah, as, for them the faith was the dearest. However, there were some hypocrites about whom Allah said:

﴿ ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ﴾ (النساء-137)

Meaning: They believe, then they disbelieve. (An-Nisa-137)

﴿ مُذَبْذَبِينَ بَيْنَ ذَلِكَ ﴾ (النساء-143)

Meaning: Wavering between (*belief and disbelief*). (An-Nisa-143)

When the Holy Prophet decided to migrate towards Madina from Makkah on the order of Allah, the sacred Companions who extremely loved the Holy Prophet accompanied him and did not hesitate to sacrifice their lives and properties for him. Those who had love for their families, properties and land, stayed back and were deprived of the opportunity to accompany the Prophet in migration. The group of sacred Companions who were true lovers and Faqeers had this honour, they were the ones who were liberated from the chains of worldly greed. Allah says:

﴿ مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ﴾ (آل عمران-152)

Meaning: Among you were some who desired gains of this world and some others who sought reward in the hereafter. (Aal-e-Imran-152)

﴿ فَأَمَّا مَنْ ظَفِيَ ۖ وَآثَرَ الْحَيَاةَ الدُّنْيَا ۖ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۖ ﴾ (الزُّمَر-37-39)

Meaning: Then, he who transgressed the limits. And preferred the life of the world (*to the hereafter*). No doubt! Hell would be (*his*) abode. (An-Naz'iat, 37-39)

The Holy Prophet said:

﴿ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَاَلِدَيْهِ وَوَالِدَيْهِ وَالنَّاسِ أَجْمَعِينَ ﴾

Meaning: Faith of none amongst you is complete unless he loves me more than his parents and all the other people.

If the earth and skies are embellished with gold and the rule of whole earth is presented, the true men of religion would be only those who will not put even a glance upon that embellishment and will not sell their faith for that rule. The religion of Prophet Mohammad is superior to both the worlds, rather both the worlds can be sacrificed for the religion of Mohammad. The true religion is the religion of Mohammad, the true faith is faith upon Mohammad. The value of both the worlds cannot be equal to the kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ as it is superior to both the worlds. The earth and skies, the Throne, Chair, Guarded Tablet and each and every creation invoke zikr of Allah.

بَاهُوَ لَا إِلَهَ إِلَّا اللَّهُ بِرَدِّ مَوْمِنٍ نُوْشَتْ

مُحَمَّدٌ رَّسُولُ اللَّهِ شَدَّ لِسَانِ أَهْلِ بَيْتِ

Meaning: O' Bahoo! لَا إِلَهَ إِلَّا اللَّهُ is engraved on the heart of a Momin. مُحَمَّدٌ رَّسُولُ اللَّهِ is recited by all the people of paradise.

Only Allah! Everything other than Allah is lust.

There is a period of two thousand and twenty two (2022) years between Prophet Adam and Prophet Noah, eleven hundred (1100) years between Prophet Noah and Prophet Abraham, five hundred and seventy (570) years between Prophet Abraham and Prophet Dawood (David), five hundred (500) years between Prophet Dawood and Prophet Moses, eleven hundred and eighty seven (1187) years between Prophet Moses and Prophet Isa (Christ), six hundred (600) years between Prophet Isa and Prophet Mohammad, which shows that Prophet Mohammad was born five thousand nine hundred and seventy nine (5979) years after Adam. Hazrat Ans bin Malik relates that the Holy Prophet said:

✽ أَبْدَالُ أُمَّتِي أَرْبَعُونَ اِثْنَانِ وَعِشْرُونَ فِي الشَّامِ وَثَمَانِيَّةٌ عَشْرًا فِي الْعِرَاقِ فَإِنْ

مَاتَ وَاحِدُهُمْ أَبَدَلَهُ اللَّهُ مَكَانَهُ فَإِذَا جَاءَ الْأَمْرُ قُبُضُوا كُلُّهُمْ فَعِنْدَ ذَلِكَ تَقُومُ السَّاعَةُ

Meaning: There would always remain forty Abdals in my ummah till the doomsday. Twenty two of them will be stationed in Syria and eighteen in Iraq. When any one of them would die, he would be replaced by another. Their number would never be less than forty. When the doomsday would come near, all forty of them would leave the world at a time.

Hazrat Ibn-e-Abbas relates another Hadith:

✽ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى خَلَقَ ثَلَاثَ مِائَةٍ

نَفْسٍ قُلُوبُهُمْ عَلَى قَلْبِ آدَمَ وَ لَهُ أَرْبَعُونَ قُلُوبُهُمْ عَلَى قَلْبِ مُوسَى وَ لَهُ سَبْعَةٌ

قُلُوبُهُمْ عَلَى قَلْبِ إِبْرَاهِيمَ وَ لَهُ خَمْسَةٌ قُلُوبُهُمْ عَلَى قَلْبِ جِبْرَائِيلَ وَ لَهُ ثَلَاثَ

قُلُوبُهُمْ عَلَى قَلْبِ مِيكَائِيلَ وَ لَهُ وَاحِدٌ قَلْبُهُ عَلَى قَلْبِ إِسْرَافِيلَ وَإِذَا مَاتَ الْوَاحِدُ

أَبَدَلَهُ اللَّهُ مَكَانَهُ مِنْ ثَلَاثٍ وَإِذَا مَاتَ مِنْ ثَلَاثٍ أَبَدَلَهُ اللَّهُ مَكَانَهُ مِنْ خَمْسَةٍ وَإِذَا مَاتَ

مِنْ خَمْسَةٍ أَبَدَلَهُ اللَّهُ مَكَانَهُ مِنْ أَرْبَعِينَ فَإِذَا مَاتَ مِنْ أَرْبَعِينَ أَبَدَلَهُ اللَّهُ مَكَانَهُ مِنْ

ثَلَاثَ مِائَةٍ وَإِذَا مَاتَ مِنْ ثَلَاثَ مِائَةٍ أَبَدَلَهُ اللَّهُ مَكَانَهُ مِنَ الْعَامَةِ بِاسْمِ يَرْفَعُ اللَّهُ أَوْلِيَاءَهُ

هَذَا الْأُمَّةِ

Meaning: The Holy Prophet said, "Allah would create three hundred men whose hearts would be like the heart of Adam, forty men whose hearts would be like the heart of Moses, seven men whose hearts would be like the heart of Abraham, five men would have hearts like that of angel Jibrail, three men would have hearts like that of angel Mikail, one of the men would have heart like that of angel Israfil. When that one man would die, one of the three men would take his place. When one of the three would die, someone amongst the five would replace him. When any one of the five would die someone from the seven would

occupy his seat. When someone from the seven would die, one amongst the forty would fill his place. When someone from the forty would die, one amongst the three hundred would take his place. When any of the three hundred would die, someone eligible from the common Muslims would be given his place. Their number would never decrease till the doomsday. By their benediction, the ummah would be saved from the calamities.”

Allah says to Prophet Mohammad in a Qudsi Hadith:

- ❖ Beloved Mohammad! I created one Adam before the Adam who is your forefather and blessed him with an age of thousand years. When he died I created fifteen thousand more Adams and granted each one of them an age of ten thousand years. After all of them I created the Adam who is your ancestor.

It is narrated in the book *Asrar-ul-Fatiha* that one day Hassan of Basra, Malik bin Dinar, Shafiq Balkhi and Rabia of Basra were discussing about truthfulness in a meeting. Hazrat Hassan of Basra said, “One who does not adopt patience upon the pain inflicted by Allah is not truthful to his claim of love with Allah”. Rabia said, “This seems to be an egoistic statement, truthfulness can be defined in a better way”. Shafiq Balkhi said, “That person is not truthful to his claim of love with Allah who does not enjoy the pain given by Allah.” Rabia said, “This statement also reflects pride, one must define truthfulness more properly”. Malik bin Dinar said, “One who is not thankful to Allah upon the pain given by Him is not truthful to his claim of love with Allah.” Rabia proceeded, “One must be so much engrossed in the observation of his Beloved Allah that he forgets all his pains, otherwise he is not truthful to his claim of love with Allah.” Faqeer Bahoo says to all these Saints, “One who does not forget his ownself as well as the observation and drown completely in the Divine Oneness is not truthful to his claim of love with Allah.”

It is related that once Shaikh Bayazid Bastami and Hazrat Zunoon Misri came to meet the leader of Muslims Imam Azam Abu Hanifa. Imam Azam asked his servant to clean and brighten a plate, fill it with honey, put a hair upon it and then bring it to them. The servant did so. Imam Azam asked the Saints to interpret what do the plate, honey and hair symbolize. Shaikh Bayazid said, "The paradise is cleaner and brighter than this plate, the blessings of paradise are sweeter than honey and the Sirat bridge that leads to the paradise is narrower than this hair". Shaikh Zunoon Misri interpreted, "Islam, the best religion by Allah is cleaner and brighter than this plate, to be in the circle of Islam is sweeter than honey but following Islam completely is finer than this hair." Afterwards, Imam Azam said, "The knowledge of Allah is brighter than this plate, the propositions of Islamic jurisprudence are sweeter than the honey and the subtleties of Divine knowledge are subtler than the hair." The servant of Imam Azam added, "Beholding the faces of guests is brighter than this bright plate, serving them is sweeter than honey and taking care of their heart's desires is finer than the hair." The writer of the book *Nafay-ul-Muslimeen* writes, "Countenance of Saints is brighter than the bright place, having love of Allah in heart is sweeter than the honey and following the shariah of Prophet Mohammad perfectly is finer than the hair." Faqeer Bahoo answers to all of them, "Enjoying the pleasures of paradise is the job of silly nafs, acquiring knowledge without acting upon it is sheer unawareness, watching the faces of guests is distraction, love without struggle to attain closeness of the Beloved is harmful, stepping into Islam without truthfulness is worse than hypocrisy, while the medium of Ism-e-Allah Zaat is the brightest of all, the pleasure of observation of Divinity is sweeter than honey and renouncing oneself to be Fana Fillah is finer than the hair."

بہو! عاقبت باکار باید کار دوست

معرفت را مغز باید نی پوست



Meaning: O' Bahoo! End of every job must be according to the consent of the Beloved and for that one should acquire the essence of His marifat, not the apparent knowledge which is like crust.

One day Allah said to Prophet Moses, "You should worship me as I deserve to be worshipped. What special have you done for Me?" Moses replied, "O' Allah, I have offered prayers, kept fasts, performed pilgrimage, given charity and acquired knowledge for You." Allah said, "O' Moses! These worships are not for Me but are meant to get the pleasures of paradise, provide comfort to the nafs and get salvation from the hell fire." Moses requested, "Then what is your real worship?" Allah said, "My real worship is to love Me selflessly and do My zikr with sincerity and truthfulness." Allah says:

❁ فَإِذَا قُضِيَتُمُ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ (النساء-103)

Meaning: So (O' Muslims), when you have completed your salat, do the zikr of Allah (in all postures) standing, sitting and (lying down) on your sides. (An-Nisa-103)

People like to learn the Islamic laws and jurisprudence so that they can use this knowledge to earn money, but the secret zikr is like a sword with which one can fight and win over the infidel nafs.

بَاهُو فَر چيست؟ یعنی خود فنا  
از علم پیدا می شود کبر و ریا

Meaning: O' Bahoo! What is Faqr? It is to annihilate oneself. The apparent knowledge only creates vanity and hypocrisy.

The Holy Prophet said:

❁ الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

Meaning: Jealousy eats up the good deeds like the fire eats up the wood.

O' Bahoo! What is the blessing that is superior to both the worlds and better than the embellishment of gold and silver, yet the common people are unaware of it? It is the knowledge that is practised sincerely. It is the practice upon knowledge that grants the marifat of Reality, then marifat leads one towards the Divine Oneness. The Divine Oneness is then felt with every inhale and exhale of breath, then each inhale and exhale grants the final and special level of Faith i.e. Haq-ul-Yaqeen. At that special level of faith one annihilates and becomes Fana Fillah reaching the station of LaHoot in such a way that he is blessed with direct and perfect beneficence of Allah. What is the perfect beneficence of Allah? It is to engross ecstatically in Allah but follow the shariah of Prophet Mohammad vigilantly, hence, the spiritual traveller becomes a man of marifat, man of knowledge, man of Divine Oneness, man of spiritual intoxication, man of gratitude, man of Divine love, man of Ishq and a perfect unitarian<sup>206</sup> who exactly knows the will of Allah. Only Allah! Everything other than Allah is lust.

علم کثیر آمد و عمرت قصیر  
آنچه ضروری است بآن شغل گیر

Meaning: Knowledge is vast but life is too short, so in this short life one must do what is the most important (*i.e. attain the closeness of Allah through the zikr of Allah and by travelling spiritually towards Allah under the guidance of Murshid Kamil*).

If the way to the inward is not opened upon the seeker through any zikr, meditation, muraqabah or spiritual observation, neither his belief is firm nor he is steadfast, then he should be ordered to go to the shrine of an alive hearted Dervish, Faqeer, Ghaus or a Qutb who all are blessed with eternal life. He should go there at night or midnight or after midnight and recite whatever he has learnt by heart from the Quran sitting at the footside of the grave

<sup>206</sup> One who perfectly believes in Oneness of Allah.

or riding the grave as someone rides a horse. The soul of that shrine would either take him spiritually to the holy assembly of Prophet Mohammad with the speed of lightening or would drown him in the Divine Oneness. However, this spiritual act would be beneficial only when it is performed after the permission and under the guidance of Murshid Kamil who is the "O'lul-Amar" i.e. the man of command otherwise the seeker would not find any benefit from it and it would go wasted. The Holy Prophet said:

❁ إِذَا تَحَيَّرْتُمْ فِي الْأُمُورِ فَاسْتَعِينُوا مِنْ أَهْلِ الْقُبُورِ

Meaning: When you are worried about your matters, seek help from the sacred souls of shrines.

If the seeker is horrified of the grave and afraid to do this act, then he is not the true seeker of Allah as he loves his own life.

بَاهُوَّ جَانِي بَدَه خَوْش جَام نَوْش  
بَا تُو كُوَيْمِ بَشْنُوِي دَل بَكُوَش

Meaning: O' Bahoo! Sacrifice your life happily to drink the goblet of ecstasy of closeness with Allah. Listen to my advice from heart.

Murshid is an embodiment of kindness, he is the confidant of Divine secrets and the granter of Divine love to his disciples. Murshid is like a sword, only that seeker may go near him who is ready to behead himself. Murshid is like a knife, only that seeker goes near him who can slaughter himself with his own hands. Murshid is the angel of death like Izrail, only that seeker goes near him whose life is not dear to him. Murshid is the house of hunger, one who can bear starvation may go near him. Murshid is like a gibbet, one who can hang himself till death may go near him. Murshid is like fire, one who can burn his infidel nafs may go near him. Whoever comes near Murshid with sincerity should only keep in view the love of Murshid and must not check his

good and bad. Detecting good and bad is the job of spies, not the true seekers of Allah.

A Saint had thousand disciples, all of them had high spiritual ranks. They were so powerful spiritually that they could offer salat spreading their prayer mat upon running water. Someone asked that Saint how many of those disciples were men of true faith. The Saint said to him to go and verify himself. That man remained among the group of disciples for a few days to verify how many of them had true faith. Then he returned to the Saint and told him that he found only forty among thousand disciples having true faith. The Saint asked, "How many among those forty were better than others?" The man replied, "Twenty". The Saint asked, "How many of those twenty were special?" He replied "Ten". The Saint asked, "Of those ten, how many can be considered better?" He replied, "Five". The Saint asked, "And how many out of those five can be considered special?" The man replied, "Only two, disciples like those two can rarely be found on the whole earth." The Saint said, "You do not have the capability to judge the faith and level of the disciples. If those two disciples give witness in my favour that would be enough to get me punished (*from Allah for not preparing any perfect seeker*)." It is almost impossible to find a truly capable disciple who can be entrusted the Divine secrets. The disciples of this age are escapists and seekers of the petty world.

بہو طالبانِ این زمانہ دون بدون  
طالبانِ را نیست طلبش بی چگون

Meaning: O' Bahoo! The disciples of this age are mean and courageless, they do not want to attain closeness of Allah.

We can find many so called Murshids who are like shopkeepers (*as they sell their beneficence*), they are greedy and men of nafs but the true disciple who is worthy and capable can be found only one out of thousands. Allah says:

﴿ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ﴾ (النساء-59)

Meaning: Obey Allah and obey the Prophet and the one who is O'lul-Amar (*the man of command i.e. the Murshid Kamil*) amongst you. (An-Nisa-59)

Murshid is like the commandment of Allah, the true seeker obeys him and consumes his soul in the fire of his Ishq. Murshid is like an ocean and the seeker is like a wave, neither the wave is separated from ocean nor ocean from the wave. This is the case of the seeker who has reached the level of Fana Fi Shaikh. Murshid is like an eye while the true seeker is like the sense of sight, neither sight can be separated from eye nor eye from the sight. Knowledge is like honey while Faqr is like martyrdom, as knowledge grants one an easy life, relaxations and comforts. Knowledge is just an apparent and verbal effort while Faqr is to bear starvation and consume one's soul.

علم کز ترا نہ بتاند  
جهل از آن علم بہ بود بسیار

Meaning: If your knowledge does not improve your inward (*by elevating you spiritually*) then ignorance is better than such knowledge.

The real knowledge grants salvation (*from sins and wrong innovations and eventually from the wrath of Allah*) and ignorance indulges one in the misery of sins, while Faqr is the ocean of beneficence that flows in the heart and soul. A Saint said, "The essence of ignorance is to trade with Satan, the essence of knowledge is to get acquainted with the Rehman. The essence of Faqr is to reach the Divine treasure present at the station beyond time and space. While the essence (*main aim*) of animals is to eat and save their live." Faqeer Bahoo answers him "The essence of knowledge lies in the eyes and tongue, the essence of Faqr lies in the soul and core of the seeker of Allah,

while the essence of ignorance lies in perplexed brain.” We seek refuge of Allah from this. The Satan has darkened everyone’s heart and mind. Faqr begins with the Alif<sup>207</sup> of اللهُ. Only Allah! Everything other than Allah is lust. Alif means الْوَهَيْتِ إِلَهُ وَاجِدًا meaning: “Divinity of the Unique Essence who is only One worthy of worship.” Then, there should be four ب<sup>208</sup> (B) in Faqr, first is the ب (B) of benediction of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ meaning: “In the name of Allah the most Beneficent, the most Merciful”, second is the ب (B) of base of Islam, third ب (B) lays emphasis that bad deeds should be given up and fourth ب (B) is to ban the sensual desires. Then, a seeker should acquire seven ت<sup>209</sup> (T) i.e. (1) Turk (*renunciation of the world*) (2) Tawakkal (*trust upon Allah*) (3) Takbeer-e-Tehreema (*saying and believing Allah-o-Akbar “Allah is the Greatest”*) (4) Tawazeh (*humility*) (5) Tasleem (*submission to the will of Allah*) (6) Takabbar (*arrogance*) should be shunned (7) To be ready for death and know the states one has to pass through in the grave. Only Allah! Everything other than Allah is lust. Had there been no practitioner scholars and perfect Faqeers in the world, the children would have been involved in playing, youth in arrogance and sensuality while the elders in back biting and verbosity. None would have refrained from useless fun and sport, sensuality and back biting. Obedience lies in being quiet, zikr is meant to create excitement in the heart while patience means to bear painful afflictions. It is better to forget oneself than to sell oneself. A Faqeer must have the inward capacity to absorb an ocean, he should remain silent even if he is at the height of spiritual intoxication.

ز ہجرت الف وسی بودند پنج بودند و ہم پنجاہ

در عمل اورنگ زیب شاہ شد این نکتہ وحدت الہ

<sup>207</sup> First letter of Arabic alphabets. Alif actually refers to Ism-e-Allah in mystic terminology.

<sup>208</sup> Second letter of Arabic alphabets

<sup>209</sup> Third letter of Arabic alphabets

Meaning: This book about the mystic secrets of Divinity has been written in the reign of emperor Aurangzeb in 1085 Hijri.

The book *Ain-ul-Faqr* has been written by Sultan-ul-Arifeen Sultan Bahoo Faqeer Fana Fillah Baqa Billah who is One with Hoo. He is the son of Hazrat Bazayed and belongs to the tribe of Awans, (presently) living at Dera Sarang Khan Baloch.

The spiritually blind people remain ignorant to the marifat of Allah till death, what an irony!

بাহو حقیقت بد مردم از من چه پرسی  
بدش بدکار آن کرسی بکری

Meaning: O' Bahoo! What do I tell you about the reality of sinful people. They have been involved in sins from generations.

The men of marifat bore countless pains but at last they found Oneness with Allah.

وَاللَّهُ أَعْلَمُ بِالصَّوَابِ

Allah knows better about everything.

اللَّهُمَّ اغْفِرْ لِكَاتِبِهِ وَلِحَامِلِهِ وَلِقَارِيهِ وَلِمَنْ نَظَرَ فِيهِ بِحُسْنِ الْإِعْتِقَادِ

Meaning: O' Allah! Forgive the one who wrote this book, who kept this book, who read this book as well as the one who looked towards it with good faith.

صَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ وَنُورِ نُورِهِ وَسِرِّ سِرِّهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّحِمِينَ

## GLOSSARY

|               |  |
|---------------|--|
| Aadmi         | Synonym of Insan in Persian, meaning: Son of Adam, the human.  |
| Abdal         | Rank of Saints   |
| Ahad          | The One  |
| Ahram         | The pilgrimage robe  |
| Ain-ul-Faqr   | Faqr is the Divine way which leads to the closeness and vision of Allah. "Ain-ul-Faqr" means "The soul of Faqr".   |
| Ain-ul-Yaqeen | Faith gained by observation  |
| Akhiyar       | Rank of Saints   |
| Alwahiyat     | Divinity   |
| Amada         | Rank of Saints   |
| Amal          | Actions, deeds   |
| Ana           | The inner self of a human being has subtle layers which are; qalb ( <i>inward or heart</i> ), the soul, the sir'r ( <i>the Divine secret</i> ), khafi ( <i>the Hidden, the Divine Soul</i> ), Ana ( <i>The Divine Essence</i> ). Ana is the inner most core which contains everything. |
| Arafat        | A plain fifteen miles to the east of Makkah  |
| Arif          | The knower of Allah who prays Allah while seeing Him. Gnostic  |
| Arif Billah   | The knower of Allah who is One with Him  |
| Autad         | Rank of Saints   |
| Azan          | Call for salat   |
| Azazeel       | Name of Satan  |
| Baqa Billah   | Immortality with Allah after annihilation in Him   |
| Bayat         | Oath of Allegiance-When a person becomes a disciple, he hands over himself to his spiritual guide in exchange of spiritual guidance after bayat. This in fact is a pact between Allah and His slave  |



|                |  |
|----------------|--|
|                | which eternally bonds the Murshid with his disciple.   |
| Buraq          | The heavenly pagasus   |
| Busst          | Busst is the involuntary state of expansion which engulfs the heart with ineffable joy. It results from the Divine disclosure of Jamal ( <i>Allah's Compassion and Beauty</i> ).   |
| Darood Sharif  | Blessings and salutations upon the Holy Prophet.   |
| Dirhams        | Currency of Arab   |
| Fana Fi Shaikh | Annihilated in the Murshid   |
| Fana Fillah    | Annihilated in Allah   |
| Fana-al-Fana   | Annihilation after annihilation  |
| Fana Fi Faqr   | Annihilation in Faqr   |
| Faqeer         | The mystic. True Faqeer is the one who travels the path of Faqr and reaches it's ultimate destination i.e. union with Allah. Perfect Faqeer is the Insan-e-Kamil or Murshid Kamil. |
| Farz-e-Kifayah | General obligation whose performance by an adequate number absolves all.   |
| Fiqah          | Jurisprudence  |
| Gharib         | Literally "Gharib" means poor. According to mystic terminology it refers to the Saints who have nothing but Allah  |
| Ghaus          | Rank of Saints   |
| Hajj           | Pilgrimage   |
| Haleem         | The Clement  |
| Haqeeqat       | The Reality  |
| Haq-ul-Yaqeen  | Faith gained by experience, this is the final level of faith   |
| Hilm           | Clemency   |
| Hoo            | The Divine Essence. Zikr of 'Hoo' is the most powerful zikr of Allah which takes close to Him most quickly. When the lover is annihilated in Hoo, there remains no duality.        |

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| Illiyin          | The dignified place where the souls of the pious ones will be kept before they will be sent to heaven on the doomsday.  |
| Ilm              | Knowledge   |
| Ilm-ul-Yaqeen    | Faith gained through knowledge  |
| Imam             | The man who conducts salat of a group of people.<br>The Leader  |
| Imam-e-Azam      | The great leader of Muslims, appellation of Imam Abu Hanifa.  |
| Insan            | True human  |
| Insan-e-Kamil    | The Divine Universal Man  |
| Ishq             | Intense Divine love   |
| Ishq-e-Haqeeqi   | The love of Divine Reality  |
| Ishq-e-Majazi    | The metaphorical love for the manifestation of the Divine Reality i.e. Murshid Kamil.   |
| Ism              | Name  |
| Ism-e-Allah      | Personal name of Allah  |
| Ism-e-Allah Zaat | The Divine name which represents the Divine Essence and all Divine attributes.  |
| Ism-e-Azam       | Ism-e-Azam is the Divine word by saying which with pure and perfect heart all the problems are solved and treasures are gained. It is the most powerful word and according to mystics it must be Ism-e-Allah Zaat <b>اَللّٰهُ</b> because no word can be more powerful than <b>اَللّٰهُ</b> . |
| Jabrut           | The world of souls or the connecting world.   |
| Jalal            | Divine Wrath and Majesty  |
| Jamal            | Divine Compassion and Beauty  |
| Kalma tayyab     | Declaration of Islamic faith, meaning: There is no one worthy of worship except Allah and Mohammad is His Messenger.  |
| Kalma-e-shahadat | Muslim creed in the form of testimony.  |

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| Khannas           | The slinking whisperer which distracts from the right path by creating delusions in the heart.   |
| Khanqah           | A place where Sufis reside to gain inward purity and spiritual elevation under the supervision of a perfect Murshid  |
| Khatrat           | The satanic dangers.   |
| Khurtum           | The intoxicating evil which distracts one by making one addicted of a particular bad habit.  |
| Kun               | Kun” is the Divine order. When Allah says “Kun” ( <i>be</i> ) to anything, it is Fayakun ( <i>done immediately</i> ).  |
| La-haul           | A prayer for safety from the Satan<br>لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ  |
| LaHoot            | The world of absolute Divinity.  |
| Lamakan           | Station beyond time and space.   |
| Majzoob           | Lost in Divine meditation. The mystic who cannot tolerate the effects of Divine disclosure and loses his senses.   |
| Malakut           | The world of symbolic forms or the angelic world.  |
| Marifat           | Gnosis, the knowledge of Allah gained after His closeness and vision   |
| Masti             | Spiritual ecstasy  |
| Mehboob           | Beloved  |
| Mehmoodan Naseera | Point of ultimate belovedness  |
| Meraj             | Ascension of the Holy Prophet to Allah   |
| Miskeen           | Literally “miskeen” means indigent or meek person but mystically it refers to the Faqeer who stays with Allah permanently, as “miskeen” is derived from the word “sakin” which literally means “stationary” or “staying at one place”. |
| Mohiyyuddin       | The title of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. Mohiyyuddin means “One who revived the religion”.  |
| Momin             | True believer.   |

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|-------------------|--|
| Muarif            | The Murshid whose marifat ( <i>gnosis</i> ) leads to the marifat of Allah.   |
| Munkar and Nakeer | The angels who cross question the dead in grave.   |
| Muraqbah          | Spiritual meditation and concentration   |
| Murshid           | The spiritual guide  |
| Murshid Kamil     | The accomplished and perfect spiritual guide   |
| Musamma           | One who possesses the Ism ( <i>name</i> ) and Zaat ( <i>the Essence</i> ) i.e. the person on whom the Ism is applicable because he possesses all the attributes of the Ism and Zaat. |
| Nafas             | Breath   |
| Nafl              | Supererogatory prayer  |
| Nafs              | The baser self of a person which traps him in wrong desires and prevents him from travelling towards Allah.  |
| Nafs-e-ammarah    | The ill commanding inner self  |
| Nafs-e-lawamah    | The repenting inner self   |
| Nafs-e-mulhima    | The inspiring innerself which warns before committing sin  |
| Nafs-e-mutmaina   | The satisfied self which never inclines towards sin or worldliness.  |
| Nasut             | The physical world   |
| Noor              | The Divine light   |
| O'lul-Amar        | The man of command, Murshid Kamil or Insan-e-Kamil   |
| Paras             | The stone which turns everything to gold that touches it.  |
| Pas Infas         | Pas Infas means inhale and exhale  |
| Pir               | Pir is synonym of Murshid, spiritual guide   |
| Pir Dastageer     | Appellation of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, meaning "The guide who holds the hand and patronizes".   |

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| Qab-a-Qausain  | Point of ultimate nearness between Allah and His beloved Prophet referred to as "Qab-a-Qausain" in the Holy Quran which means "two bows length".  |
| Qabz           | Qabz is the spiritual state of contraction in which the heart is firmly gripped by the fear of Allah. It results due to the Divine disclosure of Jalal ( <i>Allah's Majesty and Wrath</i> ).                |
| Qalb           | Heart or the inward   |
| Qalb-e-muneeb  | The heart which has returned to Allah to have union with Him  |
| Qalb-e-saleem  | The perfect and flawless heart  |
| Qalb-e-shaheed | The heart which has found eternal presence before Allah and is witnessing Him.  |
| Qaroon         | "Korah" in the Bible  |
| Qibla          | The direction of Kaaba, facing towards which the Muslims offer salat.   |
| Qudsi Hadith   | Words of Allah told by the Holy Prophet   |
| Qutb           | Rank of Saints  |
| Rakat          | A unit of salat. A set of standing, bowing and prostration while offering salat.  |
| Rehman         | Attributive name of Allah, meaning: The most Compassionate, the most Beneficent.  |
| Sadaqah        | Giving anything in any form in the way of Allah.  |
| Sahw           | Sahw is the state of sobriety. It is returning from the state of spiritual intoxication to oneself after having been absent from oneself whilst intoxicated with the love of the Divine Beloved.            |
| Salat          | Prayer which is obligatory upon the Muslims to say five times a day in particular manner  |
| Shaddad        | A king who created an imitation of paradise   |
| Shaikh         | Synonym for Murshid, spiritual guide  |
| Shariah        | Shariah is the set of Islamic laws which includes obligations like prayers, fasts, zakat, and hajj as well as virtues like telling the truth, fulfilling promises, veiling of women from strangers, helping |

the needy etc. Shariah also forbids evils like making partners with Allah, cheating or lying with others, theft, adultery, backbiting, blaming others wrongly etc.

|                     |  |
|---------------------|--|
| Sidra-tul-Muntaha   | Farthest Lote Tree of heaven   |
| Sijjeen             | The disgraced place where the sinners will be kept before sending them to hell on the doomsday.  |
| Sirat bridge        | The narrow bridge in hereafter that provides the only approach to heaven.  |
| Sukr                | Sukr is the state of spiritual intoxication. It is the state of absence of self-awareness brought about through a powerful spiritual influence such as immersion in the zikr of Allah, attention of the perfect Murshid, deep emotions of love for the Divine Beloved. |
| Sultan              | King   |
| Sunnah              | Ways of the Holy Prophet   |
| Tajreed and Tafreed | Tajreed and Tafreed are two levels before one reaches Tauheed i.e. the Divine Oneness. Tajreed means negation of everything other than Allah. Tafreed means negation of one's ownself.   |
| Takbeer-e-Tehreema  | The Takbeer i.e. "Allah-o-Akbar" by saying which the salat starts.   |
| Tareeqat            | Mysticism  |
| Tasawur             | Contemplation  |
| Tauheed             | Divine Oneness   |
| Ummah               | Nation   |
| Umra                | The pilgrimage performed in Makkah in days other than the hajj days which are 9 <sup>th</sup> and 10 <sup>th</sup> of Zilhajj.   |
| Unitarian           | One who perfectly believes in Oneness of Allah.  |
| Waham               | Waham is the inward state of esoteric connection and spiritual conversation with Allah which is possible only through the perfect Murshid.   |

|                |   |
|----------------|---|
| Wahdaniyat     | Oneness   |
| Yakhfa         | The Divine light which is manifested as Noor of Mohammad. |
| Zaat           | The Divine Essence  |
| Zakat          | The obligatory charity                                    |
| Zakir          | One who does zikr   |
| Zikr           | Invocation  |
| Zikr-e-Hamil   | The zikr which continues automatically                    |
| Zikr-e-Sultani | The kingly zikr, the zikr of Hoo                          |

### Notes:

1. The Hadith **مُوتُوا قَبْلَ أَنْ تَمُوتُوا** is translated in two ways in the book. Where it is referred to as the words and order of the Holy Prophet, it is translated as "die before death", while where it is referred to as a level in the way of Faqr it is translated as "death before dying".
2. Marifat means knowledge of Allah that is gained after having vision and closeness of Allah. It is also a level in the way of Faqr whose preceding levels are Shariat, Tareeqat and Haqeeqat. In the book, where marifat is referred to as the knowledge of Allah, it is written with 'm' and where it is referred to as the level, it is written with 'M'.
3. Shariah is the set of Islamic laws which explain what a Muslim should do and should not do to get the closeness of Allah. When a seeker of Allah starts his journey towards Allah, first of all he has to follow the shariah perfectly, only then he can proceed to next levels. So shariah is the first and basic level. In the book wherever shariah is referred to as the set of Islamic laws it is spelled as 'shariah' but where it is referred to as the basic level, it is spelled as 'Shariat'.
4. LaHoot is the world of Divinity. "Hoo" is the Divine Essence whose closeness and marifat can be gained only after reaching LaHoot. Since LaHoot is the world of 'Hoo' so to differentiate it from other spiritual and physical worlds it is written as 'LaHoot' and 'H' is capitalized to show that it is the world of 'Hoo'.
5. The Divine Essence, the Divine Beloved, the Divine Reality, the Divine Unity, the Beloved, the Reality, the Truth, the Eternal Essence, the Eternal, Hoo, all refer to Allah.

6. Fana Fillah, Baqa Billah, Fana Fi Rasool, Fana Fi Shaikh, Ilm-ul-Yaqeen, Ain-ul-Yaqeen, Haq-ul-Yaqeen are specific levels, that is why their initials are capitalized.
7. Becoming 'One' with Allah is the final level of union with Allah, so wherever it is referred, 'One' is written with capital 'O'.
8. Capital letters are used with all the holy names such as Saints, Dervishes, Arifs, Faqeers to highlight their holiness.
9. The reader must know about the original Persian text that Hazrat Sultan Bahoo has used the Persian language that prevailed in his era so it's style is different from the modern Persian language.







ہوس۔ الوہیت ”إِلَهُ وَاحِدًا“۔ چہار ”ب“ باید۔ اول ”ب“ برکت ”بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ“ دوم  
 ”ب“ بناء اسلام۔ سوم ”ب“ بدی را بگذار۔ چہارم ”ب“ بند کند نفس را از ہوا و ہفت ”ت“ باید اول ”ت“  
 ترک۔ دوم ”ت“ توکل۔ سوم ”ت“ تکبیر تحریمہ چہارم ”ت“ تواضع۔ پنجم ”ت“ تسلیم، ششم ”ت“ تکبر نکند۔  
 ہفتم ”ت“ تیار شود برائے موت و قبر با خبر۔ اللہ بس ماسوی اللہ ہوس۔ اگر عالم و عامل و فقیر کامل نبودی در جہان  
 طفلان بازی و جوانان با کبر مستی ہوا و پیران در غیبت و بسیار گویائی از بازی و مستی و ہوا و غیبت باز نہ آمدندی۔  
 ادب با خاموشی است و ذکر در دل جوش است صبر مراتب خون نوش است۔ بہتر آنکہ از خود بیہوش نہ خود فروش۔  
 فقیر دریا نوش باید۔ با سکوت اگر چہ سکر تمام۔

ز ہجرت الف وی بودند پنج بودند وہم پنجاہ در عمل اورنگ زیب شاہ شد این نکتہ وحدت الہ  
 این کتاب عین الفقر تصنیف لطیف حضرت سلطان العارفین برہان لواصلین فنا فی اللہ بقا باللہ واصل با ”ہُو“ سلطان  
 باہو ولد بازید عرف اعوان ساکن ڈیرہ سارنگ خان بلوچ۔

مردم چشم کور مادر زاد تالبلب گور بی معرفت با جور۔ بیت:

باہو حقیقت بد مردم از من چہ پرسی بدش بدکار آن کرسی بکری

اہل معرفت یافت وحدت و تیکہ جان کباب۔ وَاللّٰہُ اَعْلَمُ بِالصّٰوَابِ۔

اَللّٰهُمَّ اغْفِرْ لِكَاتِبِهٖ وَ لِحَامِلِهٖ وَلِقَارِيْهِ وَلِمَنْ نَّظَرَ فِيْهِ بِحُسْنِ الْاِعْتِقَادِ وَ صَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ  
 وَ نُوْرٍ نُّوْرِهٖ وَ سِرِّ سِرِّهٖ مُحَمَّدٍ وَّ اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّحْمٰنِ ۝

★★★★★

✽ خوانندہ باید دانست کہ حضرت سخی سلطان باہو رحمۃ اللہ علیہ نوشتہ بود این تصنیف لطیف در زبان فارسی قدیم چنانچہ بعض  
 الفاظ و تراکیب مختلف است از زبان فارسی جدید۔

مرشد مہر محبت بخش مشفق محرم اسرار گویند۔ مرشد بمثل سیف است، طالب را کہ سراز گردن خود جدا کند پیش مرشد بیاید۔ مرشد بمثل کارداست، ہر کہ خود را بدست خود زخ کند پیش مرشد بیاید۔ مرشد بمثل ملک الموت است چنانچہ عزرائیل، ہر کہ طمع جان نکند پیش مرشد بیاید۔ مرشد بمثل خانہ گرسنگی فقر است، ہر کہ فاقہ را اختیار کند پیش مرشد بیاید۔ مرشد بمثل دارا است، ہر کہ سواری دارا اختیار کند پیش مرشد بیاید۔ مرشد بمثل آتش است، ہر کہ نفس کافر را بسوزد پیش مرشد بیاید۔ ہر کہ پیش مرشد بیاید باخلاص نگاہ بر محبت کند نہ بر نیکی و بدی۔ پس نیک و بد را تحقیق کردن کار جاسوس است، طالب اللہ را نیست۔

بزرگی را ہزار طالب بود صاحب مراتب کہ بر آب روان مصللاً انداختہ نماز میخواندند۔ کسی از آن بزرگ پرسید کہ ازین طالبان صاحب اعتقاد چند است؟ آن بزرگ ہمون شخص را گفت کہ شمار و تحقیق بکن۔ آن شخص در طالبان در آمدہ تحقیق کرد۔ آن بزرگ را گفت کہ از آن ہزار طالب چہل صاحب اعتقاد است خاص۔ آن بزرگ گفت از آن چہل؟ گفت ”از آن بیست“۔ گفت ”از آن بیست؟“ گفت ”از آن دہ“۔ گفت ”از آن دہ؟“ گفت ”از آن پنج“۔ گفت ”از آن پنج؟“ گفت ”دو کس“۔ برابر این دو کس بر زمین طالب اللہ کم باشد۔ آن بزرگ جواب داد ”چشم دیدن طالبان نداری، مرا این ہر دو گواہی برای کشتن بس است“۔ بدانکہ محال است کہ طالب لائق بر باشد کہ دخل اسرار الہی گردد۔ درین زمانہ طالب اہل فرار است یا مطلب دنیا دون قرار۔ بیت:

بأھو طالبان این زمانہ دون بدون طالبان را نیست طلبش بی چگون

مرشد اہل دکان صاحب طمع، صاحب نفس بسیار است و طالب از ہزار یک کس نیک کردار۔ قولہ تعالیٰ ”أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ“۔ پس مرشد بمثل حکیم خدا کہ قضا فرمان است و طالب فرمان بردار کہ سوختہ عشق جان کباب بریان است۔ مرشد بمثل بحر است و طالب بمثل موج است۔ نہ موج از بحر جدا نہ بحر از موج جدا۔ ہمین طور است طالب فنا فی الشیخ۔ مرشد بمثل چشم است و طالب بمثل نظر، نہ نظر از چشم جدا نہ چشم از نظر جدا۔ علم بمثل شہد است و فقر بمثل شہادت۔ در علم مفت خوردن و مفت پوشیدن و مفت نوشیدن و با سائش خسپیدن۔ و علم سرگردانی گردیدن زبان است و فقر با فاقہ سوختن جان است۔

علم کز ترا نہ بتاند جہل از آن علم بہ بود بسیار

علم رستگاری است و جہل معصیت خواری است۔ فقر رادل دریا جاری است۔ بدانکہ بزرگی فرمودہ است ”جوہر جہل را خرید و فروخت شیطان است۔ جوہر علم را شناسا رحمن است۔ جوہر فقر را کان لامکان است و جوہر حیوان را خوردن جمعیت جان است“۔ جواب فقیر بأھو ”جوہر علم در چشم بازبان است، جوہر فقر در سینہء جان است، جوہر جہل بد مغز پریشان است“۔ ”نَعُوذُ بِاللَّهِ مِنْهَا“ شیطان ہمہ ظلمت گردد۔ فقر را اول الف باید اللہ بس ماسوی اللہ

تراست برزخ اسم الله ازین تاس روشن تراست ولذت مشاهدۀ وحدانیت ازین شہد شیرین تراست و غرق فنا فی اللہ شدن و از خودی خویش بر آمدن از موی باریک تراست۔ بیت:

بأهوا عاقبت باکار باید کار دوست معرفت را مغز باید نی پوست  
چنانچہ روزی حق تعالی فرمود ”ای موسی صلوات اللہ علیک! عبادت آن بکن کہ لائق درگاہ ما باشد۔ از برای ما چه میکنی؟“ موسی علیہ السلام گفت ”خداوند! علم نماز روزہ حج مال زکوٰۃ خیرات“ حق تعالی فرمود ”ای موسی این عبادت ہمہ از برای تن آسائش ولذت نعمت بہشت و نفس و پناہ از آتش دوزخ است“۔ موسی علیہ السلام عرض نمود ”خاص عبادت تو چیست؟ خدا تعالی فرمود ”محبت و صدق و ذکر اللہ تعالی با خلاص است“۔ قولہ تعالی ”فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ“۔ بدانکہ مردم رادستی بمسائل فقہ است کہ از مسئلہ زرو سیم بدست آرند و ذکر خفیہ بمثل شمشیر است از و بانفس کافر جنگ ببرند۔ بیت:

بأهوا فقر چیست؟ یعنی خود فنا از علم پیدا می شود کبر و ریا  
قال علیہ الصلوٰۃ والسلام ”الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبِ“۔ بأهوا! آنچہ است کہ در ہر دو جہان فاضل تراست کہ بہتر از آرائش سیم و زراست و از آن مردم عام بیخبر است۔ علم آن علم کہ با عمل است و آن عمل کہ از معرفت حق حاصل میشود و آن معرفت کہ بطرف توحید باری تعالی برد و آن توحید کہ ہر نفس را پاس انفاس بکشد و آن پاس انفاس کہ حق الیقین خاص الخاص و آن خاص الخاص کہ چنان غرق شود در مقام لاهوت فنا فی اللہ کہ فیض اللہ درست باشد۔ فیض اللہ درست چیست؟ با خدا مست و با شریعت محمدی صلی اللہ علیہ وآلہ وسلم ہوشیار باش و صاحب سلک صاحب معرفت و صاحب علم و صاحب توحید صاحب سکر صاحب شکر صاحب محبت صاحب عشق فنا صاحب موحد محقق رضا اللہ۔ اللہ بس ما سوا اللہ ہوس۔ بیت:

علم کثیر آمد و عمرت قصیر آنچه ضروری است بان شغل گیر  
چون بینی کہ طالبی را از باطن ہیج راہ باطنی از ذکر فکر مراقبہ مشاہدہ نکشاید و صاحب سیاح باشد و ہیج جای او را اعتقاد نشود باید کہ آنرا بگوید کہ نزدیک قبر زندہ قلب درویش فقیر یا غوث یا قطب کہ لایموت باشد۔ وقت شب یا نیم شب یا آخر شب بطرف پائی قبر یا بر قبر سوار شود چنانچہ سوار اسپ آنچه داند از قرآن مجید بخواند۔ آن قبر بمثل برق ابر آرد در مجلس محمدی صلی اللہ علیہ وآلہ وسلم برد یاد تو حید و وحدانیت غرق کند انا این شدنی نیست کہ بفرمان مرشد کامل اولی الامر و الا خالی دست و بی حاصل ماند۔ قال علیہ الصلوٰۃ والسلام ”إِذَا تَحَيَّوْا تَمَّ فِي الْأُمُورِ فَاسْتَعِينُوا مِنْ أَهْلِ الْقُبُورِ“۔ و اگر طالب از دہشت قبر بترسد پس آن طالب حق نباشد طمع جان دارد۔ بیت:

بأهوا جانی بدہ خوش جام نوش با تو گویم بشنوی دل بگوش

ہزار سال کردم۔ پس ازان بگرد پانزدہ ہزار دیگر آدم بیا فریدم، عمر ہر یک کس را دہ ہزار سال ساختم۔ پس ازان حضرت آدم علیہ السلام کہ پدرتست آفریدم۔“

در تفسیر اسرار الفاتحہ نقل است کہ روزی حسن بصری و مالک بن دینار و شفیق بلخی پیش رابعہ بصری بودند در صدق سخن میرفت۔ حضرت حسن گفت ”لَيْسَ بِصَادِقٍ فِي دَعْوَاهُ مَنْ لَّمْ يَضْرِبْ عَلَى ضَرْبِ مَوْلَاهُ“۔ یعنی نیست صادق در دعوی خویش کہ صبر نکند بر زخم مولای خویش۔ رابعہ گفت ”ازین سخن بوی مٹی می آید بیش باید گفت“۔ شفیق بلخی گفت ”لَيْسَ بِصَادِقٍ فِي دَعْوَاهُ مَنْ لَّمْ يَتَلَذَّذْ عَلَى ضَرْبِ مَوْلَاهُ“ یعنی نیست صادق در دعوی خویش کہ لذت نیابد از زخم مولی خویش“۔ رابعہ گفت ”پیش سخن باید گفت کہ ازین سخن بوء خودی می آید“۔ مالک بن دینار گفت ”لَيْسَ بِصَادِقٍ فِي دَعْوَاهُ مَنْ لَّمْ يَشْكُرْ عَلَى ضَرْبِ مَوْلَاهُ“ یعنی نیست صادق در دعوی خویش کہ شکر نکند بر زخم مولای خویش۔ رابعہ گفت ”لَيْسَ بِصَادِقٍ فِي دَعْوَاهُ مَنْ لَّمْ يَنْسِيْ ضَرْبِ مَوْلَاهُ فِي مَشَاهِدَةِ رُوْتَةِ مَوْلَاهُ“ یعنی نیست صادق در دعوی خویش کہ فراموش نکند زخم را در مشاہدہ مطلوب خویش۔ این فقیر باہو جمع الاولیاء را جواب میدہد ”لَيْسَ بِصَادِقٍ فِي دَعْوَائِهِ مَنْ لَّمْ يَنْسِ الْبَدَنَ وَالْمَشَاهِدَةَ مَوْلَاهُ“ یعنی نیست صادق در دعوی خویش کہ فراموش نکند خویش و مشاہدہ را بفرقی تو حید مولی مطلوب۔

نقل است ”چنین آورده اند کہ روزی شیخ بایزید بسطامی رحمۃ اللہ علیہ و ذوالنون مصری بزیارت امام المسلمین امام اعظم آمدند۔ امام المسلمین مرخادم خود را فرمود کہ برو تاس روشن کن و دیر از شہد پُر کن و یک موئی بالای او داشته بیار پیش بزرگان۔ خادم حکم بجا آورد۔ امام صاحب فرمود کہ ای بزرگان! این تاس را و این شہد را و این موئی را بیان فرمایند۔ اول شیخ بایزید فرمود ”بہشت خدا تعالی ازین تاس روشن تراست و نعمت ہای بہشت ازین شہد شیرین تراست و گزشتن پل صراط ازین موئی باریک تراست“۔ بعدہ شیخ ذوالنون مصری گفت ”اسلام خدا تعالی ازین تاس روشن تراست و بودن در اسلام ازین شہد شیرین تراست و اسلام را نگہداشتن از موئی باریک تراست“۔ بعدہ امام المسلمین فرمود ”علم خدا تعالی ازین تاس روشن تراست، مسائل فقہ علم ازین شہد شیرین تراست و باریکی ہائے علم از موئی باریک تراست“۔ بعدہ خادم امام المسلمین گفت ”رُوی مہمان دیدن ازین تاس روشن تراست و خدمت مہمان کردن ازین شہد شیرین تراست و دل مہمان نگہداشتن ازین موئی باریک تراست“۔ و مصنف کتاب نافع المسلمین می گوید کہ رُوی اولیاء اللہ دیدن از تاس روشن تراست و محبت خدا تعالی در دل بودن ازین شہد شیرین تراست و شریعت نبوی صلی اللہ علیہ وآلہ وسلم نگہداشتن ازین موئی باریک تراست۔ جمیع اولیاء اللہ را و حضرت امام صاحب را و مصنف کتاب و خادم را فقیر باہو جواب میدہد ”نعمت بہشت خوردن کار نفس خراست و علم بیعمل خواندن کار بیخبر است و رُوی مہمان دیدن پُر خطر است و محبت بی محنت حق رسیدن ضرر است و قدم در اسلام بی صدق ریا

اللہ بس ماسویٰ اللہ ہوس۔ بدانکہ میان حضرت آدم علیہ السلام و حضرت نوح علیہ السلام دو ہزار بیست و دو سال بود۔ میان نوح علیہ السلام و ابراہیم علیہ السلام یک ہزار و صد سال بود۔ میان ابراہیم علیہ السلام و داؤد علیہ السلام پانصد و ہفتاد سال بود۔ میان داؤد علیہ السلام و میان موسیٰ علیہ السلام پانصد سال بود و میان موسیٰ علیہ السلام و عیسیٰ علیہ السلام یک ہزار یک صد ہشتاد و ہفت سال بود و میان عیسیٰ علیہ السلام و محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم شش صد سال بود۔ جملہ پنج ہزار و نہ صد ہفتاد و نہ سال بود کہ حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم تولد شدہ بود۔ روایت میکند انس بن مالک رضی اللہ تعالیٰ عنہ قال قال رسول اللہ صلی اللہ علیہ وآلہ وسلم ”أَبْدَالُ أُمَّتِي أَرْبَعُونَ اِثْنَانِ وَعِشْرُونَ فِي الشَّامِ وَثَمَانِيَّةٌ عَشْرًا فِي الْعِرَاقِ فَإِنْ مَاتَ وَاحِدُهُمْ أَبَدَلَهُ اللَّهُ مَكَانَهُ فَإِذَا جَاءَ الْأَمْرُ قَبِضُوا كُلَّهُمْ فَعِنْدَ ذَلِكَ تَقُومُ السَّاعَةُ“۔ معنی حدیث بفارسی۔ ”بزرگانِ اُمت من چہل باشند ہمین با خود چہل باشند تا قیامت۔ از آن چہل بیست و دو در زمین شام باشند و ہر ذرہ در زمین عراق ہر گاہ کہ از ان چہل کی بمیرد دیگر از خلایق بمقام او مدخل میشود ہرگز از چہل کم نگردند چون قیامت نزدیک آید ہر چہل یک بار از عالم بیرون شوند۔ روایت عباس ابن مسعود رضی اللہ تعالیٰ عنہ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى خَلَقَ ثَلَاثَ مِائَةِ نَفْسٍ قُلُوبُهُمْ عَلَى قَلْبِ آدَمَ وَآلِهِ أَرْبَعُونَ قُلُوبُهُمْ عَلَى قَلْبِ مُوسَى وَآلِهِ سَبْعَةَ قُلُوبُهُمْ عَلَى قَلْبِ إِبْرَاهِيمَ وَآلِهِ خَمْسَةَ قُلُوبُهُمْ عَلَى قَلْبِ جِبْرَائِيلَ وَآلِهِ ثَلَاثَ قُلُوبُهُمْ عَلَى قَلْبِ مِيكَائِيلَ وَآلِهِ وَاحِدًا قَلْبُهُ عَلَى قَلْبِ إِسْرَائِيلَ وَإِذَا مَاتَ الْوَاحِدُ أَبَدَلَهُ اللَّهُ مَكَانَهُ مِنْ ثَلَاثٍ وَإِذَا مَاتَ مِنْ ثَلَاثٍ أَبَدَلَهُ اللَّهُ مَكَانَهُ مِنْ خَمْسَةٍ وَإِذَا مَاتَ مِنْ خَمْسَةٍ أَبَدَلَهُ اللَّهُ مَكَانَهُ مِنْ أَرْبَعِينَ فَإِذَا مَاتَ مِنْ أَرْبَعِينَ أَبَدَلَهُ اللَّهُ مَكَانَهُ مِنْ ثَلَاثٍ مِائَةٍ وَإِذَا مَاتَ مِنْ ثَلَاثٍ مِائَةٍ أَبَدَلَهُ اللَّهُ مَكَانَهُ مِنَ الْعَامَّةِ بِأَنَّهُمْ يَرْفَعُ اللَّهُ أَوْلِيَاءَ هَذَا الْأُمَّةِ“۔ معنی حدیث بفارسی چنین باشد۔ عباس ابن مسعود رضی اللہ تعالیٰ عنہ از حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم روایت میکند، فرمود پیغمبر خدا تعالیٰ و تقدس صلی اللہ علیہ وآلہ وسلم ”در زمین سہ صد کس باشند کہ دل ایشان چون دل آدم علیہ السلام بود و چہل کس باشند کہ دلہائے ایشان چون دل موسیٰ علیہ السلام بود و ہفت کس باشند کہ دلہائے ایشان چون دل ابراہیم علیہ السلام بود و پنج کس باشند کہ دلہائے ایشان چون دل جبرائیل بود و سہ کس باشند کہ دلہائے ایشان چون دل میکائیل اند و یک کس باشد کہ دل او چون دل اسرائیل بود۔ چون یکی بمیرد از سہ گانہ یکی پایگاہ وی برسد و چون یکی از ہفت گانہ یکی پایگاہ وی برسد و چون یکی از ہفت گانہ یکی بمیرد، از ہفت گانہ یکی پایگاہ وی برسد۔ چون یکی از ہفت گانہ یکی بمیرد از ان چہل گانہ یکی پایگاہ وی برسد چون از چہل گانہ یکی بمیرد از سہ صد گانہ پایگاہ وی یکی برسد۔ ہر گاہی کہ ازین سہ صد گانہ یکی بمیرد از جملہ مسلمانان یکی پایگاہ وی برسد۔ تا قیامت ہرگز ازین سہ صد گاہی کم نشوند و برکت ایشان بلا ہا از اُمت باز ماند۔ حدیث قدسی ”ای محمد صلی اللہ علیہ وآلہ وسلم آفریدم یک آدم را پیش از حضرت آدم علیہ السلام کہ پدرتست۔ عمر آن

اصحاب و امام است۔ دنیا را نگاہداشتن شرف کدام است؟ دنیا قهر الہی و خون است و طالب دنیا کافر دُونَ است و دشمن بیخون و بیچگون است۔ دنیا بدعت است و طالب دنیا ملحد است۔ و طالب دنیا دعویٰ کش خدائی است۔ چون زن دنیا در ہر دو جهان رُوسیاہ خوار بی اعتبار است اللہ بس ماسوی اللہ ہوس۔ زروسیم واسپ و شتر و گا و خر و قیل و نوکر و سپاہی خزانہ و لشکر ابو جہل و یزید بود و صبر و شکر و ذکر فکر ذوق شوق محبت عشق نماز و روزہ فقر فاقہ اصحاب مسلم مومن فرقان نص حدیث خزانہ و لشکر حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و امامان من بود۔ و نقارہ و دہل و دف و شرنا نوبت ابو جہل و یزید بود و بانگ و اذان ذکر جہنم ذکر اللہ نوبت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و امامان بود و ہست۔ نوبت دنیا و بادشاہی دنیا باطل و فانی و نوبت و بادشاہی دین محمد صلی اللہ علیہ وآلہ وسلم باقی۔ اسلام حق و راست ”اللَّهُمَّ انصُرْ مَنْ نَصَرَ دِينَ مُحَمَّدٍ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ“۔ قولہ تعالیٰ ”نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ط وَبَشِيرٌ الْمُؤْمِنِينَ“۔ قولہ تعالیٰ ”فَاللَّهُ خَيْرٌ حِفْظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ“۔ قولہ تعالیٰ ”لَا وِلِيَّ وَلَا ظَفَرَ إِلَّا بِاللَّهِ“۔ قولہ تعالیٰ ”فَقَدْ جَعَلْنَا لِيُوسُفَ سُلْطَانًا“ اللہ بس ماسوی اللہ ہوس۔ ہمراہ پیغمبر صلوات اللہ علیہ چہار قسم لشکر بود۔ یک قسم لشکر اصحاب دوم قسم لشکر فرشتہ و شہید سوم قسم لشکر علم چہارم قسم لشکر خلق و حلم۔ دو قسم لشکر ظاہر بود اصحاب و فرشتہ و شہید و دو قسم لشکر باطن بود علم و خلق و حلم۔ کسی را کہ دین عزیز بود اگر ابو جہل بادشاہی دنیا زسیم مال داد نظر نہ نمود جان تصرف براہ خدا تعالیٰ و تصدق محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم کردند و بعضی منافقان ”ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا۔ مُذٰبِدٰیۡنَ بَیۡنَ ذٰلِکَ“۔ چنانچہ نبی اللہ صلی اللہ علیہ وآلہ وسلم از مکہ کوچ کردہ بحکم اللہ تعالیٰ بجانب مدینہ متوجہ شدند۔ پس اصحابان اختیار کردند کہ اہل محبت و جان فدا بودند کہ از نبی اللہ صلی اللہ علیہ وآلہ وسلم سر و مال و جان دریغ نہ داشتند۔ کسانی کہ طمع وطن و زرز زمین و اہل اقربا کرد از خدمت ہجرت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم جدا ماندند لیکن اہل محبت طائفہ فقرا اصحاب عاشق محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بودند۔ ہر کہ جدا ماند از طمع دنیا۔ قولہ تعالیٰ ”مِنْکُمْ مَّنْ یُرِیۡدُ الدُّنْیَا وَمِنْکُمْ مَّنْ یُرِیۡدُ الْاٰخِرَةَ“۔ قولہ تعالیٰ ”فَاَمَّا مَنۡ طَغٰی ۝ وَاَثَرُ الْحَیۡوَةِ الدُّنْیَا ۝ فَاِنَّ الْجَحِیۡمَ هِیَ الْمَاۤوِیۡ ۝“۔ قال علیہ الصلوٰۃ والسلام ”لَا یُؤْمِنُ اَحَدُکُمْ حَتّٰی اَکُوۡنَ اَحَبَّ اِلَیۡهِ مِّنْ وَّلَدِیۡهِ وَ الْوَالِدِیۡهِ وَ النَّاسِ اَجْمَعِیۡنَ“۔ بدانکہ اگر زمین و آسمان پُر زرو آراستہ آرائش کنند و بادشاہی تمام زمین بخشند اہل دین آنرا گویند کہ نگاہ بزرگارش نکند و دین خود را نفروشد کہ دین محمد صلی اللہ علیہ وآلہ وسلم فائق از کونین است و کونین تصدق دین است دین محمد صلی اللہ علیہ وآلہ وسلم یقین یقین محمد صلی اللہ علیہ وآلہ وسلم بہای کلمہ ہر دو جهان نبود کلمہ طیب از ہر دو جهان فائق تر است ”لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ“۔ زیروز بر عرش و کرسی لوح محفوظ از ماہ تا ماہی ہمہ در ذکر الہی۔ بیت:

بأهوا! لا إله إلا الله بردل مومن نوشت      مُحَمَّدٌ رَّسُوْلُ اللّٰهِ شَدَّ لِسَانَ اٰہِلِ بَہِشَتِ



است و طالب دنیا حاکم دنیا کذب است و طالب دنیا کذاب است و دنیا شرک است و طالب دنیا مشرک است و دنیا جث است و طالب دنیا خبیث و دنیا لعنت است و طالب دنیا ملعون۔ بدانکه درم دنیا آنرا از جان عزیز تر است که لادین بی عقل بی تمیز است و دنیا جهل است و طالب دنیا اوجاهل و دنیا زن است قبحه فاجره و اهل دنیا شوهر دنیا دیوث است که زن خود را ظاہر و باطن با دیگری می بیند که بازنا و فسق فاحشه است۔ قال علیہ الصلوٰۃ والسلام "الدَّيُّوثُ لَا يَدْخُلُ الْجَنَّةَ" پس فقیر آنرا گویند که مرد مذکر باشد نہ دیوث محنت۔ دنیا عام است و تابع او عام تمام غلام است و بجهت آن مردم سرگردان از صبح تا شام است۔ و بر اهل اللہ خاص دنیا عام حرام است۔ خاص چیست و کرا گویند؟ خاص آنست که از دنیا عام خلاص هر که از دنیا خلاص با خدا عزوجل با اخلاص۔ درویش صاحب شعور و فقیر صاحب حضور ایشان است که بدل خود حبت جیفه دنیا ندارد۔ هر که هوای شہوت را طلاق دهد صاحب شوق است هر که دنیا را طلاق دهد صاحب ذوق است هر که غیر ماسوی اللہ را طلاق دهد آن صاحب مشتاق اشتیاق است هر که کشید خود را ازین بلاد در عشق حق مبتلا۔ بیت:

بأهواً دنیا دانی چیست پر درد و بلا می کند از ذکر و فکر حق جدا

بأهواً! دنیا چیست؟ نام دوئی است۔ هر که بدوئی دست انداخت خود را در سلک شیطان ساخت۔ قوله تعالی "سَيُرْوَا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ" دنیا لهو و لغو واقع شد۔ کسی که با خدا تعالی دوستی دارد شیطان با او دشمنی دارد کسی که با دنیا دوستی دارد خدا تعالی با او دشمنی دارد۔ پس معلوم شد هر که باشد اهل علم خواه اهل جهل هر که بدنی را غلب است از دوستی خدا تعالی کاذب است۔ پس بعد از مردن یک فلوس یا یک درم از ملک فقیر کامل یا علماء عامل میر آید بدانکه آن از حق کاذب بود و رفته از محبت خدا تعالی خالی دست بی مقصود۔ باید که آن درم در آتش انداخته چنان سوزش کند چنانچه آتش سرخ و بر پیشانی اوداغ دهند که آن را نشانی اهل دنیا باشد۔ یقین است کسی که فلوس درم دنیا را دوست دارد هر آنکس خدا تعالی عزوجل را عزیز ندارد۔ "نَعُوذُ بِاللَّهِ مِنْهَا" زہی بغفلت کورو نسیان الموت و گور۔ این از درم دنیا بر تو قبر خدا و جور است۔ قال علیہ الصلوٰۃ والسلام "أَلَدُّنِيَا يَوْمٌ وَ لَنَا فِيهَا صَوْمٌ" بیت:

واصلان را بس بود نام خدا روز و شب با عشق وحدت کبریا

بدانکه با پیغمبر علیہ السلام جنگ و دشمنی که کرد درم دنیا کرد۔ اگر ابو جهل مفلس بودی تابع رسول اللہ صلی اللہ علیہ وآلہ وسلم می بودی و امام حسن و حسین رضی اللہ تعالی عنہم را که کشت دنیا کشت۔ اگر یزید مفلس بودی تابع امامان می بودی که امامان صاحب نور چشم ام المومنین حضرت بی بی فاطمہ الزہرا رضی اللہ تعالی عنہا و حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و اولاد حضرت علی کرم اللہ وجہہ بود۔ پس اهل دنیا ابو جهل است و یزید است نہ رابعہ و بایزید۔ دنیا قاتل

بأهوا! شکر اللہ شہید عشق نمرود جان خود را فنا فی اللہ برد  
 قال علیہ الصلوٰۃ والسلام "أَقْرَبَكُمْ مِّنِّي يَوْمَ الْقِيَامَةِ أَطْوَلُكُمْ جُوعًا وَتَفَكُّرًا"۔ پیغمبر صاحب صلی اللہ علیہ  
 وآلہ وسلم فرمود "نزد تر از شما نزد من روز قیامت کسی باشد که گرسنگی و تفکر او طویل باشد"۔ قال علیہ الصلوٰۃ والسلام  
 "الْجُوعُ فَحُّ الْعِبَادَةِ"۔ فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم "گرسنگی مغز عبادت است"، لیکن ریاضت و  
 گرسنگی موافق شرع باشند آنکہ از ریاضت کافرو از گرسنگی دیوانہ و مغز سوخته گردد و در استدرراج افتد۔ اگر کسی تماشای  
 زیروز بر تمام ہفت طبق زمین و آسمان از ماہ تا ماہی بہ بیند بجز فنا فی اللہ غیر شرع ہمہ گمراہی است "نَعُوذُ بِاللّٰهِ  
 مِنْهَا"۔

بشنو روزی بزرگواری از حد زیادہ با حق مشغول بود کہ بر سرش جماعت مسلمانان بگذشت۔ گفت "ای مسلمانان کجای  
 روید؟" گفتند "از برای غزای جنگ با کفار ان"۔ بزرگواری را نفس گفت کہ ما ہم بایشان برای غزای رویم و غازی  
 شویم۔ بزرگ نفس را گفت کہ من خوب تری دانم کہ مرا فریب میدہی کہ از ماندگی راہ قوت بسیار طلب کنی یا از ماندگی  
 راہ از طاعت بازمانی یا از ماندگی راہ خواب بسیار کنی۔ نفس گفت ازین ہیچ نقصان نخواہم کرد۔ بزرگ نفس را گفت  
 تو دشمن خدائی بیدین ہستی ترا غزا چہ کار است؟ راست بگو مطلب تو چیست؟ نفس گفت "مطلب من ہمین است کہ  
 شب و روز مرا بفقر فاقہ بعشق محبت خدا بتیغ ذکر میکشی دم بدم ہر ساعت بساعت پس بہتر و اولی تر آنست کہ یک  
 مرتبہ با جنگ کفار غزا کشتہ شوم و ازین عذاب خلاص یابم"۔ پس این فقیر باہو میگوید کہ ذرہ محبت از حج و غز او زکوٰۃ  
 مال و نماز نوافل از جن و انس تمامی عبادت دیو پری فرشتہ ملائکہ بہتر است لیکن درین راہ محبت و اخلاص خدا فقیر  
 صادق ثابت قدم و راسخ الاعتقاد باشد کہ فقراء کامل کار خود را در محبت و عشق بکمال رسانیدہ اند و سینہ ایشان بہ تجلی  
 انوار مالا مال بگرد و صد ہزار ہر بضمیر بندہ صاحب محبت عشق برو نازل می گردد۔

بشنو بزرگواری با بزرگ درم بسیار فرستاد۔ آن بزرگ باو گفت "چیزی را کہ خدا تعالی دشمن داشته باشد پس آن دشمن  
 خدا تعالی پیش دوستان خدا تعالی میفرستی۔ این چہ جای دوستی است؟ طالبان این بسیار است بایشان بدہی"۔ پس  
 فقیر آنست کہ دنیا و اہل دنیا را بگوشہ چشم نہ بیند چرا کہ بدیدنش دل سیاہ گردد۔

بدانکہ بزرگی صاحب عزلت معتکف بود۔ بادشاہ والی ولایت برای زیارت آمدہ۔ چند زر پیش نذر درویش آورد۔  
 درویش فرمود کہ ای دشمن خدا! این چہ جای کینہ و نفاق و منافقت بود کہ با من داشتی۔ زر از پیش نظر من بردار۔ کہ  
 دوستداران طالبان این بسیار اند۔ کسیکہ توکل خدا تعالی دارد ہرگز بدنیادست نیارد۔ قولہ تعالی "قُلْ مَتَاعُ الدُّنْيَا  
 قَلِيلٌ" و این فقیر باہو میگوید کہ طالب دنیا از دو حکمت خالی نباشد یا منافق یا صاحب ریا۔ دنیا شیطان است و  
 طالب دنیا شیاطین است، دنیا فتنہ فساد است و طالب دنیا فتنہ انگیز و دنیا نفاق است و طالب او منافق دنیا خون حیض

یا قند پیش سلطان بردند۔ سلطان فرمود ”در خانه کسی که این قدر متاع باشد آن خانه سوداگر شد“۔ این فقیر باهو میگوید که فقیر چهار قسم است۔ یکی ظاہر پریشان و باطن آراسته چنانچه حضرت خضر علیہ السلام و یکی را ظاہر آراسته و باطن پریشان چنانچه حضرت موسیٰ علیہ السلام و یکی را ظاہر و باطن آراسته است چنانچه حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و یکی را ظاہر و باطن خراب چنانچه بلعم باعور۔ پس فقیر را باید که اگر نفس طلب دنیا کند، نفس را بگوید که حد بیار صد بار شلاق بخور و پیش اہل دنیا برو سوال کن کہ ترا سزا ہمین بس است کہ از خدا تعالیٰ نا امید شوی و الا مرد سوال کن۔ و اگر اہل دنیا پیش فقیر بیاید برای زیارت فقیر آزا بگوید کہ تو اہل دنیا هستی صد پیزار بخور کہ کثافت دنیا از وجود تو بدر شود و پیش من بیا و الا میا۔ اگر صادق با خلاص خدا تعالیٰ است بجهت شرمندگی نفس قبول خواهد کرد کہ بیاید حجاب او بر طرف گردد تارک فقیر خواهد شد و الا از دیدن روی اہل دنیا خطرات شیطانی پیدا شود آن را ہزن فقر است۔ ”نَعُوذُ بِاللّٰهِ مِنْهَا“

نقل است کہ فقیری در بر خلوت گرفت بہر قوت یک خرما نگہداشت چون فقیر از فاقہ نفس بسیار عاجز و تنگ می آمد آن خرما را در دیگ انداختہ بہ آتش جوشانده باہل مجلس یک قدر آب نوشانیدند ہمہ یاران سیر می گشتند تا پنجاہ سال بدین طریق خرما را خورد۔ بعد از ان خرما تصرف شد در ویش جان خود را بخدا سپرد چنانچه گشت اگر چه مرد قدم بردار اہل دنیا نبرد۔ پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم فرمود ”سہ چیز را آدمی طالب اللہ یاد نکند یکی دنیا را بخت۔ دوم اہل دنیا را یاد نکند بخت۔ سوم رغبت نکند بہوای نفس۔ بیت باهو“:

فقر دانی چیست دائم در لاهوت فقر را ہر دم بود بہتر سکوت

قوله تعالیٰ ”إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ“

بشنو! امام احمد بن حنبل روایت میکند کہ حضرت پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم فرمود کہ زمانہ بر امت من پیش آید کسانی چند پیدا آیند کہ بروز آدمی باشند مسلمان و در شب کافر حسپندہ و بعضی کہ در شب مومن حسپندہ در روز کافر بسبب آنکہ بر زبان ناگفتی بسیار گویند و آن کفر بود و ایشان ندانند۔ پس در خبر است پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم فرمود ”وین ہر آنکس آن زمان سلامت ماند کہ در مجلس علماء عامل و یاد در مجلس فقراء کامل کلام اللہ بشنوند و با علم و با ذکر اللہ مشغول باشند و یا بگفتہ ایشان اعتقاد کنند و عمل آرند بسلامتی بمانند از شرک و کفر۔ حدیث قدسی ”يَا مُحَمَّدُ اَكُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ كَعَابِرِ سَبِيلٍ وَعَدُ نَفْسِكَ مِنْ أَصْحَابِ الْقَبُورِ“۔ حدیث ”الدُّنْيَا جَنَّةُ الْجَهَنَّمَ“۔ حدیث ”الدُّنْيَا بَيْتُ الْكَلْبِ“۔ حدیث ”عَيْشُ الدُّنْيَا فَخْرُ الْكُفَّارِ“۔ حدیث قدسی ”لَدَتْ الدُّنْيَا لِحْمِ الْحَزْوِيرِ“۔ حدیث قدسی ”الدُّنْيَا سَوَادُ الْقَلْبِ“۔ حدیث ”الْعَيْشُ نَارٌ يَحْرِقُ مِنَ الْقَلْبِ مَا سِوَى اللَّهِ“۔ بیت:

مجاز است آنجا هیچ غوغا و آوازی بلند نباشد که غوغا و آوازی بلند بادشاه را ناپسند است۔ جائیکه ”لَمْ يَزَلْ“ نہ آنجا غوغا نہ خلل۔ ہر جا کہ سلطان خیمہ زد، غوغا نماںد عام را۔ بدانکہ آن نہ فقیر است کہ در نام ناموس غوغا خلل پذیر است۔ در مجلس فقرا اگر چه بی واسطہ کلام ذکر است ذکر خدا یا ذکر انبیاء یا ذکر اہل اللہ اولیاء و ”ذِكْرُ الْأَوْلِيَاءِ خَيْرٌ مِّنْ عِبَادَةٍ“ واقع است۔ اگر فقیر کہ کلام کند کلام اللہ یا نبی اللہ یا اولیاء اللہ و الا نہ خاموشی بہتر است۔ بشنو! این فقیر باہو میگوید کہ فقیر را آن بہتر است کہ اگر کسی گردن زند و بردر پیش رفتن اہل دنیا زد مگر ”حُبًّا لِلَّهِ“ فقیریکہ بہ بادشاہ یا اہل دنیا در خانہ آن در آید گناہ بر آن فقیر ساقط نشود مگر سروریش آن فقیر از حجام پتراشد و بر خر سواری کند و دنبال او رسوائی طفلان و در خلق رسوا کند و محلہ محلہ و کوچہ کوچہ شہر بشہر بگردانند و بگویند کہ فقیریکہ خدا تعالی را گذاشتہ و از خدا تعالی نا امید شدہ بخانہ اہل دنیا برای زر سیم نذر درم در آید۔ باو تنبیہ خواہد شد۔ فقیر اخلاص با دنیا و اہل دنیا نکند مگر آنکہ بے معرفت سلب راندہ در گاہ شود کہ ویرا برد دنیا و اہل دنیا نگاہ افتد۔ فقیر محتاج فقیری او باطل و دروغی است در اج باشد۔ ”نَعُوذُ بِاللَّهِ مِنْهَا“۔ بدانکہ دنیا بمثل دریا است و اہل دنیا ہم چون ماہی و نہنگ و اہل علم بمثل مرغ آبی کہ ہمیشہ ساکن آب میباشد و آب تر نمی شود و فقرا بمثل مرغ سفید بگلہ کہ بر کنارہ دریای نشینند آنچه قسمت او باشد از آب بکشد و بخورد اما شرط آنکہ در دریا پانہ اندازد و در آب غرق نمی شود۔ فقیر از دنیا بی آب اند کہ آبرو از خدا تعالی دارند و اہل دنیا زرد و اند کہ آبرو با ایشان زردادہ اند۔ پس آبرو باز در رویی چه تعلق دارد؟

بشنو! وزیری بود کہ وزارت دنیا را ترک داد و در سلک فقر قدم با اعتقاد و اخلاص نہاد ناگاہ روزی بر او بادشاہ بگذشت و گفت کہ از ترک وزارت و جدائی ما از فقر چه چیز حاصل کردی؟ جواب داد ”پنج چیز۔ اول آنکہ ہنگامی کہ تو نشسته بودی ما ہر دو دست با ادب بستہ می استادم گاہی نمی گفتی کہ بہ نشین، آن خداوند تعالی در چہار رکعات نماز مراد و باری نشانند۔ دوم آنکہ چون تو بخواب میرفتی، من از دشمنان تو ترا محافظت میکردم، اکنون من بخواب می روم، آن خداوند تعالی حافظ من است۔ سوم آنکہ تو طعام می خوردی و مرا بخوردن نمیدادی، آن خداوند تعالی خود نمی خورد و ما را میخورد و آن کہ روزی بی حساب بخشند۔ چہارم آنکہ وقتیکہ تو مُردہ می شدی، مرا مردم برای حساب می برند، آن خداوند تعالی برین بندہ حی قیوم است کہ از چہ چیز حساب خواہم داد؟ پنجم آنکہ از قبر تو پنج گاہ ترس جان ستم و جور عاقبت نبود، آن خداوند تعالی آمرزگار است۔

نقل است روزی سلطان بایزید بسطامی رحمۃ اللہ علیہ کہ ہر روز روزہ داشتند و ہر شب نماز میگذاردند، یک روز سلطان را در نماز خطرات پیدا شد۔ سلطان فرمودہ ”ای یاران! تقصص کنید کہ امروز در خانہ ما دنیا آمد است۔“  
 خادمان سوگند خوردند ”یا سلطان! دوازده سال شد کہ بیچ روی درم دنیا ندیدہ ایم و بہ طعام پُر دہن لذت نچشیدہ ایم۔“ سلطان فرمود ”خطرہ من از حکمت خالی نیست۔“ چون خادمان تمام خانہ را جا روب کردند زیر پای پلنگش خرما

## باب دہم

## در ذکر فنا فی اللہ فقراء ترک دنیا ماسوی اللہ

بیت:

باہو بس حجاب است علم ذکر حضور ہر کہ فی اللہ فنا شد گشت بنور  
ذکر و علم ہر دو برابر اہل حضور بی ادبی ست چرا کہ کسیکہ بحضور بادشاہ مجازی روبرو شود نام بادشاہ گرفتار ادب نیست و  
حضور نیز جدائی از وحدانیت و شرک است تا آنکہ بوحدهت غرق نشود و در توحید غرق نشود تا آنکہ از لاسوی اللہ جدا و  
با خدا یکتا نگردد تا آنکہ ازین محبت عشق فنا فی اللہ نگردد و علم ذکر نسیان نگردد۔ بیت:

باہو علم و ذکرش چیست یعنی درد رنج درد رنجی نیست آنجائے کہ گنج  
قال علیہ الصلوٰۃ والسلام ”لَذَّةُ الْاَفْكَارِ خَيْرٌ مِنْ لَذَّةِ الْاَذْكَارِ“ قال علیہ الصلوٰۃ والسلام ”الْعِلْمُ حِجَابٌ  
اللّٰهُ الْاَكْبَرُ“ بدانکہ بعضی سالک یا طالب یا مرشد خود را حضور دانند۔ باو ہم خبر و از حضور خدا تعالی دور تر بخبر  
چنانچہ گاؤ عصار چشم بستہ تمام روز بگرد و چاہ بگرد و میدانند کہ من راہ منزل بسیار کشیدم۔ چون چشم واکند ہا منجا بگرد چاہ  
خود را می بیند۔ بیت باہو:

ہر آن گوید حضورش حق ز دورش حضورش آنکہ از خود خویش دورش  
بدانکہ فقر سہ حرف است ”ف ق ر“۔ از حرف ”ف“ فاء النفس و از حرف ”ق“ قریب قبر و از حرف ”ر“ روحانیت  
”مُوْتُوْنَا قَبْلَ اَنْ تَمُوْتُوْنَا“ اگر دو از دہ ہزار صاحب دعوت و وظائف تسبیح خوان یک جامع شوند بہر اتب یک  
ذاکر نتوانند رسید و اگر دو از دہ ہزار ذکر جمع شوند بہر تبتہ صاحب مذکور الہام نتوانند رسید و اگر دو از دہ ہزار صاحب  
مذکور کلیم اللہ الہام یکجا جمع شوند بہر اتب صاحب حضور مراقبہ استغراق نتوانند رسید و اگر دو از دہ ہزار صاحب مراقبہ  
استغراق یکجا جمع شوند بہر تبتہ فقر فنا فی اللہ نتوانند رسید کہ ”الْمَوْجِدُ فِي التَّوْحِيدِ بَقَاءٌ حَيٌّ فِي الدَّارَيْنِ“ ”اِذَا  
تَمَّ الْفَقْرُ فَهُوَ اللّٰهُ“ اللہ بس ماسوی اللہ ہوس۔ و اگر دو از دہ ہزار بار ذکر زبان کند از آن بہتر است کہ یک مرتبہ  
قلب ذکر کند اسم اللہ بگوید و اگر دو از دہ ہزار بار قلب ذکر کند از آن بہتر است کہ یک مرتبہ ذکر روح کند اگر دو از دہ  
ہزار بار روح ذکر کند از آن بہتر است کہ یک مرتبہ بزر ذکر کند پیش از بزر فقر تمام است کہ ہر گناہ و عبادت او برابر  
خواب و بیداری او برابر مستی و ہوشیاری او برابر ”اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهُ“ بدانکہ فقر حضور را چہ نشان است؟  
آنجانہ خرد باشد و نہ ورد نہ آنجا ذکر باشد و نہ فکر۔ جائیکہ حضور است آنجا بزر ہو آواز مذکور است۔ جائیکہ ظاہر بادشاہ

نہو۔ یک اہل حرص بود بی توکل ز مال باطمع جمع کند براہ خدا تعالیٰ نندہد، اہل اہلبیس اند کہ دل ایشان بجانب خدا تعالیٰ نگرود۔ قال علیہ الصلوٰۃ والسلام ”الْبَخِيلُ عَدُوُّ اللّٰهِ وَلَوْ كَانَ زَاهِدًا“ عدو اللہ اہل ملعون است۔ روز قیامت اہل دنیا ہماں منکر شونہد خداوند! اگر کسی درویش یا فقیر پیش ما آمدند ہمہ از مال براہ تو تصرف می کردم۔ بدانکہ درد دل سائل فقیری خدای اندازد کہ پیش فلان اہل دنیا برو کہ آن خزائچی من است، اگر دہد سائل را فقیر درویش را نندہد بخدا دہد و فقیران را نیز خدا تعالیٰ دہاند۔ اگر کسی گوید کہ مرا فلان داد کافر گردد۔ ”نَعُوذُ بِاللّٰهِ مِنْهَا“ اگر کسی گوید کہ من فلان را چیزی دادم نیز کافر گردد خدا تعالیٰ دہد و خدا تعالیٰ دہاند۔ چنانچہ سلطان بایزید بسطامی رحمۃ اللہ علیہ از دزدی کفن کش حقیقت کفن کشیدن مردگان پرسید۔ دزد کفن کش گفت ”یا سلطان! یک ہزار و یک قبر را کشادم و کفنش کشیدم، ہیچ کس را زو قبلہ ندیدم مگر دو کس را“۔ سلطان فرمود ”راست گفتی، ایشان ہمہ اہل دنیا باشند مگر دو کس۔ ہر آنکہ دوست دارد دنیا را ہرگز روی ایشان قبلہ نباشد، درم ایشان را دین و قبلہ است“۔ قال علیہ الصلوٰۃ والسلام ”تَرَكَ الدُّنْيَا رَأْسُ كُلِّ عِبَادَةٍ وَحُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ“ فقیر نیز چہار قسم است: اول صاحب باطن، دوم صاحب وطن، چنانچہ اول بود ہچمان آخر۔ سوم صاحب معنی۔ چہارم صاحب بطن۔ بدانکہ فقیر نیز چہار قسم است۔ صاحب حیرت حیران، صاحب جرم گریان، صاحب عشق جان بریان، صاحب شوق قلب ذکر در وحدت وجد جریان است۔

صلی اللہ علیہ وآلہ وسلم دارد۔ مذہب محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم چیست؟ مذہب مزرع بہشت۔ مزرع چیست؟ آنچه تخم کارد بدروود۔ قال علیہ الصلوٰۃ والسلام ” اِنَّمَا الْاَعْمَالُ بِالنِّيَّاتِ “۔ رافضی خارجی فاسق اہل دنیا را مذہب چه کند؟ پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم در مذہب حضرت ابراہیم خلیل اللہ علیہ السلام تارک الدنیا طالب ربّ جلیل نہ طالب دنیا بخیل اہل خطرات خلل خراب و مذہب امام اعظم رحمۃ اللہ علیہ اعظم است۔ بدانکہ بر درم دنیا مہرزند و شیطان برداشت و بر پیشانی خود نہاد و درم دنیا را گفت ” ہر کہ ترا دوست دارد اؤ بندہ من است “۔ ای عزیز! اگر می خواهی کہ بخدا عزوجل برسی این بلای درم دنیا کہ ہم چون کوه قاف است از سر باید انداخت و این طوق لعنت از گردن دور باید کرد و از سلسلہء شیطانی سر باید کشید۔ بندہ را نباید کہ فقر محمدی صلی اللہ علیہ وآلہ وسلم نعمت خدا را بگذارد و ہم چون سگی دنبال استخوان بگردد آزا بندہ نتوان گفت بلکہ سگ است۔ قال علیہ الصلوٰۃ والسلام ” اَلدُّنْيَا حَيْفَةٌ وَطَالِبُهَا كِلَابٌ “ و جیفہ آزا گویند کہ بسیار بدبو باشد کہ آزا جلاد ہم قبول نکند لائق خوردن سگان باشد۔ کسیکہ در فقر قدم زند و تارک ہزار سالہ باشد روزی بخاطر بگذارد کہ دنیا ہم خوب است ہنوز حسب دنیا مرداری دارد طالب جاہ است نہ مرد طالب راہ۔

نقل است کہ یکی اصحاب رسول اللہ صلی اللہ علیہ وآلہ وسلم در میان اہل خانہ و خود یک چادر داشتند۔ چون پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم آن اصحاب را بدین حال دید فرمود ” چہار صد درم بگیر و تصرف کن “۔ اصحاب از زن خود پرسید اہل بی روانداشت کہ زرد دنیا بد است دشمن در خانہ نباید۔ اصحاب گفت ” اگر زرنمی گیرم خلاف فرمودہ پیغمبر علیہ الصلوٰۃ والسلام میشود “۔ بی بی اصحاب را گفت کہ بدین نیت دو گانہ نماز بخوان کہ اللہ تعالیٰ از جہان بردارد و درم در خانہ مایان نیاید۔ اصحاب ہچنان کرد و دعا کرد و ہر دو جان بحق تسلیم کردند۔ درین زمانہ ہمہ کس از بہر آوردن زر درم دو گانہ می خوانند۔ ” نَعُوذُ بِاللّٰهِ مِنْهَا “ بیت باہو:

درم دنیا چیست پائش در زنجیر اہل بندی بر نیاید دستگیر  
مرد طالب را درین راہ مولیٰ ہیچ طمع نباید۔ طمع اول معصیتی کہ در جہان ظاہر شدہ بود۔ ہر روز ابلیس طبل طمع میزند کہ در گوش ابلیس آواز طمع افتد۔

نقل است کہ بادشاہ دختر بافقیری عقد بست۔ چون دختر بادشاہ در خانہ فقیر آدموزہ از پائش نکشید کہ در خانہ نان جوین دید۔ پرسید کہ این نان جوین چیست؟ فقیر گفت کہ دیشب دو نان جوین بمن رسید یکی خوردم و دیگری را نگاہ داشتہ ام۔ دختر بادشاہ در گریہ آمد۔ فقیر گفت ” از برائے این گریہ میکنی کہ من دختر بادشاہ ام، در خانہ مفلس فقیر آدم “۔ دختر بادشاہ گفت کہ من از برائی این گریہ نکنم کہ در خانہ فقیر آدم و لیکن از برائے این گریہ کنم کہ تو درویش نیستی کہ تو کل برابر سگ نداشتی۔ نان را برائی فردا نگاہ داشتی، من بر تو حرامم۔ دختر پدر را گفت کہ این درویش

چراغی را کہ ایزد بر فرزند ہر آنکس تف زند ریش بسوزد  
این دو کس بے نیاز اند۔ بیت:

بادشاہان و گدایان، این دو قومی عجب اند کہ نبودند و نباشند بفرمان کسی  
فقیر از برای این بی نیاز اند و بادشاہان بی نیاز اند بزر و مال فانی و بادشاہی فقراً باقی جاودانی۔  
چون اہل نار بدوزخ فریاد کنند و اہل بہشت با حور و قصور آرام گیرند در بہشت فقراً طالب دیدار چنان جزع فزع  
فریاد کنند از آتش عشق و ہجر کہ از فریاد اہل دیدار اہل بہشت و اہل دوزخ حیران مانند و فریاد ایشان بحضور حق رسد حکم  
شود کہ شمار مدخل بہشت کردیم چنانچہ اہل بہشت آرام گرفتہ اند شمانیز آرام بگیرد اہل دیدار عرض کنند خداوند  
بہشت نیز ما را دوزخ است، ہجر دیدار تو ز ہجر ان آتش عشق محبت تو در دل چنان سوزان است اگر از جذب یک  
آہ کشیم بہشت نیز سوختہ گردد ما مشتاق دیدار بہشت بر ما مُردار است۔ بعد از ان حکم دیدار شود۔ حق سبحانہ تعالیٰ  
میفرماید کہ بسیار رنج کشیدہ اید بجهت دیدار بہ بینید دیدار کہ از شما در بلیغ ندارم۔ چون اہل دیدار را دیدار حاصل شود  
سالہا سال مست افتاد باشند، مستی فقر از آن مستی است نشانی دیدار است۔

چنین آورده اند کہ روزی مہتر عیسی علیہ السلام دنیا را دید بصورت بیوہ زن، چادر رنگین بر سر افکنده و پشت دوتا کردہ  
یک دست بہ حنا نگار کردہ و دست دوم با خون آلودہ۔ مہتر عیسی علیہ السلام گفت ”ای ملعون! پشت دوتا چیست؟“  
گفت ”یا روح اللہ پسر کشتہ ام پشتم دوتا شدہ است“۔ گفت ”این چادر رنگین چیست؟“ گفت ”دلہاء جوانان  
بدین می فرسیم“۔ گفت ”دست خون آلودہ چیست؟ چرا کردہ ای؟“ گفت ”شوہر خود را الحال کشتہ ام“۔ گفت  
”دست دیگر نگار کردہ چیست؟“ گفت ”ہمین ساعت شوہر دیگر کردہ ام“۔ مہتر عیسی علیہ السلام در تعجب شد۔  
گفت ”ای مہتر عیسی علیہ السلام! ازین تعجب تر آنست کہ اگر پدر را میکشتم پسر بر من عاشق می شود و اگر پسر را می کشتم  
پدر بر من عاشق می شود و اگر برادر یکی را می کشتم برادر دیگر جو یائی من میشود“۔ ای روح اللہ! از ہمہ تعجب تر آنست کہ  
چندین ہزار شوہر کشتم ہرگز زوی بمرگ از من کسی ترش نکرده است۔ و ہر کہ می خواست مرا مرد نبود۔ ہر کہ مرد بود مرا  
نخواست و ہر کہ مرا بخواست من اورا نخواستم۔ ہر کہ مرا نخواست من اورا بخوانستم“۔ بشنو متاع دنیا شیطان است۔  
چون کسی دست بدرم دنیا زد آن را ابلیس ملعون می گوید ”ایمان و دین خود را بمن دہ کہ درم دنیا متاع من است“  
ہر آن کس دست در متاع من زند کہ اورد دین من بیاید و صاحب معصیت شود۔ از دین محمدی صلی اللہ علیہ وآلہ وسلم  
برگشتہ باشد۔ این فقیر باہو میگوید آنچه در دنیا مال و سیم و زر و آنچه اعمال اہل دنیا حج، زکوٰۃ، تلاوت قرآن،  
تصرف خیرات، علم فقہ مسائل و آنچه ظاہر فی الدارین است اگر تمام جمع کنی بمقابلہ یک دم فقر فاقہ عشق اہل محبت  
نرسد کہ این در معرض زوال است و دم فقیر لا زوال کہ ایشان اہل مزدور و فقراہل حضور۔ فقر مذہب ملت محمد رسول



حق یقین، نہ خدا نہ از خدا جدا۔ ابیات:

باہو! بہار خوش با یار است      بی یار بہار چہ کار است  
این ہمہ خوار بازیرش آزار است      چنانچہ اہل دنیا گران بار است

”وَالْمُفْلِسُ فِي أَمَانِ اللَّهِ“ سکبہ راست۔ ”أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلِي بِلَا عَمَلٍ“۔ در یک نکتہ ہزار کتاب است و در ہزار کتاب یک نکتہ نکلجد کہ اسم اللہ یک حرف است و ہر دو جہان بنام تصدق او یک طرف است۔ انسان سہ قسم است اہل محبوب حیوان ناطق و اہل مجذوب و اہل جذب احمق مجنون مراتب جن و اہل محبوب انسان مراتب پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم۔ چرا کہ جعل را خوش بوی آب گلاب طیب عنبر خوش بمرید چنانچہ اہل طیب انسان از بدبو مردار جان بلب رسد۔ پس فقیر ہمنشین اہل اللہ اہل علم بمثل اہل خوشبو است و اہل دنیا بمثل جعل مردار جو است بدبو و بدگو۔

بدانکہ تمام عالم سہ قسم است۔ یک قسم فقرا کہ ایشانرا اللہ تعالیٰ ذکر فکر وصال حضور فنا بقا توحید عشق محبت ساغر مستی داد و از غیر ماسوئی اللہ می خیزد و دیوانہ ساخت کہ بجز طلب مولیٰ در طلب دیگر نباشند طالب مولیٰ مذکر۔ دوم قسم عالم علم حلم عمل تقویٰ بخشید صاحب خرد اہل شعور علماء و ارث الانبیاء بحوالہ پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم ساخت قول و فعل بمقدم نبی علیہ الصلوٰۃ والسلام تارک دنیا۔ سوم قسم دنیا وزینت دنیا زردم مال اشیاء ایشان بحوالہ کفار منافق سگ خوک خر ساخت از خود دور انداخت۔ پس طالب درین معاملات خود منصف حق شناس باشد کہ از کدام قسم جسم است؟ بدانکہ فقیر دو قسم است تارک دنیا تارک و فارغ دنیا۔ پس تارک دنیا چیست و فارغ دنیا کیست؟ تارک دنیا آنست کہ فقیر شود از بہر جمع کردن دنیا کہ از دنیا ترک فرق و با اہل دنیا خلاص۔ پس این تارک دنیا نیست۔ صاحب لباس بہ زر خود را میفرود شد بدنیان خاص نہ فقر خاص۔ قال علیہ الصلوٰۃ والسلام ”تَرَكَ الدُّنْيَا لِلدُّنْيَا“۔ فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم یعنی بعضی درویش فقیر ترک دنیا از برای دنیا۔ فقیر تارک فارغ آنست کہ تارک از دنیا و اہل دنیا۔ فقیر آنست کہ آنچه بہ نذرش آید بہ نذر خدا تعالیٰ دہد۔ ہر کہ این صفت دارد فقیر سلطان التارکین است۔ چون فقیر را تارکی و فارغی دنیا بالکل مطلق رود ہد صاحب جمعیت گردد خواہ ساکن خواہ قائم مقام خواہ ہمیشہ در سیر سفر باشد۔ فقیر سلطان العارفین شاہ جاودانی ہمین را گویند۔ ہر کہ در مد نظرش خدا است بجز خدا تعالیٰ آزاد نظرش دنیا خوش نیاید براہ مولیٰ دہد۔ بدانکہ حضرت ابراہیم علیہ السلام را از قبیلہ بیگانہ کفار با خود یگانہ ساخت ابو جہل را از قبیلہ یگانہ در کعبہ بیگانہ انداخت۔ ابیات:

مرا روز ازل ز خیل عاشقان نوشت      ہجران زدہ را چہ مسجد چہ کنشت چہ دوزخ چہ بہشت  
اگر گیتی سراسر باد گیرد      چراغ مقبلاں ہرگز نہ میرد

چون تحقیقت حق رسد حضور بادشاه مجازی رو برو است۔ منتظر ہمہ کس روی بسوی ادب لب برب بستہ خاموش۔ پیش از معرفت شریعت احکام است کہ آن شریعت مقام الہام است آواز ظاہر چنانچہ پیغام بیک کس دہد۔ این مراتب پیغمبر آن است و پیش از شریعت پیغام طریقت انعام است۔ مقام خاص الخاص نہ آن عام و آن طریقت بس است بیابی عشق توحید الہی۔ ہر کہ درین طریقت رسد عارف باللہ شود و عاشق اللہ و اصل فی اللہ معارف صاحب عفو۔ این طریق طریقت وحدانیت است لانہایت۔ بیت:

وحدت اندر وحدت اندر وحدت است ہرچہ بینی غیر وحدت آن بت است

قال علیہ الصلوٰۃ والسلام ”مَا شَغَلَكَ عَنِ اللَّهِ فَهَوَ صَنَمُكَ“۔ فقر شریعت فقر طریقت فقر حقیقت فقر معرفت۔ نیز منتهی فقر شریعت فقر طریقت فقر عشق فقر لاسوی اللہ۔ بدانکہ فقر یک بحر است و آن بہر پُر از قاتل زہر است۔ ہر کہ باین بحر رسید ساغر از آن بحر چشید۔ بہ چشیدن مرد شہادت یافت نمرود مقام ”مَوْتُوَا قَبْلَ أَنْ تَمُوتُوَا“ بہ برد۔ خود را بخدای خود سپرد۔ قولہ تعالیٰ ”وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ“۔ بدانکہ حضرت ابا بکر صدیق رضی اللہ تعالیٰ عنہ شریعت است و حضرت عمر بن خطاب رضی اللہ تعالیٰ عنہ طریقت است و حضرت عثمان غنی رضی اللہ تعالیٰ عنہ حقیقت است و حضرت علی کرم اللہ وجہہ معرفت است و حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم سزا است۔ و حضرت ابا بکر صدیق رضی اللہ تعالیٰ عنہ صدق است و حضرت عمر بن خطاب رضی اللہ تعالیٰ عنہ عدل است بانفس و حضرت عثمان رضی اللہ تعالیٰ عنہ حیا است و حضرت علی کرم اللہ وجہہ جود و کرم است و حضرت پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم فقر است۔ حضرت ابا بکر صدیق رضی اللہ تعالیٰ عنہ با د است و حضرت عمر بن خطاب رضی اللہ تعالیٰ عنہ آب است و حضرت عثمان رضی اللہ تعالیٰ عنہ آتش است و حضرت علی رضی اللہ تعالیٰ عنہ خاک است و حضرت پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم در اربع عناصر جان است۔ انسان است ”أَلَا نَسَانُ بِيْرِي وَأَنَا بِيْرُكَ“ پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم انسان کامل است و دیگر ہمہ مراتب بمراتب رسید بمطلب خود بمراد کہ از ہر دو جهان گشت آزاد۔ بیت:

صدیق ”صدق و عدل عمر و پُر حیا عثمان بود گوی فقرش از پیغمبر شاہ مردان می ربود

”جَزَاكَ اللَّهُ فِي الدَّارَيْنِ خَيْرًا“ قال علیہ الصلوٰۃ والسلام ”مَشِيٌّ عَنِ الرَّائِسِ بِدُونِ الْأَقْدَامِ“۔ بیت:

باہو بی سری سیری کنم در لامکان کی تواند کرد وصف عاشقان

چون درین مقام عاشق باللہ فقیر فنا فی اللہ رسد مراقبہ او ہچون شود کہ چون چشم خود را پوشد ہر جا کہ خواہد می رسد چون چشم ظاہر و اضح کند خود را ظاہر و باطن ہمون جا بیند و بہر مجلس مقام کہ خواہد در آن می نشیند در طریقت منتهی رسد۔ در طریقت مبتدی و منتهی چه فرق است؟ مبتدی طریقت رُو بر و منتهی طریقت بیخود خود را بخدا سپرد در مقام کبریا تماشا بین

شود۔ در طریقت ہر کرا دیوانگی بیہوشی و بیزاری از خانمان خلق تارک الصلوٰۃ پیدا شود۔ در طریقت ہر کرا جذب جلالی و جمالی پیدا شود۔ در طریقت بعضی جذب طریقت زدہ دیوانہ شدہ در آب دریا غرق شدہ مُردہ اند۔ و بعضی جذب طریقت خوردہ در طریقت خفہ بدرخت گرفتہ مُردہ اند و بعضی رُو بصرہ در آوردہ بے طعام و آب مُردہ اند۔ آتش سکر طریقت شب و روز طالب اللہ را چنان سوزد کہ نہ شب خواب و قرار و نہ روز آرام و خاکساری و چرم پوشی ذکر قلب خروشی۔ در طریقت و سکر و مشرکی در طریقت قسم طریق دوشود یا طوق در گردش لعنت یا طوق بندگی عبودیت ربوبیت و شرب از وصال بُعد و قرب در طریقت و در طریقت طمع لذت مدار۔ در مقام طریقت طالب چہل سال میباشد و اگر مرشد کامل مکمل است بطرفہ زد احوال بیرون از طریقت بہ کشد بمنزل مقام حقیقت۔ در حقیقت ادب است خدا تعالی را حضور داند وصال است نیک خصال با جمعیت باشد و پیش ازان بکرم اللہ تعالیٰ مقامہا پیش بفضل اللہ تعالیٰ خود کشادہ گردد و احتیاج ہرگز نہماند۔ اللہ بس ماسوی اللہ ہوس ”الاسلامہ حق و الکفر باطل“

ابیات:

باھو! خاکساری بہ بود آن خاکسار فرض واجب سنت او ہم نگہدار

فرض دائم بہ کہ بہ اوسی و بیخ فقر را این رہ بود با بیخ گنج

در طریقت رجوعات کلیہ شود چنانچہ جن ملائک انس زرو مال بلکہ در حقیقت این رجوعات نیست امتحان از باری تعالی۔ ہزاران ہزار طالبان بیشتر درین ورطہ طریقت خراب شدہ اند۔ از ہزاران کسی سلامت بسا حل رسیدہ اند بکرم خدا تعالیٰ و برکت کامل فقرا۔ و مرشد مہربخش بمثل صلوات اللہ علیہ سرور عالم کہ باین غریب بخشید و بہ برکت پیر کہ بہر ساعت دستگیر است۔ پیری کہ ناقص خود در ماندہ در طریقت مُردار طلب دنیای دون زشت دست طالب کی تواند گرفت۔ بیت:

باھو! ار رہبر شود حق رہنما ی رساند مجلس مصطفیٰ

فقیر بی ریا و عالم بی طمع و غنی با سخا۔ فقیر را صبر مشکل و علما را سخاوت مشکل و بادشاہ را عدل مشکل و قاضی را بی رشوت شدن مشکل چنانچہ عام را کار خاصان مشکل و خاصان را کار عام مشکل۔ خاص فقیر و عام دنیا دار۔ اگر خاص راز مال تمام عالم بدہی اختیار نکند و اگر عام را فقر فاقہ مراتب غوثی قطبی بدہی اختیار نکند۔ قولہ تعالیٰ ”فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ“۔ قولہ تعالیٰ ”وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ أَمْ لِيَعْرِفُونَ“۔ اہل علم است و اہل یَعْرِفُونَ اہل عارف است۔ پس عابد مبتدی و عارف منتہی۔ پس مبتدی احوال منتہی چہ داند؟ شریعت نیز دو قسم است و طریقت نیز دو قسم است۔ شریعت اول اسلام است۔ قولہ تعالیٰ ”إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ“ و شریعت انتہا احکام است۔ قولہ تعالیٰ ”وَمَا يَنْطِقُ عَنِ الْهَوَىٰ“۔ اول طریقت طریق طی است۔

حکایت قصه خوانی - فقر دریافتن معرفت و محو شدن در توحید رحمانی و گشتن از خویش فانی و بیزار شدن از هوای نفسانی و معصیت شیطانی و بستن دهن لب بادی زبانی و کردن غیر نیسانی و نگه داشتن جوهر ذکر پاس انفاس جسمانی جانی - صاحب شریعت پیش بہادر کانی غوطہ خوردن در لاهوت لامکانی و توبہ کردن بدیدن روی اہل دنیا ظلمانی - حدیث "رُؤْيَةُ وَجْهِ الظَّالِمِ يُذْهِبُ ثُلُثًا دِينًا" پیغمبر صلی اللہ علیہ وآلہ وسلم فرمود "کسی کہ روئے بہ بیند اہل دنیا ظالم را از برائی دنیا بدیدنش سوم حصہ دین از وی برود" - خداوند! دریائے شہوت در وجود نہادی و گفتی: خبردار باش! الہی! بجز رفاقت توستہ نتوانم کشادہ و نفس و شیطان دشمن جانی کردی و بفرمودی کہ با ایشان جنگ بکن - من ہر دو دشمنان را بچشم ظاہر نمی بینم - الہی! چشم بینائی بخش کہ ظاہر و باطن دشمنان را بینم و با نہا جنگ کنم - الہی! رفیق توفیق تو باید - وجود را تمام با حرص ہوا طبع بستی و فرمودی کہ بی طمع باش! بجز کرم تو از آن خلاص نشوم - بیت:

جز خدا نیست باما جان عزیز طالبان این بس بود عقلش تمیز

در شریعت شوق است خلاف شر شیطانی شرط اسلام آنچه امر معروف شرم از نافرمودہ خدا تعالی حلال خوردن و راست گفتن، گناہ صغیرہ و کبیرہ دانستن، علم دانش آموختن، فرض واجب سنت مستحب ہر چہا حصار برگرد خود استادہ کردن و در میان قلعہ عبادت توفیق رفیق بعون اللہ تعالی - در طریقت شرط شطاری است - چنانچہ پریدن شہباز، پرید و در مقام مطلوب رسید و حقیقت دلدار است ہمہ اوست و ہر چہ بشود ہمہ از دست دم مزنی ای دوست - "خَيْرٌ مِنْ شَرِّهِ مِنَ اللَّهِ تَعَالَى" خَيْرٌ خَلَقَ اللَّهُ مُحَمَّدَ رَسُولَ اللَّهِ وَ شَرِّ شَيْطَانٍ است - تو کرا خواہی؟ و در معرفت غمخواری است - ہر کہ عارف تراست عاجز تراست - ہر کہ حقیقت این چہار مقام نداند گاؤ خراست از سلک سلوک تصوف فقیر بیخبر است - بیت:

ہر چہ بینی بد ازان من بدترم در غریب بدترین حق یافتم  
بدانکہ در ہر یک مقام قبض بسط سکر است و در مقام طریقت سکر است خدا تعالی پناہ بخشد چنانچہ سکرات الموت مرگ  
مفاجات - عبد مبتدی و متوسط و منتہی علی الفور در طریقت در آید احوال خود را بشناسد و بر خود نگہبان شود کہ درستی درود  
خواند سلامت بماند کہ شریعت بمثل دم و طریقت بمثل قدم و قدم آ زمان بزدار کہ نیت سیر سفر باشد - طریقت  
طریق راہ را گویند و در راہ تمام آب و آرزو باید و الا نہ جان از بلب بر آید - شریعت بمثل کشتی است و طریقت بمثل  
دریا ہ چون طوفان نوح زیر و بالا گرد بگرد موج بموج است - درین وقت مرشد دستگیر باید بمثل باد موافق شرطہ باید کہ  
از طغیانی موج مستی آب کشد کشتی غرق و خراب نگردد - و ہر طالبیکہ خراب شد در ورطہ طریقت - سگری عظیم پیدا  
شود - در طریقت ہر کرا کشف و کرامات پیدا شود راہ زند در طریقت و ہر کرا طیر سیر پیدا شود - در طریقت ہر کرا حیرت  
سکر پیدا شود - در طریقت ہر کہ از گرمی ذکر سوختہ گردد و مجذوب شود - در طریقت ہر کرا وسوسہ خطرات خناس خرطوم پیدا

دنیا ہمہ زرذلت است و اہل دنیا بی ملت است۔ بیت:

باھو! دنیا دانی کفر کافر را نصیب ہر کرا حق را ہر است آن حق حبیب

بشنو کسی کہ نام اللہ تعالیٰ بلند گیرد با مردم جنگ کنند و کسی کہ نام دنیا بنام شیطان میکیرند باو ہیچ چیز نمی گویند۔ اگر چه فرض کفایہ است پس جل جلالہ ترا گفتن گناہ نیست۔ معلوم شد کسی کہ بگرفتند نام اللہ تعالیٰ آزرده شود ہر آنکس طالب دنیا است یا اہل شیطان یا متکبر ہوا و نفسانی ازین سہ حکمت خالی نباشد۔ ”نَعُوذُ بِاللّٰهِ مِنْهَا“ کسی کہ دوستی با کسی دارد نام دوست اورا ظاہر و باطن لذت و حلاوت دہد۔ کسی کہ پیش او نام دشمن گیرد دل بسیار آزرده شود پس اہل فقر را از نام گرفتن دنیا و شیطان بسیار آزرده شود و اہل علماء را نام گرفتن روز معاش زمین فرمان صدر امر ابادشاہ خوش وقتی پیدا شود۔ از علماء و طالب دنیا صاحب حرص خدا پناہ بخشد، گفتار ایشان نشود و بر عمل بد ایشان مرو کہ ورثہ عبادت و سعادت از دست ایشان رفتہ است پریشان برد و اہل دنیا و ملوک و خان رفتہ اند۔ علماء آن زمان ہلاکت و گرسنگی پیش آید کہ از کلام اللہ بی اعتقاد شوند و فقیران را آن زمان ہلاکت و پریشانی و خرابی شود کہ اعتقاد از خدا عز و جل بردارد و زوی بسوئے اہل دنیا آرد۔ ”نَعُوذُ بِاللّٰهِ مِنْهَا“ خدا تعالیٰ پناہ دہد از علماء بے عمل و فقیر بے توکل و بے صبر۔ اللہ بس ماسوی اللہ ہوس۔ فقرا اگر چه دوازده سال برگ درختان و گاہ خورده اند و بگرسنگی مرده اند اما قدم برد و ملوک و اہل دنیا نبرده اند۔ علما کہ عامل اند در فقر فاقہ کامل اند۔ علماء عامل فقیر کامل است کہ فاقہ فقر اورا قوت است و ہم نشین حی لا یموت است و فقیر اگر شکم پر است چنانچہ دیگر و آب چندان کہ باشد ہمہ نوشد چنانچہ ریگ و زبان فقیران ہم چنان است چنانچہ تیز تیغ ہر چند کہ بہ خوردند بسیار ذکر کنند نفس را بکشند۔ فقیر در مقام جلالی یا جمالی دم از خدا تعالیٰ خالی نباشد و خوردن فقرا ہم چنان است چنانچہ ہمیزم بہ تنور و شکم ایشان پر شعلہ آتش عشق نور نہ دائم وصال حضور نہ ہمیشہ بعد دور گاہ گرم گاہ سرد ہم چنان باید مرد با خبر حرف نقطہ زیر زبر۔ بیت:

زیر زبر و نہ شد و تحت و فوق عاشقان را بیناید ذوق شوق

قال علیہ الصلوٰۃ والسلام ”الْاَدْمُ بِنَاءُ الرَّكْبِ“۔ علمایگویند ابیات باھو:

مردم فقیر زشت را این زر چون دادند ز بہرش آنکہ اسم اللہ بخوانند

منم دامنم منم خوانم مسائل تو قولش فعل بر خود نیست قائل

درم درویش بر خود گشت مائل تو علم خویش را خود کردہ زائل

درم درویش را در حق بہ بند نہ درویش آنکہ بر درمش بخندد

درویشی درویشی را گویند نہ درویشی درویشی۔ بیت:

کسی پرسد فقیری تو چه نام است برو از حق پرسی لامکان است

بر لوح بہین شرف کدام است؟ فقیری تمام است۔ فقیری درویشی نہ در گفتگو نہ در خواندن و نوشتن مسئلہ مسائل

واز دین محمدی صلی اللہ علیہ وآلہ وسلم خود را بخود بریده اند که نظاره بازی طفلان و فحش۔ قال علیہ الصلوٰۃ والسلام "إِنِّي أَخَافُ مَا أَخَافُ عَلَى أُمَّتِي عَمَلٌ قَوْمٍ لَوْ طِ" اہل بدعت بی نماز را ذکر فکر قبول نیست۔ قولہ تعالیٰ "قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ"۔ باقی مراتب طیر سیرا اگر بر آب روی خسی و اگر پری مگسی۔ نبی صاحب صلی اللہ علیہ وآلہ وسلم را رضا مند بکن آنگاه کسی۔ اللہ بس ماسوی اللہ ہوس۔ بشنو! از حاصلت دنیا نصیب دونان است و دنیا ذلت جاودان است کہ دنیا درم ملک شیطان است و اہل دنیا از برای دنیا چه پریشان است؟ پس اہل فقر را با خدا عزوجل همچنان است اخلاص باید چنانچہ اہل دنیا را با شیطان است۔ قولہ تعالیٰ "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ"۔ عجب است کہ با خدا دشمن و با دنیا و شیطان یقین۔ "نَعُوذُ بِاللَّهِ مِنْهَا" کہ دنیا نام تمام پریشان است و دوستان خود را نیز پریشان کند و شیطان نام شر است و دوستان خود را در بلا و شر اندازد و اسم اللہ نام تمام جمعیت است و دوستان خود را در ہر دو جهان جمعیت بخشد سبحان اللہ! مردم از ذات بگریزند و با وسوسہ خطرات آمیزند و در خواب غفلت و با حرص میخیزند۔ گرد بندہ ہر ذرہ حساب است و مردم در کذاب است حرص دنیا آخر عذاب است و اہل حرص خراب است۔ باھو! اہل دنیا بی خرد است کہ شب و روز درم دنیا با ایشان تسبیح و رداست۔ درم دنیا با اہل دنیا ہم چنان است چنانچہ کسی را مطلب مقصود معبود۔ اہل دنیا طالب دنیا مردود۔ اہل دنیا رالذت احتکام است و بر مردان خدا تعالی لذت دنیا حرام است۔ دنیا زن بے حیا است و طالب دنیا بی وفا است۔

ابیات باھو:

زن ساجدہ یا ذاکرہ صاحب سجود از زنان پرہیز باشی نیست سود

باھو! اگرچہ دنیا زر نقش و نگار است همچون زیبا رو چنانچہ پوست مار است

باھو! اگرچہ دنیا نقد زر است طالب دنیا سگ گاو و خراست طالبان مولی از آن بیخبر است۔ بدانکہ فقیری و درویشی نام بزرگی است۔ خدا تعالی فقیری و درویشی ہیچ کس را ندہد بجز پیغمبران و اولیاء و بزرگان اہل دین صاحب صدق خاص یقین۔ قال علیہ الصلوٰۃ والسلام "الْمُؤْمِنُ مِنْ مِرَاةِ الْمُؤْمِنِ" دنیا چیست و کرا گویند؟ دنیا آنست کہ بندہ را از خدا تعالی باز دارد۔ پس درم غنایت است اگر با قناعت است۔ مفلس کسی دعویٰ خدائی نکرده۔ ہر کہ کرد اہل دنیا کرد۔ رسول خدا صلی اللہ علیہ وآلہ وسلم از برای این تصرف کرد و نگاہ نداشت کہ مبادا از اہل دنیا شوم۔ چنانچہ امام المسلمین حضرت امام اعظم رحمۃ اللہ علیہ قضای یک روز قبول نکرد کہ مبادا روز قیامت در سلک قاضیان استادہ شوم۔ پس دنیا را ہمہ کس بداند و بد را با خود نیک گرداند و خدا را ہمہ کس نیک و پیدا کنندہ داند و از خدا تعالی عزوجل مردم روی خود را بگردانند۔ یقین است کہ با اہل دنیا و دنیا اخلاص دارد و اہل دنیا و دل دوروی و زرد روی اند۔ بیت:

گر زمین زر میشود سیری نگرود زرد روی زرد رویا زو سیاه است زو نیارد حق بسوی

## باب نهم

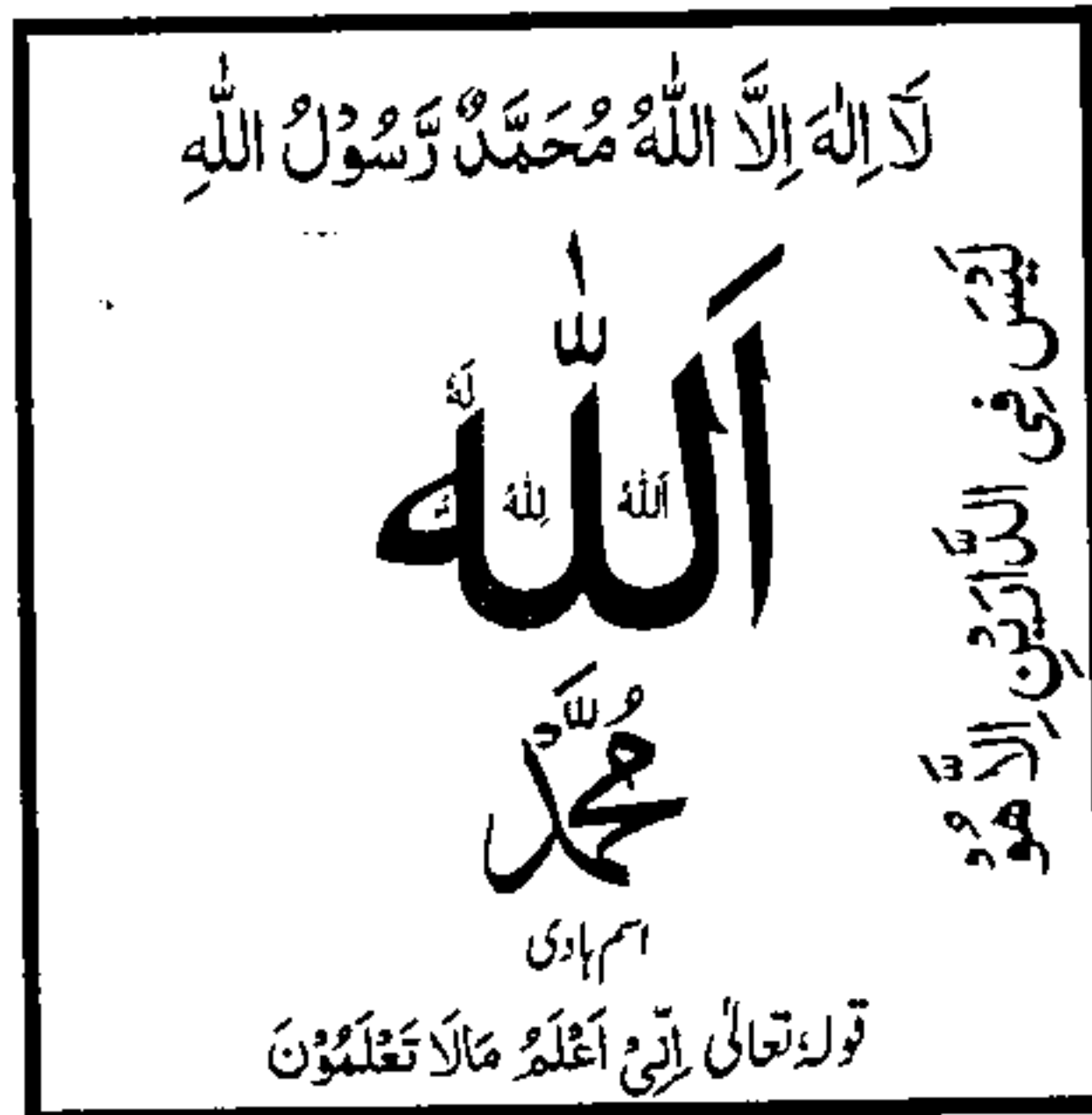
## در ذکر شراب و حقائق اولیاء اللہ و ترک ماسوی اللہ

قوله تعالیٰ "لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ" بدانکہ اہل شرب با شیطان اہل قرب است۔ ہر کہ نوشد اُمّ الخبائث شراب ہر دو جہان خراب۔ می محبت حق تعالیٰ باید و ساقی حوض کوثر حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔ اہل شرب از آن محروم اند۔ ہر کہ شراب نوشد پنج بار در خانہ کعبہ با مادر خود زنا کردہ باشد۔ لعنت است بر آن ہفتاد و پنج بار۔ و ہر کہ خورد اہم مرد احمق نا فہیم۔ ہر کہ شرب کند پوست خدار دشمن با ابلیس دوست۔ ہر کہ کشد تمباکو دود رسم کفار ان یہود نیز بمراتب نمرود۔ ہر کہ شرب کند بوزہ از و بیزار نماز و روزہ۔ دنیا کفر سرود است و اہل شرب را سرود بسیار خوش آید و کافران پیش بتان سجدہ و سرود کنند این ہمہ کذاب و دروغی و استدراج اند۔ قال علیہ الصلوٰۃ والسلام "الْكَذَّابُ لَا أُمِّيَّةٌ" قال علیہ الصلوٰۃ والسلام "إِنِّي مَا أَخَافُ عَلَىٰ أُمَّتِي ضَعْفَ الْيَقِينِ"

بیت:

باہو! با سرودی اہل شربان لعنتی برباد او فاسقان ہم بی نمازان خوک و خر آزا بگو  
بدانی باہل شیطان ہم نشین مباش۔ بدانکہ سرود و رقص ہر دو بر عکس اند۔ رقص رو بر آن فقر آ کہ فنا از نفس و ہوا غرق  
بتوحید خدا۔ مستی سرود بشیطان بر دوی سرود بر رقص مستی ذکر اللہ بعشق محبت حاصل شود۔ رقص بر آن فقیر لازم است  
اوّل کسیکہ سماع شروع کند و درویش فقیر در رقص در آید اوّل از گرمی ذکر اللہ آزا تا شیر تپ شود۔ اگر وقت اصلی  
است با ہمون تپ ہماندم بیفتد و بمیرد و اگر وقت کمتر است ہیچ در جنبش نیاید بیفتد و جان بدن او سرد گردد گوئی کہ  
مردہ۔ باز باشعور شود۔ اگر وقت کم ترین است اوّل از دہن او دود بر آید چنانچہ از آتش۔ بعد از آن نار اللہ بر خیزد  
چنانچہ آتش تیز تمام وجود او بسوزد و خاکستر شود و در آن خاکستر یک لقمہ گوشت پیدا شود باز ہمون گوشت در جنبش ذکر  
اللہ در آید و باز صورت درست شود چنانچہ بود۔ یا آنکہ وقت رقص ذکر اللہ پارچہ بدن ہمہ سوختہ گردد و پارچہ دیگر  
پوشد۔ ہر کہ از اہل رقص این احوال نیست در باد یہ زوال است و شر شیطان است "نَعُوذُ بِاللَّهِ مِنْهَا" دیگر باقی  
کسیرا کہ سکر مستی الہی است آنرا مستی دیگر چہ در کار؟ پس معلوم شد کہ اہل شرب از مستی حق بے نصیب اند جرء  
از ان مستی نہ چشیدہ اند و بحقیقت حق نرسیدہ اند تا تراشیدہ اند و آتش دوزخ برای خود بدست خود خریدہ اند

کذب و دروغی باشد ز رویم آزاد آتش اندازد و باز آتش بیرون کشد۔ اگر اندرون راستی است در انداختن آب فریاد کشد۔ اگر دروغی است شرمنده و خاموش رنگ سیاه شود۔ پس مدار همه بر تصدیق قلب و تصدیق قلب از کجا حاصل شود؟ از ذکر قلب۔ ذکر قلب کجا حاصل شود؟ از شیخ مرشد واصل۔ شیخ مرشد کرا گویند؟ "الشَّيْخُ يُحْيِي الْقَلْبَ وَيُمَيِّتُ النَّفْسَ" شیخی قلب چه طور معلوم شود؟ چنانچه لقمه گوشت زبان است همچنان قلب نیز لقمه گوشت است۔ چنانچه زبان میگوید باواز بلند اسم الله قلب نیز همچنان بگوید بگوش خود بشنود و همه یاران او بشنوند۔ اما شیخ باین شرط باشد "الشَّيْخُ يُحْيِي السُّنَّتَ وَيُمَيِّتُ الْبِدْعَةَ" دلیکه هنوز حیات دنیا شغل شهوات بلذات نفس آلوده باشد از مردار دنیا باز نگرود صیقل ذکر الله بر آن دل شود که طالب مولی باشد۔ مرشد نیز صفت مولی دارد۔ قال علی کرم الله وجهه "مَنْ تَعَلَّمَنِي حَرْفًا فَهُوَ مَوْلَايَ" پس آن حرف علیحدہ در قرآن و کتاب تحریر نیست۔ کسیکه آن حرف داند در میان بنده و خدای تعالی حجاب نماند۔ اما صاحب علم قدر دان باشد که موافق نص و حدیث متابعت راه پیغمبری صلی الله علیه و آله و سلم رود۔ مرد آن است کسیرا که مقام لاهوت باطن تمام گردد و در شریعت تمام شود۔ چنانچه یک مولی خلاف شرع نوزد۔ برزخ طرفه العین صاحب برزخ هادی رهبر شناسد این است۔ کسیرا که شوق تاثیر ذکر اسم الله شود آن را خوش نیاید غیر ماسوی الله۔ کسی را که تاثیر اسم هوشود انس گرفت با هو از مردم غیر ماسوی الله وحشت گیرد چنانچه آه و هم صحبت آه و با هو هم جلیس یا هو۔ بدانکه دوست خدا اهل ذکر الله فقیر فانی الله را اهل و عیال خانمان فرزندان مادر و پدر برادر خویش مونس جانی زرمال درم دنیا فانی۔ این همه در نظرش مقام تماشا گاه است که آنرا بر عرصات نگاه است هیچ خوش نیاید مراتب جاه۔ فقر لا مراتب و لا ملک است۔ قوله تعالی "لَا يَمْلِكُونَ مِنْهُ خِطَابًا" فقیر اگر بجز الله تعالی چیز برادر ملک خود گوید و جائے نشست و آرام گاه را مقام خویش داند مطلق کافر گردد و بهره از درویشی و فقیری نیابد۔ ای ولد آدم از سگ کمتر مباش که سگ ملک و ساکت ندارد۔ حدیث "الْوَقْفُ لَا يَمْلِكُ" پس مسجد جایگاه لا ملک و فقیر اهل الله لا ملک سجدہ خاصہ خدا است۔





قوله تعالى "عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ" - حديث "أَدِّبْنِي مَا أَدَّبَنِي رَبِّي" -

### شرح کلمہ طیب

حدیث "افضل الذکر لا الہ الا اللہ مُحَمَّدٌ رَسُوْلُ اللہ" فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم "بعد از نماز کسیکہ بہ آواز بلند تکبیر و کلمہ طیب بگوید "لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" حرام شود بر او آتش دوزخ"۔ فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم "ہر کہ بگوید کلمہ طیب بر بہشت بہای اوست" فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم "لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" بیست و چار حروف است و شب و روز بیست و چہار ساعت است چون بندہ بگوید "لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" بہر حرفی گناہ ہر ساعت بسوزد چنانچہ سوزد آتش ہیزم را۔ فرمودہ پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم ربُّ العزّت می فرماید کہ "لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" حصارِ من است ہر کہ در حصارِ من در آید ایمن شود از عذابِ من"۔ فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم "ہر کہ بگوید در یک مجلس "لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" چہل بار آ مرزیدہ شود گناہانِ او ہفتاد سالہ کہ کلمہ طیب "لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" ہمین است کہ علمِ ابتداء و انتہا تمام بدین و ہمہ درین است و دیگر کتب ہمہ شرح اداست"۔

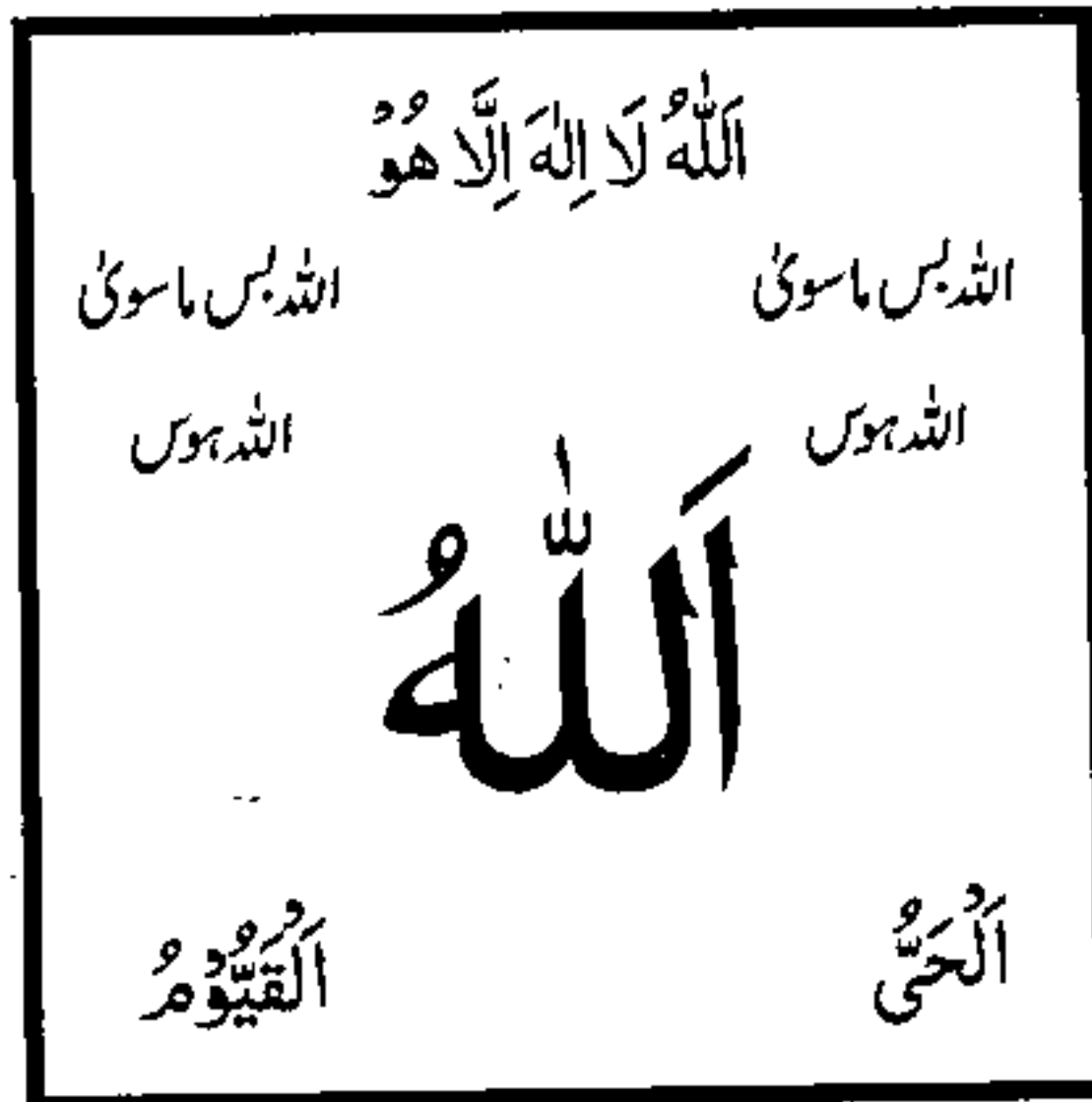
دوست تو بتواز آئینہ دل بخواہ بجو۔ آئینہ کہ زنگاری کدورت آلودہ کہ روی او سیاہ باشد از ان ہیج تجلی انوار نمودار زونہ نماید۔ پس بی کدورت دل صفا یابد۔ در دل صفا بد خطرات نیاید۔ ہر کہ صد بار بگوید "لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" در مدتِ عمر خود حق تعالی ہفت اندامِ او را بر آتش دوزخ حرام گرداند۔ چون بندہ کلمہ طیب بگوید کلمہ رفتہ ستونِ عرش را بجنباند فرمان شود "ای ستونِ عرش! ساکن باش"۔ ستون گوید "خداوند! چگونه ساکن باشم کہ گویندہ این کلمہ طیب را بیا مرز"۔ فرمان شود کہ "آ مرزیدہ ام"۔ کلمہ کلید بہشت است۔ فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم ہر کہ بسیار بگوید "لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" آتش دوزخ او را نسوزد۔

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

قال عليه الصلوٰة والسلام "قَائِلُونَ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ كَثِيْرًا وَ مُخْلِصُونَ قَلِيْلًا"۔ قال عليه الصلوٰة والسلام "مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ خَالِيًا مُخْلِصًا دَخَلَ الْجَنَّةَ بِلا حِسَابٍ وَ بلا عَدَابٍ"۔ كے را کہ تصدیقِ دل نباشد اقرارِ زبان بہ ہیج کار نیاید و فائدہ ندارد۔ حدیث "اِقْرَارٌ بِاللِّسَانِ وَ تَصْدِيْقٌ بِالْقَلْبِ"۔ چنانچہ ضربِ بر مہر رو پیہ درست نوشتہ است "لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" و اندرون

یک طلاق دو طلاق سه طلاق هر که دنیا نیک دارد در نفاق بدانکه سوال دو قسم است۔ بہر حرام و بہر حلال۔ حدیث ”اَلَسَّوَالُ حَرَامٌ“ سوالِ شیطانی و سوالِ نفسِ ہوائے شرب لذت و نیا فانی مانند این حرام است۔ سوالِ حلال حلال است۔ بطلبِ حلال سوال کہ از خدا عز و جل کند و سوالی کہ از پیغمبر خدا صلی اللہ علیہ وآلہ وسلم و اولیاء اللہ عارف باللہ بجهت حب اللہ کند حلال تام است۔ و اگر این سوال حرام بودی و اَمَّا السَّائِلُ فَلَا تَنْهَرُ خدائے عز و جل چہ فرمودی؟ سوالِ فقیر اشتغال اللہ است و خواندن کلام اللہ حلال است ”اَلدَّالُّ عَلَى الْحَيْرِ كَفَاعِلِهِ“ اَمَّا فقیر چہ صفت باشد؟ دایم بانفس جنگ و جہاد و غزایا بانفس کافرو نفس او جزع فزع و عاشق غازی با خدا راضی صاحبِ تخصص بانفس محاسبہ مفتی قاضی۔ عاشق روز ازل قدر قضا طالبِ خدایا با پاس انفاذ ذکر اللہ از خدا یک دم نیست جدا۔ آنرا لازم است درویزہ گدائی بادلِ صفارہ نما است۔ کسیکہ این احوال ندارد گدائی برو حرام است او حرام زادہ نفس پرست است۔ بیتِ باہو:

بر ہر دری بانفس خود رسوا کنم  
نفس دشمن ما بما او دشمنم  
گدائی بر آن طالب علم روا است کہ از برای طلب دنیا علم نخواند برای اللہ تعالیٰ خواند برو جو و باطن ظاہر شد۔ ہر کہ علم را از برای دنیا روزگار خواند بر آن گدائی حرام است و سوال۔ قولہ تعالیٰ ”قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ“ و طالبِ او بخیل۔ برزخ نود نہ نام باری تعالیٰ طالبِ اللہ تصور کند کہ بردلِ طالبِ محبتِ دنیا نماند۔ ”لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ۝ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ“ ہر کہ نام باری تعالیٰ نود نہ نام را کہ برزخ بہ بیند صاحبِ محبتِ گردد و صاحبِ شوق۔



ابیات:

|                                     |                                 |
|-------------------------------------|---------------------------------|
| باہو! الف اللہ کافی بود ”ب“ را جو   | ہر چہ خوانی غیر اللہ زان دل بشو |
| باہو! ذکرِ خدا ایمانِ ما            | ذکرِ حاصل میشود از مصطفیٰ       |
| میخواستم کہ رفتہ کنم کعبہ را طواف   | کعبہ جواب داد بما دل بیار صاف   |
| کعبہ دوام حاضر است آن را کہ قلب صاف | آنست صاف دل کہ کند نفس را خلاف  |

اگر چه باین مراتب رسد وقت تا وقت نمازِ وقتی را منتظر باشد و الاً مراتبِ او سلب شود و استدراج شود۔ ”نَعُوذُ بِاللّٰهِ مِنْهَا“۔ بدانکه محبت شوق اللہ بمثل چراغ است و رجوعاتِ خلق کشت کرامات بمثل باد است کسیکه چراغ را در خانه شریعت پوشد تا ریک گردد باد کشد روشنائی بر باد رفت۔ اہل ایمان را پنج چیز زوال ہر کہ این پنج را نہ بندد راہ فقر نکشاید۔ آن پنج چیز کدام است؟ حواسِ خمسہ۔ این پنج دزد است در وجود رقیق نفس: سامعہ باصرہ ذائقہ شامہ لامہ۔ از ہر یکی توبہ باید کرد چنانچہ توبہ گوش و توبہ چشم و توبہ زبان و توبہ دست و توبہ پا۔ توبہ گوش اینست آنچه ناشنیدنی باشد نشود و توبہ چشم این است آنچه نادیدنی باشد نہ بیند و توبہ زبان این است آنچه ناگفتنی نگوید و توبہ دست آنست آنچه ناگرفتنی باشد نگیرد و توبہ پای این است کہ آنچه نافرقتی نرود۔ عالم فاضل قاضی مفتی حاکم بادشاہ ہزار تقصص موافق شرع شریف می کند لیکن یک تقصص بانفس خویش تمام عمر نتوانند کرد۔ پس فقر اشب و روز در تقصص نفس محاسبہ و تقصص است و قاضی عشق بر نفس حکم کشتن میفرماید و مفتی محبت گردن زدن نفس را و حاکم ذکر فکر حکم قید بہ زنجیر اخلاص اللہ تعالیٰ فرمود و طوق بندگی شریعت متابعت محمدی صلی اللہ علیہ وآلہ وسلم اشارت بشارت شد۔ مرا ازان مردم عجب می آید کہ بانفس دیگر تقصص قید عذاب و بانفس خود بی تقصص خراب۔ قال علیہ الصلوٰۃ والسلام ”سَيِّئَاتِي زَمَانٌ عَلَىٰ اُمَّتِي يَقْرُونَ الْقُرْآنَ وَيُصَلُّونَ فِي الْمَسَاجِدِ وَلَيْسَ فِي قُلُوبِهِمُ الْاِيْمَانُ“۔

بشنو! ہم پارسائی و علم بسیار خواندن فرض نیست و علم با عمل کردن از گناہان باز آمدن فرض است و طاعت بسیار کردن فرض نیست۔ پارسائی و علم ہر آنکس دارد کہ خود را از گناہان نگہدارد فرض است و اگر کسی تمام شب نماز کند و ہر روز روزہ دارد از یک گناہ باز نیاید سر معصیت ہا دوست دارد ہیچ فائدہ نیست۔ پس معلوم باد کہ از استاد طالب دنیا علم نباید خواند کہ ”فِي ضُحْبَةِ تَائِيْدٍ“ واقع است۔ قولہ تعالیٰ ”ادْعُ اِلَى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ“ و از مرشد طالب دنیا آشنای بادشاہ و یا امرا ملوک باشد از و تلقین نباید گرفت کہ عاقبت در وجود او تاثیر البتہ خواهد شد۔ قال علیہ الصلوٰۃ والسلام ”حُبُّ الدُّنْيَا ظُلْمَةٌ وَ زَيْنَةٌ“ مراد دنیا ہر آنکس جوید کہ شرمش نباشد اگر کسی طالب اللہ را گوید کہ دنیا قبول کن یا ترا گردن زنم پس بہتر است کہ مرگ قبول کند اما دنیا قبول نکند چرا کہ دنیا مغضوبہ خدا است یعنی دشمن خدا۔ ہر روز دنیا را ہفتاد بار حکم شود از اللہ تعالیٰ کہ ای دنیا نزدیک دوستان من مروء دور باش و روی خود را بایشان زشت و قبیح و سیاہ و بدی نمائی تا از تو پیرہیز باشند تا از تو دل ترش و تلخ باشند تا ترا نخوابند و از تو تائب شوند و با تو بتلاگردند کہ ای دنیا! من دوستان ترا نمی خواہم و تو دوستان مرا نخواہ۔ پس اہل علم کہ فائدہ دنیا گرفت فائدہ دین از و برفت زیرا نکہ لاجرم کسی حیلہ کند کہ من برای مسلمانان و مستحقان و فقیران و مسکینان درم دنیا نگہداشته ام این ہمہ مکرو فریب است یعنی با فریب دنیا بسیار جمع شود۔ اہل دنیا از طاعت ذکر فکر خلوت حلاوت نیابند۔ آیات با شو:

سہ طلاش داد دنیا را رسول کی کند با سہ طلاش زن قبول

مست است و مکان او در لامکان است۔ ابتدای فقر علم الیقین و متوسط عین الیقین و انتہائے فقر حق الیقین است۔ ابتدای فقر بینا است و انتہای فقر فنا است ”مَوْتُوَا قَبْلَ أَنْ تَمُوتُوا“ پس ہر کہ مرد بر آن ہمہ چیز ساقط شد۔ فقیر آنست کہ در فرض نقصان نکند، فرض دائمی، فرض وقتی، فرض مابہی، فرض فصلی، فرض سالی۔ از ہمہ فرض ہا بالا ترا فضل فرض خدا تعالیٰ را حاضر ناظر دانستن و سنت کلان خانہ تصرف کردن فی سبیل اللہ۔ ابتداء فقر صدق و یقین است و انتہائے فقر با خدا تعالیٰ ہم نشین است۔

نقل است کہ روزی حضرت رابعہ بصری رحمۃ اللہ علیہا رسول خدا صلی اللہ علیہ وآلہ وسلم را در خواب دید رسول خدا صلی اللہ علیہ وآلہ وسلم پرسید ”یا رابعہ! مرادوست میداری؟“ گفت ”یا رسول اللہ صلی اللہ علیہ وآلہ وسلم کہ باشد کہ ترا دوست ندارد؟ لیکن در محبت حق چنان دل فرورفته است و در تو حید فنا فی اللہ غرق ام کہ خبر دوستی و دشمنی در دل نمماندہ“ بشنو! وجود فقر قدرت خدا ”شَاهَتِ الْوُجُوهِ“ سِرِّ فقراً با سدرۃ المنتہیٰ۔ فقیر باہو میگوید کہ مقام فقر فنا فی اللہ منفرد از مقام اتقیاء، عقباء، نجباء، ابدال و اوتاد و اخیار و عمداء و غوث قطب و شیخ مشائخ و عابدزاهد متقی از ایشان بالا تراست کہ فقیر والی ولایت وحدت است، منفرد مذکر مرد تابع در حکم صاحب قات قوسین است او ادنی اعلیٰ بکر محق تعالیٰ و نام منفرد نور الہدیٰ است۔ بیت باہو:

یار در کنار من عین آن بدیدم      جائیکہ بود مشکل آنجا بخوش رسیدم

قوله تعالیٰ ”سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ“ ابیات:

باہو در میان دو حرف بردار      چو با و الف رفتہ ہو تو بشمار  
نماندہ پردہ باہو گشت یاہو      کہ ذکرش روز و شب یاہو گفت باہو  
کسی بس ذکر گوید ہو ہویدا      وجودش میشود زان نور پیدا  
رسد در لا مکانی در نہانی      تجلی نور گردد جسم جانی

قال علیہ الصلوٰۃ والسلام ”تَفَكَّرُوا فِي آيَاتِهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ“

بیت

باہو بہ ہو میکند جان مغز سوزی      نصیب عاشقان از عشق روزی

قوله تعالیٰ ”اِنَّهُ لَا اِلٰهَ اِلَّا هُوَ“ ابیات باہو:

کسی خواهد کہ باحق یار باشم      نماز دائمی ہوشیار باشم  
تن جدا و دل جدا و سِر جدا      ہر بہ تسبیحش بخواند با خدا  
باہو! پردہ است ما را آن نماز      در حضوری غرق گشتم جان بیاز

نیست، فقر در مراقبه محاسبه در حساب کتاب نیست، فقر از خود فناء و با خدا بقا۔ هر کرا بخشند با کرم محمد رسول الله صلی الله علیه وآله وسلم۔ بیت:

بر دل من شد تخی صد هزاران حق بنور  
موسی کجا بیگانه گردد زب آرنی کوه طور  
حضرت موسی کلیم الله بر کوه طور است و ما اهل فقر ائمت محمد رسول الله صلی الله علیه وآله وسلم را حق در کنار حضور است۔  
ابیات:

باهو! در کناریم یا فتمیم با حق حضور  
موسی سر با سنگ زده بر کوه طور  
چه حاجت زب آرنی رویت الله  
که ظاهر باطنم شد غرق فی الله  
قوله تعالی "کُنْتُمْ خَيْرَ أُمَّةٍ"۔ قوله تعالی "وَمَنْ أَحْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ"۔ ابتدای فقر اشتیاق و مشتاق است و انتهای فقر فنا فی الله استغراق۔ ابتدای فقر علم است و انتهای فقر بر سیدن "عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ" است۔ ابتدای فقر "فَفِرُّوْا إِلَى اللَّهِ" است و انتهای فقر "قُلْ هُوَ اللَّهُ أَحَدٌ" است۔ ابتدای فقر ازل است و انتهای فقر ابد۔ ابتدای فقر خاموشی است و انتهای فقر خون جگر نوشی است۔ ابتدای فقر جامهء کثیف است و انتهای فقر جامهء لطیف است۔ ابتدای فقر ولایت است و انتهای فقر لانهایت است۔ ابتدای فقر ترک است متوسط فقر فرق است و انتهای فقر توحید غرق است۔ ابتدای فقر طلب است طالب، متوسط فقر مطلب است مطالب و انتهای فقر قلب می شود قالب بر نفس غالب۔ ابتدای فقر محبوب است، متوسط فقر مجذوب است، منتهی فقر محبوب است۔ حقیقت بر سر اسرار فقر بکتاب نسخهء دل است بجز مرشد در یافتن مشکل، نه در کتاب سطر حرف ورق نه در ذکر فکر مستی حال غرق۔ ابتدای فقر فناء است، متوسط فقر راه از هر دو جهان جدا است و انتهای فقر یکتا بخدا عز و جل است۔

بدانکه تمام عالم سه قسم است، اول اهل دنیا خبر دنیا بدویم علماء اهل عقبی خبر حور و تصور میوه لذت بهشت دهد، سیوم فقر آ خبر از مولی دهد۔ حرص دنیا آخر عذاب۔ منتهی فقر فکر عقبی تمام حجاب۔ هر دو را ترک بده۔ اینست جواب با صواب۔ اول قطع خلایق علائق باید بعده در یافتن بحق حقائق۔ یکدم فقر غرق توحید بهتر است از مراتب هزار مہتر موسی کلیم الله محرم کلام۔ دوم غرق توحید مراتب محمد رسول الله صلی الله علیه وآله وسلم۔ فقر معراج تمام، دنیا و عقبی هر دو بر او حرام۔ ابتدای فقر عبودیت است و انتهای فقر ربوبیت است۔ بیت:

چار بودم سه شدم اکنون دویم  
و ز دوئی بگذشتم و یکتا شدم  
ابتدای فقر اشک است و انتهای فقر عشق است۔ ابتدای فقر تصور است و انتهای فقر تصرف است۔ قال علیه الصلوٰۃ والسلام "عَسَى أَنْ تَكُونَ الْفَقْرَ كُفْرًا" فقیر آن است که در وجودش شریعت پنهان است، اگر چه

همچنان است هر آینه رو برو چنانچه قطره باران در دریا افتد آن قطره در نظرش نیاید هم دریا شود۔ حدیث قدسی  
 ”الْإِنْسَانُ سِيرِيٌّ وَأَنَا سِيرَةٌ“۔ فقر چیست؟ فقر ورثه محمدی صلی اللہ علیہ وآلہ وسلم۔ اصل ابتداء او در شریعت و  
 انتہا نیز در شریعت۔ مرد پخته کامل آنست که هر سزای اسراری احوال سکر مستی قبض بسط وقت از است شوق عشق پیوست  
 هرگز قدم از شریعت بیرون نکشد و اگر کشد از مراتب خاص دور و سلب شود اگر چه از سکر سرگردان بگردد۔

رزق مقدر است گردیدن چیست خدا بگرداند پُرسیدن چیست

رزق در طلب آدمی هم چنان است چنانچه مرگ در طلب جان مرگ هیچ جا آدمی رانمی گذارد پس رزق نیز هم چنان  
 است۔ در فقر قدم نهادن سه منزل مقام مشکل است۔ اول مقام دنیا که رجوعات خلق و اهل دنیا۔ این مقام ناسوت  
 است اگر درین مقام ماند ناسوتی شد۔ دوم مقام عقبی اگر در مشاهدات باطن باغ بام چنانچه بمثل بهشت در خواب  
 مراقبه پسندیده آید اهل ملکوتی جبروتی شد۔ و هر مقامش را که به بیند و بر آن اعتقاد نکند و بر آن ساکن نشود و نه نشیند در  
 مقام لاهوتی رسد۔ چون به لاهوتی رسد طالب مولی مذکور شود ”مَنْ لَّهُ الْمَوْلَىٰ فَلَهُ الْكُلُّ“۔ اللہ بس ماسوی اللہ  
 ہوں۔

فقر چیست؟ فقر هم چنان است که بجهت مراتب فقر مخدوم جهانیان (رحمۃ اللہ علیہ) باطیر سیر تماشای چهارده  
 طبقات دید لیکن بمراتب فقر نرسید۔ اگر در فقر انصرام بودی گننام بودی۔ بجهت فقر سلطان ابراہیم بن ادہم رحمۃ اللہ  
 علیہ ترک بادشاهی کرد، سرگردان گردید بکشتن فرزند بعد از آن بمراتب فقر رسید۔ دانی که سلطان بایزید رحمۃ اللہ  
 علیہ تمام عمر ریاضت کشید و نفس را از پوست بر آورد هرگز بمراتب فقر نرسید۔ اگر چه شیخ بہاؤ الدین و شاه رکن  
 عالم رحمۃ اللہ علیہ از جان خود بر خرید هرگز بمراتب فقر نرسید و حضرت رابعہ بصری بخواب دید خوش حسپید، بی واسطہ  
 بمراتب فقر رسید و حضرت شاہ محی الدین قدس سرہ العزیز در شکم مادر بمراتب فقر رسید و اہل فقر قائم مقام بر شریعت  
 محمدی صلی اللہ علیہ وآلہ وسلم محبوبیت شد کہ نام خطاب یافت ”یا فقیر محی الدین“۔ پس فقر لا مراتب مالک الملکی است  
 در غوثی و قطبی کشف کرامات نیست در عین ذات است۔ فقر عطای الہی است هر کرا اللہ تعالی بخشد هر آنکس خواه  
 خوردن در سیری باشد خواه در گستگی۔ بیت باہو:

فقر را با خوش رسیدم خوش بدیدم در کنار فقر بودم فقر ہستم عاقبت با فقریار

قال علیہ الصلوٰۃ والسلام ”اللَّهُمَّ أَحْيِيْنِي مِسْكِيْنًا وَ أَمْتِيْنِي مِسْكِيْنًا وَ احْشُرْنِي فِي زُمْرَةِ الْمَسَاكِيْنِ“  
 فقر بزر خرید و فروخت خود فروشی نیست در گویائی خاموشی و دق پوشی نیست فقر در شریعت طریقت حقیقت معرفت در  
 سکر بیہوشی نیست فقر در بدعت گمراهی چرم پوشی شراب نوشی نیست فقر در رسم رسوم صحو سکرات منزل مقامات نیست  
 فقر در جہل و علم و شش جہات نیست فقر در ذکر فکر حضور وصال در عبادت نیک خصال نیست۔ در وقت حال احوال

این علم را از دل بشو با شوق اسم الله گو  
 در وحدتش شو آبخو ہم جان با جانانه ام  
 در عشق او پروانه ام از جان خود بیگانه ام  
 ای عالمان علمش بحر ای جاہلان گاؤ خر  
 جز عشق حق دیگر مبر در عشق او پروانه ام  
 از جان خود بیگانه ام  
 باھو مرا هو یار شد این بخت من بیدار شد  
 با ہم نشین دلدار شد در عشق او پروانه ام  
 از جان خود بیگانه ام

گر سوختم دم کی زخم نی بلبلیم نعره کشم  
 در عشق او پروانه ام از جان خود بیگانه ام

بدانکہ فقیر عاشق بتر خدا است۔ ہر کہ صاحب بتر شود ہر آن کس بتر شناسد و بتر با بتر است۔ ہر کہ طمع سر نکند ہر  
 آنکس صاحب بتر گردد۔ ہر کہ فاش کند بتر سر را بگیرد۔ بدان کہ چہا ہزار اسم اللہ در آیات ام الکتاب غیر  
 متشابہات در قرآن است۔ فقیری کہ ”اِقْرَأْ بِاللِّسَانِ وَتَصْدِيقًا بِالْقَلْبِ“ باشوق نام اللہ گوید با اشتغال  
 اللہ پاس انفاس بہر دم چہا ہزار ختم قرآن مجید میکند۔ ہم حافظ رحمانی و ہم حافظ قرآنی، ساکن لامکانی زندہ  
 جاودانی۔ ایشان حافظ یحییٰ اللہ است یحییٰہم و یحییٰونہ۔ تمامیت قرآن در اسم اللہ است چنانچہ تمام قرآن بِسْمِ  
 اللہ است کہ سرابتاء قرآن حرف ”ب“ آمد ”بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ“ و آخر انتہاء قرآن حرف ”س“  
 آمد ”مِنَ الْجَنَّةِ وَالنَّاسِ“ فقیر صاحب تحصیل است و عالم صاحب تفصیل است۔ فقیر را طبع اللہ است و علماء را طبع  
 رسول است و ظل اللہ بادشاہ اولی الامر است۔ طبع رسول و اولی الامر ہر دو تابع طبع اللہ فقیر است۔ فقراء فنا فی اللہ  
 از غیر ماسوی اللہ فنا است۔ بیت:

باھو گر بیم ہم اندر وصال است فناء فقر فی اللہ بس محال است  
 چون فقیر از خدا جدا فقیر محتاج است۔ چون بمراتب ”اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهُ“ شد قولہ تعالیٰ ”وَاللّٰهُ الْغَنِيُّ وَ  
 اَنْتُمْ الْفُقَرَاءُ“ گشت و مراتب او قولہ تعالیٰ ”اِنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ“ رخ نموده شد بمطلب مقصود۔  
 جدا گشت از نفس و دنیا مردود خلوت شد خلوات مبارک باذنہ خداونہ از خدا جدا۔ چنانچہ رود در آئینہ و یا آئینہ در رود

## باب هشتم

## در ذکر محبت، عشق، فقر فنا فی اللہ وصال احوال

دانی ذکر عشق در بلندی پرواز، مگس اگر دست مالذ سرزند، هزار پیر دُزسد بمنصب مراتب پرواز شهباز۔ اگر چه زاهد در ریاضت نہ صاحب راز۔ دانی کہ عشق در مدرسه ہیچ امامی نگفت از برای آنکہ بارگران است۔ روایت عشق بیگانگی جهان است۔ دانی عاشق طالب مرگ جان است از برای اینکہ مراتب اولامکان است و مرگ عاشق مطلب وصل است۔

خلق را مرگ است، عارف را وصال موت معراج است، واصل را جمال چنانچه دہقان خوش وقت بجهت زراعت فصل است۔ عاشق فقیر است، فقیر مذہب و ملت چه دارد؟ مذہب دہقانیان۔ مذہب دہقانی چیست؟ گفت آنچه از تخم زراعت بکارند ہمون بد روند۔ قال علیہ الصلوٰۃ والسلام "الْأَعْمَالُ بِاللَّيَّاتِ"۔ عشق ہیچنان است چنانچہ صراف زر قلب را قلب کند و راس را راس۔ ترانہ:

|       |        |       |      |        |      |        |        |        |
|-------|--------|-------|------|--------|------|--------|--------|--------|
| ہر    | منتہی  | آغاز  | من   | کس     | نیست | محم    | راز    | من     |
| مگسی  | کجا    | شہباز | من   | در     | عشق  | اُو    | پروانہ | ام     |
|       | از     | جان   | خود  | بیگانہ | ام   |        |        |        |
| کونین | واصل   | یک    | قدم  | اللہ   | بس   | مارا   | چہ     | غم     |
| این   | نفس    | را    | گردن | زخم    | در   | عشق    | اُو    | پروانہ |
|       | از     | جان   | خود  | بیگانہ | ام   |        |        |        |
| زاهد  | کجا بس | دور   | تر   | از     | وصل  | عاشق   | بیخبر  |        |
| این   | مدعی   | اندر  | دہر  | در     | وحدت | پروانہ | ام     |        |
|       | از     | جان   | خود  | بیگانہ | ام   |        |        |        |
| از    | عرش    | بالا  | جاہ  | من     | شد   | وحدت   | اندر   | راہ    |
| ای    | بشنوی  | دل    | خواہ | من     | در   | آتش    | پروانہ | ام     |
| در    | وحدت   | ہم    | خانہ | ام     | از   | جان    | خود    | بیگانہ |



دوزخ مثل خانہ حمام است لذت زمستان گرم تمام آرام و مقام جنت برایشان حرام، بجز دیدار مولیٰ مشرف کدام است؟ طالب نفس مطلوب بسیار و طالب مولیٰ دیدار صاحب غم کم۔ بیت:

طوافِ کعبہ کجا میروی صفا اینجا است      سر بسنگ چرامی زنی بیا خدا اینجا است

از نفس تر سا گبر با خبر باش۔ بہر حیلہ ترا در یک بلا مبتلا گرداند۔ بیت باہو:

ساغر از توحید وحدت نوش کن      دنیا و عقبی ہر دو را فراموش کن

فقر چیست؟ خاکی بیختہ و آبی درو آ میختہ نہ پہلو پشت پائی را دردی ونہ کف پای را گردی۔ فقیر چیست؟ کہ طمع کنی، اگر

بیابی منع کنی و اگر بگیری جمع کنی۔ باہو! فقیر شو ظاہر با خلق باش۔ قال علیہ الصلوٰۃ والسلام ”تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ

تَعَالَى“ و اگر پنهان شوی باطن بمثل حضرت خضر علیہ السلام باش و اگر با خلق باشی همچون حضرت محمد رسول اللہ صلی

اللہ علیہ وآلہ وسلم باش۔ قال علیہ الصلوٰۃ والسلام ”يَا رَبِّ مُحَمَّدٍ لَمْ يُخْلَقْ مُحَمَّدًا“ پس دیگری چه باشد؟ پس

معلوم شد کہ اہل انا ابلیس است و صاحب دعویٰ اہل دکان یقین دانید کہ اہل شیطان است۔ قال علیہ الصلوٰۃ

والسلام ”مَنْ سَكَّتْ عَنِ الْحَقِّ فَهُوَ شَيْطَانٌ آخِرُس“ طالب آنست کہ اول آدمی با ادب صاحب شعور۔

ہر کہ با ادب است مثل جبریل است      ہر کہ بے ادب است آن ابلیس شد

پُرْخَطْرَ حَلْقَةِ بَكُوشٍ طُوقَ بِنْدَگِیِ دَرْگَرْدَنِشْ خَامُوشِ دَائِمٌ دَرْ تَصْوُورِ بَرَزَخِ فَنَانِیِ الشَّيْخِ مَعَ بَرَزَخِ فَنَانِیِ اللَّهِ جَلَّ جَلَالُهُ۔

برزخ این است



برزخ لله فی قلب فی دماغ ذکر آن روح

بیت:

اسم الله بس گران است بی بہا      این حقیقت را بداند مصطفیٰ

باهو! در میان علم فقرش گفتگو هر چه دانی جز خدا زان دل بشو  
حدیث قدسی "إِذَا ذَكَرْتَنِي شُكِرْتَنِي وَإِذَا نَسَيْتَنِي كَفَرْتَنِي" ابیات:

دل دم روح در یک فکر باید که ذکر خاص از دل می بر آید  
ترا شعور باید زان شعوری دی غافل مباش از حق حضوری  
حضوری صد خطر آن بیم جانی که واصل در حضوری لا مکانی  
حضوری شرک، کبر و گشت آنی فنا فی اللہ بشو از خویش فانی  
چون از علم عالم را نورانی اسرار و انوار الهی نازل شود و چون زبان بادل مومن موافق می باشد دل بازبان یکی میگردد  
آنگاه انوار عشق آنجا مسکن می سازند۔ اگر دل و زبان با یک دیگر موافق نہ اند انوار محبت از آنجا نمی گردند۔ در عشق  
ثابت کیست؟ که از قدم استقامت بازنگردد۔ بیت:

باهو عاشقان را از این است ذکر هُو گوید دوام دم بدم ذکر هُو گوید کار آں گردد تمام  
دل نیز سه قسم است۔ اول دل بمثل کوه است که از جای جنبیدن نتواند آن دل محبان است۔ دوم دل بمثل  
درخت است بیخ ثابت۔ سیوم دل بمثل برگ است که باد هر سوی بر دهر گز از میان خود متفرق نشوند۔ هم چنان  
اصل آدمی از حق تعالی است هر آفتی که افتد از حق تعالی او متفرق نمی شوند با حق استغراق۔ پس طالب اللہ مرید کمال  
آنست که بر قول و فعل پیرو مرشد ظاهر باطن بدطن نبرد۔ چنانچه مریدان بداعتقاد شدند و شیخ فرید الدین عطار ثابت  
قدم با شیخ صنعان بماند۔ طالب مرید کمال کم است۔ این فقیر با هُو میگوید که سی سال در طلب مرشد گشتم و سالیها باشد  
که در طلب طالبم طالب اللہ بدست نمی آید۔ ابیات:

کس نہ پرسد زمن خدا پرسی تا رسانم بہ عرش و با کرسی  
بیچ پرده نماند راه خدا گشته یکتا شوی ز غیر خدا  
عاشقانی که وصل برد نمرد جان خود را بخوش خدای سپرد  
باهو! این چنین راهما بیاید مرد فقر فی اللہ فنا و صاحب درد

ذکر از حرارت گرمی آتش باشد یک ذره از محبت عشق سوزش تپ لرزه است که از گرمی سکر پیدا شود۔ ذکر آتش  
لذت زمستان است۔ ذوق از آنست۔ در آتش تپ نہ قرار و نہ آرام بلکه حیرت و سردردی و پریشانی هلاکت تمام  
است۔ راه مذکور حضور وصال محبت فقر بیشتر بیشتر جدائی از خلق و خویش تر۔ تا آنکه فناء الفناء نشوی هرگز بخدائزی  
چنانچه قند و شکر در آب افتد در آتش پخته کند آن را حلوه گویند نہ نام آن قند و شکر ماند و نہ نام آن آب۔ پس قند و شکر  
بممثل توحید است و آب مثل بنده عبد است و حلوه بمثل معرفت صاحب وصال فنا فی اللہ بقا باللہ۔ فقیر فنا فی اللہ را

کے را کہ ذکرِ سلطانی ذکرِ حاملِ جاری باشد۔ ذکرِ حاملِ کرا گویند کہ بے گمان و بے فکر جاری گردود در استخوان مغز رگ، قلب، روح، بہتر موئے پوست ہمہ اوست۔ قولہ تعالیٰ ”فَاذْكُرُونِي اَذْكُرْكُمْ“ نزدیک فقراء این مراتب نیز بہل است۔ ذکرِ بگذار مذکور را طالب شو بہشوائی صاحبِ قلب۔ بیت:

دل کعبہ اعظم است بکن خالی از بتان بیت المقدس است مکن جای بت گران  
قلب سہ قسم است۔ قال علیہ الصلوٰۃ والسلام ”الْقَلْبُ ثَلَاثُ قُلُوبٍ سَلِيمٌ وَقَلْبٌ مُنِيبٌ وَقَلْبٌ شَهِيدٌ اَمَّا  
قَلْبٌ سَلِيمٌ فَهُوَ الَّذِي لَيْسَ فِيْهِ بِغَيْرِ مَعْرِفَةِ اللّٰهِ تَعَالٰى اَمَّا قَلْبٌ مُنِيبٌ فَهُوَ الَّذِي الْهَابُ مِنْ كُلِّ  
شَيْءٍ اِلَى اللّٰهِ تَعَالٰى اَمَّا قَلْبٌ شَهِيدٌ فَهُوَ الَّذِي كَانَ فِيْ مُشَاهَدَةِ اللّٰهِ وَقُدْرَتِهِ فِيْ كُلِّ شَيْءٍ“ بیت:

باہو! نماز و روزہ و بسیار طاعت از آن بہتر بود دل ذکر ساعت  
نماز روزہ نفل نہ فرض۔ قال علیہ الصلوٰۃ والسلام ”فِيْ فُؤَادِ الْمُحِبِّ نَارٌ هُوَ اَحْرُّ نَارِ الْجَحِيْمِ اَبْرَدُهَا“ بدلی کہ  
محب خدا تعالیٰ نباشد تحقیق آن دل در دوزخ خواهد سوخت۔ آتش دوزخ ہر آنکس افروخت کہ با آتش عشق  
سوخت۔ نشیدہ ای کہ ”النَّارُ تَرْتَمِيْ مَنْ فِيْ قَلْبِهِ نَارٌ“ ابیات:

چون در آتش عشق شد منزل دل دوزخ آتش گرفت از دم  
دل کہ از اسرارِ خدا غافل است دل نتوان گفت کہ مشتِ گل است  
دل یکی خانہ ایست ربانی خانہ دیو را چہ دل خوانی  
دل کعبہ اعظم است از ان کعبہ آب و گل آن صد ہزار کعبہ بود در میان دل  
این فقیر میگوید کہ دل صورتِ گل نیلوفر دارد و گردِ پہلو چہار خانہ است و در ہر خانہ ولایت است و سبع از چہارہ طبق  
زمین و آسمان و خانہ پائین در نشیبِ دل است در آن سہ لامکان است و در ہر خانہ خزانہ الہی است و بر ہر خانہ  
پردہ است و بر ہر پردہ موکل است از شیطان۔ اول پردہ غفلت است نسیان الموت و پردہ دوم حرص است  
و پردہ سوم حسد است و پردہ چہارم کبر است و باہر یک متفق اندختاس خراطم خطرات و سومہ و در ہر خانہ خزانہ  
الہی است۔ اول علم دوم ذکر سیوم معرفت چہارم فقر فنا فی اللہ بقا باللہ۔ قولہ تعالیٰ ”الْحَتَّائِسِ ۝ الَّذِي يُوَسْوِسُ فِيْ  
صُدُوْرِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ“ و دافع ہر چہار موکل شیطان نیست اول علم شریعت دوم ذکر طریقت  
سیوم فکر معرفت قطع النفس چہارم ترک معصیت حب دنیا و سرا پردہ دل نکشاید مگر بہ نظر مرشد کامل کہ قلب گنجینہ  
اسرار معرفت و حدانیت الہی است کہ از میان دل الوہیت ربوبیت خیزد۔ دانا و آگاہ باش۔ قولہ تعالیٰ ”مَا  
جَعَلَ اللّٰهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِيْ جَوْفِهِ“ ابیات:

باہو! علم نحو و صرف خوانی فقہ یا اصول بجز وصال حق تعالیٰ نیست زان چیزی وصول

”يَحْكُمُ مَا يُرِيدُ“ جاہل بمثل زمین خشک است کہ هیچ از آن تخم بر نیاید و عالم زمین بآب تر در آن تخم عمل ذکر اللہ است و گاؤ معرفت قلبہ تفکر و شریعت خار بندی و طریقت علف زاری سبزی است و حقیقت خوشه است و معرفت غلہ پاک است و آتش عشق نان پختن است و فقر فاقہ محبت الہی ثوت است نہ قدم انداختن کار مردم ناسوت است۔ خرد آنست کہ بخدا برد۔ علم آنست کہ از ان معرفت وحدت بمعلوم برسد۔ اگر ذاکر خبردار است ذکر اللہ کند ہمہ مقامات شیطانی و خطراتِ ہوائی نفسانی غائب شود؛ بیشتر سیر اصلی فلک ملک گردد۔ در مشاہدہ آنچه چیزی صاحب ہدایت بہ بیند راہ اصلی معراج است و در بدعت آنچه بہ بیند راہ استدراج است۔ ابیاتِ باہو:

بذکرش آن بود در سیر سرور      کہ ذکر و فکر جاری یار در بر  
کسی در ذکر نبویؐ راہ نہ بیند      سیاهی دل بہ مجلسِ بد نشیند  
کہ ذکر خاص باشد پاس انفاس      نہ ذاکر دلق پوشاں مکر لباس  
باہوؑ بذکرش ذاکران را کی حجاب است      فنا فی اللہ گشتہ این جواب است

وجود باید کہ در ذکر معبود قرار و آرام گیر نہ کم حوصلہ سبک وجود۔ معلوم شد کہ ذکر اللہ جامعہ اہل محبت ذاکران و عارفان است کہ آن غریب اند با خدا حبیب اند۔ غریب چیست؟ کہ از وغیر بر خیزد و اہل محبت مسکین اند۔ مسکین چیست؟ ساکن مع اللہ پس ساکن مع اللہ چیست؟ فقیر و فقیر چیست؟ ذاکر و ذاکر چیست؟ حدیث قدسی ”اَنَا جَلِيْسٌ مَعَ مَنْ ذَكَرَنِي“۔ اہل محبت یتیم اند۔ یتیم آنست کہ مادر و پدر او مردہ بجز امید خدا دیگر ندارد نزدیک خدا تعالی یوم فیوم مرتبہ او در ترقی گردد۔ پس اہل ذکر او وجود کم حوصلہ نباید و پاک باشد کہ اسم اللہ پاک است و در جانی پاک قرار گیرد۔ کسیکہ ذکر کند بارشاد مرشد و جامعہ او پلید است باحثِ دنیا چند روز اسم اللہ در او تاثیر نکند؛ بالانش و پلیدی حُبِ دنیا کدورت و زنگاری سیاہ دل گردد چنانچہ بود ہم چنان تاریکی دل گردد۔ پس مرشد چہ کند؟ ذکر بمثل صابون است و وجود طالب بمثل پارچہ پلید۔ باید کہ بآبِ خوف و صابونِ ذکر شب و روز بشوید و الا مرشد چہ کند؟

بشنو! اہل علم کہ اسمِ اعظم را در قرآن نمی یابند بجهت آنکہ اسمِ اعظم در وجودِ اعظم قرار بگیرد۔ کسیرا کہ اسمِ اعظم اگر معلوم میشود می خواند ہرگز تاثیر نکند ہر کہ وجود بی اعظم را اسمِ اعظم چہ کند؟ ذکر جاری بغیر از اسمِ اعظم نمی شود و اسمِ اعظم در وجود قرار گیرد؛ یک فقیر کامل مکمل، دوم علمائے عامل۔ و علمائی عامل آن است کہ فقیر کامل۔ کسی کہ بر اسمِ اعظم اعتقاد دارد و از خدا عزوجل اعتقاد بردارد احمق است۔ اسمِ اعظم آنرا حاصل شود کہ صاحبِ مستحی و آن صاحبِ اسمِ اعظم است۔ در شکمِ علمائے عامل و فقیر کامل لقمہء حرام ہرگز نیفتد اگر چہ ظاہر باطن در میان زمین و آسمان کلیہ حرام شود چرا کہ ایشان والی ولایت اند۔ تمام عالم از مشرق تا مغرب بہ برکتِ ایشان قائم است؛ آنچه بخورند از گردش اہل ملک حق ساقط شود چنانچہ حق پنجمبر بر امت است حق علمائے عامل و فقراء کامل بر خلق اللہ است۔ فقیر کامل آن است

هر بموئی را زبانش ذاکران را بر بدن  
 دل بمثل دیگ جوشد زیر آتش عشق سوز  
 سلک باید ساکی را راه هادی پیشوا  
 باهو عشق را بام بلند است اسم الله نردبان  
 قلب تفلقل وجد آید استخوان رگ پوست تن  
 گاه گرمی گاه سردی ذاکران را شب و روز  
 باسیر سرش میرساند با محمد مصطفی  
 هر مکانی بی نشانی می برد در لامکان

ذکر جاری قلب بیداری را چه نشان است؟ که بعد از مردن قلب زنده با جان است۔ دل زنده هرگز نمیرد و خاک و کرم گوشت او نخورد اگر چه هزار سال با افتاده باشد۔ این نه قلب است که ترا معلوم شود جنبش دل در شکم طرف چپ در بدن از راه قلب خدا نخواسته باشد این کلب است چنانچه کفار منافق مومن مسلم که دارد۔ قلب سه قسم است۔ یکی قلب اهل النار پُر نور ذکر عشق محبت آتش شوق۔ این قلب است که بجز الله طلب دیگر ندارد۔ دوم قلب اهل زنا کفار "حُبُّ الدُّنْيَا ظُلْمَةٌ" چنانچه ظاهر مومن و باطن کافر و صاحب ریا تابع ملوک اهل دنیا۔ سیوم اهل دنیا سلب بے معرفت اهل خوار که از باطن بیخبر و بار بردار چنانچه خر۔ پیر مرید رجوعاتی خلق استخوان آبا و اجداد فروش و در قلبی که نار الله تعالی است از سر تا پا استیلائی شوق و تعطش چنان لذت دهد چنانچه آتش زمستان خوش آید۔ قال عليه الصلوٰة والسلام "لَذَّةُ الْاَفْكَارِ خَيْرٌ مِّنْ لَذَّةِ الْاَذْكَارِ" ذکر با فکر آنست که فکر حبت دنیا و حبت علم و حبت قیل و قال سردردی ندارد بموافق آیت قوله تعالی "وَ اذْكُرْ رَبَّكَ اِذَا نَسِيتَ" حدیث "اَلذِّكْرُ بِلَا فِكْرٍ كَصَوْتِ الْكَلْبِ"۔ پس ذکر با فکر آن است که بر ذا کرم موکل باشد اگر چه ذا کرم از فکر ذکر غفلت کند ذکر از و غافل نباشد۔ چون ذا کرم از ذکر قلبی یا روحی یا سزری یا زبانی یا جسم یا پاس انفاس هر کرم از ذکر باشد۔ ذکر چیست؟ یگانه خدا و روح و قلب و یگانه مجلس محمد رسول الله صلی الله علیه و آله و سلم هر انبیاء و اولیاء و اصفیاء و متابعت شریعت نبوی صلی الله علیه و آله و سلم و یگانه نفس شیطان معصیت گناه حبت دنیا و اهل دنیا۔ چون ذا کرم ذکر شروع کند ذکر آنرا گویند که بتوحید ببرد یا در مجلس محمدی صلی الله علیه و آله و سلم یا در مجلس اصحاب کرام یا اولیاء الله یا با مشاهده هر مقامات از عرش تا کرسی معلوم کند۔ چون از استغراق بر آید خوبی نیک گردد که آنرا سیری و گرسنگی برابر خواب و بیداری برابر مستی و هوشیاری برابر هر که این احوال ندارد اگر چه وقت حال از خود بیخود شود بدانکه آنرا شیطان یاد یو طمانچه زده است۔ چنانچه وقت شروع کردن ذکر شیطان زمین آسمان هر مقام عرش و کرسی هفت طبق زمین و هفت طبق آسمان از خود پیدا کند در آنچه استدراج شود پیش ذا کرم بیارد۔ چون بینی که شخصی اهل بدعت است یا اهل فسق است و یا اهل گمراه است پس اهل بدعت و اهل فسق و اهل گمراه را چیزی مگو؛ کسیکه آن را در بدعت انداخته است بآن جنگ بکن؛ کسیکه آن را در فسق انداخته است بآن جنگ باید کرد کسیکه آن را گمراه کرده است بآن نصیحت باید کرد۔ قوله تعالی "اِنَّكَ لَا تَهْدِي مَنْ اَحْبَبْتَ وَ لٰكِنْ اِلٰهَ يَهْدِي مَنْ يَّشَاءُ"۔ قوله تعالی "تُعِزُّ مَنْ يَّشَاءُ وَ تُذِلُّ مَنْ يَّشَاءُ"۔ قوله تعالی "يَفْعَلُ اللّٰهُ مَا يَشَاءُ"۔

حدیث قدسی "إِذَا رَأَيْتَ عَبْدِي لَا يَذْكُرُنِي فَأَنَا أَحْبَبُهُ عَن ذَلِكِ" - قال عليه الصلوة والسلام "أَفْضَلُ الْعِبَادِ عِنْدَ اللَّهِ الذَّاكِرُونَ" قال عليه السلام "ذِكْرُ اللَّهِ تَعَالَى عَلَمُ الْإِيْمَانِ وَبِرَأَةِ مِّنَ النِّفَاقِ وَ حِصْنٌ مِّنَ الشَّيْطَانِ" قال عليه السلام "أَفْضَلُ الذِّكْرِ ذِكْرُ اللَّهِ تَعَالَى" - قال عليه الصلوة والسلام "إِنَّ فِي ذِكْرِ الْجَبِّيِّ عَشْرَ فَوَائِدٍ صَفَاءُ الْقُلُوبِ وَتَنْبِيْهُ الْعَافِلِيْنَ وَصِحَّةُ الْأَبْدَانِ وَ مُحَارَبَةٌ بِأَعْدَاءِ اللَّهِ تَعَالَى وَ إِظْهَارُ الدِّينِ وَ نَفْيُ خَوَاطِرِ الشَّيْطَانِيَّةِ وَ نَفْيُ خَوَاطِرِ النَّفْسَانِيَّةِ وَ تَوَجُّهُ إِلَى اللَّهِ تَعَالَى وَ الْأَعْرَاضُ عَنِ غَيْرِ اللَّهِ وَ فِيهِ يَرْفَعُ الْحِجَابَ بَيْنَهُ وَ بَيْنَ اللَّهِ" -

این فقیر با هو میگوید که ذکر چیست و ذکر کرا گویند و از ذکر چه چیز حاصل شود؟ و ذکر را چه مراتب مقام است؟ ذکر نامِ ذکیا است - چنانچه از مال زکوة مال حلال و پاک شود همچنان آدمی راد و وجود ذکر است - چنانچه پارچه را صابون همچنان آدمی را ذکر است - چنانچه آتش هیزم را خورد همچنان ذکر گناه راد و رکند - چنانچه باران گیاه پژمرده را سبز و حیات کند همچنان ایمان آدمی را آراسته کند - چنانچه میوه با درخت همچنان آدمی را ذکر الله - چنانچه تاریکی را روشنائی همچنان آدمی را ذکر الله تعالی - چنانچه با گل خوشبو همچنان آدمی را ذکر الله تعالی - چنانچه نمک در طعام همچنان آدمی را ذکر الله تعالی - چنانچه حیوان را تکبیر حلال و ذبح کند همچنان آدمی را ذکر الله تعالی - اول ذکر الله تعالی بعد از ان نمازِ وقت - چنانچه اول پاک ذکر الله تعالی است دوم اولی تکبیر تحریمه ذکر الله تعالی و بعد از ان در نماز نیز ذکر الله تعالی است - قال عليه الصلوة والسلام "أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ" اول ذکر الله بعد از ان تلاوت قرآن مجید است "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" پس بِسْمِ اللَّهِ اسم الله ذکر الله تعالی است - قوله تعالی "اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ" اول قرآن مجید که نزول شد با اسم الله ذکر الله - وقت جان کندن نیز ذکر الله تعالی باید "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ" یا اسم الله بگوید یا کلمه شهادت بگوید - این همه ذکر الله است و در قبر فرشته هم نام الله پُرسند - آن نیز ذکر الله است و بر اعمال نامه بر سر نام اسم الله باشد آن اعمال نامه بدست راست دهند و بر تر از و وزن کنند - طرفیکه اسم الله باشد گران تر گردد و بر صراط کسیکه اسم الله بگوید دوزخ از و برسد و سلامت بگذرد و بر در بهشت کسیکه نام الله تعالی بگوید دروازه بهشت کشاده گردد - وقت دیدار کسیکه نام الله بگوید مست گردد با تحلی تمام دوام - پس کسیکه بر ذکر الله تعالی بخندد یا خشم کند یا دشمنی دارد لعین است - هر آنکس از سه حکمت خالی نباشد یا کافر یا منافق یا فاسق چنانچه در وقت صاحب سر و عالم صلی الله علیه و آله و سلم هر سه قوم بودند کافران و منافقان و فاسقان - هر که از ذکر الله مانع شود از آن قوم باشد - ذکر بناء اسلام است و استواری دین است - رسول خدا صلی الله علیه و آله و سلم و اصحابان که با کفار جنگ کردند اول شروع نعره ذکر الله تعالی کردند - دوم در باطن بانفس جنگ نیز با ذکر الله تعالی است - ابیات با هو:

قَلْبِهِ بَثِّيَانٍ فِي أَحَدِيهِمَا الْمَلَكُ وَفِي الْآخَرِ هَبَا الشَّيْطَانُ فَإِذَا ذَكَرَ اللَّهُ خَنَسَ أَيْ تَأَخَّرَ وَتَنَحَّى وَإِذَا لَمْ يَذْكُرِ اللَّهُ وَضَعَ الشَّيْطَانُ مِنْقَارَهُ فِي قَلْبِهِ وَسُوسَ لَهُ“ - قال عليه الصلوة والسلام ”وَإِذَا مَرَزْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا قَالُوا بَلَى يَا رَسُولَ اللَّهِ وَمَا رِيَاضُ الْجَنَّةِ قَالَ حَلَقَةُ الذِّكْرِ“ - قال عليه الصلوة والسلام ”مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا وَتَفَرَّقُوا مِنْهُ وَلَمْ يَذْكُرِ اللَّهُ تَعَالَى فِيهِ كَأَنَّمَا تَفَرَّقُوا عَنْ جِيفَةِ حِمَارٍ وَكَانَ عَلَيْهِمْ حَسْرَةٌ يَوْمَ الْقِيَامَةِ“ - قال عليه الصلوة والسلام ”وَمَا مَشِيئِي أَحَدُكُمْ تَمَشِيئِي وَلَمْ يَذْكُرِ اللَّهُ تَعَالَى فِيهِ إِلَّا كَانَ عَلَيْهِ تَرْهَقٌ“ قال عليه السلام ”مَا أَوْى أَحَدُكُمْ إِلَى فِرَاشِهِ وَلَمْ يَذْكُرِ اللَّهُ فِيهِ إِلَّا كَانَ عَلَيْهِ تَرْهَقٌ“ - قال عليه الصلوة والسلام لا يَتَحَسَّرُ أَهْلُ الْجَنَّةِ إِلَّا عَلَى سَاعَةٍ مَرَّتْ بِهِمْ وَلَمْ يَذْكُرِ اللَّهُ فِيهَا“ - قال عليه الصلوة والسلام ”أَكْثَرُوا ذِكْرَ اللَّهِ تَعَالَى حَتَّى يَقُولُونَ إِنَّهُ لَمَجْنُونٌ“ - قال عليه الصلوة والسلام ”إِنَّ الْجَبَلَ يُعَادِي الْجَبَلَ بِاسْمِهِ أَيْ فَلَانٌ هَلْ مَرَبِّكَ أَحَدٌ ذَكَرَ اللَّهُ فَإِذَا قَالَ نَعَمْ اسْتَبَشِرُوا“ - قال عليه الصلوة والسلام ”يَذْكُرُونَ اللَّهُ قَوْمٌ فِي الدُّنْيَا عَلَى فَرَشِ الْمُهَيَّدَةِ يَدْخُلُهُمُ الْجَنَّةُ الْعُلَى“ قال عليه الصلوة والسلام ”إِنَّ الدِّينَ لَا يَزَالُ أَسَنَّتَهُمْ رَطْبَةً مِمَّنْ ذَكَرَ اللَّهُ تَعَالَى يَدْخُلُونَ الْجَنَّةَ وَهُمْ يَضْحَكُونَ“ - حديث قدسي ”أَنَا مَعَ عَبْدِي يَذْكُرُنِي فِي تَحْرُكِ الشَّفَتَيْنِ“ - حديث قدسي ”أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنَّ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأِ ذَكَرْتُهُ فِي مَلَأِ خَيْرٌ مِنْهُمْ“ - عَنْ أَبِي ذَرٍّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ”يَقُولُ اللَّهُ تَعَالَى مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَالِهَا وَارْتَدَّ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَهُ مِثْلُهَا أَوْ أُغْفِرَ وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَمَنْ أَتَانِي بِمِثْيَةِ أَتَيْتُهُ هَرَوَلَةً وَمَنْ لَقِينِي بِقَرَابِ الْأَرْضِ حَطِيبَةً وَلَا يُشْرِكُ بِي شَيْئًا لَقِيْتُهُ بِمِثْلِهَا مَغْفِرَةً“ - بشنو! اگر کسی تمام عمر روزہ دارد و نماز خواند و حج کند و در تلاوت قرآن شب و روز مشغول باشد و افضل العبادۃ تلاوة القرآن و کلمہ طیبہ بر زبان نراند ہرگز مسلمان نشود و عبادت او بیج قبول نیست چنانچہ عبادت کافر استدرج۔ افضل الذکر لا الہ الا اللہ مُحَمَّدٌ رَسُوْلُ اللہ عبادت محتاج ذکر است و اہل ذکر و اہل فقر لا یحتاج۔ پس ہر کرا تصدیق دل نیست او ذاکر ہم نیست خدا نخواستہ باشد کہ اورا مومن مسلمان می گویند و خدا ترسی و صفائی و تصدیق دل از ذکر پیدا شود۔ قال عليه الصلوة والسلام ”لِكُلِّ شَيْءٍ مُضِقِلَةٌ وَ مُضِقِلَةُ الْقَلْبِ ذِكْرُ اللَّهِ تَعَالَى“ - قال عليه الصلوة والسلام علامۃ حب اللہ ذکرة و علامۃ بغض اللہ عدم ذکرة قولہ تعالی ”کُلُّ اٰمِنٍ بِاللّٰهِ وَ مَلٰئِکَتِهِ وَ کُتِبَہٗ وَ رُسُلِہٖ لَا نُفَرِّقُ بَیْنَ اَحَدٍ مِّنْ رُّسُلِہٖ“ - خدا ترس باش۔ قولہ تعالی ”وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَیْكَ مِنْ قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَیْكَ“ قولہ تعالی ”وَ کَلَّمَ اللّٰهُ مُوسٰی تَکْلِیْمًا“

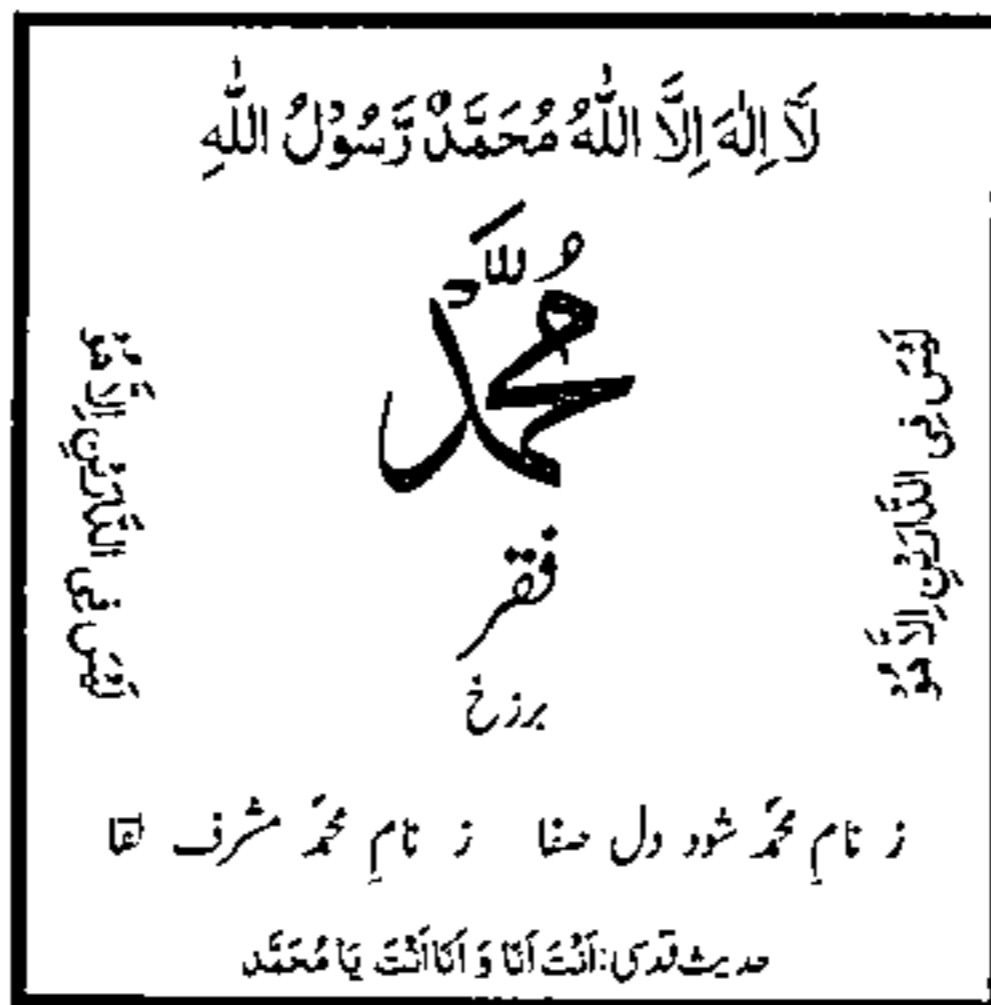
## باب ہفتم

ذکر اللہ بزبان، قلب، روح، سر و ذکر جہر و خفیہ کلمہ طیب

فِي أَفْضَلِ الذِّكْرِ قَالَ رَسُولُ اللَّهِ ﷺ مِثْلُ الَّذِي يَذُكُرُ رَبَّهُ وَالَّذِي لَا يَذُكُرُ رَبَّهُ مِثْلُ الْحَيِّ وَالْمَيِّتِ قَالَ عَلَيْهِ السَّلَامُ إِنَّ الْمَلَائِكَةَ يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا قَوْمًا يَذُكُرُونَ اللَّهَ تَنَادَوْا وَأَهْلَمُوا إِلَى حَاجَتِكُمْ فَيُخْفُونَهُمْ بِأَجْنَحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا قَالَ عَلَيْهِ السَّلَامُ قَالَ مَعَاذُ آخِرِ كَلَامٍ فَارَقْتُ عَلَيْهِ رَسُولُ اللَّهِ قُلْتُ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ قَالَ أَنْ تَمُوتَ وَلِسَانِكَ رَطْبٌ مِمَّنْ ذَكَرَ اللَّهَ وَعَنْهُ قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي قَالَ عَلَيْكَ بِتَقْوَى اللَّهِ تَعَالَى مَا سَتَطَعْتَ وَادُّرِ اللَّهُ عِنْدَ كُلِّ حَجْرٍ وَشَجَرٍ قَالَ عَلَيْهِ السَّلَامُ وَالصَّلَاةُ وَالسَّلَامُ إِلَّا أَخْبَرْتُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَآزَكَهَا عِنْدَ مَلِيكِكُمْ وَارْفَعَهَا فِي دَرَجَتِكُمْ وَخَيْرَ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْفِضَّةِ وَالْوَرَقِ وَخَيْرَ لَكُمْ مِنْ أَنْ تَلْقُوا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ قَالُوا بَلَى قَالَ ذَكَرَ اللَّهُ تَعَالَى قَالَ عَلَيْهِ السَّلَامُ مَا صَدَقَةٌ أَفْضَلُ مِنْ ذِكْرِ اللَّهِ تَعَالَى. ذکر ہم چون باید چنانچہ سمنتر، سمنتر نام مرغ است کہ در برہیزم چیدہ جمع کند بمثل قلعہ۔ چون قلعہ ہیزم تیار کند خود در آن قلعہ ہیزم بنشیند و بذکر اللہ و ذکر ہُو مشغول شود۔ بشرع کردن ذکر کہ دم باہُو کشد، اول حال از وجودش گرمی ذکر اللہ ذکر ہُو آتش از وجود او چنان بر آید کہ آتش باہیزم چسپیدہ شود و مرغ سوختہ خاکستر گردد۔ بعد از ان باران رحمت بر آن خاکستر بارد۔ و از آن خاکستر یک بیضہ پیدا شود و از آن بیضہ یک بچہ بر آید و چون بچہ بجائے پدر رسد باز ہمون طور کار پدر کند و سوختہ و خاکستر گردد تا ابد آلا باد۔ پس فقیر ذاکر نیز ہر دم مَوْتُوَا قَبْلَ أَنْ تَمُوتُوَا است۔ فقر چیست؟ فقر خانہ ویران را گویند چنانچہ پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم ویران کرد در راہ خدا تعالی تصرف و سہ طلاق دنیا را داد کہ نہ بہر روغن چراغ درم ماند و بویا بہر فرش نماند۔ فقیر ہمین را گویند کہ آنچه خدا دہد بخدا دہد و آنچه خدا دہاند بخدا دہد۔ قال علیہ الصلوٰۃ والسلام ”مَا عَمِلَ آدَمِيٌّ مِنْ عَذَابِ اللَّهِ تَعَالَى إِلَّا ذَكَرَ اللَّهُ تَعَالَى وَقَالُوا وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ وَلَوْ يُضْرَبُ بِالسَّيْفِ حَتَّى يَنْقَطِعُ“ قال علیہ الصلوٰۃ والسلام ”يَقُولُ اللَّهُ عَزَّ وَجَلَّ سَيَعْلَمُ أَهْلُ الْجَمْعِ الْيَوْمَ مِنْ أَهْلِ الْكَرَمِ قِيلَ مَنْ أَهْلُ الْكَرَمِ يَا رَسُولَ اللَّهِ قَالَ أَهْلُ هَجَالِسِ الذِّكْرِ مِنَ الْمَسَاجِدِ“ قال علیہ الصلوٰۃ والسلام ”لَوْ أَنَّ رَجُلًا فِي حُجْرَةٍ دَرَاهِمٌ يَقْسِمُهَا وَآخِرُ يَذُكُرُ اللَّهَ كَانَ الذَّاكِرُ اللَّهُ أَفْضَلُ“ قال علیہ الصلوٰۃ والسلام ”مَا مِنْ آدَمِيٍّ إِلَّا فِي



بمضور مشرف حضرت پیر دستگیر قدس سره العزیز شود حضرت پیر قدس سره آزادست بدست به پیغمبر صلوات اللہ علیہ رسانند و بمضور مشرف و سرفراز گردانند۔ این طریقه زاهدی قادری است۔ مبتدی قادری، منتهی دیگر خانواده است و منتهی قادری را مرتبه محبوبیت محمد صلی اللہ علیہ وآلہ وسلم دارد یعنی فنا فی اللہ بقا باللہ۔ کسی که بایشان یا با طالب مرید ایشان عداوت کند سلب گردد و مراتب ابلیس رسد۔ نَعُوذُ بِاللّٰهِ مِنْهَا۔ هر که شک آورد در شک افتد کافر گردد۔ نَعُوذُ بِاللّٰهِ مِنْهَا۔ که نائب محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و وارث محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم کلید هر دو جهان بدست محبوب سبحانی شاه عبدالقادر جیلانی قدس سره العزیز۔ هر که باین اعتقاد نیارد آن طائفه شیطانی رانده فقر دو جهانی سرگردانی پریشانی است۔ اہل مراقبہ را انتہا بدریای ژرف است۔ دریای ژرف چیست؟ دریای ژرف دریای توحید است کہ همیشه مد نظر پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم است۔ کسیکه بحکم خدا تعالی و رسول خدا تعالی صلی اللہ علیہ وآلہ وسلم در آن دریای ژرف غوطه خورد، تارک دنیا فقیر فنا فی اللہ شود۔ دریای ژرف دریای فقر است۔ فقر لا یتحتاج ہمونست کہ بدریای ژرف غوطه خورد و از غیر ماسوی اللہ پاک شود۔ اللہ بس ماسوی اللہ ہوس۔ کلیہ حق رخ نماید در وجود او باطل نہ ماند۔



فقیر آنست کہ ہفت ذکر با ہفت فکر باشد۔ اول ذکر فکر موت پس خواب غفلت را ترک دہد و دوم ذکر فکر منکر نکیر با خدا تعالی یگانہ شود و از خلق غیر ماسوی اللہ بیگانہ شود۔ سیوم ذکر فکر قبر نفس گبر را با عذاب معذب عذاب کند کہ مسلمان شود۔ چہارم ذکر فکر دفتر اعمال نامہ۔ زبان خود را از بدگویی نگہدارد۔ پنجم ذکر فکر جزای حشر نفسی نفسی با اشتغال اللہ مشغول شود۔ ششم ذکر فکر پل صراط از صراط دنیا با سلامتی ایمان بگذرد و گذران صراط آسان گردد یعنی با حب دنیا دل بہ بندد۔ ہفتم ذکر فکر طلب مولی۔ لذت بہشت و بیم دوزخ نسیان کند۔ بعد از ان در تفکر فنا فی اللہ غرق چنان شود کہ ازین ہفت ذکر فکر بگذرد۔ اللہ بس ماسوی اللہ ہوس۔ فقیر کہ این ہفت ذکر فکر نہ اند بروی فقیری حرام است۔ چون روز بر آید فقیر روز محشر داند و ہر ذرہ ہزار عالم بحساب نیکی و بدی و خدا را قاضی داند و بانفس خود محاسب باشد و چون شب بر آید شب راقبہ را داند تنہا و بی خواب۔ سِرًّا وَأَجْهَرًا لَيْلًا وَنَهَارًا با خبر باشد۔

قال عليه الصلوة والسلام "الدُّنْيَا سَاعَةٌ فَاجْعَلْ فِيهَا طَاعَةً" -  
قطعهء باهو

بدنیا مزرعة آخر زراعت      تصرف راه مولیٰ ہر بساعت  
کسی دارد فلوسی را نگاہی      ہزاران پردہ افتد صد گناہی  
فقیر چہار قسم است۔ اول فقیر صاحب آگاہ، دوم فقیر صاحب نگاہ، سیوم فقیر صاحب راہ، چہارم فقیر صاحب ہمراہ و  
ہمراہ چیست؟ "مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ" فقیر آنست کہ ہر دورا رد کرد  
بر خود ہم دنیا و ہم عقبیٰ۔ بشنو! ای سوختہ عشق جان باز! کار خود را در فقر فنا فی اللہ راسخ و استوار بساز، دنیا و عقبیٰ ہر دو بر پس  
پشت انداز تا ترا دست گیر فقیر رہبر دین حق الیقین۔ اللہ بس ماسوی اللہ ہوس۔

صاحب زمان لامکان طریقه قادری است۔ قادری نیز دو طریق است؛ یکی قادری زاہدی دوم قادری سروری۔  
قادری سروری چیست؟ قادری زاہدی کیست؟ قادری سروری اینست چنانچہ این فقیر بحضور پیغمبر صاحب صلی اللہ  
علیہ وآلہ وسلم مشرف شد فقیر را دست بیعت نمودند، خندیدہ فرمودند کہ با خلق خدا ہمت بکن۔ بعد از تلقین صلوات اللہ  
دست فقیر گرفتہ بدست حضرت پیر دستگیر شاہ محی الدین رحمۃ اللہ علیہ سپردہ و حضرت پیر صاحب رحمۃ اللہ علیہ نیز سرفراز  
کرد و حکم تلقین فرمود۔ بعد از ان بنظرش ظاہر باطن ہر طالبی را کہ از راہ برزخ اسم اللہ و اسم محمد رسول اللہ صلی اللہ  
علیہ وآلہ وسلم نمودہ بحضور مجلس ہر دم بی ذکر، بی مشقت و طالبان اللہ ہر طرف کہ نظر کردند اسم اللہ ذات دیدند و ہیچ  
پردہ حجاب نماندہ۔ راہ فیض است سروری قادری کم حوصلہ نبود۔ مردم طالبان را بعضی با آتش اسم اللہ گرمی مرده  
کرده و بعضی اسم اللہ را بار بار داشتند عاجز شدند و بعضی مردود و مرتد گشتند۔ ابیات:

آدم چو صراحی بود و روح چو ے      قالب چو نے بود صدای در وے  
دانی چہ بود آدم خاکی و خام؟      فانوس خالی و چراغی در وے

بعضی ہمیشہ حضور مجلس نبوی صلی اللہ علیہ وآلہ وسلم بر حال مانند و مرا روز بروز ترقی و درجات یوم فیوم، ساعت فساعت  
است، انشاء اللہ تعالیٰ تا ابد الاباد خواہد ماند کہ حکم سروری سرمدیست۔ محمد مصطفیٰ عربی صلی اللہ علیہ وآلہ وسلم را و مرا علم ظاہر  
ہیچ نبود از علم حضور است و ظاہر باطن علم چندین واردات و فتوحات کشادہ است کہ دفتر ہا باید لیکن بزرگان مآقل و دلائل  
فرمودہ اند۔ طالب محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم را کہ در باطن از پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم پردہ حجاب پارہ  
شود، راہ فقر فی اللہ کشاید بر سر او مراتب او پس بر آید۔ این را او پس نیز گویند کہ ہم ظاہر ہم باطن اشتغال اللہ و  
باخلاص درست تصدیق محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔

طریقه زاہدی قادری آنست کہ طالب اللہ باز ہد و ریاضت رنج بسیار کشد۔ بعد از ان دوازده سال یا سی سال

این مراتب گرنخواهی نفس را گردن بزن

چشم با چشم است سخنش با سخن  
فقرنتہی باید۔

معرفت را فخر کردن عارفی آن ناتمام

ہر کہ با معروف یکتا معرفت بروی حرام

معرفت مقام میان است پیشتر مقام لامکان است۔ بیت:

بخدا واحد لا شریک رسیدن کی توانی

در وجود تو دو خدا جانی

قطعہء باہو:

دو خدا در خویش گشتم یا تم آن یک خدا

عاشقان را راز محرم نی کسی جز آن خدا

دو خدا را قطع کردم یا تم آن رب رحیم

یک خدائے دو خدائے سہ خدائے شد آن رحیم

در خلوت خلل شیطانی پیدای شود۔ بیت:

ز خلوت توبہ ہزار است یار پیش بہین

یار در بغل کنار است تو بخلوت نشین

قرب وصال، حضوری حجاب است۔ بیت:

باہو بنورش نور گشتہ عین نوری

قرب غفلت، حضوری ز حق دوری

خلوت مکر عظیم است۔ ابیات:

صد ہزاران خلوتش بتہ وہن

باہو! خلوت چیتہ دانی راہزن

دیگران فانی تو باقی یافتی

پیشوائی یار ساقی یافتی

کہ ساغر ساقیت از شوق دادہ

دلا خوشباش با خوش نوش بادہ

بشنو! علم از عمل حاصل شود، همچنان فقیر بجز مراقبہ غرق واصل نگرود۔ از علم عقل حاصل شود و از عقل نیز دو چیز یک اکل

دوم مسائل مطالعہء کتاب نقل و از مراقبہ موت حاصل شود و از موت مراتب اولیاء۔ فقیر را در حیات مردگی و در مردگی

حیات۔ این مراتب صاحب ذات، علم صفات در مراقبہ ذات۔ فقیر را در مراقبہ دو حال است۔ اگر فقیر در وصال فنا

فی اللہ اغراق است، خوش وقت باشوق مشتاق است بمقام "لی مع اللہ" بیچ کس نلنجد و اگر جدا فراق است پریشان

ہلاک است۔ بجهت استغراق بیچ چیزی خوش نیاید۔ این مقام قبض بسط است نہ دائم وصال نہ دائم فراق۔ قولہ تعالیٰ

"وَاللّٰهُ يَقْبِضُ وَيَبْسُطُ ۗ وَاللّٰهُ يُرْجِعُ ۗ" بیت:

مشک مشو کافر مشو راہ راست گیر جز شریعت نیست نبوی راہ فقیر

مردم کہ مشرک و کافر میشوند از بسیاری دنیا، چرا کہ مفلس کسی دعویٰ خدائی نکرده، ہر کہ کرد اہل دنیا کرد۔ بیت:

ترا مقصود و معبود است دنیا بنظر عاشقان مردود است دنیا

شود۔ ظاہر باطن با فقراء ملاقات کند۔ ”الْفَقْرُ لَا يُحْتَجُّ إِلَّا إِلَى اللَّهِ“ وکل شی محتاج اوست۔ دولکھ و ہشتاد ہزار صورت از وجود فقیر برآید و ظاہر ہم مجلس شود۔ بعد از آن بمراتب فقر برسد و ہم اینہا صاحب توحید اہل ذکر اللہ۔ قال علیہ الصلوٰۃ والسلام ”السَّلَامَةُ فِي الْوَحْدَةِ وَالْأَفَاتِ بَيْنَ الْأَثْنَيْنِ“۔ چون فقیر باین مراتب رسد تنہا باشد و ہیچ وقت نماز قضا نکند خود امام شود و صورت پنهان مقتدی و ہم صاحب سنت جماعت۔ بیت باہو:

باہو خود اما مش مقتدی با خود نماز این چنین فقرش بود با حق نیاز

گرچہ باین مراتب رسد از شریعت یک ذرہ خلاف نکند کہ ظاہر عام و باطن خاص۔ قال علیہ الصلوٰۃ والسلام ”الْطَّائِسُ عَلَى تَحْتِ اللَّبَاسِ“۔ خاکی آدمی است و آبی فرشتگان اند و بادی شہیدان اند و آتش جن است۔ پس مراقبہ نام یک دلی را گویند و دلی منافق است۔ مراقبہ و اہل دنیا چہ نسبت دارد کہ بادشاہان دنیا و بادشاہی و خانمان خود بہر مراقبہ و فقر ترک دادہ اند۔ و در فقر غریبی و یتیمی قدم نہادہ اند مرکب نفس در میدان توحید راندہ اند۔ ہرگز از عشق محبت شوق الہی نہماندہ اند۔ عاقبت گوئی بردہ اند۔ خود را بخدای خود سپردہ اند اگرچہ مُردہ اند نہ مردہ اند۔ اہل اللہ اہل حاجی اند بی حجاب اللہ۔ بعضی بزرگ بر خوددہ سال احرام بستہ اند و بعضی چہل سال و بعضی تمام عمر خود شب و روز در مراقبہ غرق۔ بیت:

باہو! روئی ما با سوئی کعبہ کعبہ را با سوئی من کعبہ قبلہ گشت در دل آنچه دارم جان تن

احرام نام کم آزار است و دل بیدار است و شب بیدار است احرام بمثل پوشیدن کفن است۔ احرام مراتب ”مَوْتُوَا قَبْلَ أَنْ تَمُوتُوَا“ است۔

کہ ہر دم می برآید جان درویش  
بہر جانی ہزاران جاودان است  
چرا در پیش درویشی نخوانی  
بما اللہ معین ما را چہ بیم است  
جملہ علمش می درآید در یک سخن  
سجدہ با دیدار سنگ دیوار نیست

بیا در عشق جانی خوش بدہ خویش  
فقیر درویش را ہفتاد جان است  
نہ مذہب عاشقی درویش دانی  
باہو لانی مزن فقرش عظیم است  
علم و دانش باطن را طلب کن  
دیدارش کی روا باشد کہ دل بیدار نیست

فقیر آنست کہ در دل وی نکتہء ہر دو جہان است۔

ابیات باہو:

فنا فی اللہ شدم با یار جانی  
عین را با عین بینم سجدہ کردم با جبین

باہو! ترازو وزن کردم جاودانی  
ازل ابد دو چشمہ در چشم ہر بینی بہ بین

گر توحیدش گشت توحیدش خدا خود نمانده در میان وحدت صفا  
 فقر بکس ورثه هفت کرسی نیست در گفتگو حقیقت پرسی نیست  
 یک عطا است چنانچه موج دریا منتظر فقیران برائے آن موج نشسته اند بہر کہ اللہ تعالیٰ بخشد۔  
 ابیات:

مراز پیر طریقت نصیحتی یاد است کہ غیر یاد خدا ہرچہ ہست برباد است  
 دولت بگان دادند نعمت بخران ما امن اما نیم تماشا نگران  
 دنیا ہر دو قسم بد است ہم حلال و ہم حرام۔ حلال را حساب و حرام را عذاب۔ اہل حلال را بر صراط استادہ کنند و بگویند  
 کہ بشمار کہ کدام کد ام جائی تصرف کردہ۔ ہر کہ درم دنیا بدست کرد و وحبت دوستی بان درم آورد شیطان میگوید کہ  
 آن بندہ من شدہ کہ دنیا متاع من است۔ اہل دنیا را سہ نشان است اول حرص کہ بمثل آتش دوزخ است دوم  
 درم جمع کند بمثل ہیوم و از آن چیزی تصرف نکند بی نصیب یا نصیب دیگران یا خاک سیوم آنکہ حسرت برد از ان  
 درم کہ آن درم دشمن بود بعد از مردن او شود مار کژدم شدہ و گوشت او خورند۔ ”نَعُوذُ بِاللّٰهِ مِنْهَا“ پس یقین است کہ  
 اہل دنیا اہل شیطان اند اہل شیطان و ذاکر حرمین چه نسبت دارد؟ دنیا دروغ و ذکر راستی۔ قال علیہ الصلوٰۃ والسلام  
 ”الذَّنْبِيَا زُورٌ لَا يَخْصِلُهَا إِلَّا بِزُورٍ“ اہل حضور از دوزخ باید ایمان اقرار کردی ”لَا إِلَهَ إِلَّا اللَّهُ“ یعنی نیست کسی  
 بجز خدا عزوجل چرا بدگیش طلب سوال کنی و التماس و التجا بدگیش میبری، مشرک شوی ”نَعُوذُ بِاللّٰهِ مِنْهَا“۔ بر  
 اہل دنیا عقبی حرام و بر اہل عقبی دنیا حرام و بر اہل دیدار ہر دو حرام۔ همان قدر کسیکہ دنیا را دوست دارد ہمون قدر از  
 قرب خدا تعالیٰ بعید افتد۔ میان بندہ و مولیٰ کہ حجاب است ہمین دنیا است۔ قال علیہ الصلوٰۃ والسلام ”أَصْلُ كُلِّ  
 فِتْنَةٍ دُنْيَاٌ وَ حِجَابٌ بَيْنَ اللَّهِ وَ بَيْنَ الْعَبْدِ“۔ ہر کہ دنیا را محبت کند دنیا آزار خود مبتلا گرداند و در بلا چنان  
 اندازد کہ باز از دنیا بیرون نہ برآید اہل اللہ و حبیب اللہ دوست خدا تعالیٰ از برای این قبول نکردند۔ بیت:

زر کہ زردی می زند از بہر چیست؟ زانکہ پیش اہل ہمت زرد روست  
 طالب مولیٰ مذکر آنست کہ از دنیا وضو کند و از آخرت غسل کند۔ ہر چیزی کہ باشد مال فرزند خانہ دل و جان از خدا  
 تعالیٰ دریغ ندارد۔ پس ذاکر قلب آزار گویند کہ در قلب غیر ماسوی اللہ طلب ندارد و الا نہ کلب است۔ بیت  
 باھو! بہر از خدا باید چه کرد از جان عزیزش نیست جانم خود سپرد  
 در وجود آدمی چنانچہ چہار ذکر است۔ زبان، قلب، روح، ہمز، ہر چہار ذکر صورت دارد و در مراقبہ ہر یک صورت  
 ملاقات کند و تابع شود۔ گوئی کہ ہر چہار نفس تابع شود۔ وجود آدمی اربع عناصر است صورت با ددیگر است و صورت  
 خاک دیگر است و صورت آب دیگر است و صورت آتش دیگر است۔ از ہر یک صورت ہفتاد ہزار صورت پیدا

خیزد بعشق محبت عارف باللہ بوحدت و از حرف ”ذ“ دائم حضور غرق فنا فی اللہ و طالب نیز چہا حروف است از حرف ”ط“ طلاق دہد جمیع علائق غیر ماسوی اللہ را و از حرف ”ا“ الوہیت ربوبیت رسد۔ اللہ بس ماسوی اللہ ہوس۔ و از حرف ”ل“ لائق در گاہ بی علائق خلایق۔ از حرف ”ب“ بدی بدکاری بگذارد با ادب با مراد صبح تا شام رساند و شام تا صبح بر آرد بی ریا گو خدا جو و از غیر ماسوی اللہ دل بشو با مرشد اخلاص چنانچہ اخلاص آب با آبجو۔ ہر کہ این احوال ندارد نہ مرشد نہ طالب برو ہوائے نفس غالب۔ مرشد کامل مکمل آزا گویند کہ بیک نظرش طالب اللہ را ہمچنان شناسد چنانچہ محک ذہب را چنانچہ صراف زر را چنانچہ شہسوار اسپ را چنانچہ آفتاب سنگ لعل را چنانچہ عالم علم صرف را۔ مرشد کامل مکمل بمثل کعبہ است۔ بجز داخل شدن در حرم نیک نیک بدبد۔ بیک نظرش مرشد کامل صالح صالح شود و مقبول و طالع طالع شود و مردود۔ در صراف ہیچ تقصیر نیست اگر در ہزار مہر یا روپیہ یک راست باشد و دیگرش دروغی صراف ہمون یک را بدست گیرد و دیگرش ہمہ را بر تابد۔ تا آنکہ در دکان صراف زر نیاید و در آتش نیفتد ہرگز تحقیق ہیچ کس نتواند کرد۔ مرشد صاحب تحقیقات است اہل صفات و اہل ذات را چنانچہ عالم در کتاب حرف غلط نگذارد چون نسخہ صحیح شود ہم چنان فقیر طالب اللہ را از غیر ماسوی اللہ می بر آرد و دل طالب اللہ بذکر اللہ جاری صاحب تسبیح شود۔

ابیات: باھو مردمانا شد حجابش خلوتش گوشہ نشین

از چہل چلہ بہتر است یک نظر مرشد عین بین

باھو ہر کہ خواہد طالبش خود مدعا نیست زان بہتر کہ مرشد پیشوا

قال علیہ الصلوٰۃ والسلام ”لَا طَاعَةَ لِلْمَخْلُوقِ فِي مَعْصِيَةِ الْخَالِقِ خُذْ مَا صَفَاءً وَ دَعْ مَا كَدَارًا“۔ خبردار باش بشریعت یار باش از بدعت بیزار باش۔ طالب اللہ صاحب صدق باید۔ قولہ تعالیٰ ”إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ“ و بی صدق کہ در دل حُب دنیا داشتہ باشد۔ قولہ تعالیٰ ”إِنَّ اللَّهَ ثَلَاثَةٌ“ یک دنیا کہ از خدا عزیز تر دارند دوم فرزند کہ مہتر حضرت ابراہیم علیہ السلام قربانی داد و سیوم خدا ندانند و نشناسند احمق نادان اند کہ عاقبت کار بخدا تعالیٰ خواہد افتاد و خدا تعالیٰ بایندہ ہمراہ و بندہ از خدا تعالیٰ گمراہ ”نَعُوذُ بِاللَّهِ مِنْهَا“ ابیات باھو:

باھو بردار پردہ وعدہ فردا چہ کار

اولش دیدار اللہ خوش ببیند مصطفیٰ

باھو آنچه دیدم بہ کس نگویم سِرّ راز

رَبِّ آرِنِي لَنْ تَرَانِي رَابِعِينَ اَي يَارِ غَارِ

انبیاء و اولیائے بعد ازان بیند الہ

لائقی کس نیست سِرّش جان بہاز

مراقبہ پیغام حضور است و اہل مراقبہ خاص مغفور است۔ قال علیہ الصلوٰۃ والسلام ”أَعْمِضْ عَيْنَيْكَ يَا عَلِيُّ وَ اسْمَعْ فِي قَلْبِكَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ“ کسی کہ در مراقبہ کمالیت رسد احتیاج چشم پوشی نماند چنانچہ غمواص در آب غوطہ زند در آب ہمہ آب بہ بیند۔ ابیات باھو:

قال عليه الصلوة والسلام "تَفَكَّرُ السَّاعَةَ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ" پیغم مراقبهء کامل کمال عارف بالله عرفان به بیند، ششم مراقبهء مکمل که معارف ببیند اهل روح الله، هفتم مراقبهء فقر لا زوال "إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ" فنا فی الله را گویند که بعین ذات توحید غرق وحدانیت - مراقبه فقر بهتر از تمام مهتر پیغمبران که پیغمبر محمد رسول الله صلی الله علیه وآله وسلم فخر پیغمبران است و فخر پیغمبر صلی الله علیه وآله وسلم فقر است - قال عليه الصلوة والسلام "الْفَقْرُ فَخْرِي وَالْفَقْرُ مِثِّي" - زبان فقیر فنا فی الله گویند که زبان قدرت خدا تعالی است - قال عليه الصلوة والسلام "لِسَانُ الْفَقْرَاءِ سَيْفُ الرَّحْمَنِ" - آنچه سیاهی از جف قلم باقی ماند آن سیاهی بر زبان فقر آرائند - قال عليه الصلوة والسلام "الْفَقْرُ سَوَادُ الْوَجْهِ فِي الدَّارَيْنِ" - سیاهی زبان بروئے جبین فقر آتابان تر شد هر دو جهان رو سیاه کرد و طالب مولیٰ مذکر فقر آنه خداوند از خدا جدا - قال عليه الصلوة والسلام "كُلُّ إِنَاءٍ يَتَشَجَّحُ بِمَا فِيهِ" - شیطان بر چند صورت قدرت ندارد که شود صورت خدا عزوجل و پیغمبر محمد رسول الله صلی الله علیه وآله وسلم و آفتاب و مهتاب و مدینه و روضه پیغمبر صاحب صلی الله علیه وآله وسلم و کعبه بیت الله و قرآن مجید که این همه هادی است و صورت هادی و هدایت از دنیو خواهد شد که شیطان و راه شیطان باطل است بحق نتواند رسید -

باهو! گرچه سرد پا ندارم بے سرم      قالبم اینجا است جان باحق برم  
کسیکه در مراقبه یاد خواب بانگ بگوید یا امامت کند و یا تلاوت قرآن مجید کند و یا ذکر رحمن کند و یا وضو غسل کند و یا آنکه در مجلس سروری صلی الله علیه وآله وسلم مدخل شود؛ آنرا نفس قلب روح یکی شده است بهدایت الله تعالی -  
باهو! را هو برد با آورد برد      هر که با آن عین بیند او نبرد  
باهو! هر که دعوی کند بدرویشی      خط بیزاری از جهان نه دهد  
در حقیقت بدانکه مردود است      رفته بدنام کس نشان نه دهد  
مرشد را باید که طالب الله را در مراقبه البته ریاضت بکشاند؛ این نه ریاضت زهد تقویٰ است؛ این ریاضت تصور و با تفکر است - در ریاضت تصور مراقبه یا چهل چله یا بیست چله یا ده چله یا پنج چله و یا دو چله و یا یک چله و یا بیست روزه چله یا ده روزه چله یا پنج روزه چله یا دو روزه چله یا یک روزه چله و اگر عطا لطف کند بعد از نماز فجر تا طلوع آفتاب تمامیت مقصود و مطلب رساند که پیش خود طالب الله را نشانند و بنظرش کمال مطلوب کُل مقامات طی کنانیده در حضور مشرف پر نور محفل محمدی صلی الله علیه وآله وسلم مدخل کند؛ قائم مقام ماند بصدق تا ابد الابد و اگر صدق فاسد شود از مجلس و راه سلک سلوک سلب گردد - "نَعُوذُ بِاللَّهِ مِنْهَا" و اگر مرشد کامل نباشد طالب را یقین چه کند؟ که یقین نام بینائی چشم است نه مرشد گاو و عصار چشم - مرشد چهار حروف است؛ از حرف "م" مردان خدا از خود جدا خادم محمد مصطفی صلی الله علیه وآله وسلم اصفیاء و از حرف "ر" رواندار غیر ماسوی الله بجز توحید الله تعالی و از حرف "ش" شوق ریزد قلب

اولیاء و انبیاء با خاص الخاص اخص بر تو حید استغراق شود بیک مراقبه دوازده سال یا چهل سال در باطن حضوری غرق شود چون از مراقبه بیرون آید گویند بقدر احوال خود طرفه زد هم گذشته باشد۔ آنرا اولی تر آنست از ادب محمدی صلی اللہ علیہ وآلہ وسلم بجهت شریعت نماز و روزه فرض قضا نکند۔ مراقبه چون پختہ کامل شود چنانچہ آماج زدن تیر ہر جا کہ خواهد یک دم همان جارسد۔

کعبہ مقصود اگر باشد ہزاران سالہ راہ نیم گامی ہم نباشد شوق چون رہبر شود در مراقبہ مشاہدہ چہار قسم است۔ ہر کہ ظاہر در عبادت ذکر فکر مراقبہ روز و شب مشغول است و در باطن حُب دنیا بدل دارد آنچه در باطن ظاہر ببیند ہمہ ناسوتی فانی کاذب است و ہر کہ ظاہر باطن بذکر فکر عشق محبت الہی جان تصرف آنچه ظاہر باطن ببیند آن ہمہ مشاہدہ محض تو حید باری تعالی است و سیوم قسم آنچه در ظاہر و باطن خوف خدا تعالی دارد آنچه در مشاہدہ ببیند ہمہ اہل جنت است۔ و چہارم قسم آنچه در ظاہر و باطن تارک الصلوٰۃ و اہل شرب مشاہدہ بہ بیند ہمہ خواب خیال و نفس اظلم زوال شیاطین شیطانی استدراج است۔ قال علیہ الصلوٰۃ والسلام ”کُلُّ شَیْءٍ یَزْجِعُ اِلٰی اَصْلِهِ“۔ ہر کہ تصدیق دل شغل اللہ با خدا مدام است ہر دو جہان آنرا غلام است بلکہ طالب مولی مولی دارد نہ غم دارد نہ غلام دارد۔ مراقبہ بمثل آفتاب است۔ چون طلوع آفتاب شود از قاف تا قاف و از مشرق تا مغرب روشن گردد ہمہ در مد نظرش در و دیوار شہر بازار در آید بلکہ تماشا شش جہات اہل تفکر ذات نہ می بیند۔ آن دیدہ نباشد کہ بجز دوست دیگری را بہ بیند۔ اہل مراقبہ چون بذکرش مشغول شود و ذکر و مراقبہ اہل مراقبہ را ملاقات کند چنانچہ انبیاء و اولیاء۔ ہر کراذک ملاقات بغرق تو حید ذات نہ کند آن ذکر نیست بہر زرسیم رسم رسوم است۔

مراقبہ شیخ در مراقبہ صورت شیخ حاضر شود و آن صورت شیخ در مجلس محمدی صلی اللہ علیہ وآلہ وسلم بہر دو مطلب شود۔ ہر کرا این احوال نیست فانی لشیخ نیست۔ در مراقبہ چون اسم اللہ ببیند اسم اللہ آنرا در مقام عین بہر دو مطلب خود با خود معائنہ کند و در مراقبہ چنان غرق شود کہ نہ ذکر فکر یاد ماند نہ دم قدم نہ راحت و غم یاد ماند نہ فقر فاقہ نہ نفس ذائقہ یاد ماند نہ حضور مذکور یاد ماند نہ بعد دور یاد ماند نہ قدر قضا یاد ماند نہ حرص ہو یاد ماند۔ پس در کدام مقام رسید؟ و چہ یاد ماند؟ ذوق شوق محبت۔ چون عاشق درین مقام رسد ہر کار او بالکل تمام و ذکر فکر بر و حرام و ہر چہ ببیند خاص ببیند۔ کسیکہ در خواب یاد مراقبہ اہل کفار اہل زنا رہبند بدانکہ مقام نفس باورخ نموده است و یا ابتداء کلمہ ”لَا اِلٰهَ“ رخ نہ نموده است و یا آنکہ شیطان ہر روز با و مجلس کفار مینماید کہ دل طالب اللہ سرد شود و از راہ اللہ تعالی باز ماند۔ باید کہ و در خود را درود شریف و لا حول کند بوقت خواب یا مراقبہ کہ خطرات و وسوسہ شیطان محو گردد و روشن ضمیری رخ نماید۔

مراتب مراقبہ ہفت قسم است۔ اول مراقبہ جاہل بمثل جول دوم مراقبہ اہل بدعت سرود چنانچہ دجال استدراج سیوم مراقبہ ذکر مراتب ذکر ببیند کہ صاحب حال است مراقبہ چہارم صاحب فکر کہ اہل تفکر صاحب احوال۔



نہ برآید و با چشم غیر نامحرم نہ بیند از دیدن نامحرم نافرموده خدا شرم آید حیا کند۔ کسے را کہ ذکر قلب خاص باشد آن را چشم از دل بکشاید بجز اسم اللہ ذکر اللہ دیگری نبیند و دل او غنی گردد و حسی دنیا بردل نماند و حواسِ خمسہ بستہ گردد و صاحب کشف القلوب گردد۔ دل صفا بے کدورت همچون آئینہ روشن شود۔ کسیرا کہ ذکر روح باشد و چشم از روح بکشاید واضح گردد و مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم مدخل شود۔ ”مَوْتُوَا قَبْلَ اَنْ تَمُوْتُوَا“ گردد کشف القیور گردد ہمیشہ در خوفِ خدا تعالی بمقام حیرت شود۔ حسد و غیریت از او برخیزد۔ کسیرا کہ ذکر ہمز باشد و چشم ہمز بکشاید از ازل تا ابد مشاہدہ بین صاحب اسرار گردد از ماہ تا ماہی ہمہ در نظر اوست۔ ”الْفَقْرُ لَا يُجْتَمَعُ اِلَّا اِلَى اللّٰهِ“ از عرش تا تحت الثری ہمہ در حکم اوست یا جنبا ند یا بر حال ماند۔ فقیر صاحب مراقبہ صاحب تصرف مالک الملکی ہمین را گویند۔ آنکہ در ورطہ زراست این مراقبہ نیز بمثل گربہ اہل موش است۔ ہر چہار منزل چہار قسم مراقبہ است۔ مراقبہ شریعت طاعت عبودیت مشاہدہ ناسوت است آنچه ببیند در مقام ناسوت دنیا ببیند۔ دوم مراقبہ در مقام ملکوت است صاحب ورد و وظائف پاکئی تن بمثل فرشتہ ملکی صفت آنچه مشاہدہ ببیند در منزل ملکوت است بہ بیند صفت ملائکہ دارد۔ سیوم مراقبہ اہل جبروت است۔ اہل ذکر اللہ آنچه مشاہدہ ببیند در مقام جبروت است جبرائیل را ببیند۔ چہارم مراقبہ مقام لاهوت است اہل معرفت آنچه مشاہدہ ببیند در مقام لاهوت ببیند۔ پنجم مراقبہ حضور غرق فنا فی اللہ در مقام ربوبیت آنچه ببیند مشاہدہ بجز ربوبیت توحید دیگرش ماسوی اللہ نبیند۔ پس درین مقام قولہ تعالیٰ

”كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ“ مکان اوست۔

|                             |                             |
|-----------------------------|-----------------------------|
| خدا از کرم فضلش عبد خوانی   | نہ انصاف است تو در جرم مانی |
| خدا با تو ترا بین چشم باید  | بہ چشم معرفت حق رونماید     |
| چہ داند مردہ دل طالب بمردار | ز خود خبرش ندارد اہل دیدار  |
| باہو را بس بود آن عشق جانی  | ساکن لاهوت نظر لامکانی      |

اہل عبودیت ناسوت خدا را در خواب بیند روا است چنانچہ حضرت امام اعظم خدا تعالی را در خواب دید اہل شرع درست داشتہ و اہل ربوبیت خدا تعالی را در مشاہدہ مراقبہ از خود بخود بہ بیند رواست موافق این آیت قولہ تعالیٰ ”وَ اِذْ كُنَّا نَسِيْبُكَ اِذَا نَسِيْبُتْ“ و آیت دیگر قولہ تعالیٰ ”وَمَنْ كَانَ فِيْ هٰذِهِ اَعْمٰی فَهُوَ فِي الْاٰخِرَةِ اَعْمٰی“ کسیکہ در مراقبہ رفت از خود بخود گشت غرق فنا و چشم زدن باز از مراقبہ بیرون برآید و آنچه در مشاہدہ است آن یاد نماند معلوم شد کہ از الوہیت عین ذات است۔ آن مراتب عاشق دیوانہ از جان خود بیگانہ در آتش پروانہ است این مراقبہ نیز در میانہ است نہ با حق یگانہ در وحدت چنانچہ موی در شانہ۔ ہنوز خام نا تمام است۔ مراقبہ غواص در بحر باید کہ ہر دم دُر باید آورد۔ کسیکہ در مراقبہ رود خواب او بیداری و مستی او ہوشیاری غرق در اختیار اوست کہ در حضور مجلس

## باب ششم

ذکر مراقبه و مشاہدہ و خواب و تعبیر و غرق  
بوحث فنا فی اللہ

مراقبہ کرا گویند و مراقبہ چیست و از مراقبہ چہ حاصل شود؟ مراقبہ رقیب دُور کند و بوحث خدا تعالی رسانندہ را گویند۔  
مراقبہ نام محبت خدا است کہ راہنمائے استغراق در مقام حی قیوم لازوال ”مَوْتُوَا قَبْلَ اَنْ تَمُوْتُوَا“۔ صاحب  
مشاہدہ حضور حال احوال سیر بہتر اسرار مشرف شدن مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔ مراقبہ مومن محرم  
اسرار معرفت است۔ مراقبہ منافق تحت الثری چنانچہ عبس کافر۔

نہ علم ونہ دانش نہ حقیقت نہ یقین چون کافر درویش نہ دنیا نہ دین

اول مراقبہ عام دوم مراقبہ خاص سیوم مراقبہ خاص الخاص چهارم مراقبہ اخص پنجم مراقبہ عشق ششم مراقبہ محبت  
ہفتم مراقبہ فناء الفناء فنا فی اللہ بقا باللہ غرق توحید نہ خبر از خود و نہ خبر از خلق نہ خبر از منزل مقام غرق در توحید تمام۔  
مراقبہ بمثل روح روحانیت وجود صاحب مراقبہ بمثل قبر است۔ روحانی چشم زد تماشا تمام ارض و سماء بالا از عرش و  
کرسی لوح و قلم سیر نموده باز در وجود صاحب مراقبہ چنان در آید چنانچہ روحانی در قبر در آید۔ پس اہل مراقبہ آنرا گویند کہ  
بجز ذات اللہ تعالی دیگرش نہ جویند بجز جمال اللہ ”حُبُّ الْجَمِیْلِ لِحَمِّكَ لِحَبِیْ جِسْمُكَ جِسْمِی“ عین در عین عفو  
عفو عفو۔ اللہ بس ماسوی اللہ ہوس۔ ”اَصْبَحُوَا مَعَ اللّٰہِ“ مراقبہ ہم چون باید چنانچہ آفتاب از شب بر آید قاف تا  
قاف ارض و سما روشن گردد چنانچہ مہتاب در کواکب۔ چون صاحب مراقبہ چشم واکند ہر طرف کہ بیند ہمہ سوختہ گردد بجز  
لا سوی اللہ چیزی حجاب نہماند۔ مراقبہ ذکر فکر مراقبہ حضور مذکور مراقبہ فنا فی اللہ ”مراقبہ فنا فی اللہ“ مراقبہ فنا فی اللہ  
مراقبہ فنا فی فقر مراقبہ فنا فی محمد صلی اللہ علیہ وآلہ وسلم مراقبہ فنا فی النفس مراقبہ فنا فی نودند نام باری تعالی عزوجل  
مراقبہ چشم و از مراقبہ راز مراقبہ شہباز مراقبہ گربہ بہر زدن موش دغا باز۔ کسیکہ در مراقبہ گاؤ و خر جاہ مال زر سیم بہ بیند  
بدانکہ این مراقبہ حیوانی ناسوت است ہنوز در بادیہ طلب دنیا است ذکر اللہ با و تا شیر نکرده است۔ علاج او آن  
است کہ کشیدن از طلب دنیا بیرون لذات جہان است۔ کسی کہ در مراقبہ باغ و بوستان آب دریا سبزہ بہار خانہ  
مخلات بام بلند حور و قصور مثل بہشت ببیند آنرا کثافت و میل بردل است و زنگار از دل نرود بجز نظر مرشد کامل۔ ہنوز  
خناس خرطوم گرد بگردل است معلوم شد کہ آنرا نیز ذکر سلطانی اصلی نیست۔ ذکر اصلی خاص را چہ نشان است؟  
کسیرا کہ ذکر اللہ خاص ذکر زبان است بجز ذکر اللہ قال اللہ وقال الرسول و جز ذکر اولیاء اللہ کلام دیگرش از زبان

والسلام "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ" پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم فرمودہ "مومن نباشد از شما یکی تا آنکه دوست ندارد برادر مومن را چنانچه دوست دارد نفس خود را" هر کرا دین ایمان مُردہ است منافقت و کفر و معصیت و حُب دنیا بُردہ است۔ "نَعُوذُ بِاللَّهِ مِنْهَا" مشکل کشاء ہر دوسرا این برزخ است۔



تعالی بر تو خوشنود شود در اشتغال تو حید معرفت محبت با خلاص مع اللہ باش۔ اگر خواهی کہ پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم بر تو خوشنود شود ترک از دنیا بگیر و در متابعت شریعت نبوی صلی اللہ علیہ وآلہ وسلم بکوش و اگر خواهی کہ علماء بر تو خوشنود شوند ز رو سیم بدہ و خادم شود در خدمت بکوش و اگر خواهی کہ فقیر اہل اللہ بر تو خوشنود شود بصفائی دل با و اتحاد بکن کہ نظر فقراً بردل است دل بدہ دل بگیر کہ دائم الملک است۔ اگر خواهی کہ بحق حاصل و با خدا و اصل شوم چہار "م" جمع بکن۔ اول "م" مراد نفس رامدہ۔ دوم "م" مرد میدان مردانہ باش۔ سوم "م" مبتلا مشتاق دیدار باش۔ چہارم "م" محرم اسرار باش و نیز دوازده "ش" بدست آرزو بجهت فقراً چہار "ش" بجهت اہل علم چہار "ش" بجهت اہل دنیا چہار "ش"۔ چہار "ش" فقراً این است۔ اول "ش" شرم باید کرد از نافرمودہ خدا تعالی عزوجل۔ دوم "ش" شوق شغل اللہ۔ سوم "ش" شب بیداری دل بیداری۔ چہارم "ش" از شہوت ہوائ نفس رانگہ دار۔ چہار "ش" کہ اہل علم را باید اینست۔ اول "ش" شرائط دین اسلام بجا آرد۔ دوم "ش" شریعت را نگہدارد۔ سوم "ش" شعور دارد۔ چہارم "ش" شوم طمع را بگذارد۔ چہار "ش" اہل دنیا اینست۔ اول "ش" شر شیطان است۔ دوم "ش" شرم ندارد اہل دنیا بی شرم است۔ سوم "ش" شتابی کار شیطان است۔ چہارم "ش" شریر آتش حرص اہل دنیا است۔

واہل محبت از گناہ و معصیت بازماند۔ محبت بمقدار دانہ خشک شمش بہتر است از تمام فضیلت مسائل فقہ پار ساعبادت ہفتاد سالہ چرا کہ آدمی با محبت محرم سز الہی ربوبیت تو حید شود با عبادت و علم عاری گردد بکبر۔ قولہ تعالی "يُحِبُّوْهُمْ كَحُبِّ اللّٰهِ وَالَّذِيْنَ اٰمَنُوْا اَشَدُّ حُبًّا لِلّٰهِ" اہل ہدایت را باہل بدعت چہ کار؟ قولہ تعالی "اِنَّكَ لَا تَهْدِيْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَاءُ"۔ قولہ تعالی "خَتَمَ اللّٰهُ عَلٰی قُلُوْبِهِمْ وَعَلٰی سَمْعِهِمْ ط وَعَلٰی اَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيْمٌ"۔ "صُمُّ مَبْكُمُ عُمٰی فَهُمْ لَا يَرْجِعُوْنَ"۔ قولہ تعالی "وَلَا تَزِرُ وَازِرَةٌ وِزْرَ اُخْرٰی"۔ قال علیہ الصلوٰۃ والسلام "مَنْ تَرَكَ ذَرَّةً بِدَعَاةٍ خَيْرٍ مِنْ عِبَادَةِ الثَّقَلَيْنِ"۔ جاہل کہ در بدعت و گمراہی افتد ہم چنان است چنانچہ ابو جہل از جہل بازگشت آرزو بیک صلاحیت بازگرداند کہ متابعت نبوی صلی اللہ علیہ وآلہ وسلم قبول کند۔ بشنو! اگر کسی حیات نبی اللہ تعالی صلی اللہ علیہ وآلہ وسلم را مردہ گوید ایمان او سلب شود۔ بیت باہو:

امت خویش را بحق سپردہ آن حیات النبى حیات برده

حیات نفس و حیات دل و حیات روح و حیات سز و حیات عشق و حیات محبت و حیات ذکر فکر و حیات دین و حیات فقر  
فنا فی اللہ خدا تعالی عزوجل را حی قیوم مع خود داند و حیات نبی اللہ۔ قال علیہ الصلوٰۃ والسلام "اَلَا يَمَانُ عُرِيَانٌ  
وَلِبَاسُهُ التَّقْوٰی وَزِيْنَتُهُ الْحَيَاةُ وَتَمْرَةُ الْعِلْمِ"۔ فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم "ایمان برہنہ  
است و پوشش او پرہیزگاری است و آرائش او شرم است و میوہ او علم است"۔ فقیر صلح کل است۔ قال علیہ الصلوٰۃ

ترا خبرش نه ای باخود خدای  
چراغ مقبلان دل گشته روشن  
درونت کفر خود بیگانه آمد  
که هر گردش برآن پروانه آمد  
که هر دم بشوق خوش ترانه آمد  
باهو بیچاره را باجانان جان است  
باهو فقر چیست و حقیقت فقر کیست؟

بیت باهو:

حقیقت فقر را از من چه پرس  
فقر را زیر پائش عرش و کرسی  
در یافتن فقر درده چیز است، نه (9) یک طرف و یک طرف۔

ابیات:

ده چیز باشد هر مرد را بجان عزیز  
گر میشود آن نه گرسنه یک به سیر  
نه سیر یک گرسنه با عقلش تمیز  
از سیر سزش باز ماند غرق غیر  
گوش چشم و دست پا و هم دهن  
باهو شکم پر شیطان سر نفس و هوا  
شکم نفس بد بلا گردن بزن  
گر خدا خواهی ازینها باز آ

قال علیه الصلوٰۃ والسلام "لِكُلِّ شَيْءٍ حِيلَةٌ وَحِيلَةُ الذَّنُوبِ اسْتِغْفِرُ اللهُ" فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم ہر چیز را حیلہ است و حیلہ گناہ استغفر اللہ است۔ قال علیہ السلام "مَنْ اسْتَعْفَرَ بَعْدَ الذَّنُوبِ فَقَدْ غَفَرَ اللهُ لَهُ" پیغمبر صلی اللہ علیہ وآلہ وسلم فرمود ہر کہ استغفار کند بعد از گناہ خدا تعالیٰ او را بیا مرزد۔ اہل ظلم را شکم شیطان است و اہل اللہ را شکم شوق است کہ نان این جہان می خورد و کار آن جہان می کنند، ہم چون شتر کہ باری کشد و خار می خورد۔ قال علیہ الصلوٰۃ والسلام "الْمُشَاهِدَةُ عَنِ الْمَجَاهِدَةِ"۔ قوله تعالیٰ "إِنَّ لِلْمُتَّقِينَ مَفَازًا" قال علیہ الصلوٰۃ والسلام "النَّاسُ صَنَفَانِ عَالِمُ الْعَامِلِ أَوْ مُتَعَلِّمٌ وَ سَائِرُ النَّاسِ كَالْبَهِيحِ"۔ قال علیہ الصلوٰۃ والسلام "كُلُّ الْعَالِمُونَ مَوْتُوا لِلْعَالِصُونَ"۔ خاص فقیر آنست کہ دائم خوف خدا دارد۔ قوله تعالیٰ "إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ"۔

اگر بی عمل علم را فضل بودی ابلیس را بودی کہ بگمراہی راہ نہ نمودی۔ ہر کہ علم را خواند و در مشرب بدعت افتاد او ہم چنان است چنانچہ جن خبیث برو باور نباید داشت کہ شیطان پنجاہ ہزار سال علم آموخت و پنجاہ ہزار سال فرشتگان را علم تعلیم کرد۔ قوله تعالیٰ "أَبَىٰ وَاسْتَكْبَرَ" وَ كَانَ مِنَ الْكَافِرِينَ۔

اگر در جہل فضل اللہ بودی ابو جہل را جہل راہ بحق نمودی۔ راہ خدا تعالیٰ در علم و جہل نیست در محبت خالصہ لیلہ است ہر کہ اتوفیق الہی رفیق شود۔ اہل محبت آنرا گویند کہ خدا تعالیٰ و رسول خدا تعالیٰ را حاضر ناظر دارند۔ اگر خواہی کہ اللہ

اما مقام پیشتر ازین است؛ اگر نمودار کنم بر حال نمائی و از بسیاری نور هلاک شوی، درویش چون درین مقام نخستین ازین هفتاد هزار مقام میرسد هر روز خمس الاوقات خود را بر عرش استاده می بیند و با ساکنان عرش نماز میگذارد. و چون از آنجا بازی آید خود را در خانه کعبه می بیند چون از آنجا بازی گردد جملگی عالم را در میان دو انگشت خود می بیند. پس ای درویش ماجرائی نخستین درویش است که بدین مرتبه رسد. چون درویش ازین هفتاد هزار مقام بگذرد مکان او لامکان گردد. واقف برویج کس نباشد بجز اللہ تعالیٰ.

فرد:

باهو! عاشقانرا زهد و تقویٰ خلوتی درکار نیست  
کار با غم عشق وحدت بهر منزل میرسد

این فقیر باهو میگوید که همه مقام شیطان است بجز فنا فی اللہ حق سبحانه و تعالیٰ. نقل است روزی شیخ جنید بغدادی و شیخ شبلی هر دو بصره رفتند از شهر بیرون آمدند وقت نماز در رسید و وضو کرده می خواستند که نماز ادا کنند. درین بودند که یک کس همزم کش پشتاره همزم از سر بر آورده وضو ساخت در جماعت شیخ رسید. شیخ آن را بفرست شناخت که این همزم کش اولیاء اللہ بزرگ است. پیشوا امام آنرا ایستاده کردند. آن بزرگ در رکوع و سجود بسیار فرصت کرد. چون از نماز فارغ گشتند گفتند "در نماز رکوع و سجود این چه دیر بود؟" آن بزرگ جواب داد "من تسبیح گفتم چون پیش جواب لبیک عبیدی نه شنیدم سر را برداشتم معطل همی بود". در نمازی که جواب با صواب نیاید پس آن نماز نبود پریشانی دل بود چرا که خدا عزوجل حی قیوم است بت پرستی نیست که بت خاک و سنگ مرده را هم چون سجدۀ کفار بود.

قال علیه الصلوٰة والسلام "لَا صَلَوةَ إِلَّا بِالْحُضُورِ الْقَلْبِ" واقع شد. نماز یکتائی خدا است نه پریشانی جدائی. این فقیر باهو میگوید که اهل نماز را وقت تا وقت "لبیک عبیدی" اندر سجده شود و عارف باللہ را هر دم و هر ساعت و هر وقت "لبیک عبیدی" است. قوله تعالیٰ "فَاذْكُرُونِي اذْكُرْكُمْ". اگر من یک مرتبه اللہ بگویم اللہ بیست مرتبه بما الهام ندا بخشد "لبیک عبیدی لبیک عبیدی" الهام مراتب سهل است. مرد را مقام فنا فی اللہ غرق توحید باید.

نبوده انبیاء و اولیاء من عین بودم نور  
خلوت خوش یافتم اندر مقام کبریا

نبوده آدم و حوا نه موسیٰ نوح نی کوه طور  
هیچ همه در هیچ می بودند آن وقتی خدا  
بشنو! خود و خدا در یک خانه نغجد چنانچه آتش و آب.

غزل:

خدا و دیو در یک خانه آمد که عشقی کشت دیو دیوانه آمد

باہو! بہرہ چہ خواہی از خدا بہرہ مزدوری بود طالبِ رضا  
 فقر فانی اللہ آزا گویند کہ باحق توحید غرق کہ احتیاج اللہ ہم ندارد۔ احتیاج اللہ تعالیٰ ہر آنکس دارد کہ از خدا جدا  
 باشد۔ باید کہ یکتا و یک وجود شود۔ در میان خدا تعالیٰ و بندہ وسیلہ چیست؟ مرشد۔ از مرشد چہ چیز حاصل شود؟ محبت و  
 از محبت چہ چیز حاصل شود؟ محرمیت سزا سزا و از محرمیت سزا سزا چہ چیز حاصل شود؟ مقام خوف موت و از مقام  
 خوف موت چہ چیز حاصل شود؟ مقام حیرت و از مقام حیرت چہ چیز حاصل شود؟ مقام فنا۔ از مقام فنا چہ چیز حاصل  
 شود؟ مقام رجا و بقا۔ از مقام رجا و بقا چہ چیز حاصل شود؟ مقام ”مُوْتُوْا قَبْلَ أَنْ تَمُوْتُوْا“ و از مقام ”مُوْتُوْا قَبْلَ  
 أَنْ تَمُوْتُوْا“ چہ چیز حاصل شود؟ مقام ”إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَمُوتُونَ“ فقیر صاحب رضا بلکہ خارج از قدر و قضا باشد  
 خوش آمدی مرجا۔

ترجمہ حدیث نبوی صلی اللہ علیہ وآلہ وسلم بفارسی، فرمود پیغمبر صلی اللہ علیہ وآلہ وسلم ”آمد نزد من از فرشتگان فرشتہ  
 جبرائیل علیہ السلام و گفت آن فرشتہ میگوید مسلمان شکر است مرخدائے را کہ پیدا کرد مرا مسلمان و نیا فرید مرا یہودی  
 و میگوید یہودی شکر است مرخدائے را کہ بیا فرید مرا یہودی و نیا فرید مرا نصرانی و میگوید نصرانی شکر است مرخدائے را  
 کہ بیا فرید مرا نصرانی و نیا فرید مرا مجوسی و میگوید مجوسی شکر است مرخدائے را کہ بیا فرید مرا مجوسی و نیا فرید مرا منافق و  
 میگوید منافق شکر است مرخدائے را کہ بیا فرید مرا منافق و نیا فرید مرا شرک آورندہ و می گوید شرک آورندہ شکر است مر  
 خدائے را کہ بیا فرید مرا شرک آورندہ و نیا فرید مرا بیدین و بیدین میگوید شکر است مرخدائے را کہ بیا فرید مرا بیدین و  
 نیا فرید مرا کافر و میگوید کافر شکر است مرخدائے را کہ بیا فرید مرا کافر و نیا فرید مرا سگ و میگوید سگ شکر است مر  
 خدائے را کہ بیا فرید مرا سگ و نیا فرید مرا خوک و میگوید خوک شکر است مرخدائے را کہ بیا فرید مرا خوک و نیا فرید مرا  
 ترک کنندہ نماز۔“

نقل است روزی شیخ جلال الدین تبریزی رحمۃ اللہ علیہ پیش قاضی دیوان کہ او را نجم الدین سنائی گفتندی  
 میگذشت۔ پرسید کہ قاضی نجم الدین چہ می کند؟ گفتند کہ نمازی گزارد در نماز است۔ شیخ جلال الدین فرمود کہ قاضی  
 نماز گزاردن می داند؟ این سخن بسمع قاضی رسید بر فور قاضی پیش شیخ آمد و گفت کہ این چہ سخن بود کہ گفتی؟ شیخ فرمود  
 ”گفتہ ام زیر آنچه نماز علماء دیگر است و نماز فقرا دیگر است بسبب آنکہ تا علماء قبلہ را برابر نہ بیند نماز نہ گزارند و اگر  
 قبلہ غائب شود در دل تحیری کنند۔ ہر طرف کہ دل جائے دہد همان سمت نماز بگذارند و انا فقیر تا آن زمان کہ عرش را  
 برابر خود نبیند نماز نکند۔“ الغرض قاضی باز گشت و در خانہ آمد شب را خواب دید کہ شیخ جلال الدین بالائے عرش  
 مصلا انداختہ نمازی گزارد۔ از ہیبت از خواب بیدار شد بر شیخ آمد و گفت ”معدوم دارم معذرت بسیار کرد کہ بخشیدہ  
 باید کرد۔“ شیخ فرمود ”ای نجم الدین! آنچه دیدی بر عرش مصطلی انداختہ نماز میخوانم این کمترین درجہ درویشان است

عزوجل یکتا ہم چنان است کہ بود۔ چون فقیر بذر اللہ مشغول غرق شوند آسمان میگوید کاش کہ من زمین بودم کہ بر من مشغول شدند و زمین میگوید ”الْحَمْدُ لِلَّهِ“ حلاوت یافتم از ذکر اللہ تعالیٰ و چون ہر موئی رگ پوست مغز دم قلب روح ہمز و ہر اعضاء بندہ ذکر اللہ باسم اللہ بگوید و از ربوبیت حق سبحانہ و تعالیٰ ”لَبَّيْكَ عِبْدِي“ می فرماید آوازی آید و فرشتگان حسد برند کہ مایان تمام عمر در تسبیح سجود رکوع بودیم گاہی ما اللہ تعالیٰ لیک نافرمود کاش کہ ما ہم عبد بودیم۔ پس ای بندہ خود را شناس تا خاص شوی۔

فرد:

آسمان سجدہ کند پیش زمینی کہ برو      یک دوکس یک نفس بہر خدا بہ نشینند  
چنانچہ خون در جان و رگ و پوست ہمہ اوست با دوست۔ شرط آنکہ دوئی از میان بر خیزد۔ اللہ بس ماسوی اللہ ہوس۔  
این فقیر با تو میگوید کسیکہ مولیٰ و دیدار مولیٰ را خواہد، فقر را اختیار کند چنانچہ ذکر فکر عشق محبت معرفت۔ کسی کہ بہشت و حور و قصور خواہد، اختیار کند عبادت و ریاضت زہد تقویٰ صوم صلوة تلاوت قرآن مجید حج مال زکوٰۃ آنچه بناء اسلام است۔ کسیکہ دوزخ را خواہد آنچه لذت نفسانی و ہوائے حیوانی و معصیت شیطانی اختیار کند۔ آنچه درد ہان سخن آید بگوید و آنچه پیش آید بخورد در میان حلال و حرام فرق نکند، اخلاص با کفار دارد۔ آن فاسق و منافق است۔ قال علیہ الصلوٰۃ والسلام ”مَنْ أَحَبَّ قَوْمًا فَهُوَ مِنْهُمْ“

بشنو! روزی بایزید بسطامی رحمۃ اللہ علیہ با حق ہمز بود از حضرت رب العزت آواز رسید کہ ای بایزید! چندین محنت و مشقت مجاہدہ و ریاضت می کنی مگر عرش می خواہی؟“ بایزید جواب داد ”خداوندا! عرش جائے روحانیان است من روحانی نیستم“۔ باز ندا آمد ”ای بایزید! مگر کرسی می خواہی؟“ بایزید جواب داد ”خداوندا! کرسی جائے کز و بیان است من کز و بی نیستم“۔ باز ندا آمد ”ای بایزید! مگر آسمان می خواہی؟“ بایزید جواب داد ”خداوندا! آسمان جائے فرشتگان است من فرشتہ نیستم“۔ باز ندا آمد ”ای بایزید! مگر بہشت می خواہی؟“ بایزید جواب داد ”خداوندا! بہشت جائے زہدان است من زہد نیستم“۔ باز ندا آمد ”ای بایزید! مگر دوزخ می خواہی؟“ بایزید جواب داد ”خداوندا! دوزخ جائے منکران است من منکر نیستم“۔ باز از لطف و کرم ندا آمد ”ای بایزید! مگر مرا می خواہی؟ پس اگر مارانیابی چہ میکنی؟ چون این سخن بایزید بشنید آہ کشید سر بسجده نہادہ جان بحق دوست سپرد۔

ابیات:

خام بودند خام آہی رفت جان      عاشقی آن بہ بود سوزش چنان  
گر بسوزد جان من اندر سقر      جز خدا دیگر نہ از من خبر  
گر گردن زدن تو دم مزن حکمش ضرور      ہمز پوشد سر دہد عاشق حضور



گر پرسند از من منکر نکیر خوش بیا اے طالبان زان ذکر گیر  
 قبر خلوت خوش بهین ای خفته اند همنشین مجلس بشو خود گفته اند  
 باهو! از مرده دل بهتر بود قبر فقیر هر چه داری حاجتی زان طلب خوشتر بگیر  
 قال علیه الصلوٰۃ والسلام "إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَمُوتُونَ بَلْ يَنْتَقِلُونَ مِنْ دَارٍ إِلَى دَارٍ" قال عليه الصلوٰۃ  
 والسلام "الْمَوْتُ جَسَدٌ يُؤْوِلُ الْحَبِيبَ إِلَى الْحَبِيبِ"

بیت:

باهو! مرده تن دل زنده آن باحق حبیب زنده تن دل مرده از حق بے نصیب  
 قوله تعالى "وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ"  
 آنچه من پیغمبر من مصطفیٰ جمله جرم عفو گردد از اله  
 قوله تعالى "إِنْ تَعَدَّيْتُمْ فَإِنَّمَا عِبَادُكَ بِوَدْعِ اللَّهِ يُخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ" پس درویش فقیر آن بود که وظیفه خود را بدیگری  
 نصیب کند۔ درویش فقیر آن بود هر چه در عالم فتوح و جز آن پیدا شود اگر روز آید برای شب یک فلوس نگاه ندارد و  
 اگر شب آید برای روز نگاه ندارد۔ همه در راه خدا تعالی عزوجل تصرف کند۔ فقیر درویش صاحب تصرف باید۔  
 حاصلیت حق تعالی در دو چیز است۔ یکی فضیلت چنانچه علم کلیه دوم فضل اللہ تعالی چنانچه فقر معرفت۔ پس فضیلت  
 امیدوار فضل اللہ تعالی است۔ عالم محتاج فقیر است و فقیر احتیاج عالم ندارد که آنرا علم فیض است۔ قوله تعالی  
 "وَعَلَّمْنَاهُ مِنْ لَدُنَّا عَلَمًا"۔ علم نیز یک مرتبه است نہ مرادش ذات۔

ابیات:

ماسوی اللہ از دل خود دور کن دل بوحث عشق حق پُر نور کن  
 مرده تن دل زنده گشته جان من پا ز سر همه شد تجلی جان و تن  
 دیدہ دل بہ بود دیدار بین طرفہ زد جلوه شود حق الیقین  
 گر شود تحصیل از حق اتصال تا نگرود یک وجودش ہم خیال  
 صد فضیلت جاہلی در قیل و قال ہر کرا وحدت نباشد حق وصال  
 بشنو! چون بینی کہ اللہ تعالیٰ غنی بی نیاز است و دیگران مفلس عاجز، پس ترا شرم نیاید کہ غنی را بگذاری و پیش مفلس عاجز  
 سوال بری۔ ہر چہ طلبی از خدا تعالیٰ بطلب۔ بشنو چون بینی کہ اللہ تعالیٰ قوی است و دیگران ضعیف پس اللہ تعالیٰ  
 معین است از ضعیف مترس۔ قال علیه الصلوٰۃ والسلام "لَا تَتَحَرَّكَ ذَرَّةً إِلَّا يَأْخُذُ اللَّهُ"۔ فقیر درویش با خدا

صالح کردم از کدام عمل ما را بدوزخ می برند؟ فرمان آید که در دنیا از درویشان ما روی بگردانیدی۔ من نیز از تو روی میگردانم و طاعت تو باز با تومی زخم۔ مردی دیگر بیارند پُر عیب و نقصان۔ فرمان شود فرشتگان را که آنرا به بهشت ببرند۔ مردی را تعجب آید و حیرانی پیدا شود که از کجا است که ما را بسوی بهشت برند۔ فرمان آید "ای فلاں! در دنیا ترا چیزی حاصل شدی در محبت درویشان میرفتی و بایشان خرچ میکردی از برکت دعاء ایشان ترا در بهشت می فرستم که شب و روز در محبت ایشان بودی رحمتی و نعمتی بالاتر از محبت درویشان و فقیران نیست"۔ یعنی "الْفَقْرُ لَا يُحْتَاجُ" یعنی در خانه فقیر فاقه بسیار است "الْفَقْرُ لَا يُحْتَاجُ" یا آنکه فقیر صاحب نظر کیما "الْفَقْرُ لَا يُحْتَاجُ" یا آنکه زر سیم مال همه در راه خدا تعالی تصرف کرده تارک شده باز به دنیا احتیاج ندارد "الْفَقْرُ لَا يُحْتَاجُ" یا آنکه بر دل اسم الله جمعیت سکونت گرفت دل غنی گشت "الْفَقْرُ لَا يُحْتَاجُ" یا آنکه میل بسوی دنیا و اهل دنیا ندارد و غیر ماسوی الله طمع ندارد "الْفَقْرُ لَا يُحْتَاجُ" یا آنکه زبان اوسیف صاحب لفظ باشد آنچه خواهد خدا کند "الْفَقْرُ لَا يُحْتَاجُ" یا آنکه بر مرتبه محمدی صلی الله علیه و آله وسلم رسیده باشد "الْفَقْرُ لَا يُحْتَاجُ"۔

فقیر را باید اگر جاہل باشد علم خواند و اگر عالم است صاحب معرفت شود آنگاه خدا تعالی را بشناسد و داند۔ در فقری دو مرتبه است یا عالم علم خوانی قاری یا خدادانی مسمی۔ جائیکه مقام حی قیوم، نہ آنجا رسم رسوم۔ اگر غافل هستی هوشیار شو، اگر خفته بیدار شو۔ قال علیہ الصلوٰۃ والسلام "يَنَامُ عَيْنِي وَ لَا يَنَامُ قَلْبِي"۔ قال علیہ الصلوٰۃ والسلام "رَأَيْتُ فِي قَلْبِي رَيْبِي"۔  
بیت باهو:

خدا من بیدار چون بخوابم خواب اندر خدا کجا یابم  
هر که از علم راه است آن را از فقر گلی آگاه است۔ هر که بر خود نگاه است، او گمراه است و هر که راه از علم راه و نہ از فقر آگاه علم بر او وبال صد گناه است۔ و فقیر را هیچ حاصل نشود بجز تزکیه نفس و تصفیه قلب و تجلیه روح۔ قال علیہ الصلوٰۃ والسلام "لِكُلِّ شَيْءٍ مُّصَقِّلَةٌ وَ مُصَقِّلَةُ الْقَلْبِ ذِكْرُ اللَّهِ تَعَالَى"۔ نفس را در وجود آدمی چهار خانه است۔ اول خانه زبان بهر لہو و لغو دوم خانه دل بهر خطرات و وسوسه سیوم خانه ناف بهر هوا و شهوت چهارم خانه گردل بهر حرص و حسد و کبر و عجب و ریا و کینه و بغض۔ این چهار خانه به آتش سوزانند بجز آب ذکر الله تعالی هرگز سرد نشوند۔ علماء از این خانه بیخبر اند، که راه معرفت عشق محبت نورزند حرص، حسد، کبر و رزند۔ هر که صاحب نظر است همیشه در مطالعه ضمیر انور است۔

ابیات باهو:

گر بمیرم برد ما را زیر خاک جان تن، من خوش بگوید ذکر پاک

فقیر را چشم بر خوف روز قیامت۔ علماء میگویند کہ عقبی چه جائی خوش بہشت است۔ فقیر میگوید کہ بجز دیدار مولیٰ ہمہ خواری زشت است۔ علماء میگویند کہ فقیر چه احمق است، مجنون و دیوانہ است۔ فقیری گوید کہ علماء از خدا تعالیٰ بیگانہ است۔ علماء میگویند کہ علم خواندن خوب است منطق معانی۔ فقیر میگوید بجز یاد اللہ تعالیٰ عمر بر باد دادن است و نادانی علم خواندن۔ فقیر طالب مولیٰ کہرا گویند کہ مولیٰ چہار حروف است و طالب مولیٰ چہار نشان دارد از تاثیر چہار حروف۔ از حرف ”میم“ مراد لذت نفس راندہد محو شود بمعرفت۔ و از حرف ”واو“ وحدانیت مستغرق و از حرف ”لام“ لائق دیدار قطع علائق دنیا مراد و از حرف ”ی“ یاد حق چنان است نہ یاد مال، فرزند نہ یاد تن، بجز دوست۔

و طالب علم کہرا گویند؟ علم سہ حرف است۔ از حرف ”عین“ علائق عقل و از حرف ”لام“ ”لَا يُسَبِّحُ“ طالب دنیا مدد معاش۔ از حرف ”میم“ میراث خواہ پدر۔ بی علم زاهد بنجر ہیزم دوزخ است لیکن ترا علم باید با عمل یگانگی۔ علم بی عمل دیوانگی است۔ زہد بی علم تخم در شور است۔ علم بی زہد مردہ در گور است۔ علماء میگویند کہ علم واردات غیبی فقیر را کجا است؟ فقیر میگوید کہ استاد مراحئ قیوم خدا است۔ قال علیہ الصلوٰۃ والسلام ”اَدِّبْنِي مَا اَدَّبَنِي رَبِّي“۔ پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم فرمود کہ مرا تعلیم کرد علم و ادب رب خود۔ اگر حیات است، در علم است۔ اگر راحت است، در معرفت است۔ اگر شوق است در محبت است۔ اگر ذوق است در ذکر است۔ اگر مشاہدہ است، در مجاہدہ است۔ اگر فرحت است در فقر است۔ اگر اشتیاق مشتاق است در اتفاق است۔ اگر نور است در علم است۔ اگر تاریکی و ظلمت است، در جہل است۔ اگر مکرمت است، در معرفت است۔ در ویش اہل محبت رایت حق حضور حاصل نشود مگر آنکہ از خلق خلوت و عزلت بگیرد و دوستان را دشمن داند و فرزندان را یتیم اکبر کند۔ آنگاہ مقام حضور حق تواند رسید۔ این فقیر با شو میگوید کہ طالب اللہ ہمیشہ با خلق بخلق باشد چنانچہ خلق محمدی صلی اللہ علیہ وآلہ وسلم۔ اگر در خلوت عزلت ریاضت حق یافتندی ماکیان یافتندی۔ ہر کہ یافت از صحبت اہل اللہ یافت کہ غرق بتوحید گشتند۔ ہر کہ واصل شد از آدمی شد نہ از جن فرشتہ۔ راہ خدا تعالیٰ از موی باریک ترکہ فنا فی اللہ ذات۔ قوله تعالیٰ ”حَتَّىٰ يَبْلُغَ الْجَهْلُ فِي سِتْمِ الْحَيَاةِ“۔ فقیری پُر در دو کسالہ نہ حلوا خوردن در خانہء مادر و خالہ کہ نرم و چرب لقمہ نوالہ بلکہ سوختن، بسوز شب و روز۔ قال علیہ الصلوٰۃ والسلام ”رُؤْيَةُ وَجْهِ الظَّالِمِ يُسْوِدُ الْقَلْبَ“۔ قال علیہ الصلوٰۃ والسلام ”لِكُلِّ شَيْءٍ مِفْتَاحٌ وَ مِفْتَاحُ الْجَنَّةِ حُبُّ الْفُقَرَاءِ“ چنانچہ شیخ واجد کرمانی رحمۃ اللہ علیہ میگوید کہ فردا قیامت درویشان را فرمان شود کہ نزدیک تر از وپل صراط برید و نظر کنید ہر کہ بایشان درد دنیا چیزی دادہ و یاری کردہ باشد حق تعالیٰ می فرماید کہ ما شمارا اختیار دادہ ایم کہ او شان را از تر از وپل صراط بگذرانید و برابر خود بہ بہشت برید۔ فردا قیامت مردی را بیارند کہ او را از نماز و روزہ و حج و زکوٰۃ و جز آن یعنی ہر چہ طاعت بودہ کردہ باشد۔ فرشتگان را فرمان شود کہ برائی عذاب این مرد را بدوزخ برید۔ آن مرد التماس کند خداوند! در دین محمد صلی اللہ علیہ وآلہ وسلم بسیار عمل

والسلام "الدُّنْيَا جَيْفَةٌ وَكَلْبُهَا كِلَابٌ" دنیا سه فرقه است۔ اہل دنیا، اہل علماء و اہل فقرا۔ چون علی الصبح میشود و مؤذن بانگ میگوید گوئی که صور اسرائیل دمید و روز حشر پیدا شد، اہل دنیا را جانب آتش دوزخ کشند، چنانچه حرص ہوا، نفسانی و معصیت شیطانی و اہل علم را جانب بہشت کشند چنانکہ علم مسائل فقہ و اہل فقرا را جانب دیدار استادہ کنند چنانچہ مذکر ذکر وحدانیت غرق۔

چون میرد بتلا میرد چوں خیزد بتلا خیزد

علماء اہل شعور است و صاحب فہم و فقرا اہل حضور است صاحب دہم دل۔ صاحب شعور از نظر خدا محروم است کہ شب و روز بخواندن و نوشتن مرقوم است۔ دل حضور بنظر منظور است۔ دل نظر منظور را چہ نشان است؟ دل پردرد صاحب حضور مراد ادموت سلیم، باحلم حلیم، شکستہ خاطر، برصراط المستقیم اشتغال اللہ غرق بتوحید ربّ قدیم بیزار از کار ناشائستہ شیطان "اعوذ باللہ من الشیطن الرجیم"۔ بسم اللہ الرحمن الرحیم۔ اول قسم "بسم اللہ"۔ دوم قسم "الرحمن"۔ سوم قسم "الرحیم"۔ "بسم اللہ" بردل مذکور بودہ باشد۔ "الرحمن" بردل مؤمن و منافق و کافر رزق نصیب۔ "الرحیم" نصیب دل مؤمن مسلم است۔ علماء می گویند کہ علم بسیار بخوان و ہمنشین بادشاہ و قاضی باشی۔ فقیری گوید کہ راہ توکل بگیر و باخدا راضی باش۔ علماء میگویند کہ علم نحو و صرف بخوان کہ خوب است علم اصول۔ فقیری گوید کہ فنا فی اللہ غرق بشو، علم را نسیان بکن ای مجہول! علماء می گویند کہ بے علم مرد ہم چون ابو جہل است، فقیر میگوید کہ علم یک حرف است۔ علم لدنی خواندن سہل است۔ قولہ تعالیٰ "وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا"۔ علماء را میخ دنیا بدل زدہ اند و فقرا میخ دنیا بگل زدہ اند۔ علماء اہل دانش، صاحب شعور است، فقیر عاشق دیوانہ بحق حضور است، فقیر با ذکر فکر اشتغال اللہ در وحدانیت مستغرق در علم باطنی صاحب علوم است۔ علماء از ذکر فکر اشتغال از علم نعمت معرفت باطنی محروم است۔ فقیر خادم و علماء مخدوم۔ علماء صاحب نصیحی است و فقرا صاحب مسیحی است۔ مسیحی زندگی از مردہ قبر است۔ فقیر از زندگی قلب از حق تعالیٰ ذکر اللہ خبر است۔ حیات مسیحی یک روز یا یک پاس است و ذکر زندگی قلب ذکر اللہ فقرا پاس انفاس تا ابد است۔ "قُمْ يَا ذن اللہ"۔ قولہ تعالیٰ "الْحَمْدُ لِلّٰهِ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُونَ"۔ اِنَّكَ مَيِّتٌ وَاِنَّهُمْ مَمِيْتُونَ" زیر زمین ہمہ افسوس است۔ در فقر طلب مولیٰ ہمہ بی نیاز است و در طلب علم ہمہ حرص است۔ فقیر با عشق بیقرار و بی آرام و علم بی معرفت چنانچہ نمک بی طعام۔ اہل علم خدا را از چونی شناسد یعنی در علم ہمہ چون چرا است۔ "الْعِلْمُ حِجَابُ اللّٰهِ الْاَكْبَرُ" واقع است۔ و فقیر خدا تعالیٰ را از بیچگونگی شناسد یعنی در فقر بے خودی است۔ بخدا تعالیٰ بیچون و بیچگون است۔ فقیر صاحب نظر و علماء صاحب مرقوم۔ خادم افضل است از مخدوم۔ قال علیہ الصلوٰۃ والسلام "سَيِّدُ الْقَوْمِ خَادِمُهُمْ خَيْرٌ مِنْهُمْ"۔ علماء امرتبہ بسیار بزرگ بالاتر۔ فقیر میگوید اگر چہ بالاتر از سلك سلوک راہ تصوف بخبر۔ علماء را چشم بد نیالذات نعمت و

## باب پنجم

ذکر علماء و فقرا و ذکر الله  
اولی و اعز و اجل و اتم و اکبر

علماء آنست که وارث الانبیاء و آثار محمد رسول الله صلی الله علیه و آله و سلم و امین خدا باشد۔ طالب علم چه معنی دارد؟ یعنی طاعت طلب۔ عالم چه معنی دارد؟ یعنی از عام بر آید خاص شود۔ فاضل چه معنی دارد؟ که فیض او عام باشد چنانچه فیض آب دریا۔ دانش مند چه معنی دارد؟ دعوی مدعی بانفس محاسبه خویش۔ این همه کارها علماء عامل فقیر کامل درویش۔ و علم دو قسم است، علم رحمانی از برای ترک دنیا و اهل طاعت و علم شیطانی حُب دنیا، حرص، حسد، کبر، اهل بدعت۔ طالب مولی چه معنی دارد؟ یعنی طواف کننده دل اهل هدایت، صدق بقلب چنانچه حضرت ابوبکر صدیق و صاحب عدل چنانچه حضرت عمر بن خطاب و صاحب حیا چنانچه حضرت عثمان صاحب غزا و صاحب رضا چنانچه حضرت علی و چنانچه سرتاج انبیاء و اصفیا خاتم المرسلین، امین، رسول رب العالمین صاحب الشریعت و الستر محمد رسول الله صلی الله علیه و آله و سلم است که طالب مولی مذکر۔ قوله تعالی "اَوْ تُوَالِّجُوهُمْ كَدْرَجَاتٍ" علم باعمل یا باید، نه علم حاصل بار۔ قال علیه الصلوٰة والسلام "الْعِلْمُ نُكْتَةٌ وَكَثْرَتُهَا لِلْعَمَلِ" کسی که بر علم عمل نکند علم برو وبال۔ قال علیه الصلوٰة والسلام "الْعُلَمَاءُ وَاٰرِثُ الْاَنْبِيَاءِ"۔ علماء وارث الانبیاء آنست که بتابعیت انبیاء باشد که در وی فسق و فجور دروغ، حسد، کبر، حرص نبود آنچه بود همه حق بود و راستی را نهما۔ قال علیه الصلوٰة والسلام "لَوْلَا الْحَسَدُ فِي الْعُلَمَاءِ لَصَارَ وَابِعًا مِّنْزِلَةِ الْاَنْبِيَاءِ" یعنی پیغمبر صاحب صلی الله علیه و آله و سلم فرمود اگر در علماء حسد نبودی، بمرتبه انبیاء رسیدی۔ علماء آنست که اول سه طلاق بدنیاد بد دوم سنت کلان محمدی صلی الله علیه و آله و سلم بجا آرد خانه تصرف براه خدا تعالی کند، سیوم خلق محمدی صلی الله علیه و آله و سلم بی طمع و بی ریا کند طالب طاعت، خدا پرست، اهل ترس۔ چندانکه علم زیاد خواند عمل و طاعت زیاد کند۔ هر که عمل و طاعت و ترس زیاد نشود پس معلوم است که آنرا جهل زیاد باشد۔ علم دانستن است۔ هر که نادان است خانه جهل پر معصیت گردد۔

در میان علماء و فقرا چه فرق است؟ هر که فقراء است علماء است۔ هر که علماء است همون اولیاء است، هر که اولیاء است پیوسته با خدا است۔ علماء طالب علم و فقرا طالب مولی۔ علماء را نظر بر سطور، ورق، حروف است۔ و فقیر صاحب معرفت را نظر بر معروف است۔ علماء میگویند که مسئله علم یادگیر، فقیر میگوید که "فَاذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا" از علم ترک گیر۔ علماء بجهت روزی معاش زر سیم را انتظار است، فقیر از دنیا و اهل دنیا بیزار است۔ علماء میگویند که دست اهل دنیا گیر که مرد صالح نیک نام است۔ فقیر میگوید که دست اهل دنیا گرفتن مطلق حرام است۔ قال علیه الصلوٰة

ذکر آنرا گویند که ذکر بر او موکل گردد شب و روز بے قرار بی آرام ذکر فکر بروی حرام اہل ذکر صابر و شاکر و ذاکر بی حضور است باخطرات۔ قال علیہ الصلوٰۃ والسلام "لَا صَلَوةَ إِلَّا بِحُضُورِ الْقَلْبِ"

بیت:

چون معده بود خالی از طعام در آن وقت معراج باشد تمام  
این نیز کار خام است کہ صبر و شکر کار بیوہ زنان است۔ زنی را کہ شوہر مُردہ باشد زنان دیگر باوی بگویند کہ گریہ مکن صبر و شکر باید کہ خدا تعالیٰ حی قیوم است مُردہ نیست۔ صبر و شکر اینست کہ از دنیا و حُب دنیا صابر شود، شکر کند کہ الحمد للہ مرا حق تعالیٰ فقر داد کہ فقر ورثہ پیغمبران است۔ قولہ تعالیٰ "إِنَّ اللّٰهَ مَعَ الصّٰبِرِیْنَ" قولہ تعالیٰ "إِعْمَلُوا آلَ دَاوُدَ شُکْرًا ط وَ قَلِیْلٌ مِّنْ عِبَادِی الشّٰکِرُونَ" پس بہ بین بر فقر ہیچ کس بشکر شا کر نیست مگر ذاکر حقیقی و صابر حقیقی۔ دنیا و چیزی کہ نعمت در دنیا است این نہ نعمت این نعمت ہمہ تلخ گردد روز قیامت۔ قولہ تعالیٰ "وَكُلُوا وَ اشْرَبُوا وَلَا تَسْرِفُوا ۚ إِنَّهٗ لَا یُحِبُّ الْمُسْرِفِیْنَ" این آیت نیز در باب وجوبیہ است۔  
ابیات باہو:

عشق فقرش نہ راہ دانش و پند  
گرچہ رسوا ملامتش حاصل  
این ہمہ جہل است آنچه میخوانی  
باہو دلچ پوشی بہ است گرچہ نمود  
ہر کہ در عشق تام دانش مند  
علم آنت کند بحق واصل  
عز دنیا و جاہ نادانی  
ہم نشینی دوام با یار صد  
قال علیہ الصلوٰۃ والسلام "جُعِلَتْ فِی النَّفْسِ طَرِیْقَةُ الدّٰہِدِیْنَ وَ جُعِلَتْ فِی الْقَلْبِ طَرِیْقَةُ الرّٰغِبِیْنَ وَ جُعِلَتْ فِی الرُّوْحِ طَرِیْقَةُ العٰرِفِیْنَ"

بیت:

باہو! می نماند پردہ نفس و ہوا  
چون در آید در دلم ذکر خدا

لذاتِ نفسانی در وجودِ آدمی برابر است۔ ہر چہار فانی ولذاتِ پنجم حق تعالیٰ باقی جاودانی۔ اول لذتِ طعام خوردن، دوم لذتِ مجامعتِ زن، سوم لذتِ حکومتِ حکمِ حاکم، چہارم لذتِ علمِ فضیلت۔ چون لذتِ پنجم حق تعالیٰ در وجودِ طالبِ اللہ غالب شود ہر چہار لذاتِ مغلوب گردد ہیچ خوش نیاید چنانچہ طعام بیمار راہ اللہ تعالیٰ۔ در وجودِ آدمی وہ چیز است، نہ (9) یک طرف چنانچہ گوش، چشم، دست، پائے، زبان، دہم شکم یک طرف۔ چون شکم گرسنہ نہ سیر گردد۔ چون شکم سیر نہ گرسنہ گردد۔ کسیرا کہ نفس تابع مطمئنہ است ہر آن کس خواہ گرسنہ خواہ سیر باشد کہ چشم باطن اور روشن است۔

ابیات:

دو چشم سر و دل یکتائی بسرائج  
در آن وقت واصلانرا گشت معراج  
اگرچہ شکم پُر او را پُر ز نور است  
کہ واصل دائمی اندر حضور است  
نہ آنجا لاغری نہ جسم و جانی  
نہ آنجا ذکر فکرش بر زبانی  
باہو نہ سجاده نہ تسبیح نہ دلق جبہ و دستار  
دل در سجدہ ام دیدار با یار

قال علیہ الصلوٰۃ والسلام "الصلوٰۃ معراج المؤمنین"۔ این است مقام شریعت۔ ہچنان است چنانچہ چاہِ روان، مقام طریقت ہچنان است چنانچہ ابر باد، مقام حقیقت ہچنان است چنانچہ بارانِ رحمت، مقام معرفت ہچنان است چنانچہ آجوب، مقام عشق محبت فانی اللہ ہچنان است چنانچہ دریائے عمیق۔ اگر در دریائے عمیق تمام بول و غائلو و پلیدی کہ افتد ہیچ پلید نشود۔ اگر از دریائے ہزار نالہ و جوب آید آب کم نگر دو اگر ہزار نالہ آجوب افتد ہمہ دریا شود۔ شریعت دروازہ اول است و طریقت دروازہ دوم است و حقیقت دروازہ سوم است و معرفت دروازہ چہارم است و عشق مقام خانہ محبتِ یگانہ است۔ ہر کہ در مقام شریعت طریقت حقیقت معرفت برود در بان بیگانہ است از حق۔ تاد محبت محو نشود محرم اسرار نگردد۔ معلوم شد کہ اہل مقامات شیخ مخدوم محروم اند۔

بیت:

ترا شرمندگی از حق بدوری  
پریشان دل نیابد حق حضوری  
دل نیز دو قسم است، یکی اہل قلب، دوم اہل سلب۔ اہل قلب پُر نور بذر اللہ تعالیٰ دل زندگی است۔ مُردہ دل اہل سلب بے ذکر اللہ تعالیٰ در ہر دو جہان نخل روسیہ شرمندگی است۔ کسی را کہ ذکر قلب جاری آشکارا حجاب الاکبر پارہ پارہ۔ ذاکر قلب دائم التیر بر سر عرش فوق در مشاہدہ ذوق نہ سرگردان قرقر ہچون غوک۔

بیت:

ترا شرمندگی زین ذکر باید  
کہ دم بستن نہ حُب ذکر شاید

فرمان شد کہ ای جبرائیل اگر او ربّ خود را فراموش کرده است، من می دانم کہ ربّ او کیست؟ پس نام خود را چگونه فراموش کنم؟ غلط بدرگاہ حضرت ماراہ نیست، در حقیقت چون ربّ منم، ہر کہ مرا خواند، من نیز او را اجابت کنم۔ بہ بین ای ابو الفضل! کرم از حضرت بی نیاز بیاموز ترک تکبر کن۔ چنانچہ بہ یک اولیاء اللہ با فرشتہ ملاقی شد۔ گفت ”کجا روی؟“ فرشتہ گفت ”یہودی را ہوس گرفتین ماہی شدہ است و در آب ماہی نیست، حکم ربّ الغلمین چنین است کہ ماہی را از دریا بکشتم و در آب او را اندازم تا یہودی بکام و مطلب دل برسد از درگاہ حق تعالی نا امید نباشد۔“ یقین است کہ با دشمنان چنین کند، دوستان از وی ہج محروم نیستند۔ قولہ تعالیٰ ”ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلٰى الَّذِيْنَ اٰمَنُوْا وَّ اَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ۔“

میدانی کہ ابلیس لعین را معزول ساختہ از مراتب رحمت بہ لعنت ”اَسْفَلَ السَّافِلِيْنَ“ از مقام علیین تا بہ سجن رسید۔ ابلیس و نفس و دنیا ہر سہ بیک دیگر اتفاق دارند و بیعت یک دیگر کردند از بہر ذلت و ہلاکت فرزندان آدم علیہ السلام۔ ابلیس گفت ”من از طاعت بمعصیت خواہم برد از عبادت بگناہ دلالت کنم۔“ دنیا گفت ”من در نظر ایشان خود را آراستہ کنم و بر خود مائل گردانم و در بلا مبتلا و ہلاک با حرص از خدا عزوجل بازماند۔“ نفس گفت کہ من بہوای شہوت دیوانہ کنم، بنظر بازی خراب کنم و میگرددانم۔ طالب اللہ را باید کہ ہر سہ را با افعال شناسد و از افعال ناشائستہ ترک گیرد۔ چون در وجود عابد عارف باللہ توفیق الہی و بعلم شریعت، طریقت، حقیقت، معرفت زندگی قلب ذکر اللہ فنا فی اللہ امر معروف توکل و حیا و صبر و خوف و رجا و عشق محبت توحید و وحدانیت تجرید و تفرید رخ نمود، ہر سہ دفع مردود گردد۔ و فقیر را کہ بخانہ دنیا دار برند از ان بہتر است کہ بدار کشند۔ اگر کسیر ابطاعت و ریاضت پارسائی حق حاصل بودی ابلیس را بودی چرا کہ ابلیس زاہد عابد صاحب طاعت بود، آنرا کبر و آنرا رخ نمود، گشت مردود۔ اگر کسی را بعلم فضیلت حق حاصل بودی بلعم با عور را بودی کہ دوازده ہزار دوات در مسجد او پیوستہ جاری بود کہ قلم با حقیقت زیر بر از قاف تا قاف مرقوم گردانند۔ اگر کسیر با زر درم مال دنیا حق حاصل بودی، قارون را بودی کہ با گنج تا تحت الثری پائین رفت۔ اگر کسیر ابدعوی خدائی حق حاصل بودی فرعون را بودی کہ دعوی خدائی کرد و در دریاء رود نیل غرق شد۔ اگر کسیر ادرجہل حق حاصل بودی ابو جہل را بودی۔ حاصلیت حق تعالی در محبت و اخلاص خالصۃً لِلّٰہِ است چنانچہ سب اصحاب کہف کہ محبت و اخلاص آنرا از سب سگان بر آورد و در سب آدم ساخت و در قرآن واقع شد قوله تعالیٰ ”سَادِسُوْهُمْ کَلِمًا مِّنْهُمْ رَّجَعًا بِالْغَيْبِ“۔ از سب کمتر مباش در محبت ایزد تعالی اگر فرزندان آدم بنستی۔ تقریبہ قسم است۔ اول فقا است ”الْاِنَّاء“ نشی و دوم تقریبۃ است ”اِلَّا اللّٰه“ سوم تقریبی را بنما است ”مَحَبَّتًا رَّسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ“ کہ فقیر با اللہ یگانہ آنست کہ از غیر اللہ تعالی بیگانہ است۔ ہر کہ با غیر اللہ دنیا یگانہ است از اللہ تعالی بیگانہ است و بیگانگی و یگانگی ہر دو در یک خانہ نیست۔ با آنکہ نیست نمودن بیگانہ ہر دو۔ چہ۔



عقل جزوی بگذار و عقل کلی آخرت باهوش بدست آر که عارف باللہ نفس را تحقیق کند و صاحب نفس نفس را رفیق کند۔

بشنو! فردا قیامت چون اہل عشق محبت صاحب شوق اشتیاق مشتاق دیدار از گور بر خیزند از حق سبحانہ و تعالیٰ حکم شود کہ خیمہ ایشان بیارند و بر دوزخ زنند۔ چون پیش آن خیمہ بنشیند ہمین کہ نظر ایشان بدوزخ افتد آتش دوزخ سرد شود ناچیز و خاکستر گردد و مجال آن آتش نبود کہ سر بر کند۔ چون آتش دوزخ سرد پست گردد و خلق را دلیل راحت باشد و از عذاب دوزخ خلاص شود۔ مقصود خیمہ ایشان بر آتش دوزخ ہمین است۔ پس دنیا ہم بمثل آتش است؛ چنانچہ حرص بمثل دوزخ است۔ بر اہل دنیا کہ فقرا اہل اللہ گذر کنند و نظرش رحمت کنند حرص از مردم اہل دنیا بمیرد۔ و اہل اللہ یک نفس بحق تعالیٰ مشغول شوند کہ اشتغال ربانی راحت جاودانی است۔ باید کہ از دوزخ حرص دنیا و آتش دوزخ آخرت خلاص یابند چرا کہ خدا تعالیٰ می فرماید ”ہر آنکس کہ نام دوست من با صدق و اخلاص محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و نام من با خلاص و تصدیق دل و با اقرار زبان بر زبان راند“ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ“ برو عذاب نکند کہ آشنا و دوست با دوست عذاب نکند۔ چنانچہ حدیث قدسی آمدہ قولہ تعالیٰ ”أَنَا لِلْعَبْدِ أَرْحَمُ مِنْ أَحَبِّهِ وَمِنْ أَبَوَيْهِ فَاطْلُبْنِي تَجِدْنِي“۔ عبد اہل عبادت را گویند۔ این فقیر با تو میگوید کلمہ سہ قسم است۔ یک قسم ”لَا إِلَهَ إِلَّا اللَّهُ“ دوم قسم ”إِلَّا اللَّهُ“ سوم قسم ”مُحَمَّدٌ رَّسُولُ اللَّهِ“ از ہزاران ہزار بار ”لَا إِلَهَ إِلَّا اللَّهُ“ رسیدہ اند و بعضی از ہزاران ہزار بار ”إِلَّا اللَّهُ“ رسیدہ اند و بعضی از ہزاران ہزار بار ”مُحَمَّدٌ رَّسُولُ اللَّهِ صلی اللہ علیہ وآلہ وسلم“ رسیدہ اند۔ پس ”لَا إِلَهَ إِلَّا اللَّهُ“ نفی است فانی اثبات ”إِلَّا اللَّهُ“ است۔ بوقت مردن بگفتن ”لَا إِلَهَ إِلَّا اللَّهُ“ گناہ تمام عمر چہ نماند چرا کہ نفی جوگشت و بگفتن ”إِلَّا اللَّهُ“ اثبات رسید ”مُحَمَّدٌ رَّسُولُ اللَّهِ“ بگفتن مراتب انبیاء و پیغمبری است۔ پس بر پیغمبران آتش دوزخ حرام و این مقام محبوبیت تمام۔ قولہ تعالیٰ ”مَنْ دَخَلَهُ كَانَ آمِنًا“ قال علیہ الصلوٰۃ والسلام ”إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ“۔

پس مخلوق لا است و اسم اللہ غیر مخلوق است و ناسوت مخلوق است و اہل اللہ فقر آنا سوتی نیست۔ مرد آن است کہ در شریعت تمام و باطن مدام انتہائے مالا کلام ہر کہ ہمیشہ در ذکر فکر باشد۔ قال علیہ الصلوٰۃ والسلام ”الَّذِي كُرِبَ بِلَا فِكْرٍ كَصَوْتِ الْكَلْبِ“۔ در استغراق غرق محبت اوست ایشان را پیشتر از آنکہ روز قیامت مقصود ایشان بدست ایشان حق تعالیٰ بدهد و بانوار تجلی مشرف گرداند۔

چون کہ روزی جبرائیل علیہ السلام پیش پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم گفت ”یا رسول اللہ صلی اللہ علیہ وآلہ وسلم! من امروز چیزی دیدم کہ بیچ وقت ندیدہ بودم۔ در شہرت پرستی بت را پیش نبادہ می گفت ”یا رَبِّی! یا رَبِّی!“۔ از مقام ربوبیت آواز آمد ”لَبَّيْكَ عَبْدِي“ ”لَبَّيْكَ عَبْدِي“۔ گفتتم ”خداوند! بت پرستی را چگونه جواب رسد؟“

آبادانی است و از آبادانی سود مقصود حاصل آید۔ ہر عبادتی کہ ہست در آبادانی است و ہر بدی کہ ہست در ویرانی است۔ راہ آبادانی بہ تو چرا قدم در ویرانی نہی؟ دشمن نفس را مراد نہ رسانی۔ نفس مردار را مردن بہ از زندگانی۔ و شناختن خدا عزوجل از روشنائی دل است نہ شناختن خدا تعالی را بتاریکی کہ یک شب مشغول شود ہرگز راست نیاید۔ چون ناپینا ہر چند کہ کوشش راہ راست کند ہرگز راہ راست نتوان رفت؛ اگر پیش او خار مار چاہ حضرہ یعنی گل نشیب پلیدی آید او نمیداند کہ پیش من نیک است یا بد۔ ہر آنکس کہ نفس را بند کند رضاء اللہ تعالی و محبت اللہ تعالی حاصل کردہ باشد۔ ہر کہ نفس خود را در بند نکرده باشد او در محبت و رضاء نفس و شیطان است۔

بیت:

بأهوا! نفس راسگ گفت سگ بانی مکن تابع شیطان شیطانی مکن  
 قوله تعالی "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ"۔ ہر کہ میل دل بسوئے نفس دارد تمام دل او سیاہ گردد و غفلت پیدا شود۔ چون نفس و دل یکی گردد روح ضعیف شود و عاجز؛ چون دل و روح یکی گردد نفس ضعیف و عاجز غریب تابع۔ این فقیر باہو میگوید کہ یک ہدایت اللہ تعالی بہتر است از ہزار دشمن نفس و شیطان۔ ہر دلیکہ نظر رحمت خدا است از نفس و شیطان آن دل جدا است۔ قوله تعالی "وَتَعِزُّ مَنِ تَشَاءُ وَتُذِلُّ مَنِ تَشَاءُ"۔ پس نفس و شیطان شریک خدا است۔ ہر کہ راندہ در گاہ است نفس و شیطان باو ہمراہ است گمراہ است۔ قال علیہ الصلوٰۃ والسلام "فَمَنْ يَهْدِي اللَّهُ فَلَآ مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَآ هَادِيَ لَهُ"۔ فضل از آن روز ازل است چنانچہ نہ یک رعایت قاضی ونہ ہزار گواہ نہ یک ہدایت اللہ تعالی نہ ہزار ہدوتقوی ہمراہ۔ اللہ بس ماسوی اللہ ہوں۔

بیت:

عنایت تو مرا بس بود ز علم و عمل کہ یک رعایت قاضی بہ از ہزار گواہ  
 قوله تعالی "وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ"۔ ہمہ کس در حکم حکیم اللہ تعالی است؛ ہر کہ باشد نفس و شیطان و دنیا و غیر ذالک۔ قال علیہ الصلوٰۃ والسلام "فِعْمَلُ الْحَكِيمِ لَا يَخْلُوا عَنِ الْحِكْمَةِ"۔ پس نفس بمثل دزد است و طالب اللہ بمثل موکل چنانچہ پاسبان خبردار از دزد۔ مرشد کامل مکمل بحکیم حاکم خدا تعالی صاحب حکم است؛ در ولایت او کہ دزد بیاید یک مرتبہ کشتہ گردد۔ در ملک ولایت وجود دار السلام گردد۔ قال علیہ الصلوٰۃ والسلام "الْمَلِكُ لِمَنْ غَلِبَ"۔ اگر گناہ نفس و شیطان معصیت را یاد کنم و خدائے تعالی فراموش شود؛ ہیچ ازین گناہ کبیرہ تر دیگر نیست۔ چنان با غرق اللہ تعالی قلب روح عشق محبت الہی بر سر اسرار در وجودش کہ نفس و شیطان و دنیا، شہوات، حرص، حسد، کبر، ہوا فراموش گردد۔ ہر چہ کوشی از بہر اللہ تعالی بکوش و ہر چہ پوشی از بہر اللہ تعالی بپوش و ہر چہ نوشی از بہر اللہ تعالی بنوش۔

گشتی ای نفس چندین گناه از هول عذاب آخرت چرا کردی؟ خود را از ہیبتی که پدر تو مهتر آدم علیه السلام را از جهت ذلت یک گناه بزدان دنیا فرستاده اند و خطاب سرزنش بگفتند۔ قوله تعالی "وَعَطَىٰ آدَمُ رَبَّهُ فَغَوَىٰ" چرا نگاه نداشتی؟ بیچاره آدم زاده را چه جای امید خلاصی باشد بچندین گناه کردن؟ عزازیل را بیک گناه داغ لعنت نهاده ابلیس نام گفتند که در تمام عالم آواز رسید۔ قوله تعالی "وَإِنَّ عَلَيْكَ لَعَنَتِي إِلَىٰ يَوْمِ الدِّينِ" پس هر کرا نفس ضعیف است دین وی قوی است هر کرا نفس را بند کند چنانستی که راه شیطان بسته باشد بمع نفس هوا۔

بیت:

باهووا! نفس پلید بر تن جامه پاک چه سود در دل همه شرک است سجدہ بر خاک چه سود  
کسانی که نفس خود را معمور دارند پیروی شیطان کردند پس او دشمن خدا تعالی اند و دشمن آدمیان اند۔ دانی شیطان و نفس هر دو در میان خود موافق اند و هر دو کافر اند هر کرا نفس در بند است شیطان از و دور است۔  
تمثیل: اگر دو دزد در یک خانه برای دزدی کردن در آیند یکی در دست آید و دیگر گریخته رود آن گریخته باز نزدیک آن بند شده نیاید و نزدیک او ضرر خود به بیند۔ هر کرا دزد نفس در بند نیست شیطان با و قریب است و دور از حضرت رحمن است۔ تمثیل: نفس مانند بادشاه است و شیطان مانند وزیر است۔ هر گاه که بادشاه به بند شود وزیر از و جدا گردد۔ هر کرا نفس در بند نیست آنکس احمق است۔ تمثیل: اگر باشد و کجشک در یک خانه باشند چون آن باشد در بند است آن کجشک را غم ضرر نیست هم چنان اگر نفس در بند است۔ قوله تعالی "وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ"۔ در شریعت نفس اتاره است و خدا تعالی می فرماید که نفس دشمن را بکشید۔ خداوند! چشم بخش که آن دشمن را بینم و بکشم۔ دوم نفس در طریقت لوامه است ذائقه لائحہ نفس را بگذار، هواء نفس لوامه را پائمال کن و بالائے هو روان شو۔ سوم نفس در حقیقت ملبمہ است۔ آن را موم باید کرد بر آتش عشق ذکر اللہ تعالی تا به "مُوتُوا قَبْلَ أَنْ تَمُوتُوا" رسد۔ چهارم نفس در معرفت مطمئنہ است۔ در حقیقت مطیع با خلاص موحد خاص الخاص، محرم اسرار محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم از غیر ماسوی اللہ استغفار۔ قوله تعالی "غُفِّرَاكَ رَبَّنَا وَآلَيْكَ الْمَصِيبُ" در مطمئنہ چه چیز حاصل شود؟  
لا مقام مشاهده فقر فنا فی اللہ، تمام شرح نفسها بد بد کردار۔

بیت:

نفس یار غار ای جان عزیز با عزیزی باش بی غفلت تمیز  
فقیر را ترقی از درگاه روز بروز باید و جان سوز باید نه درم اندوز، حقیقت نفس بیاموز۔ تمثیل: "نفس مانند آدمی است و شیطان مانند دم آدمی است۔ اگر آدمی زنده است دم اندرون و بیرون می آید بعد از مردن آدمی دم از بیرون آمدن بماند چون کسیرا نفس مرده است راه شیطان او بسته گردد۔ از راه شیطان سود هرگز نیست و دل نرم

گفت ”طاعت کردم“۔ ندا آمد ”لعنت کردم“۔ آدم علیہ السلام گفت ”بد کردم“۔ ندا آمد ”عفو کردم“۔ طاعت باعجب بد است و معصیت باعذر بہ۔ اگر خواہی کہ راہ بمنزل رسانی زہار خود در میان مباش کہ نفس شرمندہ شود۔ نقل است روزی بزرگواری نشسته بود کہ نفس وی را بصورت ہیبت اوروبر مصطلی نشست۔ آن بزرگ گفت ”چون صورت خود از خود جدا دیدم پرسیدم تو کیستی؟“ گفت ”من نفس تو ام“۔ استوار استعداد بستن گرفتہ می خواستم کہ بزخم نفس غوغا کرد کہ زدن من این چنین نباشد زدن من خلاف من است۔

بیت:

نفس دانی چیست کافر در وجود      دوست دارد نفس را کافر یهود  
از نفس خبر دار باش کہ حاش باللہ حاش باللہ۔ قطعہ:  
ترا با نفس کافر کیش کاریست      بدام آور کہ این طرفہ شکاریست  
اگر مار سیاه در آستین است      بہ از نفسیکہ با تو ہمنشین است  
دانی نفس چیست؟ طمع، تا طمع را سہ طلاق ندہی ہرگز بخت واصل نشوی۔

بیت:

باھو! کہ مرغش جان کشد آن طمع دانہ      نہ بیند دام بر دانہ دیوانہ  
طمع ہم چون دام است و دنیا ہم چون دانہ است و اہل حرص طالب دنیا برود دیوانہ۔ بی طمع ہرگز در قید او نہ افتد مگر احمق  
اہل نفس بی عقل تر سا کہ از اہل ترس نباشد۔ ہر کہرا اللہ تعالیٰ و فقر پسند بی طمع گردش بلند بی نیاز چرا کہ طمع نام غم است  
و فقر یگانہ بخدا تعالیٰ ازین غم غم ندارد۔ ہر کہ نادار است با اللہ تعالیٰ یار است۔

بیت:

باھو! کسیرا غم بود از بہر دنیا      کہ آن دون است از پرورہ دنیا  
شیطان دنیا را گویند و اہل نفس معصیت شیطان را جویند۔

روزی حضرت امام اعظم رحمۃ اللہ علیہ بانفس خود محاسبہ عمر خویش میکرد و گفت ”ای نفس عمر تو شصت سال برآمدہ است چون روز ہائے عمر تو بیست و یک ہزار و سی صد روز مجموعہ شدہ“ بعدہ آہ زد و بیہوش گشت چون بہوش باز آمد معتقدان پرسیدند کہ این چہ بود بیہوشی تو؟ گفت ”بانفس خود محاسبہ حساب روز ہائے عمر خویش کردم کہ بدنی شصت سال شد ترا از ہنگام بلوغت مہلت دادہ اند روز ہائے شانزدہ ہزار شش صد ہشتاد و پنج روز شد“۔ گفتم ”ای نفس! ہر روز بیست گناہ کردہ باشی؟“ گفت ”نی“۔ گفتم ”دہ؟“ گفت ”نی“۔ گفتم ”یک گناہ کردہ باشی؟“ بر این اقرار نمود۔ گفتم ”بہر گناہیکہ یگان یگان سنگ در مقامی نہادی کوہی بر آمدی و اگر بعد و ہر گناہی مشت خاک انداختی انبار

منکر نکیر و اعمال نامہ و مسائل فقہ و روز قیامت نفسی و صراط و دوزخ بہشت و دیدار ہرگز باز نماند و از معصیت نفس باز نگرود مگر بتوفیق الہی و بوسیلت دست بیعت مرشد کامل مکمل۔ ہر وقتے کہ طالب رجوع بگناہ کند مرشد را بیشک آگاہی شود در میان گناہ و اہل گناہ خود حائل می شود یا بالہام گوید و یا پیغام و یادست زند۔ وسیلت از برای این از فضیلت بہتر است۔ فضیلت اہل نفس را محتاج است و وسیلت لا محتاج۔ بر فضیلت نفس غالب است و وسیلت بر نفس غالب و نفس مغلوب۔ علم بمثل ذہب زریم است چنانچہ فضیلت و وسیلت ہم چون فولاد است چنانکہ تیغ۔ رباعی:

نفس حریص شکر و شیر می طلبد      بادشاہی شہ جهانگیر می طلبد  
 باہو بہ گدائی ز شاہی اورنگ شاہ      طالب اللہ بس از فقیر می طلبد  
 باہو! نفس بد کافر است و یا جلا د پس کافر از نار کسبختن مشکل چنانچہ جلا در حلال خوردن مشکل است۔ چون نفس مسلمان شود مسلمان را خوک خوردن مشکل و بر کف ز نار پوشیدن مشکل۔ سیم و زر زیب اہل دنیا است و فولاد تیغ زدن بر نفس کار اہل دین است۔ غزا کشتن بہ نفس کافر در سیم و زر طمع و ریا است و بہ کشتن نفس طلب خدا تعالی است۔ زندہ نفس شیطان اند یا دیواند یا غول بیابان اند۔ نفس چیست و شیطان چیست و دنیا چیست؟ نفس بادشاہ است و شیطان وزیر اوست و دنیا ہر دورا مادر کہ بایشان پرورش می کند۔ قال علیہ الصلوٰۃ والسلام ”اِنَّمَا الشَّيْطَانُ يَصِيْرُ مُسْتَوَلِيًّا عَلَي الْاِنْسَانِ“ یعنی شیطان جز این نیست کہ غالب میگردد بر آدمی۔ دلی کہ حُب دنیا داشت آن دل نشست گاہ شیطان است۔ قولہ تعالی ”فَاَمَّا مَنْ ظَلَمَ ۙ وَآثَرَ الْحَيٰوةَ الدُّنْيَا ۙ فَاِنَّ الْجَحِيْمَ هِيَ الْاٰوٰى“ دلیکہ نشست گاہ شیطان شد بر آن دل چہار مؤکل است۔ اول خناس دوم خرطوم سیوم و سوسہ چہارم خطرات قائم مقام نفس است۔ صدق خلاف نفس است۔ اہل صدق مستغرق را حضوری و غفلت یکی خواب و بیداری یکی۔ قولہ تعالی ”وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ“۔ اما دل باشندہ خانہ دیو۔ نفسی کہ باروح آمیختہ باشند آن نفس روح خدارا از برای خدا تعالی می پرستد چنانچہ رابعہ بصری را خدا تعالی پر سید مرا از برای کی می پرستی؟ بہر ہم دوزخ یا برای امید بہشت؟ رابعہ گفت ”خداوند ترا اگر از برای ترس دوزخ می پرستم“ مراد دوزخ سوز و اگر ترا از برای بہشت می پرستم مرا بہشت نصیب مکن و اگر ترا از برای تومی پرستم از من دیدار و جمال خود در تیغ مدار۔ نقل است کہ روزی شیخ شبلی رحمۃ اللہ علیہ از خانقاہ بیرون آمد و رفتہ در خانہ باہل مختث نشسته در میان قوم مختث سکونت گرفت مریدان گفتند ”این چہ جائے است یا حضرت؟“ شیخ شبلی فرمود ”در تمام عالم سہ گروہ است مردوزن و مختث، مردبایزید بسطامی، بودوزن حضرت رابعہ بصری، من ازین ہر دو نیستم، پس ناچار درین گروہ در آدم۔ پس اہل ذکر فکر اہل زن است و اہل استغراق اہل مرد است۔ ہر کہ در دنیا است ازین ہر دو نیست مختث است۔ بشنو! ابلیس

است۔ نفس را قوتِ لایموت باید ذکرِ الله و خانه او قبر زیر زمین خاک بسازد و پوشش لباس بر آن کفن اندازد و تماشائے سیر چشم بروز حشر نماید که جمعیتِ خاطر صفادل گردد که بردل هیچ آلودگی و کدورت نماند۔ گلِ حجاب ”قیما بَیِّنَهُ وَبَیِّنَ اللهُ“ بر خیزد نفس از ستیزه باز ماند آرام گیرد۔ ”مَوْتُوَا قَبْلَ اَنْ تَمُوْتُوَا“ که بمیرد۔ نفس چیست؟ نفس بمثلِ فر به خوک است باہل کفار خوار خودی خود پرستی دارد۔ بشنو

بیت:

در وجود آدمی صد خوک است خوک باید کشت یا با زنا ر بست  
ای نفس و سیلت خدائی و ای نفس فتنه انگیز پُر هو او ای نفس عادل بادشاه و ای نفس بانا گمراه و ای نفس عالم متعلم مفتی  
قاضی محتسب صاحب حساب و ای نفس بارشوت حرام خوار خراب و ای نفس مرشد هادی صاحب ارشاد و ای نفس با خود  
پرستی در حرص حسد برباد و ای نفس سلطان العار فین عاشق معشوق و ای نفس بر هر در گدای طامع مخلوقات۔ فقیر مرد  
آنست که نفس را به هیچ حال فرصت ندهد و از طاعت باز ندارد و آنچه خواهد نهد بخلاف کند همیشه با او مجادله باید کرد که ای نفس  
هیچ طاعتی چنان نکردی که لائق حضرت خداوند باشد چنانکه در روز قیامت خلاصی یابی و نمی شناختی خدا تعالی را چنانچه حق  
شناختن است۔ انبیاء و اولیاء اللہ از ترس حق تعالی چون زرد ر بوتہ بگدازند۔ بزرگان تمام عمر نہ خفته اند و پہلو بر  
زمین نہ نهاده اند و لذت دنیاوی نفس را نداده اند از برای آنکه روز قیامت از خدا تعالی و رسول مقبول صلی اللہ علیہ  
وآلہ وسلم شرمندہ نشویم۔ مرترا است که در کارِ نفس مشاهده میکنی از حالت با و خواست با تباہ او۔ قال علیہ الصلوٰۃ  
والسلام ”دَعْوَةُ الْمَظْلُومِ مُسْتَجَابَةٌ“۔ فرمود پیغمبر علیہ الصلوٰۃ والسلام ”دعاء ستم رسیده مستجاب است“۔ پس  
ستم رسیده از نفس فقیر اند۔ قال علیہ الصلوٰۃ والسلام ”اتَّقُوا دَعْوَةَ الْمَظْلُومِ فَإِنَّ لَيْسَ بَيْنَهُ وَبَيْنَ اللهِ  
حِجَابٌ“ فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم ”بترسید از دعاء ستم رسیده که میان دعاء ستم رسیده و میان خدا تعالی  
حجاب نیست“۔ پس ستم رسیده اہل اللہ فقرا اند کہ از ظلم نفس عاجز اند و بخدا تعالی مشغول۔ بترسید از فقرا کہ فقیر در  
حالت شہوت باشعور، فانی اللہ حضور، بہ نظر اللہ منظور۔ در حالت غضب نفس درندہ است و در حالت گناہ کردن نفس  
طفل است و در حالت نعمت خوردن نفس فرعون است و در حالت سخاوت نفس قارون است و در حالت گرسنگی نفس  
سگ دیوانہ است و در حالت سیری نفس خراست خرامیدن است با کبر۔

بیت:

گر نفس گرسنه شود سگ میشود در شکم پُر شود خرمی شود  
اگر نفس را سیرش کنی بی فرمان است و اگر نفس را گرسنه داری جزع فزع فریاد کند۔ اگر نفس را در وقت گناہ کردن شفیق  
آری خدا و رسول خدا و جمیع انبیاء و اصفیاء و اولیاء و صلحاء را و عرض کنی آیات و روایات یاد دہی ہول از مرگ و گور و جواب

ذکر اللہ دم خالی نیاید دل مُردہ دم افسردہ اہل نفسِ امارہ است۔

بیت:

باہو ز نفس بد تر نباشد سر ہوا کہ دعویٰ همچون فرعونش خدائی  
 قولہ تعالیٰ ”وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ“۔ آدمی دو  
 قسم است۔ اہل نفس بندہ ہوا می است و اہل اللہ اطاعت بندہ خدا است۔ نفس دنیا و شیطان ہر سہ کافر اند یا بمثل  
 جلا حرام خور۔ بر کسیکہ قہر اللہ تعالیٰ شود ہر آنکس صاحب نفس گردد پُر شہوت ہوا پرست طالب دنیا و یوحسن پرست و  
 زینت نما متفق شیطان شود۔ خوردن ذائقہ نان و در معصیت گناہ جان غریق دل تاریک و از عشق محبت نور الہی  
 تفریق از علم معرفت چشم کور و دل مُردہ در جسد گور۔ قولہ تعالیٰ ”إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ“ نفس کرا  
 گویند؟ کہ از راہ خدا باز دارد و نفس طلب غیر را گویند۔ دنیا نفس شیطان دشمن بماند مردم و رہزن شیطان است و  
 شیطان را رہزن کدام شیطان است؟ کبر و کبر از کجا پیدا شود؟ از جلالت قہر الہی از شر و مرا پیشوا پیغمبر صاحب صلی  
 اللہ علیہ وآلہ وسلم است و پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم را پیشوا کدام است؟ ہدایت اللہ تعالیٰ و ہدایت اللہ  
 تعالیٰ از کجا پیدا شود؟ از مہر جمالیت الہی۔ ”خَيْرٌهَا وَ شَرُّهَا مِنَ اللَّهِ تَعَالَىٰ“

بیت:

این خاک را انسان کنم آن نار را شیطان کنم ہم این کنم ہم آن کنم کس را نباشد زین خبر  
 باز بد و تقویٰ ریاضت صوم و صلوة حج مال زکوٰۃ خلاف نفس است نفس بمیرد؟ گفتم نی۔ باز فکر مجاہدہ مشاہدہ مراقبہ  
 محاسبہ وصال حضور مذکور خلاف نفس است۔ نفس بمیرد؟ گفتم نی۔ باورد وظائف تسبیح تلاوت قرآن مسائل فقہ کردن  
 بیان خلاف نفس است نفس بمیرد؟ گفتم نی۔ لباس نمند پوشی دل و جدائی از خلق و زبان خاموش نیک وصال خوب خصال  
 خلاف نفس است۔ نفس بمیرد؟ گفتم نی۔ با گنج گوشہ چلہ کشیدن و سرگردان گردیدن و خود را از ہمہ چیز بریدن خلاف  
 نفس است۔ نفس بمیرد؟ گفتم نی۔ با علم تعلیم درس خوانی خدا شناختن بدانی خلاف نفس است نفس بمیرد؟ گفتم نی۔

بیت:

نفس گر سلطان شود مند نشین سگ بگرد آسیا گردد یقین  
 گر نفس گرسنہ شود طاقت و قوت طاعت ندارد و از طاعت باز ماند و اگر نفس سیر شود پُر شہوت ہوا فتنہ انگیز۔ پس چہ  
 علاج باید کرد؟ قولہ تعالیٰ ”لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا“ نفسیکہ با گرسنگی آرام گیر و در ذکر طاعت حلاوت یابد  
 آزار زد و در ریاضت باید۔ نفسیکہ در گرسنگی ذکر طاعت لذت نگیرد و در ولولہ و سوسہ کفر نفاق افتد آزار بسیار خوردن باید اتا  
 شرط آنکہ نفس سیر باشد و آثار بدی در و نماند و طاقت آرام حکم فرمانبردار گردد و الا نیم سیر و نیم گرسنہ لوازم نفس

دیو دیوانه است نفس آن دیو بدم      گر خدا بر خود شوم وی را کشم  
از کفر و کافری بیزار شدم و قبول کردم دین اسلام را۔ ”أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ“۔ قوله تعالى ”وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى“ طالب اللہ را باید کہ ہر دم ہر ساعت شب و روز خلاف نفس باید کرد و ہیچ وقت از وغافل نباشد کہ نفس کافر است کہ باین حرب و جنگ و دشمنی در خواب و بیداری در مستی و ہوشیاری باید کرد کہ دزد دشمن در جان است و رہزن در رہ زیان است ازین خاطر جمع مباش۔ قال عليه الصلوٰۃ والسلام ”رَجَعْنَا مِنَ الْجِهَادِ إِلَى صَغَرٍ إِلَى جِهَادٍ الْآ كَبِيرٍ“۔ نفس دو قسم است چنانچہ وجود آدمی دو قسم است وجود لطیف و وجود کثیف۔ وجود کثیف اہل نفس اتارہ لوامہ ملہمہ است۔ اتارہ نام راہزن شیطان است و تابع او نفس لوامہ و تابع لوامہ نفس ملہمہ است۔ این ہر سہ یکی اتفاق دارند و بوجود لطیف نفس مطمئنہ، مطمئنہ اطاعت ظاہری و باطنی کنندہ را گویند و اطاعت تابع روح است و روح تابع با توفیق الہی صاحب ذکر فکر اشتغال استغراق فقیر فنا فی اللہ است۔ پس ہر انبیاء و اصفیاء و اولیاء مومن مسلم اہل ایمان را نفس مطمئنہ است و مطمئنہ اہل معرفت است۔

ابیات باھو:

باھو در کسی معرفت معروف گردد      کہ سز وحدتش مکشوف گردد  
نماند پردہ زان سز اسرار      کہ عین با عین بیند یار با یار  
در خود گم شو کہ اہل بدعت مشو      و از ہر دو جہان دست بشو  
خدا یک دل یک یکے را بجو      بایکے یک شوی چون عین او  
و کافر منافق فاسق مردود و ملعون اہل شرب را نفس اتارہ است۔ قوله تعالى ”لَا تَقْرَبُوا الصَّلٰوةَ وَأَنْتُمْ سُكَرٰی“۔ اہل مطمئنہ اہل روح است و اہل روح اہل ذکر و جد شوق اشتیاق استغراق و اہل غرق اہل توحید فنا فی اللہ۔ و اہل فنا فی اللہ نفس ندارند ہمہ اوست در مغز و پوست چنانچہ ”لِح مَعَ اللَّهِ وَقْتُ“ چنانچہ رابعہ بصری رحمۃ اللہ علیہا را پرسیدند کہ یار رابعہ! در باب نفس و شیطان و دنیا چہ می فرمائی؟ رابعہ بصری گفت کہ با دوست در توحید فنا فی اللہ چنان غرق گشتہ ام کہ نہ خبر از نفس دارم و نہ خبر از نفس و شیطان و دنیا دارم۔

بیت:

باھو بہ مردم می کند این نفس محتاج      کسی را نیست نفسش ہست لایحتاج  
پس اولیاء اللہ لایحتاج است و اولیاء اللہ فقر را گویند ”الْفَقْرُ لَا يَحْتَاجُ إِلَّا إِلَى اللَّهِ“ وَكُلُّ شَيْءٍ مَحْتَاجٍ أَوْسْت۔ فقیر را نفس نیست نفس است و نفس پاس انفاس را گویند و پاس انفاس ذکر خاص آورد برد را گویند کہ غیر



## باب چهارم

## در ذکر مخالفتِ نفس و کشتن و زیر کردنِ نفس بعونِ اللہ تعالیٰ

در آنچه خوشنودیِ خدا خلافِ نفس است و در نافرموده خلافِ خدا رضامندی و خوشنودیِ نفس است۔ نفس چه چیز است و چه خصلت دارد؟ نفس بمثلِ مار است و خصلتِ کفار دارد۔ اولِ افسون باید آموخت بعد ازاں دستِ بمار اندازد که در قید آید و زیر گردد۔ چنانچه مار را گفتند که از سوراخ بیرون چرامی آئی؟ مار گفت ”کسی که بر درِ مانا نامِ خدا تعالیٰ می گیرد مرا میباید که بنامِ اللہ تعالیٰ سر خود را فدا کنم“۔ پس نفس بمثلِ مار است و وجودِ آدمی بمثلِ سوراخ است و ذکرِ نامِ اللہ تعالیٰ بمثلِ افسون است و خویِ خصلتِ نفس کافر باسلام نگرند و مسلمان نشود مگر بعلمِ شریعت و کلمه طیب ”لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ“۔ ”الْإِسْلَامُ حَقٌّ وَالْكَفْرُ بَاطِلٌ“۔

بیت:

گر وصالِ حقِ بخوای بگذر از فرزند و زن

راحتی گر خویشِ خواهی نفس را گردن بزن

جوابِ باهُواز باهُو:

غیر نفسِ خویش کُش نیابد عشقِ حق

چون نفس را گردن زخمِ نفسِ مردِ حق

جوابِ باهُواز باهُو:

هر مقامی خوش نماید میبرد با کبریا

چون نفس را گردن زخمِ آن نفسِ مرشد پیشوا

جوابِ باهُواز باهُو:

نفس را احمق چه داند بے تمیز

نفس تابعِ یار به ای جان عزیز

جوابِ باهُواز باهُو:

تا شوی با حقِ تعالیٰ یارِ غار

نفسِ راحتِ جاودانی را گذار

تا کارِ تو می بر آرد کردگار

جوابِ باهُواز باهُو:

از هوایِ نفس را بیرون کنم

گر نفس را گردن زخمِ ضائع شوم

سر وحدتِ آبِ نفسم آبِ جو

نفس با ما یار با من یار او

جوابِ باهُواز باهُو:

الْأُمُورِ فَاسْتَعِينُوا مِنْ أَهْلِ الْقُبُورِ“۔ الہی عاشقان را بقدرت خویش جان گیر کہ عزرائیل در میان نامحرم است۔ پس مرشد کرا گویند؟ ”يُحْيِي الْقَلْبَ وَ يُمَيِّتُ النَّفْسَ“۔ چون بر طالب جذب غضب کند ”يُحْيِي الْقَلْبَ وَ يُمَيِّتُ الْقَلْبَ“۔ مرشد آزا گویند کہ فقر تمام وغیر ماسوی اللہ برو حرام، از ازل تا ابد بر خود بستہ احرام حاجی بی حجاب۔ این طریق مرشد کامل کامیاب کہ ظاہر اود در گناہ و باطن اود در عین ثواب چنانچہ مجلس موسی علیہ السلام و حضرت خضر علیہ السلام۔ قولہ تعالیٰ ”قَالَ هَذَا فِرَاقُ بَيْنِي وَ بَيْنِكَ جَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا“۔ چنانچہ کشتی را شکست کرد و دیوار شکستہ را بنا کرد و پسر را کشت، قصہ ایشان در سورۃ کہف واقع است۔ پس موسی علیہ السلام را علم ظاہری بود و حضرت خضر علیہ السلام را علم باطن۔ علماء و طالب بمثل حضرت موسی علیہ السلام است و مرشد فقیر بمثل حضرت خضر علیہ السلام۔ از فقر اسیر حضرت خضر علیہ السلام باید بود۔ مرشد بمثل طبیب است و طالب بمثل مریض است، آنچه طبیب معالجہ ہر مریض کند، داڑ و تلخ و شیرین دہد، مریض را باید کہ بخورد تا بہ شود۔

مرشد چہار حرف است و عارف چہار حرف کہ از حرف ”م“ صاحب مروّت باشد و از حرف ”ر“ ریاضت کش و از حرف ”ش“ اہل شوق و از حرف ”ذ“ صاحب درد باشد۔ بشنو! بزرگی فرمودہ است کہ نماز نفل گزاردن کار بیوہ زنان است و روزہ نفل داشتن صرفہء نان است و حج رفتن تماشا می سیر جہان است و دل بدست آوردن کار مردان است و این فقیر باہو میگوید کہ نفل نماز گزاردن پاکئی جان است، روزہ نفل داشتن خوشنودی رحمن است و بہ حج رفتن ثبوتی ایمان است و دل بدست آوردن کار خانان است۔ خدا تعالیٰ را دیدن و شناختن کار نامتہمان است، از بشریت بر آمدن و از خود فانی گشتن و عین فنا فی اللہ بقا باللہ بودن کار مردان است۔ پس مرشد مرد باید کہ صاحب تجرد پُرورد باشد قولہ تعالیٰ: ”يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ“۔ پس مرشدی میراثی نیست صرّافی سر راس است، مرشدی نہ فروختن بہ نقد جنس نہ نخاس است۔ مرشدی اخص خاص الخاص است، مرشد من اخص است و ارادت من بس است۔ مقام عام، مقام خاص، مقام خاص الخاص، مقام اخص۔ اخص مقام برتر است۔ چون پیر من اخص است اعتقاد من بس است۔

كَافِرٌ وَمَنْ طَلَبَ الْعِلْمَ لِلْحُجَّةِ فَهُوَ مُنَافِقٌ وَمَنْ طَلَبَ الْعِلْمَ لِلْمَوْتِ فَهُوَ مُسْلِمٌ“۔ قال عليه الصلوٰۃ والسلام ”السَّاكِتُ عَنِ الْحَقِّ فَهُوَ شَيْطَانٌ أَخْرَسٌ“۔ پس علم نیز دو قسم است، علم عارفیت و علم عاریت۔ علم عارفیت علم ربوبیت است طالب دیدار و علم عاریت طالب دنیا مردار۔ قال عليه الصلوٰۃ والسلام ”الذُّنْيَا مَنَامٌ وَعَيْشُهَا فِيهِوَ اِحْتِلَامٌ“۔ علمی کہ از بہر خدا و اعمال خواند بمرتبہ محمدی صلی اللہ علیہ وآلہ وسلم رساند علمیکہ از بہر دنیا روزگار خواند ہمنشین ابو جہل نشاند۔ قال عليه الصلوٰۃ والسلام ”الْعُدَّةُ شَيْعٌ وَالْجَهْلُ لَا شَيْعٍ“۔ مرشد عالم باید و طالب او متعلم جاہل را چہ کند۔ حدیث قدسی ”مَا تَخَذَ اللَّهُ وَلِيًّا جَاهِلًا“۔ جاہل کیست و کرا گویند؟ جاہل آنست کہ طالب حُبِّ دنیا حرص ہو طالب نفس دون دشمن علماء و کلام اللہ پس او کافر۔ قولہ تعالیٰ ”وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا“۔ قولہ تعالیٰ ”وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا“۔ قولہ تعالیٰ ”وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ“۔ قولہ تعالیٰ ”إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ“۔ پس سبب را بگذار و سبب را طلب کن۔ پس مرشد راہ سبب بخشندہ کہ سبب۔

بیت:

چون رزق مقدر است گردیدن چیست رازق چو بگرداند پرسیدن چیست  
قولہ تعالیٰ ”نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ“۔ قولہ تعالیٰ ”يَفْعَلُ اللَّهُ مَا يَشَاءُ“۔ ”يُحْكُمُ مَا يُرِيدُ“۔ انا استوار درویش در سلک درویشان ہمون است کہ شبِ فاقہ باشد آن شب درویش را معراج قال عليه الصلوٰۃ والسلام ”مِعْرَاجُ الْفُقَرَاءِ لَيْلَةُ الْفَاقَةِ“۔ معراج درویش در شبِ فاقہ است۔ در مقامی کہ درویش گرسنہ خسپد، آن مقام خراب و پریشان باشد، اگر درویش نباشد شہر و مقام ہا ہمہ زیر و زبر گردد۔ از عرش تا تحت الثریٰ ہر آبادانی کہ ہست، ببرکت دعای درویشانست و قدم مبارک ایشان قائم است۔ پس مرشد درویش فقیر اہل اللہ فقیر فنا فی اللہ بقا باللہ پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم فرمود ”الْفُلَيْسُ فِي أَمَانِ اللَّهِ تَعَالَى“۔ مراتب مرشد آسان نیست در معرفت محو از خود فانی باید۔ مرتبہ مرشد موافق این آیت قولہ تعالیٰ ”وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اَرِنِي كَيْفَ تُنحِي الْمَوْتِي ط قَالَ أَوْلَمْ تُؤْمِن ط قَالَ بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي ط قَالَ فِخْذُ أَرْبَعَةٍ مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْأًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ط وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ“۔

بیت:

قبر مارا ہو بگوید باہو این چہ خوش خانہ است خلوت با خدا  
قال عليه الصلوٰۃ والسلام ”مُوتُوا قَبْلَ أَنْ تَمُوتُوا“۔ این است۔ قال عليه الصلوٰۃ والسلام ”إِذَا تَحَيَّرْتُمْ فِي

قدسی: "إِنَّ أَوْلِيَاءِي تَحْتِ قَبَائِي لَا يَعْرِفُهُمْ غَيْرِي"۔ پس کسیرا کہ اللہ تعالیٰ معارف فقر فنا فی اللہ بخش کند آنرا در فقر علم باطنی عالم فاضل دانشمند کند، بروراه کشف و کرامات بند کند چرا کہ در فقر دو قسم راه است، یکی بکرم، دوم بکرامات و در کرم نیز دو راه است، یکی بکرم کمالیت، دوم بکبر چنانچہ شیطان جانب کرم کمالیت نیامد براہ کبر و کرامات افتاد، از و اناد واقع شد۔ یعنی "أَنَا خَيْرٌ مِّنْهُ" و در راه فقر دعا بدعا نیست، در پیغام دعا بد دعا دیرمی شود۔ فقر فنا فی اللہ بقا باللہ را وہم و جذب است، وہم فقر ارحم خدا تا ابد الآباد و غضب فقراء و جذب فقراء قہر خدا۔ "نَعُوذُ بِاللَّهِ مِنْهَا"۔

مرشد بمثل مرات است۔ قال علیہ والصلوة والسلام "الْمُؤْمِنُ مِنْ مِرَاةِ الْمُؤْمِنِ"۔ در آئینہ ہیچ تقصیر نیست، رنگ برنگ مینماید، سیاه سیاه، سرخ سرخ، زرد زرد چنانچہ باشد۔ اول مرشد تحقیق کند کہ طالب را طلب غیر است یا طالب را طلب حق۔ پس حق با حق برسد و باطل با باطل شود۔ قال علیہ والصلوة والسلام "كُلُّ شَيْءٍ يَرْجِعُ إِلَىٰ أَصْلِهِ"۔ از اہل جاسوس طالب بترس۔ قال علی کرم اللہ وجہہ "أَخْوَانُ هَذِهِ الدَّمَانِ جَوَابِسُ الْعُيُوبِ" چنانچہ زرد روتہ آتش تحقیق کند زرگر، ہم چنان مرشد طالب را تحقیق کند۔ قال علیہ والصلوة والسلام "إِنَّ اللَّهَ يَجْرِبُ الْمُؤْمِنِينَ بِالْبَلَاءِ كَمَا يَجْرِبُ الذَّهَبَ فِي النَّارِ" دشمن آدمی معدہ آدمی است۔ حضرت علی کرم اللہ وجہہ فرمود "بطن دشمن است با آدمی"۔ فقیر آنست کہ طمع نکند، اگر کسی چیزی بدہد منع نکند و اگر بیاید جمع نکند۔ فقر را علم ملاقات است و اورا علم کرامات است۔ ملاقات چیست و کرامات چیست؟ کرامات مقام ناسوت است و ملاقات مقام لاهوت است۔ کرامات بازیگری تماشا نمائیدن مردم را و ملاقات مشرف ملازمت حضور پُر نور اشرف الانبیاء احمد مجتبیٰ محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم و با ملاقات غرق بتوحید و وحدانیت مقام ربوبیت است فنا فی اللہ بقا باللہ عارف باللہ۔ کسیکہ بملازمت پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم در مقام شریعت مجلس مدخل شود آن حقیقت حال احوال مشرف حضوری مقام طریقت چہ دانند؟ کسیکہ در مقام طریقت مشرف حضوری مجلس مدخل شود حقیقت حضوری مجلس مقام حقیقت چہ دانند؟ کسیکہ در مقام حقیقت مشرف حضوری شود حقائق و احوال مقام معرفت چہ دانند؟ کسیکہ در مقام معرفت حضوری مشرف شود حقیقت مشرف مقام عشق چہ دانند؟ کسیکہ در مقام عشق مشرف مجلس حضوری شود آنکس حقیقت مقام محبت حضوریات چہ دانند؟ ہر کہ مد نظر خدا است، ہر دو جهان در مد نظر او است۔ کسیکہ در مقام محبت حضوری شود حقیقت حضوری فنا فی اللہ چہ دانند؟ پس ہر کس مراتب بمراتب خویش عز و جاہ است و فقیر فنا فی اللہ ہمہ کس را بداند و بشناسد۔ قال علیہ والصلوة والسلام "مَنْ عَرَفَ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ"۔ و عالم آنرا گویند کہ عین طالب حق باشد و مولانا آنرا گویند کہ طالب مولیٰ باشد و دانشمند آنرا گویند کہ دعویٰ مدعی بانفس خود باشد و فاضل آنرا گویند کہ جو محبت جاودانی را بگذارد و در فیتق با توفیق اللہ تعالیٰ را کند۔ قال علیہ والصلوة والسلام "مَنْ ظَلَبَ الْعِلْمَ لِلدُّنْيَا فَهُوَ

”الْمُرِيدُ لَا يُرِيدُ“ باھو! تلقین چیست و کرا گویند؟ تلقین نام ترک است و طلاق دادن غیر ماسوئی اللہ۔ تلقین نام توکل است۔ ہر کہ صاحب توکل نیست صاحب تلقین نیست۔ ذکر اللہ و اسم اللہ بمثل شیر است۔ جانی کہ شیر آید ہمہ جانوران از ترس شیر بگریزند۔ جائیکہ در وجود طالب اللہ ذکر اسم اللہ در آید ہیچ خطرات و واہمات نماند و اگر ماند ذکر با او تاثیر نکرده است۔ مرشد عارف را گویند۔ قال علیہ الصلوٰۃ والسلام ”مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ“ و نیز در خبر است قال علیہ الصلوٰۃ والسلام ”مَنْ عَرَفَ رَبَّهُ فَقَدْ طَالَ لِسَانَهُ“ و عارف نیز سہ قسم است۔ عارف دنیا، عارف عقبی و عارف مولی۔ عارف دنیا طالب زر و مال و جاہ و رجوعات خلق طالب مرید استخوان فروختن خانقاہ و سیر زمین و آسمان کشف کرامات باطل اللہ بادشاہ ملاقات خواہ۔ این مراتب مخت است۔ عارف دنیا مرشد مخت طالب او نیز مخت۔ دوم عارف عقبی، زاہد عابد اہل علم مشقی پرہیزگار کہ از خوف دوزخ ترسندہ و عبادت از برائے بہشت کنندہ، مراتب ایشان مؤت طالب او نیز مؤت۔

بیت:

زاہدا! از بیم دوزخ چند ترسانی مرا آتشی دارم کہ دوزخ نزد آن خاکستر است

سوم عارف باللہ عارف مولی بتوحید غرق حضور از دنیا و عقبی دور باشتغال اللہ سرور۔ اللہ بس ماسوئی اللہ ہوس۔ بر نام اللہ تعالیٰ اول ”الف“ آمد و بر نام انسان نیز اول ”الف“ آمد و بر نام احد نیز اول ”الف“ آمد و بر نام احمد صلی اللہ علیہ وآلہ وسلم نیز اول ”الف“ آمد۔ پس انسان اہل ستر را گویند و ستر نام فقیر است پس انسان اہل ستر را گویند ”الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ“ محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم نیز انسان است۔ انسان اینست کہ تابع محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم باشد۔ پس انسان مرتبہ پیغمبری دارد، بر شرع محکم و بر نام اللہ تعالیٰ اول حرف ”الف“ است و بر نام آدم نیز اول حرف ”الف“ است۔ پس آدمی آنست کہ مرتبہ آدم دارد و الا نہ حیوان ناطق۔ کسیکہ نزدیک مولی و رسول خدا است از ہوا و لذت دنیاوی و از شیطانی نفس دور است۔ ہر کہ نزدیک دنیا و ہوا و شیطانی نفس جہول دور است از خدا و رسول صلی اللہ علیہ وآلہ وسلم۔

در استغراق نیز دو سلک شود۔ یکی بسوی مجلس محمدی صلی اللہ علیہ وآلہ وسلم و دوم بتوحید فنا فی اللہ بقا باللہ۔ اہل مجلس محمدی صلی اللہ علیہ وآلہ وسلم عارف و صاحب استغراق توحید معارف۔ عارف مرشد کامل را گویند و معارف مرشد مکمل را گویند۔ مرشد آنست کہ کامل مکمل باشد و مرشد عارف بحسم جسد ظاہری حضور مشرف شود و مرشد معارف بحسم جسد روحی مشرف حضوری گردد۔ چون پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم در مجلس با معارف ہم سخن شوند، اہل مجلس را نظرش نیابند۔ گفتند یا رسول اللہ صلی اللہ علیہ وآلہ وسلم بکدام کس حضرت بی چون سخن مبارک می کنند؟ می گویند کہ معارف است کہ ظاہر بر روی زمین می باشد و باطن بحسیم روحی حاضر ما است کہ دیوانہ و عاشق ما است و معشوق اللہ تعالیٰ۔ حدیث

جغرات جمع شود و جغرات راعل کند مسکه بر آید، دوغ جدا مسکه جدا۔ چون مسکه را بر آتش نهند، از سوزش آنچه میل باشد از مسکه بر طرف گردد۔ خالص روغن پاک شود۔ پس مرشد از زن کمتر نباشد چنانچه کار شیر زن تا با تمام رساند۔ مرشد طالب اللہ را در وجود طالب مقام نفس جدا نماید و مقام قلب جدا نماید و مقام روح جدا نماید و مقام برتر جدا نماید و مقام توفیق الہی جدا نماید و مقام علم شریعت طریقت حقیقت معرفت جدا نماید و مقام خناس خرطوم شیطان حرص حسد کبر جدا نماید۔ چنانچه قصاب بزرگ کشت و پوست از جان بر آرد و هر گ و هر گوشت بشناسد و علیحدہ علیحدہ کند و آنچه در گوشت غیر باشد دور اندازد۔ مرشد کامل مکمل همچنان باید و الا نہ طالب دست۔ چهار مرشد بگیرد، مرشد شریعت و مرشد طریقت و مرشد حقیقت و مرشد معرفت۔ مرشد شریعت چیست؟ بناء اسلام، کلمہ حج زکوٰۃ مال روزہ نماز است و مرشد طریقت چیست؟ در گردن طوق بندگی، از هر دو جهان بے نیاز است و مرشد حقیقت چیست؟ خود را بدست خود کشتن جان باز است و مرشد معرفت چیست؟ صاحب برتر اسرار را است۔ ہر کہ طالب اللہ را با این مراتب مرشد نرساند، بطل دغا باز است۔ چون بینی کہ فقیری در زہد تقویٰ ریاضت چلہ کشی تعب رنج خود بسیار کشد و خبر از باطن ندارد بدانکہ در باد یہ ضلالت افتادہ است، عاقبت ہچون جعل خواهد شد۔

فقیر دو قسم است۔ یک صاحب باطن، دوم صاحب بطن۔ ہر کہ شکم را بہ بند و خالی دارد آنرا خبر از باطن نیست انجام او باطل خواهد شد۔ صاحب باطن چندان بخورد و چندان در وجود او نور ظہور گردد۔ خوردن فقر انور است و شکم فقر اتنور است و قلب فقر ابیت المعمور است و خواب فقر حضور است و نزدیک ایشان زاهد طالب بہشت مزدور است و عاقبت ایشان مغفور است۔ و مرشد نیز دو قسم است۔ مرشد صاحب نظر و مرشد صاحب زر۔ مرشد فصلی سالی و مرشد وصلی لازوالی۔ مرشد ہم چون درخت باشد چنانچہ درخت سرما و گرما بر سر خود اختیار و قبول کند و کسیکہ در زیر سایہ درخت بنشیند آسائش تمام یابد۔ مرشد باید دشمن دنیا و دوست دین و طالب باید صاحب یقین کہ از مرشد مال و جان ہج در لیغ ندارد۔ مرشد باید ہچون نبی اللہ و طالب باید ہچون ولی اللہ نہ لعنت اللہ۔ قال علیہ الصلوٰۃ والسلام "تَرَكَ الدُّنْيَا رَأْسَ كُلِّ عِبَادَةٍ وَحُبُّ الدُّنْيَا رَأْسَ كُلِّ خَطِيئَةٍ"۔ از فضیلت و سیلت بہتر است چرا کہ وقت گناہ علم فضیلت مانع نشود۔ و سیلت از گناہ کردن دست بگیرد چون حضرت یوسف علیہ السلام از زلیخا۔ قال علیہ الصلوٰۃ والسلام "الشَّيْخُ فِي قَوْمِهِ كَنِيحٍ فِي أُمَّتِهِ" مرشد آنرا گویند کہ با یک نظرش علم نسیانی کند و آشاء ہر دو جهانی گرداند کہ جاہل را بیک نظر علم کلی واضح گردد، آنچه نداند، بخواند۔

بیت:

باہوگر ترا علم است یا حلم است یا دانش عظیم بی وسیلت می روند راہ رحیم  
قال علیہ الصلوٰۃ والسلام "الْوَسِيلَةُ دَرَجَةٌ"۔ قولہ تعالیٰ "وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ" قال علیہ الصلوٰۃ والسلام

## باب سوم

## ذکرِ مرشد و طالبِ اللہ و فقر فنا فی اللہ بقا باللہ

مرشد کامل کرا گویند و مرشد چه خاصیت و وصف دارد؟ مرشد بکدام سلک سلوک در توحید غرق کند و چه طور بحضور مدخل مجلس نبوی صاحب صلی اللہ علیہ وآلہ وسلم مشرف گرداند و از مرشد چه چیز حاصل شود و مرشد مقام منزل مراتب چه دارد؟ مرشد فقیر فنا فی اللہ بقا باللہ صاحب تصرف ”مُحِبِّي وَيُحِبُّكَ لَا يُحْتَاجُ“ بمثل سنگِ پارس، ہم چون محک نظرش ہم چون آفتاب خوی بد مبدل کند۔ ہم چون رنگریز۔ با خبر ہم چون تنبولی خبردار برگ پان۔

بیت:

آہن کہ پارس آشنا شد فی الحال بصورتِ طلا شد  
صاحبِ خلق چنانچہ خلق محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔ مہربان تر چنانچہ از مادر پدر، فائق تر راہ نماید چنانچہ ہادی  
سبیل اللہ، گوہر بخش چنانچہ کانِ سنگِ لعل قیمت، موج کرم چنانچہ دریا و دروہر منزل کشا چنانچہ مفتاح در قفل، از دنیا  
زر مال بی نیاز چنانچہ بی طمع، عزیز طالبان چنانچہ جان عزیز خویش، مفلس تمام چنانچہ درویش۔ مرشد مردہ شوغسال  
را گویند۔ طالبِ مردہ ”مُوتُوا قَبْلَ أَنْ تَمُوتُوا“ را جوید۔ تن او مردہ و دل زندہ باید، در راہ فقر فاقہ گیر و الا نہ طالب  
نالائق راہ خویش گیر۔ یا آنکہ مرشد بمثل گل کوب باشد چنانچہ گل پیش گل کوب دم زند، آنچه داند کند۔

گل راچہ مجال است کہ گوید بکلال از بہر چه سازی و چرامی شکنی  
لیکن مرشد نیز خدا بین باشد و طالب صادق الیقین۔ مرشد رفیق را گویند۔ قال علیہ الصلوٰۃ والسلام ”الْكَافِيَةُ تُنَمِّدُ  
الظَّرِيْفِيُّ“

ابیات:

باہو! مرشدانِ این زمانہ زر گیر ہر کہ نظرش زر کند آن بینظیر  
باہو! مرشدانِ این زمانہ زر پرست و زن پرست زن پرست و زر پرست و دل سیاہ و خود پرست  
باہو! مرشدانِ واصلانِ حق عشق سوز ہر ساعتی ہر دم بسوزد شب بروز  
باشنو! وجودِ آدمی بمثل شیر است، دوغ در شیر و جغرات در شیر و مسکہ در شیر، و روغن در شیر، ہم چنان در وجودِ آدمی نفس،  
قلب، روح، ہمز ساکن در یک خانہ مقام است۔ مرشد آنرا گویند چنانچہ زن در شیر موافق قدر دوغ اندازد در تمام شب

تا آنکه معشوق خود را نبیند از ازل تا ابد مشتاق گشته سرگردان ماند۔ چهار چیز را قرار نیست از روی مشتاقی۔ باد را و آفتاب و مهتاب را و عاشق را۔

بشنو! فقیر عاشق فنا فی اللہ نشود تا آنکه یازده چیز را از خود قطع نکند؛ اول ترک اکسیر، دوم ترک تکسیر، سوم ترک علوم، چهارم ترک ذکر، پنجم ترک فکر، ششم ترک امید، ہفتم ترک بیم، دوزخ، ہشتم ترک حُب دنیا درم زرو مال، نہم ترک رجوعاتِ خَلق، دہم ترک نام و ناموس، یازدہم ترک مجلس اہل دنیا۔ تا آنکہ ازین چیز ہا ترک نکند ہرگز بہر اتب فقر فنا فی اللہ نرسد۔ بجز ترک جانی و کشتن نفس بدست بیعتِ مرشد راہ ربانی حاصل نشود کہ دنیا فانی است۔ قال علیہ الصلوٰۃ والسلام: "الدُّنْيَا يَوْمٌ وَلَنَّا فِيهَا صَوْمٌ" و نیز فرمود "الدُّنْيَا ظِلٌّ زَائِلٌ"۔



برزخ اسم اعظم اینست:



فردا قیامت چون عاشقان را در مقام تجلی بیارند حکم الله تعالی شود که چشم باز کند۔ پس هر یکی از عاشقان را پیش برند هزار بار پیش حق سبحانه و تعالی می فرماید که دیدار ما به بیند بر هر فقیری تجلی شود هر بار که تجلی شود هفتاد هزار سال بیهوش افتاده میشوند هر بار که از بی هوشی باز آیند فریادی کنند "هَلْ مِنْ مَّزِيدٍ"۔ باز تجلی شود هر بار هفتاد هزار سال بیهوش باشند۔ آنگاه در مقام خود باز آیند۔ اما تجلی ظاهر باطن از حق تعالی همون است که وجود عاشقان فقیر فنا فی الله از سرتا قدم پر تجلی است۔ چنانچه نقل است که روزی حضرت رابعه بصری رحمه الله علیها در خانه نشسته بود به جمعی اولیاء الله وقت شب در خانه تاریکی تمام بود و در ملک یک فلوس نداشت که چراغ روشن شود۔ همه حیران ماندند که روی یک دیگر نمی دیدند۔ حضرت رابعه بصری بر انگشت دم کرد که از میان هر دو انگشت بمثل آفتاب چراغی پیدا شد۔ همه اولیاء الله حیران ماندند۔ پس معلوم شد که وجود فقیر فنا فی الله تمام تجلی است که فقر عین ذات با ذات است تجلیات روشن از نور الله تعالی۔

ابیات:

بهاؤ از سر تا پا تجلی گشت نوری      من ازان نورم که نور از من ظهوری  
دیده بیار که لائق دیدار باشد      نگار جلوه ذاتی ز ما گره بکشاید

که در مشاهده دوست دم زدن غلط است۔ وجود فقر اُپُر نور است نه وجود مردم عام که از اربعه عناصر ظهور۔ چون فقیر خواهد که آتش وجود او هم آتش بود، آتش به آتش آمیخته گردد۔ چون فقیر خواهد که آب وجود او هم آب شود آب با آب آمیخته گردد۔ فقیر چون خواهد که باد وجود او هم باد شود، باد با باد پریده آمیخته گردد و فقیر چون خواهد که خاک وجود او هم خاک شود خاک با خاک آمیخته گردد۔ وجود ایشان یک لطیفه است که از عشق می خیزد بجز ذات معشوق قرار ندهد

و بے غمی خاک پاک آورد انوار اسرار عشق و محبت در آن خاک بیدید، در جنبش آمد هم در سکر آغاز عالم افتاد و در رقص در آمد، فریاد کرد "أَنَا الْمُسْتَأْتِ إِلَى لِقَائِكَ" از آن گاه اہل عشق را از ان زمین پیدا کرد۔ بشنو! موسیٰ علیہ السلام در شکم مادر بود کہ "رَبِّ أَرِنِي أَنْظُرَ إِلَيْكَ" می گفت۔ قولہ تعالیٰ "وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرَ إِلَيْكَ" قَالَ لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَجَعَلْنَا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ" قَالَ يُمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ" مشاهده پانزده قسم است۔ چہارده قسم در چہارده طبقات ناسوت و پانزدهم قسم خارج از ہر دو جہان است لائوت، مقام کہ بعین ذات صرف توحید باری تعالیٰ است۔ چنانچہ ہر یک مقام را شرح دادہ شود۔ مشاہدہ تسبیح زبان، نفس، قلب، روح، آفتاب، مہتاب، جن، ملائک، شیطان، آتش، باد، خاک، آب، صورت شیخ این چہارده ناسوت است۔ پانزدهم مقام توحید فنا فی اللہ بقا باللہ "إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ" ہمہ اوست در مغز و پوست گردد۔ چون طالب اللہ در مقام توحید غرق ازین چہارده جدا فرق گردد۔

بیت:

باہو ہر کہ بیند روی فقرش صبح شام آتش دوزخ برو گردد حرام

باہو با خدا ہم نفس است از برای این خادم ہم نفس است

منم را الفت ہمیش است۔ باہو از ان گویند مردم نام باہو "الْعَاقِبَةُ بِالْعَافِيَّةِ"۔ "وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ"۔ اللہ بس ماسوی اللہ ہوس۔

ابیات:

تو عین تجلی او تجلی مجو با سر تجلی توشوی عین او

نور ز نورش بہمہ شد ظہور ہرچہ بہ بینی او ازو گشتہ نور

آن نور تجلی کہ بموسیٰ کوہ طور عین عنایت است مرا حق ظہور

باہو ہمدم ہمقدم و ہم در کنار گر تو چشمی داشتی با حق نگار

تجلی خاص الخاص ہمین است کہ از میان حروف اسم اللہ برآید۔

بیت:

تو بخود مغرور و از حق بے خبر کی ری در معرفت ای بے بصر

و مسی ساخت هیچ نمی ماند سوخته می شد۔ بعد از آن فرمان آمد ای موسی! اگر هزار برقع هم چنین به پوشی هرگز نماند، سوخته گردد اما برقع ژنده پوشان اهل دلق فقیر عارف بالله فانی اللہ مذکر رقعہ پر کالہ از دلق ایشان بگیر، از ان رقعہ برقع بسازد بر روی خود پوش، آن رقعہ برقع از نظر تو نخواهد سوخت۔ موسی علیہ السلام ہم چنان کرد تا از ژنده پوشان رقعہ از دلق گرفت برقع ساخت و بر روی خود پوشید آن برقع هرگز سوخت۔ موسی علیہ السلام التماس کرد "خداوند! این برقع چرا سوخت؟" فرمان آمد "ای موسی! این برقع پارچه درویشان است، هر چه در وجود ایشان است، بجز ما موسی اللہ دیگر نیست، نابود در تجلی سر ذکر اللہ تعالیٰ وجود ایشان در یاد اللہ تعالیٰ شب و روز است"۔ فقر سر اللہ است واللہ سر فقر۔ فقیر انسان است و دیگر مردم حیوان۔ حدیث قدسی "الْإِنْسَانُ سَيِّئٌ وَأَكْبَرُ ذُنُوبًا"۔

ابیات:

|                                 |                                 |
|---------------------------------|---------------------------------|
| من آن وقت کرده سجده پیش معبود   | که منبر مسجد و کعبه نجا بود     |
| نه بوده نفس و شیطان کفر و اسلام | نه بوده جسم و جان و روح و اعظام |
| نه بوده انبیاء و اولیائی        | به هر یک را دهم زان جانشانی     |
| باھو ہم نابود بودند ما چه بودم  | فنا فی اللہ بوحدت حق ربودم      |

الآن گماگان۔

|                              |                              |
|------------------------------|------------------------------|
| حقیقت ابتداء از من چه پرسی   | نبودی کن قلم نہ عرش و کرسی   |
| نه بوده هیچ کس آن دم خدا بود | کجا بودیم من و تو این بمقصود |
| خدا بودی به من و من با خدائی | توحید است مطلق کبریائی       |
| نه بودی شش جہات زیر و بالا   | بقدرت خویش بودی حق تعالی     |
| باھو! مکان حق بود در لامکانی | کہ سِر عاشقان سِر نہانی      |

قال علیہ الصلوٰۃ السلام "السَّلَامَةُ فِي الْوَحْدَةِ وَالْأَفَاتِ فِي الْإِثْنَيْنِ"۔

ابیات:

|                                |                         |
|--------------------------------|-------------------------|
| بجز دیدار حق مردار باشد        | کہ عاشق طالب دیدار باشد |
| باھو! بہ بدنای رہی ہر دم سلامت | سلامت عاشقی اندر ملامت  |

فرمان شد کہ ای موسی! نظر تو بر فقیر فانی اللہ غالب و قادر نگردد۔ پس معلوم شد کہ طائفہ فقیر درویش را از خاک عشق و انوار تجلی سرشته اند۔ در زادالجبئی نوشتہ دیدم آن روز کہ حق تعالیٰ بعلم قدرت خواستہ کہ اہل عشق را در عالم موجودات پیدا کنم زمین بود، بر خاک از ان زمین حق سجائند و تعالیٰ نظر رحمت و کرم شوق و اشتیاق و عیش و عشرت بہمت خورمی غنی

بیت:

باهو! گر کنم شرح تجلی را تمام رقم گردد دفترش از خاص و عام  
در هر مقام طالب رنجور است، بمشاهده بهشت مزدور است تا آنکه بوحدت غرق حضور نشود، قال علیه الصلوٰۃ  
والسلام "مَوْتُوَا قَبْلَ أَنْ تَمُوْتُوَا" نگردد۔

بیت باهو:

تپ زده عشق چون طبیب طلب داد داروی دواى جان طلب  
هیہات، ہیہات

بیت:

باهو! بعد مردن زنده گشتم من بذكر لا اله  
از هر عبادت گشته بهتر دم باه إلا الله

خاص تجلی آنست که از در محبت الهی می خیزد۔ چون موسیٰ علیه السلام رویت خواست که در مناجات قوله تعالی "رَبِّ  
أَرِنِي أَنْظُرَ إِلَيْكَ" گفت، حق تعالی فرمود "ای موسیٰ! (علیه السلام) این گستاخی است که در حضرت ما کردی که ما  
وعده کرده ایم که تا محمد ﷺ پیغمبر آخر زمان که او محبت من است، تا او و اُمت او نه بیند هیچ کس دیدار مانه  
بیند۔" موسیٰ علیه السلام از شوق این سخن در گوش نکرده، دوم بار مناجات کرد۔ قوله تعالی "رَبِّ أَرِنِي أَنْظُرَ إِلَيْكَ"  
فرمان آمد "ای موسیٰ! من تجلی خواهم کرد اما طاقت نخواهی آورد۔" موسیٰ علیه السلام گفت "الهی خواهم آورد۔" فرمان  
آمد که ای موسیٰ! بالای کوه طور بیا و بنده وارد و گانه نماز بگذار و بهر دوزانو بمرمت بنشین۔ چون موسیٰ علیه السلام هموں  
طور کرد تجلی تافت، کوه طور پاره پاره شد، موسیٰ علیه السلام بیفتاد بیہوش گشت، تا سه شبانروز افتاده ماند، خبر از خویش  
نداشت۔ قوله تعالی "وَحَزَرَ مُوسَىٰ صَعِقًا" ای موسیٰ! همین گفتم که طاقت نخواهی آورد۔ بعد از آن فرمان آمد "ای  
موسیٰ! بر تو نور تجلی شد، بیخود گشتی و سر ما را آشکارا کردی، مرا بندگان اند که آخر الزمان پیدا خواهند شد، آن از اُمت محمد  
رسول اللہ صلی اللہ علیہ وآلہ وسلم خواهند شد، که هر روز هزار بار نور تجلی بردن ایشان خواهم زد و زده ایشان تجاوز  
نخواهند گرفت بلکه فریاد خواهند کرد و خواهند گفت "إِشْتِيَاقِي وَ مَحَبَّتِي إِلَى الْحَبِيبِ" ناگاه آتش عشق که آتش  
است که بجز درد دل درویش عاشق قرار نگیرد، اگر مبادا صاحب دردی از غلبات شوق یک آه از سینه خود بیرون کشد  
جمله عالم از مشرق تا مغرب سوخته گردد و هر چه در میان اوست نا چیز شود۔ چون موسیٰ علیه السلام با انوار تجلی عشق  
مشرف گشت۔ بعد از آن نور در روی موسیٰ علیه السلام با انوار تجلی تابان شد۔ فرمان آمد "ای موسیٰ! بر روی خود برقع به  
بند۔" مہتر موسیٰ علیه السلام هر برقع که بر روی خود به بستی، از آتش عشق سوخته می شدی۔ چنانچه برقع از زرد و نقره و آهن

## باب دوم

## ذکر تجلیات و تحقیقات مقامات نفس و شیطان و غیر ماسوی اللہ

بدانکه تجلی نام روشنائی است و تجلی نیز چهارده قسم است و چهارده مقام - باید دانست که هر یک تجلی از نشانی آثار تاثیر وجودیه معلوم می شود - از همه مقامها سخت تر مقام مقام تجلی است چرا که در تجلیات عارفان و اصلاان و محققان و موحدان و ذاکران و طالبان هزاران هزار در ورطه دریائے تجلی غوطه خورده گمراه گشته اند که هرگز بساحل عافیت نرسیده اند - بعضی مرتد، بعضی در شهرت افتاده اند، بعضی در مشرکی و بعضی در بدعت استدراج درجه بدرجه دوزخ زده می گردد - اول تجلی شریعت که آن پنجم ظاهر تعلق دارد آنچه به بیند معائنہ کند و آن بر جبین ظاهری گردد - دوم تجلی طریقت که از آن نور قلب می خیزد - سوم تجلی حقیقت که از آن نور روح می خیزد و چهارم تجلی معرفت که از آن نور سز می خیزد و پنجم تجلی عشق که از آن نور اسرار الهی می خیزد - ششم تجلی مرشد شیخ که از آن نور محبت و اخلاص مربی می خیزد - هفتم تجلی فقر که از آن نور غیر ماسوی اللہ می خیزد - هشتم تجلی فرشتگان که از آن نور تسبیح می خیزد - نهم تجلی جن که از آن جنونیت و دیوانگی می خیزد - دهم تجلی نفس که از آن شهوت هوای خیزد - یازدهم تجلی شیطان که از آن معصیت گناه می خیزد - دوازدهم تجلی شمس که از آن نور برق می خیزد - سیزدهم تجلی ماهتاب که از آن نور پرتومی خیزد - چهاردهم تجلی برزخ اسماء اسم الله و اسم لہ و اسم هو و اسم نودند نام باری تعالی و اسم فقر و اسم محمد ﷺ - از میان هر حرف بمثل فتیلہ چراغ شمع روشن و تابان تر گردد لیکن در مقام تجلیات ساکن مباش و غزه مشو پیشتر باید رفت - قال علیہ الصلوٰۃ والسلام "السکون حرام علی قلوب الاولیاء" نفس بمثل دیوانست -

بأهوا! دیو زاده نفس را علاجی نیست

از سوز عشق بسوز تا آن دیو مسخر گردد

الغرض آنکه اہل شریعت را تجلی بر روی می تابد و اہل طریقت را تجلی بر دل می تابد و اہل حقیقت را تجلی در مشاہدہ می تابد و اہل معرفت را تجلی از سر تا قدم می تابد - باید دانست دو تجلی ظاہر شیطانی و نفسانی اند، زروسم تجلی شیطانی و زن تجلی نفسانی - قال علیہ الصلوٰۃ والسلام "الشیاطین خلقن لنا نعوذ باللہ منہا و من شرّ الشیاطین" و نیز دو تجلی ظاہر دیگر است - یک تجلی روز و دوم تجلی شب - قوله تعالی "وَجَعَلْنَا اللَّيْلَ لِبَاسًا وَجَعَلْنَا النَّهَارَ مَعَاشًا" در این ہر دو تجلی بالنفس در محاسبہ باش اللہ تعالی را حاضر ناظر دان -

مراتب بمراتب منزل بمنزل مقام بمقام از ازل تا ابد همون طور مراتب بمراتب منزل بمنزل مقام بمقام تن در توحید غرق کند بازل برساند چرا که سالک پیغمبر نیست از راه رسم مقام و منزل از ازل تا ابد که ازل و ابد هر دو در چشم او یک چشم زد بنظاره گاه اوست۔ قال علیه الصلوٰۃ والسلام "حُبُّ الْوَطَنِ مِنَ الْإِيْمَانِ" مرشد آنست که در مقام توحید تمام وحدانیت منفرد مدخل کند۔ مقام منفرد کدام است؟ جائیکه اول نور از خدا جدا شد۔ بارادت صدق بشنو مرشد راهنما بمقام منفرد بابقای مدخل کند۔ فَهَمَّ مَنْ فَهَمَ پَسِ یَقِيْنِ است کسیرا که مرشد کامل مکمل اسم ذات دست دهد طرفه زد با ذات عین توحید رساند هرگز بصفات نگذارد؛ بجز یکتا گشتن توحید دیگر منزل مقام همه مشرکی است۔ بیت:

فرشته گرچه دارد قرب درگاه نلنجد در مقام لی مع الله

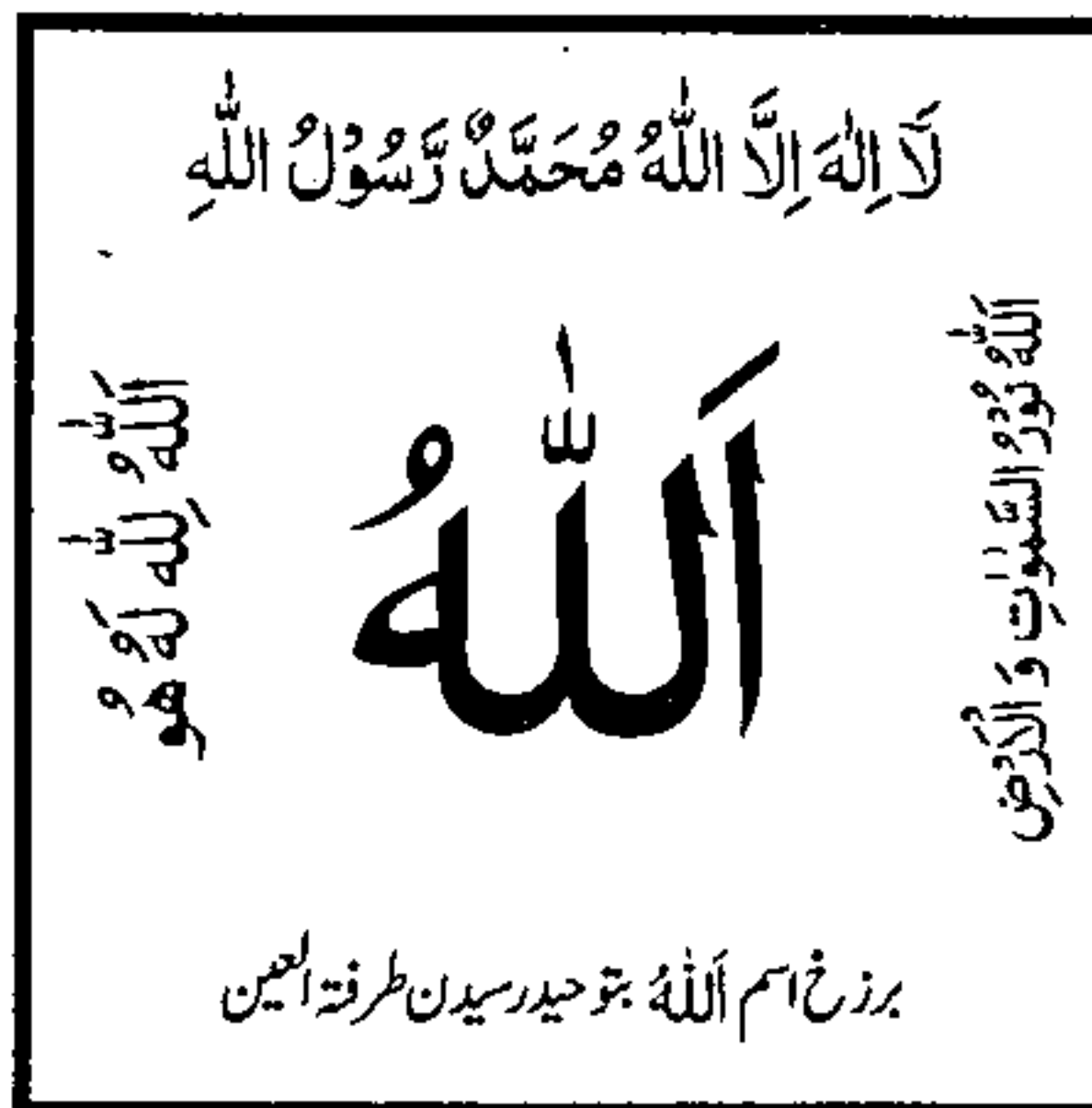
اگرچه در توحید تمام غرق شوی خلاف شرع و سنت مباش۔ قال علیه الصلوٰۃ والسلام "اِذَا رَأَيْتَ رَجُلًا يَطِيْرُ فِي الْهَوَاءِ وَيَأْكُلُ النَّارَ وَيَمْتَشِيْ عَلَى الْمَاءِ وَتَرَكَ سُنَّةَ مَنْ سُنَّتِيْ فَاصْرِبْهُ بِاللَّعْلَيْنِ"۔ بیت:

باهو! نماز دائمی با وقت پندار کسی وقتی نخواند پس گنهگار

بشنو! فقیری که با اسم الله مشغول باشد خواه دانا خواه مجذوب دیوانه بالله یگانه است۔ اسم الله ورد است بر زبان عام و هم خاص هر جنبنده و جاندار۔ بیت:

مجت است که دل را نمی دهد آرام وگرنه کیست که آسودگی نمی خواهد

کسیکه بگفتن نام الله جَلَّ جَلَالَهُ جهرا پُر غصه شود معلوم شد که اسم الله را نمی خواهد۔ هر آنکس دشمن خدا است اگرچه فرض کفایت است الله جَلَّ جَلَالَهُ بگوید که جَلَّ جَلَالَهُ گفتن عبادت است۔ اهل اسلام را باید که کسیکه نام شیطان بگیرد پُر غصه شود و نام دنیا و اهل دنیا را نخواهد هر آنکس که دوست خدا است۔ قیامت قائم آن زمان خواهد شد که بر روی زمین هیچ کس نام الله تعالی نخواهد گفت۔ منع کننده از اسم الله و ذکر الله از دو حکمت خالی نباشد یا منافق یا کافریا حاسد یا متکبر۔ راهبر هر دو جهان اسم الله ذات است۔ اللبس ماسوی الله هوس۔ اسم الله این است:



غم ندارد جاودان غم رفته ازو مست هم هوشیار بیغم برده گو  
 بشنو! مرشد کامل مکمل آنست که برزخ اسم الله یا برزخ اسم محمد رسول الله صلی الله علیه وآله وسلم نوشته بدست طالب  
 الله بدو بنماید و هر چه طالب الله ازین برزخ به بیند بیشک راه راستی یابد و طالب یکد ازین مرشد روگردان شود یقین  
 است که از اسم الله و از اسم محمد صلی الله علیه وآله وسلم روگردان شود۔ پس کلمه طیب نیز بهمین دو اسم است از کلمه طیب  
 روگردان شود۔ هر که از کلمه طیب روگردان شود مرتد شود و مرتد را نماز روزه هیچ عبادت قبول نیست۔ قال علی کرم الله وجهه  
 "مَنْ تَعَلَّمَنِي حَرْفًا فَهُوَ مَوْلَانِي"۔ هر که از استاد اول حرف خواند آن نیز بهمین اسم الله است چرا که استاد اول  
 حرف سبق میدهد بهمین میدهد که "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" و بِسْمِ اللَّهِ نِزَامِ اللَّهِ است۔ بشنو! نفس زبان  
 مخلوق، قلب و روح جسم مخلوق و اسم الله غیر مخلوق۔ پس غیر مخلوق را با غیر مخلوق یاد باید کرد۔ در میان اسم و مستی چه فرق  
 است؟ صاحب اسم صاحب ذکر است و صاحب مستی صاحب استغراق است۔ صاحب اسم در مقام مخلوق است  
 و صاحب مستی در مقام غیر مخلوق است۔ بر صاحب مستی ذکر حرام است که آن ظاهر باطن حضور فنا فی الله با استغراق  
 تمام۔ هر که از روز ازل مست است، جسم اسم نقاش نقش یکتا پوست۔  
 بیت باهو:

نقاش چون در نقش آید خانه میگردد نقاش

گر محرمی اسرار خانه از نقاش غافل مباش

قال علیه الصلوٰة والسلام "تَفَكَّرُ السَّاعَةَ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ"۔ این تفکر منتهی با برزخ اسم الله فنا فی الله  
 با ذات است نه بذکر نه بفکر نه بدیدن تماشا مخلوقات مراتب صاحب تصرف۔ قال علیه السلام "يَفْرُؤُا مِّنَ اللَّهِ إِلَى  
 اللَّهِ ثُمَّ يُقْبَلُ اللَّهُ فَافْرِقِ النَّفْسَ ثُمَّ قُلِ اللَّهُ دَعِ رُوحَكَ وَ قَلْبَكَ ثُمَّ قُلِ اللَّهُ ثُمَّ خَذُهُمْ قُلِ اللَّهُ  
 كَانَ اللَّهُ طَارِ رُوحَهُ" چون عارف واصل فنا فی الله برزخ تصور اسم الله ذات بردل نقش کند می بیند چون جسم در اسم  
 الله غائب شود معلوم شد که جسم در اسم الله در آمد و جسم غائب شد و اسم اظهار گشت معلومیت ظاهر و باطن از مشاهده اسم  
 الله کند که در وجود لذت ذکر نماید و از سوزش اسم الله ذکر خوش نیاید و در مد نظرش هر طرف که به بیند اسم الله می نماید  
 اگر چه اسم الله نه بیند بجز ماسوی الله دیگر هیچ چیز پسند نیاید همه اوست در مغز و پوست گردد و صاحب غنایت گردد و  
 غنایت تمام رخ نماید۔ نفس دل شود و دل روح شود و روح سر شود و سر در خفی در آید و خفی در آید و آید و آنادر بخفی در  
 آید۔ این را توحید مطلق میگویند۔ چنانچه اول بود هم چنان آخر که اول از توحید نور محمد صلی الله علیه وآله وسلم پیدا شد و  
 از نور محمد صلی الله علیه وآله وسلم روح پیدا شد و از روح نور روشانی اسم، جسم، قلب، نفس، قالب، مطلب، مطالب و وجود  
 اربع عناصر پیدا شد۔ مرشد مقام ابتدائی و طالب مقام انتهائی برساند طالب را به ابتدا۔ پس مرشد همون است چنانکه

مجازی۔ عشقِ حقیقی آنست که بجز یادِ حق دیگر نماند و عشقِ مجازی آنست که ذکر سکر و مستی وجد و جذب کند و مجذوب گردد با معشوق خبر کند تا عشق دیوانه گردد۔ اللہ بس ماسوی اللہ ہوس۔ ابیات باہو:

اگر در خوابم غرقِ توحیدِ خدا یارم      وگر بیدارم با خدا یارم و ہوشیارم  
واصلانرا ہر دو وقت خوش نظر      حالِ مستی راچہ داند بی خبر  
سبحان اللہ! اللہ بمن است ومن باللہ "لَا إِلَهَ إِلَّا هُوَ"      ابیات باہو:

باہو ولدِ راستی" با صدقِ دین است      کہ ہر دو چشم او دیدار بین است  
راستی" از راستی آراستی      رحمت و غفران بود بر راستی  
قال علیہ الصلوٰۃ والسلام "طَالِبُ الدُّنْيَا مُخْتَكِّتٌ وَطَالِبُ الْمَوْلَى مُذَكَّرٌ" مرد مذکر  
کرا گویند؟ کہ بجز مولی دیگرش را بنجوید نہ دنیا نہ زینتِ دنیا نہ حور و قصور نہ میوہ نہ براق نہ لذتِ بہشت۔ نزدیک  
اہلِ دیدار ہمہ زشت چرا کہ ایشان با اسم اللہ دل بست مست است۔ کسیرا کہ اسم اللہ با جسم جان است بیغم از  
دو جہان است۔ چون روز محشر مردم با حساب نیکی و بدی شود ہر کرا اسم اللہ بردل نقش باشد و اسم اللہ یک مرتبہ  
بصدقِ دل گفتہ باشد، اگر گناہ برابر آسمان و زمین چہارہ طبق باشد از گرائی اسم اللہ در یک پلہء ترازو  
سبک خواہد شد۔ فرشتگان در فریاد خواہند آمد کہ خداوند! این بندہ را بکدام نیکی پلہء ترازو گران می آید؟ حق  
سبحانہ تعالیٰ میفرماید کہ این بندہ طالبِ من است و با اسم اللہ مشغول بود۔ این فرشتگان! شما اہلِ حجاب اید، حقیقتِ حق  
پرستی اشتغالِ اللہ شما واقف نیستید، من بایشان و ایشان بمن، شما بیگانہ اید۔ اللہ بس ماسوی اللہ ہوس۔ اسم اللہ ہم  
چنان است کہ کسی تمام عمر روزہ نماز حج زکوٰۃ تلاوتِ قرآن از ہر قسم عبادتیکہ کردہ باشد و یا عالم معلّم اہلِ فضیلت  
شود چون از اسم اللہ و اسمِ مُحَمَّد رسول اللہ صلی اللہ علیہ وآلہ وسلم خبر ندارد و در مطالعہ او نباشد عبادت عمر او بر باد و ضائع  
گشت، ہیچ نفع ندارد۔ قال علیہ الصلوٰۃ والسلام "كَمَا تَبْعَثُونَ تَمُوتُونَ وَ كَمَا تَمُوتُونَ تَبْعَثُونَ"۔ قولہ تعالیٰ  
"أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ"۔ چرا کہ عالم فاضل دانشمند بسیار صاحبِ مسائلِ فقہ قائم اللیل و صائم اللدہر  
زاہد عابد چلہ کش خلوت نشین حاجی غازی بسیار غوثِ قطبِ اہلِ اللہ ولی اللہ صاحبِ تقویٰ و فتویٰ شیخ مشائخ بسیار  
صاحبِ ورود و وظائفِ خوان صاحبِ مجاہدہ مشاہدہ غریب خاکسار صابر شاکر مذکور حضور وصال احوال نیک بخت  
خوب خصال مومن مسلم بسیار صاحبِ ذوق شوق خاموش شب بیدار ہوشیار بسیار۔ نفس پرست ہمہ کس با خدا  
پیوست حق پرست کم کس۔ ایشان ہمہ با انا مست ہست۔ مطلب آنکہ فقیر عارف باللہ فقیر فنا فی اللہ فنا فی رسول را  
گویند۔ فنا فی فقر فنا فی ہو باید۔ ابیات:

باہو اسم اللہ ہر کرا گردد رفیق      از خود فنا فی اللہ شود در جان غریق



بیت:

داده خود سپهر بتاند اسم الله جاودان ماند  
 دانی چون حق سبحانه و تعالی خواست از خود اسم الله ذات جدا ساخت و از ان نور محمد صلی الله علیه و آله وسلم ظهور گشت و در  
 آئینه قدرت توحید خود دیده و بدیدش بنور محمد رسول الله صلی الله علیه و آله وسلم مشتاق و مائل عاشق و دیوانه خود بر خود  
 خطاب رب الارباب حبیب الله یافت و از نور محمد صلی الله علیه و آله وسلم کل مخلوقات هزاره عالم پیدا شد۔ حدیث  
 قدسی "لَوْلَاكَ لَمَّا أَظْهَرْتُ الرَّبُّوبِيَّةَ"۔ اولاً کلمه طیب که بر پیغمبر صاحب صلی الله علیه و آله وسلم خواند الله تعالی  
 خود خواند و گفت "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ" بعد از ان روح حضرت ابو بکر صدیق رضی الله تعالی عنه  
 گفت "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ" بعد از ان روح حضرت علی کرم الله وجهه در شکم مادر مسلمان شد و کلمه  
 طیب خواند "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ" و دیگر اصحابان همه بمعجزه ایمان آورده اند۔ بشنو! هرجان زنده جن  
 و انس، مرغ و مور و پرندہ همه را انفس نفس با اسم هومی آید کسیر معلوم و کسیر معدوم۔ کسیرا که معلوم است ذاکر  
 گشت کسیرا که معدوم است مُرده گشت۔ بیت:

ابتدا "هُوَ" انتها "هُوَ" هر که با "هُوَ" می رسد عارف عرفان شود هر که با "هُوَ" "هُوَ" شود

قوله تعالی "هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ"

خود حجاب است زان هزار هزار خود نماند بهین که یار یار  
 نه زاهد متقی نه اهل پرہیزم نه عاشق حقیقی نه شب خیزم با استغراق فنا فی الله آمیزم۔ تخص با نفس خود قاضی باش و برائے کشتن  
 این گبر غازی باش با خدا راضی باش که یار با یار اغیار با غیار برائی نفس حیلہ و حجت میار۔ اگر کسی ریاضت کشد  
 دو ازده سال ریاضت در شریعت باید قائم اللیل و صائم الذہر و دو ازده سال ریاضت در طریقت باید طلاق دہد غیر  
 ماسوئی الله را و دو ازده سال ریاضت در حقیقت باید که بجز حق دیگرش طلب نکند و دو ازده سال ریاضت در معرفت  
 باید که در معرفت محو شود۔ پس از ان در مقام عشق محبت چشم ظاهر باطن بکشاید۔ بغیر مرشد کامل اگر تمام عمر سر بسنگ  
 ریاضت زندیچ فائده نیست کہ بی مرشد و بی پیر هیچ کس بخدا نرسد چرا کہ مرشد کامل شناسد راه باطنی و آگاہ ہمہ مقام و  
 منازل و مشکل کشت تمام دشواری ہا۔ مرشد کامل توفیق الہی است۔ بجز توفیق الہی نمی کار دہد سر انجام۔ مرشد بمثل معلم دیدہ  
 بان جہاز است از ہر بلا ہا و از ہر علم معلم خبر دار باشد۔ اگر معلم در جہاز نباشد جہاز غرق شود۔ خود جہاز خود معلم، فہمہ من فہمہ  
 بیت:

باہو! تیرا نزدیک از شہ رگ خدا آن خدا با تست تو از وی جدا  
 بموجب این آیت قوله تعالی "وَتَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ"۔ عشق نیز بر دو قسم است، عشق حقیقی و عشق

## باب اول

## شرح اسمِ اللہ ذات و توحید فنا فی اللہ

بشنو! ہر چہ کتاب توریہ، انجیل، زبور و امّ الکتاب یعنی فرقان ہمہ شرح اسمِ اللہ اند۔ اسمِ اللہ چیست؟ یعنی عین ذات پاک بی چون و بی چگون بی شبہ و بی نمون۔ ”قُلْ هُوَ اللّٰهُ اَحَدٌ“ ہر کہ اسمِ اللہ خواند حافظِ محب اللہ گشت۔ از خواندن اسمِ اللہ ذکر اللہ علم لدنی واضح گردد۔ قولہ تعالیٰ ”وَعَلَّمَ آدَمَ الْاَسْمَاءَ كُلَّهَا“ قولہ تعالیٰ ”هَيَّا لَمْ يُذَكِّرِ اسْمُ اللّٰهِ عَلَيْهِ وَاِنَّهُ لَفِسْقٌ“ فرمود حق سبحانہ و تعالیٰ ”چیزی کہ ذکر کردہ نمیشود در آن چیز اسمِ اللہ پس بدرستی ہر آن کہ فسق است“۔ دانی پیغمبر صاحب علیہ الصلوٰۃ والسلام کہ بالاتر از عرش کرسی ولوح و قلم بمقامِ قاتبِ قوسین حضور پروردگار رسید قیاماً بینه و بینه اللہ تعالیٰ بے حجاب کلام تمام کہ شد برکتِ اسمِ اللہ بود کہ کلید ہر دو جهان است اسمِ اللہ۔ ہفت طبقِ زمین، ہفت طبقِ آسمان کہ بی ستون استادہ اند برکتِ اسمِ اللہ است۔ ہر پیغمبر کہ پیغمبری یافت برکتِ اسمِ اللہ بود۔ از کفار کہ نجات و خلاصی و فتح یافت برکتِ اسمِ اللہ است کہ گفتند ”اللّٰهُ مُعِينٌ“ و در میان بندہ و مولیٰ کہ وسیلہ است اسمِ اللہ۔ ہر اولیاء و غوث و قطب ولی اہل اللہ را ذکر فکر الہام مذکور غرق توحید مراقبہ کشف کرامات ہمہ از برکتِ اسمِ اللہ است علم لدنی از اسمِ اللہ بکشاید کہ ہیچ علم دیگر خواندن احتیاج نماند۔

بیت:

ہر کرا با اسمِ اللہ شد قرار ہر چہ باشد غیر اللہ زان فرار  
 قولہ تعالیٰ ”فَاَفَرَّقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ“ قال علیہ الصلوٰۃ والسلام ”لَا تَجْلِسُوْا مَعَ اَهْلِ الْبِدْعَةِ“  
 قال علیہ الصلوٰۃ والسلام ”اَهْلَ الْبِدْعَةِ كِلَابُ النَّارِ“۔ بشنو! از اسماء صفات استدراج می شود و در اسمِ اللہ ذات تفاوت و تجاوز استدراج نمیشود چرا کہ اسمِ اللہ جلّ جلالہ چہا حروف است ”ال ل ہ“ چون ”ا“ جدا شد اللہ ماند و چون ”ل“ اول جدا شد لہ ماند و چون ”ل“ دوم جدا شد ہو ماند۔ پس این ہر چہا اسمِ اعظم اللہ، باللہ، لہ، ہو اسمِ اللہ ذات است۔ قولہ تعالیٰ ”اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ“ قولہ تعالیٰ ”اللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُمْ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ“ قولہ تعالیٰ ”لَا اِلٰهَ اِلَّا هُوَ فَاتَّخِذُوْهُ وَاَكِيْلًا“ چہا ہزار اسمِ اللہ در قرآن شریف است۔ بہ برکتِ اسمِ اللہ فرقان ہم اسمِ اللہ است۔ مرشد کامل مکمل آنست کہ راہ اسمِ اللہ داند و اسمِ محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم داند و دیگر ہیچ نداند و طالبِ صادق آنست کہ بجز اللہ تعالیٰ طلبِ دیگر نکند بغیر ذات پاک ایزد تقدس و تعالیٰ۔

درویش فقیر ہمیں راگویند۔ چون از ہفتاد ہزار مقام بالا از عرش و کرسی بگذرد مقام او در وہم و فہم کس ننگبند آن سزایست میان بندہ و مولیٰ۔ کشف آن ستر کس نتواند مگر خدا عزوجل کہ آن دانا تراست۔

بیت:

چنان غرق گردد بدریای عشق  
کہ ہر دم سر از عرش بالا کشد

و این فقیر باہو میگوید کہ چون شب معراج بر براق سوار جبریل علیہ السلام پیش جلوہ دار صورت کونین را آراستہ و ہژدہ ہزار عالم را پیراستہ گرد بگرد دست بستہ پیش حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم استادہ بالا از عرش و کرسی فروتر در مقام "سِدْرَةُ الْمُنْتَهَى فَحُبُّوْذَا نَصِيْرًا قَابِ قَوْسَيْنِ اَوْ اَدْنَى" اعلیٰ بحضور حق تعالی رسید، پرسید یا محمد (صلی اللہ علیہ وآلہ وسلم) تماشاء کونین ہژدہ ہزار عالم تابع پیش تو آوردم و ہمہ موجودات بتوسپردم، ترا چہ خوش آمدو چہ میخوای؟ گفت "خداوندا! مرا خوش آمد اسم ذات اللہ و محبت تو ترا از تو میخوام" فرمود "یا محمد (صلی اللہ علیہ وآلہ وسلم) محبت من در کدام چیز است و من کدام چیز را میخوام و نزدیک من کدام چیز پسند است کہ قرب تمام دارد کہ در میان ما و او بیج حجاب نیست"۔ پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم فرمود "یا خداوندا جل جلالہ! فقر فانی اللہ بقاب اللہ"۔ قال علیہ الصلوٰۃ والسلام "اَللّٰهُمَّ اَحْيِيْنِيْ مِسْكِيْنًا وَّ اَمِيتْنِيْ مِسْكِيْنًا وَّ اَحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنِ" چون پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم فقر را بحق سبحانہ و تعالیٰ یکتا دید فرمود "سَيِّدُ الْقَوْمِ خَادِمُ الْفُقَرَاءِ"۔ قال علیہ الصلوٰۃ والسلام "اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهُ"۔ قوله تعالیٰ "وَاللّٰهُ الْغَنِيُّ وَاَنْتُمْ الْفُقَرَاءُ"۔ قال علیہ الصلوٰۃ والسلام "اِنَّ اللّٰهَ يُحِبُّ الْفُقَرَاءَ الْاَغْنِيَاءَ"۔ پس پیغمبر صاحب علیہ الصلوٰۃ والسلام را فقر اختیاری بودنہ اضطرابی۔ چون حق سبحانہ و تعالیٰ پرسید "یا محمد صلی اللہ علیہ وآلہ وسلم! ترا کدام چیز ناپسند است؟" گفت "خداوندا! ہر آنکہ ناپسندتر است مرا ہم ناپسند است"۔ فرمود "مرا کدام چیز ناپسند است؟" گفت "خداوندا! دنیا کہ نزدیک تو قدر دنیا را برابر پرپشہ نیست"۔ پس ہر کہ دنیا را پسند کند آن ناپسندیدہ در گاہ تو است۔ قال علیہ الصلوٰۃ والسلام "اَلْذُّنْيَا مَلْعُوْنَ وَّمَا فِيْهَا مَلْعُوْنَ اِلَّا ذِكْرُ اللّٰهِ تَعَالٰی"۔ بشنو! فقیر باہو میگوید کہ فقر سہ حرف است و فقہ نیز سہ حرف است و علم نیز سہ حرف است و عمل نیز سہ حرف است و حلم نیز سہ حرف است و حلیم نام خدا تعالیٰ است۔ ہمہ را یکجا جمع بکن و غلولہ بند بساز و در آوند طریقت حقیقت معرفت عشق محبت بیامیختہ در آب شریعت سیراب کن و ساغر از آن نوش کن بعد از آن قدم در فقر انداز و ہر دو جهان را فراموش کن۔ اللہ بس ماسوئی اللہ ہوس۔ بجز این اقدام راہ فقر نتوان رفت کہ ہزاران ہزار درین ورطہء توحید گم شدہ جذب خوردہ رجعت بردہ اند و حسرت خوردہ مردہ گشتند۔ با شریعت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم ہوشیار باش و با خدا تعالیٰ مست در خواب و بیداری و درستی و ہوشیاری۔

كُلُّ مَا جَاوَزَ حَدَّ قَصْوَرِكَ قَضِيَّةٌ هَلَكَ الْمُتَّخِذُ بِعَيْنٍ وَالْجَهْلُ خَيْرٌ مِّنْ عَقْلِ يَدْعُونَ بِهِ إِلَى الْإِنكَارِ  
مِنْ هَذِهِ الْأُمُورِ الْأَوْلِيَاءُ اللَّهُ تَعَالَى وَمَنْ أَنْكَرَ ذَلِكَ الْأَوْلِيَاءَ لَزِمَهُ الْإِنكَارُ الْأَنْبِيَاءُ وَكَانَ خَارِجِيًّا  
مِّنَ الدِّينِ كُلِّهِ.

واین آیت نیز در باب فقر است قوله تعالی "وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ  
يُرِيدُونَ وَجْهَهُ وَلَا تَعْدَعَيْنِكَ عَنْهُمْ ج تَرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ج وَلَا تُطْعُ مَنْ أَغْفَلْنَا قَلْبَهُ عَنِ  
ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا" واین آیت نیز در باب فقر است قوله تعالی "يَا أَيُّهَا النَّفْسُ  
الْمُطْمَئِنَّةُ ارجعي إلى ربك راضيةً مرضيةً ۝ فادخلي في عبدی ۝ وادخلي جنتی ۝" واین آیت نیز در  
باب فقر است قوله تعالی "مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ" ودر رساله غوث العالم محی الدین قدس  
سره العزیز رقم است "قال الله لي يا غوث محي الدين ليس الفقير عندی من ليس له شيء بل  
الْفَقِيرُ الَّذِي لَهُ أَمْرٌ فِي كُلِّ شَيْءٍ إِذَا قَالَ لِشَيْءٍ كُنْ فَيَكُونُ ۝ يَا غَوْثُ مُحْيِ الدِّينِ قُلْ لِأَصْحَابِكَ  
وَأَحْبَبِكَ فَمَنْ أَرَادَ مِنْكَ حُجْبِي فَعَلَيْهِ بِأَخْتِيَارِ الْفَقْرِ وَإِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ ۝ يَا غَوْثُ مُحْيِ الدِّينِ قُلْ  
لِأَصْحَابِكَ إِغْتَنِمُوا دَعْوَةَ الْفُقَرَاءِ فَإِنَّهُمْ عِنْدِي وَأَنَا عِنْدَهُمْ ۝ يَا غَوْثُ الْأَعْظَمُ مُحْيِ الدِّينِ إِذَا  
رَأَيْتَ الْمُحْتَزِقَ بِنَارِ الْفَقْرِ وَالْمُنْكَسِرَ بِكثيرةِ الْفَاقَةِ فَتَقَرَّبَ إِلَيْهِ فَلَيْسَ حِجَابٌ بَيْنِي وَبَيْنَهُ"  
یعنی فرمود حق سبحانه و تعالی! یا غوث! نیست فقیر نزدیک من که نیست اورا چیزی مگر آنکه اورا امر است هر چیزی  
را که میگوید بشو، میشود۔ یا غوث! بگو اصحابان و یاران خود را پس کسیکه خواهد از شما محبت من بر او لازم است که اختیار کند  
فقر را۔ چون کسیرا که فقرش تمام شود پس همان الله ماند۔ یا غوث محی الدین بگو اصحابان و یاران خود را که غنیمت دانید  
دعای فقیر را بدرستی که ایشان نزدیک من اند و من نزدیک ایشان۔ یا غوث محی الدین! چون بینی که سوخته به آتش فقر و  
شکسته فاقه را پس نزدیک او شو که نیست در میان من و او پرده۔ قال عليه الصلوة والسلام الْفَقْرُ شَيْنٌ عِنْدَ النَّاسِ  
وَخَزِينَةٌ عِنْدَ اللَّهِ"۔ قال عليه الصلوة والسلام "الْفَقِيرُ الشَّقِيُّ خَيْرٌ مِّنْ غَنِيِّ شَاكِرٍ"۔ قال عليه الصلوة  
والسلام "الْفَقْرُ بِيَاضِ الْوَجْهِ فِي الدَّارَيْنِ"۔ چنانچه بایزید بسطامی رحمة الله علیه را پرسیدند "یا شیخ! درویش  
فقیری چیست؟" فرمود "درویشی فقیری اینست که هزاره هزار عالم موجودات سیم و زر بدست آنکس بدهند همه را براه  
خدا تعالی تصرف کند۔ درویشی فقیری را هفتاد هزار مقام است، تا فقیر درویش هفتاد هزار مقام را سیر نکند، تماشاخانه  
بیند و تماشاخانه نماید او را درویش فقیر نتوان گفت۔ تا درویش فقیر جملگی مقام واقف نباشد از هر مقام نتواند گذشت او  
درویش فقیر نیست از برای خود درویشی کند نه برائے خدا عزوجل۔ هر جائیکه گنج است بالای آن ما راست و هر جائیکه  
گل است خار است۔ چون کار او از هزاره هزار عالم بگذرد و بالای عرش رود همه کس را دانند۔ در مذهب سلوک

حدیث "قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَا أَبَا ذَرٍّ غَفَارِي تَمْشِي وَحَدَّكَ فَاللَّهُ تَعَالَى فِي السَّمَاءِ فَزِدْ وَأَنْتَ فِي الْأَرْضِ كُنْ فَزِدَا" يَا أَبَا ذَرٍّ إِنَّ اللَّهَ جَمِيلٌ وَبِحَبِّ الْجِبَالِ ۝ قَالَ عَلَيْهِ السَّلَامُ يَا أَبَا ذَرٍّ أَتَدْرِي مَا غَمِّي وَفِكْرِي وَلَا مَيِّ شَيْئٍ إِشْتِيَاقِي فَقَالَ أَخْبَرْنَا رَسُولُ اللَّهِ بِغَيْبِكَ وَفِكْرِكَ قَالَ آهَ آهَ آهَ وَ إِشْتِيَاقِي إِلَى لِقَاءِ إِخْوَانِي يَكُونُ مِنْ بَعْدِي شَأْنُهُمْ كَشَانِ الْأَنْبِيَاءِ وَهُمْ عِنْدَ اللَّهِ بِمَنْزِلَةِ الشُّهَدَاءِ يَفْرُوقُونَ مِنَ الْأَبَاءِ وَالْأُمَّهَاتِ وَالْإِخْوَانَ وَالْإِخْوَاتِ وَالْأَبْنَاءِ ابْتِغَاءَ مَرْضَاتِ اللَّهِ تَعَالَى وَهُمْ يَتْرُكُونَ الْأَمْوَالَ لِلَّهِ وَيَبْدِلُونَ أَنْفُسَهُمْ بِالتَّوَّاضِعِ لَا يَرْغَبُونَ فِي الشَّهَوَاتِ وَحُصُولِ الدُّنْيَا يَجْتَمِعُونَ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ مَعْمُومِينَ وَجَدُوبِينَ مِنْ حُبِّ اللَّهِ وَقُلُوبُهُمْ إِلَى اللَّهِ وَأَرْوَاحُهُمْ مِنَ اللَّهِ وَعَمَلُهُمْ لِلَّهِ إِذَا مَرَضَ وَاحِدٌ مِنْهُمْ هُوَ أَفْضَلُ عِنْدَ اللَّهِ مِنْ عِبَادَةِ أَلْفِ سَنَةٍ وَإِنْ شِئْتَ أَرِيدُكَ يَا أَبَا ذَرٍّ ﷺ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ ﷺ قَالَ الْوَاحِدُ مِنْهُمْ يَمُوتُ فَهُوَ كَمَنْ مَاتَ فِي السَّمَاءِ لِكِرَامَتِهِمْ عِنْدَ اللَّهِ وَإِنْ شِئْتَ أَنْ أَرِيدُكَ يَا أَبَا ذَرٍّ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ ﷺ قَالَ الْوَاحِدُ مِنْهُمْ يُؤَدِّيهِ قُمَّلَةً فِي ثِيَابِهِ فَلَهُ عِنْدَ اللَّهِ أَجْرُ سَبْعِينَ حَجَّةً وَعُمْرَةً وَكَانَ لَهُ أَجْرٌ مَنْ أَعْتَقَ أَرْبَعِينَ رَقَبَةً مِنْ أَوْلَادِ إِسْمَاعِيلَ عَلَيْهِ السَّلَامُ كُلُّ وَاحِدٍ مِنْهُمْ بِأَثْنِي عَشَرَ أَلْفَ دِينَارٍ وَإِنْ شِئْتَ أَرِيدُكَ يَا أَبَا ذَرٍّ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ ﷺ قَالَ الْوَاحِدُ مِنْهُمْ يَذُكُرُ أَهْلَ الْوُدِّ ثُمَّ يُحْتَمُّ يُكْتَبُ لَهُ بِكُلِّ نَفْسٍ أَلْفَ دَرَجَةٍ إِنْ شِئْتَ أَنْ أَرِيدُكَ يَا أَبَا ذَرٍّ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ ﷺ قَالَ الْوَاحِدُ مِنْهُمْ يُصَلِّي رُكْعَتَيْنِ يَعْبُدُ اللَّهَ فِي جَبَلِ الْعَرَافَاتِ لَهُ ثَوَابٌ مِثْلُ عُمْرِ نُوحٍ أَلْفَ سَنَةٍ وَإِنْ شِئْتَ أَنْ أَرِيدُكَ يَا أَبَا ذَرٍّ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ ﷺ قَالَ الْوَاحِدُ مِنْهُمْ لَهُ تَسْبِيحَةٌ خَيْرٌ لَهُ يَوْمَ الْقِيَامَةِ مِنْ أَنْ يَصِيرَ مَعَهُ جِبَالِ الدُّنْيَا ذَهَبًا وَفِضَّةً وَهَبًا وَإِنْ شِئْتَ أَرِيدُكَ يَا أَبَا ذَرٍّ ﷺ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ ﷺ قَالَ مَنْ يَنْظُرُ إِلَى أَحَدِهِمْ أَحَبُّ إِلَى اللَّهِ مَنْ يَنْظُرُ إِلَى بَيْتِ اللَّهِ تَعَالَى وَمَنْ نَظَرَ إِلَيْهِ فَكَأَنَّمَا يَنْظُرُ إِلَى اللَّهِ وَمَنْ سَتَرَهُ فَكَأَنَّمَا سَتَرَ اللَّهُ تَعَالَى وَمَنْ أَطْعَمَهُ فَكَأَنَّمَا أَطْعَمَ اللَّهُ تَعَالَى وَإِنْ شِئْتَ أَرِيدُكَ يَا أَبَا ذَرٍّ ﷺ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ ﷺ قَالَ الْوَاحِدُ مِنْهُمْ قَوْمٌ مُصِيبِينَ مُثْقَلِينَ مِنَ الذُّنُوبِ يَغْفِرُ مَا يَقُومُونَ مِنْ أَحَدٍ عِنْدَهُمْ إِلَّا الْمُخَفَّفِينَ فَاعْلَمْ أَنَّ أَرْبَابَ الْقُلُوبِ يُكَاشِفُونَ بِأَسْرَارِ الْمَلَكُوتِ تَارَةً عَلَى سَبِيلِ الرُّؤْيَاءِ الصَّالِحَةِ وَتَارَةً فِي الْيَقْظَةِ عَلَى سَبِيلِ كَشْفِ الْمَعَانِي بِمُشَاهِدَةِ الْأَمْثَلَةِ كَمَا يَكُونُ فِي الْمَنَامِ وَهَذَا مِنْ أَعْلَى الدَّرَجَاتِ وَهِيَ مِنْ دَرَجَاتِ التَّبَوُّةِ الْعَالِيَةِ كَمَا أَنَّ الرُّؤْيَاءِ الصَّالِحَةَ جُزءٌ مِنْ سِتَّةِ أَرْبَعِينَ وَهِيَ مِنَ النَّبُوَّةِ فَإِيَّاكَ وَإِنْ كَانَ خَطَاؤُكَ يَكُونُ مِنَ الْعِلْمِ وَإِنْ كَانَ

شیر ہم چنان است در وحدت فقیر۔ قال علیہ الصلوٰۃ والسلام ”لِي مَعَ اللَّهِ وَقْتُ لَا يَسْعَيْنِي فِيهِ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ“

قوله تعالى ”إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ“۔ چون پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم درین مقام رسیدند تعبد و شکرانہ بسیار کشیدند پس دیگری چه باشد؟ قال علیہ الصلوٰۃ والسلام ”أَفَلَا أَكُونُ عَبْدًا شَكُورًا“۔ قال علیہ الصلوٰۃ والسلام ”كُلُّ بَاطِنٍ مُخَالِفٌ لِلظَّاهِرِ فَهُوَ بَاطِلٌ“۔

بیت:

علم را آموز اول آخر اینجا بیا  
جاہلانرا پیش حضرت حق تعالیٰ نیست جا  
قال علیہ الصلوٰۃ والسلام ”مَنْ تَزَهَّدَ بِغَيْرِ عِلْمٍ فَهُوَ جِنٌّ فِي آخِرِ عُمُرِهِ أَوْ مَاتَ كَافِرًا“۔

بیت:

علم حق نور است روشن مثل او انوار نیست  
علم باید باعمل علمش کہ بر خر بار نیست  
قوله تعالى ”فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ“

بیت:

علم باطن ہم چو مسکہ ظاہر ہم چو شیر  
کے بود بے شیر مسکہ کے بود بے پیر  
علم آنت کہ بمعلوم برساند باخبر والآنہ قال علیہ الصلوٰۃ والسلام ”الْعِلْمُ حِجَابٌ إِلَّا كَبِيرٌ“۔

بیت:

علمی کہ راہ بدوست برد در کتاب نیست  
اینہا کہ خواندہ ایم ہمہ در حساب نیست  
گردل عنان صحبت جانان گرفت یافت  
عمریکہ پای رحلت او در رکاب نیست  
قوله تعالى ”كَمْ ثَقُلَ الْهَيْمَارُ يَحْمِلُ أَسْفَارًا“

بیت:

ز اہل مدرسہ اسرار معرفت مطلب  
کہ نکتہ دان نشود بکرم گر کتاب خورد

تَعَالَى فَهُوَ مَيِّتٌ“۔

ابیات:

نگہدار دم را کہ عالم دمیت  
دی پیش دانا بہ از عالمیت  
مکن عمر ضائع بافسوس و حیف  
کہ فرصت عزیزست و الوقت سیف

چون وقت جان کندن رفیق دم بتوفیق الہی بجز طلب اللہ دیگر گمراہی۔ قال علیہ الصلوٰۃ والسلام ”طَلَبُ الْخَيْرِ طَلَبُ  
اللَّهِ وَذِكْرُ الْخَيْرِ ذِكْرُ اللَّهِ“۔ قولہ تعالیٰ ”وَلَا تُطْعَمَنَّ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ  
فُرْطًا“ حدیث قدسی ”مَنْ طَلَبَنِي فَقَدْ وَجَدَنِي وَمَنْ وَجَدَنِي عَرَفَنِي وَمَنْ عَرَفَنِي أَحَبَّنِي وَمَنْ أَحَبَّنِي  
عَشَقَّنِي وَمَنْ عَشَقَّنِي قَتَلْتُهُ وَمَنْ قَتَلْتُهُ فَعَلَى دِيَّتِهِ وَأَنَا دِيَّتُهُ“ خدائی تعالیٰ جل شانہ میفرماید ہر کہ طلب کند  
مرا بیابد مرا و ہر کہ بیابد مرا بشناسد مرا و ہر کہ بشناسد مرا دوست گیرد مرا و ہر کہ دوست گیرد مرا عاشق من شود و ہر کہ عاشق  
من شود اورا می کشم و ہر کہ من اورا بکشم پس دیت او بر من لازم آید پس دیت او منم کہ من اورا باشم۔ قال علیہ  
الصلوٰۃ والسلام ”مَنْ طَلَبَ شَيْئًا وَجَدَ فِيهِ وَجَدَهُ“۔ حدیث قدسی ”إِنَّ فِي جَسَدِي بَيْنِي أَدَمَ مُضْغَةً وَمُضْغَةً  
فِي فَوَادٍ وَفَوَادٍ فِي قَلْبٍ وَقَلْبٌ فِي رُوحٍ وَرُوحٌ فِي سِرٍّ وَسِرٌّ فِي خَفِيٍّ وَخَفِيٌّ فِي أَنَاءٍ“۔ چون فقیر فانی اللہ درین  
مقام رسد کہ در انادرا آید سکر غالب شود و نور توحید سہ قسم انوار زند۔ یک قسم بر جبین دوم قسم در چشم و سوم قسم در دل۔ اگر  
سہ قسم عبادت بردارد در معرفت بماند و اگر نہ سلب شود جبین بر سجدہ و نظر بر شریعت و تصدیق دل در متابعت محمد رسول  
اللہ صلی اللہ علیہ وآلہ وسلم۔ و در انانیز دو قسم می شود، یک قسم ”قُمْ يَا ذِي اللَّهِ“ دوم قسم ”قُمْ يَا ذِي“ چنانکہ بایزید  
بسطامی رحمۃ اللہ علیہ گفت ”سُبْحَانَ مَا أَعْظَمَ شَانِي“ و منصور گفت ”أَنَا الْحَقُّ“ انا سریت ہر کہ فاش کند سر  
سزا بگیرد۔ چون پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم درین مقام رسیدند فرمودند ”سُبْحَانَكَ مَا عَرَفْنَاكَ حَقِّي  
مَعْرِفَتِكَ وَمَا عَبَدْنَاكَ حَقِّي عِبَادَتِكَ“۔ پس معلوم شد کہ این مقام خام است پیش تر باید رفت بمقام  
”لَا تَخَفُ“۔ قولہ تعالیٰ ”الْآلِ إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ“ دانا و آگاہ باش کہ این فقر فقر  
محمد صلی اللہ علیہ وآلہ وسلم است۔ قولہ تعالیٰ ”كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ“۔ ”قُمْ يَا ذِي اللَّهِ“ مرتبہ عیسی  
علیہ السلام و ”قُمْ يَا ذِي“ مرتبہ امت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔ چونکہ حضرت عیسیٰ علیہ السلام را  
توحید بر زبان است و امت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم را تمام توحید از سرتا قدم توحید از دل و جان  
است نہ خداونہ از خدا جدا چنانکہ آتش و اخگر چنانکہ طعام و نمک۔ ہر چہ در نمک افتد ہمہ نمک گردد۔ چنانکہ آب و

او مرا داند مرا بیند بما او خوش نظر

حق وحدت را چه داند گاؤخر

چون اسم الله بر دل منقش گردد تجلی اسم الله بر دل غالب و سوزاں شود و نفس مغلوب شود "يُمَيِّتُ النَّفْسَ وَيُحْيِي الْقَلْبَ" مقام وحشت پیدا شود۔ قول غوث محی الدین قدس سرہ العزیز "الْأَنْسُ بِاللَّهِ وَالْمُتَوَسِّحُ عَنْ غَيْرِ اللَّهِ"

بیت باھو:

اسم الله شد هویدا بر جبین

برزخ فی اللہ برد حق الیقین

قال عليه الصلوة والسلام "الدُّنْيَا لَكُمْ وَالْعُقْبَى لَكُمْ وَالْمَوْلَى لِي" پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم فرمود "دنیا باشد با شما و عقبی باشد با شما مولى بس است"۔ قال عليه الصلوة والسلام "مَنْ أَرَادَ الدُّنْيَا فَلَهُ الدُّنْيَا وَمَنْ أَرَادَ الْعُقْبَى فَلَهُ الْعُقْبَى وَمَنْ أَرَادَ الْمَوْلَى فَلَهُ الْكُلُّ" حدیث قدسی "دَعُ نَفْسَكَ وَتَعَالَ"

بیت:

از دل برون کشیم غم دنیا و آخرت

یا خانه جائی رخت بود یا خیالی دوست

قال عليه الصلوة والسلام "الْعَشْقُ نَارٌ يَحْرِقُ مَا سِوَايَ الْمَحْبُوبِ" ہمہ اوست در مغز و پوست۔ پس عارف باللہ راہرچہ از زبان برآید اسم الله برآید و ہر طرف کہ بیند اسم الله را بیند۔ قوله تعالى "فَاَيُّهَا تَوَلَّوْا فَتَحَمَّ وَجْهَ اللَّهِ ط إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ" و ہرچہ بشنود اسم "الله" بشنود۔ "إِنَّ اللَّهَ بِكُلِّ شَيْءٍ مُّحِيطٌ" درین مقام عاشق را از فقر فخر حاصل شود۔ قال عليه الصلوة والسلام "الْفَقْرُ فَخْرِي وَالْفَقْرُ مِيَّتِي فَافْتَخِرْ بِهِ عَلَى سَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ" قال عليه الصلوة والسلام "حُبُّ الْفُقَرَاءِ مِنْ أَحْوَاقِ الْأَنْبِيَاءِ وَبُغْضُ الْفُقَرَاءِ مِنْ أَحْوَاقِ الْفِرْعَوْنَ" حدیث قدسی "مَنْ نَظَرَ إِلَى فَقِيرٍ وَبَسَمَعَ كَلِمَةً يَحْشُرُهُ اللَّهُ تَعَالَى مَعَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ"۔ حدیث قدسی "أَنَا جَلِيْسٌ مَعَ مَنْ ذَكَرَنِي" یک مسئلہ فقہ آموختن از عبادت ثواب یک سالہ بہتر است و یک دم با خدا تعالی عزوجل مشغول بودن بذكر الله از ہزار مسئلہ فقہ ثواب افضل تر است۔ چرا کہ خواندن فقہ بناء اسلام و تلاوت قرآن عبادت ظاہری تمام وقت قضا باز بدست آید لیکن دم قضا باز نیاید۔ قال عليه الصلوة والسلام "مَنْ لَمْ يُوَدِّ فَرَضَ الدَّائِمِ لَمْ يَقْبَلِ اللَّهُ فَرَضَ الْوَقْتِ" فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم "کسی کہ ادا نکند فرض دائمی را خدا تعالی قبول نکند فرض وقتی ادا"۔ قال عليه الصلوة والسلام "الْأَنْفَاسُ مَعْدُودَةٌ وَكُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ"



شرف داده است قولہ تعالیٰ ”وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ“ واز برای عبادتِ خود آفریده است۔ قولہ تعالیٰ ”وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ“ ائی لِيَعْبُدُونِ پس عابد و عارف آنست کہ خود را تا باین عبادت رساند۔ قولہ تعالیٰ ”وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ“۔ قال الشيخ محی الدین رحمۃ اللہ علیہ ”مَنْ أَرَادَ الْعِبَادَةَ بَعْدَ حُصُولِ الْوُصُولِ فَقَدْ كَفَرَ وَأَشْرَكَ بِاللَّهِ تَعَالَى“۔ بشنو! کسیکہ از مراتبِ عبودیت بگذرد و بمقام ربوبیت فنا فی اللہ شود صاحبِ مشاہدہ آنرا بعبادت چہ کار؟

بے سر ینم خدا مثلش کجا  
تا نگردی از خود فنا  
زانمقام خود نہ وصلش کجا  
کجا رسی با بی مع اللہ سر ہوا

قال علی کرم اللہ وجہہ ”مَا نَظَرْتُ فِي شَيْءٍ إِلَّا وَرَأَيْتُ اللَّهَ فَهُوَ فِيهِ عَيْنٌ“

حدیثِ قدسی ”أَنَا عِنْدَ ظَنِّ عَبْدِي بِي فَلْيُظُنِّ بِي مَا يَشَاءُ“ یعنی من نزدیک گمان بندہ خود ہستم کہ با من گمان میدارد۔ پس بگو ای پیغمبر ما بندہ را کہ گمان دارد با من چنانکہ خواهد او چون عین بعین ذات خود معائنہ کند اہل عین یابد۔ قولہ تعالیٰ ”وَإِنِّي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ“ اتا درین راہ اہل انسان باید کہ ببیند و چشم بکشد۔ حدیثِ قدسی ”خُلِقَتِ الْجِبَارُ بِصُورَةِ الْبَشَرِ“ کسیکہ معرفت ندارد اگر چہ ہزار کتاب بخواند و سلک سلوک تصوف نمی داند زبان زنده دلِ مُردہ حامل علم مرکب بار بر بندہ۔ قولہ تعالیٰ ”وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ“۔ بیت:

ہر کہ جانِ خود را فروخت اسم اللہ را خرید

ہر کہ اسم اللہ خرید بعین العیان دید

قال علیہ الصلوٰۃ والسلام ”تَفَكَّرُوا فِي آيَتِهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ“۔

بیت:

او ز شہرگ نزدیک چون گویند دور

تو از بس دور تر او با حضور

قولہ تعالیٰ ”وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ“ اللہ تعالیٰ با تو ہمراہ و تو کو کور چشم از و گمراہ قولہ تعالیٰ ”وَمَنْ كَانَ فِي حُذَيْبَةِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ“ اگر چہ مردم علم بہر دنیا خوانندہ اند و در روز معاش آشنائی با دشاہ مانندہ اند۔

قولہ تعالیٰ ”أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنكَ وِزْرَكَ ۖ“ علم آنست کہ در سینہ بودندہ در سینہ کہ از و حسد و کینہ پیدا شود۔ بشنو! ای اہل حق شناس! پیوستہ با خدا باش و ہر چہ از غیر ماسوی اللہ از لوح ضمیر تراش کہ بجز ذات حق دیگر نماند۔ قولہ تعالیٰ ”كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ“ رخ نماید۔

بیت:

قوله تعالى "مَا زَاغَ الْبَصَرُ وَمَا طَغَى" سالک نیز دو قسم است؛ سالک مجذوب و محبوب سالک۔ فقیر ازین ہر دو خارج است مالک الملکی محبوب صاحب وہم و صاحب تصرف۔ چون بایں مرتبہ رسد وحشت پیش آید۔ باحق انس گیرد و از غیر ماسوی اللہ فرار گیرد؛ مشتاق اشتیاق شب و روز سوزش و فراق و نفس او ہلاک چنانچہ حضرت ابراہیم بن ادھم فرمودہ است "تا پیران خود را یتیم کنی و زنان خود را بیوہ کنی و بمثل سگان برخاک نخسی و خانہ در راہ خدا تصرف کنی لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تَحِبُّونَ وَرَدِخْوَانِي يُحِبُّهُمْ وَيُحِبُّونَهُ دُوسْتِي ظَاهِرٌ وَبِهَانِي رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ كَبَارِضِي شُود بَرْتُو يَار جَانِي؟" چرا کہ فقیر باہو میگوید کہ در راہ فقر استقامت باید نہ ہوائے نفس و کرامت کہ استقامت مرتبہ خاص است و کرامت مرتبہ حیض و نفاس است۔ بشنو! ای یار طالب اللہ را با حیض و نفاس چہ کار؟ اول دل سلیم کن بعدہ بحق تسلیم کن۔ بیت

کشتگانِ خنجرِ تسلیم را  
ہر زمان از غیب جانِ دیگر است

قال عليه الصلوٰة والسلام "لَا يَدْخُلُ الْمَلَائِكَةُ فِي بَيْتِ الْكَلْبِ" دل بمثل خانہ است و ذکر بمثل فرشتہ است و نفس بمثل سگ است۔ دلکہ بحب دنیا و ظلماتِ خطراتِ شیطانی پُر ہو او ہوسِ نفسانی باشد نظرِ رحمت اللہ حق سبحانہ و تعالیٰ نیابد۔ آن دلکہ برو نظرِ رحمت اللہ حق سبحانہ و تعالیٰ نباشد آن دل سیاہ و گمراہ پُر حرصِ حسد کبر باشد۔ از حسد قابیل ہابیل راکشت و از حرص حضرت آدم علیہ السلام را از بہشت بدر کشیدند کہ دانہء گندم خورد و از کبر ابلیس را براتب "عَلَيْهِ لَعْنَتِي" رسانیدند۔ پس دلکہ خانہء ہوس است ہمیشہ با حرصِ حسد کبر مغرور و پریشان است بہر دنیا دل۔ قال عليه الصلوٰة والسلام "حُبُّ الدُّنْيَا وَالدِّينِ لَا يَسْعَانِ فِي قَلْبٍ وَاحِدٍ كَالْمَاءِ وَالنَّارِ فِي إِنَاءٍ وَاحِدٍ"۔

بیت:

بر زبان اللہ و در دل گاؤخر  
این چنین تسبیح کی دارد اثر

فقیر آنست کہ ہر دو چشم پوشد و از ہر ذرہ ہزار عالم تماشا ہی ہر دو جهان ببیند۔ قوله تعالى "مَا زَاغَ الْبَصَرُ وَمَا طَغَى" قال عليه الصلوٰة والسلام "نَعُوذُ بِاللَّهِ مِنْ فَقْرِ الْمِكْتِ" فرمود پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم خدا تعالیٰ پناہ دہد از آن فقر کہ سرنگون پیش اہل دنیا بہر دنیا۔ فقیری کہ زر و سیم و درم دنیا بسیار دارد و بر آن استغنا کند ہم چون فرعون و نخل کند ہم چون قارون و نخر کند ہم چون نمرود و دنیا را عزت دہد ہم چون شداد۔ قوله تعالى "أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكُفْرِيِّنَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ" بشنو! ترا خدا تعالیٰ

نفس و شیطان فارغ۔ راغب بر ازق و نصیب مقرب اللہ حبیب۔ این چنین فقیر ذاکر حسن فی الذارین و بعضی فقیر در اسم اللہ مشغول از برای غوغا خلق مشهور با نفس اسیر۔ مردم را بدام درم دنیا دام گیر دو هر دور از ذکر دنیا معلوم باید کرد از داد و ستد دنیا شناس که فقیر کامل ذکر دنیا بحقارت کند که از ذکر او دل صفائی گیرد و فقیر طالب دنیا ذکر دنیا با خلاص کند که از ذکر آن بدنیا محبت پیدا شود۔

بشنو! جاہل راجامہء جہل است و جامہء جہل جامہء شیطان است و عالم راجامہء علم است و جامہء علم دانش کلام اللہ از جہل شیطان نگہبان است و فقیر راجامہء نور معرفت سر سجانی طیر سیر ہر دو جهان است۔ جاہل راجامہء مقہور است و عالم راجامہء مغفور است و در میان عالم و جاہل و فقیر بیک دیگر ہمیں فرق است کہ جاہل عام و عالم خاص و فقیر عارف باللہ خاص الخاص است۔ از وجود جامہء جاہل سخن شرک و کفر و جہل و بدعت می بر آید و از وجود جامہء عالم سخن علم قال اللہ و قال الرسول نص و حدیث می بر آید۔ از وجود جامہء فقیر بہر سخن اسم اللہ، معرفتِ اِلَّا اللہُ جمالِ الہی می بر آید۔ قال علیہ الصلوٰۃ والسلام ”کُلُّ اِنَاۃٍ یَتَرَشَّحُ بِمَافِیْہِ“۔ قولہ تعالیٰ ”وَ اذْکُرْ رَبَّکَ اِذَا نَسِیْتَ“

بشنو! مرشد یکہ فانی اللہ صاحب حضور است غرق کردن بوحدهت و بردن حضور در مجلس پیغمبر صلی اللہ علیہ وآلہ وسلم مشرف و سرفراز کردن آنرا چه مشکل و دُور است؟ چرا کہ از ذکر فکر زہد تقوی حضور کردن آسان تر است۔ سودا مست دست بدست طالب اللہ را دست گرفته حضور برد و سپارد۔ مرشد یکہ این قدر قوت ندارد آنرا مرشد نتوان گفت بلکہ راہزن است و راہزن زن را گویند و شیطان نیز صورت زن شود۔ قولہ تعالیٰ ”یَدُ اللہِ فَوْقَ اَیْدِیْہِمُ“

دست مردی گیر تا مردی شوی جز بگردان نیست راہ راہبری

اما شرط آنکہ طالب اللہ آنچه بعین بیند عین بیند چرا کہ نام اللہ ہادی است و خدا تعالی محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم را برائی ہدایت پیدا کردہ است و شیطان صورت اہل ہدایت نتوان شد۔ قال علیہ الصلوٰۃ والسلام ”اِنَّ الشَّیْطَانَ لَا یَتَمَثَّلُ بِیْ ہِ مِنْ رَّأٰی فَقَدَرَا الْحَقِّ“۔ قولہ تعالیٰ ”اِنَّ عِبَادِیْ لَیْسَ لَکَ عَلَیْہِمُ سُلْطٰنٌ“ پس مرشد کامل مکمل متابعت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم است و مرشد ناقص مثل شیطان است۔ چون طالب اللہ را با نظر صاحب نظر ذکر جاری و دل بیداری بیگمان جاری گردد و نفس را سوزش و خواری گردد و مردم ہمسایہ دیوانہ گویند از خلق بیگانہ گردد و با خدا یگانہ و با زبان این ترانہ از شوق میگوید۔

بیت:

باہو! ردّ خلقیم ہر کہ بیند ردّ خلق است فقر لا یرد

قال علیہ السلام ”لَا یَشْغَلُہُمْ شَیْءٌ عَنِ ذِکْرِ اللہِ تَعَالٰی ظُرْفَةُ الْعَیْنِ“

باہو! ہر دو جہانش یاد نیاید از ہر دو جہان آزاد برآید

است۔ مرشد کامل را چه نشان است؟ دست بدست رساند آنجا که امن الامان است۔ قوله تعالیٰ ”وَمَنْ دَخَلَهُ كَانَ آمِنًا“ ای مردک! سعی بکن که از مرتبه مردک بگذری و بمرتبه مردوسی۔ مرتبه مردک چیست و مرتبه مردکیست؟ مرتبه مردک آنست که دوام محاربه کند باعدائے اللہ تعالیٰ کہ نفس و شیطان است و مرتبه مردغازی آنست که یکبارگی سراغیاری نفس را از هوا جدا اندازد کہ از محاربه او ایمن شود یعنی باستقامت رسد کہ استقامت به از کرامت و مقامت۔ مرشد کامل را چه نشان است؟ طالبانرا بخشد حضوری حق۔ بجز حضوری ذکر دادن طالبانرا صد گناه و هزاران زیان است چرا کہ مرشد کامل صاحب استغراق است و ذکر نام دُوری بجز و فراق است۔ صاحب مسمی را چه تعلق با اسم؟ پس مرشد کامل مکمل واصل آنرا گویند کہ از غیر ماسوی اللہ بیرون کشد و دفتر پریشان بشوید و ریاضت ریا را نبجوید۔ قوله تعالیٰ ”إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ“ این راه ریاضت را از در کار است نہ گفت و شنود و عظم نصیحت۔ قوله تعالیٰ ”اتَّامُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ ثَقُلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ“ ای صاحب علم جہال! یک نظر مرشد کامل مکمل بہتر است از عبادت ہزار سال چرا کہ در علم سردردی سر بسر قیل و قال است و در نظر صاحب نظر تمام معرفت وصال است۔ اگر مرشد کامل مکمل طالب اللہ را ریاضت کشاند و در زہد و تقویٰ بیارد و اندازہ دو از دہ سال یا بیست چہار سال یا چہل سال و اگر عطا کند بی ذکر فکر بی زہد و تقویٰ طرفہ زد و وصال۔ جائیکہ حال احوال لازوال استغراق فنا فی اللہ بقا باللہ وصال آنجا چہ حاجت مشقت مدتہا سال؟

بیت باہو:

اسم و جسم یک شدہ با یک وجود  
آنچہ بودہ سر پنهان رخ نمود  
دریں مقام جز غیر ماسوی اللہ دیگر حرام۔ اسم با جسم پیوست و جسم با اسم۔

چنان کن اسم را در جسم پنهان  
کہ میگردد الف در بسم پنهان

طالب اللہ اسم اللہ را بمثل جامہ می پوشد چنانچہ جان است و در آن زندگی ”هُوَ“ نشان است ذات با ذات و صفات با صفات۔ قال علیہ الصلوٰۃ والسلام ”مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ مَنْ عَرَفَ نَفْسَهُ بِالْفَنَاءِ فَقَدْ عَرَفَ رَبَّهُ بِالْبَقَاءِ“ دم با قدم باید و قدم بادم۔

بیت:

پس از سی سال این معنی محقق شد بخاقانی  
کہ یکدم با خدا بودن بہ از ملک سلیمانی

جواب باہو:

بسی صد سالہا باید فنا فی اللہ شود فانی  
دی نامحرم است آنجا غلط گفته است خاقانی

بعضی فقیر در ذکر اللہ مشغول صاحب تاثیر فیض نظر، روشن ضمیر، بر نفس امیر اند۔ از دنیا و طمع فارغ و تارک و از ہوا

ابیات:

پیکر من از توحیدش شد توحیدش در توحید  
 عین ازان توحید مطلق ماسوی دیگر ندید  
 بُرد بالا عرش و کرسی با شریعت شاہراہ  
 ہر مقامش خوش بدیدم سِر وحدت از الہ  
 ہر حرف توحید بینی ہر سطر توحید بین  
 باش دائم در مطالعہ تا شوی حق الیقین

قال علیہ الصلوٰۃ والسلام "كُلُّ اِنَاءٍ يَتَرَشَّحُ بِمَا فِيهِ" بدانکہ میگوید فقیر باہو کہ روندگانِ راہ آگاہ باشند کہ خدا تعالیٰ در مشرق و مغرب و جنوب و شمال و تحت و فوق نیست خدا تعالیٰ در آفتاب و مہتاب، در آب و آتش و خاک و باد نیست؛ خدا تعالیٰ در شب و روز گفتگو از علم آموز در جہل قیل و قال نیست؛ خدا تعالیٰ در وقت و حال و در خط و خال نگر نیستن در صورت جمال نیست؛ خدا تعالیٰ در درد و ظائف و تسبیح حروف نیست؛ خدا تعالیٰ در زہد و تقویٰ پارسائی بہر درگدائی نیست؛ خدا تعالیٰ در دلق پوشی لب بستہ خاموشی نیست؛ دانا و آگاہ باش! سِر خدا تعالیٰ در سینہء صاحب راز است۔ اگر بیائی در باز است و اگر نیائی حق بے نیاز است۔

مثنوی

ای سِر تو در سینہء ہر صاحب راز بیوستہ در رحمت تو برہمہ باز  
 ہر کس کہ بدرگاہ تو آید بہ نیاز محروم ز درگاہ تو کی گردد باز  
 قدرت توحید در یابی وحدت الہی در دل مومن سکونت گرفتہ۔ کسی کہ خواہد حق حاصل کند و بخدا وصل شود؛ اول طلب مرشدِ کامل مکمل کند کہ آن صاحب گنجینہء دل است۔ از تصور و تاثیر اسم اللہ ذکر اللہ وجود فقیر نور است۔ ہر کہ محرم دل شود از نعمت حق تعالیٰ محروم نہماند۔ قال علیہ الصلوٰۃ والسلام "الزَّفِيْقُ ثُمَّ الظَّرِيْقُ"۔ قال علیہ الصلوٰۃ والسلام لَا دِيْنَ لِمَنْ لَا شَيْخَ لَهُ۔ قال علیہ الصلوٰۃ والسلام "لِمَنْ لَا شَيْخَ لَهُ يَتَّخِذُهُ الشَّيْطَانُ"۔ دل چیست؟ وسیع از چہارہہ طبقات است۔ حدیث قدسی "لَا يَسْعُنِي اَرْضِي وَلَا سَمَائِي وَلَا كُنْ يَسْعُنِي فِي قَلْبِ عَبْدِي الْمُؤْمِنِ"۔ قال علیہ الصلوٰۃ والسلام "اِنَّ اللّٰهَ لَا يَنْظُرُ اِلٰى صُوْرِكُمْ وَلَا يَنْظُرُ اِلٰى اَعْمَالِكُمْ بَلْ يَنْظُرُ فِي قُلُوْبِكُمْ وَنِيَّاتِكُمْ"۔

مرشدِ کامل را چہ نشان است؟ طرفہ زد بگذارند از ہر دو جہان۔ مرشدِ کامل را چہ نشان است؟ چشم زد مستغرق کند در مقام فنا فی اللہ نہ قصہ خوان نہ ذکر بر زبان است۔ مرشدِ کامل را چہ نشان است؟ یک نظر او بہ از عبادت جاودان

# عین الفقر

فارسی متن

## Ain-ul-Faqr

Persian Text

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۝ لَمْ یَزَلْ وَلَا یَزَالُ ۝ ” یُخْرِجُ الْحَیَّ مِنَ الْمَمِیْتِ وَ یُخْرِجُ الْمَمِیْتِ مِنَ الْحَیِّ “ قوله تعالی ” لَیْسَ كَمِثْلِهِ شَیْءٌ ۚ وَهُوَ السَّمِیْعُ الْبَصِیْرُ “ درود بر سید السادات اشرف کل مخلوقات ہر ذرہ ہزار عالم رسول الہدی و دین الحق۔ حدیث قدسی ” لَوْلَاكَ لَمَّا خَلَقْتَ الْاَفْلَاكَ “ نعت اوست قوله تعالی ” قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِیْ یُحِبِّبْکُمْ اللّٰهُ “ ہم ذاتِ اوست مُحَمَّدٌ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَآلِہٖ وَسَلَّمَ وَعَلٰی اٰلِہٖ وَاصْحَابِہٖ وَآہْلِ بَیْتِہٖ اَجْمَعِیْنَ ۝ بدانکہ این کتاب را نام ” عین الفقر “ نہادہ کہ طالبان اللہ و فقراء فنا فی اللہ را در ہر مقام از خاص و عام مبتدی و متوسط و منتہی بہرہ عظیم طریق صراطِ مستقیم بسر اسرار مشاہدات تجلیات نور انوار توحید عین ذات علم الیقین عین الیقین حق الیقین حق تعالی محبت کند۔ حدیث قدسی ” کُنْتُ كَنْزًا خَفِیًّا فَاحْبَبْتُ اَنْ اَعْرَفَ فَخَلَقْتُ الْخَلْقَ لِاَعْرَفَ “ ثابت قدم بشناسد و خلاف از راہ محمدی صلی اللہ علیہ وآلہ وسلم شرع شریف نکند و از راہ راستی غلط نور زد و در استدراج و بدعت میفتد۔ قوله تعالی ” وَالَّذِیْنَ كَذَّبُوا بِآیٰتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَیْثُ لَا یَعْلَمُوْنَ “ قال النبی صلی اللہ علیہ وآلہ وسلم ” کُلُّ طَرِیْقَةٍ رَدَّتْهَا الشَّرِیْعَةُ فَہِیْ زَنْدِیْقَةٌ “ ہر راہی کہ او را رد کند شریعت پس آن راہ کفر است از راہ شیطانی و ہوائِ نفسانی و دنیا دون راہزن۔ عالمیان خبر دار باشند۔ قال علیہ الصلوٰۃ والسلام ” مَنْ طَلَبَ شَیْئًا فَلَا تَجِدْ لَہٗ خَیْرًا وَ مَنْ طَلَبَ الْمَوٰلٰی فَلَہٗ الْکُلُّ “ کسی کہ جوید چیزی را پس نیابد در آں چیزی خیر و کسی کہ جوید مولی را پس برائے او ہمہ چیز است۔ این چند کلمہ بجهت سلک سلوک طیر سیر صوری و معنوی مقصود فقر ” فَفِرُّوْا اِلَی اللّٰهِ “ مطلوب و طالب دنیا ” فَفِرُّوْا مِنْ اللّٰهِ “

مردود۔

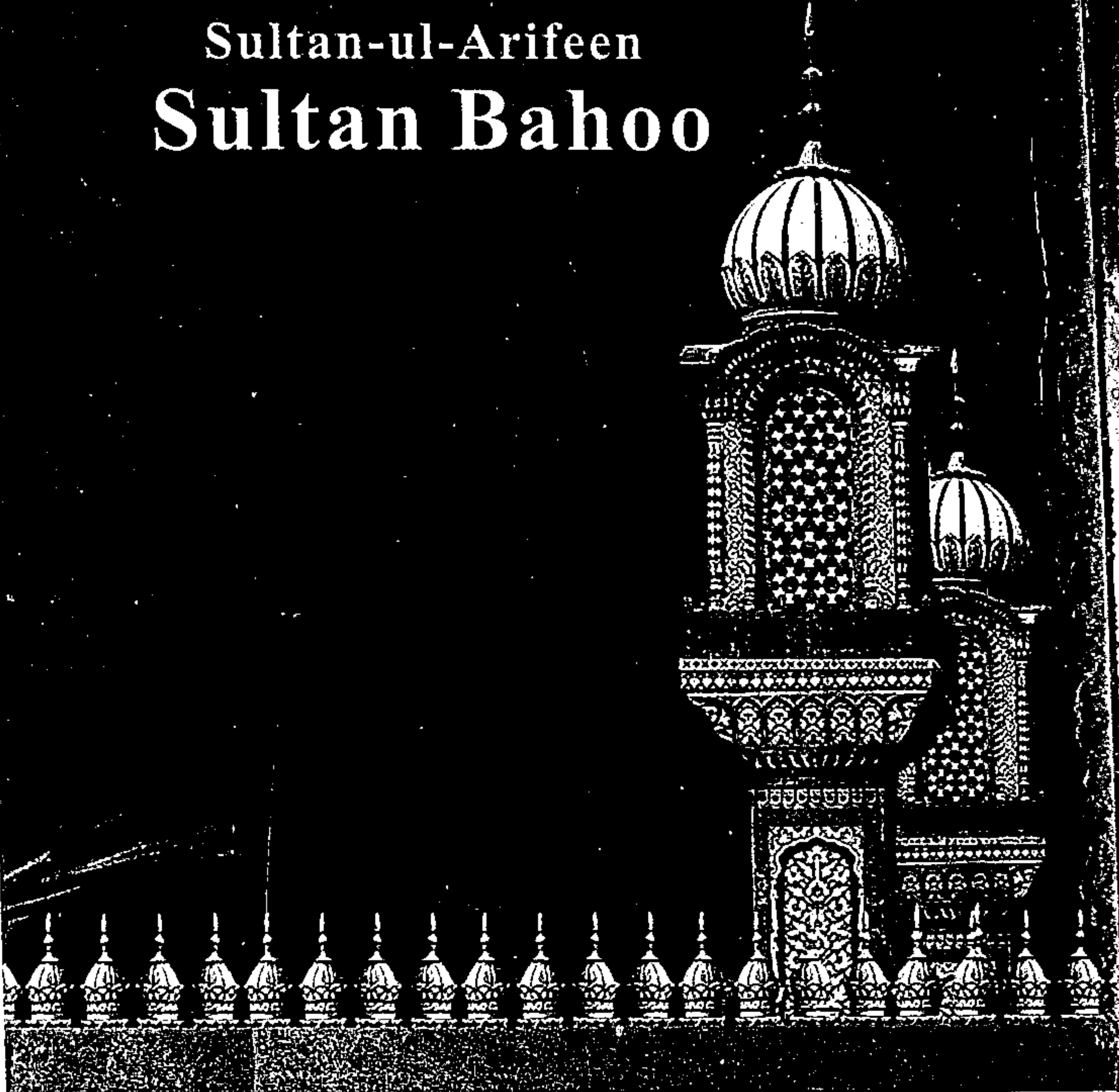
# Ain-ul-Faqr

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