

Kashf-ul-Asrar

(English Translation with Persian Text)

Author

Sultan-ul-Arifeen

Sultan Bahoo

Translated

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KASHF-UL-ASRAR

(English Translation with Persian Text)

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The Book of
Sultan-ul-Arifeen
Hazrat Sakhi Sultan Bahoo

Translated
Mrs. Ambreen Moghees Sarwari Qadri
M.A. Mass Communication

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PREFACE



Kashf-ul-Asrar, literally means "Revelation of The Divine Secrets". As the title implies, this subtle treatise is a collection of revealed Divine Secrets, described in a very precise and compact manner. This small but great book by the most eminent Saint of Punjab, Pakistan, Hazrat Sakhi Sultan Bahoo is a proof of his literary faculty and command over words in addition to his expertise as a Divine Scholar.

The writing style of Hazrat Sultan Bahoo in this book is entirely different from all his other writings. He describes a whole essay in one or two words. This book precisely contains the entire Divine Knowledge specially the knowledge of the access to The Divine World, keeping oneself away from the fraud guides and their deceitful ways.

Translating Hazrat Sakhi Sultan Bahoo's book is an honour granted to me by my Murshid Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqduş who is the spiritual descendant of Hazrat Sakhi Sultan Bahoo and the 31st Shaikh of his Sarwari Qadri Order. For this translation he provided me the original Persian text of *Kashf-ul-Asrar* which is a manuscript written by Mohammad Shahbaz in 1341 H (1923 A.D). There is another manuscript available written by Gul Mohammad Sindhi in 1323 H (1905 A.D).

The printed scripts of *Kashf-ul-Asrar* with Urdu translation are by:

1. K. B. Naseem, first edition published in 1995
2. Faqeer Altaf Hussain of Shahdra, published in 1980

The only English translation of *Kashf-ul-Asrar* till date is done by Zaheer which he did not do directly from the Persian text but from the Urdu translation of *Kashf-ul-Asrar* done by K.B Naseem. This English translation is also available on internet but without the original Persian text of *Kashf-ul-Asrar*.

I am truly thankful to my husband Mohammad Moghees Afzal Sarwari Qadri who cooperated with me a lot while doing this translation and gave me very good suggestions. I also thank Mrs. Yasmeen Khurshid Malik Sarwari Qadri who reviewed this book and gave suggestions to improve it. I must also thank Ahsan Ali Sarwari Qadri who put a lot of hard work to compose this book. May Allah grant perseverance to them on the path of Faqr and bless them with His Closeness (Amin).

All the books of Hazrat Sakhi Sultan Bahoo contain Divine Message for the whole Ummah of Prophet Mohammad. So it must be transmitted to the Muslim Nation in a language which is commonly understood in the whole world i.e. English. Muslims are facing decline in all the fields of life which is certainly the result of their religious and spiritual downfall. It is need of the time to call them towards the true spirit of Islam, for which Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najibur-Rehman Madzillah-ul-Aqdus has taken many vital steps. Many websites in Urdu and English have been launched under the flag of his Tehreek Dawat-e-Faqr to convey the teachings of our Sufi ancestors. These teachings contain the essence of real Islam and elevate the spiritual level of their readers and followers. Translating Hazrat Sakhi Sultan Bahoo's books is also a link of this chain.

May Allah grant awareness of The Right Path to the readers of this book and create in them The Divine Love and the passion to have The Vision and Closeness of Allah. May this book also become a source for the Seekers of Allah to have Divine

Presence and the spiritual presence in The Holy Assembly of Prophet Mohammad (Amin).

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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 "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 Bazyed 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 Allah) his name Bahoo (One with Hoo هُو) was revealed to her.

Sultan Bahoo says:

نام باهو مادر باهو نہاد ❁
زانکہ باهو دائی با شو نہاد

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

Hazrat Sakhi Sultan Bahoo was a Wali (Friend of Allah) by birth. He remained engrossed in heavenly experiences and 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 upon him.

He states in his books "I searched for a Murshid¹ 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 Bayat² 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, he took Bayat at the hand of Shaikh Pir Abdul Rehman Jilani Dehlvi who entrusted the Treasure 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 Shaikh Abdul Qadir Jilani. There are two offshoots of

¹ The Divine Spiritual Guide

² Oath of Allegiance

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 and Sarwari Qadri. Sarwari Qadri Murshid has perfect command over Ism-e-Allah Zaat (*The Personal Name of Allah which represents The Divine Essence*) 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 majzoob (*frenzied*) 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? It is that he elevates the Seeker spiritually on the very first day, with his one glance and Zikr (*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 Murshid.” (Kaleed-ul-Tauheed)

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

ہر کہ طالبِ حق بود من حاضر
 ز ابتدا تا انتہاء، یک دم بزم
 طالب بیا! طالب بیا! طالب بیا!
 تا رسام روزِ اوّل باخدا

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 get the opportunity to receive worldly education because he was ever absorbed in the deep Ocean of Divine Unity. Still 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 influential that they envelop the reader completely. If these books are read respectfully after ablution, an ocean of Spiritual Beneficence pours upon 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*) (2) Deewan-e-Bahoo (*Persian*) (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) Gunj-ul-Asrar (12) Mehek-ul-Faqr (*Khurd*) (13) Mehek-ul-Faqr (*Kalan*) (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Beydar (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) Muhkam-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 Hujja-tul-Asrar*).

Sultan Bahoo titles his teachings neither as Sufism nor Mysticism 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 the way of Faqr under the spiritual guidance of a Sarwari Qadri Murshid. He declares the Zikr³ and Tasawur⁴ of Ism-e-Allah Zaat⁵ 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 Treasure of Faqr for the future guidance of devotees, so on the 1st of Jamadi-us-Sani in 1102 H (*1st March 1691 A.D*) he passed away without transferring this Treasure to anyone. Afterwards, Hazrat Sakhi Sultan Bahoo entrusted this Treasure spiritually to Syed Mohammad Abdullah

³ Invocation

⁴ Contemplation

⁵ Personal Name of Allah which represents The Divine Essence

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.⁶

⁶ 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.

KASHF-UL-ASRAR

TRANSLATION

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ
وَأَلِهِ وَأَصْحَابِهِ وَأَهْلِ بَيْتِهِ أَجْمَعِينَ ط

Meaning: Allah, The All Praised, is The Sustainer of the worlds, best hereafter is for the pious ones. Blessings and salutations upon Prophet Mohammad, his Sacred Progeny, Companions and the Venerable Family.

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيُرِيدُ إِلَيْهِ مَنْ يَنْيَبُ (الشورى-13)

Meaning: Allah (*Himself*) chooses whom He pleases (*for exclusive nearness*) in His Presence, and shows the path (*to come*) towards Him to everyone who turns (*towards Allah*) cordially. (Ash-Shura-13)

Infinite blessings upon the Seal of Prophets, the Messenger of Allah, Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam who is the source of enlightening the insight by The Divine Disclosure of Closeness to Allah, and also upon his Sacred Progeny, Companions and Family.

اللَّهُمَّ إِنَّا نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Meaning: O' Allah! You alone do we worship and from You alone we seek help.

Allah says:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ط (هود-88)

Meaning: My capability comes only from Allah's Favour. (Hud-88)

So, the writer of this book says by The Favour of Allah that; Arif Billah (*The Knower of Allah who has become One with Him*) is stationed at the level of perfect verification of the following verses of Allah:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (العلق-5) ❀

Meaning: (*Allah*) Taught man (*all that*) which he did not know. (Al-Alaq-5)

أَكْلِ الْحَلَالِ وَصِدْقِ الْبِقَالِ ❀

Meaning: Eat from lawful earnings and speak the truth.

دَعْ نَفْسَكَ وَتَعَالِ ❀

Meaning: Get rid of your Nafs (*the baser self*) and reach Allah.

He (*Arif Billah*) grants Jamiat⁷ and shows the (*way to*) The Holy Assembly of Prophet Mohammad by blessing with the Marifat⁸ of The Oneness of Allah which he reveals through the greatest knowledge of the letter Alif |⁹. As, the entire knowledge of every part and whole (*of the universe*) is gained by reading 'Alif'. By this one word only, the observation of Divine Presence is gained. The sacred way to have Union with Allah is that of Sunnis who are the Ahl-e-Sunnat wal Jamat¹⁰. To cover both the worlds in just one moment is possible only in the mystic way of Sarwari Qadri. A Qadri (*Faqeer-e-Kamil*)¹¹ has got all the powers by the Command of The Qadeer (*The All Powerful*).

Fana Fi Hoo¹² Faqeer Bahoo son of Bazayed, belongs to the Awan Tribe and resides in the subdivision Shorkot, situated in the suburbs of Lahore, the capital of Province Punjab. He has

⁷ Accumulation of all the spiritual levels in the inward of a person through which he has passed during his spiritual journey, then he gets ultimate contentment of heart.

⁸ The Divine Knowledge

⁹ First letter of Arabic alphabets which refers to Ism-e-Allah

¹⁰ Ahl-e-Sunnat wal Jamat refers to the section of the Muslims who follow entire Sunnahs of The Holy Prophet. This section includes followers of all the four schools of thought i.e. Hanafi, Maliki, Hanbali, Shafii.

¹¹ The accomplished Saint who has become One with Allah

¹² Annihilated in Hoo (*Allah*)

written this book by the Command of Allah and permission of Prophet Mohammad according to his inward teachings. Due to the spiritual persuasion (*of the Prophet*) he has got command over his Nafs (*the baser self*). So, he is the Mohiyyuddin (*Life Giver to the religion*) and the guardian (*of The Divine Trust of Faqr*). He is the just ruler of every spiritual way because he is aware of all the esoteric as well as exoteric ways of every mystic Order. The spiritual sight of Arif, who has got power of The All Seeing, is a touch stone in the way of Marifat of The Divine Oneness, which makes a Seeker capable of The Divine Presence. The knowledge of Divine Presence gained from the observation of Presence of The Holy Assembly of Prophet Mohammad is a witness to the fact that anyone who guides the Seekers and disciples without having The Divine Presence himself, commits a great sin. His disciples will get depraved at last.

This booklet is titled *Kashf-ul-Asrar. (Revelation of The Divine Secrets)*.

It is obligatory and necessary for the Murshid¹³ to first of all bestow the Ilm-e-Dawat¹⁴ upon (*the truly deserving*) Seekers because this knowledge grants eternal Jamiat. Ilm-e-Dawat is perfectly in accordance with the Quran and against the Nafs and Satan. It is like a naked sword which kills the obnoxious and tormented infidels¹⁵ in just one moment. Reciting Dawat with the Zikr (*invocation*) of Ism-e-Azam¹⁶ ﷲ alongwith the Tasawur

¹³ The Divine Spiritual Guide

¹⁴ Knowledge of communicating with the sacred souls of Prophets and Saints granted to a Seeker by his Murshid when he reaches a specific spiritual level.

¹⁵ Here "killing the infidels" does not mean physical killing of the infidels. Rather it means that by reciting the Ilm-e-Dawat, the inward enemies of the recitor i.e. his Nafs and Satan who command him to commit evil and take him away from Allah making him infidel, are killed.

¹⁶ The Greatest Divine Word which contains solution of all the problems. Mystics say that it is Ism-e-Allah Zaat ﷲ because no word is greater or more powerful than ﷲ. It shows its powers and fulfills all the wishes of the recitor if said with pure and perfect heart.

(contemplation) of Ism-e-Zaat¹⁷ grants such Divine Beneficence and Favour that removes all the grieves and fulfills all the desires. Such possessors and practitioners of Ilm-e-Dawat are a few in the world because Ilm-e-Dawat of Surah Muzammil¹⁸ is very difficult. If this Dawat is recited only once in proper order to overcome obstacles of ventures of all the world, its effectiveness will not end till the Doomsday. But its condition is that the recitor has outwardly (*as well as inwardly*) made himself desirable in The Court of Allah by acquiring the knowledge of Divine Vision. He should also have gained the Presence before Allah through the knowledge of Divine Presence. Then, he should also repeatedly recite Quran in the Company of Allah¹⁹ after learning it by heart²⁰. This method of reciting the Quran is learned outwardly by The Divine Favour and inwardly by the verification of heart, and is perfectly true. Such recitor accepts the truth, leaves falsehood and wrong innovations in the religion and remains cautious in Shariah²¹. To initiate (*Dawat, the Seeker should*) recite Surah Muzammil and spiritually take himself in The Holy Assembly of Prophet Mohammad by the Tasawur of Ism-e-Zaat at (*the level of*) Divine Oneness where he should have repeated sessions of learning Quran in the Company of The Holy Prophet. He should acquire the benedictions of Kalma Tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ through the knowledge of spiritual authority alongwith the contemplation of The Divine Favour and the command of Ism-e-Allah Zaat, and should reach the level of its verification.

¹⁷ Personal Name of The Divine Essence

¹⁸ The 73rd Surah of The Holy Quran

¹⁹ Company of Allah is gained when a Seeker spiritually reaches LaHoot-The Divine World where he sees Allah and actually feels His Omnipresence everywhere and every moment.

²⁰ In the way of Faqr "learning Quran by heart" does not mean to learn its apparent words, it is to have knowledge of their true and inner meanings and then apply them perfectly on the outward and inward deeds.

²¹ Islamic Law

The proper order of reciting Ilm-e-Dawat with Surah Muzammil is:

أَوْزِدْ عَلَيْهِ وَرَتَّلِ الْقُرْآنَ تَرْتِيلاً ۖ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۖ ثَقِيلًا ۖ ثَقِيلًا ۖ ۲۲

Whosoever recites Surah Muzammil in this way and makes it his intercessor, his Dawat initiates at once. Certainly! The sacred soul of Prophet Mohammad comes to him at once and for Allah's sake promises him that he will not separate him from his Sacred Company till the Doomsday. Whosoever recites Surah Muzammil in this manner with the knowledge of The Divine Presence, gets command over both the worlds. But its condition is that the Noor (*Light of Allah*) accumulates in every breath of the recitor of Surah Muzammil, in heart of his heart, nafs of his nafs, inward of his inward, soul of his soul by The Divine Command and envelops him completely. Then, he perfectly adopts the sacred Shariah and thousands of subtle secrets start spurting inside his heart by the Closeness of Allah. He (*spiritually*) reaches the station of pre-existence where he sees that all the souls of Auliya Allah (*Perfect Friends of Allah*), Momins (*True Believers*) and Muslims are lined up in groups (*before Allah and Allah asked them*) اَلَسْتُ بِرَبِّكُمْ (Am I not your God). On hearing their voice of قَالُوا بَلَىٰ (They all said, "Yes! You are") he also accepts Allah as his God. All the souls come under the protection and command of such recitor²³ of Quran who does repeated sessions of the Quran (*in the above mentioned way*).

The outward effect of reciting Ilm-e-Dawat of Quran is to gain The Divine Favour while the inward effect is to be blessed with

²² The word ثَقِيلًا should be repeated thrice

²³ Such authority is gained only by the Arif-e-Kamil who has reached the level of Baqa Billah (Immortal with Allah) after covering the spiritual stations of Fana-Fi-Shaikh (*annihilation in the Murshid*), Fana-Fi-Rasool (*annihilation in the Prophet*) and Fana-Fillah (*annihilation in Allah*).

The Divine Presence. You can verify it (*by reaching this level*). Opening the way to reach this level in just one moment and taking (*the Seekers*) to such levels in just one step is very easy task for Arif Billah but very difficult for the imperfect guides. Only the Auliya Allah who know the solution of all the spiritual mazes have solved this maze and the Arifeen (*Knowers of Allah*) have proved it that the true source of acquiring every inward and outward knowledge is the institution of heart. There remains no malice or hypocrisy in the heart which gains The Divine Knowledge.

رفت عمری در مطالعه با رقم
با خدا واصل نشد افسوس و غم

Meaning: People spend all their life in reading and writing but alas (*all their efforts go in vain as*) they could not gain Union with Allah which was the actual objective of their life.

Real knowledge is that which prevents from self conceit and lust and takes to Allah. Such knowledge can be acquired only from The Holy Assembly of Prophet Mohammad by having Presence in it. Whosoever has not got the witness of this knowledge as his companion and medium, he is surely a seeker of the world and is a great sinner. To gain this knowledge first of all slaughter the four birds in accordance to four levels of Nafs²⁴ i.e. cock of lust, crow of greed, peacock of fake beauty and pigeon of the desires of Nafs.

چار بودم سه شدم اکنون دوم
و از دویی بگذشتم و یکتا شدم

²⁴ Lowest level of Nafs is Nafs-e-Ammara i.e. the ill commanding Nafs, second level is Nafs-e-Lawama i.e. the Nafs which repents after committing sin, better level is Nafs-e-Mulhima which prevents from sin by inspiration and the best level is Nafs-e-Mutmaina i.e. the satisfied self which is never inclined towards sins.

Meaning: Firstly I was four, then remained three and then two. When I surpassed duality I found Oneness.

By the Tasawur of Ism-e-Allah Zaat such sanctification and Oneness are gained that all the inward senses become alive leaving no need of using the outward senses, all the evil behaviours are removed from the being (*of the Seeker*) and the Noor of Allah radiates from every part of body.

The scholar of every knowledge dominates that knowledge. By gaining (*The Divine*) knowledge all the hidden meanings are revealed at once and the heart transforms into Noor. By the order of The Lord of Universe, a Faqeer is The Master of all the worlds. Through the knowledge of Divine Presence, the Perfect Possessor of Divine Presence (*i.e. Faqeer-e-Kamil, Murshid Kamil*) gains such status that he is granted complete command over every part and whole of the world. Though there are infinite creatures but he has information about all of them. All the branches of knowledge, names of all the angels, number of drops of rains, Divine Knowledge of Oneness, all its waystations and destinations, all inspirations, Theophanies of The Divine Essence, all Divine Attributes and Names are countless though, but are in his knowledge. Everything on the surface of earth like the plants, knowledge of panacea alchemy, Paras stones in the mountains, hidden treasures of Allah, treasures of The Divine Authority, triumphs gained by the devotional knowledge of the doubtless sacred books are boundless though, but he has command over all of them. Though, there are infinite number of leaves of trees and other plants but he knows their count. He also has the complete knowledge of The Ism-e-Azam and is acquainted with all the Saints of Allah who are countless too.

True Man (*Murshid Kamil*) is the one who can open the lock of The Divine Vision by the key of The Divine Presence gained through the verses of The Holy Quran, Kalma Tayyab, benedictions of ninety nine Beautiful Names of Allah and through

Ism-e-Allah Zaat and Ism-e-Mohammad in just one moment. He can reveal the observations of treasures of spiritual authority, treasures of this mortal world, (*treasures of*) immortal life and The Divine Knowledge of Oneness of Allah in just one step. If the travelers of The Divine Path do not gain these treasures from the Murshid Kamil on the very first day²⁵ in addition to the felicities of having the knowledge of exegesis of Quran, Knowledge of Closeness of Allah which is very effective, knowledge of satiation of (*outward*) riches which is an alchemy of panacea, knowledge of righteousness which gives enlightened insight, knowledge of satiation of (*inward*) riches which annihilates a Faqeer in Allah and the infinite Divine Knowledge which makes master of both the worlds, and if they do not get the Union of Allah, then their hearts will be distracted and all of them will deviate from the Path of Allah.

Whosoever reads this booklet with true heart, nothing will remain hidden from him. The Seeker who comes to know the secret of The Knowledge of Divine Presence, gets eternal command over the whole Solomon Empire.

Know O' dear! By The Divine Presence gained through the contemplation of The Essence of Ism-e-Allah Zaat, four (*spiritual*) levels manifest and each of them comes under knowledge, practice and command. First is the level of the king who is Zil-e-Elahi²⁶. Second is the level of spiritual flight over each and everything of the seven layers of earth and the nine skies. Third

²⁵ The Murshid Kamil blesses the true and perfect Seekers of Allah with The Divine Treasures of the Closeness to Allah on the very first day of bayat by taking their souls to The Divine World. Thus they are blessed with all these treasures too because they have got the ultimate Treasure of Closeness to Allah but the Seekers are not aware of their spiritual status. If they stay humbly in the court of Murshid and pass all the trials with perseverance, then ultimately their status is revealed to them. They leave all the outward and mortal treasures and stick to the inward treasures of Closeness, Union and Vision of Allah only.

²⁶ Zil-e-Elahi means The Reflection of Allah-Refers to Arif Billah Murshid Kamil who is the Perfect mirror of Allah.

is the level of Fana Fillah²⁷ Baqa Billah²⁸ Arif Billah²⁹ which is the level of Beloved Saints of Allah. Fourth is the level of The Divine Scholar who is aware of the knowledge of Closeness to The Glorious with ultimate proof. All these levels are also gained through the benediction of Knowledge of The Divine Presence which encompasses the knowledge of every part and whole and is the concluding knowledge of the origin as well as the end. The Tasawur of Ism-e-Allah Zaat takes to the extremity of these levels. Whosoever does not have the knowledge of The Qadeer (*The All Powerful*) according to these (*above mentioned*) rules of The Divine Nature and has not received all the Knowledge of The Divine Presence, he is foolish if he lets himself be called by the name of Practitioner Faqeer³⁰ or the Perfect Friend of Allah. This is the mystic way of Divine Favour not of rituals, this is the way of verification not of dissension. This is the way of Oneness with Allah which is not gained by (*blind*) conformation, neither this is the way of getting treasures by facing hardships. This is the way of Belovedness, not of depravity. This is the way of observation of The Divine Knowledge, not of hard work and struggle. This way is so quick that it lets the Seeker read the knowledge written on the Guarded Tablet in just one glance by the blessings of The Knowledge of Divine Presence. It keeps him away from the curse of wrong innovations and the desires of Nafs. This way is of needlessness, not of indigence. This is the way of fasts and the Salat³¹ in which continuous conversation with Allah-The Immortal goes on through inspiration during bowing and prostration. In this way the wind of Divine Union blows, not of decline. In this way the

²⁷ Annihilated in Allah

²⁸ Immortal with Allah

²⁹ Knower of Allah who has become One with Him.

³⁰ One who walks the path of Faqr and reaches closest to Allah by renouncing everything other than Allah.

³¹ Prayer which is obligatory upon Muslims to be performed in a particular manner five times a day

voiceless call of ³²سَوْفَ تَرَانِي (Saufa-Tar'ani) comes from The Divinity. The Holy Prophet said:

❁ الصَّلَاةُ مَعْرَاجُ الْمُؤْمِنِينَ

Meaning: Salat is Meraj³³ for Momin.

I am surprised that some people fondly call رَبِّ أَرِنِي³⁴ (Rab-e-Araini) many times but recite Dawat to conquer over the kings. Their Dawat never starts even if they read the Knowledge of Divine Names whole of their life or get exhausted while doing hard mystic exercises or become favourite of the king. The Divine Scholar Faqeer who recites Dawat only for Allah is heedless to everything. Neither he needs people nor the king.

ہر کہ باشد پسند خالق پاک
ور نہ باشد پسند خلق چه باک

Meaning: Whosoever is in the good books of The Creator, he does not care if the creature dislikes him.

The recitor of Ilm-e-Dawat with Quran (*is so powerful that he*) can cease the Dawat of all the practitioners of Ilm-e-Dawat on earth, and if he lets it start, no one has the authority to cease it. Whosoever once enters the enclosure (*of Ilm-e-Dawat*) by reciting it according to the order, he never comes out of it. When a Murshid Kamil blesses the Seeker with his spiritual attention, that attention takes the face of the Murshid and never separates from the Seeker till the Doomsday and saves him from every calamity and danger. This is the level about which it is said

³² Meaning: "You will soon see Me" (*Al-Airaf-143*). Prophet Moses requested Allah to bless him with The Divine Vision but Allah said to him لَنْ تَرَانِي (*Lan-Tarani*) meaning: "You cannot see Me". (*Al-Airaf-143*) However, in this mystic way the Seeker is replied to as سَوْفَ تَرَانِي

³³ Ascension to Allah

³⁴ Meaning: "O' Holy Lord! Show me Yourself" (*Al-Airaf-143*). Request of Prophet Moses to have The Divine Vision.

استقامت فوق الكرامت (meaning: Perseverance is better than miracles). It is the station of laudables which grants the desirable end to the possessor of Tasawur of Ism-e-Allah Zaat. While, the possessors of wrong innovations are themselves reprobates and take their disciples as well to the level of cursed ones.

✽ التَّهَيَّأَةُ هُوَ الرَّجُوعُ إِلَى الْبِدَايَةِ

Meaning: The final level is to return to the beginning.

✽ تَفَكَّرُ السَّاعَةَ خَيْرٌ مِّنْ عِبَادَةِ الشَّقَلَيْنِ ط

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

In the Ilm-e-Dawat of heart, Quran is recited by heart. To recite Ilm-e-Dawat by tongue, first the word of Ism-e-Azam is written on the tongue with the ink of كُنْ فَيَكُونُ (Kun FaYakun³⁵) which makes it لِسَانُ الْفُقَرَاءِ سَيْفُ الرَّحْمَانِ Meaning: "The tongue of Fuqara³⁶ is the sword of Rehman³⁷." Such Dawat is the terminator of all the Dawats. In it, when the Quran is recited by heart, it takes the recitor to The Absolute Closeness of Allah. In the Ilm-e-Dawat recited by tongue, when Quran is read by the soul with The Divine Command, it takes the recitor to the Assembly of Prophets and Saints.

In the Ilm-e-Dawat recited by tongue, when Quran is read with breath, it takes to the level where answer to every question is received from The Divinity. When, in the Ilm-e-Dawat recited by tongue, Quran is read by the Noor of Divine Favour, the

³⁵ Allah gives the order of Kun (Be) and it is FaYakun (done). That is, the recitor should reach such Divine heights where he gains the authority that whatever he says is done immediately.

³⁶ Plural of Faqeer, the Saints who walk the path of Faqr and reach the level of Oneness with Allah.

³⁷ The Most Compassionate, i.e. the Fuqara are so compassionate that they recite Dawat and use the authority of Kun FaYakun just to benefit people.

whole being of the recitor is transformed into Noor from head to toe. Every word of such possessor of Noor comes from The Divine Closeness. Quran can be recited by Nafs³⁸ in Ilm-e-Dawat only if there has remained no voluptuousness of the ill commanding Nafs in the recitor.

The Seeker of Allah who recites Quran by reaching The Divine Closeness during the Ilm-e-Dawat of one day and night or a week, a month, a year or Ilm-e-Dawat of any duration, he ever resides in the world of Divinity which is beyond time and space. Ilm-e-Dawat cannot be called the knowledge of hidden things, because seeing the invisible things with open eyes is an evil, lunatic and ghostly act. Moreover, this way is neither related to unveiling nor to miracles, it is the true way of becoming the Faqeer who is beloved of The True Divine Essence and is the accomplished and perfect Scholar of Allah, annihilated in The Essence of Allah.

The Possessor of Dawat who recites Ilm-e-Dawat of Surah Muzammil and Dua-e-Saifi³⁹ in order, shakes The Divine Empyrean, Divine Throne, Divine Tablet and Pen, nine skies and seven layers of earth in such a way that the spirits of the Prophets and Saints are amazed and the angels are astonished. The Faqeer Scholar of Allah recites Dawat with the verses of Quran in such a way that both the worlds come under his command. Ilm-e-Dawat is the knowledge which grants the sovereign rule over the whole inhabited world and ascends to the throne that is like the throne of Solomon. These ranks are granted to the Faqeer at initial stage. The Faqeer who is ruler over both the worlds, his days and nights are hard. He is like a Paras stone. Every being which is like impure iron or copper,

³⁸ The attribute of Nafs is to arouse desires. Reciting Ilm-e-Dawat by nafs means to recite it in order to fulfill any personal desire. Such recitor is at the lowest spiritual level, though his nafs has got rid of evil because unless the evil is completely removed from the innerself of a disciple, the Murshid does not grant him the Ilm-e-Dawat.

³⁹ An Arabic prayer for spiritual assistance

when comes in his company, turns into gold. He takes the truthfals to the ultimate level of veracity by blessing them with the knowledge of verification. Allah says:

﴿مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾ (النساء-69)

Meaning: How excellent these companions are; The Prophets, The Truthfals, the Martyrs and the Most Pious. (Al-Nisa-69)

The Holy Prophet says:

﴿الرَّفِيقُ ثُمَّ الطَّرِيقُ ط﴾

Meaning: First find a Companion (*Murshid*) then set on the (*spiritual*) journey.

The disciples of Perfect Faqeer always remain sagacious in The Divine Presence. But a disciple should not be arrogant on reaching this level as the way of true Men of Allah is far ahead of it, which grants them annihilation after annihilation, immortality after immortality, Divine Union after Union. He should stay in the company of the Perfect Faqeer with modesty and Godfearingness. All triumphs are gained through knowledge. Knowledge (*of religion*) is exoterically related to prayers and levels, while esoterically it is related to:

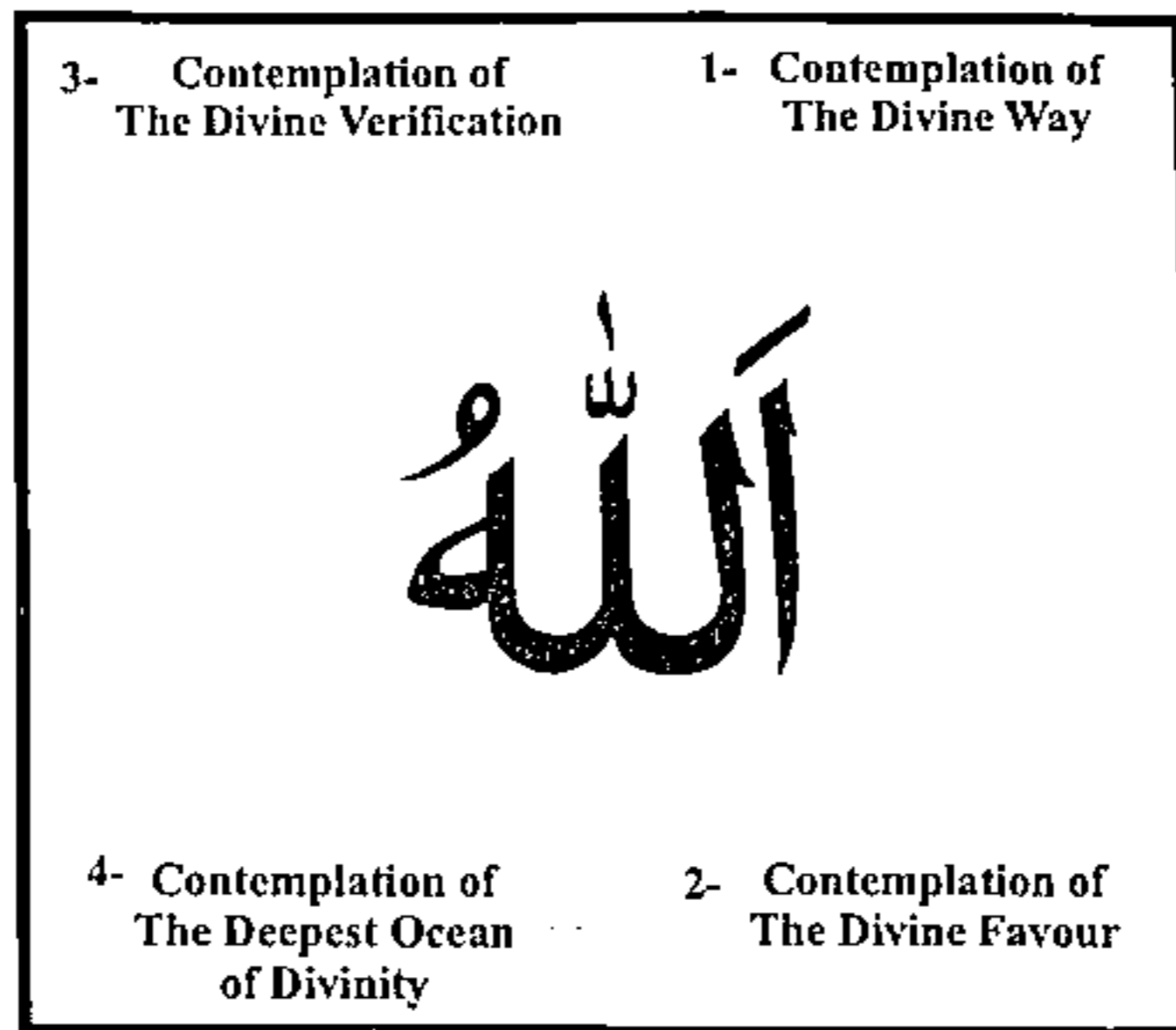
- 1) The inspired knowledge
- 2) The knowledge which directly comes from Divinity
- 3) The knowledge gained through the undoubted Book of Allah-The Quran, when (*its hidden meanings are*) revealed.

These three kinds (*of esoteric knowledge*) can be sought through the given below naqsh⁴⁰. Its practice shows the spectacle of both the worlds.

In this Naqsh تصور طریق Tasawur-e-Tareeq (*Contemplation of The Divine Way*), تصور توفیق Tasawur-e-Taufeeq (*Contemplation of*

⁴⁰ Impression

The Divine Favour), تصورِ تحقیق Tasawur-e-Tehqeeq (*Contemplation of The Divine Verification*) and تصورِ دریاے عمیق Tasawur-e-Dariya-e-Ameeq (*Contemplation of The Deepest Ocean of Divinity*) are mentioned.



By the contemplation of The Divine Way a Seeker gains the capability to cover the devotions of both the worlds in just a moment through the Tasawur of Ism-e-Allah Zaat and then the spectacle of both the worlds ever remains under his sight. By the contemplation of The Divine Verification he takes himself to The Divine Presence and Oneness by gaining Closeness of Allah through Ism-e-Allah Zaat and then ever remains desirable in the Court of Allah by being blessed with The Divine Compassion. By the contemplation of the deepest Ocean of Divinity the Seeker drowns in the Ocean of Divine Oneness through the Tasawur of Ism-e-Allah Zaat and then never separates from Divine Oneness during all the phases of life and death. The Noor manifests from all the seven parts⁴¹ of his outward and inward being due to Oneness with Allah. He ever remains in The Divine Company and converses with Allah but people think that he is

⁴¹ Seven parts of the outward body are head, chest, belly and four limbs while seven parts of the inward being are the seven inward senses named Nafsi (*The innerself of a person*), Qalbi (*The heart or inward of a person*), Roohi (*The soul of a person*), Sir'ri (*The Divine Secret*), Khafi (*The Hidden-The Divine Soul*), Yakhfa (*The Origin-The Divine Light*), Ana (*The Core-The Divine Essence*). The inward spiritual journey of a person starts from Nafs and finally reaches Ana.

talking to them. The person who does not know this way of the three⁴² contemplations is not at all aware of the mystic ways of Tasawur (*of Ism-e-Allah Zaat*). The knowledge of all the creatures of every part and whole of the world, the knowledge of The Divine Essence and Attributes, Divine Disclosures, Inspirations, Divine Words, Divine Light, Divine Presence and forgiveness is gained only through this way by repleting the inward keenly reciting $\text{اَللّٰهُ اَللّٰهُ اَللّٰهُ}$ and then reaching the levels of Fana (*annihilation*), Baqa (*immortality*), Deedar (*Vision*) and Liqa (*Divine Meeting*). Only the Scholar of Allah imparts this knowledge through Ism-e-Allah اَللّٰهُ and reveals (*the reality*) of every creature created by The Creator. All The Divine Treasures, honour of all the worlds and authority over the universe are gained by having the Closeness of Allah and then remaining in The Holy Assembly of Prophet as a modest and obedient Seeker being perfectly sanctified and absorbed in the Vision of The Exact Divine Essence after annihilating and having immortality with Him.

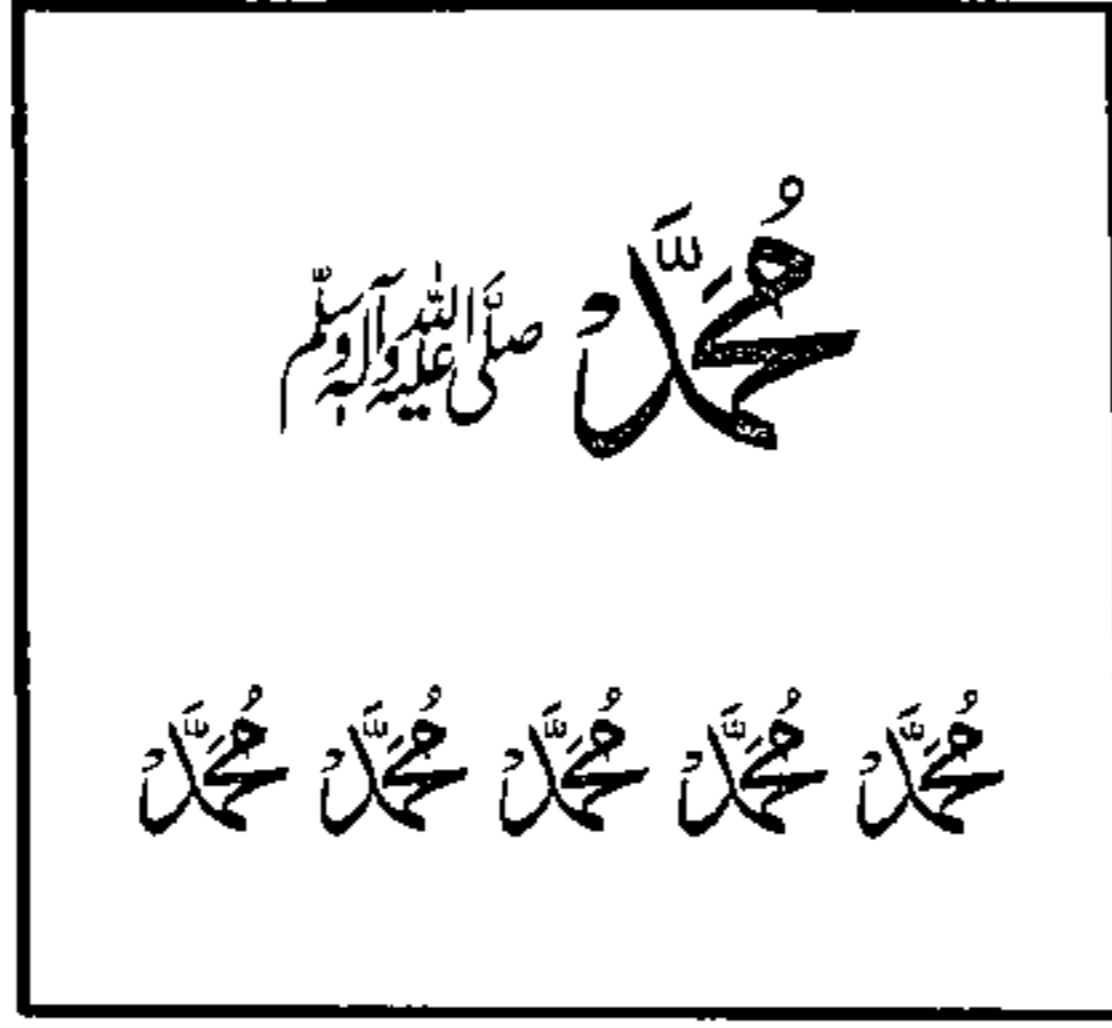
The naqsh given below encompasses all the contemplations and grants The Eternal Divine Observation. It contains all the knowledges which include the complete information of how to cover all the spiritual levels to reach The Divine Presence by The Divine Favour. The knowledge of The Divine Vision takes you to the level where you become desirable in the Sight of Allah and keeps you under His Compassion.

از اسم الله نقش محمدؐ بگو
آنچه ماسوی الله از دل بشو

Meaning: Find the impression of Mohammad from Ism-e-Allah by erasing everything other than Allah from your heart.

⁴² Hazrat Sakhi Sultan Bahoo has not mentioned the fourth contemplation i.e. Tasawur-e-Taufeeq (*Contemplation of The Divine Favour*) because it is just the blessing of Allah. The Seeker keeps getting it throughout his journey according to his intentions and struggle.

This naqsh outwardly blesses with The Divine Favour and inwardly takes to The Holy Assembly of Prophet Mohammad. You can verify it (*by contemplating this naqsh*). The mentioned naqsh is:



There are four levels of Tasawur of Ism-e-Mohammad ^{مُحَمَّدٌ} (*Sacred Name of Mohammad*) which grant four kinds of Divine Favour. The first level is that whosoever contemplates Ism-e-Mohammad in heart, his soul becomes alive and his Nafs is dead. This Tasawur has the authority to take to the level of annihilation in Ism-e-Mohammad which is the level of The Perfect Faqeer. Second level is that when the Ism-e-Mohammad enters the heart, it takes the Seeker in The Holy Assembly of Prophet Mohammad. He reaches in the Assembly, sees and recognizes it and finds presence there. Third level is that whosoever acquires permanent Tasawur of Ism-e-Mohammad, every part and whole of the universe is exposed upon his sight and his being is forgiven according to the verse:

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾ (الف-2)

Meaning: So that Allah may forgive all your earlier and later sins. (Al-Fatah-2)

Such a possessor of Tasawur (*of Ism-e-Mohammad*) should be a true Man, not a human being having qualities of animals. Fourth level is that by the Tasawur of Ism-e-Mohammad The

Divine Presence and its knowledge are gained. By having the knowledge of Vision, the Seeker reaches the level of Divine Vision, then there remain no wishes in his heart (*as all his wishes are fulfilled*). Through this naqsh The Divine Knowledge of Presence before Prophet Mohammad is gained on the very first day as it is the witness to the knowledge of Divine Presence. Seeking anything except The Divine Presence is a sin. The Murshid who does not take the Seekers to the level of Divine Presence step by step and does not let them have persuasion directly from Prophet Mohammad, he himself is depraved and his disciples are eventually disgraced.

The naqsh of Fana-Fi-Shaikh⁴³ (*annihilation in The Divine Guide*) contains the authority and attention of the Shaikh. The Shaikh exchanges⁴⁴ his status with the Seeker whom he blesses with his kindness. Shaikh is a synonym for The Divine Presence as he possesses eternal Divine Presence. It is not a bit difficult for him to grant Divine Presence to his Seekers and disciples because his inward is repleted (*with Divinity*). The below mentioned naqsh of Tasawur of Shaikh grants the contemplation of the countenance of the Shaikh which blesses with the everlasting treasures in every spiritual state. The Seeker whose countenance has transformed into the countenance of the Shaikh⁴⁵ gains enlightened insight. The level of Fana-Fi-Shaikh leads to the station of Fana-Fillah Faqeer which grants the ultimate salvation, freedom from grieves and consciousness during ecstasy. Shaikh is like a Zulfiqar⁴⁶ which kills the obnoxious infidels. He makes his disciples repent from falsehood and the wrong innovations. When the Seeker's countenance becomes one with the countenance of the Shaikh through the Tasawur of Shaikh, he

⁴³ Shaikh is The Spiritual Leader or The Divine Guide. Synonym for Murshid.

⁴⁴ In the beginning the Seeker is the lover and the Shaikh is beloved, at the final level the Seeker becomes the beloved and the Shaikh becomes the lover.

⁴⁵ When a Seeker reaches the level of Fana-Fi-Shaikh i.e. annihilation in The Divine Spiritual Guide, his being annihilates in the being of the Shaikh and transforms into his being.

⁴⁶ Spiritual Sword-Name of sword of Hazrat Ali given to him by The Holy Prophet

truly recites **قُلْ هُوَ اللَّهُ أَحَدٌ** meaning: "Say Allah is One." Then the countenance of Shaikh takes the Seeker to any level and station he wants to approach and fulfils his every wish. On reaching the level of Fana-Fi-Shaikh there remain no grievances in the Seeker. His belief is corrected and he completely trusts upon the persuasion of the Shaikh. He loves the Shaikh extremely and becomes his cave friend⁴⁷, taking all his pains and hardships upon himself. In the matters of trust upon Allah and the renunciation (*of everything other than Allah*) his body becomes one with the body of Shaikh. Their (*inward and real*) names become one. The inward of the Seeker becomes one with the inward of the Shaikh, his heart becomes one with the heart of Shaikh, his soul becomes one with the soul of Shaikh, his breath becomes one with the breath of the Shaikh and his every step becomes the step of the Shaikh.

فَنَّا فِي الشَّيْخِ

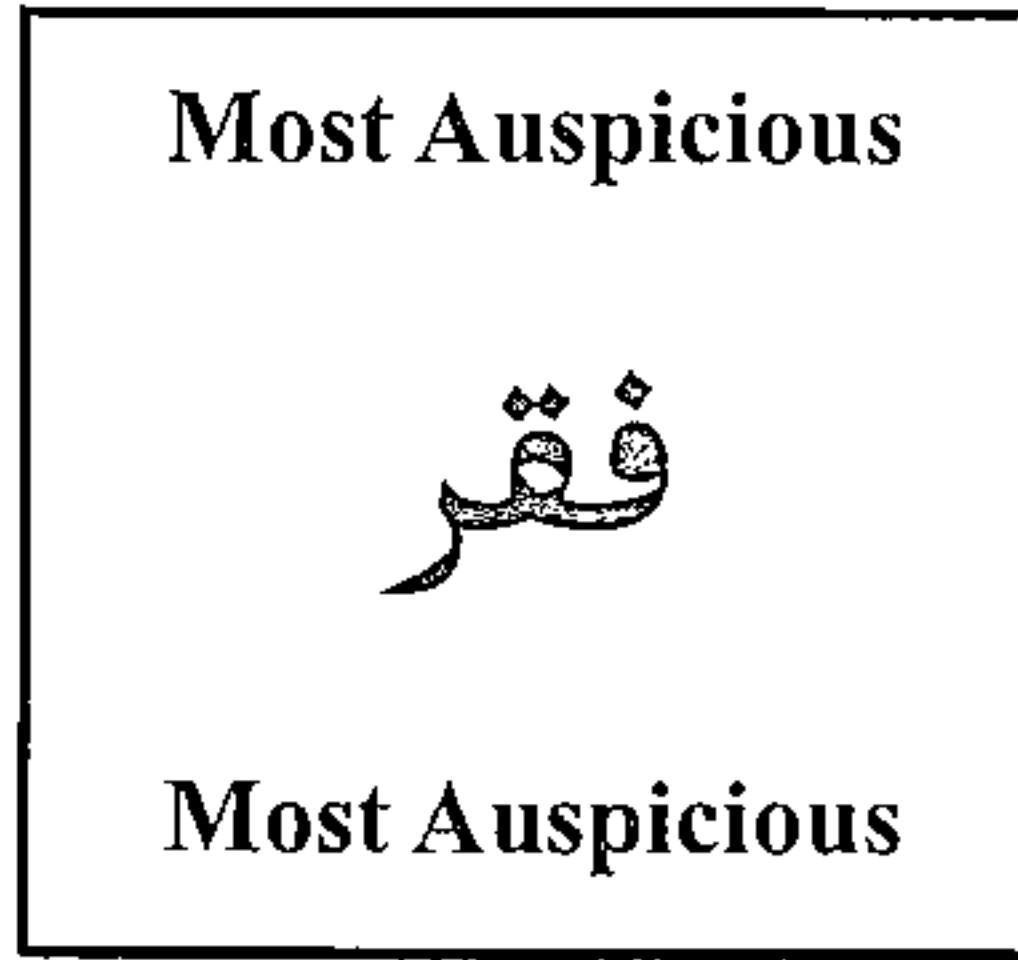
**Annihilation in
The Spiritual Guide**

When, through the contemplation of the countenance of Shaikh, the countenance of Shaikh-envelops the being of the Seeker, it grants him the presence of The Holy Assembly of Prophet Mohammad. Only (*the contemplation of*) this (*naqsh*) is the proper way to reach the level of Fana-Fi-Shaikh, otherwise

⁴⁷ Hazrat Abu Bakar Siddique is the "friend of cave" of The Holy Prophet. When he migrated to Madina, he spent three nights in the cave of Hira to hide from the infidels. Hazrat Abu Bakar Siddique accompanied him and served him ardently during the journey. Likewise every Shaikh has one most sincere disciple who becomes closet to his heart due to his faithfulness.

worshipping the physical face (*of Shaikh*) is just idol worshipping and takes to the level of Fana-Fi-Shaitan (*annihilation in Satan*).

If the given below naqsh is granted by Faqeer (*Murshid Kamil*) its beneficial effects torment the nafs, grant enlightened insight to the Seeker and prove to be the inward Divine Guide for him. Gold, silver and soil become equal for him and he gets total control over his nafs. The initial level of such Faqeer is that he always talks about the knowledge of the exegesis of Quran and gains an enlightened insight by the knowledge of jurisprudence which guides him towards the observation of the above mentioned levels. The naqsh is:



Whoever gets command over the Tasawur of Ism-e-Faqr فقر, it takes him to The Sultan-ul-Faqr⁴⁸ (*who is at the level of* *الْفَقْرُ لَا يُحْتَاجُ إِلَّا إِلَى اللَّهِ* meaning: "Faqr needs nothing except Allah." One who is needy can never be a Faqeer. Beneficence and Graciousness are the soul of Faqr. Faqr is Compassion, Faqr is

⁴⁸ Hazrat Sakhi Sultan Bahoo has mentioned seven Sultan-ul-Faqr souls in Risala Roohi Sharif. Six of which are: Hazrat Fatima Razi Allah Anha, Hazrat Hassan of Basra, Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, his son Shaikh Abdul Razzaq, Hazrat Sakhi Sultan Bahoo and Sultan Mohammad Asghar Ali, while the seventh soul has not manifested in this world yet. However, here Sultan-ul-Faqr refers to The Universal Divine Man (*The Insan-e-Kamil*) of an era who is The Heir of The Divine Trust of Faqr and is appointed on The Throne of Divine Guidance and Persuasion as a Murshid Kamil to guide the Seekers on the Path of Faqr. He is Sultan-ul-Faqr because he has complete authority over Faqr. The Seeker who wants to have Vision and Union of Allah by adopting the Path of Faqr can reach Murshid Kamil possessing Faqr by the contemplation of this naqsh.

Kindness, Faqr is righteousness, Faqr is saintlihood, Faqr is needlessness, Faqr is annihilation, Faqr is immortality, Faqr is submission and surrender to fate, Faqr is The Divine Command, Faqr is accumulation of all (*outward and inward*) levels, Faqr is The Divine Beauty and Majesty, Faqr is Knowledge, Faqr is The Secret of all secrets, Faqr is The Light of Divine Presence, Faqr grants the whole intelligence and wisdom, Faqr is The Beloved of Allah, Faqr is The Master of the universe and King of the Solomon empire, Faqr is the Treasure of authority over the alchemy, Faqr is life and death, Faqr contains the entire knowledge and levels, Faqr is to burn ones nafs, breath, inward, soul and heart in the love (*of Allah*). All these levels are revealed and gained by the Tasawur of Ism-e-Faqr. Faqr (فقر) has three letters (*according to Arabic alphabets*) i.e. ف (F), ق (Q) and ر (R). Its letter ف (F) stands for Fana (*annihilation*) of Nafs, letter ق (Q) stands for Qehr (*torment*) upon the Nafs, letter ر (R) stands for Raza (*Submission*) to Allah's Will. Letter ف (F) also stands for Fakhr (*pride*), ق (Q) for Qurb (*Divine Closeness*) and ر (R) for Raz (*The Divine Secret*). These levels of Faqr of Prophet Mohammad are gained through The Divine Love. There is (*another kind of Faqr which is*) the disgracing Faqr for which ف (F) means Fazeehat (*Disgrace*), ق (Q) means Qehr (*Wrath*) of Allah and ر (R) means Rejection by Allah. نَعُوذُ بِاللَّهِ مِنْ فَقْرِ الْمَكِيبِ. Meaning: "I seek refuge from the Faqr which brings disgrace." (Hadith)

Section II-Explanation about the signs of The Perfect Spiritual Guide and Accomplished Murshid

You must have the knowledge of أَيُّهَا الْمُؤْمِنُونَ (*Allah addresses the true believers by saying أَيُّهَا الْمُؤْمِنُونَ meaning: O' Momins!*) that the true Momins are only those who seek The Divinity following the ways of The Holy Prophet completely. Allah says:

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

Meaning: (O' beloved!) Say to them, If you love Allah, follow me. Allah will then take you as (His) beloved. (Al-e-Imran-31)

Anyone who does not follow The Holy Prophet completely and declares himself a spiritual guide or leader just because he is the son of a Shaikh, he is depraved as well as the depraver. Just as Shaikh Junaid and Shaikh Shibli say:

إِذَا رَأَيْتَ صُوفِيًّا وَلَمْ يَكُنْ بَيْنَ يَدَيْهِ تَفْسِيرٌ وَعَلَى يَمِينِهِ أَحَادِيثٌ وَعَلَى شِمَالِهِ
كُتُبُ الْفِقْهِ تَعَلَّمَ إِنَّهُ شَيْطَانٌ وَمَا صَدَّرَ عَنْهُ مَكْرٌ وَإِسْتِدْرَاجٌ ط

Meaning: If you see a Sufi⁴⁹ who has not books of exegesis of The Quran in front, book of Hadith on his right and books of jurisprudence on his left then get to know that he is a Satan and whatever manifests from him is deceit and fraud.

That is to say, if you see or hear any of his acts or words against Shariah⁵⁰ and Faqr of Mohammad then consider that so called Sufi as Satan and keep away from him completely because an ignorant can never be a guide or leader. As Allah says:

وَأَعْرِضْ عَنِ الْجَاهِلِينَ (الاعراف-199)

Meaning: And turn away from the ignorants. (Al-A'raf-199)

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ (البقره-67)

Meaning: I seek refuge of Allah from being amongst the ignorant. (Al-Baqarah-67)

Someone has beautifully said:

⁴⁹ Mystic

⁵⁰ Islamic Law

سگ تر شود از بول پاک تر باشد
از آن کسے کہ کند اختلاط با عامی

Meaning: Whoever keeps the company of ignorant and mean people is worse than dogs, it is like trying to clean oneself with urine.

It is written in The Holy Quran:

﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ
وَالنَّاسِ ۝﴾ (الناس 4-6)

Meaning: (*I seek refuge with The Lord*) From the evil of slinking whisperer (*Satan*) who is hidden, who whispers into the hearts of the humans. Whether he is from jinns or humans. (An-Nas, 2-4)

In "*Tafseer-e-Muneer*" it is written in the exegesis of this verse that there are two kinds of Satans, jin Satans who are known and the human Satans who are actually the ignorant Shaikhs. Evilness of Jin Satan is hidden while that of ignorant Shaikh is obvious. Hence, first of All, confirm that the deeds and words of the Perfect Guide are in accordance with the Shariah. Then, he must have four kinds of knowledge (*which are given below*). After fulfilling these terms there are four other conditions for him. If he fulfills those conditions then you can take him as your spiritual guide otherwise do not entrust yourself to anyone to save yourself from depravity.

Firstly, he should have complete knowledge of exegesis of the Quran and Hadith i.e. he should know what is annulled and what is not, which orders of Quran are must to be practised and which are not. He should have the power to differentiate the importance of one order of the Quran from the other, because, though it is essential to believe in the whole Book of Allah but it is not

obligatory to act upon every word of it.⁵¹ When you will become steadfast in the mystic way then you will have to face the evil ways of the Nafs and Satan and the deceitful inspirations of the Nafs-e-Mulhima, just like different fake colours suddenly appear in the droplets of rain or mirage is made by the dust particles during the hot afternoon of summer. Hence, you will have to face ten thousand illusions of Nafs and Satan like these. Sometimes you will have the illusions of wonderful gardens, beautiful and young women, houries and castles, Divine Empyrean and The Throne. If, while having these illusions any unlawful act is committed (*intrinsically*) by you due to your negligence (*towards the reality*), the illusion of Satanic empyrean and throne will get hold upon you.

Thus, the true Murshid Kamil is the one who lets the Seeker cross the following four levels of the mystic way safely and takes him to The Divine Reality. The four deceitful levels in the mystic way which are related to self conceit and hypocrisy are given below;

1. The first (*trapping*) thing which occurs to a mystic is that he gains the power of unveiling and miracles. He becomes haughty and self conceited upon this power due to his Nafs. He gets temporary happiness but remains away from the Closeness and Union of Allah. Though it is a virtuous act according to the creature but for The Creator it is a great veil.
2. The second thing which occurs to a mystic (*that ceases his journey towards Allah*) is that the humans and jins are inclined towards him, the world and worldly people come under his control and starts following him. For the creature, he is the problem solver but for The Creator, he is imperfect and a man of lust and greed.

⁵¹ Some orders are obligatory, some are desirable but not obligatory, some are allowed but not desirable.

3. The third thing which happens to a mystic is that he conquers the wild animals and birds. People think he is having the spiritual flight but for Allah he is trapped in the levels which are far away from Allah.
4. Fourth (*deceitful*) level which comes in the way of a mystic is that he gains the power to visit and observe the stations and levels of Nasut (*the physical world*), Jabrut (*the Connecting world or the spiritual world of All Powerful*), Malakut (*the world of non-physical or symbolic forms*). For people he becomes the Ghaus (*the Greatest Saint*) and Qutb (*the pivot of all Saints*). Though, he gets the power to cover seventy thousand stations from above The Throne till deep down the earth and reaches the final station of mysticism but is deprived of The Divine Knowledge and The Reality. Although he declares himself an Arif having The Divine Presence due to his over powering states of ecstasy and rapture but infact he is far away from actually experiencing any spiritual state.

According to Shariah *الإيمان بين الخوف والرجاء* Meaning: "True belief lies between the fear and hope." So, it is clear that all the Ghaus, Qutb, Autad and Abdals⁵² can be trapped by major or minor stations⁵³. The minor stations are witnessing the seven layers of the earth while the major stations are witnessing the nine layers of skies and The Divine Throne, The Chair, The Tablet and The Pen. For a Faqeer Arif Billah, witnessing and staying at the minor stations is a minor sin while witnessing the major stations and having the spiritual flight of the nine skies is a major sin. He seeks nothing except The Divine Presence and Presence of The Holy Assembly of Prophet Mohammad. Being drowned in The Divine Oneness and The Divine Knowledge of

⁵² Autad and Abdals are spiritual ranks of special mystics.

⁵³ That is, every mystic should always have the fear that he might be trapped by anything other than Allah that could stop his spiritual journey, and should also hope to get more and more of Allah's Closeness by coming out of these traps.

إِلَّا اللَّهُ⁵⁴, he never ever puts his glance upon anything except the Presence of The Holy Assembly of Prophet Mohammad and The Divine Knowledge of *إِلَّا اللَّهُ*.

دیده آن باشد که بیند عین نور
دیده آن باشد بود مجلس حضور

Meaning: Real eye is the one which beholds the exact Divine Light and The Holy Assembly of the Prophet.

Whatever this Faqeer (*Bahoo*) says, says by calculations after having The Divine Knowledge of Oneness and the Presence of The Holy Assembly of Prophet Mohammad, not out of jealousy. Praises for the one who is a man of spiritual insight and remains present spiritually in The Divine Court day and night while being ever drowned in The Noor and whose inward (*The Divine Soul*) has completely overcome his outward but he lives among common people like them. For the imperfect Murshid, it is very difficult to give life to someone's soul but for the Perfect one it can be done just in a blink of an eye. In both the states (*inward and outward*) the Perfect Knowers of Allah stick to these words: "Only Allah, everything other than Allah is merely lust." From Adam to The Holy Prophet and from The Holy Prophet to the people who will come till the doomsday, if any person runs faster than the wind or lightening, even then he can never reach the doorstep of The Holy Assembly of Prophet Mohammad or (*even the primary level of*) The Divine Knowledge as this is a very long way. However, by the benedictions of *Ism-e-Allah Zaat* a true Seeker of Allah can not only reach the destination in just a moment but also gets the secrets of this way. The possessor of *Tasawur* of *Ism-e-Allah* has nothing to do with the struggle to get ranks and levels because he has already reached

⁵⁴ There is no one but Allah.

the extreme nearness of The Divine Essence through the Ism-e-Allah Zaat.

“Only Allah, everything other than Allah is lust.”

There is a group of people who can attract other people with the power of their sight and conquer over them through their attention and invocation of breath. Such people are killers like a snake and are far away from The Divine Knowledge. There is another group of people who imagine to take their hearts into their stomachs through meditation and heart invocation. They call it the practice of Habs (*holding the breath*). They are just the wrongdoers and this practice is useless. The Seeker in whose inward the Zikr (of ﷲ) continues due to the Presence of The Holy Assembly of Prophet Mohammad, does not need to search and follow such people who do practice of holding the breath. Another group of people, who call themselves the invokers of heart, do the practice of holding the breath and then letting it out of the nose. It is much better that you never see such wrong practitioners of religion. Holding the breath is a practice of infidels and Hindus who wear cross thread. You should abstain from such people thousand times. The true meaning of “Habs” in Islam is to hold oneself from the major and minor sins as well as infidelity and wrong innovations. It also means to keep oneself inside the circle of Islam and true faith. That is to say, being a true Momin and Muslim is much difficult, as said by The Holy Prophet:

❁ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ يَدِهِ وَلِسَانِهِ

Meaning: True Muslim is the one from whose tongue and hands the other Muslims are safe.

“Habs” certainly does not mean that a person holds his breath but keep on doing the deeds which are against the Quranic injunctions and Hadith. Holding the breath is the practice of infidels and the like, and is just useless. If the practitioners of

Habs claim that they can get control over their Nafs, rather can imprison it through this practice then they are absolutely wrong. If they say that they have adopted this practice according to the order given in the following verse:

❁ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ ط (الكهف-35)

Meaning: And he entered the heaven who is cruel towards his Nafs. (Al-Kahf-35)

Then, again they are saying wrong and are doing against the order given in the verse. The actual meaning of being cruel upon the Nafs is to kill the four birds i.e. cock of lust, peacock of apparent adornment, crow of greed and pigeon of worldly desires. When these four birds are killed, the Nafs gets rid of Satan. Then, the Nafs becomes weak and comes under the control of its possessor. Being imprisoned, it ultimately dies. The death of Nafs is the life of Soul. Such a person gets control over the four basic elements (*earth, water, air and fire*) according to the following verse:

❁ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى ط قَالَ أَوْلَمْ تُؤْمِنُ ط قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ط قَالَ فَاخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا مِّمَّا دُعُوهُنَّ يَأْتِيَنَّكَ سَعِيًّا ط وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ط (البقره-260)

Meaning: And 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 (*slaughter them and*) place a piece of each of them on each hill, then call them. They will come to you quickly. And know that surely Allah is All Mighty, All Wise. (Al-Baqarah-260)

عبث را بگذار هدم جیس را
غرق فی التوحید شود عارف خدا

Meaning: O dear! Leave the useless practice of holding the breath. Drown in the Oneness of Allah and become His Knower.

One must get Marifat of three kinds of knowledges i.e. knowledge of Shariah, knowledge of Tareeqat (*Mysticism*) and the knowledge of Haqeeqat (*The Reality*). The Shariah is the knowledge of Nasut (*the material world*) and related to the outward aspects of life of a person, Tareeqat is the knowledge of Malakut (*the spiritual world*) and is related to the inward of a person, while Haqeeqat is the knowledge of LaHoot (*The Divine World*) and is related to Rehman (*The Most Compassionate*). The knowledge of Nasut is limited to this world and the knowledge of Malakut is limited to the other world. The knowledge of Jabrut means having the closeness of The Holy Prophet which is neither related to this world nor to that world, however it can be identified, while the knowledge of LaHoot is The Divine Knowledge of Union with Allah and is unidentifiable. To gain perseverance⁵⁵ upon the Marifat of knowledge of Nasut is the way of religious scholars. To gain perseverance upon the Marifat of knowledge of Malakut is the way of pious ones. To gain perseverance upon the knowledge of Jabrut is the way of the Knowers. While, to gain perseverance upon The Divine Reality of LaHoot is the way of the Lovers. Those who remain stuck to the Marifat of Malakut are men of low spirit and less courage. Although they sincerely say لَا إِلَهَ إِلَّا اللَّهُ (*there is no one to be worshipped except Allah*) but while saying so they are deprived of The Vision of Allah. The Holy Prophet said:

رَأَيْتُ رَبِّي بَعَيْنِي رَبِّي فِي قَلْبِي أَحْسَنَ صُورَةً

⁵⁵ i.e. they stick to this knowledge and conform their deeds according to it.

Meaning: I have The Vision of My Holy Lord in the Best Form, within my heart with the eyes of My Lord.

This level can be reached at by the fire⁵⁶ of لَا إِلَهَ إِلَّا اللَّهُ and only those who reach here can attain the level of أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا meaning: “Only these are the true Momins”. O’ dear! لَا إِلَهَ means to negate and renounce everything except Allah which is like an idol and إِلَّا اللَّهُ is the affirmation of Allah only, which grants The Divine Knowledge and takes to The Divine Reality.

⁵⁶ لَا إِلَهَ إِلَّا اللَّهُ is fire because if one admits it truly with verification of heart and conforms his life according to it i.e. he worships, loves, trusts, fears none but Allah and his whole being is drowned in extreme love of Allah then this fire of Divine Love burns everything except Allah. Then the Lover is blessed with the Closeness and Vision of Allah within his heart.

GLOSSARY

A

| | |
|------------------------|--|
| Ahl-e-Sunnat wal Jamat | The section of Muslims who follow the Sunnahs of The Holy Prophet completely. All the four schools of thought are included in this section i.e. Hanafi, Maliki, Shafii and Hanbali |
| Alif- | Alif- is the first letter of Arabic alphabets and it refers to Ism-e-Allah |
| Arif | The Knower of Allah |
| Arif Billah | Knower of Allah who has become One with Him |
| Arifeen | Plural of Arif |
| Ashiq | Divine Lover |
| Auliya | Plural of Wali-Perfect Friends of Allah, Saints |
| Autad and Abdal | Spiritual ranks of special mystics |

B

| | |
|-------------|---------------------|
| Baqā Billah | Immortal with Allah |
|-------------|---------------------|

F

| | |
|----------------|--|
| Fana-Fi-Hoo | Annihilated in Hoo |
| Fana-Fillah | Annihilated in Allah |
| Fana-Fi-Shaikh | Annihilation in Murshid |
| Faqeer | One who walks the Path of Faqr and reaches closest to Allah by renouncing everything other than Allah. |
| Faqeer-e-Kamil | The accomplished Saint who has become One with Allah |
| Faqr | The Divine way to have Vision and Closeness of Allah |
| Fuqara | Plural of Faqeer |

| | |
|------------------|--|
| G | |
| Ghaus | The Saint of highest level |
| H | |
| Habs | Practice of holding the breath |
| Hadith | Saying of The Holy Prophet |
| Haqeeqat | The Reality |
| I | |
| Ilm-e-Dawat | The knowledge of communicating with the souls of shrines |
| Ism | Name |
| Ism-e-Allah Zaat | The Personal Name of Allah ﷲ which represents The Divine Essence. |
| Ism-e-Azam | The Greatest Divine Word by saying which, with pure and perfect heart, all the problems are solved and wishes are fulfilled. Mystics say that Ism-e-Azam is Ism-e-Allah Zaat ﷲ because no word is greater or more powerful than ﷲ. |
| Ism-e-Faqr | The Sacred Name of Faqr |
| Ism-e-Mohammad | The Sacred Name of Mohammad |
| J | |
| Jabrut | The connecting world or the world of All Powerful |
| Jamiat | Accumulation of all spiritual levels in the inward of a Seeker through which he had passed during his spiritual journey, then he gets ultimate contentment of heart. |
| K | |
| Kalma Tayyaba | The Holy creed لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ meaning: There is no one to be worshipped but Allah and Mohammad is His Messenger. |

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|-------------|--|
| Kamil | Perfect, accomplished |
| Kun FaYakun | Allah gives the order of Kun (<i>Be</i>) and it is FaYakun (<i>Done</i>) |

M

| | |
|--------------------|---|
| Majlis-e-Mohammadi | The Holy Assembly of Prophet Mohammad |
| Malakut | The world of non-physical or symbolic forms |
| Marifat | The Divine Knowledge |
| Mashooq | The Divine Beloved |
| Meraj | Ascension to Allah |
| Momin | True believers |
| Murshid | The Divine Spiritual Guide |

N

| | |
|-----------------|---------------------------------------|
| Nafs | Inner baser self |
| Nafs-e-Ammarah | The ill commanding self |
| Nafs-e-Lawama | The repenting self |
| Nafs-e-Mulhima | The inspiring self |
| Nafs-e-Mutmaina | The satisfied self |
| Naqsh | Impression |
| Nasut | The material world of physical bodies |
| Noor | Light of Allah |

Q

| | |
|------|-------------------------|
| Qutb | The pivot of all Saints |
|------|-------------------------|

R

| | |
|--------|--|
| Rehman | Attributive Name of Allah-The Most Compassionate |
|--------|--|

S

| | |
|---------|--|
| Salat | Prayer which is obligatory upon Muslims to be performed five times a day in a particular manner. |
| Shaikh | The Divine Guide, synonym for Murshid |
| Shariah | Islamic Law |
| Sufi | Mystic |
| Sunnah | Inward and outward ways of The Holy Prophet |

T

| | |
|----------|--------------------------------|
| Tareeqat | Mystic way to Allah, Mysticism |
| Tasawur | Contemplation |
| Tauheed | Divine Oneness |

U

| | |
|-------|---------------------|
| Ummah | Nation of a Prophet |
|-------|---------------------|

Z

| | |
|------|--------------------|
| Zaat | The Divine Essence |
|------|--------------------|

مادد و تر از معرفت پروردگار۔ و بعضی طائفہ بتفکر و ذکر قلب دل را در شکم بگردانند جانب سینہ بکشند و میگویند کہ این جس است دروغی غلط گویند۔ این عبت است کہ جس حضوری حضرت عجل علی اللہ علیہ وآلہ وسلم ذکر جاری گردد احتیاج تقلید تلاش دم بستن نماید۔ و بعضی طائفہ خود را ذاکر قلبی میگویند دم را بستہ می برآرند بیرون از راه سوراخ بینی۔ اولی تر آنست کہ روی این بد مذہب نہ بینی۔ چون دم بستن کار کفار اہل زنا را زین طائفہ باید ہزار بار استغفار و معنی جس اسلام را کن از گناہان صغیرہ و کبیرہ و از شرک و بدعت احصار و جس ایمان و اسلام را بکن یعنی مومن مسلمان شدن بسیار خیلے دشوار است کما قال النبی الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ يَدِهِ وَلِسَانِهِ و نہ این معنی است کہ دم جس و بند کردن گرفتہ مخالف نفس و حدیث نیامدہ است بلکہ عبت است رسوم کفار و چون۔ اگر کاربان بدعوی این آیت مذکور معنی کند کہ بر نفس امیر شوم بلکہ امیر نیز غلط و کذب گویند مخالف از معنی آیت قوله تعالی و دَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ۔ معنی مذکور چہار طہور است یعنی خردس شہوت، مورزینت، زراغ حرص، کبوتر ہوا۔ چون این چہار طہور کشتہ شوند شیطان از نفس جدا شود، صاحب نفس بر نفس امیر شود و نفس رنجور در قید آمدہ بمیرد۔ میت النفس و یحیی القلب بموجب این آیت کلام ربانی اربع عناصر قوله تعالی و اذ قال ابرہم رب ارنی کیف تُحیی الموتی ط قال اولم تؤمن ط قال بلی و لکن لیظمئن قلبی ط قال فخذ اربعۃ من الطیر فصرہن الیک ثم اجعل علی کل جبلٍ منہن جزءاً ثم اذعہن یتینک سعیا ط و اعلم ان اللہ عزیزٌ حکیمٌ ط

بیت

عبت را بگذار ہمدم جس را

غرق فی التوحید شود عارف خدا

معرفت سیوم در یافتن علم شریعت و علم طریقت و علم حقیقت۔ اما معرفت علم ناسوت انسان شریعت است و علم ملکوت نفسانی طریقت است و علم لاهوت رحمانی حقیقت است۔ اما علم ناسوت این جہان است و علم ملکوت آن جہان است و علم جبروت قرب آنحضرت علیہ الصلوٰۃ والسلام است۔ نہ این جہان است و نہ آن جہان است یعنی بان نشان است و علم لاهوت رحمانی اتصال مع اللہ است خود بے نشان است۔ معرفت علم ناسوت استقامت راہ عالمان است معرفت علم ملکوت استقامت راہ زاہد است و معرفت علم جبروت استقامت مقام عارفان است و حقیقت لاهوت استقامت راہ عاشقان است۔ اما معرفت ملکوت ارباب بصائر مختصر ہمتاں اوست و قاصر دیدگان از گفتن لَا اِلٰهَ اِلَّا اللہُ زبان راست قال النبی رَأَيْتُ رَبِّيَّ بَعْضِينَ رَبِّيَّ فِي قَلْبِي أَحْسَنَ صُورَةً اما بآتش لَا اِلٰهَ اِلَّا اللہُ بر کسی اولیٰک هُمُ الْمُؤْمِنُونَ حَقًّا

اے عزیز لا الہ ترک نفی بتاں است او اثبات إِلَّا اللہ معرفت حق است بر حق تعالیٰ است۔

تمت بالخیر

آئیند گاہی باغہائے گوناگون و دختران و جوانان لطیف و جوہائی لطیف و حور و قصور و عرش و کرسی نباشد۔ دران زمان اگر چیزے نامشروع و از کابلی از تو در وجود آمدہ باشد عرش و کرسی شیطان بتور وئی نماید۔

پس مرشد کامل اینست کہ از چہار مراتب طریق طریقت سلامتی بگذراند و بہ حقیقت رساند۔ چہار طریق متفق با ناو زندگی این است۔ اول طریق کہ بر صاحب طریقت نازل میشود کہ آن محض کشف و کرامات مطلق از نفس انا مغرور، خوشوقت مسرور، از قرب وصال اللہ دورتر۔ اگر چہ در نظر خلق ثواب نزدیک خالق حجاب۔ دوم طریق کہ بر صاحب طریقت نازل میشود رجوعات خلق و جنونیت، دنیا و اہل دنیا در قید و دنبال گردد۔ نزدیک خلق فریاد رس و نزدیک خالق خام اہل ہوا و ہوس۔ سوم طریق بر صاحب طریقت مسخرات و حوش و طیور و نزدیک خلق طیر سیر و نزدیک خالق در مراتب غیر۔ چہارم طریق بر صاحب طریقت نازل میشود سیر و مشاہدہ طبقات مقامات ناسوت جبروت و ملکوت۔ نزدیک خلق غوث و قطب ہفتاد ہزار مقامات فوق العرش تا تحت الثری انتہائے مقام طریقت محروم از معرفت و حقیقت اگر چہ از غلبات سکر و صحو خود را عارف حضور خوانند از گرمی سکر و صحو دورتر دور ماند۔

پس معلوم شد کہ در شریعت الایمان بئین الخوف والرجاء آنچہ غوث و قطب او تاد و ابدال در آن مقامات کبیرہ و صغیرہ است۔ مقام صغیرہ مشاہدات ہفت طبقات زمین و مقام کبیرہ مشاہدہ نہ ۹ طبقات آسمان و عرش و کرسی ولوح قلم۔ و فقیر عارف باللہ مقام صغیرہ باشد و بدین گناہ صغیرہ است و مقام کبیرہ طیر سیر نہ ۹ فلک بدین گناہ کبیرہ است۔ بجز حضوری و مشرف مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم غرق توحید معرفت الہی الا اللہ آن چشم مباد کہ بجز حضوری مجلس محمد (صلی اللہ علیہ وآلہ وسلم) و معرفت الا اللہ دیگر بیند۔

بیت

دیدہ آن باشد کہ بیند عین نور

دیدہ آن باشد بود مجلس حضور

فقیر آنچہ گوید از راہ حساب گوید نہ از حسد، معرفت الہی توحید و مجلس محمد صلی اللہ علیہ وآلہ وسلم۔ آفرین باد بر آن کہ شب و روز در مجلس حضور غرق نور بردوام باطن تمام ظاہر در مردم عام صاحب نظر۔ دہد از باطن بظاہر جز خیلے مشکل و دشوار است و نزدیک املاں طرفہ زد۔ در ہر دو حال ایشان ہمیں کار است اللہ بس ما سوی اللہ ہوس۔

اگر کسے از حضرت آدم تا بنحاتم النبیین و از خاتم النبیین علیہ الصلوٰۃ والسلام تا روز قیامت از برق و باد تیز تر رود ہرگز طناب خیمہ مجلس محمد صلی اللہ علیہ وآلہ وسلم و معرفت الہی نتوان رسید راہ دراز لیکن برکت اسم اللہ طرفہ زد مرد دست بمقام صاحب را ز راہ۔ صاحب تصور اسم اللہ را بر ریاضت طبقات تعلق ندارد کہ آن ذات اسم اللہ انتہائی از اسم اللہ ذات اللہ بس ما سوی اللہ ہوس۔

بعضے طائفہ اند کہ بنظر ناظر مردم را بتوجہ بہ ذکر دم مردم را جانب خود کشند و مسخر کنند۔ این چنین طائفہ دم نوش مثل

و قدرت فقر و جمعیت، جمال، جلال فقر و علم فقر و سزا اسرار فقر و نور حضور و عقل بالکلی شعور فقر و ممالک الملک مقرب ربانی بادشاهی ملک سلیمانی فقر و گنج تصرف در کیمیائے فقر و حیات و ممات فقر و علم درجات فقر و نفس، دم، قلب، روح، دل در محبت سوخته۔ این مجموعہ جمیع مراتب از تصور اسم فقر بشاید و بنماید۔ فقر سے حرف است "ف۔ ق۔ ز۔" از حرف "ف" فناء نفس، از حرف "ق" قہر نفس و از حرف "ز" زانی بر خدا۔ و از حرف "ف" فقر و از حرف "ق" قرب و از حرف "ز" زان۔ این مراتب فقر غنچہ صلی اللہ علیہ وآلہ وسلم محبت و از حرف "ف" فصاحت و از حرف "ق" قہر خدا و از حرف "ز" زرد فقر مکتب نَعُوذُ بِاللّٰهِ مِنَ الْفَقْرِ

الْبُكْبُ

شرح دوم در علامات پیر کامل و مرشد تمام و ملامت آن

بدان اعلم ایہا المؤمنین کہ طلب حق در متابعت رسول اللہ قولہ تعالیٰ قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِيْ يُحْبِبْكُمُ اللّٰهُ پس ہر کہ غیر متابعت رسول اللہ صلی اللہ علیہ وآلہ وسلم شیخ زادگی خود را رہبر و پیشوا سازد او ضال و مضل است گنہا قال شیخ جنید (و) شبلی: اِذَا رَأَيْتَ صُوفِيًّا وَّلَمْ يَكُنْ بَيْنَ يَدَيْهِ تَفْسِيْرٌ وَّعَلَى يَمِيْنِهِ اَحَادِيْثٌ وَّعَلَى شِمَالِهِ كُتُبُ الْفِقْهِ تَعَلَّمَ اِنَّهُ شَيْطَانٌ وَّمَا صَدَّرَ عَنْهُ مَكْرٌ وَّاسْتِنْدَرَجَ لِيْعْنِيْ ہر گاہ کہ یک افعال و اقوال او برخلاف شرعی و فقر محمدی صلی اللہ علیہ وآلہ وسلم باشد آن صوفی را شیطان منسوب کرده و از ان اجتناب تمام باید زیرا کہ جاہل پیر و پیشوا از ان نشاید کہ اقال اللہ تعالیٰ وَاَعْرِضْ عَنِ الْجَاهِلِيْنَ قولہ تعالیٰ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجَاهِلِيْنَ چه خوش گفت آنکہ گفت۔

بیت

سگ تر شود از بول پاکتر باشد

از آن کسے کہ کند اختلاط با عامی

در تفسیر منیر این آیه آورده است مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُّوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝ بنی شیطان برد و نوع است شیطان جن کہ مشہور است و شیطان انس شیخ جاہل کہ بدی او در خفی است و بدی شیخ جاہل در ظاہر۔ پس پیر کامل را اول اعمال و اقوال او بطریق مذکور موزون میباید۔ بعد از ان اورال لازم است کہ از چہار علم آگاہ باشد و بعد بجا آوردن این امور پیری او مقید بچہار شرط است۔ اگر این شروط در موجود باشد پیری را شاید و الا دست بکسے نہ بد تا ضال و مضل نگردد۔

اول علم تفسیر و احادیث تمام دانستہ باشد یعنی این ناسخ و این منسوخ و معمول و غیر معمول، ہر از یکدیگر امتیاز میتواند کرد زیرا کہ ایمان آوردن بہ کلام اللہ فرض است و بتمام کلام اللہ عمل فرض نیست۔ و چون درین قدم مستقیم آمدی نفس و شیطان اطوار مکذره و طور ہائے نفس ملہمہ بتو پیش آرد۔ چون نقطہ ہائی باران سراب و گرد و غبار و چون گرمائی نصف روز تا بتان ناگہان در ان میان رنگہای زشت گوناگون پیدا شود کہ ہمگی دہ ہزار پردہ ہائی نفس و شیطان بتو پیش

اللہ فقیر مدکہ دستگار و کم آزار درستی ہشیار بدست۔ شیخ مرتبہ ذوالفقار قاتل موذی کفار از بدعت باطل استغفار۔ چون تصور شیخ صورت با صورت یک وجود قلّ هو اللہ اکحدّ خواند کہ ہر جا کہ خواهد صورت شیخ طالب مرید را ہر مطالب و بہر منزل مقام رساند۔ درین فنا فی الشیخ نخت، یقین درست بر تلقین اعتبار و بر شیخ جان فدا یار غم بردار۔ در ترک توکل جسمی جسم با جسم شیخ، اسم با اسم قلب با قلب شیخ، دل بادل شیخ، روح با روح شیخ، دم بادم شیخ، قدم با قدم شیخ۔

فَنَافِي الشَّيْخِ

فَنَافِي الشَّيْخِ

چون تصور صورت شیخ در وجود بگرداند صورت شیخ در مجلس محمد صلی اللہ علیہ وآلہ وسلم بحضور رساند۔ بدین طریق مرتبہ فنا فی الشیخ و الا مرتبہ صورت بت پرستی فنا فی الشیطان است۔

این نقش فقیر فیض اثر بر نفس قہر صاحب نظر باطن خضر۔ در نظر او برابر است خاک و سیم و زر بلکہ بر نفس امیر۔ ابتدائی مرتبہ فقیر بر زبان علم قرآن تفسیر روشن ضمیر فقیر بمطالعہ علم فقہ و فقہر ہر مشاہدہ درجات مذکور۔ این نقش این است:

نقش

فرخ

فقر

فرخ

ہر کہ اسم فقر در تصور آورده اسم فقر بسلطان الفقر برده **الْفَقْرُ لَا يُحْتَاجُ إِلَّا إِلَى اللَّهِ** ہر کہ محتاج است فقیر نبود۔ فیض و فضل فقر روح است و رحمت فقر و لطف فقر و ہدایت فقر و ولایت فقر و غنایت فقر و بفنا فقر و بقا فقر و رضائے و قضائے فقر

با خدا حضوری محمد مصطفی صلی اللہ علیہ وآلہ وسلم۔

درین نقش تصور تمام است که مشاهده هر دوام است۔ هر علم علین که درو جمله علم طے توفیق حاضرات که هر مطالب پیش تو حاضر گرداند و علم ناظرات بمد نظر اللہ رحمت منظور رساند۔

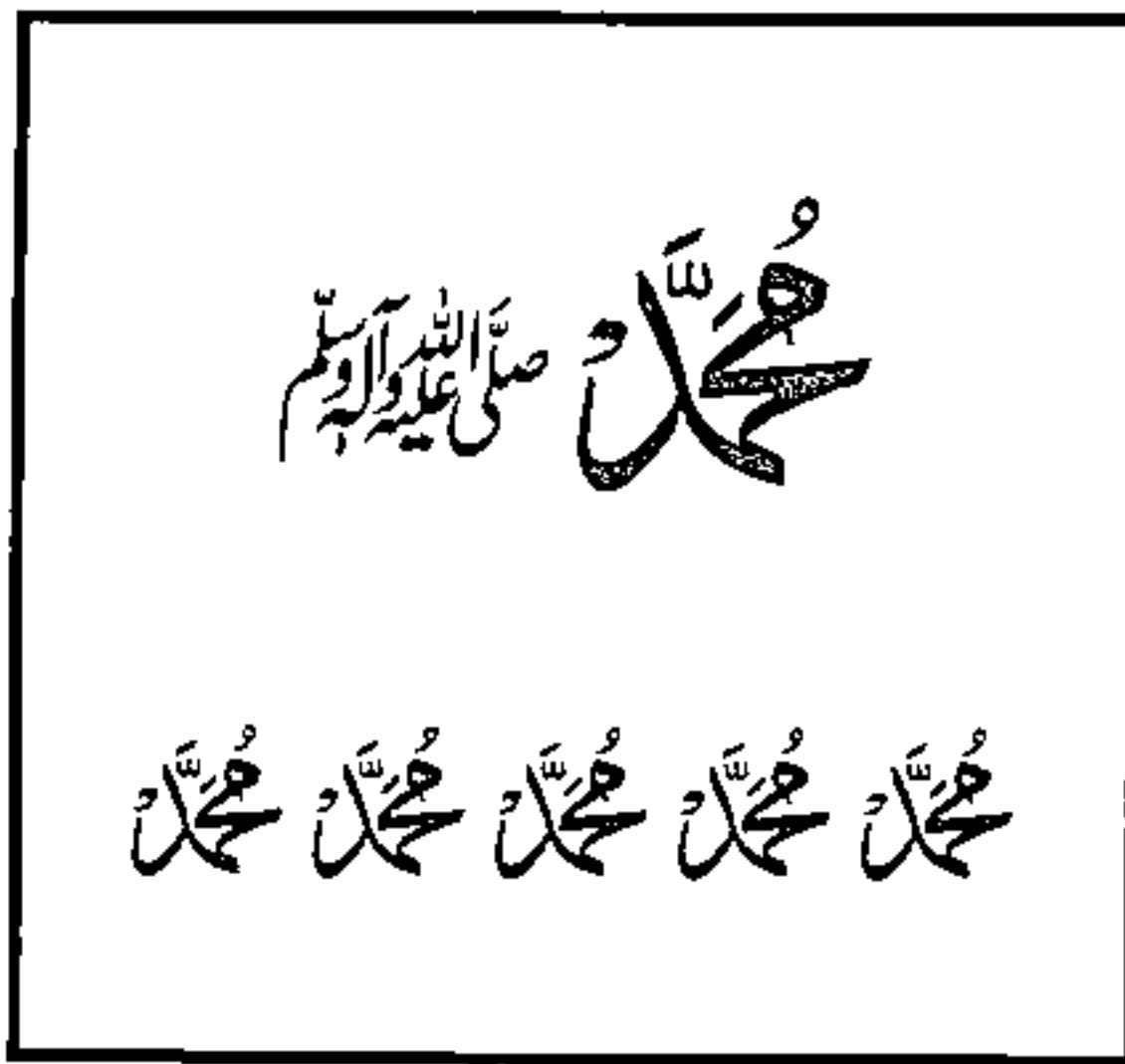
بیت

از اسم اللہ نقش محمد بجو

آنچه ماسوی اللہ از دل بشو

که ظاهر توفیق است که در باطن مجلس محمدی صلی اللہ علیہ وآلہ وسلم تحقیق است ازین نقش۔ مذکور این نقش است:

نقش



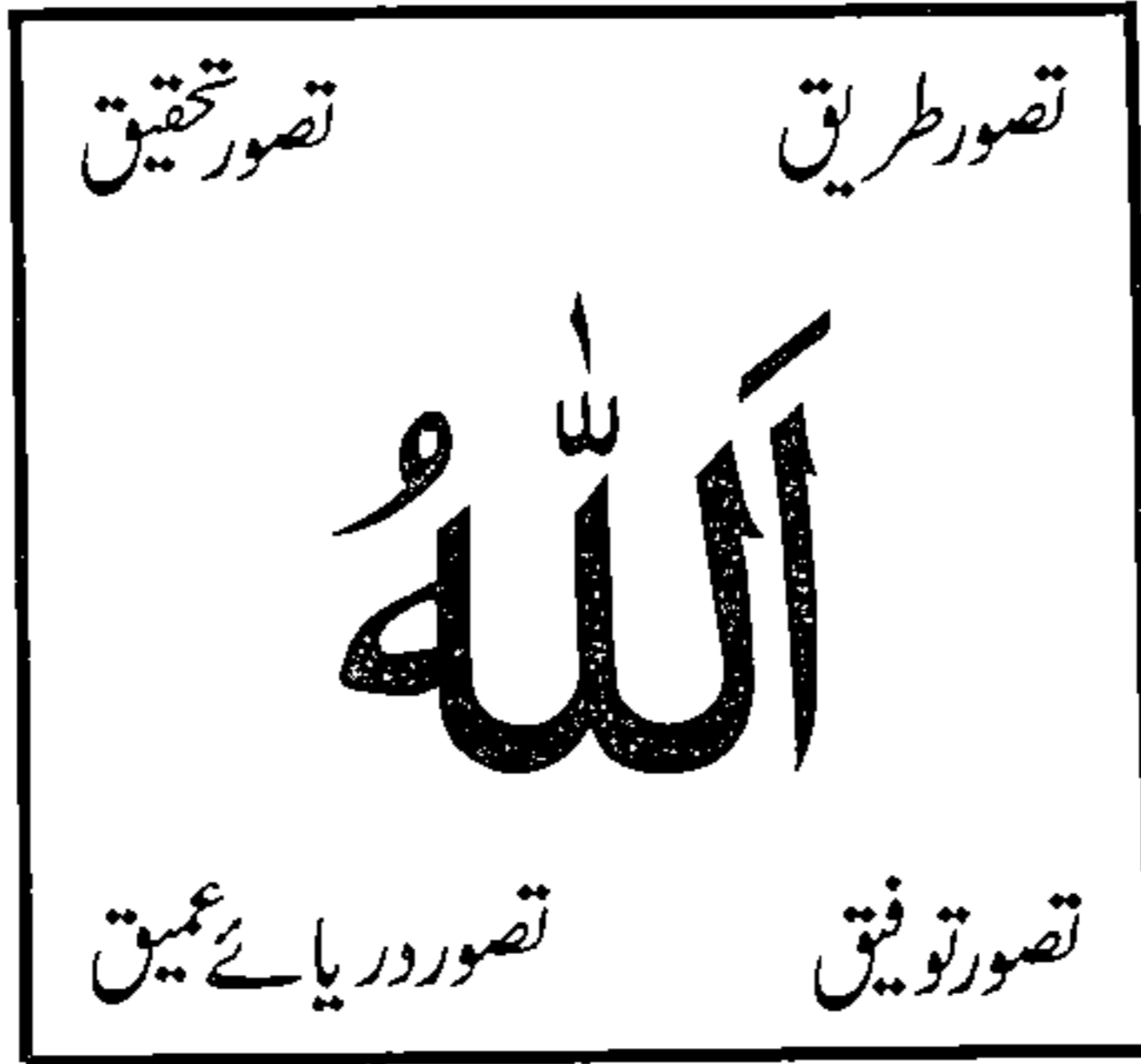
تصور اسم محمد صلی اللہ علیہ وآلہ وسلم چهار طریق است که بخشده چهار توفیق۔ اول آنکه هر که تصور اسم محمد صلی اللہ علیہ وآلہ وسلم بردل بگیرد و قلب زنده شود و نفس مطلق بمیرد که تصور امیر است مرتبه فنا فی اسم محمد صلی اللہ علیہ وآلہ وسلم کامل فقیر است۔ دوم آنکه هر که اسم محمد صلی اللہ علیہ وآلہ وسلم را در دل آورد، اسم محمد صلی اللہ علیہ وآلہ وسلم در مجلس محمد صلی اللہ علیہ وآلہ وسلم بردیافت، شناخت، رسید، دید۔ سوم تصور اسم محمد صلی اللہ علیہ وآلہ وسلم هر که اسم محمد صلی اللہ علیہ وآلہ وسلم را در تصور خود آورد و جز از ان تصور خود ظهور وجود مغفور آیت لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ صاحب تصور انسان باشد صفت حیوان گاؤخر۔ چهارم آنکه از تصور اسم محمد صلی اللہ علیہ وآلہ وسلم حاضرات حاضر گرداند۔ با علم ناظرات بنظر رساند که در دل باقی آرزو نماند۔ این نقش راه است که روز اول مرتبه بخشد معرفت بحضوری محمد صلی اللہ علیہ وآلہ وسلم است که علم حضور را گواه است۔ بجز حضوری دیگر رجوع آوردن گناه است۔ مرشد یک بمنزل بمرتبه حضور رساند و تلقین از محمد رَسُولُ اللَّهِ نَدَّهَانِ مَرشد گمراه و طالبان اوروی سیاه۔

نقش فنا فی الشیخ تصرف و توجیه شیخ و فکر شیخ۔ هر که را شیخ بنواز در مرتبه خود با مرتبه طالب مبدل سازد۔ شیخ نام حضور است و دوام حضور است۔ حضور کردن طالبان و مریدان آرزو مشکل دور است که باطن معمور است۔ مذکور تصور شیخ این است تصور صورت شیخ بخشد گنج که لازمال بهر حال۔ هر که صورت شیخ مبدل گرداند روشن ضمیر شود۔ فنا فی الشیخ بمرتبه فنا فی

صاحب دعوت علم دعوت سورہ مزمل و دعاء یحییٰ با ترتیب چنانکہ عرش کرسی لوح قلم بہ فلک ہفت طبق زمین را بچہباند کہ ارواح انبیاء و اولیاء اللہ عبرت خورند و فرشتگان در حیرت بماند۔ فقیر عالم باللہ چنان دعوت خواند از آیات قرآن کہ در قید او بماند ہر دو جہان۔ این علم دعوت است مطالعہ در علم ساخت کثافتہ ربع مسکون بادشاہی تخت نشاند بر سلیمانے تخت۔ این مراتب ابتدای بخش فقیر است۔ فقیر یکہ بر کونین امیر است، صورت روز و شب سخت۔ چنانکہ سنگ پارس، ہر وجود مس آہن کاذب را کہ ہم صحبت شود، زر سرخ گرداند۔ و صادقان را بمرتبہ علم تصدیق نصیب رساند صدق۔

قوله تعالیٰ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا حدیث الرَّفِيقُ ثُمَّ الطَّرِيقُ کہ دوام طالبان او در حضور باشعور۔ برین مرتبہ مشومغرور راہ مردان پیشتر فنا در فنا، بقادر بقا، لقادر لقا۔ باو باش با حیات رس از خدا۔ فتح از علم است، ظاہر عبادات مقامات علم باطن من لدنی واردات غیبی فتوحات قرآن کتاب اللہ لاریبی۔ ازین سہ قسم نقش بطلب کہ عمل این تماشہ کونین۔

درین مذکور نقش این است تصور طریق و تصور توفیق و تصور تحقیق و تصور دریائے عمیق۔



و تصور طریق آنست کہ با تصور اسم اللہ ذات در دم طاعت ہر دو جہان را طے گرداند بمد نظر تماشہ کونین دوام بماند۔ تصور تحقیق آنست کہ از اسم اللہ ذات خود را بقرب اللہ در توحید حضور رساند و دوام بمد نظر رحمت اللہ منظور ماند۔ و تصور دریائے عمیق آنست کہ از تصور اسم اللہ ذات در دریائے توحید و باز در حیات و ممات از توحید بیرون نہ برآید و ہفت اندام قلب قالب از توحید کشف نور۔ دوام ہم سخن مع اللہ با حضور و خلق میدانکہ با ما ہم سخن است۔ ہر کہ ازین تصور ثلاثین راہ ندارد، از طریق تصور طریقت آگاہ ندارد کہ کل و جز مخلوقات، ذات صفات، تجلیات الہام، کلام، نور، حضور، مغفور، بشوق مسرور اللہ، اللہ، اللہ باطن معمور فنا بقا دیدار لقا۔ صرف آنچہ صنعت صالح خدا عالم باللہ ازین اسم اللہ تعالیٰ بکشاید و بنماید۔ گنج الحرمین شرف الدارین تصرف کونین عین نما و با عین صفا و با عین بقا و با عین فنا با ادب با حیا مقرب شدن

مجاہدہ نیست۔ این راہ زودتر کہ طالب مرید را علم حاضرات بعلم مطالعہ لوح محفوظ میرساند بیک نظر و بازگرداند از نفس بدعت قہر۔ این راہ لایحتاج است محتاج نیست۔ این راہ صوم صلوات است کہ در رکوع و سجود از اللہ تعالیٰ حتی قیوم با جواب سوال الہام در تمام۔ باد از دسمال نہ زوال ہم نمی آید۔ ازان سَوْفَ تَرَ اٰیٰتِیَ رٰسِدًا بے زبان۔ قَالَ عَلَیْہِ السَّلَامُ الصَّلٰوۃُ مِعْرَاجُ الْمُؤْمِنِیْنَ۔ عجب دارم بعضی رِبِّ اَرَبِّیَ راندا بارہا از شوق مردم برائے مسخرات بادشاہ دعوت خواہ و علم دعوت رواں نشود، اگرچہ تمام عمر علم اسماء خواند و سر بسنگ زند بادشاہ پسند۔ فقیر عالم باللہ کہ دعوت قرآن خواند از برائے اللہ تعالیٰ لایحتاج نہ احتیاج خلق و نہ احتیاج بادشاہ۔

بیت

ہر کہ باشد پسند خالق پاک
ور نہ باشد پسند خلق چہ باک

علم دعوت چنان قرآن خواند آنچہ بر روی زمین عامل صاحب دعوت است تمام علم دعوت آنہا را بستہ گرداند و اگر کشادہ کند ہیچ کس را قدرت نباشد کہ بستہ گرداند۔ ہر کہ با ترتیب یک مرتبہ در حصار در آید بیرون نہ بر آید و اگر مرشد کامل در باب طالب توجہ کند، آن توجہ صورت مرشد شود تا روز قیامت از طالب جدا نبود و از ہر بلا و آفات نگہ دارد و سلامت۔ اینست مرتبہ استقامت فوق الکرامت مرتبہ محمود کہ صاحب تصور اسم اللہ ذات را عاقبت محمود گرداند۔ و اہل بدعت مرتبہ مردود و عاقبت مردود رساند۔ اَلتَّہٰیۃُ هُوَ الرَّجُوۃُ اِلٰی الْبِدَاۃِ جَانِبِیْنَ تَفَكَّرُ السَّاعۃُ خَیْرٌ مِّنْ عِبَادَةِ الثَّقَلَیْنِ۔

علم دعوت دل کہ زبان دل قرآن بخواند۔ علم دعوت زبان کہ اول بر زبان باز بان اسم اعظم از سیاہی کُنْ فِیْکُوْنُ بنویسد کہ لِسَانُ الْفُقَرَاءِ سَیْفُ الرَّحْمٰنِ شود۔ قائل دعوات بر زبان قلب قرآن خواند کہ قرب اللہ رساند۔ علم دعوت بر زبان قدرت امر روح زبانی قرآن خواند کہ در مجلس انبیاء اللہ و اولیاء اللہ روحانی رساند۔

علم دعوت بر زبان دم قرآن خواند کہ جواب سوال از حضور آورده میرساند۔ علم دعوت بر زبان توفیق نور قرآن خواند کہ در وجود از سر تا قدم نور ماند۔ ہر سخن او کہ صاحب نور از قرب حضور۔ علم دعوت از زبان نفس قرآن خواند کہ در وجود او ہیچ نفسانیت نفس امارہ نہ ماند۔

علم دعوت دم و علم دعوت ساعت و علم دعوت یک شب از روز و علم دعوت ہفتہ و علم دعوت ماہ و علم دعوت سال و علم دعوت ماضی و مستقبل و حال و از دعوت قرب ربانی کہ قرآن می خواند در لاهوت لامکانی۔ آرا نتوانند گفت غیب دانی کہ با عین العیانی غیب دانی جنونیت و شیطانی و غول بیابانی۔ دیگر این راہ کشف نیست نہ بکرامات برحق فنا فی اللہ ذات مقرب الحق فقیر جامع عالم باللہ عالم منتہی۔

بیت

چار بودم سه شدم اکنون دوم
و از دومی بگذشتم و یکتا شدم

یکتائی و صفائی به تصور اسمِ اَللّٰهُ ذات که ظاهراً حواس بسته شود و باطن حواس بکشانند و اوصافِ ذمیمه از وجود برخیزد و در هر اعضاء نور اللّٰهُ میریزد۔

بر هر علم عالم غالب۔ در مطالعه مشاهده نما مطالب یکبارگی نور گردد قلب۔ فقیر مالک الملکی بحکم مالک الملک که این مرتبه از علمِ حضرات است که جامع صاحبِ حضرات راکل و جز و مخلوقات اگر چه بشمار است تمامی در شمار اوست و جمله علم علوم و نام فرشته هائی و قطرات مطرات باران رحمت و معرفت توحیدات، منزل و مقامات، الهام، تجلیات ذات صفات، اسماء باری تعالی اگر چه بشمار است در شمار اوست و آنچه بر روی زمین، نهال، علمِ کیمیا، اکسیر و سنگ پارس در کوه، خزائن اللّٰهُ غیبی و گنج تصرف، فتوحات علم و ارادات کتب لاریبی اگر چه بے شمار است در شمار اوست برگ درختان و برگ دیگر و اسم اعظم و اولیاء اللّٰهُ اگر چه بشمار است در شمار اوست۔

مرد آنست که از قرآن آیات و از کلمه طیبات و از اسماء اللّٰهُ الحسنى متبرکات و از اسمِ اَللّٰهُ ذات و از اسم حضرت محمد رسول اللّٰهُ صلی اللّٰهُ علیہ وآلہ وسلم سرور کائنات به کلیدِ حضرات در قفل ناظرات در یکدم بکشاید و بر یک قدم مشاهدات دولت تصرف گنج دنیا فانی و بقا جاودانی و معرفت توحید ربانی بنماید۔ اگر ظاهراً باطن این دولت و سعادت علم قرآن تفسیر و علم ولایت با تاثیر و علم غنایت کیمیا اکسیر و علم هدایت روشن ضمیر و علم غنایت فنا فی اللّٰهُ فقیر و علم لا نهایت بر کونین امیر۔ اگر مرشد کامل روز اول نکرد حاصل و باغ دانش و اصل روندگان از باطنی راه اللّٰهُ تعالی همه گشته پریشان خاطر گمراه۔ هر که این رساله را با خلاص بخواند از و بیخ چیز مخفی و پوشیده نماند۔ هر که معما علم حضرات داند، ملک سلیمانی در قید او دوام ماند۔

بدانکه ای جانمن! از حضرات کنه تصور اسمِ اَللّٰهُ ذات چهار مراتب کشاید و هر یک در علم عمل تصرف در آید۔ اول مرتبه بادشاهی ظل اللّٰهُ۔ دوم مرتبه طیر سیر هفت زمین و نه فلک از ماه تاما، ولی اللّٰهُ۔ سوم فنا فی اللّٰهُ بقا باللّٰهُ عارف اللّٰهُ مقرب الہی اولیاء اللّٰهُ۔ چهارم قطع دلیل آگاه قرب جلیل آگاهی عالم باللّٰهُ۔ این نیز درجات برکت از علم حضرات است که بر کل و جز علم خاتم ختم ابتداء و انتها و تصور اسمِ اَللّٰهُ ذات کردن تمامیت۔

هر که این قاعده قدرت علم قدیر نداند و هر قدر از علم حضرات نرساند، هر آنکس احمق است که نام خود را عامل فقیر کامل ولی اللّٰهُ خواند۔ این راه توینق است، طریق نیست۔ این راه تحقیق است، تفریق نیست۔ این راه توحید است، به تقلید نیست، این راه نه رنج گنج است۔ این راه دلخواه است، گمراه نیست۔ این راه مشاهده معرفت است، محنت

سوره مزمل مشکل۔ تمام عالم را مہمات مشکل کشائی با ترتیب یکبار بخواند عمل او تاروز قیامت باز نماند۔ بشرط آنکہ ظاہر خوانندہ با علم ناظرات بمذ نظر اللہ خود را منظور گرداند و با علم حاضران خود را بحضور رساند و بحفظ ختم قرآن مع اللہ دور مدور خواند۔ این طریقہ خواندن قرآن ظاہر توفیق و باطن تحقیق برحق است۔ حق بردار و از باطل بدعت استغفار و خوانندہ در شریعت ہشیار۔ شروع سوره مزمل و مدت بتصور اسم ذات خود را در مجلس بحضور رساند بحفظ قرآن دور مدور مع محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بخواند و با علم تصرف کلمہ طیبات متبرکات لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ و با تصور کلمہ توفیق و تصرف اسم اللہ ذات تحقیق۔

علم دعوت سوره مزمل با ترتیب اشاره اَوْزِدْ عَلَيْهِ وَرِثِلِ الْقُرْآنَ تَرْتِيلاً ۝ اِنَّا سَنُلْقِيْكَ قَوْلًا ثَقِيْلًا ۝ ثَقِيْلًا ۝ ثَقِيْلًا ۝ طہر کہ بدین طریق سوره مزمل را کند و سیدہ یکبارگی شروع کند۔ بے شک ہوں دم ارواح محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم حاضر شود از برائے عند اللہ قول دہ تاروز قیامت از رفاقت خود جدا نگرداند۔ ہر کہ بدین روش سوره مزمل از علم حاضران خواند ہر دو جهان در قید تصرف او بماند۔ بشرط آنکہ سوره مزمل خوانندہ دم در دم، دل در دل و نفس در نفس و قلب در قلب امر روح در روح نوز جمع، جامع خلعت۔ لباس شریعت لطیف پوشد و لطیفہ ہائی ہزاران ہزار بشمار اندرون دل از قرب پروردگار خروشد۔ در مقام ازل اَلَسْتُ بِرَبِّكُمْ ۝ صف در صف ارواح اولیاء اللہ مومن مسلمان در جملہ جماعت رساند آواز قَالُوْا بَلٰی قَبُوْلٌ ہستی پروردگار ما۔ ہر یکی ارواح بحفظ حافظ ختم قرآن دور مدور از ہمہ کس روحانیت حکم اجازت۔

قرآن علم دعوت خواندن ظاہر توفیق و باطن حضوری تحقیق۔ این چنین مراتب عالم باللہ را بکشودن در یکدم و نمودن بر یک قدم آسان کار و ناقص را خیلے دشوار۔ این معمار اصاحب معما اولیاء اللہ کشاید و عارف بنماید کہ ظاہر باطن صاحب تحصیل علم مدرسہ در سینہ کہ بنماید در سینہ نہ در وجود نفاق ماند و نہ کینہ۔

بیت

رفت عمری در مطالعہ با رقم

باذا واصل نشد افسوس و غم

علم آنست کہ از عجب و ہوا باز گرداند و با خدا رساند۔ ہر مطالعہ از مجلس محمدی صلی اللہ علیہ وآلہ وسلم حضوری۔ ہر کہ ازین علم رفیق و سیدہ با خود گواہ ندارد کہ طلب دنیا بمرتبہ گناہ آرد۔ اول علم باید کہ ہر چہ نفس چہار طیور را ذبح کند خردس شہوت، زاغ حرص، طاووس زینت، کبوتر ہوا۔

کشف الاسرار

فارسی متن

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ وَالْعَاقِبَةُ لِلْمُتَّقِیْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰی رَسُوْلِهِ مُحَمَّدٍ وَاٰلِهِ وَاَصْحَابِهِ

وَاَهْلَ بَيْتِهِ اَجْمَعِیْنَ ط

اللّٰهُ یَجْتَبِیْ اِلَیْهِ مَنْ یَّشَاءُ وِیَهْدِیْ اِلَیْهِ مَنْ یُّنِیْبُ

ودرود نامحدود و بیشمار که روشن کننده ضمیر انوار از قرب پروردگار علی خاتم النبیین رسول رب العالمین محمد مصطفی حبیب خدا صلی الله علیه وآله وسلم و علی آله و اصحابه و اهل بیتهم اجمعین ط اللَّهُمَّ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِينُ - بعده میگوید مصنف تصنیف با توفیق خدا عزوجل قوله تعالی وَمَا تَوْفِیْقِیْ اِلَّا بِاللّٰهِ عَالِمٌ بِاللّٰهِ مَرْتَبَةٌ تَحْقِیْقٌ قَوْلُهُ تَعَالٰی عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ - اكل الحلال وصدق البقال - دَعُ نَفْسَكَ وَتَعَال - جمعیت بخش مجلس محمد صلی الله علیه وآله وسلم نماید معرفت توحید خدا تعالی که از حرف علم اعظم الف کشاید که کل جز علم علوم مطالعه از الف مشاهده حضوری نماید که حاصل کردن در یک سخن - و اصل شدن مع الله با کن مذهب پاک سنی صاحب سنت و جماعت - کونین رادر ط آوردن در یک ساعت از طریقت طریقه سروری قادری و قادری با قدرت قادر قدیر -

با هوفنانی هوفقیر ولد بازید رحمته الله علیه عرف اعوان ساکن پرگنه شور من مضافات صوبه دار السلطنت لاهور بحکم الله جل شانہ و رخصت از حضرت محمد رسول الله صلی الله علیه وآله وسلم بجهت ارشاد باطن او با تلقین بر نفس خود منصف امین محی الدین عادل بادشاه هرسلک از هر طریقه با طریقت ظاهر باطن آگاه - محکم النظر ناظر نگاه عارف در معرفت توحید الالائی حضوری راه که علم حضوری از مشاهده حضوری مجلس محمد صلی الله علیه وآله وسلم گواه هر که بغیر از منصب حضوری طالب مرید را تلقین کند عظیم گناه که عاقبت طالب مرید او گمراه -

نام این رساله کشف الاسرار نهاده شد -

بر مرشد و طالب مرید لازم و فرض عین است که اول تعلیم علم دعوت کند که جمعیت بخش جاودان موافق قرآن مخالف نفس شیطان تیغ برهنه قاتل الکفار موزیان پریشان که در یکدم تمام شود و بر یک قدم تمامیت ختم که خواندن اسم الله اعظم با تصور اسم ذات لطف فیض فضل بردار جمله آرزو غم - این چنین صاحب دعوت عامل در جهان کم که علم دعوت

کشف الأسرار
(فارسی متن)

KASHF-UL-ASRAR
(Persian Text)