



# Sultan Bahoo

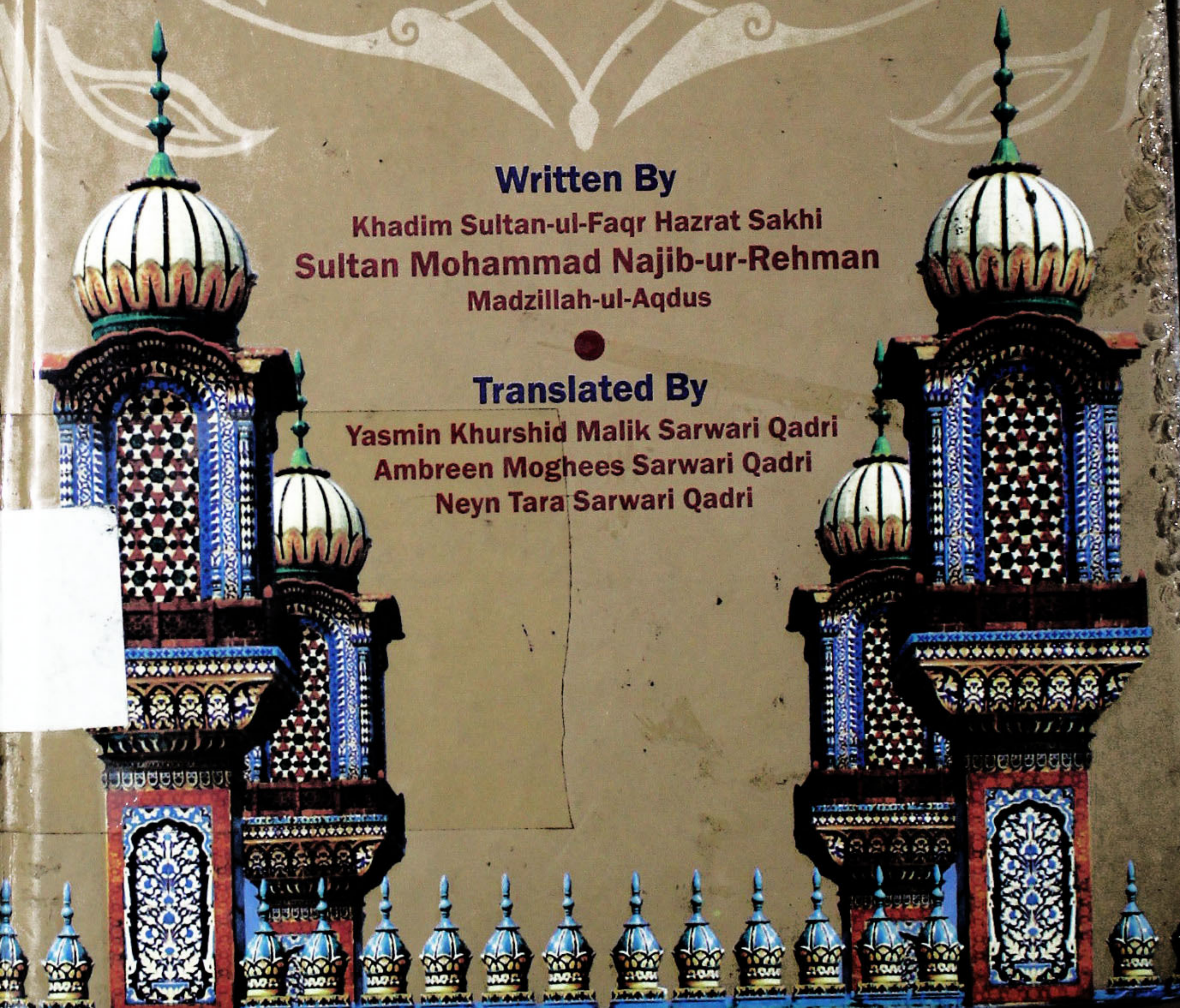
## The Life and Teachings

**Written By**

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

**Translated By**

**Yasmin Khurshid Malik Sarwari Qadri  
Ambreen Moghees Sarwari Qadri  
Neyn Tara Sarwari Qadri**





# SULTAN BAHOO

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WRITTEN BY

KHADIM SULTAN-UL-FAQR

HAZRAT SAKHI SULTAN MOHAMMAD NAJIB-  
UR-REHMAN MADZILLAH-UL-AQDUS

TRANSLATED BY

Yasmin Khurshid Malik Sarwari Qadri

M.A. (English Literature), E.L.T, B-Ed

Ambreen Moghees Sarwari Qadri

M.A. (Mass Communication)

Neyn Tara Sarwari Qadri

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E-mail: [sultanulfaqr@tehreekdawatefaqr.com](mailto:sultanulfaqr@tehreekdawatefaqr.com)

# CONTENTS

Page

PREFACE

07

About the Author

10

## PART-I (Life History)

1. Family Lineage, Parents and Ancestors 13
2. Birth, Childhood and Education 31
3. Search for The Divine Truth and Oath of Allegiance (*Bayat*) 36
4. The Spiritual Mentor of Sultan-ul-Arifeen-Syed Abdul  
Rehman Jilani Dehlvi Rehmat-ul-Allah Alayh 44
5. Research on outward Oath of Allegiance (*Bayat*) of Hazrat  
Sakhi Sultan Bahoo 56
6. Throne of Divine Guidance and Persuasion 68
7. Title and Spiritual Status 71
8. Books 74
9. Family 86
10. Miracles 89
11. Transference of Amanat-e-Elahiya (*Trust of Allah*) 98
12. Khilafat 111
13. Death 122
14. Shrine 125
15. Urs Pak 129

## PART-II (Teachings)

16. Faqr

134

17. Talib-e-Maula (*Seeker of Allah*)

155

## 6 CONTENTS

|   |     |
|---|-----|
| 18. Irfan-e-Nafs ( <i>Knowledge of Inner Self</i> ), Khud Shanasi ( <i>Self Realization</i> ) or Haqeeqat-e-Insan ( <i>Reality of Man</i> )           | 170 |
| 19. Ism-e-Allah Zaat ( <i>The Personal Name of Allah</i> ) and Ism-e-Mohammad ( <i>Sacred Name of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam</i> ) | 189 |
| 20. Murshid Kamil Akmal ( <i>The Perfect Spiritual Mentor</i> )   | 217 |
| 21. Ishq-e-Haqeeqi ( <i>Divine Love</i> )   | 233 |
| 22. Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam ( <i>Assembly Of The Holy Prophet</i> )   | 255 |
| 23. Deedar-e-Elahi ( <i>Vision of Allah</i> )   | 265 |
| 24. Insan-e-Kamil or Faqeer-e-Kamil ( <i>The Universal Man</i> )  | 280 |
| 25. Sultan-ul-Faqr  | 303 |
| 26. Waham ( <i>Inward Conversation with The Divine Self</i> )   | 324 |
| 27. Ilm-e-Dawat or Dawat-e-Qaboor ( <i>The Knowledge of Communication with The Sacred Souls of Shrines</i> )  | 344 |
| 28. Shariat   |     |
| 29. Turk-e-Dunya ( <i>Renunciation of the World</i> )   | 361 |
| 30. Tasleem-o-Raza ( <i>Surrender and Submission to The Divine Will</i> )   |     |
| 31. Tawakkal ( <i>Trust upon Allah</i> )  | 383 |
| 32. Tafakkur and Muraqbah ( <i>Meditation and Concentration</i> )   | 390 |
| GLOSSARY  | 403 |
| REFERENCES  | 414 |

## PREFACE

The book, originally known as SHAMS-UL-FUQARA in its Urdu text, is written and compiled by Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas. It is an epitome of the teachings of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, who is the most eminent Saint of the Subcontinent. He introduced Faqr and its teachings, so that the True Seekers of Allah may spiritually get closer to Allah, have His Vision and gain entry to the Majlis-e-Mohammadi<sup>1</sup> Sall'Allahu Alayhi Wa'alihi Wasallam, through the Sarwari Qadri Branch of the Qadri Order. That is why Sultan-ul-Arifeen is sometimes considered the founder of the Sarwari Qadri Order. Though, the Qadri Order, alongwith its two off shoots Zahidi Qadri and Sarwari Qadri, continued from Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh is the author of 140 books most of which are in Persian, written in prose form, alongwith Persian odes and Punjabi Abiyat. The beauty of his teachings is remarkable and can be judged from the fact that despite explaining all about Faqr in such an easy way, his prose has an element of concealment that can only be understood by those who are exposed to the Divine Secrets. He has touched upon each and every aspect of Faqr and has given room for the seeker to figure out his own experiences and find meanings in accordance to his own spiritual level. For every Seeker, there is something which can only be understood by him. The purpose of

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<sup>1</sup> Refers to the Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam

all his books is to allow people to gain knowledge about the spirit of Islam i.e. Faqr.

In this world where time is money, people hardly get to read books and those who do, are very choosy about them. Hence, there arises some sort of limitations. For the ease of people, Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdu has prudently gathered all the teachings of Sultan Bahoo under different topics. Shams-ul-Fuqara is hence, an encyclopedia of Faqr compiled in a categorical manner. Moreover, he Madzillah-ul-Aqdu has given references from the Quran, Hadith and books of other saints to prove that the teachings of Sultan Bahoo are true and in accordance to the Quran and Hadith. To reach the destination of observation of the Divinity, no other mystic path is at par with his path of mysticism in today's world.

Shams-ul-Fuqara comprises the following topics and titles of the teachings of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh:

A-Complete biography of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh

B-(1) Faqr, (2) Talib-e-Maula, (3) Irfan-e-Nafs, (4) Ism-e-Allah Zaat, (5) Murshid Kamil Akmal, (6) Ishq-e-Haqeeqi, (7) Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam, (8) Deedar-e-Elahi, (09) Insan-e-Kamil, (10) Shan Sultan-ul-Faqr, (11) Tauheed, (12) Ilham, (13) Kashaf, (14) Waham, (15) Ilm-e-Dawat, (16) Fazail-e-Ahl-e-Bait Razi Allah Anhu, (17) Fazail-e-Sahaba Razi Allah Anhum, (18) Syedna Ghaus-ul-Azam Razi Allah Anhu, (19) Silsila Sarwari Qadri, (20) Shariat, (21) Nafs, (22) Turk-e-Dunya, (23) Riyakari, (24) Ikhlas-e-Niyat, (25) Tasleem-o-Raza, (26) Tawakkal, (27) Hazoor-e-Qalb, (28) Takabur-Fakhr-Gharoor-Inksari, (29) Wafa aur Qurbani, (30) Taufeeq-e-Elahi, (31) Kalma Tayyab, (32) Fikr-Tafakkar-Muraqabah, (33) Istqamat, (34) Martaba Fana-fi-Shaikh-Fana-fi-Ism-e-Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam-



Fana-Fillah, (35) Tajalli, (36) Jamiyat, (37) Ilm, (38) Takhleeq Khair-o-Shar, (39) Yaqeen, (40) Zahir-o-Batin, (41) Ginayat, (42) Mutafariq (1<sup>st</sup> Part) Hawa-o-Hawas, Mutafariq (2<sup>nd</sup> part) Sultan-ul-Arifeen Rehmat-ul-Allah Alayh ki Istlahaat-e-Faqr.

This particular book is the first authentic and abridged version of Shams-ul-Fuqara. translated under the authority and supervision of Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdu. The translators of the book, who are nothing without the grace and favour of Khadim Sultan-ul-Faqr Madzillah-ul-Aqdu are: Yasmin Khurshid Malik Sarwari Qadri, Ambreen Moghees Sarwari Qadri and Neyn Tara Sarwari Qadri.

The topics translated by Yasmin Khurshid Malik Sarwari Qadri are:

- (1) Irfan-e-Nafs, Khud Shanasi or Haqeeqat-e-Insan
- (2) Ishq-e-Haqeeqi
- (3) Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam
- (4) Sultan-ul-Faqr
- (5) Waham
- (6) Ilm-e-Dawat
- (7) Turk-e-Dunya
- (8) Tasleem-o-Raza
- (9) Tafakkar aur Muraqabah

The topics translated by Ambreen Moghees Sarwari Qadri are:

- (1) Life History of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo
- (2) Faqr
- (3) Ism-e-Allah Zaat
- (4) Tasawur Ism-e-Mohammad
- (5) Murshid Kamil Akmal
- (6) Deedar-e-Elahi

The topics translated by Neyn Tara Sarwari Qadri are:

- (1) Talib-e-Maula
- (2) Insan-e-Kamil or Faqeer-e-Kamil
- (3) Shariat
- (4) Tawakkal

## ABOUT THE AUTHOR

Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqduis is the thirty first Shaikh of the Sarwari Qadri Order and the sixth Shaikh of this Order after Hazrat Sakhi Sultan Bahoo. After his Murshid, Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh passed away, Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqduis adorned the Throne of Divine guidance and spiritual instruction. He started granting Ism-e-Allah Zaat and accepting allegiance on the 14th of August 2005. Since then, he has made great efforts and taken revolutionary steps to shower the bounty of Treasure of Faqr upon the entire Ummah. Soon, he realized that the golden teachings of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh need to be spread among the masses and transmitted specially to the new generation in a language, understood internationally. Hence, he took on himself the responsibility to translate, republish and recompile Sultan Bahoo's books. According to his orders, the most important selected topics of Hazrat Sultan Bahoo's teachings are translated in English language, keeping the true soul of his teachings alive.

This book is being written under the flag of **Tehreek Dawat-e-Faqr** whose foundation has been set by Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqduis. To provide the reader with the idea as to what this organization is about, one should start by pointing that the purpose of this organization is merely to spread the teachings of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, from whom the teachings of the Faqr of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam are received. The basic principal of **Tehreek Dawat-e-Faqr** is the same as that of the "Islahi Jamat", which was set by Sultan-ul-Faqr VI Hazrat Sakhi Sultan Muhammad Asghar Ali Rehmat-ul-Allah Alayh. This Tehreek is working all over Pakistan under the celestial patronship of Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-

ur-Rehman Madzillah-ul-Aqdus. Muslims all over the world are openly invited to join the way of Faqr, to get close to Allah and to acquire the spiritual elevation to the esoteric stages of Deedar-e-Elahi and presence in the Sacred Assembly of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, by gaining ultimate purity of heart and soul through Zikr (*invocation*) and Tasawur (*contemplation*) of Ism-e-Allah Zaat according to the teachings of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. The message of **Tehreek Dawat-e-Faqr** is also available all over the world via [www.tehreekdawatefaqr.com](http://www.tehreekdawatefaqr.com) and [www.tehreek-dawat-e-faqr.com](http://www.tehreek-dawat-e-faqr.com).

Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus has also established the Khanqah Silsila Sarwari Qadri for his disciples, exactly in the same manner as all our sufi saints had done in the past. The doors of Khanqah<sup>2</sup> are open for everyone day and night without discrimination of any sect, caste, creed or status.

Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus has established a department of Dawat-o-Tableegh (*invitation and preaching*) for inviting people towards Faqr and propagating the teachings of Faqr of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh among the masses. Preachers are especially trained for this purpose. Allah has blessed Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus with a very high intellectual caliber. After his Murshid passed away, he set the foundation of **Sultan-ul-Faqr Publications** in August 2006 to carry on the mission of his Murshid. He started spreading the teachings of Faqr of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh through books, pamphlets and magazines.

It is suggested to the reader that he should absorb this literary work more with an open heart than an open mind. Let the air of wisdom reach unto your soul and allow yourself to embrace the spirit of Islam i.e. Faqr.

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<sup>2</sup> Refers to a specified holy place where the Zikr (*invocation*) of Allah is done day and night.

**PART-I**

**Life History of Sultan Bahoo**

# FAMILY LINEAGE, PARENTS AND ANCESTORS

## GENEOLOGICAL CHAIN

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh belonged to the 'Awan' tribe whose genealogical tree goes back to Hazrat Ali Karum Allah Wajhul Kareem. Awans are Hazrat Ali's progeny from wives other than Hazrat Fatima Razi Allah Anha.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh used to write a few introductory lines about himself in the preface of all his books the way other authors of his age did, and then shed light upon the objectives of the book. Wherever, he has given his introduction, he has always written 'Awan' with his name. In his book *Noor-ul-Huda Kalan*, he says; "the writer of this book Sarwari Qadri Faqeer Bahoo, Fana-Fi-Hoo, son of Bazayad Mohammad, commonly known as Awan, resident of Qilla Shore (*Shorekot, may Allah save it from all troubles and chaos*) always says the truth."

The same lines, with the change of a few words, are written in almost all of his books, which prove that he genuinely belonged to the Awan tribe.

## RESEARCH ON AWANS

The initial question arises that who were Awans and how did they reach India? Sultan Hamid Ali writes in his book "*Manaqib-e-Sultani*" that Awans are the descendants of Hazrat

Ali Karum Allah Wajhul Kareem. When Sadaats (*Holy Prophet's progeny through Hazrat Fatima Razi Allah Anha*) left Arab due to troubles and started living in different areas of Iran and Turkistan, the Awan tribe helped them in that time of trouble, as they were their close relatives, that is why, their family name changed from Alvis and Hashmis to Awans which means "those who helped the Sadaats." Sadaats continued their religious obligations of preaching Islam, even when they left Arab but Awans indulged in wars and battles and captured Harrat. Qutb Shah, the ancestor of Awans, died while he was the ruler of Harrat. The title 'Shah' is usually a part of the names of Sadaats but Awans also use this title.

When Sadaats migrated to Kharasan, Awans accompanied them and entered Punjab through river Indus and the mountains of Kala Bagh. Here also Sadaats remained cut off with material statuses and kept engaged in religious preaching, thus Bukharies in Uch Sharif, Gillanis in Bhot Mubarik, Shirazis in Chohan Saidan Shah and Hamadani Sadaats in Danda Shah Billawal guided people towards Islam and benefited them. While Awans captured Kala Bagh and occupied the Hindu forts of Malik Dhani, Potowar, Koh Pakharo, Valley of Saun Sakesar, Koh Patao, Koh Tawa, Koh Khaon and settled here. The Hindus of these areas accepted Islam due to the influence of Awans. Now Awans are in majority in these Areas.

Professor Ahmad Saeed Hamadani has elaborated about Awans and their forefather Mir Qutb Shah in his book "*Ahwal-o-Maqamat-e-Sultan Bahoo*" in this way:

- "When Sultan Mehmood Ghaznavi left for India to attack Somnath, a troop of Alvis headed by Mir Qutb Shah (*or Mir Qutb Haider*) requested to accompany him. Sultan Mehmood allowed them and entitled them 'Awan'. Afterwards, they became known by this title.....Awans

fought valiantly in this battle, so Sultan Mehmood was very happy with them. When they returned back, Mir Qutb Shah requested Sultan to allow them to crush the Rajput landlords and Nawabs who ruled other areas of the country. Sultan accepted the request, so Mir Qutb Haider attacked the Janjuwas and Chohans who ruled the surrounding areas of present Potowar and Kohistan-e-Namak and drove them down the mountains. Awans captured the beautiful valleys of these mountains and got settled here. Now, they were known as Qutb Shahi Awan."

Mir Qutb Shah is actually the person after whom Awans are called Qutb Shahi Awans. Under his leadership, Awans joined the army of Sultan Mehmood Ghaznavi and then settled in the valley of Saun Sakesar. Professor Ahmad Saeed Hamadani writes;

- "Mir Qutb Shah's genealogy traces back to Hazrat Imam Mohammad Bin Hanfia Razi Allah Anhu, son of Hazrat Ali Karum Allah Wajhu. His ancestors helped and protected Fatmi Sadaats, fought for them and thus reached Afghanistan with them and settled in Harrat. Afterwards, they joined the army of Sultan Mehmood in his reign. The progeny of Mir Qutb Shah flourished in Potowar. They got the daughters of the defeated Rajas converted into Muslims, married them and had children. These newly converted Muslims and the tribes, who earlier came with Qutb Shah were now relatives, as they got inter married and had children. They related themselves to Mir Qutb Shah who was the source of link between them and the most famous and outstanding person among them. Even now, they call themselves Qutb Shahi Awans, wherever they reside. Although, it is known that Mir Qutb Shah lived in Anga in the Valley of Saun, Tehsil Naushehra, district Khaushab, Punjab Pakistan, but nothing

about the year of his arrival, period of his stay here, year of death, or his shrine is mentioned by the writers.”

## GENEALOGICAL TREE OF HAZRAT SAKHI SULTAN BAHOO REHMAT-UL-ALLAH ALAYH

Sultan Hamid Ali writes the genealogical tree of Hazrat Sakhi Sultan Bahoo Rehmata-ul-Allah Alayh in his book "*Manaqib-e-Sultani*" as:

- Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo son of Hazrat Bazayed Mohammad son of Shaikh Sultan Fateh Mohammad son of Shaikh Allah Ditta son of Shaikh Mohammad Tameem son of Shaikh Mohammad Mannan son of Shaikh Mohammad Moghla son of Shaikh Mohammad Paida son of Shaikh Mohammad Saghara son of Shaikh Mohammad Anun son of Shaikh Mohammad Sala son of Shaikh Mohammad Bahari son of Shaikh Mohammad Jaimoon son of Shaikh Mohammadd Hargan son of Shaikh Anwar Shah son of Shaikh Amir Shah son of Shaikh Qutb Shah son of Hazrat Aman Shah son of Hazrat Sultan Hussain Shah son of Hazrat Shaikh Feroz Shah son of Hazrat Mehmood Shah son of Hazrat Shaikh Fartak Shah son of Hazrat Shaikh Nawab Shah son of Hazrat Shaikh Darab Shah son of Hazrat Adham Shah son of Hazrat Shaikh Abeek Shah son of Hazrat Shaikh Sikandar Shah son of Hazrat Shaikh Ahmad Shah son of Hazrat Hajar Shah son of Hazrat Ameer Zubair son of Hazrat Ali Karum Allah Wajhul Kareem bin Abu Talib. (*Manaqib-e-Sultani*)

The genealogy of Awans is correct and agreed upon by everyone upto Mir Qutb Shah but before that, there is some doubt. Another genealogical record given by Malik Sher Mohammad, a member of Kala Bagh family, in his book



"*Tareekh-ul-Awan*" is different from that mentioned in "*Manaqib-e-Sultani*". According to Sultan Hamid, the lineage of Awans reach Hazrat Ali Karum Allah Wajhu through his son Ameer Zubair Razi Allah Anhu while Malik Sher Mohammad says that it reaches Hazrat Ali Karum Allah Wajhu through his son, Mohammad Bin Hanfia Razi Allah Anhu. The lineage given by Malik Sher Mohammad in '*Tareekh-ul-Awan*' is stated as:

- "Mir Qutb Shah son of Shah Ataullah Ghazi son of Shah Tahir son of Shah Tayyab Ghazi son of Shah Mohammad Ghazi son of Shah Umar Ghazi son of Shah Malik Asif Ghazi son of Shah Batal Ghazi son of Abdul Mannan Ghazi son of Mohammad Bin Hanfia son of Hazrat Ali Karum Allah Wajhu son of Abu Talib."

Sultan Hamid, while writing the lineage of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh in *Manaqib-e-Sultani*, says that the lineage traces back to Hazrat Ali in 28 steps through his son Ameer Zubair but none of the reliable books of history (e.g. *Mu'arif Ibn-e-Qateeba*, *Tareekh-e-Tibri*) mention any son of Hazrat Ali Karum Allah Wajhu by the name of 'Ameer Zubair' and neither any of his grand son by the name of 'Hajar Shah' is known. Some people solved the confusion by concluding that Abu Zubair must be the Kuniat (*patronymine*) of Hazrat Mohammad Bin Hanfia which is why, some people have written only Zubair instead of his full name.

Mohammad Sarwar Khan Awan disagrees with both of the above mentioned lineages. In his book, '*Waadi Saun Sakesar (Tareekh, Tehzeeb, Saqafat)*', he writes:

- "It is historically proved that Awans are the descendants of Hazrat Ali Karum Allah Wajhu and their lineage reaches him through his son Hazrat Abbas Alamdar Razi Allah Anhu. Some historians and writers have ignored all the historical witnesses and tried to prove Awans the

descendants of Hazrat Mohammad Bin Hanfia merely on the basis of assumptions, which has made the history of Awans doubtful. Some references are given below which will prove that Awans are the progeny of Hazrat Abbas Razi Allah Anhu and that their forefather was Qutb Shah Baghdadi instead of Malik Qutb Haider:

- ❖ According to the historians, only five sons of Hazrat Ali Karum Allah Wajhu had families, the rest either did not have children, were dead before marriage or got martyred in some battle. It is clearly written on page 377, chapter "Matum", of the book "*Roza-tu-Shohada*" (published by Noval Kishwar) "only five sons of Amir (Hazrat Ali) were left, Hassan, Hussain, Mohammad Akbar (generally known as *Mohammad bin Hanfia*), Abbas Shaheed and Umar Ataraf Razi Allah Anhum."
- ❖ In the book "*Sanaqib-ul-Mehbooben*" (published in Persian by Mohammadi), it is written: "The family of Hazrat Ali Karum Allah Wajhu continued from his five sons only, who were Imam Hassan and Hussain, Mohammad bin Hanfia, Mohammad Abu-al-Fazal Abbas and Umar Ataraf Razi Allah Anhum."
- ❖ According to the books "*Nasab-ul-Aqwam*" (published in Arabi in Iran), "*Zikr-ul-Abbas*" and "*Mirat-ul-Asrar*", the family of Hazrat Ali continued from his five sons Imam Hassan and Hussain, Abbas Alamdar, Mohammad bin Hanfia and Umar Ataraf.

All the above given references prove that the lineage of Hazrat Ali Karum Allah Wajhu continued from these five sons only. According to "*Kitab-ul-Takhfeed*", the children of all his sons are called Alvis, although in Hind the progeny of Husnain Kareemain Razi Allah Anhum are called Syeds and those of other sons are called Alvis.

According to the books "*Meezan Hashmi*", "*Meezan Qutbi*" and "*Khulasa-tul-Ansaab*", Qutb Shah, the ancestor of Awans is considered the descendant of Hazrat Abbas bin Ali Razi Allah Anhu. The actual statement of this book is:

ومن العلويين الاعوان و شجرتهم: هذا عون بن لعلى بن حمزة بن طيار بن قاسم بن على بن جعفر بن حمزة بن حسن بن عبدالله بن عباس بن على بن ابي طالب هاشم القرشي و عون بن لعلى المشهور لعلى قاسم و عبدالعلى و عبدالرحمن و ابراهيم و قطب شاه كال من البغداد مافرالى الهند و قام فصاد اولاده اكثرهم المشهورون بالعلويين و لقبتم بالاعوان-

- Meaning: "Awans are from Alvis and there lineage is "Awn son of Ali son of Hamza son of Tayyar son of Qasim son of Ali son of Jafer son of Hamza son of Hassan Son of Abdullah son of Abbas son of Ali Karum Allah Wajhu son of Abu Talib Hashmi Qureshi." Awn Bin Ali, who was also known by the name of 'Qutb shah' and Ali bin Qasim Abdul Ali Abdul-Rehman Ibrahim' belonged to Baghdad. He and his family came from Baghdad to India and stayed here for some time. Some of his children got known by the title of 'Alvi' and some by 'Awan'."

Mohammad Sarwar Khan Awan gives reference of the Persian book "*Meezan Hashmi*" while writing the life history of Qutb Shah in his book "*Wadi Saun Sakesar (Tareekh, Tehzeeb, Saqafat)*". The same statement is given below in English:

- "His real name was 'Awn' and belonged to the progeny of Hazrat Abbas bin Ali Razi Allah Anhu. His wife Ayesha was the real sister of Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu's mother Hazrat Fatima Rehmat-ul-Allah Alayha. At first, Hazrat Awn belonged to Imamia sect. After the birth of his son Gohar Ali, some doubts occurred in his mind about this sect. He had long discussions with scholars of different sects but was not satisfied, rather, their answers confused him more. Then, in 471 Hijri, Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu was born

to his wife's sister Hazrat Fatima Rehmat-ul-Allah Alahya. One day, Hazrat Awn went to her home with his wife, when he saw the sacred face of Ghaus-ul-Azam, the Imamia faith was erased from his heart at once. He joined the sect of Ahl-e-Sunnat and offered prayer by their way on the same day and remained on this faith till Ghaus-ul-Azam's grand status became known to the whole world and Muslims from all around started having allegiance on his hands. Hazrat Awn also took oath of allegiance at his sacred hands but kept it secret from his companions unless he reached at the status of Qutb-e-Maddar. He shared this secret with his elder son Goher Shah, who also took oath of allegiance at Ghaus-ul-Azam's hands. After a few days, they declared it openly that they have joined the Ahl-e-Sunnat sect, leaving the Shiah sect and have become the disciple of Ghaus-ul-Azam. Hazrat Awn then took his whole family to Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu and all of them took oath of allegiance at his hands. Ghaus-ul-Azam ordered some of them to stay in Baghdad and some of them to travel to India. Obeying the orders, Hazrat Awn set for India with his sons Abdullah and Mohammad. Hazrat Awn promoted the Qadri order in India, while his stay here and was entitled as 'Qutb Shah' because of his status of Qutb-e-Maddar. Disciples of Hazrat Ghaus-ul-Azam Razi Allah Anhu already called him 'Qutb' and the Indians added Shah to his name.

After some time, Qutb Shah returned to Baghdad on the orders of Hazrat Ghaus-ul-Azam. However here, he fell ill with diarrhea. Hazrat Ghaus-ul-Azam came to see him. He died on Friday 3<sup>rd</sup> Ramadan 506<sup>3</sup> Hijri. Ghaus-ul-Azam said

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<sup>3</sup> Mohammad Sarwar Awan has written 506 Hijri as the year of death of the Qutb Shah. But it does not seem correct because in 506 Hijri Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu had not yet adorned the throne of Divine (continued on next page) Guidance and Persuasion. Doctor Memon Abdul Majid Sindhi has written Qutb Shah's year of death as 552 Hijri, which seems correct.

his funeral prayer. He was buried in the Quraish Tomb. His son Gohar Ali had four children.

Gohar Ali, commonly known as 'Golarah', settled in the Subcontinent with his family according to the orders of Hazrat Ghaus-ul-Azam. His progeny is still in the Subcontinent. The large number of devotees of Ghaus-ul-Azam in the Subcontinent is due to the services of Hazrat Awn and his children to promote the Qadri order here. Hazrat Awn also stayed in Harrat for some time before the progeny of Hazrat Ghaus-ul-Azam came here.

According to the books, '*Meezan Qutbi*', '*Meezan Shahi*' and '*Khulasa-tul-Nisaab*', Qutb Shah belonged to the progeny of Hazrat Abbas Alamdar Razi Allah Anhu. He was born in Baghdad, travelled to India and Harrat, then returned to Baghdad, died and got buried there. His children still live in India. On the contrary, some Awan writers have tried to prove without any evidence that Awans were the children of Hazrat Mohammad bin Hanfia and were entitled 'Awans' by Sultan Mehmood Ghaznavi for their services in his army. These are mere suppositions, they have not given any evidence from the authentic books of history to prove their statement. Their point of view is merely based on the hearsay<sup>4</sup>."

Doctor Memon Abdul Majeed Sindhi writes in his book "*Pakistan Main Soofiana Tehreekain*" that Syed Qutb Shah Baghdadi was the khalifah of Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu and he got the robe of Khilafat directly from him. Then, he elaborates:

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<sup>4</sup> "Waadi Saun Sakesar-(*Tareekh, Tehzeeb, Saqafat*)" by Malik Sarwar Awan. Published by National Institute of Lok Virsa Islamabad and Al-Faisal publishers, Urdu Bazar Lahore.

- Hazrat Syed Awn Qutb Shah Alvi. Baghdadi Rehmat-ul-Allah Alayh is also known by many other names such as Ali, Awn, Abdul Rehman, Abdul Ali, Ibrahim, and Qutb Shah. His lineage reaches Hazrat Ali Karum Allah Wajhu as follows:

“Syed Awn son of Qasim son of Hamza Sani son of Tayyar son of Qasim son of Ali son of Hamza Al-Akbar son of Hassan son of Abdullah Madni son of Abbas Alamdar son of Hazrat Ali Karum Allah Wajhu.” Hazrat Qutb Shah was born in 419 Hijri (1028 A.D) and died on 3<sup>rd</sup> Ramadan 552 Hijri (1161 A.D). He is buried in the tomb of Quraish. His progeny lives in the Subcontinent, Arab and Iran in large number. Awans of Pakistan claim to be his progeny.” (Page 78)

Despite of all these controversies and differences in the lineage of Awans, the facts which are authentic and accepted by all are that all their genealogical trees reach Qutb Shah who is doubtlessly considered as forefather by all the Awans, wherever they are. It is also unanimously accepted that Awans are the children of Hazrat Ali Karum Allah Wajhu from wives other than Hazrat Fatima Razi Allah Anha.

As far as Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh is concerned, he does not believe in racial discrimination. He has never boasted about the superiority of Awans being the progeny of Hazrat Ali Karum Allah Wajhu in his books, rather he says:

- Faqeri does not depend on being Syed or Quraish, it is attained by mystic and Divine Knowledge. (Noor-ul-Huda Kalan)
- Faqr is not ancestral property and it cannot be inherited. (Ain-ul-Faqr)

- If you want to be a Syed and Sardar (*the ruler*) then you must follow the footsteps of your great ancestors (*Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, his sacred companions and mystic saints*).
- The status of Gnosis (*Divine Knowledge*) is attained only by the grace and favour of Allah. He bestows this favour on anyone He wants. It is neither related with family and nobility, nor with titles but with the eagerness of heart (*for Allah*). It is related with courage and sincerity and not with being Syed or Quraishi. (Noor-ul-Huda Kalan)

### ANCESTORS OF HAZRAT SAKHI SULTAN BAHOO REHMAT-UL-ALLAH ALAYH

Ancestors of Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh lived in Anga, a village in the Valley of Saun Sakesar (*Tehsil Naushehra, District Khoshab, Punjab Pakistan*). Their shrines and remains of their houses can still be found in Anga and its vicinity. The shrine of Sultan-ul-Arifeen's grand father Hazrat Sakhi Sultan Fateh Mohammad is in the graveyard of Anga. The shrine of Sultan-ul-Arifeen's grand mother is also nearby. Across the road, there is an old graveyard where the grave of his maternal grand father is present.

### PARENTS

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo's father's name was Sultan Bazayed Mohammad Rehmat-ul-Allah Alayh. Sultan-ul-Arifeen usually introduces himself in the beginning of his books as *تصنيف فقير باهو ولد بازید محمد عرف اعوان* meaning: "Book by Faqeer Bahoo, son of Bazayed Mohammad commonly known by the name of Awan."

Hazrat Bazayed Rehmat-ul-Allah Alayh was a soldier by profession and held a special position in the army of Mughal emperor Shah Jahan. He was a pious and virtuous Hafiz-e-Quran. He spent his early life in Jihad.

In the later age, Hazrat Bazayed left the royal court silently and married one of his relative woman Bibi Raasti Rehmat-ul-Allah Alayha. She was an Arifa Kamila (*Perfect Knower of Allah*) and was known for her piety in the family. She usually remained engrossed in prayers and Zikr. The remains of the place, where she used to remain absorbed in the Zikr of Ism-e-Allah Zaat, can still be found near a spring in the valley and is famous in Anga.

Sultan-ul-Arifeen shows great devotion and love towards his mother in his books. He says, "Thousands of blessings of Allah upon Bibi Raasti for naming me Bahoo."

راستی از راستی آراستی  
رحمت و غفران بود بر راستی

Meaning: Raasti was adorned with the virtues of truth and veracity. May Allah bless her with salvation.

Bibi Raasti was stationed at the highest level of Faqr i.e. Fana Fi Hoo (*annihilated in Hoo*). She was informed of Hazrat Sakhi Sultan Bahoo's grandeur and spiritual status before his birth and his name "Bahoo" (*one with Hoo*) was revealed to her, so she named him Bahoo in obedience to Allah's order.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh got his early spiritual education from his mother. In *Mehek-ul-Faqr Kalan*, he says: "My mother's eyes bled while Zikr. I also experienced this state. It is called Divine presence."

Hazrat Bazayed was impressed by Bibi Raasti's spirituality and piety. He was also of the age when a person gets serious about his life and reflects on his past. Eternal Divine benevolence



attracted him, so he left the activities of material world and decided to spend the remaining life in the remembrance of Allah only. So, he left his home and went to Multan. Here, he was caught by the state servants who were already in his search as he had run away from the army and his description was publicized everywhere by the state. He was presented before the ruler of Multan who was very impressed by his appearance, dress and his mare. He released him and fixed a daily stipend of Rs. 2 for him. He stayed in a small house in Multan and spent the rest of his life in prayers and remembrance of Allah, thus, reached the highest levels of closeness to Allah. As Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says: "So, the person whom Allah's Divine Favour attracts towards Him directly without any medium, does not need hard mystic exercises and he reaches Allah in no time. Wisdom or intelligence is like a lame horse in this way. Allah is the Possessor of the greatest favours and benevolence, and bestows this favour upon whomsoever He desires. (Manaqib-e-Sultani)

While Hazrat Bazayed's stay in Multan, war broke out between Raja Marwat and the ruler of Multan. Hazrat Bazayed was not asked to fight, but he himself approached the ruler of Multan, equipped with arms riding his mare, and offered his services. The ruler asked "Which battalion or group of army would you like to join?" He replied, "Since I have been taking the pay alone, so, I will serve alone unto my ability." Everyone present in the court smiled at his offer, but the ruler allowed him to do what he wanted. He requested the ruler for someone's company to show him the way and a picture of Raja Marwat. The ruler granted both his requests. He set on the way with an escort but when they reached the fort of Marwat, he sent him back. Hazrat Bazayed crossed the wall of the fort in just one jump of his mare and rode directly to the court of Raja Marwat, beheaded him and put the head in a bag, in the presence of all the courtiers. All this happened so quickly that everyone in the court was struck with consternation and no one had the courage to stop

him. When Hazrat Bazayed returned to Multan with the head of Raja Marwat, everyone was surprised to see this miracle. His heroic action was soon known to everyone. When his fame reached Dehli, Shahjahan ordered him to return back and join the army again but he refused and requested to let him spend the rest of his life in the remembrance of Allah. Not only his request was granted but was also awarded with 25 thousand acres land in Shorekot as a reward for his previous services. He left Anga and shifted to Shorekot with his wife Hazrat Raasti Bibi Rehmat-ul-Allah Alayha.

The year of death of Hazrat Bazayed and Bibi Raasti is not mentioned in any book of history. Although, it is written in *Manaqib-e-Sultani* that Hazrat Bazayed died in the childhood of Sultan-ul-Arifeen but Bibi Raasti was alive till Sultan-ul-Arifeen reached the age of 40 years<sup>5</sup>.

The shrines of Sultan-ul-Arifeen's parents are in Shorekot and also famous by the name of "Mizar Mubarak Mayee Baap Hazrat Sakhi Sultan Bahoo." There is no doubt that these shrines are of the parents of Hazrat Sakhi Sultan Bahoo, but due to a mistake in '*Manaqib-e-Sultani*' a confusion has arisen about the shrine of Bibi Raasti Rehmat-ul-Allah Alayha. According to the writer of *Manaqib-e-Sultani*, her shrine is in Multan. Sultan Hamid writes in *Manaqib-e-Sultani*:

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<sup>5</sup> The writer of Tazkara Auliya-e-Jhung has written 997 Hijri as the birth year of Hazrat Bazayed Mohammad, 1056 Hijri as the death year and his age 60 years. According to these facts and figures, the age of Sultan Bahoo at the time of his fathers's death would have been 17 years, but this does not seem correct because according to all the traditions Sultan Bahoo's Father died in his childhood, while the age of 17 years is not of childhood.

Similarly, the writer of Tazkara Auliya-e-Jhung has written 1068 hijri as the year of death of Hazrat Bibi Raasti, which also seems to be incorrect because she was alive when Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo went to Dehli to swear oath of allegiance. At that time, Sultan-ul-Arifeen was forty years of age and year was 1078 Hijri.

- “The shrine of the father of Hazrat Sakhi Sultan Bahoo is in Shorekot, which is the birthtown of Sultan Bahoo. His grave and Khanqah is near the grave of Shaikh Talha Qureshi in the courtyard of the mosque of Quraishis which is in the south western side of the said town. But there is a difference of opinion about the shrine of his mother, some say that her shrine is also in the mosque and some say that it is in the graveyard of great Syeds of Bibipur near Lutafabad in the vicinity of Multan in the village of Ranwa Kalan, which was granted by the state of Dehli to Hazrat Sultan Bahoo’s father, who afterwards lived in Bibipur with his wife, in the neighborhood of the great and pious Syeds and then died here and were buried here near the shrines of the Syeds.”  
(*Manaqib-e-Sultani*, Chp 1, section 2)
- The writer of ‘Auliya-e-Jhang’ Bilal Zubairi also agrees with Sultan Hamid. He writes “This pious lady (*Bibi Raasti Rehmat-ul-Allah Alayha*) died in 1068 Hijri, the last year of Shahjahan’s reign and was buried in the Bibian graveyard in Multan.”

When many objections were raised on this statement of Auliya-e-Jhung’s first, second and third edition, then Mr. Bilal Zubairi answered these objections in its fourth edition that “I have written in my book that her (*Bibi Raasti’s*) shrine is in the Bibian graveyard in Multan but some elders have said that it is not correct. It is humbly explained that there is no credential proof about the exact location of the shrine. It can be known only through *Manaqib-e-Sultani* under the details of Hazrat Bibi Raasti’s life to avoid any misunderstanding.” (Page 10-Edition 4)

Now, we would try to resolve this misunderstanding through a proper research, to find that why the writer of *Manaqib-e-Sultani* has written that Bibi Raasti’s shrine is in Multan. First, those logical arguments are given which every writer has written in his book, so as to prove that the shrines of Sultan-ul-Arifeen’s

parents are exactly those which are famous in Shorekot by the name of "Mazarat Mayee Baap" instead of those in Multan.

1. Sultan Hamid writes in *Manaqib-e-Sultani* that Sultan-ul-Arifeen's father died in his childhood but his mother was still alive when he was 40 years of age. This means that she was alive till 1078 Hijri, when Aurengzeb ruled India after Shahjahan. It is also proved that she was alive and still living in Shorekot when Sultan-ul-Arifeen went to Dehli to swear allegiance upon the hands of Abdul-Rehman Jilani Dehlvi Rehmat-ul-Allah Alayh.
2. No such statement or tradition can be found which proves that she had ever left Shorekot once they shifted here, during the life of her husband or after his death.
3. Sultan-ul-Arifeen's father had left a vast land after him. Since, Sultan-ul-Arifeen was never interested in it, Bibi Raasti had to look after it. She was so busy in looking after the land that she never had time to go out of Shorekot.
4. When she died, Sultan-ul-Arifeen was (*at least*) 40 years old and was present in Shorekot. He must have buried his mother near his father's grave in Shorekot. Why would he bury his mother in any other remote area?

All the above given arguments are enough to prove that the shrine of Sultan-ul-Arifeen's mother is in Shorekot. But this is also true that there is another old shrine of terquoise glazed tiles in the graveyard of "Bibi Pak Daman" or "Pak Mayee" in the south of Railway station of Multan (*earlier known as the Bibian graveyard*) and this shrine is also famous as the shrine of Bibi Raasti.

Now the question arises that if the shrine of Sultan-ul-Arifeen's mother is in Shorekot then who is this 'Bibi Raasti' who is buried in Multan. After doing complete research we have come

to know that Bibi Raasti<sup>6</sup> who is buried here, was the princess of Farghana, who came here with her father Sultan Jamal-ud-Din Mohammad Al-Farghani to meet the famous Sufi Saint of Soharwardi Order, Hazrat Baha-ud-Din Zikriya Rehmat-ul-Allah Alayh. Sultan Jamal-ud-Din swore allegiance upon his hands. Hazrat Baha-ud-Din Zikriya married his son with Bibi Raasti and gave her the title of 'Pak Daman' and 'Asmat ma'ab' (*sacred and respectable*). Bibi Raasti got known by the title of "Pak Mayee Bibi Pak Daman (*The Sacred Lady*).” Hazrat Shaikh Rukun-ud-Din Abu-al-Fateh Rehmat-ul-Allah Alayh was her son. She died in 695 Hijri and was buried in the Bibian graveyard.

Doctor Memon Abdul Majeed Sindhi writes about this Bibi Raasti in his book "*Pakistan Main Sufiana Tehreekain*" that:

- "Hazrat Rukun-ud-Din Abu-al-Fatah was a great sufi saint and spiritual mentor. He was the son of Hazrat Sadr-ud-Din Arif and the grand son of Hazrat Ghaus Baha-ud-Din Zikriya Multani. His mother's name was Bibi Raasti who was at the grand status of "Rabia Basri of her time" due to her piety. She got spiritual education from her father-in-law Hazrat Baha-ud-Din Zikriya. She had great devotion towards the Holy Quran and used to recite the whole of it in a day." (page 389-section 5)

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<sup>6</sup> Syed Najam-ul-Hassan Fazli has given the lineage record of Bibi Raasti Bibi Pak Daman Rehmat-ul-Allah Alayha in "Ashraf-e-Arab" as:

Bibi Raasti entitled as Bibi Pak Daman, daughter of Shaikh Jamal-ud-Din Mohammad Ali Farghani son of Sultan Abdul Rahim Ahmad son of Sultan Abdul Khaliq Mehmood son of Sultan Abdul Razzaq Khalid son of Sultan Abdul Latif Umer son of Sultan Abdul Hamid Qasim son of Sultan Abdul Samad Yahya son of Sultan Abdul Qadir Zikriya son of Abdul Ra'oof Taj-ud-Din Ali son of Abdul Sattar Mehmood son of Abdul Ghani Mehmood son of Abdul Rahim Zain-ul-Abideen son of Abu-al-Noor Ali son of Abu-al-Qasim Mohammad son of Abdullah Razi Allah Anhu son of Hazrat Usman Ghani Razi Allah Anhu.

So, the Bibi Raasti buried in the Bibian graveyard (*Bibi Pak Daman or Pak Mayee graveyard*) is the daughter-in-law of Hazrat Baha-ud-Din Zikriya, wife of Hazrat Sadr-ud-Din and the mother of Hazrat Rukun-ud-Din Abu-al-Fatah Rehmat-ul-Allah Alayhim.

What reason may be behind the misunderstanding of Sultan Hamid? In fact, Sultan Hamid visited Multan while he was writing *Manaqib-e-Sultani* and also went to the shrine of Bibi Raasti, which he had mentioned in "*Manaqib-e-Sultani*". May be he got confused due to the similar names. All the authentic biographers of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh are sure that the shrines of his parents are those, which are famous by the name of shrines of Mayee Baap in Shorekot.

## BIRTH, CHILDHOOD AND EDUCATION

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh was born in Shorekot, Jhang, in the reign of Emperor Shah Jahan on Thursday, 1st Jamadi-us-Sani 1039 Hijri (17<sup>th</sup> Jan, 1630) at the time of Fajr prayer. According to "*Manaqib-e-Sultani*" when Bibi Raasti Rehmat-ul-Allah Alayha reached Shorekot from Anga, she was about to give birth to Sultan-ul-Arifeen and she was informed through spiritual revelation that this child would be the Sultan of Arifeen (*King of the Knowers of Allah*) and will be born in the Valley of Chenab. She named this sacred child "Bahoo"<sup>7</sup> according to the Divine Order, as his status and name were already revealed to her. Sultan-ul-Arifeen says:

|       |      |       |      |      |
|-------|------|-------|------|------|
| نام   | بাহو | مادر  | بাহو | نہاد |
| زائکہ | بাহو | دائگی | بাহو | نہاد |

Meaning: Bahoo's mother named him Bahoo because Bahoo has always remained with *هو* (Hoo)<sup>8</sup>.

Before him, no one in history has ever been named Bahoo. Sultan-ul-Arifeen is the exact manifestation of *Ism-e-Hoo*. In his books, he frequently calls himself Faqeer Bahoo Fana Fi-Hoo and describes his status of Fana (*annihilation*) and Baqa (*immortality*) with Hoo. At one place he writes:

<sup>7</sup> Literally means "with Hoo"

<sup>8</sup> 'Hoo' refers to the Essence of Allah

اگر بائے بشریت حائل نبودے باھو عین یاھو است

Meaning: If 'Ba' of bashriat (*humanism*) does not intervene, Bahoo is in fact Hoo exactly.

Sultan Hamid writes the complete name of Sultan-ul-Arifeen as "Sultan Bahoo." Some writers also write his name "Mohammad Bahoo" or "Sultan Mohammad Bahoo." But he himself writes his name only "Bahoo" in all his books. In *Mehek-ul-Faqr Kalan* he writes:

- Bahoo's mother named him Bahoo because he always remains with Hoo.
- Thousands of praises for the mother of Bahoo. Bahoo, who is the son of Bibi Raasti, finds pleasure only in the Zikr of "Ya Hoo."

As far as, 'Sultan' being part of his name is concerned, Shaikh-e-Akbar Allama Ibn-e-Arabi writes about Insan-e-Kamil (*The Universal Man*) that:

- Insan-e-Kamil is the Qutb and 'Sultan' of his time. (exegesis of *Fasoos-ul-Hakam*)

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh was Insan-e-Kamil of his time.

Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh says:

- "The Zikr (*invocation*) of Hoo is the Sultan-ul-Azkar (*crown invocation*) and one who annihilates in Hoo is the 'Sultan'."

Hazrat Sakhi Sultan Bahoo is the Sultan of all Sultans (*King of all Arifeen and saints*) i.e. the Sultan-ul-Arifeen and is stationed at the highest status of Sultan-ul-Faqr. That is why, 'Sultan' became a part of his name and afterwards, writers and research scholars



added 'Mohammad' to his name out of respect. Common people also call him 'Haq Bahoo'. In *Risala Roohi Sharif*<sup>9</sup> Sultan-ul-Arifeen Rehmat-ul-Allah Alayh writes الْمُلَقَّبُ مِنَ الْحَقِّ بِالْحَقِّ.

Meaning: The Haq (*Divine Reality-Allah*) has given him (*Sultan Bahoo*) the title of 'Haq' as he is always with Haq.

This means, he was graced with the title of "Haq" by Allah Himself, which is why, he became famous among people by the name of 'Haq Bahoo'.

## HIS BENEFICENCE STARTED FROM EARLY CHILDHOOD

The Divine Light (*Noor*) was luminous on the sacred face of Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh since his birth. This Light started showing its miracles since his childhood. His mother remained engrossed in prayers and Zikr (*invocation*) and Tasawur (*contemplation*) of Ism-e-Allah Zaat (*Personal Name of Allah*), as she was sure that her child would not disturb her during her prayers. Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh did not take milk during the days of Ramadan like Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu. His personality was so attractive and effective since his childhood that upon whomsoever he cast his eyes, his fate changed and he recited the Kalma<sup>10</sup> without any persuasion and embraced Islam there and then. It was a strange situation, which worried the non-Muslims of that area very much. After discussion, they requested the father of

<sup>9</sup> *Risala Roohi Sharif* is the most popular book of Sultan-ul-Arifeen. It also contains the conversation between Allah and Sultan Bahoo.

<sup>10</sup> Declaration that "there is no one to be worshipped except Allah and Mohammad" Sallallahu Alayhi Waalihi Wasallam is His Messenger."

Hazrat Sakhi Sultan Bahoo to make an announcement, whenever his child had to come out of his house, so that, they could keep themselves away from the sight of this child to save their own faith. Whenever it was announced that Hazrat Sakhi Sultan Bahoo is about to come out of his house, all the non-Muslims would hide themselves in their houses, shops or fields and if by chance, anyone of them came in his sight, he at once recited Kalma and became Muslim. This miracle of Hazrat Sakhi Sultan Bahoo continued till the end of his life.

Once, he got very ill. A Brahman physician was called for his check up but he refused to come and said, "I am afraid, if I will go in front of him, I will become a Muslim. Send his urine in a bottle for diagnosis of the disease." When his urine was sent to the physician, he embraced Islam as soon as he saw it. It must be clarified here that the writer of *Manaqib-e-Sultani* has written that urine was sent for diagnosis but according to the traditions passed on through generations, it is said that his 'shirt' was sent. My Murshid Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh also supports that his 'shirt' was sent.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh used to remain engrossed in heavenly experiences and doubtless spiritual triumphs since his early age. Once, he was lying at some place, a group of Hindu ascetics passed by. One of them hit him by his foot and asked him despicably to show them the way. He got up and recited the creed لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ. This group of ascetics embraced Islam there and then merely by his single glance and the stroke of creed recited by his sacred tongue. All of them afterwards became saints.

## EDUCATION

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh did not get any bookish knowledge or conventional education. In his book *Ain-ul-Faqr* he says:

- I did not get worldly education like Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam but I have got such spiritual and Divine Knowledge due to the heavenly experiences, that a lot of books are required to express it.

He says:

گرچہ نیست مارا علم ظاہر  
ز علم باطنی جاں گشتہ ظاہر

Meaning: Although, I have not got worldly education but spiritual knowledge has sanctified me so much that all the knowledge is absorbed in my body and mind.

He also says "I could not find time to get education due to excess of revelations and effects The Divine Self Disclosures and neither had I ever done excessive prayers or mystic exercises." In spite of such extreme engrossment in Divinity, he always followed the Shariat and Sunnah of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and never missed any obligation or even a mustahib<sup>11</sup>.

He says:

ہر مراتب از شریعت یافتم  
پیشوائے خود شریعت ساختم

Meaning: I got every spiritual status through Shariat. I have made Shariat my guide.

<sup>11</sup> Desirable prayers other than the obligatory prayers

## SEARCH FOR THE DIVINE TRUTH AND OATH OF ALLEGIANCE (*Bayat*)

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh was a saint by birth. Moreover, his mother gave him enough spiritual education and guidance because she herself was an Arifa (*Perfect Knower of Allah*). Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh writes in his books, "I searched for a Murshid for thirty years but in vain."

One day, engrossed in Allah's vision, he was wandering in the suburbs of Shorekot. Suddenly an extremely honorable and dignified rider appeared who held his hand and affectionately said, "I am Ali bin Abu Talib." Sultan Bahoo Rehmat-ul-Allah Alayh was young of age, not of intellect. He at once recognized Hazrat Ali Karum Allah Wajhu and was about to sacrifice his self for him. Hazrat Ali Karum Allah Wajhu looked towards him and said, "Son! Today you are summoned in the court of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam." In a moment, he found himself in the Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. Hazrat Abu Bakar Siddique, Hazrat Umar, Hazrat Usman Razi Allah Anhum and the sacred family of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam were also present there. First of all, Hazrat Abu Bakar Siddique met him and blessed him with his Beneficence and left the court, then Hazrat Umar and Usman Razi Allah Anhum blessed him and left the court. Then, only the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and his Ahl-e-Bait (*sacred family*) were left there. Sultan Bahoo Rehmat-ul-Allah says that I thought that the Holy Prophet

Sall'Allahu Alayhi Wa'alihi Wasallam would ask me to swear allegiance upon the hands of Hazrat Ali Karum Allah Wajhu, but he spread both his hands towards me and ordered, "Hold my hands" and took my allegiance upon both his sacred hands. Sultanul-Arifeen says, "When my Lord, Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam persuaded me the Kalma لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ once, all the veils of stations and stages were removed. The Azal (*pre-existence*) and Abad (*Eternity*) became equal for me. After persuasion from the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, Hazrat Bibi Fatima-tuz-Zahra Razi Allah Anha honoured me by saying, "You are my son." I kissed at the feet of Hazrat Imam Hassan and Hussain and entered the circle of their slavery. Then the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam advised me "Call the people towards Allah. Persuade and guide them. Your position will be raised day by day and it will continue till eternity because this is the eternal order of The Lord." Afterwards, the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam entrusted him over to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu who blessed him with the spiritual treasure and ordered him to persuade and show the path of righteousness to people. Hazrat Sakhi Sultan Bahoo says, "When the great rider of Faqr (*Ghaus-ul-Azam*) cast his kind eyes upon me, I surpassed all the spiritual levels from Azal till Abad."

He writes about this experience of presence in the Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, "Whatever I saw there, it was with my physical eyes and experienced everything with my physical body." In *Risala Roohi Sharif*, he says:

دست بیعت کرد مارا مصطفیٰ خوانده است فرزند مارا محبتی  
شد اجازت باهو را از مصطفیٰ خلق را تلقین بکن بهر خدا

Meaning: Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam has taken my allegiance and called me his spiritual son. He has allowed and ordered me to persuade and guide people on the Divine Way to Allah.

فرزندِ خود خوانده است مارا فاطمہ  
معرفتِ فقر است بر من خاتمہ

Meaning: Hazrat Fatima-tuz-Zahra Razi Allah Anha has taken me as her son that is why, I have reached the extreme levels of Divine Knowledge and Faqr.

### OUTWARD OATH OF ALLEGIANCE

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo reached home after this spiritual benevolence and told his mother about this experience. After hearing this, she said, "Now you should swear the outward oath of allegiance at the hands of the Perfect Murshid." "But I have already sworn allegiance", replied he, "I have been blessed directly by the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam through the Awaisi way. Hazrat Ghaus-ul-Azam has also blessed me with spiritual treasure and allowed me to persuade and guide people." But his mother told him that it was inward allegiance. In the way of Faqr, outward allegiance is necessary and for this, he should find the Perfect Murshid. Then he asked, "Why should I find a Murshid when you are like a Murshid to me?" She replied, "My son! Women cannot take allegiance or perform the duty of persuasion. Neither Hazrat Fatima-tuz-Zahra nor Hazrat Rabia Basri did this." Then Hazrat Sultan Bahoo asked, "Where should I find a Murshid?" She replied, "Find on the entire earth" and pointed towards east. He Rehmat-ul-Allah Alayh once again set out to find a Murshid. He travelled long distances in search of the Perfect Murshid and met many saints and dervishes but none could fulfill his desire.

Then he heard about Shah Habib Allah Qadri<sup>12</sup> Rehmat-ul-Allah Alayh who belonged to the progeny of Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu, and lived in Garh Baghdad (*Mian Channu, district Khanewal, Punjab Pakistan*) a village near River Ravi. Sultan-ul-Arifeen went to Garh Baghdad to meet him. When he entered his Khanqah, he saw that it was full of devotees, faqeers and servants. A cauldron (*big pot*) filled with water was kept on fire, people came in large number and put their hands in the cauldron to fulfill their wishes. Sultan-ul-Arifeen sat silently at a side and watched everything. After a few moments, Shah Habib Allah Qadri saw him and said, "Your condition shows that you have travelled a long way to reach here, then why are you sitting silently now? Put your hand in the cauldron and let your wishes be granted." The great knower of Faqr replied respectfully, "I am not impressed by such toys of miracles nor my wish can be granted in this way." Hazrat Shah Habib Allah Qadri looked at him surprisingly and said, "No doubt your desire is great but do you know that to achieve great desires, one has to go through great hardships." Hazrat Sakhi

<sup>12</sup> Shah Habib Allah Qadri belonged to the progeny of Hazrat Ghaus-ul-Azam Razi Allah Anhu. He came to India in the reign of Shah Jahan and swore oath of allegiance at the hand of Syed Abdul Rehman Jilani Dehlvi Rehmat-ul-Allah Alayh. According to Si'ul-Habib his lineage record is as follows:

- Shah Habib Allah Qadri son of Syed Fateh Allah son of Abdul Ghani son of Jahan Alam son of Ahmad Abdul Haq son of Ishaq son of Hazrat Mehboob Gunj Asraar son of Mohammad son of Sultan Rehman son of Hazrat Taj-ud-Din son of Hazrat Syed Musa son of Syed Ismail son of Shahab-ud-Din son of Hazrat Mohi-ud-Din Dawood son of Abu Nasar Musa son of Syed Abdul Razzaq son of Syed Shaikh Abdul Qadir Jilani Razi Allah Anhu.

Bale has written in Oriental Biographical Dictionary about Syed Habib Allah Qadri that two persons by the name of Habib Allah Qadri can be found in history. One, a poet of Agra and the other, the writer of Arabic book "Behar-ul-Mantaq." But this is not true. Syed Habib Allah Qadri Rehmat-ul-Allah Alayh was a well known saint of Qadria Order according to the books of Indian writers "Asaar-e-Dehli", "Rehnumaa-e-Mazaraat-e-Dehli" and "Tareekh Mashaikh-e-Qadria" (*vol-III*). He died on the 14<sup>th</sup> Shawal 1068 Hijri (1656 A.D) and was buried in Katra Aaqil Shah which is famous by the name of Katra Gul Shah (*Dehli*). His shrine is also here. According to the writer of "Rehnuma-e-Mazaraat-e-Dehli" the geneology of Syed Habib Allah Shah traces back to Hazrat Imam Hussain Razi Allah Anhu. His spiritual mentor was Shah Abdul Latif Qadri, Lahore. Syed Habib Allah lived in Lahore and got Beneficence from his mentor thus reached the highest spiritual status. His urs is celebrated on 14<sup>th</sup> Shawal. His shrine is in Katra Gul Shah, Bazar Seeta Ram Dehli 6/. But this Habib Allah Shah is not the one whom Sultan Bahoo Rehmat-ul-Allah Alayh met. The Syed Habib Allah Shah whom he met is the one who is discussed in the above lines. His shrine is at the bank of River Ravi in Garh Baghdad Abdul Hakim Mian Channu District Khanewal Pakistan.

Sultan Bahoo replied, "Surely I know that, and that is why, I have travelled so long, I am ready to obey all your orders." Shah Habib Allah Qadri gazed at his sacred face for some time and then said, "Well! Fill the pond first." A servant came and gave him a water-skin<sup>13</sup>. He took the water-skin and filled the pond with only one bag. Everyone was surprised. Then Shah Habib Allah Qadri asked him, "Are you ready for the trial?" He replied positively. Shah Habib Allah questioned, "Do you have any worldly wealth?" He nodded. Shah Habib Allah said, "Dervish has no relation with worldly wealth. How can two swords be kept in one sheath? And you are trying to keep two passions in one heart." Hearing this, Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh set for his house at once, when he reached home, he collected all his money and threw everything away, even the small gold ring in his infant's finger. Next day, he travelled a long journey back to Garh Baghdad. Shah Habib Allah welcomed him warmly and said, "Although you have got rid of material wealth but not of women. Whose due you want to pay, Allah's or your wives'?" As soon as Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh listened this, he again travelled back home. His mother knew by inspiration the reason behind his son's return but pretending to be ignorant, asked him, "Now what have brought you back home?" He told her the reason. His mother, Hazrat Bibi Raasti advised him kindly, "You must not think about divorcing your wives, I assure you that from now onwards, your wives would have no rights upon you, although, they would always respect your rights upon them. If you succeed in achieving the true Divine Knowledge, you can come back, otherwise you do not need to come home just for your family." Hazrat Sakhi Sultan Bahoo accepted her advice and returned satisfied to Shah Habib Allah. Shah Habib Allah again welcomed him warmly, cast his glance upon him and asked, "O' Bahoo are you satisfied? Have you had any Divine Observation?"

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<sup>13</sup> A leather bag for filling water



He replied respectfully, "O' Shaikh! I am acquainted to such observations since my infancy. I desire much more than this." Shaikh Habib Allah said nothing but disappeared suddenly. Hazrat Sakhi Sultan Bahoo knew that Shaikh was testing him, so he also went after him and found him working in a field in the disguise of an old farmer. He went near him and said, "Such hard work in this old age! Please allow me to do work so you may take rest." Shah Habib Allah smiled and came out of disguise, walked a few steps with him but disappeared again. Hazrat Sultan Bahoo chased him and found him in the appearance of an old Brahman Pandit, who was besmearing people with tilak<sup>14</sup>. Hazrat Sakhi Sultan Bahoo went near him and requested smilingly "Baba my forehead is clean, am I not fortunate enough to have tilak put on my forehead by you." Shah Habib Allah returned to his real form, smiled at Sultan Bahoo and moved on with him. But after a few moments, disappeared again, Sultan Bahoo again followed him and found him in a mosque teaching the Quran to children, as an old Imam. Sultan Bahoo also appeared in the form of a child with the holy book in his hands, and asked him putting his finger on a word innocently "Baba what is this?" Now Shah Habib Allah came to tears, embraced him and said, "It's enough Bahoo!" However, Sultan Bahoo did not change his appearance and kept on asking, "Baba what is this?" Shaikh Habib said, "What could I tell you? I do not have what you desire. You can get your destiny from Hazrat Abdul Rehman Jilani Qadri Rehmat-ul-Allah Alayh who is in Dehli."

It is also said that Hazoor Ghaus Pak Shaikh Abdul Qadir Jilani Razi Allah Anhu ordered Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, after completing his inward training, to swear allegiance upon the hands of Syed Abdul Rehman Jilani Dehlvi. Sultan-ul-Arifeen immediately set for Dehli to obey this order. When he was a few miles away from Dehli, a man met

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<sup>14</sup> Contoured mark put on forehead by Hindus.

him, touched his feet and told him that Shaikh Abdul Rehman had sent him to welcome Sultan-ul-Arifeen. He took him to the Shaikh.

Sultan-ul-Arifeen met Shaikh Abdul Rehman Jilani on Friday, 29 Ziq'a'd 1078 Hijri (11<sup>th</sup> May 1668). The Shaikh took him in privacy. Sultan-ul-Arifeen received his eternal destiny in the form of Ism-e-Allah Zaat in only one meeting with his Murshid. He found everything he wanted and returned replete and brimful with the emotions to benefit people with this favour and benevolence. On his way back, he started benefiting everyone with this Divine Benevolence and made it common. As a result, a large crowd gathered around him, so much so, that the roads got blocked. The news went around the whole city. When Hazrat Shaikh Syed Abdul Rehman Jilani heard this, he called him back and asked him why he did this? Sultan-ul-Arifeen replied, "O' my respected Murshid! When an old woman buys a pan from market, she checks it, whether it will work properly or not, or when a young boy buys a bow, he also checks its elasticity. Similarly, I was just checking the effects of the bounty I have received from you, as I am ordered by the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam that if I benefit and persuade people towards Allah, this Divine Favour will flourish day and night till eternity." Hazrat Shaikh Abdul Rehman Jilani smiled on hearing this argument and said, "O' Bahoo I do not forbid you to benefit people but you must keep in mind that everyone is not capable to tolerate these effects."

Then Hazrat Sakhi Sultan Bahoo went to the Grand Mosque of Dehli. Emperor Aurengzeb was offering Jumma prayer with his courtiers and members of the government. The Mosque was so overcrowded that Sultan-ul-Arifeen could not find any place to pray. So, he sat at the door of the mosque, where shoes of the people were piled. When he benefited the people with his divine attention, the whole crowd in the mosque went ecstatic and an

uproar raised everywhere. Only the emperor, the kotwal<sup>15</sup> and the Qazi were left deprived of the effects of his attention. When Hazrat Sultan Bahoo Rehmat-ul-Allah Alayh held his attention back everyone returned to normal state. The three of them came to Sultan-ul-Arifeen and asked him, why they were kept deprived of the blessing. He answered, "I blessed everyone equally but you remained unaffected because your hearts are not clean." Then, they humbly requested for his favour. Sultan-ul-Arifeen said, "You can get this blessing on the condition that you and your children would not favour me and my children or my relatives with any material wealth and would never visit us, so that, your worldly matters would not let my family indulge in such material affairs." When Aurengzeb promised to follow his order, he blessed him with his spiritual attention. On Aurangzeb's request for a souvenir, Sultan-ul-Arifeen composed his book "*Aurang Shahi*" there and then, which was immediately written by the royal scribes.

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<sup>15</sup> Chief of the police

**THE SPIRITUAL MENTOR OF SULTAN-UL-  
ARIFEEN, SYED ABDUL REHMAN JILANI  
DEHLVI REHMAT-UL-ALLAH ALAYH**

Syed Abdul Rehman Jilani Dehlvi is the Murshid of Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. He belonged to the progeny of Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu. Details about his life are hidden from the world just as details about other Mashaikh of Sarwari Qadri Order are hidden. They all do not like fame, so they keep themselves away from people. Thus, the details about their lives remain a secret.

According to the writer of *Manaqib-e-Sultani*:

- “Syed Abdul Rehman Dehlvi held a government post in Dehli and was the key holder and trustee of the royal treasury. He was provided with armed security and a safe place to live. When he met his disciples, he used to hide his face with a veil because people could not bear the effects of the Light of The Divine Reality and Majesty luminous on his sacred face. Thus, he held a great position in worldly life as well as in Faqr.”

This statement of *Manaqib-e-Sultani* gives rise to following confusions:

1. Since Syed Abdul Rehman Jilani Dehlvi held a great position in Faqr, many Seekers of Allah had been meeting him to reach the Divine Truth through his mediation. The Indian writers have also stated in their books that lacs of

people were benefited through him. Had he been on a high government post, it would not have been possible because then, he must have been busy in doing his worldly duties. Moreover, none of the Indian historians have mentioned his name as a high royal official. Other Indian writers have mentioned just a few lines about him in reference to his shrine. If he was a high government official and incharge and trustee of the royal treasury, he must have contacts with all the members of the royal family, other officials and servants. In the reign of Shah Jahan and Aurangzeb, dozens of historians were appointed to write each and every moment of the history but no one has ever mentioned his name as an important royal official, which seems absurd.

2. When Hazrat Sakhi Sultan Bahoo went to the mosque of Dehli immediately after meeting Syed Abdul Rehman, everyone in the mosque was affected by his attention except Aurangzeb, Qazi and Kotwal. Afterwards Aurangzeb requested Hazrat Sakhi Sultan Bahoo for the blessings. Hence, he wrote *Risala Aurang Shahi* for him. It is not possible that during this meeting, Aurangzeb had not asked him about his purpose of coming to Dehli, and he would not have told him that he had come to meet Syed Abdul Rehman Jilani Dehlvi. Had Syed Abdul Rehman been a government official, Aurengzeb would have recognized him immediately and must have added him to his special advisors.
3. To cover the face had never been a tradition of Sarwari Qadri Mashaikh. This act makes a person more famous and known among people, while Sarwari Qadri mentors never like fame and prefer to remain unknown. They also prefer to keep away from the rulers and like to remain among common people.
4. His shrine is in old Dehli at a long distance from Lahori Darwaza. Adjacent to the shrine is Shah Abdul Rehman Mosque. This also shows that he did not live inside the fort.

Rather, he always lived among common people and blessed them with his benevolence.

All the above arguments prove that the writer of *Manaqib-e-Sultani* has not researched before writing the above statement about Syed Abdul Rehman Jilani, nor did he travel to Dehli to confirm it. He only wrote what he listened from someone in the family without confirmation.

In 1934, Syed Tajamal Shah Naqvi Achvi's book "*Bagh-e-Sadaat*"<sup>16</sup> was published. Its second edition was published in 1947. Now this book is rare, although it is confirmed that its first edition was published in 1934 as its reference is present in *Sharif-ul-Tawareekh*, which was also published in 1934 after it. On page 61 of "*Bagh-e-Sadaat*", the family lineage of Syed Abdul Rehman Jilani is given as:

- Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu
- Syed Abdul Razzaq Jilani Rehmat-ul-Allah Alayh
- Abu Saleh Nasar
- Syed Yaseen
- Syed Ahmad Shah
- Syed Abdul Qadir
- Syed Abdul Latif
- Syed Abdul Rehman, commonly known by the name of Bholoo Shah buried in Dehli, mentor of Sultan Bahoo Rehmat-ul-Allah Alayh.

This lineage continues as:

- Pir Habib Shah
- Pir Rajab Shah
- Abdullah
- Mohammad Shah

<sup>16</sup> In the Possession of Ghulam Mohammad, son of khalifa Manzoor Ahmad, Uch Sharif

- Pir Allah Baksh
- Pir Karum Shah
- Hazoor Shah
- Noor Shah
- Zaman Shah<sup>17</sup>

The main objection on this lineage record is that Syed Abdul Rehman Jilani has never been known by the name of Bholoo Shah. In fact, Bholoo Shah was another Qadri Saint in 1200 Hijri. His shrine is at a distance of two or three kilometers from the shrine of Syed Abdul Rehman. We can find a few details about him in the old and new Indian history books. All the writers have written his name Bholoo Shah except Ghulam Yahya Anjum, who has written his name "Shah Behlan urf Bholoo Shah" in "*Tareekh Mashaikh Qadria*" volume III.

Bholoo Shah was a Majzoob<sup>18</sup> Qadri saint who migrated to Dehli from Punjab. He was the disciple and khalifah of Abdul Hamid in Qadri order. In the book "*Waqiat Dar-ul-Hakomat Dehli*" (vol:II) it is written about him that:

- "The shrine of Bholoo Shah Rehmat-ul-Allah Alayh (1201 Hijri) which was in Kabli Darwaza, has been removed but its remains are there and everyone knows its place. He was a saint of Qadri order who died in 1201 Hijri. The shrine of his disciple Shah Mohammad Hafeez is near his shrine and his son Shah Ghulam Mohammad is also buried nearby. The Urs of Bholoo Shah is held on 19<sup>th</sup> of Muharram. (page 473)

The book "*Mazaraat-e-Auliya-e-Dehli*" compiled by Mohammad Alam Shah Fareedi, published in 1927 A.D is the first book on

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<sup>17</sup> His shrine is in the village Tung of Isa Khel Mianwali, Pakistan. The shrine is deserted and has no attendant or caretaker, neither the people of the area have any knowledge about him. Zaman Shah had three sons (1) Ghulam Shah (2) Daulat Shah (3) Nadir Shah. According to the lineage records of these three sons given in the third edition (1947) of Bagh-e-Sadaat, their twelve generation had passed then, who lived in Zafar Wal, Nankana Sahib, Layyah and its vicinity.

<sup>18</sup> One lost in Divine Meditation

the shrines of Dehli. Its second edition was published in 1930, the writer and publisher migrated to Pakistan in 1947. This book was republished in 2006 from Dehli with corrections and new information added by Doctor Hafeez-ur-Rehman Siddiquee. In this book, it is written:

- “Bholoo Shah (1789), Shrine in old Dehli near Kabli Darwaza- He belonged to Punjab and was khalifah<sup>19</sup> of Shah Abdul Hameed Rehmat-ul-Allah Alayh in Qadri Order. He also had the privilege of having the company of Maulana Fakhar-ud-Din Chishti and Shah Nano. Bholoo Shah was a majzoob saint. He died on the 20<sup>th</sup> Moharram 1204 Hijri (1789 A.D) in the reign of Shah Alam II. His shrine is outside Kabli Darwaza. (published in Dehli, India-page 157-158)

In “*Rehnuma-e-Mazaraat-e-Dehli*”<sup>20</sup>, it is written about him that:

- He (*Hazrat Bholoo Shah Rehmat-ul-Allah Alayh*) was a disciple and khalifah of Hazrat Shah Abdul Hameed Rehmat-ul-Allah Alayh in Qadri Razzaqi Order and had also enjoyed the company of Hazrat Shah Nano and Hazrat Shah Fakhr-ud-Din. He died on the 20<sup>th</sup> Moharram 1204 Hijri. His shrine is near the railway line, under the left side of the Mithai Bridge (*Lahori Gate 4, Old Dehli 6*) and a mosque is built nearby. Hazrat Shah Hafeez-ur-Rehman was the special disciple of Shah Bholoo, who died on the 30<sup>th</sup> Ziqad 1236 Hijri in the reign of Akbar Shah II and was buried near his murshid. Hazrat Shah Ghulam Mohammad was Shah Hafeez-ur-Rehman’s son and khalifahs. His grave is at the feet of his father’s grave who was also his mentor.” (published in Dehli India-page 284-286)

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<sup>19</sup> Spiritual Successor

<sup>20</sup> Guide of the shrines of Dehli



Ghulam Yahya Anjum writes in "*Tareekh Mashaikh Qadria*" (vol:III):

- "Hazrat Shah Behlan, commonly known by the name of Bholoo Shah Rehmat-ul-Allah Alayh, belonged to the Qadria Razzaqia Order. He was the disciple and khalifah of Shah Abdul Hameed Rehmat-ul-Allah Alayh and also benefited from Maulana Fakhar-ud-Din Chishti. He was a Majzoob devotee who died on the 19<sup>th</sup> Moharram 1204 Hijri (1789 A:D) and was buried in 'Takya Bholoo Shah' which is adjacent to Kabli Darwaza in Dehli. His devotees celebrate basant in the spring season at his shrine with great enthusiasm." (published in Dehli India-page 291)

All the above statements prove that the lineage record of Syed Abdul Rehman Jilani Dehlvi Rehmat-ul-Allah Alayh given by the writer of "*Bagh-e-Sadaat*" by the name of Bholoo Shah is definitely not of Syed Abdul Rehman Jilani but of Bholoo Shah Rehmat-ul-Allah Alayh who migrated to Dehli from Punjab and got Beneficence from Shah Abdul Hameed of Qadria Order. His family remained back in Punjab, which is why, his Khalifah Shah Mohammad Hafeez became his successor and the supervisor of his shrine. After Shah Mohammad Hafeez, his son succeeded him. Their shrines are also near the shrine of Bholoo Shah Rehmat-ul-Allah Alayh. The shrine of Syed Abdul Rehman Jilani Dehlvi Rehmat-ul-Allah Alayh is situated about 2 kilometers away from his shrine at Lahori Gate, Sadar Bazar Railway Station, Railway Colony Muslim Waqf Board Quarters, Old Dehli 6.

## DISCUSSION ABOUT SYED ABDUL REHMAN JILANI DEHLVI REHMAT-UL-ALLAH ALAYH IN INDIAN BOOKS

It is written in "*Mazaraat-e-Auliya-e-Dehli*":

- "He (*Syed Abdul Rehman Jilani Dehlvi*) was amongst the great and authoritative saints. He was the disciple and khalifah of Syed Abdul Jalil Rehmat-ul-Allah Alayh in Qadria Order and the Murshid of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, who is the famous saint of Punjab. Syed Abdul Rehman Dehlvi was a Man of Divine Powers and had a miraculous personality. His shrine is in the compound behind the waiting room of railway station Sadar Bazar. He died between the last days of the reign of Shah Jahan and the beginning of Alamgir's reign. The exact date and year of death is not known. (First edition, published in Dehli, 1927)

The books written after this book have extracted details about Syed Abdul Rehman Dehlvi from this book. In "*Rehnuma-e-Maqamat-e-Muqaddas Dehli*" it is written about the shrine of Syed Abdul Rehman Jilani Dehlvi:

- "His shrine is adjacent to Sadar Station Dehli. He is from the progeny of Syed Abdul Qadir Jilani Razi Allah Anhu. He was a great saint. The famous saint of Punjab Hazrat Sakhi Sultan Bahoo was his Khalifah-e-Azam<sup>21</sup>. It was due to his saintly powers that his shrine was saved by the government. With the construction of the road and the railway track, the government also tiled its compound, made an iron fence around it and made a pavement to reach the shrine." (Published in 1914 in Dehli)

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<sup>21</sup> The superior spiritual successor

Doctor Ghulam Yahya Anjum writes in "*Tareekh Mashaikh Qadria*" (vol:III):

- "Hazrat Syed Shaikh Abdul Rehman Gillani Rehmat-ul-Allah Alayh was one of the most eminent saints of Dehli. His genealogy traces back to Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu. He was distinguished in piety and mysticism and held a high position in revelations and miracles. Syed Abdul Rehman Gillani Rehmat-ul-Allah Alayh received the Beneficence of Qadria way from Syed Abdul Jaleel Rehmat-ul-Allah Alayh, whose disciple he was, in the said way. The Qadria way flourished in and around Dehli due to him. Countless Men of Allah became his disciples and he blessed many of them with Khilafat and Ijazat<sup>22</sup>. The famous saint Hazrat Sakhi Sultan Bahoo was also his disciple." (Published in 2006 in Dehli)

In "*Rehnuma-e-Mazaraat-e-Dehli*", it is written in the context of his shrine that:

- "Hazrat Abdul Rehman Gillani Rehmat-ul-Allah Alayh was the murshid of the famous saint of Punjab, Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. He was an authorized and well known saint of Qadria family and a man of revelations and miracles." (Published in Dehli in 2007)

Bale has written in Oriental Biographical Dictionary that Syed Abdul Rehman Gillani was the son of Abdul Aziz Naqshbandi and his daughter was married to the son of Dara Shikoh, Salman Shikoh. Doctor Rama Krishna has the same point of view. But this seems absurd and more like a supposition because Syed Abdul Rehman belonged to Sadaats and all his family, generation after generation, belonged to the Qadri Order. Hence it is impossible that his father belonged to the Naqshbandi Order.

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<sup>22</sup> Permission and power to guide others

It is also confirmed that it was he who migrated to Hind and not his father. This opinion of Bale is not considered authentic by anyone, so none of the old or new writers have ever mentioned it in their books nor it has any value in Qadri or Sarwari Qadri Order.

We have discussed the complete research of all the Indian and Pakistani writers about Syed Abdul Rehman Jilani Dehlvi Rehmat-ul-Allah Alayh, which proves that the Indian writers have been just rewriting what had been published in "*Aasar-e-Dehli*" in 1914 or in "*Mazaraat-e-Auliya-e-Dehli*" in 1927 whereas Pakistani writers have been copying the statement of "*Manaqib-e-Sultani*". No one has ever taken the pain to go to his shrine and search or even confirm the truth about him.

To find the exact and true details about Syed Abdul Rehman Jilani Dehlvi, it was necessary to ask the Sajadah Nasheen<sup>23</sup> of his shrine. Tehreek Dawat-e-Faqr contacted the caretaker of the shrine, Syed Saleem-uz-Zaman Hashmi who is also the Imam of the adjacent mosque. He had kept safe all the records about the life of Syed Abdul Rehman Jilani, which he got generation after generation from his ancestors. According to a manuscript written and signed by Saleem-uz-Zaman Hashmi, the life history of Syed Abdul Rehman Jilani is given below.

### **LIFE HISTORY OF SYED ABDUL REHMAN JILANI DEHLVI REHMAT-UL-ALLAH ALAYH**

Syed Abdul Rehman Jilani Dehlvi Rehmat-ul-Allah Alayh is the descendant of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu. His family lineage reaches Hazrat Ghaus-ul-Azam in the following order:

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<sup>23</sup> Supervisor or caretaker of the shrine

Syed Abdul Rehman Jilani Dehlvi son of Syed Abdul Qadir son of Sharaf-ud-Din son of Syed Ahmed son of Alla-ud-Din Sani son of Syed Shahab-ud-Din Sani son of Sharaf-ud-Din Qasim son of Mohi-ud-Din Yahya son of Badar-ud-Din Hussain son of Alla-ud-Din son of Shams-ud-Din son of Saif-ud-Din Yahya son of Zaheer-ud-Din son of Abi Nasar son of Abu Saleh Nasar son of Syed Abdul Razzaq Jilani Rehmat-ul-Allah Alayh son of Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu.<sup>24</sup>

Syed Abdul Rehman Jilani was born in 1024 Hijri (1615 A.D) in Hammah, Shaam. His father Syed Abdul Qadir Rehmat-ul-Allah Alayh was a dervish and a perfect saint. He got his early education from his father. At the age of thirty five, he came to Baghdad from Hammah and secluded at the shrine of his ancestor, Shaikh Abdul Qadir Jilani Razi Allah Anhu. He remained there in seclusion for 3 years, after which he was esoterically ordered by Ghaus-ul-Azam to go to India and meet Syed Abdul Jaleel Rehmat-ul-Allah Alayh. At this time, he was 38 years of age. On the Tuesday of 13<sup>th</sup> Ziq'a'd 1062 Hijri (15<sup>th</sup> October 1652 AD), he reached India through Iran and Afghanistan in the reign of Shah Jahan. He met Syed Abdul Jaleel Rehmat-ul-Allah Alayh who resided near the River Indus or Burhanpur or Aadilpur and swore the oath of allegiance upon his hands on Monday, 10<sup>th</sup> Zilhaj 1062 Hijri (10<sup>th</sup> Nov 1652 A.D). Then on his orders, he went to Dehli on Wednesday 9<sup>th</sup> Safar 1063 Hijri (8<sup>th</sup> January 1653). Here, he bought some land and built his house and a khanqah, where his shrine is situated now. He also built closets for the residence of the disciples on the land around the khanqah and a mosque, which is now known

<sup>24</sup> The lineage record can be confirmed and matched with the lineage record of Syed Mohammad Abdullah Shah Rehmat-ul-Allah Alayh given on page 109 of this book. Syed Abdullah Shah was the great grand son of Syed Abdul Rehman Jilani Dehlvi. His genealogy reached Syed Abdul Rehman as: Syed Mohammad Abdullah Shah Jilani son of Syed Abdul Rahim son of Syed Mohammad Abdul Aziz son of Syed Abdul Rehman Jilani Rehmat-ul-Allah Alayh.

as Shah Abdul Rehman Mosque. Present Sadar station and quarters of Muslim Waqf board are built on his land.

Syed Abdul Rehman Jilani Rehmat-ul-Allah Alayh spent his life in anonymity. He never liked fame and never went to the royal court or met the rulers or officials. He was a Sahib-e-Tasarruf<sup>25</sup> Qadri Faqeer. Lacs of people in Dehli and its vicinity benefitted from him spiritually and lacs of people became his disciples. He was a "Qaim Maqam Faqeer" i.e. a Faqeer who benefits people while staying at one place. There is not any evidence that he ever went out of Dehli, once he went there.

Syed Abdul Rehman Jilani Rehmat-ul-Allah Alayh had wheatish complexion and medium height. His eyes were very beautiful and his face was so luminous with Divine Light that disciples could not fix gaze at his sacred face.

Syed Abdul Rehman Jilani Rehmat-ul-Allah Alayh married a woman of Jilani Sadaats Syeda Zahida Khatoon on Monday the 6<sup>th</sup> of Jamadi-us-Sani, 1065 Hijri (*12<sup>th</sup> April 1655 A.D*) in Dehli. He had his first son, Syed Taj-ul-Arifeen in 1070 Hijri (*1660 A.D*) who died with diarrhoea in 1075 Hijri (*1665 A.D*). In 1082 Hijri (*1671 A.D*) his second son, Syed Abdul Aziz<sup>26</sup> was born.

Syed Abdul Rehman Jilani died on the night of Friday, 21<sup>st</sup> Ramadan 1088 Hijri (*16 November 1677*) and was buried in his apartment. His wife died 10 years later in 1098 Hijri (*1687 A.D*). The great grand son of Syed Abdul Rehman Jilani and grand son of Syed Abdul Aziz, Syed Abdullah Shah Madni Jilani Rehmat-ul-Allah Alayh leaded the Sarwari Qadri Order after Hazrat

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<sup>25</sup> Man of Divine powers

<sup>26</sup> Syed Abdul Aziz migrated to Hijaz in a young age and got settled in Madina. His grand son Syed Mohammad Abdullah Shah Madni Jilani came back from Madina to India (*then*) and got settled in Ahmadpur Sharqiah, District Bahawalpur. Syed Abdullah Shah got the Amanat-e-Elahiya (*The Divine Trust*) from Sultan Bahoo Rehmat-ul-Allah Alayh.

Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. His shrine is in Ahmadpur Sharqiah, district Bahawalpur Pakistan.

The saintly lineage of Faqr reaches Syed Abdul Rehman Jilani Dehlvi from Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu in the following order:

Syed Abdul Rehman Jilani was a disciple of Syed Abdul Jaleel who was a disciple of Syed Abdul Baqqa disciple of Syed Abdul Sattar disciple of Syed Abdul Fattah disciple of Syed Najam-ud-Din Burhan Puri disciple of Syed Mohammad Yahya Sadiq Jilani disciple of Syed Abdul Jabbar bin Abu Saleh Nasar disciple of Syed Abdul Razzaq Jilani disciple of Syedna Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu.

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh was the Khalifah-e-Akbar of Syed Abdul Rehman Jilani Rehmat-ul-Allah Alayh. Khalifah-e-Asghar<sup>27</sup> included Shah Habib Allah Qadri and Syed Mohammad Asghar who was the first caretaker of his shrine and had no children.

Syed Abdul Rehman Jilani's Urs<sup>28</sup> had been being celebrated on 21<sup>st</sup> Ramadan with great devotion for a long time. Till now, devotees celebrate his Urs on 21<sup>st</sup> Ramadan.

During the British rule, a road and railway track was passed from the land around his shrine and the Sadar Railway station was also built here, but special care was taken to keep his shrine safe. A compound was made around the shrine to keep it separate from the railway system.

**Address of the shrine:** Old Dehli 6-towards the East of Lahori Darwaza near Sadar Railway Station, Railway Colony, Muslim Waqf board quarters, Dehli-6-India.

<sup>27</sup> Junior spiritual successor

<sup>28</sup> Urs refers to the death anniversary of a saint

## RESEARCH ON OUTWARD OATH OF ALLEGIANCE (*Bayat*) OF HAZRAT SAKHI SULTAN BAHOO

There is a difference of opinion among the researchers and biographers of Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh on his outward oath of allegiance upon the hands of Syed Abdul Rehman Jilani Dehlvi Rehmat-ul-Allah Alayh, because they think that he did not need to have outward allegiance as Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam himself took his oath of allegiance spiritually and inwardly and then assigned him to Hazrat Shaikh Abdul Qadir Jilani for further spiritual training. Moreover, in all his books Hazrat Sakhi Sultan Bahoo has written the words of "Shaikh-e-Maa" (*my mentor*) for Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu.

Another argument given by them is that Hazrat Sakhi Sultan Bahoo has never mentioned anything about his allegiance to Syed Abdul Rehman Jilani in his books and it is absolutely improbable that he had benefitted from someone and had not mentioned anything about him. This argument cannot be considered valid because it is not a hard and fast rule and we have many previous examples that a disciple has not mentioned the name of his Murshid in his books, like Hazrat Ghaus-ul-Azam Jilani Razi Allah Anhu has not either mentioned the name of his murshid, Shaikh Abu Saeed Mubarak Makhzoomi Rehmat-ul-Allah Alayh in any of his books. Similarly, Syed Habib Allah Qadri Rehmat-ul-Allah Alayh has not mentioned



anything about his murshid, Syed Abdul Rehman Jilani in his book "*Sir'rul Habib*".

Only in *Manaqib-e-Sultani*, the writer has mentioned Sultan-ul-Arifeen's allegiance upon the hands of Syed Abdul Rehman Jilani under his saintly lineage. Since *Manaqib-e-Sultani* is the first biography of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, so it must be believed and there is not any reason to reject it.

Now we discuss different opinions of different biographers and researchers.

- ❖ Faqeer Noor Mohammad Kalachvi writes in *Makhzan-ul-Asrar*: "There is not any clue about the outward oath of allegiance of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh." (Makhzan-ul-Asrar-pg 259-260)

On the contrary, when Faqeer Noor Mohammad Kalachvi writes the Shajrah-e-Tareeqat (*saintly lineage*) of Sarwari Qadri Order on page 8 of his book "*Anwar-e-Sultani*" (*the Punjabi exegesis of Sultan-ul-Arifeen's poetry*) he writes the name of Pir Rehman (*Syed Abdul Rehman Dehlvi Rehmat-ul-Allah Alayh*) before the name of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, thus, contradicting his own statement. Furthermore, Faqeer Noor Mohammad Kalachvi's son Faqeer Abdul Hameed Sarwari Qadri (*who is also his successor*) also writes the name of Syed Abdul Rehman Dehlvi before the name of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, as Pir Rehman in the Shajrah-e-Tareeqat of Sarwari Qadri Order in his book "*Hayat-e-Sarwari*" on page 132-133 and 219. This shows that he also admits that Syed Abdul Rehman was the mentor of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. Thus, he also contradicts his father's opinion.

- ❖ Doctor Sultan Altaf Ali, who belongs to the family of Hazrat Sakhi Sultan Bahoo, writes in "*Deewan-e-Bahoo*" that

Sultan-ul-Arifeen had no need of an outward Murshid. Also, in the foreword of his book "*Sharah Abiyaat-e-Bahoo*", he writes that the Murshid of Hazrat Sakhi Sultan Bahoo was Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu whom he had frequently referred to as "Shaikh-e-Maa" (*my Murshid*) in his books. But in his book "*Mirat-e-Sultani*" (*Bahoo Nama Kamil*) Doctor Altaf Ali changes his opinion and writes:

- "Shaikh Habib Allah Qadri said to Sultan-ul-Arifeen, 'O Faqeer! I do not have what you want. You should go to my Murshid Syed Abdul Rehman Gillani in Dehli. When Sultan-ul-Arifeen reached Dehli, he found that Syed-ul-Sadaat Hazrat Pir Abdul Rehman Dehlvi was already waiting for him. He at once, bestowed the eternal treasure upon Sultan-ul-Arifeen.'" (page 114)

In the same book, Professor Sultan Altaf Ali writes the saintly lineage of Sarwari Qadri Order on page 120 and 121 and in it, writes the name of Syed Abdul Rehman Dehlvi before the name of Sultan-ul-Arifeen, which shows that he admits that Sultan-ul-Arifeen had sworn oath of allegiance upon the hands of Syed Abdul Rehman Jilani.

- ❖ In this context, the most rigid opinion is that of Professor Ahmed Saeed Hamadani. He has discussed this matter in detail in his book "*Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh (Hayat-o-Taleemat)*" under the topic "Shaikh-e-Maa, Hazrat Sultan-ul-Arifeen ke Murshid." First, he gives the reference of the following statement of "*Manaqib-e-Sultani*":

- "Hazrat Shah Habib Allah Qadri was a famous Shaikh who lived in Garh Baghdad at the bank of River Ravi. Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh met him. It is said that he took different tests of Sultan-ul-Arifeen but found him better in courage and spiritual strength than his

own self. At last, he requested him to go to his Shaikh Syed Abdul Rehman Qadri Dehlvi Rehmat-ul-Allah Alayh.”

Then writes:

- Further, he adds, “According to the writer of *“Manaqib-e-Sultani”* a dervish Sultan Hameed who belonged to Bhakar was his khalifah who accompanied Sultan-ul-Arifeen in his journey to Dehli. When Sultan-ul-Arifeen met Syed Abdul Rehman Jilani, he took him in privacy, Sultan-ul-Arifeen got his ‘Eternal Destiny’ in only one step. Thus, he found what he wanted.”

Then contradicting this statement of *“Manaqib-e-Sultani”*, Professor Ahmad Saeed Hamadani writes:

- “The writer of *Manaqib-e-Sultani* thinks that Syed Abdul Rehman Jilani is Sultan-ul-Arifeen’s Murshid and has also given a Shajrah-e-Tareeqat in accordance. However, before writing the above incident, he has also stated a spiritual experience of Sultan-ul-Arifeen which shows that he got the spiritual Beneficence by the Awaisi way and was already permitted by the Holy Prophet Sall’Allahu Alayhi Wa’alihi Wasallam through Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu to guide and persuade Men of Allah on the way to Reality. The writer of *Manaqib-e-Sultani* Hazrat Sultan Hamid had heard the tradition of this spiritual experience from his ancestors, generation after generation. Sultan-ul-Arifeen had this experience while he was awake. One day he was standing somewhere in Shorekot, an honorable and dignified rider appeared who held his hand and let him sit on the horse behind him.... This rider was Hazrat Ameer-ul-Momineen Hazrat Ali bin Abu Talib Karum Allah Wajhu. *(The proceedings of this incident have been mentioned in SEARCH FOR THE DIVINE TRUTH AND OATH OF ALLEGIANCE)*. After having presence in the Divine Assembly of the Prophet Sall’Allahu Alayhi Wa’alihi

Wasallam and being satiated with the benevolence of the sacred Companions and Ahl-e-Bait Razi Allah Anhum, he was assigned to Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu, for further guidance.”

In “*Risala Roohi Sharif*” when Sultan-ul-Arifeen mentions the names of the Seven Divine Sultan-ul-Faqr Souls, he writes about Hazrat Shaikh Abdul Qadir Jilani that:

”یکے روح شیخ ما، حقیقت الحق، نور مطلق، مشہود علی الحق، حضرت محبوب سبحانی“

Meaning: “One of these souls is my Shaikh (*Murshid*) the True Divine Self, absolute Celestial Light and the Perfect Manifestation of Eternal Reality Hazrat Shaikh Mohi-ud-Din Abdul Qadir Jilani Razi Allah Anhu.”

If this revelation is compared to the tradition of Sultan-ul-Arifeen’s meeting with Syed Abdul Rehman Jilani, then the contradiction between the two becomes obvious. When Sultan-ul-Arifeen was directly bestowed by the Divine Light of Essence, he was given the authority by the glorious spirits to guide people towards righteousness. At this point he held the position of the Perfect Spiritual Mentor, so getting ‘Eternal Destiny’ from another ‘Pir<sup>29</sup>’ makes no sense.

Professor Ahmad Saeed Hamadani proceeds as:

- “It is also written in *Manaqib-e-Sultani* that since Sultan-ul-Arifeen Quds-Sir’ru-Hoo was a born saint, he had complete knowledge of The Divine Secrets by birth. Moreover, Sultan-ul-Arifeen himself says, ‘I had no time to get outward education or do hard mystic prayers due to the excess of luminous effects of revelations of The Divine Essence. I always remain absorbed in The Divine Oneness and busy in enjoying the pleasure of the Divine Company.’ If he did not

<sup>29</sup> Pir refers to the Spiritual Guide.

need outward education or superagotary prayers, then, he did not require an outward Murshid as well. It seems that just like in the age of cultural deterioration, modern members of different fields and circles were left with following and unnecessarily emphasizing upon the apparent rules of superficial system only, similarly in Tareeqat, the importance of apparent form of connectivity was unnecessarily enhanced. If someone did not have a teacher in poetry, he was considered untaught. Likewise, in Tareeqat, if someone was not attached to a Pir he was considered unguided. As far as Hazrat Sultan-ul-Arifeen is concerned, he did not care about this rule at all nor did he mention anything about Habib Allah Shah or Pir Syed Abdul Rehman Qadri in any of his books. However, he often mentions his above discussed revelation and getting benefit through the Awaisi way. Perhaps his descendants found it necessary to attach him to some traditional saintly lineage in accordance with the specific cultural background of their age, due to which it became necessary for them to give reference of an outward Murshid.” (Page 46-50)

- ❖ Mumtaz Baloch writes in “*Hoo Dey Bait*”:
- “Hazrat Sultan-ul-Arifeen’s allegiance upon the hands of Syed Abdul Rehman Dehlvi is just a presumption which has no connection with reality nor does it seem possible.” (page 61)

Mumtaz Baloch is not a research scholar. Whatever he writes about Faqr in his books is only limited to superficial knowledge. He has written the above statement just on the basis of those statements of Sultan Altaf Hussain, Professor Ahmad Saeed Hamadani and Faqeer Noor Mohammad Kalachvi, in which, these respected persons appear to be against Sultan-ul-Arifeen’s outward allegiance.

- ❖ Maulvi Mohammad Din Gujrati writes, in his *Risala (booklet)* on Sultan-ul-Arifeen Rehmat-ul-Allah Alayh, published in 1927, that:
  - “Pir Abdul Rehman Qadri Rehmat-ul-Allah Alayh held the hand of Sultan-ul-Arifeen Rehmat-ul-Allah Alayh and took him in his apartment and said to him, “Indeed you are rich with the Divine Benefits of Oneness and the Holy Prophet’s sacred hand is upon your hand and you are guided by Hazrat Piran-e-Pir Dastageer Razi Allah Anhu.” After getting this Divine Inspiration, Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh came to the market of Dehli and blessed the people there with his Divine Attention. Thus, all the shopkeepers and other people got ecstatic.”
- ❖ My Murshid, Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh who was a Sahib-e-Mussama Ism-e-Zaat Murshid<sup>30</sup>, possessor of The Divine Trust and stationed at the venerable grand status of Sultan-ul-Faqr, belonged to the family of Sultan Bahoo Rehmat-ul-Allah Alayh. He used to say:
  - “Sultan-ul-Arifeen’s outward allegiance upon the hands of Syed Abdul Rehman Jilani was amongst the necessities and requirements of Faqr. So, he met Syed Abdul Rehman only once, took oath of allegiance and returned because in Faqr, outward allegiance is necessary. If he had not taken the oath of allegiance at the hands of Syed Abdul Rehman Jilani, then the chain of Sarwari Qadri Order which reached Syed Abdul Rehman Jilani from Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani in a continuous manner would have broken and Sultan-ul-Arifeen would not have remained a linked mentor of this chain.”

In all the books published from India e.g. *Aasar-e-Dehli*, *Rehnuma-e-Mazaraat-e-Dehli*, *Mashaikh-e-Qadria*, *Mazaraat-e-*

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<sup>30</sup> Having all the attributes and powers of Ism-e-Allah Zaat

*Auliya-e-Dehli* and in many other books, wherever the name of Syed Abdul Rehman Jilani is mentioned, it is written alongside that he was the Murshid of Punjab's famous saint Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh.

All the research scholars, who are against Sultan-ul-Arifeen's outward allegiance have their own view points based upon their own knowledge and the books available. Our research is not meant to contradict them. Rather, it is meant to proceed their work. Although it must be stated respectfully that a research scholar just tries to find the truth and it is possible that his research proves to be wrong. Yet, we agree that these scholars are right, as far as, their apparent knowledge is concerned, because Sultan-ul-Arifeen himself states that:

1. Sarwari Qadri is actually the one who swears allegiance upon the hands of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. All the evil and immoral behaviors are removed from his self and he is blessed with the Divine Favour to adopt the way of Shariat-e-Mohammadi. (Mehek-ul-Faqr Kalan)
2. Some Sarwari Qadri have such elite status that they are blessed with benevolence of Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam directly, and then he assigns them to Hazrat Mohi-ud-Din Shah Abdul Qadir Jilani Razi Allah Anhu. He blesses them in such a way that they are never separated from him even for a single moment. (Mehek-ul-Faqr Kalan)

Those, who have rejected the outward allegiance of Sultan-ul-Arifeen have based their argument on the Awaisi way. Awaisi way actually exists and we do not deny it. In this way, a devotee gets spiritual benefits directly from the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam or from some saint who has died. There are three kinds of Awaisy way:

1. The great people, who have to adorn the throne of Divine Guidance and Persuasion, must swear outward allegiance despite of being benefitted from the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam through Awaisi way because they have to be the Murshid-e-Itesal<sup>31</sup>. The fact that Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu, despite being a born saint also swore oath of allegiance at the hand of Abu Saeed Mubarak Makhzoomi Rehmat-ul-Allah Alayh, supports our argument. Ghaus-ul-Azam's grand status among all saints is so high that his footstep is at the neck of all of them. Yet, he swore allegiance upon the hands of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam on the night of Meraj (*ascension to Allah*), and without his benevolence, no one can find even the fragrance of Faqr. He also found the complete spiritual treasure through Awaisi way, as is written by Hazrat Shah Wali Allah Muhadas Dehlvi in *Hamma'at*:

➤ "After Hazrat Ali Karum Allah Wajhul Kareem, a series of sacred sufis and saints begins. The most powerful and superior among all the saints and the one who travelled the mystic path with utmost excellence through the actual Awaisi way is Shaikh Abdul Qadir Jilani Razi Allah Anhu."

This proves that Hazrat Ghaus-ul-Azam found everything through the Awaisi way. Sultan-ul-Arifeen considers him his mentor and calls him "Shaikh-e-Maa" (*my Murshid*). If he had got everything through the Awaisi way, then why did he need to swear apparent allegiance upon the hands of Hazrat Shaikh Mubarak Makhzoomi Rehmat-ul-Allah Alayh? His allegiance has never been controversial and is stated in the books of Tasawuf with confirmed and authentic traditions. It is said that Ghaus-ul-Azam met his Murshid Hazrat Shaikh Abu Saeed

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<sup>31</sup> Linked inwardly and outwardly with the chain or series of mentors of a specific spiritual order or way



Mubarak Makhzoomi once, he gave him the Khirqaa<sup>32</sup> and that was all. Hazoor Ghaus-ul-Azam Razi Allah Anhu started the duty of guidance and persuasion of the Men of Allah from the same day. Sultan-ul-Arifeen's allegiance was also on the same pattern. He met his outward murshid only once and found complete spiritual treasure in just one meeting because he had already completed his spiritual journey through the Awaisi way. The statement of Maulvi Mohammad Din Gujrati referred above, supports our argument.

Now the question arises, why is it necessary to have outward allegiance in order to hold the throne of Divine Guidance and Persuasion? The answer is that, in Faqr; a system of spiritual chains has been established which reaches step by step and link by link to the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. Every Perfect Mentor should be a Murshid-e-Itesaal i.e. link of this chain and this chain and linkage should not break anywhere, unless this saintly lineage reaches the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam through Hazrat Ali Karum Allah Wajhu. If this linkage is broken anywhere in between, great disorder and trouble can arise because then any wicked person would try to creep in this saintly series and would claim the throne of guidance and persuasion saying that he has been blessed by the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam directly through the Awaisi way and that he does not need to swear allegiance on any murshid. If someone claims this, he is an absolute liar and must be punished. Such evil persons claim false saintlihood, just as people claim false Prophethood and being fake Imam Mehdi. Nowadays, we can find such fraud and fake pirs everywhere, who refuse outward allegiance and claim that they are directly blessed, or born or hereditary saints.

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<sup>32</sup> A cloak which used to be a symbol of allegiance in those days

The outward allegiance of Hazoor Ghaus-ul-Azam and Sultan-ul-Arifeen was to fulfill the above mentioned requirement, as they had to hold the throne of guidance and persuasion and benefit lacs of people of their age, and their spiritual order has to continue till the Doomsday. Their outward allegiance was also necessary because then no one in future would use their example to claim that he is permitted to hold the throne of guidance and persuasion by the Holy Prophet through the Awaisi way. There is not a single example in the history that a saint who holds the throne of guidance and persuasion was not a Murshid-e-Itesaal and was without an outward allegiance.

Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani says:

- “The great Mashaikh (*mentors*), whose chain/series of Faqr reaches Hazrat Ali Karum Allah Wajhu in a continuous manner and then from this Baab-e-Ilm<sup>33</sup> reaches to the core of knowledge (*Hazoor Alayhi Salat-o-Salam*), invite people towards Allah through wisdom.” (Sir’rul Asrar Chp:5)

This statement supports our argument that, to hold the throne of guidance and persuasion, it is necessary for a saint to be a Murshid-e-Itesaal and properly linked with the chain of spiritual lineage.

2. The second Awaisi way is the one in which the benefiter does not have to hold the throne of guidance and persuasion, he just has to do some important duty related to the religion or the Ummah. For example, Allama Iqbal got the spiritual benefit from the soul of Maulana Rumi Rehmat-ul-Allah Alayh through the Awaisi way. Although, Allama Iqbal had sworn allegiance in Qadri Order when he was young but he never mentions the name of his outward mentor in his

<sup>33</sup> Doorway of knowledge, Hazrat Ali Al-Murtaza

poetry. Rather he considers Maulana Rumi his actual Murshid.

3. The third Awaisi way is the one, through which a Seeker is given the preliminary spiritual guidance in the beginning of his journey towards Allah and then he is sent to the outward Murshid for complete guidance. A Seeker may or may not know it.

It is hoped that this research would clarify many misapprehensions about the outward allegiance of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh.

## THRONE OF DIVINE GUIDANCE AND PERSUASION

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh returned from Dehli and started executing his duty of guiding and persuading people towards righteousness. From that day onwards, the Divine Radiance became so obvious from his self that hundreds of people found Divine Closeness just by his single glance.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has defined an independent Faqeer as compared to the conventional Pirs (*mentors*) and Sajadah Nasheen<sup>34</sup> Shaikhs that:

- “An independent Faqeer is not bound by rules and regulations and is free from the restraints of expediencies. First, he is not bound to live at one place. Second, his benefit continues in every condition and in every way. Usually, he distributes the bounty of Faqr among common people while travelling from place to place.”

Hazrat Sakhi Sultan Bahoo travelled all his life to educate and guide people on the path of Faqr and distributed the treasure of the Divine Love and Knowledge among common people. He did this at the order of Allah, as he says:

نفس را رسوا کنم بہر از خدا  
ہر دے دے قدم زخم بہر از خدا

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<sup>34</sup> Superiors of shrines

Meaning: I disgrace my nafs (*baser self*) by begging from door to door just to obey and please my Allah. (Noor-ul-Huda Kalan)

Usually, he travelled towards the Valley of Saun Sakeser, Multan, Dera Ghazi Khan, Dera Ismail Khan, Sindh and Balochistan for guiding and persuading people. Discussion about him cannot be found in any book or writing of other saints because he always remained away from the centre of culture and education of that age and never met any writer. His visit to Dehli is mentioned only once. He distributed the treasure of Ism-e-Allah Zaat mostly among the common villagers and then these villagers continued and proceeded his work.

While travelling he often blessed a person on the way with Divine Closeness just by one glance. His father Bazayed Mohammad was given a grand property of land by the Emperor Shah Jahan, which included a fort of bricks and many running wells. Although, this property was very vast and needed to be looked after properly but Sultan-ul-Arifeen was completely indifferent to it, he used to leave home whenever the Divine ecstasy overcame him. The writer of "*Manaqib-e-Sultani*" writes that Sultan-ul-Arifeen never indulged himself in the worldly jobs or relations. It is said that he tried to plough the fields twice but both of the times the emotions of Divine Love overcame him so much that he left the bullocks there and then, and went to jungles and mountains absorbed in Divine Vision, refulgence and revelations.

Sultan-ul-Arifeen was a Murshid Kamil Akmal Noor-ul-Huda<sup>35</sup>, who takes a devotee to the position of Ain-ul-Ayaan<sup>36</sup> by his tawajo (*attention*), talqeen (*persuasion*) and taleem (*education*) so much so that he does not need any hard mystic prayers, Zikr (*invocation*) or fikr (*meditation*).

<sup>35</sup> A Perfect Mentor having Divine Light of Guidance

<sup>36</sup> Where he sees Allah with his open eyes and becomes One with Him

Sultan-ul-Arifeen spent all his life wandering in streets and cities searching for the Seekers of Allah and taking them to the Divine Oneness, as he was ordered from the court of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam to do the duty of guiding Men of Allah.

## TITLE AND SPIRITUAL STATUS

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh is known by the title of "Sultan-ul-Arifeen" among all the Auliya (*saints*) and Arifeen (*knowers*). He is stationed at the most elevated and highest status of "Sultan-ul-Faqr<sup>37</sup> (*fifth*)."

### MUSTAFA SANI AND MUJTABA AAKHIR ZAMANI (*Mustafa the second and Mujtaba of the last era*)

Just as Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu announced; by the will of Allah, during his address that *قَدَمِي هَذِهِ عَلَى رِقَبَةِ كُلِّ وَلِيٍّ اَللّٰهُ* "My foot is over the necks of all the saints." Similarly, Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh proclaimed that:

تا آنکہ لطفِ ازلی سرفرازی عین عنایت حق حاصل شدہ و از حضور فائز النور اکرم نبوی صلی اللہ علیہ وآلہ  
وسلم حکم ارشادِ خلق شدہ، چه مسلم، چه کافر، چه بانصیب، چه بے نصیب، چه زندہ و چه مردہ۔ بزبان گوہر فشاں  
مصطفیٰ ثانی و مجتبیٰ آخر زمانی فرمودہ۔ (رسالہ روحی شریف)

Meaning: Since the Eternal Benevolence has graced me with grandeur, Hazoor Akram Sall'Allahu Alayhi Wa'alihi Wasallam has ordered me to guide everyone, Muslim or Non-Muslim, fortunate or unfortunate, alive or dead, and he has called me

<sup>37</sup> To know about the status of Sultan-ul-Faqr please read the topic "SULTAN-UL-FAQR."

*'Mustafa Sani and Mujtaba Aakhir Zamani'* with his sacred tongue.

Both the titles 'Mustafa' and 'Mujtaba' means "the chosen and the desired one" but these titles are specific for Hazoor Alayhi Salat-o-Salam. He Sall'Allahu Alayhi Wa'alihi Wasallam himself blessed Sultan-ul-Arifeen with the titles of Mustafa Sani (*Mustafa the second*) and Mujtaba Aakhir Zamani (*Mujtaba of the last/later era*) which is a symbolic reference to the fact that, when the evil practices will become common in Muslim society, then Sultan-ul-Arifeen's teachings will be the Light of Righteousness and a special person promoting his teachings will guide the people on the right path. That person will be supported and backed spiritually by Sultan-ul-Arifeen because Sultan-ul-Arifeen himself will not be physically alive in the last era.

Another statement of Sultan-ul-Arifeen which is passed from generation to generation also refers towards this fact that:

- "When evil will become a common practice, falsehood will overcome the truth and when there will be a large number of sects and groups among the Muslims, every sect will think only itself on the right path and all the others as depraved ones, people will not have the courage to say truth about the wrong and depraved sects. People who will claim to have the knowledge of Batin (*inner reality*) will claim false sainthood and occupy the seats of shrines to gather wealth by looting people, at that time the fountain of The Divine Light will sprout from my shrine."

This statement also refers that at that time, one of his ardent devotees will kill the evil, revitalize and revive the real Islam under his spiritual guidance, by the promotion of his teachings. In the following verses too, Sultan-ul-Arifeen is referring to the same fact:



چڑھ چناں تے کر رُشنائی، ذکر کریندے تارے ھو  
گلیاں دے وِچ پھرن نمانے، لعناندے ونجارے ھو

Meaning: O' my enlightened moon of Faqr, you must rise soon and by your appearance enlighten the world, which has been overcome by darkness. The Seekers of Allah are wandering here and there in search of The Divine Truth in this age of evil, and are waiting for some true guide like you. Whenever they try to seek knowledge about the path of truth from some guide, soon they come to know that he is a fraud and fake mentor. So they are waiting for some true guide like you who will take the Ummah on the right path.

چڑھ چناں تے کر رُشنائی، تارے ذکر کریندے تیرا ھو  
تیرے جیسے جن کئی سے چڑھدے، سانوں بجاں باجھ ہنیرا ھو  
جتھے جن اساڈا چڑھدا، اوتھے قدر نہیں کجھ تیرا ھو

Meaning: O' enlightened moon of Faqr! Rise soon and fill this dark and evil world with the Divine Light. The Seekers and the true believers of Allah are desperately waiting for you. Hundreds of fake moons (*fraud Pirs and their fake ways*) have risen and deceived the Ummah by claiming to be you, but without you, there is darkness everywhere. When our real moon (*a Perfect Mentor of Sarwari Qadri way, who is the true and complete manifestation of The Divine Self*) will appear, the fake moons will disappear and these fraudulent pirs will run away.

Another explanation of the titles of Mustafa Sani and Mujtaba Aakhir Zamani is that lacs of people have benefitted from Sultan-ul-Arifeen's shrine and the bounty of Faqr is distributed continuously from there, and will continue till the Doomsday.

## BOOKS

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh did not get any kind of outward education. Still, there are 140 books written by him. All his books are written in Persian except "*Abiyat-e-Bahoo*" (verses) which is in Punjabi language.

The translators of Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo's books have often written that they could not find any manuscript written by his own sacred hands. Only the manuscripts written by his khalifahs and dervishes could be found. Saad Ameer Khan Niazi, who is a translator of Sultan-ul-Arifeen's books in Urdu, writes in the foreword of the translation of his book *Asrar-ul-Qadri* that:

- "As a translator of Sultan Bahoo's books, I faced the problem that original manuscripts of his books were not available which could be consulted to translate the actual Persian matter properly. If I could have found only a single manuscript written by Sultan-ul-Arifeen's own sacred hands then the others would not be needed for the translation but unfortunately not even one could be found. All of them were lost and wasted because the khalifahs kept them in their boxes instead of spreading them." (Page 40)

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh writes in *Ain-ul-Faqr* that:

محمد مصطفیٰ عربی صلی اللہ علیہ وآلہ وسلم و مرا علم ظاہر بیچ نہ بود از علم حضور است و ظاہر و باطن علم چندیں  
واردات فتوحات کشادہ است کہ دفتر بااید

Meaning: Mohammad Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam and I were not apparently educated by anyone. Rather, we were given the Divine Knowledge. Its triumphs and experiences revealed such vast knowledge, intrinsically and extrinsically, that needs infinite number of books to be expressed.

This statement shows that like Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, Sultan-ul-Arifeen was also an Ummi i.e. he could not read and write. So, just as there is not any Quranic verse or Hadith written by the sacred hands of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam available, similarly, no hand written document or script of Sultan-ul-Arifeen is available. Whatever, he stated verbally, as a result of Divine Revelations, the khalifahs and dervishes wrote as it is, and now, only these manuscripts are available. Hence, it is not strange that Sultan Altaf Ali or Sultan Hamid Ali or anybody else was unable to find any hand written script by Sultan-ul-Arifeen. The translators got the original manuscripts of the books from the heirs of the family of Hazrat Sultan Bahoo Rehmat-ul-Allah Alayh, which were afterwards translated. Most of the translators compared different manuscripts of the same book and then, after confirmation, translated it. That is why, all the available translations are almost the same in terms of the teachings.

Sultan Hamid has given a list of very few books of Sultan-ul-Arifeen in *Manaqib-e-Sultani*, which shows that most of the books were lost when *Manaqib-e-Sultani* was written, or were not available. Another reason is that there was not any proper institution to publish Sultan-ul-Arifeen's teachings and books, due to which only a few books could be published and saved, and those too as a result of individual efforts.

Another reason for keeping these books concealed for a long time might be that, Sultan-ul-Arifeen wanted to keep this Divine

Treasure hidden from the undeserving people. Perhaps they will be revealed in future on some fixed time, which is why, Hazoor Alayh Salat-o-Salam has entitled him Mustafa Sani (*Mustafa II*) and Mujtaba Aakhir Zamani (*Mujtaba of the last era*).

Sultan-ul-Arifeen's books are the masterpieces of the Divine Knowledge. He says that if anyone could not find a Murshid, my books will prove to be a Murshid and medium for him to reach Allah. In *Risala Roohi Sharif* he says:

- "If a saint, who has found Divine Closeness, is retracted from the spiritual world or celestial Holy World of Omnipresence and has been dropped or demoted from his position, he should make this Risala his Vaseela (*mediation or source*). It will prove to be a Murshid for him. If he swears to make this book his mediator, we swear to restore his position."

This proclamation of Sultan-ul-Arifeen is present in almost all of his books with the change of a few words.

Sultan Bahoo's writing style is very simple and easy to understand, even for a less educated person. His writings are so fluent and influential that they envelop the reader completely. If these books are read respectfully after ablution, an ocean of Spiritual Beneficence pours down to 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 real spiritual successor of Sultan-ul-Arifeen in the present age.

Sultan-ul-Arifeen has used the Quranic verses, Hadiths and Qudsi Hadiths according to the requirement of the statement. If these verses or Hadiths are removed, the actual meaning of the statement remains unexplained. Sultan-ul-Arifeen also uses poetry eloquently and beautifully which enhances the effect of the statement.

Translations of Sultan-ul-Arifeen's following books are available in the market:

(1) Abiyaat-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) Fazalul-Laqa (*Khurd*) (19) Fazalul-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 (*Kalan*) (29) Sultan-ul-Waham (*Khurd*) (30) Deedar Bakhsh (31) Kashaf-ul-Asrar (32) Mohabbat-ul-Asrar (33) Tarfa-tul-Ain.

- The script of Sultan-ul-Waham (*Kalan and Khurd*) was found in 1977 from Syed Sultan Shah Library Jacobabad (*Sindh*).
- Shams-ul-Arifeen is in fact a collection of some chosen topics of Sultan-ul-Arifeen's books: Kaleed-ul-Tauheed, Qurb-e-Deedar, Majmua-tul-Fazal, Aqal-e-Beydar, Jamay-ul-Asrar, Noor-ul-Huda, Ain Numa and Fazalul-Laqa. It was compiled by Sultan Wali Mohammad, the second son of Sultan-ul-Arifeen. Now, this book is known as a book of Sultan-ul-Arifeen.
- In '*Manaqib-e-Sultani*' and '*Shams-ul-Arifeen*' names of some books are mentioned which are still unavailable. These books are (1) Majmua-tul-Fazal (2) Ain Numa (3) Talmeez-ur-Rehman (4) Qutb-ul-Iqtab (5) Shams-ul-Aashiqeen (6) Deewan-e-Bahoo Saghir and Kabeer (*Persian*). Only one Deewan-e-Bahoo is available which is either Saghir or Kabeer.

- Sultan-ul-Arifeen's only Punjabi book which comprises of his Punjabi poetry is available and known by the name of "Abiyat-e-Bahoo."

## RELIGIOUS SCHOOL OF THOUGHT

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh belonged to the school of thought of Ahl-e-Sunnat-Wal-Jamat and followed Imam-e-Azam Hazrat Imam Abu Haneefah's jurisprudence. He says:

- I follow Hazrat Imam-e-Azam Koofi who was a clean hearted sufi and remained free from polytheism, infidelity and schism of music. (Kaleed-ul-Tauheed Kalan)

## SARWARI QADRI ORDER

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh followed the "Sarwari Qadri way." In almost all of his books he has declared himself "Qadri" and has explained the excellence and Spiritual Beneficence of Head of all saints Piran-e-Pir Dastageer Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu from whom this order continues.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has discussed two off shoots of the Qadri way, Sarwari Qadri and Zahidi Qadri. He belonged to the former. Sultan-ul-Arifeen named Qadri order as "Sarwari Qadri" after he took oath of allegiance directly at the hands of Sarwar-e-Alam Sall'Allahu Alayhi Wa'alihi Wasallam and got Beneficence from Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu. Sultan-ul-Arifeen declares Sarwari Qadri way the actual and perfect Qadri way. This way flourished in the Subcontinent due to Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. He says about the Qadri way that:

- Qadri order has two off shoots, Zahidi and Sarwari Qadri. Sarwari Qadri Murshid is the possessor of all the attributes of Ism-e-Allah Zaat. That is why when he blesses a Seeker with the Divine Guidance and Persuasion 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 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 hard mystic struggles. Then, Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu helps him and elevates him to the status of Majzoob (*lost in Divine Meditation*) devotee, while the status of a Sarwari Qadri devotee is that of belovedness. (Kaleed-ul-Tauheed Kalan)
- Only the Qadri way has complete command over time and space. There are two kinds of Qadri way, Zahidi Qadri and Sarwari Qadri. I, the humble Faqeer, possess command over the Sarwari Qadri way, as when I found presence in the sacred Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, he took oath of allegiance from me and ordered warmly, "Have the courage to guide people on the way to Allah." After persuasion, he assigned me to Hazrat Pir Dastgeer Razi Allah Anhu. He also blessed me with eternal success and ordered to persuade people. It owes to his kind favour that, afterwards, whenever I concentrated on Zahir (*outer self*) and Batin (*inner self*) of any Seeker, at once took him to the Assembly of the Prophet Sall'Allahu Alayhi Wa'alihi Wasallam just with the help of Tasawur-e-Isim-e-Allah Zaat (*contemplation of Personal Name of Allah*) and Tasawur-e-Isim-e-Mohammad (*contemplation of sacred name of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam*), without putting him to any hard mystic struggle or supererogatory prayer. Then there remained no veil before him and he saw Ism-e-Allah Zaat everywhere. Sarwari Qadri way is definitely a very courageous and bounteous way,

while in the other ways, people burnt some seekers to death by the extreme fire of *Ism-e-Allah Zaat*. Some could not bear the burden of *Ism-e-Allah Zaat* and helplessly stopped moving forward on the way to Allah, whereas some apostatized. (*Ain-ul-Faqr*)

- What is the initial status of an accomplished Sarwari Qadri? (*It is that*) he blesses the Seeker with presence in the Assembly of Prophet Sall'Allahu Alayhi Wa'alihi Wasallam by drowning him in The Divine Light of Knowledge of Allah only with his one glance, or by *Tasawur-e-Ism-e-Allah Zaat* or by stroke of *Kalma Tayyaba (the creed)* or by his intrinsic attention. This is the first day lesson of the Sarwari Qadri way. The murshid who does not know this lesson and cannot take his disciples to the Assembly of Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam is not a perfect Qadri. His ecstatic state is just an illusion and deceit because the original and perfect Qadri always remains drowned in the Divine Union by being engrossed in the Light of Divine Knowledge.
- Remember, there are two kinds of Sarwari Qadri way. One is *Zahidi Qadri* in which the Seeker appears to be doing hard mystic struggles, he strokes his heart with loud invocation, keeps check on his nafs by meditation, remains busy in supererogatory prayers, spends his nights in prayers and days in fasting but has no knowledge and vision of his Batin. He just shows off to be having Divine Experiences by his conversation. The other way is Sarwari Qadri, in which the Perfect Faqeer actually experiences the ecstatic states of Divine Closeness, Union and Vision and can take his disciples to the Divine Company and union and bless him with the status of *Haq-ul-Yaqeen (experiencing the Divinity)*. Only such Sarwari Qadri Faqeer is trustworthy because he is the killer of nafs and the commander who steps forward boldly in the battlefield of The Divine Truth. (*Mehek-ul-Faqr Kalan*)



The Sarwari Qadri way is named so because "Sarwari" means to have oath of allegiance at the sacred hands of Sarwar-e-Aalam Hazrat Mohammad Sall'Allahu Wa'alihi Wasallam and "Qadri" means to follow the path of Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu. Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- Sarwari Qadri is actually the one who swears allegiance upon the hands of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. All the evil and immoral behaviors are removed from his self and he is blessed with the taufeeq (*Divine Favour*) to adopt the way of Shariat-e-Mohammadi. (Mehek-ul-Faqr Kalan)
- Some Sarwari Qadris have such elite status that they are directly blessed with the Benevolence of the Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and then he assigns them to Hazrat Mohi-ud-Din Shaikh Abdul Qadir Jilani Razi Allah Anhu, and he also blesses them in such a way that they are never separated from him even for a single moment. (Mehek-ul-Faqr Kalan)

The Sarwari Qadri way is free from the pain of mystic struggles, forty-day-seclusions, the practice of holding breath, complications of initial levels, invocation and meditation. There are not any apparent saintly dresses or styles in this way, as it is fed up of all the superficial saintly manners like holding a stick or tasbeeh (*chaplet*) or wearing cloak and turban etc. The specialty of this way is that the Murshid Kamil takes the Seeker to the extreme limits on the very first day by giving him the Sultan-ul-Azkar <sup>هو</sup> (*the crown invocation Hoo*), Tasawur-e-Ism-e-Zaat and Mushq-e-Murqoom-e-Wajudia (*practice of inscribing Ism-e-Allah Zaat on body*). While the other ways do not have all these, Sultan-ul-Arifeen says that the initial level of Sarwari Qadri disciple is equal to the extreme level of disciples of the other ways.

The Sarwari Qadri lineage reaches Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh in the following order:

1. Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam
2. Hazrat Ali bin Abu Talib Karum Allah Wajhu
3. Hazrat Khawaja Hassan Basri Razi Allah Anhu
4. Hazrat Shaikh Habib Ajmi Rehmat-ul-Allah Alayh
5. Hazrat Shaikh Daud Tai Rehmat-ul-Allah Alayh
6. Hazrat Shaikh Maroof Karkhi Rehmat-ul-Allah Alayh
7. Hazrat Shaikh Sir'ri Saqti Rehmat-ul-Allah Alayh
8. Hazrat Shaikh Junaid Baghdadi Rehmat-ul-Allah Alayh
9. Hazrat Shaikh Jafar Abu Bakr Shibli Rehmat-ul-Allah Alayh
10. Hazrat Shaikh Abdul Aziz Bin Hars Bin Asad Tameemi  
Rehmat-ul-Allah Alayh
11. Hazrat Shaikh Abu-al-Fazal Abdul Wahid Tameemi  
Rehmat-ul-Allah Alayh
12. Hazrat Shaikh Mohammad Yousaf Abu-al-Farrah Turtoosi  
Rehmat-ul-Allah Alayh
13. Hazrat Shaikh Abu-al-Hassan Ali Bin Mohammad Qureshi  
Hankari Rehmat-ul-Allah Alayh
14. Hazrat Abu Saeed Mubarak Makhzoomi Rehmat-ul-Allah  
Alayh
15. Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi  
Allah Anhu
16. Hazrat Shaikh Taj-ud-Din Abu Bakr Syed Abdul Razzaq  
Jilani Rehmat-ul-Allah Alayh
17. Hazrat Shaikh Syed Abdul Jabbar Rehmat-ul-Allah Alayh
18. Hazrat Shaikh Syed Mohammad Sadiq Yahya Rehmat-ul-  
Allah Alayh
19. Hazrat Shaikh Syed Najm-ud-Din Burhan Puri Rehmat-ul-  
Allah Alayh
20. Hazrat Shaikh Syed Abdul Fattah Rehmat-ul-Allah Alayh
21. Hazrat Shaikh Syed Abdul Sattar Rehmat-ul-Allah Alayh
22. Hazrat Shaikh Syed Abdul Baqqa Rehmat-ul-Allah Alayh
23. Hazrat Shaikh Syed Abdul Jaleel Rehmat-ul-Allah Alayh

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24. Hazrat Shaikh Syed Abdul Rehman Jilani Dehlvi Rehmat-ul-Allah Alayh  
 25. Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh

After Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh the Sarwari Qadri Order continues as:

- 26. Sultan-ul-Tarikeen Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani Rehmat-ul-Allah Alayh**

Born in Madina on 29<sup>th</sup> Ramadan 1186 Hijri (24 Dec 1772). He was the great grand son of Sultan Bahoo's Murshid, Syed Abdul Rehman Jilani Dehlvi Rehmat-ul-Allah Alayh. He migrated to Pakistan (then India) at the orders of Hazoor Alayh Salat-o-Salam and got Amanat-e-Elahiya from Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. Then he got settled in Ahmedpur Sharqiah on the 29<sup>th</sup> Ramadan 1241 Hijri (6 May 1826) and spread the bounty of Ism-e-Allah Zaat among the common Muslims. He died on the 29<sup>th</sup> Ramadan 1276 Hijri (20 April 1860). His shrine is in Ahmedpur Sharqiah. (For detail life history, please visit [www.sultan-ul-fagr.com/eng/syed-mohammad-abdullah-shah.html](http://www.sultan-ul-fagr.com/eng/syed-mohammad-abdullah-shah.html) or [www.tehreek-dawat-e-fagr.com/eng/biography.html](http://www.tehreek-dawat-e-fagr.com/eng/biography.html))

- 27. Sultan-ul-Sabreen Hazrat Sakhi Sultan Pir Mohammad Abdul Ghafoor Shah Hashmi Quraishi Rehmat-ul-Allah Alayh.**

Born in Dera Ghazi Khan, Pakistan (then India) on 14<sup>th</sup> Zilhaj 1242 Hijri (9<sup>th</sup> July 1827). Died on the 10<sup>th</sup> Safar 1328 Hijri (21 Feb 1910). His shrine is in Mud Sharif Jhung, Pakistan. (For detail life history, please visit [www.sultan-ul-fagr.com/eng/pir-abdul-ghafoor-shah.html](http://www.sultan-ul-fagr.com/eng/pir-abdul-ghafoor-shah.html) or [www.tehreek-dawat-e-fagr.com/eng/biography.html](http://www.tehreek-dawat-e-fagr.com/eng/biography.html))

**28. Shahbaz-e-Arifan Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah Kazmi Al-Mash'had Rehmat-ul-Allah Alayh.**

Born in Shorekot, Jhung Pakistan on 16<sup>th</sup> August 1801 (*5<sup>th</sup> Rabi-us-Sani 1216 Hijri*). Died on 27<sup>th</sup> February 1934 (*14<sup>th</sup> Ziq'a'ad 1352 Hijri*). His shrine is in Jhung Pakistan. (For detail life history, please visit [www.sultan-ul-faqr.com/eng/pir-syed-bahadur-ali-shah.html](http://www.sultan-ul-faqr.com/eng/pir-syed-bahadur-ali-shah.html) or [www.tehreek-dawat-e-faqr.com/eng/biography.html](http://www.tehreek-dawat-e-faqr.com/eng/biography.html))

**29. Sultan-ul-Auliya Hazrat Sakhi Sultan Mohammad Abdul Aziz Rehmat-ul-Allah Alayh**

Born on the 12<sup>th</sup> March 1911 (*12<sup>th</sup> Rabi-ul-Awal 1329 Hijri*) in Garh Maharaja, Jhung Pakistan. Died on the 12<sup>th</sup> April 1981 (*7<sup>th</sup> Jamadi-us-Sani 1401 Hijri*). His shrine is near the shrine of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh in Jhung, Pakistan. (For detail life history, please visit [www.sultan-ul-faqr.com/eng/sultan-mohammad-abdul-aziz.html](http://www.sultan-ul-faqr.com/eng/sultan-mohammad-abdul-aziz.html) or [www.tehreek-dawat-e-faqr.com/eng/biography.html](http://www.tehreek-dawat-e-faqr.com/eng/biography.html))

**30. Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh**

Born on the 14<sup>th</sup> August 1947 (*27<sup>th</sup> Ramadan 1366 Hijri*) in Garh Maharaja, Jhung Pakistan. He was the son of Sultan Abdul Aziz Rehmat-ul-Allah Alayh. He died on 26<sup>th</sup> Dec 2003 (*2<sup>nd</sup> Ziq'a'ad 1424 Hijri*). His shrine is on the right side of his father's shrine in Jhung Pakistan. (For detail life history, please visit [www.sultan-ul-faqr.com/eng/sultan-mohammad-asghar-ali.html](http://www.sultan-ul-faqr.com/eng/sultan-mohammad-asghar-ali.html) or [www.tehreek-dawat-e-faqr.com/eng/biography.html](http://www.tehreek-dawat-e-faqr.com/eng/biography.html))

**31. Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Maazillah-ul-Aqdu**

Born on 19<sup>th</sup> August 1959 (*14 Safar 1379 Hijri*) in Chishtian, District Bahawalnagar, Pakistan.

He now adorns the throne of 31<sup>st</sup> Sarwari Qadri Shaikh. (For detail life history, please visit [www.sultan-ul-faqr.com/eng/sultan-mohammad-najib-ur-rehman.html](http://www.sultan-ul-faqr.com/eng/sultan-mohammad-najib-ur-rehman.html) or [www.tehreek-dawat-e-faqr.com/eng/about-founder.html](http://www.tehreek-dawat-e-faqr.com/eng/about-founder.html) or [www.khadim-sultan-ul-faqr.com](http://www.khadim-sultan-ul-faqr.com))

## FAMILY

### WIVES

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh had four wives:

1. One of his wives belonged to the family of Hazrat Makhdoom Burhan-ud-Din Ahmad<sup>38</sup> resident of Langar Makhdoom Wala, District Jhang.
2. His second wife belonged to the outer circles of his family of Awans.
3. The third wife was also his close relative.
4. His fourth wife belonged to a Hindu money lender family, who accepted Islam at the hands of Sultan-ul-Arifeen, before he married her. The writer of *Manaqib-e-Sultani* narrates this incident as:
  - "Once Sultan-ul-Arifeen went to Multan and sat at the grave of Hazrat Baha-ud-Din Zikriya for Dawat-e-Qaboor<sup>39</sup>. At first, the grave shook but at once it was ordered from Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu 'Oh Baha-ud-Din! He is my beloved, you must also love him and grant him, whatever he desires'. On hearing this, the soul of Hazrat Baha-ud-Din came out of his grave to meet Sultan-ul-Arifeen and asked him to order, whatever he wanted, so that it may be obeyed. Sultan-ul-Arifeen said ecstatically that he needed nothing. However, when Hazrat Baha-ud-Din insisted,

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<sup>38</sup> Hazrat Makhdoom Burhan-ud-Din was a Sahib-e-Irshad (*possessor of powers of guiding righteousness*) mentor of the Soharwardia way. According to a tradition, he was a khalifah of Hazrat Baha-ud-Din Zikriya Multani, and according to another tradition, he was his son. (*Tazkara Auliya-e-Jhang*)

<sup>39</sup> Recitation of Quran at the grave of a saint to have spiritual benefit from him.

he said, 'Give a souvenir from a pious man of your city'. Saying this, he left the shrine and went towards the north in the state of ecstasy. Afterwards, when he was standing near the river to have ablution, he saw a young maiden standing with shoes in her hands, having blisters in her feet. Sultan-ul-Arifeen asked, 'Who are you?' She replied, 'I am the daughter of a money lender. When you came out of the shrine of Hazrat Baha-ud-Din Zikriya, I accepted Islam at once, as I was ordered by him to serve you. Rather, he ordered me to become your slave.' Sultan-ul-Arifeen married her in the nearby village."

## CHILDREN

According to *Manaqib-e-Sultani* Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh had eight sons. Their names are:

1. Hazrat Sultan Noor Mohammad Rehmat-ul-Allah Alayh
  2. Hazrat Sultan Wali Mohammad Rehmat-ul-Allah Alayh
  3. Hazrat Sultan Latif Mohammad Rehmat-ul-Allah Alayh
  4. Hazrat Sultan Saleh Mohammad Rehmat-ul-Allah Alayh
  5. Hazrat Sultan Ishaq Mohammad Rehmat-ul-Allah Alayh
  6. Hazrat Sultan Fateh Mohammad Rehmat-ul-Allah Alayh
  7. Hazrat Sultan Sharif Mohammad Rehmat-ul-Allah Alayh
  8. Hazrat Sultan Hayat Mohammad Rehmat-ul-Allah Alayh
- ❖ Doctor Sultan Altaf Ali writes in *Miraat-e-Sultani, Bahoo Nama Kamil* that he also had a daughter by the name of Mai Rehmat Khatoon.

Sultan-ul-Arifeen's family continued only from his three sons Hazrat Sultan Noor Mohammad, Hazrat Sultan Wali Mohammad and Hazrat Sultan Latif Mohammad. While other sons did not have children, one of his sons, Sultan Hayat Mohammad died in his childhood.

After Sultan-ul-Arifeen passed away, his eldest son Hazrat Sultan Noor Mohammad left the shrine of Sultan-ul-Arifeen and went to Garang Fateh Khan Layyah at the western bank of River Indus. He returned back after twenty years and died here, he was buried in the shrine of Sultan-ul-Arifeen. His descendants live in Basti Qazi near Layyah.

Sultan-ul-Arifeen's second son Sultan Wali Mohammad held the seat of the Sajadah Nasheen of his shrine. He died near the khanqah of Hazrat Ghayyas-ud-Din Taigh Harran Aadil Ghazi Shaheed in the city of Marta (*which is near Dera Ghazi Khan*<sup>40</sup>) during his last travel there, and was buried there as well. His descendants are spread in the vicinity of Chah Samandary (*old shrine of Sultan-ul-Arifeen*), present shrine of Sultan-ul-Arifeen, Ahmadpur Sharqiah and Rahim Yaar Khan. All the superiors of the shrine of Sultan-ul-Arifeen were from the descendants of Sultan Wali Mohammad and they also inherited his property. Some of them were appointed at high government posts and some became popular in politics. My Murshid, Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Bughar Ali Rehmat-ul-Allah Alayh's family lineage also reaches Sultan-ul-Arifeen through Sultan Wali Mohammad.

Some of Sultan Latif Mohammad's descendants lived in Sabzal Kot (*Sadiqabad*). This family spent life in poverty and anonymity and at last diminished. Now, the family lineage of Sultan-ul-Arifeen is carried on only by two sons Sultan Wali Mohammad and Sultan Noor Mohammad.

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<sup>40</sup> Now Rahim Yaar Khan



## MIRACLES

In terms of Shariat, a Karamat is a supernatural power shown by saints. It is an unusual spiritual power bestowed by Allah upon His sacred men. A Mojza is a miracle by a Prophet and Karamat is a miracle by a saint.

Karamat is of two types: one is material and extrinsic while the other is spiritual or intrinsic. The material or extrinsic miracle is for common people because those who can see only the material things accept only material miracles, while the spiritual and intrinsic miracles are for the special ones, who have some knowledge of spirituality. The material miracles can be a satanic deception, which can also be shown by the non-Muslims, Hindu ascetics or magicians e.g. walking on water, flying in air, making an ill person well or a well person ill or mad, revealing the invisible or hidden secrets. The Arifeen (*Knowers of Allah*) do not consider these magics a miracle. In the way of Faqr, these are just immodest and impure behaviors.

The spiritual or intrinsic miracle is to change ones heart; sprouting Zikr (*invocation*) of Ism-e-Allah Zaat in one's heart; bless someone with Divine Union with just one glance; make an illiterate a scholar or give such knowledge to a person which he does not know before; take someone to the status of Fana-Fi-Shaikh (*annihilated in Shaikh*), Fana Fillah (*annihilated in Allah*); Baqa Billah (*become immortal with Allah*); make a materialistic person an Arif (*a Knower of Allah*) just by one glance; and submerge someone in Divine Vision and Union without any mystic struggle or lengthy prayers. These spiritual

miracles of Arifeen are only for the special Seekers of Allah and there is not any satanic deception in them.

There are several extrinsic and intrinsic miracles of Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. Some of them are mentioned below:

- One of his very famous miracles is that since childhood, he turned a non-Muslim into a Muslim, just by one glance. This miracle continued throughout his life.
- His second biggest miracle is his books. He did not get any outward education from any school and could not read or write; even then he wrote 140 books in Persian, the customary language of his age.

The miracle of his books, observed by his devotees is that, if read with complete faith, respect and sincerity after ablution, the heart of the reader becomes enlightened. The letters of his books are an Absolute Light (*Noor*) and the statements are complete inspirations. He declares in all his books that, "If someone could not find a Murshid, he should make any of my book his mentor and medium. I will definitely guide him to his eternal destination." It is observed that a sincere reader of his books definitely finds a murshid according to his desire. But for the blind hearted people he says, "Those blind, black hearted people who are deprived of Divine Knowledge since eternity will never like my books."

Another miracle of his books is that they have treasures of Divine Knowledge and Secrets for all the seekers, regardless of their spiritual status. The Seeker at initial stage will get guidance from them according to his status, while the Seeker at middle or ultimate stage will get Beneficence from them accordingly.

- Sultan-ul-Arifeen used to do farming in Shorekot. Once a poor Syed who had a large family to support was worried due to his poverty and was in search of a saint whose prayer

could make his financial condition better. To fulfill this desire, he started serving a Faqeer. One day, the Faqeer asked him what he wished for. He replied, "I have a large family to support and a huge loan to return. My sons and daughters have reached the age of marriage but I cannot manage to marry them due to my poverty. All the material sources have finished, now only an invisible spiritual source can solve my problem." The Faqeer said to him, "I will give you the address of a Perfect Saint. Only he can solve your problem. Go to Hazrat Sakhi Sultan Bahoo who lives in Shorekot and tell him your problem." That worried Syed went to Shorekot but he was very much disappointed to see that Sultan-ul-Arifeen was ploughing the fields. He was also told by the people around that they know Sultan Bahoo as a farmer and not as a Faqeer or saint. He was about to return back in disappointment when Sultan-ul-Arifeen, who had become aware of his inner condition, called him. Listening his voice, Syed felt encouraged and decided to tell him his problem. He came near Sultan-ul-Arifeen. After greetings Sultan-ul-Arifeen asked his intention of coming to him, he told everything. Sultan-ul-Arifeen asked him to hold his plough while he passed the urine. Afterwards, he cleaned himself with an earthen stone and holding that stone he came back to that Syed and said, "You came here in vain, I cannot help you as I am a simple Jut<sup>41</sup>." Syed was already tired of the long journey and much worried of his disappointed life, he said angrily, "Ok! I must be punished as I am begging from a Jut in spite of being a Syed myself." Sultan-ul-Arifeen became angry, he threw the stone that was in his hand in anger, saying the verse:

نظر جہاں دی کیما سونا کرے دت  
قوم آتے موقوف نہیں کیا سید کیا جت

<sup>41</sup> Jut is a caste traditionally based in the Punjab

Meaning: Those whose sight is alchemy itself, can change a stone into gold, it does not matter whether they are Syed or Jut.

The stone he threw tumbled far on the ploughed field and all the stones and clods that came in touch with that stone turned into gold. Syed was petrified and begged for forgiveness at Sultan-ul-Arifeen's feet. He asked the Syed to stop crying, pick the gold stones and leave silently. Also, that if the incident would come in someone's knowledge, both of them will be speculated. So, the Syed put the stones in his coverlet and left kissing the feet of Sultan-ul-Arifeen.

- Once, Sultan-ul-Arifeen was travelling in Thal, an area in eastern desert, with some of his disciples and dervishes. Someone amongst them asked him about Akseer Nazar<sup>42</sup>. At that time, a man nearby was about to lift his bundle of wooden sticks. When Sultan-ul-Arifeen put a glance upon him, he started staring at the sky. Sultan-ul-Arifeen said to the person who questioned about Akseer Nazar that, "On our return journey, when we will reach here, this person will answer your question. So, they set on their journey. When they returned back to this place, where they had found the man with bundle of sticks, they reminded Sultan-ul-Arifeen of the question about Akseer Nazar. He took all the dervishes and disciples to that man who was still in the same condition. The bundle of sticks was lying before him and he was staring at the sky. Sultan-ul-Arifeen said to the disciples to ask their question to that man, but when they asked the man, he remained silent and still like an idol. When he did not speak even on calling many times, the disciples requested Sultan-ul-Arifeen to call him. Sultan-ul-Arifeen asked his disciples, what that man's condition was when they last saw him. They replied, "This man was about to pick his bundle

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<sup>42</sup> An alchemy sight which changes the inner self of a person, just as iron is converted into gold by the process of alchemy

of sticks, when you put a glance upon him, he started staring at the sky.” Sultan-ul-Arifeen told them that this man had been in the same condition since then. When Sultan-ul-Arifeen again put glance upon that man he returned to his senses, fell at Sultan-ul-Arifeen’s feet, started weeping bitterly and requested him to take him back to that same condition. Sultan-ul-Arifeen ordered him to tell everyone about his condition. He said, “Hazoor, when you passed from here last time, I was about to pick my bundle of sticks, you put a glance upon me and just by that attention of your eyes I was submerged in the Divine Vision of Allah and till now, I was enchanted and captured by the pleasure of Divine Vision. Now you have taken me out of that condition. I am really upset and restless, I request you to bless me with that condition again.” Sultan-ul-Arifeen told the disciples that this is a very simple and ordinary example of Akseer Nazar, and said to that man, “Pick up your bundle of sticks, you were Majzoob Ibn-e-Waqt<sup>43</sup> before, but now you will be a Salik Abu-al-Waqt<sup>44</sup>. Now you have control over your condition, you can experience that ecstatic state whenever you want.”

- There was a jujube/berry tree in front of the door of Sultan-ul-Arifeen’s tomb. Being in the middle of the way, it was a hindrance for the visitors of the shrine and also hid the view of the tomb. The attendants of the shrine and khalifahs of Sultan-ul-Arifeen thought it disrespectful to cut it. One day a blind man came to the shrine, his head struck against the tree while he was entering the tomb. He was injured badly. The attendants and khalifahs decided to cut that tree the next morning before Fajr Prayer. A Faqeer Hazrat Mohammad Siddique Rehmat-ul-Allah Alayh was in seclusion in the tomb those days. He was also included in that mutual

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<sup>43</sup> One lost in divine meditation and slave to time

<sup>44</sup> A Seeker of Allah who rules over time

consultation. That night, Sultan-ul-Arifeen came in his dream and inquired, "Why are you cutting my jujube tree, it will go far from here itself." In the morning, it was seen that the tree had actually moved ten steps away from its original position. It stood towards the north of the door i.e. at the right hand of the visitors. From that day onwards, it was called the "Hazoori Bair." Devotees come from far off areas to take its fruit as a benediction, especially for having children and recovery from illness. If fruit is not available, people take its leaves. Since, Sultan-ul-Arifeen informed Mohammad Siddique Rehmat-ul-Allah Alayh about this miracle, so he was entitled as 'Bair Wala Sahib' and 'Makhdoom Sahib Bair Wala'. His disciples used to call him by this title.

- Once Sultan-ul-Arifeen was travelling with dervishes in the area of Dera Ghazi Khan, They passed through a village named Chabri. The companion dervishes requested Sultan-ul-Arifeen to allow them to cook chapattis, as it was noon. He allowed them. A woman in that village used to serve dervishes, they all went to her house. The other dervishes got busy in cooking food with that woman. The baby girl of that woman was sleeping in a crib. She woke up and started crying. The woman asked Sultan-ul-Arifeen to move the crib, so the baby stops crying. Sultan-ul-Arifeen moved the crib and while doing this, enlightened the heart and soul of the girl by his Divine Attention with the Light of Ism-e-Allah Zaat. Then he turned to the woman and said to her "O' woman! I have moved the crib of your girl in such a way that this movement will keep progressing till Doomsday." This girl's name is Hazrat Fatima Rehmat-ul-Allah Alayha and she belonged to the Baloch tribe "Mustuee." Her shrine is in Katkar, an area in a village named 'Fateh Khan' in Wahwa, Dera Ghazi Khan. Lacs of devotees and hundreds of seekers visit her shrine for gaining Beneficence.

- Once, Sultan-ul-Arifeen was visiting the Valley of Saun Sakesar. His khalifah Naurang Sultan was with him. They stopped near a beautiful hill of Kalar Kahar<sup>45</sup>. Sultan-ul-Arifeen went in seclusion in a cave of the hill on the 1<sup>st</sup> of Ramadan and got submerged in the Divine Vision. When evening fell, Hazrat Sultan Naurang became worried that only God knows how long Sultan-ul-Arifeen would remain in this state, and how we would arrange food in this forest. When it was the time of iftaar, a supernatural being appeared in the form of a deer and came down the hill in front of Hazrat Sultan Naurang. There was some water in a utensil and food in a cloth on its horns. He put his head down. Hazrat Sultan Naurang heard his Murshid's voice:

برای عاشقان بر شاخ آهو

Meaning: True love goes unrewarded.

(This means that True Lovers never demand any reward.)

Hazrat Sultan Naurang had his fast opened with that food, afterwards he tied the utensils and the cloth with the horns of the deer and let it go. That deer kept providing food to Hazrat Naurang Sultan the whole month of Ramadan at the time of sahar and iftaar.

Sultan-ul-Arifeen remained in the state of Istaghraq (*absorbed in Divine Vision*) the whole month of Ramadan. When the moon appeared on the night of Eid, drums were beaten in the villages nearby, which let Sultan-ul-Arifeen come out of his ecstatic state of meditation. He asked Naurang Sultan that what was all that noise about? He replied that the moon of Eid had appeared, Sultan-ul-Arifeen said, "Oh! Has all the Ramadan passed? And what about my prayers, fasts and taraveeh prayers?" he replied "Hazoor! you know better." In spite of his severe state of

<sup>45</sup> Now government has made a picnic spot here

Istaghraq(*absorption*), Sultan-ul-Arifeen said all his prayers and kept fasts afterwards.

Then that supernatural deer came to Sultan-ul-Arifeen and requested for his Divine Attention. When Sultan-ul-Arifeen put a glance upon it, it could not tolerate and died at once. It is said that a dervish was also present there at that time. He requested, "Hazoor, I have been at your service for a long time, but you never put such a Divine glance at me." Sultan-ul-Arifeen blessed him with his attention; he also could not tolerate it and died. Sultan-ul-Arifeen Rehmat-ul-Allah Alayh made tombs of both the deer and the dervish side by side. Later on, this place became famous by the name of "Aahoo Bahoo." 'Aahoo' means deer and 'Bahoo' shows relation with Sultan-ul-Arifeen Sultan Bahoo Rehmat-ul-Allah Alayh. This shrine became a sacred place for the visitors.

Till 2001, this place was famous by the name of Aahoo Bahoo but in 2002 its name was changed to "Hoo-b-Hoo", and someone related these shrines to Syed Shaikh Mohammad Yaqoob shaheed and Hazrat Shaikh Syed Ishaq shaheed, sons of Hazrat Ghaus-ul-Azam Razi Allah Anhu's son, Syed Abdul Razzaq Rehmat-ul-Allah Alayh and took them under his control, thus, altering the actual history.

- Another miracle of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh is related to this place. It is said that the water of this place was not sweet and clean. So, the people of Kalar Kahar had to bring clean water for drinking from far off areas. Once some women were bringing sweet water for drinking, a saint<sup>46</sup> passed nearby. He asked for some water but the women lied that the water is bitter. The saint replied,

<sup>46</sup> According to the book, '*Mirat-e-Sultani Bahoo Nama Kamil*', he was Hazrat Shaikh Fareed-ud-Din Gunj Shakar Rehmat-ul-Allah Alayh



“Ok! If you say it is bitter, then it must be bitter.” When these women reached home they found that water had actually become bitter. When other people went to the spring from where they used to get sweet water, they found that it had also become bitter. All the people searched for the saint and when they met him, they requested him to forgive the women, as they could not recognize him, and make the water of the spring sweet again because it was the only source of drinking water for them. The saint replied, “I cannot make the water sweet again but one day the Sultan of Arifeen would pass from this place. You would have to request him, as changing bitter into sweet and useless into useful, is his attribute.”

When Sultan-ul-Arifeen had buried the deer and dervish, people of the area came to know that a saint has been present in their area since a month who is busy in prayers in the hill. They met Sultan-ul-Arifeen and presented the problem of the water before him. Sitting at his place of seclusion, he threw a stone forcefully at the foot of the hill. At once, a spring sprouted from that place. Sultan-ul-Arifeen said to the villagers that this spring will continue till the Doomsday. Now this spring is the only source of water for the people of Kalar Kahar and fulfills all their requirements of water. The water of this spring has given birth to a natural lake in Kalar Kahar. Now this place has become a big picnic resort.

## TRANSFERENCE OF AMANAT-E- ELAHIYA (*Trust of Allah*)

Before, we discuss the transference of Amanat-e-Elahiya (*The Sacred Trust of Allah*) by Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh and his khalifahs, it is important to discuss the reality of "Amanat-e-Elahiya" and "Khilafat" in detail.

### WHAT IS AMANAT-E-ELAHIYA?

In the Holy Quran, Allah Ta'ala says about Amanat-e-Elahiya (*His Sacred Trust*) that:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَعْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

Meaning: We presented our Trust before the skies, earth and mountains. Everyone refused to bear it, but man (*Insan-e-Kamil*) picked it up. No doubt, he is cruel (*towards his nafs*) and ignorant (*of his highest rank near Allah*). (Al-Ahzab-72)

According to Fuqara-e-Kamileen (*The Perfect Faqeers*), this Trust actually refers to the true heritage of Hazoor Alayh Salat-o-Salam which is Ism-e-Allah Zaat and the Trust of Faqr.

❖ The person to whom this Trust has to be transferred is stationed at the grand position of إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ Meaning: When Faqr is accomplished, there is Allah.

When the Seeker of Allah reaches the peak of Faqr i.e. Baqa Billah<sup>47</sup>, he acquires all the attributes of Allah and is stationed at the grand status of Insan-e-Kamil (*The Universal Man*). The

<sup>47</sup> Becoming immortal with Allah after being annihilated in His Divine Self

most perfect and pre-eminent Man of this entire Universe is Hazrat Mohammad Sall'Allahu Alayh Wa'alihi Wasallam and he is the best manifestation of Allah. Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- Rasool Allah Sall'Allahu Alayhi Wa'alihi Wasallam is The Universal Man and all the others have proximity *(to Allah)* according to their statuses. (Ain-ul-Faqr)

Insan-e-Kamil is the possessor of Amanat-e-Elahiya and the Khalifah of Allah on this earth. Hazrat Sakhi Sultan Bahoo says:

- Jamiat<sup>48</sup>, which is the Beneficence of The Rehman, is only the destiny of The Universal Man. The Universal Men are only the Prophets and Fuqara *(those who reach the ultimate level of Faqr)*. (Fazalul-Laqa)

Allah says in Quran: (الفرقان 59) ۞ الرَّحْمَنُ فَسْئَلُ بِهِ خَبِيرًا

Meaning: Allah is the Most Compassionate. *(O' aspirant to His gnosis)* ask of Him from someone who has attained His awareness. *(The unaware does not have any gnosis of Him)*.

Insan-e-Kamil becomes the Mazhar<sup>49</sup> and complete mirror of Allah. He reflects the Anwaar-e-Zaat *(Divine Lights)*, Attributes, all the Names of Allah and His actions. He possesses all the attributes of Allah and adopts all His virtues.

- ❖ Hazrat Imam Hussain Razi Allah Anhu says in his book, *Mirat-al-Arifeen*:
- "The entire Holy Quran is in Um-ul-Kitab i.e Surah Fatiha, Surah Fatiha is in *بِسْمِ اللّٰهِ* Bismillah and Ism-e-Allah *(Allah's Personal Name)* is present in the heart of Insan-e-Kamil.

<sup>48</sup> Accumulation of all the Divine attributes and powers

<sup>49</sup> The Ultimate Manifestation

That is why, Insan-e-Kamil is both the abridged and detailed form of all the Attributes of Allah and The Existence.”

- ❖ When Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh reached this destination of Faqr, he said:
  - “At the ultimate destination of Faqr, the order from The Magnificent (*Allah*) came that you are My Divine Lover. I, the Faqeer, replied that this humble being is not able to love the Majestic Self. Then it was commanded, “You are My Beloved.” At this, I, the humble being became speechless. Hence, the Anwaar-e-Tajalli<sup>50</sup> and the favour of The Magnificent absorbed this humble person like a particle drowns in an ocean, and then He said, “You are exactly the same as Me and I am the same as you. In fact you are My ‘Reality’ and on the basis of Divine Knowledge, you are my Beloved, and in ‘Hoo’ you are Sir’r-e-Hoo<sup>51</sup>. (Risala Roohi Sharif)

In this statement ‘Hoo’ means Zaat of Allah, whereas “Ya-Hoo” means Haqeeqat-e-Mohammadiya (*Reality of Mohammad Sall’Allahu Alayhi Wa’alihi Wasallam*) and “Sirr” means Visal-e-Elahi (*Union with Allah*) through the completion of Batin (*inner self*). This is the station of Fana Fillah (*annihilation in Allah*) and Baqa-Billah (*becoming immortal with Allah*) where man becomes Kamil (*perfect*) and adorns the station of The Universal Man.

In *Aqal-e-Beydar* Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about The Universal Man that:

- “Since the Blessed Noor (*Divine Light*) of the Leader of the Universe, Hazrat Mohammad Sall’Allahu Alayhi Wa’alihi Wasallam was created from the Noor of Allah and from the Noor of Mohammad Sall’Allahu Alayhi Wa’alihi Wasallam,

<sup>50</sup> Light of Divine Disclosure

<sup>51</sup> The Divine Secret of Hoo

the entire creation came into being. Hence, the essence of man is Noor and in accordance to his actions when nafs (*inner self*), Qalb (*heart*) and Ruh (*soul*) turn into Noor, then he becomes Insan-e-Kamil.

In his book "*Noor-ul-Huda*" Sultan-ul-Arifeen says:

- "The existence of Insan-e-Kamil is a treasured maze of the talisman (*wonders*) of The Divine Name and Essence."

Here, Sultan-ul-Arifeen has called the existence of Insan-e-Kamil as that of a 'Talisman' because he is the manifestation of wonders and rarities. He knows the secret of finding "Ism (الله)" and Musamma i.e. Zaat-e-Elahi. This secret is a treasure and like one only reaches any treasure after solving a maze, likewise, recognizing Insan-e-Kamil is a maze. Whoever solves this maze, only he reaches the Reality of Insan-e-Kamil.

Allama Ibn-e-Arabi says about Insan-e-Kamil that:

- Since Ism-e-Allah Zaat (*The Personal Name of Allah*) is the comprehension of all the Divine Attributes and origin of the entire marvels, hence, it is called the basis of enlightenment and Rab-ul-Arbab<sup>52</sup>. The person who is its manifestation is the exact essence of Him, an Abdullah Ain-ul-Ayan<sup>53</sup>. In every era, one person is on the footsteps of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and he is the Abdullah (*The absolute slave of Allah*) of his era. He is called the Qutb of all the Qutbs or "the Ghaus<sup>54</sup>"; he is Mohammadi Al-Mushrab<sup>55</sup>. He unintentionally stays in the

<sup>52</sup> The Lord of all the Lords, Sustainer of all the Sustainers.

<sup>53</sup> The Absolute slave of Allah who can see Him and the whole universe and is exactly the same as Himself.

<sup>54</sup> The highest spiritual rank

<sup>55</sup> At the same way as that of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam.

subjection of command, proximity of obligatory works. Whatever Allah has to do, He does it through him.”

As it is said in the Holy Quran:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ (يسر-12)

Meaning: And We have encompassed everything in Imam-e-Mubeen. (Yaseen-12)

In this verse “Imam-e-Mubeen” refers to Insan-e-Kamil. Allah has kept all His wills, commands and the created Universe in a Lauh-e-Mehfooz<sup>56</sup> which is, in fact the heart of Insan-e-Kamil. The heart of Insan-e-Kamil is the place, where the Anwaar-e-Zaat (*Divine Lights of Existence*) are revealed and its vastness can neither be explained nor imagined.

Iqbal says:

لوح بھی تو، قلم بھی تو، تیرا وجود الکتاب  
گنبد آگینہ رنگ تیرے محیط میں حباب

Meaning: You are the Lauh (*Divine Tablet*) and the Qalam (*The Pen*) and the Real Quran. The crystal coloured dome (*meaning the sky*) is just a bubble as compared to your Divine Self.

Hazrat Shaikh Moid-ud-Din Jindi says:

- “Ism-e-Azam, (*The Greatest Name of Allah*) which has become famous all over, is in fact, meaningly related to the world of reality and soul, while its words are related to this world of physical existences and apparent words. All the Hadithes, which comprehend all the truths of marvels, are called ‘The Reality’ and they actually refer to the Insan-e-Kamil who is present in every era. He is the Qutb of all the Qutbs, he possesses the Trust of Allah and is the absolute

<sup>56</sup> Divine Tablet that records all mankind’s doings.

representative of Allah. *Ism-e-Azam* is actually the physical face of that *Wali-e-Kamil (The Universal Man)*<sup>57</sup>.”

Hazrat Syed Abdul Kareem Bin Ibrahim Al-Jaili Rehmat-ul-Allah Alayh writes in his book *“Insan-e-Kamil”*:

- Among the levels of existence, the level and marvel at which Hazrat Mohammad Sall’Allahu Alayh Wa’alihi Wasallam was appointed, no one else can achieve that level. The behaviours, conditions and actions of the beloved Prophet Sall’Allahu Alayhi Wa’alihi Wasallam are a witness that he was unique in these marvels. He, Sall’Allahu Alayhi Wa’alihi Wasallam is The *Insan-e-Kamil* and the rest of the Perfect Prophets and saints are adjoined to him the way “perfected ones” are adjoined to “The Perfect One.” They are related to him just as the “distinguished ones” are related to “The Distinguished”, but undoubtedly, the ultimate and absolute *Insan-e-Kamil* is Hazoor Akram Sall’Allahu Alayhi Wa’alihi Wasallam.”

Further he says:

- *Insan-e-Kamil* is the one who truly deserves to possess the Personal Names and Attributes of Allah as per the order of The Divine Self. For Allah, he is like a mirror. As nobody can see his face without a mirror, *Insan-e-Kamil* also cannot see his real being without the mirror of ‘*Ism-e-Allah*’, as it is his “mirror.” Also, *Insan-e-Kamil* is like a mirror to Allah. Allah has made it necessary upon Himself to see all His Names and Attributes only in *Insan-e-Kamil*.

Syed Abdul Kareem bin Ibrahim Al-Jaili further describes about *Insan-e-Kamil*:

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<sup>57</sup> *Tafseer Ruh-ul-Byan*, page 41, vol:1, translated by Maulana Mohammad Faiz Awaisi, publishers Maktaba Awaisia Rizwia Bahawalpur

- Haqeeqat-e-Mohammadia<sup>58</sup> manifests itself in every era in the being of The Universal Man of that age, according to the requirements and conditions prevailing in that age. This Insan-e-Kamil is the representative of Hazoor Akram Sall'Allahu Alayhi Wa'alihi Wasallam in that era. Insan-e-Kamil is the Qutb-e-Aalam<sup>59</sup> around whom the whole universe of existence revolves from Azal (*eternal beginning*) till Abad (*eternal end*). Ever since the existence started till forever, he is one Entity and then, there are different colorful physical dresses for this Entity in different ages (*means this Entity appears in different physical appearances in different ages*) and in accordance to this physical dress, he is given a name that would not go for another one of his dress. His actual name is Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, his filial appellation is Abu-al Qasim, his epithet is Abdullah and his title is Shams-ud-Din. In accordance to each physical dress, he has different names. In every era, he has a name which suits to the physical dress in which he appears in that age. The Haqeeqat-e-Mohammadia manifests itself in every era in the form of the Perfect saint of that era. This Insan-e-Kamil is the Khalifah of Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam in his age. (Insan-e-Kamil)<sup>60</sup>

This reality of Insan-e-Kamil is described in detail by Allama Ibn-e-Arabi Rehmat-ul-Allah Alayh in "*Fasoos-ul-Hakam*" as:

- From Azal till Abad he Sall'Allahu Alayhi Wa'alihi Wasallam keeps changing his physical dresses in every era and only in the beings of "perfect individuals" does he manifest himself. (Sharah Fasoos-ul-Hakam wal Aiqaan)

<sup>58</sup> The Reality of The Essence of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam

<sup>59</sup> Highest spiritual cadre in the world

<sup>60</sup> Translated by Fazal Meeran, publisher Nafees Academy Karachi



- Hence Insan-e-Kamil is the only one Entity since eternal beginning till eternal end and that is the Holy Lord of the Universe Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam who has been appearing in the beings of Ghaus, Qutbs, Abdaals and saints according to their spiritual levels and ranks. (Sharah Fasoos-ul-Hakam wal Aiqaan)

Hazrat Shah Syed Mohammad Zauqi Rehmat-ul-Allah Alayh says:

- Insan-e-Kamil comprehends the whole existing world. On the basis of his wisdom and soul, he is Um-ul-Kitab (*the Holy Book*); on the basis of his Qulb (*heart*), he is the Lauh-e-Mehfooz; and on the basis of his nafs, he is the book of obliterations and affirmations. Insan-e-Kamil is the sacred revealed book and he is the Holy Book which encompasses everything in the universe. Its secrets and true meanings are revealed only upon those who are freed from the veils of inner darkness." (Sir'r-e-Dilberan)<sup>61</sup>

Maulana Jalal-ud-Din Rumi Rehmat-ul-Allah Alayh says:

- Just as treasures are found in deserted places, Allah entrusts His Amanat (*Trust*) to a person's heart who is not much popular." (Masnavi Maulana Rumi-Vol:3)

In every era, there is a Man who bears the Trust of Allah and he is in fact the Heir of the Trust of Faqr. Nabi Akram Sall'Allahu Alayhi Wa'alihi Wasallam is the owner of the Treasure of Faqr and has complete authority over it. He is the one who transfers this trust and treasure. Without his permission, the Trust of Allah cannot be entrusted to anyone. Hazoor Akram Sall'Allahu Alayhi Wa'alihi Wasallam transferred the Treasure of Faqr to Hazrat Fatima Razi Allah Anha and she holds the highest and supreme level of being the First Sultan-ul-Faqr among the Ummah of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. This treasure was also transferred to the 'Door of Faqr' Hazrat

<sup>61</sup> Al-Faisal publishers Lahore

Ali Karum Allah Wajhul Kareem from whom started the spiritual orders and ways. From Hazrat Ali Karum Allah Wajhu this treasure was transferred to Hasnain Kareemain Razi Allah Anhum. Then the chain continued and the treasure reached the supreme holder of Faqr, Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu and then to Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. Now, whenever someone is selected for entrusting The Divine Trust, Hazoor Alayh Salat-o-Salam hands over that person to Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu. Then, he is presented before Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh for the Treasure of Faqr i.e. the Trust of Allah. The Treasure of Faqr will be transferred till the Doomsday from the court of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, by his orders and permission only.

The Universal Man who possesses The Trust of Allah, is also called Sahib-e-Musamma Murshid<sup>62</sup> and he is the true Murshid Kamil Noor-ul-Huda<sup>63</sup>. If a Seeker is fortunate enough to find such a Murshid, then reaching the extreme heights of nearness to Allah does not remain difficult any more. The symbol of his grandeur is that he blesses the Seeker with the Sultan-ul-Azkar, Ism-e-Azam Hoo (*the crown invocation of the Greatest Name of Allah i.e. "Hoo"*) and gives Ism-e-Allah Zaat for Tasawur (*contemplation*) on the very first day of allegiance. If a Seeker finds such a Murshid, he should stick to him and follow him. However, it is difficult to find him as he is not usually a popular and known person. This chain of perfect spiritual mentors will continue soul after soul till the Doomsday, but only those seekers will find them and recognize them who truly and sincerely seek the Recognition and Vision of Allah and the Divine Presence in the Assembly of Prophet Mohammad

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<sup>62</sup> The Spiritual Mentor who possess all the Attributes of Allah

<sup>63</sup> The Perfect Mentor possessing the Divine Light of guidance

Sall'Allahu Alayhi Wa'alihi Wasallam. Disciples, who seek worldly pleasures or ranks in paradise will never recognize his reality even if he is in front of them.

This Universal Man, who is also the Perfect Murshid and possesses all the attributes and powers of Allah and the Divine Light of Guidance, bears the Trust of Allah and is the owner of the Treasure of Faqr and also the representative of Rasool Sall'Allahu Alayhi Wa'alihi Wasallam. To search for him in this world and then follow him is an obligation according to Fuqara, so the Seeker of Allah must find him.

### TRANSFERENCE OF TRUST OF ALLAH AND TREASURE OF FAQR BY SULTAN-UL-ARIFEEN

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about transferring the Trust of Allah that:

دل دا محرم کوئی نہ ملیا جو ملیا سو غرضی ہو

Meaning: I could not find any Seeker who came to me only to have Qurb (*nearness*), Deedar (*vision*) and Raza (*goodwill*) of Allah. Everyone came to me just to fulfill their worldly desires and the wishes of nafs (*baser self*).

Further, he says:

- I searched thirty years for such the true Seeker whom I could take to the extreme levels where I am myself (*i.e. transfer him the Trust of Allah*) but I could not find one. (Ameer-ul-Kaunain)

He says:

ہم طالبم مطلوب ہم مرشد تمام  
ہر کیے را واقفم از ہر مقام

Meaning: I am the Perfect Murshid and wish for the Perfect Seeker, as I am acquainted with all the stages of a Seeker and a mentor.

در طلب طالب بہ ظہم سالہا  
کس نہ یابم طالبے لائق لقاء

Meaning: I have been in search of a true seeker since years who would deserve the Divine Vision and Union but I could not find the one. (Noor-ul-Huda Kalan)

In his book *Noor-ul-Huda Kalan* Sultan-ul-Arifeen says:

- I have been searching for the True Seekers of Allah since years but could not find a courageous and determined seeker who well deserves the Divine persuasion, upon whom I could bestow the infinite wealth and blessings of outward and inward treasures of gnosis and oneness of Allah (*i.e. heritage of Faqr and Trust of Allah*), so that I could retire from the obligation of paying Zakat<sup>64</sup> of the uncountable benedictions of Allah. (chapter: *Sharah Faqr-e-Mohammadi*)

The references given above prove that Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh could not find a true seeker in his life to whom he could transfer the Trust of Allah, so he left this world without transferring it.

139 years after the death of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, Hazrat Sakhi Sultan Syed Mohammad Abdullah Shah Madni Jilani Rehmat-ul-Allah Alayh was selected and sent by the Holy Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam to whom Sultan-ul-Arifeen transferred Amanat-e-Elahiya.

<sup>64</sup> Charity from God given wealth

Syed Mohammad Abdullah Shah Madni Jilani was born on 29th Ramadan 1186 H (24 Dec, 1772 A.D) in Madina. His paternal genealogy reaches Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam through Syed Abdul Qadir Jilani<sup>65</sup> Razi Allah Anhu and his maternal genealogy reaches Hazrat Ali Karum Allah Wajhul Kareem through Imam Syed Mohammad Taqi Razi Allah Anhu. Syed Abdul Rehman Jilani Dehlvi Rehmat-ul-Allah Alayh (*the Murshid of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh*) was his great grandfather. Syed Mohammad Abdullah Shah's grandfather Syed Abdul Aziz migrated from Dehli to Baghdad in 1696 and then to Madina in 1698.

Since his childhood, Syed Mohammad Abdullah Shah was devoted towards prayers and had strong spiritual relationship with Allah. He learnt the Holy Quran by heart at the age of twelve. After the death of his parents, Syed Mohammad Abdullah Shah completely shunned the worldly life and started living at Masjid-e-Nabwi, where he silently served and prayed for six years. One night, the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam came in his dream and asked, what did he want as a reward for all his services. Syed Abdullah Shah replied that he wanted the Treasure of Faqr. The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam told him that for the Treasure of Faqr, he had to go to Hazrat Sakhi Sultan Bahoo. When Syed Abdullah Shah woke up, he was surprised at this dream. Thinking it weird to go to someone else, while the true holder of the Treasure of Faqr is the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam himself, he started serving at Masjid-

<sup>65</sup> The lineage record of Syed Abdullah Shah is as:

Syed Mohammad Abdullah Shah Madni Jilani son of Syed Abdul Rahim son of Syed Abdul Aziz son of Syed Abdul Rehman Jilani Dehlvi son of Syed Abdul Qadir son of Syed Sharaf-ud-Din son of Syed Ahmad son of Syed Alla-ud-Din Sani son of Syed Shahab-ud-Din Sani son of Syed Sharaf-ud-Din Qasim son of Syed Mohi-ud-Din Yahya son of Syed Badar-ud-Din Yahya son of Zaheer-ud-Din Masood son of Abi Nasar Mohammad son of Abu Saleh Nasar son of Syedna Abdul Razzaq Jilani Rehmat-ul-Allah Alayh son of Ghaus-ul-Azam Syedna Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu.

e-Nabwi again. After another six years the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam again came in his dream and asked the same question, the answer was again the same. The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam guided Syed Abdullah Shah that for the Treasure of Faqr he must have to go to Sultan Bahoo. He added that first he should go to Baghdad at the shrine of Shaikh Abdul Qadir Jilani and then under his spiritual guidance he can reach Sakhi Sultan Bahoo's shrine in Jhung (*in India then*). On awakening Syed Abdullah Shah obeyed the order and prepared himself to go to Baghdad, from where, under the spiritual guidance of Shaikh Abdul Qadir Jilani Razi Allah Anhu, he reached at the shrine of Hazrat Sakhi Sultan Bahoo in 1825. Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh entrusted him the Treasure of Faqr spiritually and ordered him to settle in Ahmadpur Sharqiah of Bahawalpur state and start guiding the Seekers of Allah Almighty.

The Nawab of the state of Bahawalpur Nawab Bahawal Khan III was a great devotee of Syed Abdullah Shah Madni Jilani Rehmat-ul-Allah Alayh. In Ahmadpur Sharqiah, thousands of devotees got the blessings of Faqr from Syed Abdullah Shah Rehmat-ul-Allah Alayh, but he found the true and strongly capable devotee in the purest soul of Pir Mohammad Abdul Ghafoor Shah Rehmat-ul-Allah Alayh. So, before his death, he entrusted the Treasure of Faqr to Pir Mohammad Abdul Ghafoor Shah Rehmat-ul-Allah Alayh for the future guidance of the Seekers of Allah. Syed Abdullah Shah Madni Jilani Rehmat-ul-Allah Alayh died on 29th of Ramadan in 1276 H (*20 April, 1860 A.D*). His shrine is in Fatani Chówk Ahmadpur Sharqiah Bahawalpur (*Pakistan*). His title is Sultan-ul-Tarikeen.

## KHILAFAT

In the way of Faqr the Murshid Kamil appoints some of his chosen seekers at different places to guide people, after training them spiritually and blessing them with one or more of his attributes. This is referred to as 'Khilafat' and these chosen seekers are called 'Khalifah'. The difference between 'Amanat' and 'Khilafat' is that, the most Special seeker who is chosen to bear the 'Amanat' (*Trust*) is completely annihilated in the self of his Murshid i.e. he possesses all the attributes of his Murshid and manifests his self, so much so, that in the physical body of that seeker the actual being is that of his Murshid, while the khalifah is annihilated in some attributes of the Murshid and represents only those attributes.

The actual source and origin of the Divine Guidance and Righteousness is the Insan-e-Kamil (*The Universal Man*) who bears the Amanat-e-Elahiya (*The Trust of Allah*) while the khalifahs work as his subordinate representatives and execute their duty of guiding people. It is not necessary for Khilafat that the khalifah is stationed at Fana-Fillah (*annihilated in Allah*) Baqa Billah (*immortal with Allah*). He is only trained according to the requirements of his duty. The relation between the Insan-e-Kamil and his khalifahs can be understood by the example of a powerhouse and transformers. The powerhouse supplies electricity to the whole city but every area of the city has its own transformer. The actual source of electricity is the powerhouse but this electricity is supplied to all the areas of city through the transformers, according to their potential. Similarly, the actual source of all the spiritual and inward powers is the Murshid Kamil Noor-ul-Huda. These powers and Divine Light of the

Murshid Kamil, reach the seekers but after reflection through the heart of the khalifahs. If a khalifah commits a mistake his spiritual powers are taken away and the Light coming from the heart of Murshid Kamil Noor-ul-Huda to his heart ceases and he is demoted from his spiritual level. But, since the Insan-e-Kamil possesses the Trust of Allah and his status is that of belovedness, so his inward powers never cease and he is never demoted, rather it should be said that he never commits a mistake as he is the manifestation of The Divine Self.

In the Sarwari Qadri way, usually Khilafat is given to very few seekers. In this way, the Murshid Kamil Akmal holds the status of the Insan-e-Kamil and possesses the Amanat-e-Elahiya i.e. he is the possessor of Tasawur-e-Ism-e-Allah Zaat. So a seeker must contemplate Ism-e-Allah Zaat under his guidance and in his sacred company for gnosis and recognition of Allah, because he can never find this blessing from khalifahs while Murshid Kamil will bless him by this Divine Favour directly. However, after the death of Murshid Kamil Noor-ul-Huda, the inward power of khalifahs is increased many times because usually the Insan-e-Kamil does not appear twice at one place, and the seekers recognize him after a long time at the new place, where he appears.

The terms Sajada Nasheeni or Gadi Nasheeni (*holding superior seat of a shrine*) are also common now a days and usually people wrongly think that a superior of a shrine is also the spiritual successor of the saint whose shrine he is holding. Before the British rule in India, it was true that usually the spiritual successor of the saint also held the Sajada Nasheeni of his shrine. However, the British rulers made a law to destroy the Khanqahi system of Muslims that the seat of Sajada Nasheen would also be included in the inheritance. Now, according to the laws of inheritance the seat of Sajada Nasheen is also inherited just like the other property, by the sons of the saint, whether they



deserve it or not. If before death, the saint himself appoints his actual spiritual successor as the superior of his shrine, then he will be evicted in a few months through the court and the seat of Sajada Nasheen will be transferred to the sons of the saint as their inheritance. The fight for the seat of the superior of a shrine is usually seen in the courts or is read in newspapers. Now, it has been intensified so much that it has become a matter of life and death because the inheritance of the property and the income of the shrine are also linked with this seat. Nowadays, people even use this seat to get high position in politics.

## **FAMOUS KHALIFAHS OF HAZRAT SAKHI SULTAN BAHOO REHMAT-UL-ALLAH ALAYH**

Lacs of people benefited from the court of Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh and had spiritual experiences, but here we will discuss only those khalifahs who got the Khilafat directly from him.

### **HAZRAT SULTAN NAURANG KHETRAN REHMAT-UL-ALLAH ALAYH**

Once, Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh visited Daman-e-Koh, western Jabal-e-Aswad in Punjab. Here, he saw a child who was grazing a cow. The eternal Divinity of that child shook the Beneficence of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh who made this child Majzoob-il-Allah (*a frenzied seeker of Allah*) by his one glance. The Divine Light enlightened the sacred being of that child and he started moving around Sultan-ul-Arifeen like a moth. This child was Sultan Naurang Khetran Rehmat-ul-Allah Alayh. He served his Murshid Sultan-ul-Arifeen for thirty years and left after being blessed with

Khilafat. His shrine is in 'Wahwa' a small town near Dera Ghazi Khan at the foot of Jabal-e-Aswad. This shrine is known by the name "Darbar of Sultan Sahib" and visited by everyone. Hazrat Naurang Sultan blessed thousands of people with Divine persuasion and guidance to spread the bounty of his Murshid. The spiritual Beneficence is still continued from his shrine.

### **HAZRAT LAL SHAH REHMAT-UL-ALLAH ALAYH**

Once, Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh went to Jung, a town in Sanghar, to spread the Divine Beneficence. There, he stayed in a mosque. A child, whose name was Lal Shah, passed by him. The sacred attention of Hazrat Sakhi Sultan Bahoo affected him so much that the passion of Divine Love aroused in him. He remained seated in the sacred service of Sultan-ul-Arifeen the whole night. When the guardians of the child came to the mosque searching him, they found him in the service of Sultan-ul-Arifeen. They tried their best to take the child home but he refused completely. They informed his father Budhen Shah who came with his disciples and friends and requested Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh to allow the child to go home as his mother was worried very much. Sultan-ul-Arifeen said to Budhan Shah, "This child is not your property, Allah has entrusted his destiny and Beneficence to me, so his spiritual training is now my duty." Hearing this, Budhan Shah started trembling and said humbly, "Ya Hazrat! Lal Shah is yours now."

Shaikh Budhan belonged to a rich family of Pirs. He had two wives. Lal Shah was his first wife's son. He had deserted Lal Shah and his mother since long and did not care for them. When Lal Shah's mother came to know about the matter she sent a written request to Hazrat Sakhi Sultan Bahoo that "I have only one son who is my only hope. Please allow me to come with him, I will also serve you keeping myself veiled." Her husband

Shaikh Budhan also allowed her to serve Hazrat Sakhi Sultan Bahoo. However, Sultan-ul-Arifeen did not allow the woman to leave her house and ordered her to keep herself veiled in her house. When that woman heard this, she started crying and complained that why should she be kept deprived of the Divine Grace and Benefit of such a generous and bountiful person as Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. Listening this, Sultan-ul-Arifeen blessed the woman at her home, there and then, with his Divine Attention. After that, this woman was so much absorbed in spiritual experiences that she never indulged in worldly affairs. If she ever had to cook food, she put the chapatti on the griddle and got immersed in the ecstatic frenzy, while the chapatti burnt on the griddle.

Hazrat Sakhi Sultan Bahoo took Lal Shah with him and asked the servant, who used to serve him, to hand over his prayer mat, ablution pot and misvak to Lal Shah. Lal Shah lived with Hazrat Sakhi Sultan Bahoo for thirty years and during all this period his possession was only a black blanket, half of which he used to spread under him and covered himself with the other half. After thirty years, Hazrat Sultan-ul-Arifeen blessed him with Khilafat and allowed him to go home. At home, he kept himself dressed in the same old blanket, just added a turban of cotton on his head. He performed the duty of persuasion and guidance in his motherland Sanghar. He died in Sanghar and his shrine is also there.

#### **HAZRAT SULTAN TAYYAB REHMAT-UL-ALLAH ALAYH**

Once, Hazrat Sultan-ul-Arifeen went to Bhakar. Hazrat Sultan Tayyab Rehmat-ul-Allah Alayh who was a disciple and khalifah of Hazrat Sher Shah Rehmat-ul-Allah Alayh and the son of Hazrat Shaali Rehmat-ul-Allah Alayh lived there. He had no son. When Sultan Tayyab came to know that Sultan-ul-Arifeen had come in Bhakar, he went to meet him and requested him to pray

for him. Sultan-ul-Arifeen had two apples, which he gave to Sultan Tayyab and said, "Ask your wife to eat these, Inshallah Allah will bless you with two sons. One of them will be yours and other will be ours." Then Sultan Tayyab had two sons by the Grace of Allah. He named one of them Sultan Abd and the other Sultan Sohara. Sultan Abd was a born mystic.

When the mentor of Sultan Tayyab Hazrat Sher Shah came to know that his disciple had presented his request before Sultan-ul-Arifeen, he was extremely annoyed. He snatched all the spiritual powers and benefits from Sultan Tayyab, who laid helplessly at his home. Sultan-ul-Arifeen came to know the condition of Sultan Tayyab intrinsically, he got angry with Hazrat Sher Shah and complained against him in the sacred court of Hazoor Akram Sall'Allahu Alayhi Wa'alihi Wasallam, who ordered Hazrat Sher Shah to bless his disciple Sultan Tayyab sixty times more than before.

### **HAZRAT SULTAN HAMEED REHMAT-UL-ALLAH ALAYH**

Hazrat Sultan Hameed Rehmat-ul-Allah Alayh is one of the most important khalifahs of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. He holds a great position in Ishq<sup>66</sup> for his Murshid. There is very less information available about his life. The only information about him that is obtained from *Manaqib-e-Sultani* is that he went to Bhakar with Sultan-ul-Arifeen Rehmat-ul-Allah Alayh. One day, both of them were visiting the suburbs of Bhakar. They reached a deserted hillock and decided to sit there for a while but Sultan-ul-Arifeen said, "Sultan Hameed come down at once from this hillock, it is a home of some cruel being."

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<sup>66</sup> Ishq refers to the extreme level of love. Here, it refers to Ishq-e-Majazi as it is for his Murshid. For Allah, it becomes Ishq-e-Haqeeqi-Divine Love.

Afterwards they took rest in a sandy plane. Sultan-ul-Arifeen placed his head in the lap of Sultan Hameed and laid for some time. His body became dusty. Sultan Hameed was grieved to see this and wished that might he had material wealth he would have made a bed out of silk and velvet for his Murshid, it was only due to his poverty that the sacred body of his Murshid was dusty. Meanwhile, Sultan-ul-Arifeen raised his head and asked him, "What are you thinking?" Sultan Hameed told his feelings. Sultan-ul-Arifeen said, "Close your eyes." When Sultan Hameed closed his eyes, he saw that an exclusive gathering was going on, in which a beautiful woman in a silk dress with gold ornaments seduced Sultan Hameed and asked him to marry her. Sultan Hameed refused her softly and said her to keep away from him and be respectful as he was in the service of his Murshid. When Sultan Hameed came out of the muraqabah (*meditation*), Sultan-ul-Arifeen asked him what he saw? Sultan Hameed told everything. Sultan-ul-Arifeen said, "You were complaining that you don't have material worldly wealth, what you saw was the same, why didnt you accept it? Had you accepted it, you would have become rich for your lifetime." Sultan Hameed replied respectfully, "Hazoor I only desire the Light of Allah, I have no need of riches." Sultan-ul-Arifeen said, "The effect of Faqr-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam will never ever erase from your family." This prediction of Sultan-ul-Arifeen proved to be true.

The shrine of Sultan Hameed is in the graveyard of Mian Usman at Daman Chol to the north of Bhakar.

### **HAZRAT SYED MUSA SHAH JILANI REHMAT-UL-ALLAH ALAYH**

Hazrat Syed Mohammad Musa Shah was commonly known by the title of Mosan Shah. His family lineage traces back to Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu through

Syed Abdul Jabar Jilani Rehmat-ul-Allah Alayh. The lineage is as follows:

Syed Musa Shah bin Syed Abid bin Syed Abdul Jalil son of Syed Kamal-ud-Din Shah bin Syed Mubarak Shah Baghdadi Adil Puri son of Syed Hussain Dehlvi bin Syed Mohammad Makki Al Arabi son of Syed Younus son of Syed Ahmad son of Syed Jafar son of Syed Abdul Qadir Sani son of Syed Abu Nauman son of Syed Hameed-ud-Din son of Syed Abdul Jaleel son of Syed Abdul Jabbar son of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu.

Syed Musa Shah was a resident of Ghotaki. His father Syed Abid died in his childhood. A potter went to Punjab to meet Sultan Bahoo Rehmat-ul-Allah Alayh, Syed Musa accompanied him. Sultan-ul-Arifeen persuaded him to get education and sent a message for his mother to educate him first and then send him to Sultan-ul-Arifeen. So, Syed Musa came back, got educated and then returned to Sultan-ul-Arifeen with the same dervish potter. However, they found that he had died. Syed Mosan Shah was told that one day before the death, Sultan-ul-Arifeen wrote "Ism-e-Allah" with his finger on a paper and gave it to his sons saying that Mosan Shah is coming from the south, give this paper to him. As soon as, Mosan Shah saw that "Ism-e-Allah" he became perfect and accomplished spiritually. He dissolved the paper in water and drank it.

According to an estimate, Syed Mosan Shah benefited almost one lac people spiritually in Sind. His teachings removed many wrong innovations in the religion, in Sind. He made Lo Sahiban his centre, which is in the middle of Rohari and Ghotaki in Sind. In 1148 Hijri (1735 A.D), he built a great mosque there. Now, this area is famous by the name of "Lo Mosan."

He died on Monday 8<sup>th</sup> Zilhaj 1173 Hijri (21<sup>st</sup> July 1760). His shrine is near the mosque built by him and is visited by all.

### **SYED AHMAD AND SYED MEHMOOD SHAH REHMAT-UL-ALLAH ALAYHIM**

The shrines of these two brothers are famous by the name of "Darbar-e-Shahan" in Khushab. There is not much information available about them except that both the brothers were disciples and khalifahs of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh and according to a tradition; they were in the army of Almaghir. When Alamgir had war with Dara Shikoh and Dara Shikoh was about to overcome Alamgir's army, Alamgir requested these brothers to pray for his success. At last, he succeeded by their prayer, but afterwards they could not stay in the army. They got settled in Khushab and died there.

### **KHALIFAH MULLA MUA'ALI REHMAT-UL-ALLAH ALAYH**

He came to meet Sultan-ul-Arifeen from Dhadhar, an area in Qandhar Balochistan, and was blessed with Khilafat after taking the oath of allegiance and persuasion. He started guiding and persuading people on the path of righteousness in the life of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. It is said about him that he was the first khalifah of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. His shrine is in 'Kurk' near Sibbi (*Balochistan, Pakistan*) and is known by the name of "Ziarat Akhund Mua'ali."

### **ALAM SHAH REHMAT-UL-ALLAH ALAYH**

He came with Mulla Mua'ali Rehmat-ul-Allah Alayh to meet Sultan-ul-Arifeen Rehmat-ul-Allah Alayh and got the spiritual Beneficence from him. His shrine is in Qandhar (*Balochistan, Pakistan*).

**MULLA MISRI REHMAT-UL-ALLAH ALAYH**

He also came to meet Sultan-ul-Arifeen Rehmat-ul-Allah Alayh with Mulla Mua'ali and got spiritual Beneficence. His shrine is in Dhadhar (*Balochistan, Pakistan*).

**SHAIKH JUNAID QURAIISHI REHMAT-UL-ALLAH ALAYH**

He was a resident of Sardarpur, a village in the east of River Ravi, around Multan. Once, Sultan-ul-Arifeen visited Sardarpur where he met Shaikh Junaid Quraishi who gave a feast in his honour. Shaikh Junaid ordered his servants to cook 'Sangari' for the feast. It is a fruit of the tree of Jund and is long, thin and hard like vermaciles. When it was cooked, it turned into actual vermaciles by the spiritual powers of Sultan-ul-Arifeen. It was presented before Sultan-ul-Arifeen. He asked the servants to get some pure dust and water and then put the dust and water on vermaciles, which miraculously changed into sugar and ghee.

Hazrat Sultan-ul-Arifeen blessed Shaikh Junaid with spiritual Beneficence. His shrine is in the same village of Sardarpur.

**SHAIKH KALU REHMAT-UL-ALLAH ALAYH**

He was the son of Shaikh Junaid. When he came to meet Sultan-ul-Arifeen as a Seeker of The Divine Truth, he heard someone saying 'Hoo' from the closet of Sultan-ul-Arifeen. He entered the closet anxiously but found no one. He came out, but again heard the voice of 'Hoo'. Again, he went into the closet but found no one. Similarly, he went in and out of the closet many times. At last, when his anxiety and the desire to see Sultan-ul-Arifeen reached its peak and he became extremely restless, then Sultan-ul-Arifeen blessed him with his vision. Afterwards he took



the oath of allegiance from him and blessed him with Khilafat. His shrine is adjacent to his father Shaikh Junaid's shrine.

### **HAZRAT LAL SHAH HAMADANI REHMAT-UL-ALLAH ALAYH**

His shrine is at the back of the shrine of Sultan-ul-Arifeen Rehmat-ul-Allah Alayh. He was the son of Sharif Shah Hamadani Danda Shah Bahawal. Once, he came at the shrine of Sultan-ul-Arifeen, who blessed him so much that he never left the shrine after that. He spent his whole life at the shrine, died at the steps of his beloved Sultan-ul-Arifeen in 1328 Hijri and was buried in the shrine. My Murshid Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh used to say that Sultan-ul-Arifeen once said to Lal Shah Hamadani, "You are my beloved, I will keep looking at you from my shrine throughout your life, and after your death, I will let your grave be made near my shrine and till the Doomsday. I will keep looking at you in your grave." (*Subhan Allah*)

## DEATH

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh died at the age of 63 years on Thursday 1<sup>st</sup> Jamadi-us-Sani, 1102 Hijri (1<sup>st</sup> March 1691 A.D) at the time of Asr prayer.

### Research on date, month and the year of birth and death of Sultan-ul-Arifeen Rehmat-ul-Allah Alayh

A few unanimous matters:

- It is agreed upon by all the biographers that the age of Sultan-ul-Arifeen was exactly sixty three at the time of his death according to the lunar calendar.
- Sultan Mohammad Nawaz says:

شصت و سه سال کرد در دنیا رسول  
نور محمد باهو را شد این حصول

Meaning: Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam spent sixty three years in this world. Similarly, Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh also spent the same period of time in this world.

- Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh said to me, while he was talking about the birth and the death date of Sultan-ul-Arifeen Rehmat-ul-Allah Alayh, "His age was exactly sixty three years in accordance with the age of Hazoor Alayh Salat-o-Salam. Neither a day more nor less. His date of birth and death are the same."

## Research of different biographers of Sultan-ul-Arifeen

1. Sultan Hamid has not mentioned the date of birth of Sultan-ul-Arifeen in *Manqib-e-Sultani*, but writes that he died on the night of Friday 1<sup>st</sup> Jamadi-us-Sani 1102 Hijri.
2. Syed Ahmad Saeed Hamadani writes in *Hazrat Sakhi Sultan Bahoo-Hayat-o-Taleemat* that "he was born in the reign of Shah Jahan." Shah Jahan ascended the throne in 1628 A.D and Hazrat Sultan-ul-Arifeen Rehmat-ul-Allah Alayh was born some time before or after it. The year of death of Sultan-ul-Arifeen is written 1690 A.D in this book.  
In his book *Shama-e-Jamal*, Syed Ahmad Saeed Hamadani writes the year of birth somewhere between 1627 and 1631 and writes 1690 as the year of death, while in his book "Ahwaal-o-Maqamat-e-Bahoo" he writes 1631 as the year of birth and 1691 (1102 Hijri) as the year of death.
3. Faqeer Noor Mohammad Kalachvi has written the year of birth 1039 Hijri and the date of death, 1<sup>st</sup> Jamadi-us-Sani 1102 Hijri in "*Makhzan-ul-Asrar*". In the translation of "*Noor-ul-Huda Kalan*" by him, he has written the same date of birth and death in a detailed note on the life of Sultan-ul-Arifeen.
4. Saad Amir Khan Niazi, who is the translator of Sultan-ul-Arifeen's books, has written the year of birth 1039 Hijri and the date of death 1<sup>st</sup> Jamadi-us-Sani 1102 Hijri in the life history of Sultan-ul-Arifeen given at the beginning of the translations of 'Mehek-ul-Faqr Kalan', 'Shams-ul-Arifeen', 'Ain-ul-Faqr', 'Kaleed-ul-Tauheed Kalan', 'Noor-ul-Huda Kalan'.
5. Tariq Ismail Sagar has written the year of birth 1631 A.D and year of death 1691 A.D in "*Sahib-e-Lolak*".
6. In "*Mirat-e-Sultani (Bahoo Nama Kamil)*" Doctor Sultan Altaf Ali, after writing the year of birth 1039 Hijri, writes about the month of birth, "He must be born at the end of

Shaban in the mentioned year because according to the traditions, he avoided having mother feed during the days of Ramadan.” If this argument of Doctor Sultan Altaf Ali is considered right then according to the calculations, the age of Sultan-ul-Arifeen would be 62 years 7 months and 5 days instead of 63 years, which is against the facts. Sultan-ul-Arifeen’s avoiding mother feed in Ramadan does not prove that he was born in Shaban. Had he been born before Shaban, even then he would not take mother feed in Ramadan. If Sultan Altaf Ali’s argument is accepted, it will create confusion about the age of Sultan-ul-Arifeen which is otherwise unanimously accepted to be exactly 63 years. So, his argument can never be agreed upon. However, he writes the date of death the same as others have written i.e. 1<sup>st</sup> Jamadi-us-Sani 1102 Hijri on Thursday, at the time of Asar prayer.

This fact is agreed upon by all the biographers that Sultan-ul-Arifeen’s age was exactly 63 years, neither a day more nor less, and the year of birth is also agreed to be 1039 Hijri. His date of death is 1<sup>st</sup> Jamadi-us-Sani 1102 Hijri, if 63 is subtracted from 1102, the year of birth is found to be 1039 Hijri. As far as, the date of birth is concerned, it is so simple to understand that if his date of birth is considered to be the same as the date of death i.e. 1<sup>st</sup> Jamadi-us-Sani, only then, his age would be exactly 63 years, as was Hazrat Mohammad’s age. So, it is proved that Sultan-ul-Arifeen was born on Thursday 1<sup>st</sup> Jamadi-us-Sani 1039 Hijri and died on Thursday 1<sup>st</sup> Jamadi-us-Sani 1102 Hijri, as according to the Sunnah of Prophet Mohammad Sall’Allahu Alayhi Wa’alihi Wasallam, his day and date of birth and death are the same and age was exactly 63 years.

## SHRINE

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh was buried in Fort Qehrgan at the western bank of River Chanab. His shrine remained here for 78 years i.e. from 1102 Hijri till 1180 Hijri (1691 A.D-1767 A.D). When Jhunda Singh and Gunda Singh captured Lahore, descendents of Hazrat Sultan-ul-Arifeen migrated to different parts of Punjab. Only a few faqeers and khalifahs lived in the shrine. In 1180 Hijri (1767 A.D) River Chanab sank down the fort which fell afterwards. The river then reached the graves. Faqeers and khalifahs took out the other coffins and saved them in boxes except the coffin of Sultan-ul-Arifeen because it could not be found. Faqeers and khalifahs started crying in disappointment. Sultan-ul-Arifeen told them inwardly, "I will surely appear, a man who is capable of and deserves to touch my body, will come here tomorrow morning at sunrise. He will take out my coffin, river water will not reach here till then." Dervishes were satisfied now and they started waiting for this supernatural incident to happen. Next morning, a man with a green veil appeared at the fixed time. He did not remove the veil and instantly took out the coffin of Sultan-ul-Arifeen from the earth that had been dug by the faqeers and khalifahs. Thousands of people gathered around and had the privilege of seeing the body of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, which was as fresh as alive, water of ablution was dropping from the sacred beard. When the box was opened the fragrance spread through miles. A lot of people present there went ecstatic and were frenzied.

My Murshid Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh once said to me while talking about this incident, "That veiled person was Sultan-ul-Arifeen Rehmat-ul-Allah Alayh himself."

In Samandari, a small town near River Chanab, there was a boundary wall of a mansion near the well of people. Whoever entered this mansion, fainted, so much so that even the cattle and other animals could not enter it. People had left this area out of fear. That mansion was sacred, Sultan-ul-Arifeen ordered that his shrine should be made in that mansion near the well of people, as this place was near the old shrine and was fixed for his new shrine. So, the dervishes built his shrine in the centre of the mansion, which was to the west of the well. The coffin was not buried in the earth, rather it was placed on the floor and then shrine was made on it. Sultan-ul-Arifeen's shrine remained here for 157 years i.e. from 1180 Hijri till 1336 Hijri (1767 A.D-1917 A.D).

According to the predictions of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, the water of River Chanab once again reached close to the sacred shrine in 1336 Hijri. At that time Sultan Haji Noor Mohammad Rehmat-ul-Allah Alayh was the Superior of the shrine. When the Faqeers of the shrine tried to take out the coffin of Sultan-ul-Arifeen from his shrine, they found the other coffins of all the descendants of Sultan-ul-Arifeen who were buried around, but once again the coffin of Sultan-ul-Arifeen could not be found despite of great struggle, which worried everyone very much.

However, since Allah has made him for the guidance of the whole creation, and has sent him as a benefactor of every Muslim and non-Muslim, fortunate and unfortunate in every age, and also as the true successor and the representative of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, in this

critical age to guide the people and perform the religious duties, so he had to appear and his shrine had to be saved. There was some expedience in the concealment of his coffin at that time. So, he came in the dream of Hazrat Sultan Dost Mohammad Rehmat-ul-Allah Alayh and ended the restlessness of the khalifahs by telling him to dig deeper from the place of shrine. Next day, when the land was dug from the said place, the signs of the coffin started appearing. When the earth was dug deeper, gusts of fragrance started blowing. That fragrance was out of this world. The coffin of Hazrat Sultan-ul-Arifeen was found but it had become impossible to stay there due to such an extreme fragrance. No one could stay inside the shrine for more than 15 minutes. The coffin was taken out with much difficulty. This fragrance was so lasting that it did not leave the dresses of these workers even when they were old and torn. The coffin of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh was taken out before the 10<sup>th</sup> of Moharram 1336 Hijri (*October 1917*) and kept safe at the same shrine. The construction of the present shrine was started at a distance of 1 mile to the north western side of the old shrine. In six months time, the Mahal Sharif, the mosque and the closets which are now present around the mosque, were ready. Sultan-ul-Arifeen's coffin was buried in the Mahal Sharif on Friday, April 1918.

The present shrine is situated in a populated area. The city Garh Maharaja is at a distance of two miles from the shrine, Ahmadpur Sial is in the south. In the east, there is the city of Shorekot across the River Jehlum and Chenab and the Muzaffar Garh Road passes at the distance of one and a half mile towards the west. Nowadays, access to the shrine is very easy because of the concrete road. The pilgrims from Ahmadpur Sial and Garh Maharaja can easily approach the shrine, whenever they want.

Lacs of Seekers of The Divine Truth are benefitted from the shrine. It is a famous miracle of the shrine of Sultan-ul-Arifeen

Rehmat-ul-Allah Alayh that as soon as one enters it, tears start from one's eyes automatically. This shrine is a source of Beneficence for the whole world. Wishes of thousands of Seekers and Lovers of Allah are blessed. Thousands of people had Divine experiences and reached the level of Sahib-e-Talqeen-o-Irshad<sup>67</sup> by the attention of Hazrat Sultan-ul-Arifeen, Rehmat-ul-Allah Alayh and by the grace of his shrine. Lacs of miracles of this shrine are known.

Sultan-ul-Arifeen's shrine is free from any kind of wrong innovations. Hundreds of mystics remain in seclusion in the shrine for the sake of Vision of Allah. Once entered in the shrine, one does not want to come out of it. The Seekers of the Divine Truth and Reality are never returned empty handed from here.

نام فقیر تنہاں دا باھو قبر جہاں دی جیوے ہو

Meaning: Faqeers are actually those true and spiritually elevated mystics who are alive even after death and benefit people from their shrine.

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<sup>67</sup> Possessor of powers of guidance and persuasion



## URS PAK

The sacred Urs<sup>68</sup> of Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh is celebrated every year on the first Thursday of Jamadi-us-Sani. People come from far off places to join the celebrations.

- Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh was drenched in the love of Ahl-e-Bait (*family of Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam*). He used to hold the Urs of the martyrs of Karbala every year in Moharram from 1<sup>st</sup> till 10<sup>th</sup>. This tradition is still carried on. Thousands of pilgrims visit the shrine during the first 10 days of Moharram, while in the last three days their number reaches to lacs. In this way, two vast congregations are held every year at his shrine, where a lot of people are benefited.

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<sup>68</sup> Death anniversary of a saint.



**PART-II**  
**TEACHINGS OF SULTAN BAHOO**

**Rehmat-ul-Allah Alayh**



## TEACHINGS OF SULTAN BAHOO

Sultan-ul-Arifeen Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has chosen the term 'Faqr' for his teachings instead of the widely used terms like Tasawuf or Tareeqat. His teachings stress on acquiring the path of Faqr. In the way of Faqr the guidance of Sahib-e-Musamma Murshid Kamil Akmal Noor-ul-Huda Sarwari Qadri<sup>69</sup> is most important. According to Sultan-ul-Arifeen, the Perfect Murshid is the one who gives the Seeker Ism-e-Allah Zaat written in golden letters on the very first day and orders him its Zikr (*invocation*), Tasawur (*contemplation*) and Mushq Murqoom-e-Wajudia (*inscribing practice of Ism-e-Allah Zaat on body*). By the attention and benevolence of the Murshid Kamil, and Tasawur-e-Isim-e-Allah Zaat or Tasawur-e-Isim-e-Mohammad the Seeker approaches two most elevated spiritual stations i.e. Divine Vision and presence in the Assembly of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam in Batin (*inward*). There are no spiritual stations higher than these two. Only those Seekers reach here who continue their journey on the path of Faqr following their Murshid with devotion and determination.

The teachings of Sultan-ul-Arifeen have an element of concealment that can only be understood by those who have been exposed to the Divine secrets. But if read with devotion and complete faith, they also gradually reveal the Divine secrets upon the reader and elevate his spiritual level, taking him close to Allah Almighty.

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<sup>69</sup> The Perfect Sarwari Qadri Mentor who is the possessor of all the attributes and powers of the Divine Essence and is the absolute Light of Guidance

## FAQR

Faqr literally means indigence; usually taken for poverty, pauperism, destitution and the like. In Islam 'Faqr' is the way or course that removes all the veils between Allah and man, hence bestowing him with His Deedar (*Vision*) and Visal (*Union*). Indeed 'Faqr' is the true soul of Islam. Modern scholars and occidentals, being strangers to this way of our great sufi saints and pious predecessors, have diverted people at large to superficial values and acts. They have forgotten the purpose of these acts i.e. getting closer to Allah. It is quite unfortunate that today, both the Muslims and non-Muslims are equally unaware of the term 'Faqr' though, our Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam declared Faqr as his pride and attributed Faqr especially to his Holy Self. He Sall'Allahu Alayhi Wa'alihi Wasallam said:

الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي ❁

Meaning: Faqr is my pride and Faqr is from me.

Allah the Greatest has bestowed our Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam with countless marvels and virtues but he took pride in none of them. Neither on truth, justice, piety, generosity, patience, bravery nor on his abdication, trust in Allah, eloquence, honesty, dignities and truthfulness, not even on his family lineage. It is stated in *Mishkat-al-Musabih* that the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said "I am Habib (*the beloved friend*) of Allah but I do not take pride in it." He took pride in Faqr only. All the religious precepts and branches of knowledge originate from him. All the basic beliefs

and devotions, Quran and Hadith reach the Muslim ummah through him but he Sall'Allahu Alayhi Wa'alihi Wasallam never attributed any branch of knowledge to himself, except "Faqr."

Faqr means the degree of soul's ascension to Allah where His Deedar and Visal were bestowed upon the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam at Shab-e-Meraj (*the Night of Ascension to Allah*). On that night he prayed Allah to bestow this great blessing of His Deedar and Visal as a gift for his Ummah. Allah blessed him with the gift of Saum and Salat (*fasts and prayers*) for the apparent purity and with the Light of Faqr for the internal and intrinsic sanctification of the soul, thus, opening the way for the Ummah of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam to access Allah. Before our Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, requests of the previous prophets to His Deedar were responded with لَنْ تَرَانِي "you cannot see me." Allah the Exalted, conferred this blessing only upon His beloved Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and through him to the Mohammadans. It is the greatest blessing of this universe and there is no such pleasure as the pleasure of Deedar-e-Elahi. This great blessing is the reason why all the prophets prayed to be Mohammadans. By Allah's grace, this is what excels our Holy Prophet over all the prophets and the Mohammadans over all the other ummahs. Our Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam declares:

❁ الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي فَافْتَخِرْ بِهِ عَلَي سَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

Meaning: Faqr is my pride and Faqr is from me and Faqr is the reason of my superiority over all the prophets and messengers.

(Ain-ul-Faqr)

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ "الْفَقْرُ شَيْنٌ عِنْدَ النَّاسِ وَزِينٌ عِنْدَ اللَّهِ فِي الْقِيَمَةِ"

Meaning: The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said "Faqr is not appreciable for the people in this world but on the Doomsday, it will be very precious in the court of Allah Almighty."

- In another Hadith the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said "Faqr is the most precious gift of Allah for a Momin in this world." (Mukashifa-tul-Qaloob by Imam Ghazali)
- He Sall'Allahu Alayhi Wa'alihi Wasallam also said  
 الْفَقْرُ عِزٌّ لِأَهْلِهِ Meaning: " Faqr brings respect for those who are worthy of it."

The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam declared Faqr, the benediction of Allah's Deedar, as one of His countless treasures. Since after its attainment, one becomes indifferent to all the luxuries, blessings and treasures of the world as well as the hereafter. One, who finds the Owner of all the treasures, 'Allah', remains in no need of any other treasure. He Sall'Allahu Alayhi Wa'alihi Wasallam states:

الْفَقْرُ كَنْزٌ مِنْ كَنْزِ اللَّهِ تَعَالَى ❁

Meaning: Faqr is one of the treasures of Allah.

This treasure is bestowed upon a person's soul on its ascension to Allah, in the form of ultimate Union of the soul with Allah. The Holy Quran states the highest degree of closeness of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and his Visal with Allah on the night of his Meraj in these words:

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى (سورة النجم-٩) ❁



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-Najam-9)

No one knows the details of "even less"; the extreme limit of Union of Allah and His beloved Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. Certainly, some Quranic verses revealed after the Night of Ascension point towards Qurb (*closeness*) and Visal of Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam with Allah, referring to it as "Oneness." Allah says:

﴿ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ﴾ (سورة انفال-١٤)

Meaning: My beloved (*Sall'Allahu Alayhi Wa'alihi Wasallam*), you did not stone the enemies (*in the battlefield*) but I did. (Surah-ul-Anfal-17)

﴿ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ﴾ (سورة الفتح-١٠)

Meaning: Those, who swear allegiance upon you, in fact, swear allegiance upon Allah. (Surah-ul-Fatah-10)

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ (النجم-٣) ﴾

Meaning: He (*Sall'Allahu Alayhi Wa'alihi Wasallam*) does not speak out of his own desire. (Al-Najm-3)

In a Qudsi Hadith<sup>70</sup>, Allah reveals this closeness of man with Him in these words:

﴿ لا يزال عبدى يتقرب الى بالنفوافل حتى احببته فكنت سمع الذى يسمع به و بصره الذى يبصر به و يده التى يبطش بها و رضله التى يمشى بها ﴾ (صحیح بخاری)

Meaning: When a person seeks my closeness through excessive prayers and devotions, (*a stage of closeness comes when*) I,

<sup>70</sup> Saying of Allah told by Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam

Myself become his eyes, he sees through Me; I become his ears, he listens through Me; I become his hands, he holds through Me; I become his tongue, he talks through Me; and I become his feet, he walks through Me.

Every Mohammanadan can find this Meraj to Allah where he is bestowed upon with extreme nearness to Allah and His Divine Vision by opting the path of Faqr, through his own devotion, struggle, ability and the most of all, Allah's guidance and favour. When, the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam reached the extreme height of Faqr i.e. Oneness with Allah after being annihilated in Him, he Sall'Allahu Alayhi Wa'alihi Wasallam became the manifestation of Allah, as Maulana Rumi clearly says:

مصطفیٰ آئینہ روئے خداست  
منعکس در وئے ہمہ خوئے خداست

Meaning: The chosen Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam is the reflection of Allah's Self. All the attributes, epithets, and qualities of Allah are reflected through him.

Since, Allah's Self is reflected in the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, that is why he Sall'Allahu Alayhi Wa'alihi Wasallam said, "Faqr (*Vision and nearness of Allah*) is from me", meaning that he is the way to reach Allah and he is Faqr himself.

He Sall'Allahu Alayhi Wa'alihi Wasallam also said:

مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ

Meaning: "One, who saw me, has in fact seen The Reality."

Hence, attaining intimacy of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam is in fact attaining closeness to Allah. Those, who inferred Faqr from the Holy Prophet Sall'Allahu Alayhi

Wa'alihi Wasallam spiritually became one with him on reaching the state of Fana-Fi-Rasool (*annihilated in the Divine self of the Holy Prophet*). First of all, Syeda Fatima Razi Allah Anha gained the blessing of Faqr from him and became the first Sultan of Faqr. When she found oneness with the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and recognized the Reality of his being, he Sall'Allahu Alayhi Wa'alihi Wasallam said, "Fatima is from me." Then Hazrat Ali Karum Allah Wajhul Kareem, the Door to Faqr, annihilated his intrinsic being in the real, purest being i.e. Noor (*Light*) of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and found his Reality, so the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said, "Ali is from me." When Hazrat Imam Hassan and Imam Hussain Razi Allah Anhum were blessed with Faqr, he Sall'Allahu Alayhi Wa'alihi Wasallam said, "Hassan and Hussain are from me." Then this Treasure of Faqr was transferred to the Muslim Ummah spiritually. Every true follower of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, who deeply and truly loves him and wants to meet Allah through his mediation, is the heir of this Treasure of Faqr, as the great poet Iqbal has said:

✽ فقر ذوق و شوق و تسلیم و رضا است  
ما اینیم این متاع مصطفیٰ است

Meaning: Faqr is the passion and eagerness (*for Allah*). It is the way to surrender and submit yourself completely to Allah Almighty. It is the asset of our Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and we are its inheritors and custodians.

✽ فقر و شای و اردات مصطفیٰ است  
این تجلیات ذات مصطفیٰ است

Meaning: Faqr and Supremacy befell from Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam. These are the Tajalliyat (*Divine Self Disclosures*) reflected from his esteemed self.

Every follower of Islam can attain this spiritual height of ascension to Allah by adopting the path of Faqr according to his or her ability, where he or she would get the Vision and Union of Allah.

In the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam's saying that "Salat is the Meraj of a Momin", invitation of Meraj has been laid open for the whole Ummah, though their will and endeavour are up to them. Faqr is the way of the ones' whose path we pray for in Surah Fatiha:

❁ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ (الفاتحة 5-6)

Meaning: Guide us on the right and straight path, path of those whom you blessed. (Al Fatiha 5-6)

These are the pure souls of the friends of Allah who have been blessed with Meraj to Allah through the path of Faqr. Faqr is in fact the Sirat-e-Mustqem (*Straight Path*) that leads man to Allah. Hazrat Ali Karum Allah Wajhul Kareem said about Faqr:

❁ مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيَسْتَعِدْ لِلْفَقْرِ جِلْبَانًا

Meaning: One who really loves Ahl-e-Bait (*the family of the Prophet*) should be ready to wear the gown of Faqr." (Neheja-tul-Blagha)

When Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu found ascension to Allah, Allah said:

- "O' Ghaus-ul-Azam say unto your friends and companions that if they want My Divine Company and Nearness, they

should adopt and choose the path of Faqr. At the ultimate end of this path, they remain nothing except Me." Then Allah said, "O' Ghaus-ul-Azam, when you find a Faqeer (*the mystic who has reached the height of Faqr*) in such a wretched condition that the fire of Faqr has consumed him, be close to him, for, there is no veil between him and Me." (Risala-ul-Ghausiya)

In his book *Sir'rul-Asrar* Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu comprehensively defines Faqr as:

- "Our Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam says, "Faqr is my pride and a source of honour for me." Here Faqr does not mean poverty as is usually understood; rather it means spiritual Faqr which means to depend on none except Allah and to abdicate every pleasure and joy from heart except the pleasure of being close to Allah. When a person gains this status, then this is called Fana-Fillah (*annihilation in Allah*) where nobody exists within his being except the only Entity, Allah."

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu further says about Faqr:

- The dignity of Faqr is not in wearing rags or coarse clothes or in eating tasteless food, rather, it is in acquiring mysticism and devotion for Allah by your heart and soul.
- Faqr and mysticism is a struggle to reach Allah. Do not adulterate it with anything foolish or absurd. May Allah bestow his Divine Favour upon us to acquire it. (Al-Fatah Rabbani)

Hazrat Data Ganj Bakhsh Rehmat-ul-Allah Alayh says about Faqr:

- "Faqr is a special attribute suited to the chosen ones only."  
(Kashaf-ul-Mahjoob)

Hazrat Khawaja Nizam-ud-Din Auliya Rehmat-ul-Allah Alayh says:

- "Faqr in this world is the key to riches in the hereafter."

Hazrat Shaikh Ibrahim Khawas Rehmat-ul-Allah Alayh says:

- "Faqr is the coverlet of honour, dignity and glory for apostles and the pious ones."

### TEACHINGS OF SULTAN-UL-ARIFEEN ABOUT FAQR

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh titles his teachings neither as Sufism, Tasawuf or Tareeqat nor any of its schools, but calls it 'Faqr'. All his teachings are about the path of Faqr, its related stages and basic philosophies. He explains the philosophy of Faqr in these words:

- "One who seeks Allah and His glorious sight should follow the path of Faqr." (Ain-ul-Faqr)
- "Faqr is exactly and truly Allah Himself." (Ain-ul-Faqr)
- "Faqr is the Divine Knowledge to find the splendid sight of Allah." (Ain-ul-Faqr)
- "One who followed the path of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, made Faqr his companion. No status is more honourable or higher than Faqr, Faqr is the eternal life." (Noor-ul-Huda)
- "Faqr has all the heavenly treasures. Worldly treasures exhaust at last and this material life is just like a dream but Faqr is the eternal treasure and mystic knowledge of Wahdat (being one with Allah). The worldly pleasures last for a few

days. At last, one has to be accountable to Allah Almighty.”  
(Taufeeq-ul-Hadayat)

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نقر شاہے ہر دو عالم بے نیاز و باخدا ❁  
احتیاجش کس نہ باشد مد نظرش مصطفیٰ

Meaning: Faqr is the sovereign ruler which is one with Allah and that is why Faqr is detached and indifferent to everything in this world and the hereafter. Faqr is always looked upon by Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam with great pride.

- "Faqr is the righteous path guided by the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam himself.” (Ain-ul-Faqr)

As, The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said "Faqr is from me", hence, when the follower of the path acquires the sanctity of soul and inner purity, he attains the recognition of Allah through His Deedar (*Vision*) and finds eternal presence in the Majlis-e-Mohammadi (*Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam*), where the Lord of both the worlds Sall'Allahu Alayhi Wa'alihi Wasallam himself guides and instructs him. He Sall'Allahu Alayhi Wa'alihi Wasallam always keeps him under his supervision. In this Assembly, souls of his privileged companions and saints are also present who benefit the Seeker spiritually. This is the point where the true essence of the religion is accomplished. There is no spiritual stage higher than this. When a person is directly guided by the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, his religion is established on the strongest foundations and then the whole

building of his religion becomes strong and perfect. That is why; Iqbal has declared that the foundation of one's religion is accomplished only when one finds access to the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. Without approaching him, the religion is incomplete and superficial.

\*  
 بہ مصطفیٰ برسماں خویش را کہ دین ہمہ اوست  
 اگر بہ او نہ رسیدی، تمام بولہی است

Meaning: You must find access to the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam as he himself is the perfect religion. If you do not get guidance from him, your religion is just like Abu-Lahab's religion.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah-Alayh says about Faqr:

- On the night of ascension to Allah, the Holy Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam mounted Buraq<sup>71</sup>. Archangel Jibrael Alayh Salam escorted him, the whole universe was decorated and eighteen hundred worlds were adorned and presented before him. At that moment, Jibrael Alayh Salam stopped advancing but in spite of all these arrangements, the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam remained engrossed in Allah's Vision, nothing drew his attention away from Allah. Then Allah said:

مَا زَاغَ الْبَصَرُ وَمَا طَغَى (النجم-17)

Meaning: "His eyes were neither distracted nor crossed the limits." (Al Najam-17)

When, the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam reached at Sidra-tul-Muntaha<sup>72</sup>, he observed the Divine face of Faqr and enjoyed the status of Sultan-ul-Faqr. He absorbed the

<sup>71</sup> Heavenly Pegasus

<sup>72</sup> The lote tree of utmost boundary of creation



resplendent Light of Faqr and then was honoured by Divine Closeness and Union with Allah. He was blessed by the honour of having conversation directly with Allah. He advanced to the ultimate stage of Faqr Fana-Fillah (*annihilation in Allah*), where he became companion of Faqr by being annihilated in the Divine Self of Allah and thus, acquired all the virtues of love, gnosis, passion, cageyness, intellect, tolerance, kindness and generosity, as it is said: *تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ تَعَالَى* (*Let yourself be possessed by the attributes of Allah*).

When the whole ocean of Oneness of Allah gathered in the Prophet's holy self on reaching final stage of Faqr, he said, "Faqr is my pride and Faqr is from me." When he Sall'Allahu Alayhi Wa'alihi Wasallam returned to his sacred companions Razi Allah Anhum and the Reality of Faqr manifested from his holy self, a great number of sacred companions longed for Faqr on hearing about the ecstasies of gnosis of Faqr from his holy self. On this, Allah said to His beloved Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, "O' Mohammad! Keep your attention towards these Faqeers (*mystics*) because they are the ones who are always engrossed in the Zikr (*remembrance*) of Allah." The Holy Prophet said "اَلْحَمْدُ لِلَّهِ! Now, I will obey this order of Allah at every moment." (Mehek-ul-Faqr Kalan)

- O' Seekers of Allah, you must know that if you seek Faqr you in fact seek Allah and His Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and the sacred companions and the Auliya. (Mehek-ul-Faqr Kalan)
- Faqr has three stages, first one is to annihilate in *لَا إِلَهَ* (*i.e. saying 'No' to every relation except Allah*), second is to find permanence with *إِلَّا اللَّهُ* (*i.e. becoming immortal with Allah*) and third is to reach the extremity of *مُحَمَّدٌ رَسُولُ اللَّهِ* (*i.e. finding permanent presence in the Assembly of Mohammad*)

*Sall'Allahu Alayhi Wa'alihi Wasallam*) which is the stage of perfect guidance. Faqr is being One with Allah and stranger to everyone except Allah. There is no comparison between oneness and strangeness. Unless, one reaches the stage of annihilation in Allah, one can never find oneness and immortality with Allah. (Mehek-ul- Faqr Kalan)

نظر فقرش گنج قدمش گنج بر  
فقر لایحتاج شد صاحب نظر

Meaning: One glance of Faqr is full of treasures because Faqr has all the treasures of the worlds in its custody. Still, Faqr desires nothing except Allah.

فقر بگذرد هر مقام خاص و عام  
شرط شرح فقر را کردم تمام

Meaning: The magnificent status of Faqr is far and above all the honourable stages and ranks, and this most dignified position of Faqr explains it completely.

- You must understand that Faqr of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and Gnosis of Oneness of Allah means complete obedience and submission to Allah, while the honours and high ranks of this material world are just carrion and filth. Being a Faqeer or Dervish is the tradition of Prophets. (Kaleed-ul-Tauheed Kalan)

باهو فقر دانی چیست دائم در لاهوت  
فقر را بهتر بود هر دم سکوت

Meaning: O' Bahoo! What do you know about Faqr? It is to remain with Allah in Lahut<sup>73</sup> and for this, you need to remain silent forever.

<sup>73</sup> The world beyond space and time, the realm of the Divinity

❁ راه فقر فیض است فیض عام  
 راه دنیا شرک است مطلق تمام

Meaning: The way of Faqr is the ultimate bounty for everyone, while the ways of the material world are absolute infidelity.

❁ ترک دنیا ده بیا راه خدا  
 فقر راه هدایت ہادی مصطفیٰ

Meaning: You must leave this world and turn towards Faqr, the way to Allah, which is guided by the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam himself.

❁ فقر ہر است راز وحدت حق نظر  
 فقر خاص الخاص از حق باخبر

Meaning: Faqr is the secret of Oneness of Allah and is always attentive towards Allah. That is why, the honorable Faqr has complete Gnosis of Allah.

❁ فقر بحر فیض و فضلش کرم و جود  
 روز و شب فقرش بود با حق سجود

Meaning: Faqr is an ocean of Allah's kindness, generosity and bounties. Faqr remains prostrated before Allah day and night.

❁ باھو برکات فقر از ذات جو  
 ہر چہ باشد غیر حق از دل بشو

Meaning: O' Bahoo! To seek the blessing of Faqr from Allah Himself, remove everything from your heart except Allah. (Mehek-ul-Faqr Kalan)

- Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam said, "Faqr is Jihad-e-Akbar (*the supreme combat*), because it is the battle against ones nafs (*vehement inner self*). The

battle against disbelievers is Jihad-e-Asghar (*minor combat*) and we are advancing towards the Jihad-e-Akbar from the Jihad-e-Asghar." He also said, "Every Prophet has some excellence, and my excellence is Faqr and Jihad. One who loved and followed these, in fact loved me and the one who rejected and resented these, in fact resented me." (Mehek-ul-Faqr Kalan)

- What is Faqr? And how is it created? It is created by the Noor (*the Light*) of Allah because all the worlds are created by the Light of Faqr. Faqr is righteousness; Faqr is the manifestation of the Light of Allah which is so beautiful that both the worlds are fascinated by it but Faqr does not consider anyone unless ordered by Allah and the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. (Taufeeq-ul-Hadayat)
- Faqr is the true blessing and bounty, Faqr is the Divine Favour and Kindness. Faqr is righteousness and friendship with Allah. Faqr is a gift of Allah, it is annihilation in Allah. Faqr means meeting and seeing Allah. Faqr is the will of Allah and submission of man before His will. Faqr is the Divine Power and Strength, Faqr is the Beneficence, Beauty and Majesty of Allah. Faqr is the Divine Knowledge and the secret of secrets, Faqr is the Light of presence before Allah. Faqr is the ultimate wisdom. Faqr is the Lord of Worlds, closest to Rehman, sovereign ruler like Prophet Suleman. Faqr is getting hold of the treasure of alchemy. Faqr is the secret of life and death. (Kashaf-ul-Asrar)
- One who considers Faqr of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam worthless, returns to Allah empty handed. (Ameer-ul-Kaunain)
- Only those who consider the hidden treasures of Allah more worthy than the material treasures of the kings of this world, remain steadfast in the way of Faqr. (Kaleed-ul-Tauheed Kalan)
- O' beloved! Everything you see in the way of Faqr except Allah is a brigand for you. (Kaleed-ul-Tauheed Kalan)

- Only that person turns away from Faqr whose heart has become filthy by the love of material wealth. (Kaleed-ul-Tauheed Kalan)
- Faqr is life forever. (Noor-ul-Huda Kalan)
- Faqr is the secret of Allah. (Mohabbat-ul-Asrar)

❁ فقر رحمتِ رازِ نورِ حق  
زیرِ پائے فقر باشد ہر طبق

Meaning: Faqr is the supreme blessing and the secret of Oneness with the Eternal Light. Faqeer (*mystic who has reached the ultimate stage of Faqr*) has all the layers of earth and heavens under his feet.

❁ ہر کہ بیند فقر را عارف شود  
فقیر را از فقر وحدت می شود

Meaning: One who observes Faqr becomes Arif (*Knower of Allah*). A Faqeer is honoured by the status of Oneness with Allah due to Faqr.

❁ فقر یک نظر است نظرش با خدا  
فقر یک سخن است سخن از مصطفیٰ

Meaning: Faqr is the glance by Allah, Faqr is the speech by the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. (Miftah-ul-Arifeen)

In his Punjabi verses he says:

❁ راہِ فقرِ دا پرے پرے، اوڑک کوئی نہ دے ہو  
ناں اوتھے پڑھن پڑھاؤن کوئی، ناناں اوتھے مسلے تھے ہو  
ایہہ دنیا ہے بت پرستی، مت کوئی اس تے دے ہو  
موتِ فقیری جیں سر آوے باہو، معلم تھیوسے تے ہو

Meaning: The way of Faqr has no limits or boundaries. It can neither be accomplished by intellect nor by art of speech and

story telling (*Faqr can only be found by extreme Divine Love*). Desires of this world are like idol worshipping, one must not be deceived by these worldly charms. One who wants to experience the pleasures of Faqr must acquire it. It cannot be taught by any teacher.

- Faqr is the ultimate blessing of Allah and He blesses with it whom He wants. (*Ain-ul-Faqr*)

## **FAQR-E-IZTARARI AND FAQR-E-IKHTIARI**

*(Constraint Faqr and Chosen Faqr)*

### **FAQR-E-IZTARARI (*Constraint Faqr*)**

Sometimes a few people try to acquire Faqr just to deceive others or are compelled to adopt this way because they cannot take the pressures of life. They face failures in life and cannot achieve their goals. Hence, to hide their disappointment they just pretend to adopt Faqr. They do not desire to have Vision or Closeness of Allah nor do they deserve it, for it requires purity of intention.

In addition to that, there are others who pretend to be on the way of Faqr just because their elders were. They usually belong to the family of a Kamil Faqeer and after his death they hold his seat. They do not have any idea of what Faqr is. They just want to grab the income of the shrine of that saint and the gifts of the disciples, or earn false respect. Such fake Faqr is called Faqr-e-Iztarari (*Constrained Faqr*).

### **FAQR-E-IKHTIARI (*Chosen Faqr*)**

The True Lovers of Allah sacrifice all their pleasures and put whole of their lives at stake just to find Closeness and Vision of

Allah. They may be rich lords, kings, rulers or just common men but their only desire is to find the pleasures of Closeness to Allah. The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam has declared this Faqr as his pride. This Faqr is called Faqr-e-Ikhtiari (*the Chosen Faqr*). For such True Faqeers only Allah is enough, they demand nothing from Allah except His Holy Self.

There is a lot of difference between Faqr-e-Ikhtiari and Faqr-e-Izatarari. The Constrained Faqr makes the soul dead, while the Chosen Faqr enlivens the soul. The former is the source of disgrace and humiliation while the later brings such honour and power that the whole universe comes under the possession of the True Faqeer. To follow the real path of Faqr one must get rid of all the desires of the material world as well as the hereafter.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- There are two types of Faqr, Faqr-e-Ikhtiari and Faqr-e-Izatarari. Faqr-e-Ikhtiari is the Faqr about which the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said, ( الْفَقْرُ نَخْرِي وَالْفَقْرُ مِنِّي ) "Faqr is my pride and Faqr is from me." It has two stages: one is having command over one's heart and soul and having authority over all the treasures of the world and second is having complete Divine Knowledge, righteousness and closeness to Allah. The one with Faqr-e-Izatarari begs from door to door (*he is always expecting material wealth and respect from others than Allah*) so, he is deprived of blessings of Allah Almighty. Faqr-e-Izatarari is, in fact Faqr-e-Mukib (*Faqr that falls flat and brings disgrace*). The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said:

نَعُوذُ بِاللَّهِ مِنَ فَقْرِ الْمَكِبِ

Meaning: I seek refuge of Allah from Faqr that brings disgrace.

Faqr-e-Ikhtiari is based on Ism-e-Allah Zaat and the Divine presence. (Ameer-ul-Kaunain)

- There are two kinds of Faqeers, one kind is of those who are freed from lust and materialistic wishes and have become friends of Rehman. Their status is unexplainably splendid. Such Faqeers possess the Faqr which is the pride of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. They are the beloved followers of the Holy Prophet who have found eternal presence in his Assembly. They do not expect anything from any one, because they have the greatest asset of The Divine Light of Faqr. They are the problem solvers and guide to common people in the way of Allah.

The other kind of Faqeers is the reprobates who are shameless and have nothing to do with the Divine Knowledge and the way to Allah. This Faqr is called Faqr-e-Mukib or Faqr-e-Iztarari because such Faqeers do not follow the Shariat (*path of Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam*) and our Prophet Sall'Allahu Alayhi Wa'alihi Wasallam sought refuge of Allah from this Faqr. Such Faqeers have two signs: first, that they are always talking about worldly wealth because they are misers and are insincere with their fellow Muslims; and second, they are always complaining to Allah about poverty. One who shuns Faqr-e-Mukib finds Faqr-e-Muhib, the Faqr that is desired and loved. What is Faqr-e-Muhib (*the Desired Faqr*)? It is to respect and follow the orders of Allah completely and submissively, be kind to all the creatures of Allah and to possess all the attributes of Allah. (Noor-ul-Huda Kalan)



So the crux of this discussion is that Faqr is Islam's foundation which leads to Allah's Marifat (*Gnosis*) through His Deedar



(*Vision*) and spiritual presence in the Assembly of our Beloved Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. Allah Almighty says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً ﴾ (سورة البقرة - ۲۰۸)

Meaning: O' believers! Enter Islam perfectly and completely. (Al-Baqra-208)

Islam clearly speaks of Haqooq-ul-Ibad (*the rights of the human beings*) and Haqooq-Allah (*rights of Allah*). Haqooq-Allah are not just offering prayers and fasting but Marifat i.e. gaining true knowledge of Allah is also its basic and integral part. Common Muslims, considering it something too exalted than the basic religion, have exempted themselves and restricted it to just one class, the sufis, although the above mentioned verse of the Quran is addressed to all those who call themselves Muslims. If analyzed carefully, Faqr is the actual religion, as religion means to attain Allah's closeness which is exactly what Faqr does. That is why Iqbal has said:

لفظ "اسلام" سے یورپ کو کد ہے تو خیر ﴿﴾  
دوسرا نام اسی دین کا ہے "فقرِ غیور"

Meaning: It does not matter if Europe resents the word 'Islam'. Another name for the same religion is the honourable 'Faqr'.

Nowadays, when we look around us we see nothing but chaos, disorder, disintegration and confusion and when we look inside ourselves we see restlessness, fear and frustration overpowering our senses. Despite being followers of Islam, which literally means peace, we find peace nowhere. The Benefactor of humanity Hazrat Mohammad Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam brought a religion for the external and internal, individual and collective well being. History speaks of this individual and the collective welfare in His Sall'Allahu Alayhi Wa'alihi Wasallam and the four Pious Caliph's era but today despite being followers of the same religion, we see welfare nowhere. The reason for all this is our inability to follow

our religion completely. So in order to find internal and external peace and well being in this world and the hereafter, we must enter Islam completely by acquiring the path of Faqr, the Sirat-e-Mustqem and the real and basic religion which leads a Muslim close to Allah, grants him His Deedar and makes him a MOMIN from an ordinary Muslim.

## TALIB-E-MAULA (Seeker of Allah)

Talb (*seeking*) means having the desire and determination to acquire something special. Talb is a strong passion which motivates a person to do anything to achieve his goal and fulfill his desire. The one who strongly wishes to get Pehchan (*recognition*), Deedar (*Vision*) and Marifat (*mystical knowledge*) of Allah, his desire is called Talb-e-Maula (*desire to find and see Allah*) and he himself is called Talib-e-Maula (*the Seeker of Allah*), and is also referred to as Salik (*traveller of the mystic path*), Talib or Murid (*disciple*).

There are three categories of people in this world on the basis of their wishes and intentions:

1. **Taliban-e-Dunya** (*Seekers of the World*): Those who use their knowledge and skills, expertise and main and might to attain the worldly success and pleasures, and consider this as the aim of their life to the extent that even the aim of their invocation and contemplation, prayers and devotion, recitals and all other mystic exercises is to acquire and increase worldly assets and respect. For them, the gain of worldly respect and pleasures is the real success.
2. **Taliban-e-Uqba** (*Seekers of Paradise*): Their aim is to make their life of the hereafter happy. For them, the real success is to get rid of the fire of Hell and to get hold of houries and the bounties of the paradise. All their devotions, mystic exercises, piety, fasting, prayers, Hajj, Zakat, invocations and glorifications

are meant only to gain a happy life in the hereafter. For them, this is the only objective of life and the true success.

3. **Taliban-e-Maula** (*Seekers of Allah*): All their prayers and struggles are meant only to seek Deedar (*Vision*), Qurb (*Closeness*) and Visal (*Union*) of Allah. Neither are they the seekers of pleasures of this world nor of the bounties of Paradise. They are the Seekers and Lovers of Allah only. They give up the desires of both the worlds for their desire of Deedar-e-Elahi (*to behold Allah*).

**Arifeen** (*Knowers*) always advise to become the Seekers of Allah.

➤ The status of these three groups have been described in the following Qudsi Hadith:

طَالِبُ الدُّنْيَا مُخَنَّثٌ وَ طَالِبُ الْعُقْبَى مُؤَنَّثٌ وَ طَالِبُ الْمَوْلَى مُذَكَّرٌ ❁

Meaning: The seeker of this world is bisexual (*she male*); the seeker of heaven is a woman (*female*) and the Seeker of Allah is a man (*male*).

It means that the seeker of the world is good for nothing, while the seeker of heaven is weak like a women but the Seeker of Allah is strong like a Man and is a true Man of Allah.

➤ Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

“Who is called Mard-e-Muzakar (*The Man*)? He is the one whose heart seeks nothing except Allah. The desire of the luxuries of this world and all the pleasures of heaven i.e. houries, castles, delicious food, buraq (*lightning horse*) etc. are all trash and useless things in the eyes of those who seek Allah because in their hearts, Ism-e-Allah Zaat is engraved and they are drowned in the enchantment of Ism-e-Allah Zaat since eternity. Those who made Ism-e-Allah Zaat their

body and soul, became free from the grief and sorrows of both the worlds.” (Ain-ul-Faqr)

- Holy Prophet Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam has said about Talib-e-Maula:

مَنْ طَلَبَ شَيْءًا فَلَا تَجِدُهُ خَيْرًا وَ مَنْ طَلَبَ الْمَوْلَى فَلَهُ الْكُلُّ ❁

Meaning: The person who desires a material thing, finds no betterment in it (*because it is mortal*) but the person who desires Allah finds everything.

مَنْ طَلَبَ الدُّنْيَا فَلَهُ الدُّنْيَا وَ مَنْ طَلَبَ الْعُقْبَىٰ فَلَهُ الْعُقْبَىٰ وَ مَنْ طَلَبَ الْمَوْلَىٰ فَلَهُ الْكُلُّ (اسرار قادري)

Meaning: The one, who seeks the world gets it; the one who seeks Uqba (*the hereafter*) gets heaven but the one who seeks Allah, gets everything. (Asrar-e-Qadri)

الدُّنْيَا حَرَامٌ عَلَىٰ أَهْلِ الْعُقْبَىٰ وَ الْعُقْبَىٰ حَرَامٌ عَلَىٰ أَهْلِ الدُّنْيَا وَ الْعُقْبَىٰ حَرَامٌ عَلَىٰ طَالِبِ الْمَوْلَىٰ ❁  
مَنْ لَهَ الْمَوْلَىٰ فَلَهُ الْكُلُّ ❁ (شمس العارفين)

Meaning: The pleasures of the world are forbidden for the seeker of paradise, pleasures of the paradise are forbidden for the seeker of the world, whereas, the pleasures of the world and the hereafter, both are forbidden for the Seeker of Allah. He, who gets Allah, gets everything. (Shams-ul-Arifeen)

- A special attribute of the Seekers of Allah has been described here:

أَجْسَامُهُمْ فِي الدُّنْيَا وَ قُلُوبُهُمْ فِي الْآخِرَةِ الصَّلَاةُ الدَّائِمَةُ يُصَلُّونَ فِي قُلُوبِهِمْ ❁ (اسرار قادري)

Meaning: Their bodies are in this material world but their hearts are in the Divine World. They offer eternal prayer in their hearts. (Asrar-e-Qadri)

- Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam said:

مَنْ كَانَ لِلَّهِ كَانَ اللَّهُ لَهُ ❁

Meaning: “He, who becomes Allah’s, Allah becomes his.”

طَلَبَ الْخَيْرِ طَلَبَ اللَّهِ وَ ذَكَرَ الْخَيْرِ ذَكَرَ اللَّهِ ❁

Meaning: “The best desire is to seek Allah and the best Zikr (invocation) is of “الله” (Ism-e-Allah Zaat).”

➤ Hazrat Ali Karum Allah Wajhul Kareem says:

“I do not worship Allah for the desire of the heaven or out of the fear of the hell. I worship Allah because only He is worthy of worship.”

➤ Hazrat Imam Ahmed bin Hambal Rehmat-ul-Allah Alayh relates that Hazrat Fazeel Bin Ayaz Rehmat-ul-Allah Alayh once said, “Talib-e-Dunya (seeker of the world) gets oppressed and insulted.” (Chapter 10 Tazkra-tul-Auliya)

➤ Ghaus-ul-Azam Hazrat Sheikh Abdul Qadir Jilani Razi Allah Anhu says about Talib-e-Maula:

“Most of the people are the seekers of the world, the seekers of paradise are less, whereas the Seekers of Allah are very few but because of their rarity their status is of Akseer (Alchemy), as they have the ability of transforming bronze into pure gold. They are rarely found in our surroundings. They serve as a protection for common people who live in this world. It is because of them that curses are rebounded from the creation of Allah. Only by virtue of them, rain showers and earth gives birth to minerals and fruits. In the former state, they wander from one town to another or from one deserted place to another and when they get known at one place, they move from there. Then there comes a time when Divine forts are built around them. Allah’s graciousness descends upon their hearts. The armies of Allah take them into their protection. They become respected and safe. Now, it becomes obligatory for them to focus on humanity. They become spiritual doctors, and treat the creation of Allah, but all these things are beyond your perception and intellect. (Al-Fatah Rabbani)

➤ Sheikh Akbar Mohi-ud-Din Ibn-e-Arabi Rehmat-ul-Allah Alayh says:

“Only he is worthy of Divine Knowledge and meeting Allah who is strong enough to be a Seeker of Allah only. Neither is he a seeker of the world nor of the hereafter. (Fasoos-al-Hakam)

➤ Allama Iqbal Rehmat-ul-Allah Alayh, in his work, directly speaks to the Seeker of Allah. He thinks that expecting reward in exchange of prayers is like a form of business. Hence, he advises to act and worship selflessly for Allah alone:

- |  |  |
|--|--|
| 1. سوداگری نہیں یہ عبادت خدا کی ہے           | اے بے خبر جزا کی تمنا بھی چھوڑ دے      |
| 2. واعظ کمال ترک سے ملتی ہے یاں مراد         | دنیا جو چھوڑ دی ہے تو عقبن بھی چھوڑ دے |
| 3. جس کا عمل ہے بے غرض، اس کی جزا کچھ اور ہے | حور و خیام سے گزر، بادہ و جام سے گزر   |

1. Oh negligent! Prayer is not a trade or business with Allah. Pray to Him sincerely without expecting any reward.

2. Oh sermonizer! When you will completely quit every desire of yours, you will surely find the destination. It is good that you have left the pleasures of this world but you must also quit the desire of pleasures of the paradise.

3. One whose prayers and actions are fully sincere without any expectation is rewarded by Allah in a very special way. So you must leave behind the desire of having castles, heavenly fairies and goblets of wine in the hereafter.

➤ In *Javaid-Nama* Allama Iqbal Rehmat-ul-Allah Alayh says while comparing the paradise of a Mulla (*seeker of paradise*) and of the Lover of Allah:

1. مرد آزادی که داند خوب و زشت می تکبیر روح او اندر بهشت  
 2. جنت ملامت و حور و غلام جنت آزادگان سیر دوام  
 3. جنت ملامت خورد و خواب و سرود جنت عاشق تماشا و وجود  
 4. حشر ملامت قبر و بانگ صور عشق شور انگیز خود صبح نشور

Meaning: 1. The soul of the Lover of Allah, which longs to meet Mehboob-e-Haqeeqi (*the Supreme Beloved- Allah*), cannot sustain in paradise.

2. The Heaven of Mulla (*seeker of paradise*) is the one that has various drinks, houries and lots of servants, whereas the Heaven of the Lovers is to remain always busy in Deedar-e-Elahi.

3. The Heaven of Mulla comprises of food, drinks and other pleasures while the Heaven of the Lover is the Vision of the Supreme Beloved, Allah.

4. According to the Mulla, the Day of Judgment is the day when graves will open up and the dead will rise on Soor-e-Israfil (*trumpet of Angel Israfil*) but the Lover sees the Doomsday before it actually comes (*when he sees Allah*).

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has thoroughly discussed the matters of the seekers of the material world, paradise and Allah. According to his point of view, common people of this world are the seekers of the material world i.e. Taliban-e-Dunya; special people like the pious worshippers and devouts are seekers of the hereafter i.e. Taliban-e-Uqba; and the most special ones like the Prophets, Saints, Faithful and Virtuous ones are the True Seekers of Allah.

➤ Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

One should know that it is important for the Seeker of Allah that he should first search for Murshid Kamil (*the Perfect Spiritual Mentor*) even if he has to go from East to West or search from one end of the earth to another. The imperfect Murshid is



conformist, whereas the Kamil Murshid relates to eternity. The latter possesses the perfect vision of the mystic path, Marifat (*Divine Knowledge*) of the proximity of Allah, observation of the Noor (*Divine Light*) of the Essence and has perfect command over the Straight Way to the Divine Presence. The more the number of disciples an imperfect Murshid has, the more he is insulted and disgraced in this world and the hereafter as well. Hence, he is deprived of closeness and meeting with Allah. (Qurb-e-Deedar)

He Rehmat-ul-Allah Alayh says while talking about the qualities of the Seeker of Allah:

- The Seeker of Haq (*Divine Reality/Allah*) always comes with Haq and surely, goes with Haq and does not get distracted by the mortal and fake charms of this world which are other than Allah. (Kaleed-ul-Tauheed Kalan)
- What is the meaning of the Seeker of Allah? The virtuous one who performs Tawaf (*circumambulation*) around the heart, whose heart is faithful and honest like Hazrat Abu Bakr Siddique Razi Allah Anhu, as "Just" as Hazrat Umar bin Khitaab Razi Allah Anhu, as modest as Hazrat Usman Ghani Razi Allah Anhu, fighter (*against nafs*) like Hazrat Ali Al-Murtaza Razi Allah Anhu was and completely resigned to the will of Allah like the King of the Prophets and Saints, Seal of the Prophets, the Trustworthy Messenger of the Lord of all the Worlds, the Man of Shariat and Divine Secrets Mohammad Rasool Allah Sall'Allahu Alayhi Wa'alihi Wasallam. The Seeker of Allah is a Muzakar (*male*). (Ain-ul-Faqr)
- So long as, the Seeker does not reach the level of *مُوتُوا قَبْلَ أَنْ تَمُوتُوا* "Die before Death", he cannot achieve the Secret of Allah. The seeker of the world does not have peace of mind and is always disgraced. There are a lot of seekers of Heaven with its houries and castles. Out of the thousands,

there is just one Seeker of Allah who is in accordance to the caliber of a personal favourite of the Murshid, who is worthy of being presented in front of Allah. The seeker who desires Marifat (*Gnosis*) and meeting with Allah should spend all his wealth to gain it. (Taigh-e-Barhna)

- For the Seeker of Allah, it is necessary that he should seek Sirat-e-Mustqem (*The Straight Path*) from his Murshid and should give away all his material possessions, wealth and worldly relations in the way of Allah, as is the Sunnah of Hazoor Sall'Allahu Alayhi Wa'alihi Wasallam. (Qurb-e-Deedar)
- Know that the honest and faithful Seeker is dearer than life while the fake seeker is an enemy of life and an example of Satan. In fact, he is worse than Satan because Satan runs away once لا حول (*La-haul: seeking Allah's forgiveness*) is recited but a fake seeker does not run away even after لا حول is recited hundred times, instead he kills. (Qurb-e-Deedar)

❁ باہوگر طالب صادق چو مرشد راز بر  
می رساند طالبان را بانظر

Meaning: O' Bahoo (*Rehmat-ul-Allah Alayh*)! if the true Seeker believes in Murshid then the Perfect Murshid takes the Seeker to his final destination (*to Allah*) in a blink.

- O' Seeker of the True Path! You must understand that the seeker of the worldly respect and reputation is the most inferior māle, a bi-sexual and is useless, while the seeker of Aaqbat (*paradise*) is Majzoob (*ecstatic*) and is cursed in the hereafter but the beloved Seeker of Allah is praised in the hereafter. (Qurb-e-Deedar)
- There are two kinds of Seekers of Allah: one is Marduwa (*fighter*) and the second is Ghazi (*the conqueror*). Marduwa is he who fights the enemies of Allah i.e. Nafs and Satan, day and night. Ghazi is the one who, with the sword of the Tasawur of Ism-e- Allah Zaat, beheads everything which is

other than Allah and relieves himself from the need to fight. This shows that Istqamat (*uprightness*) is better than Ibadat (*prayers*). (Ameer-ul-Kaunain)

- The Seeker of Allah should think of his body (*the domain of his heart and soul*) as an economy and should stay with Allah in all conditions like speech and action; movement and senses; eating and drinking; and sleeping and waking.

كَمَا قَالَ اللَّهُ تَعَالَى "وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ" ۝

Meaning: As Allah says: "Wherever you are, Allah is with you and Allah monitors best what you do." (*Al-Hadid-4*) (Sultan-ul-Waham Khurd)

- Who is known as the Seeker?

الطَّالِبُ هُوَ الْمُسْتَغْنِي عَنِ الدُّنْيَا وَمَا فِيهَا

Meaning: The Seeker is independent of and indifferent to this world and everything that is in it.

It is also said: \_

الطَّالِبُ هُوَ الْمُسْتَغْنِي عَنِ ذَاتِهِ

Meaning: The Seeker is indifferent to his own self (*also*). (Sultan-ul-Waham Khurd)

- The Seeker should consider himself as the creation of Allah who is Manzoor (*desired*), Mamoor (*employed*), Maqdor (*empowered*) and Marzooq (*enriched*). Also, he should submit to what Allah orders and stay happy with it. However, he should know that the Will of Allah is different from the will of His creation. Sometimes his fate favours him and sometimes it does not. At times he faces hardships and sometimes he meets pleasures. Man should try to understand that everything is from Allah. He should accept whatever comes from Allah, show gratification and should be happy, so that, he reaches a status very near to Allah and on the Day of Judgment, he should rise amongst those who are enduring.

كَمَا قَالَ اللَّهُ تَعَالَى "إِنَّ اللَّهَ مَعَ الصَّابِرِينَ"

Meaning: As Allah says: "Without doubt! Allah is (*always*) with those who observe patience." (*Surah Al-Baqrah.153*)(Sultan-ul-Waham Khurd)

- The Seeker should always stay in the state of Zikr (*Invocation*) of Allah and should not come out of this state. He should attain solitude and retirement with Allah, so that he achieves Istqamat (*uprightness*) in the Zikr of Allah, in this way, he can negate himself and can get rid of Satan. He should lessen the worldly pleasures and lust, so that he finds pleasure and contentment in the Zikr of Allah and gets more and more of Marifat (*the mystical knowledge about Allah*) and finally achieves the status of the true slave of Allah.

الذَّاكِرُ هُوَ الْخَارِجُ عَنْ ذِكْرِ مَا سِوَى اللَّهِ تَعَالَى كَمَا قَالَ اللَّهُ تَعَالَى وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ (الکہف-24)

Meaning: "Zakir (*invoker of Allah's Name*) is he, who leaves everything apart from Allah." As Allah points out in the Holy Quran "Remember your Rab (*Sustainer*) so much that you forget yourself." (*Al-Kahaf-24*) (Sultan-ul-Waham Khurd)

- Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about the Seeker of Allah in his Persian poetry:

- (۱) سر بریدہ شویا اے طالبا  
 (۲) بے سراں را سر وحدت پیشوا  
 (۳) سر بریدہ بے سرے سر تاج شد  
 (۴) بے سراں را سر باشد ذات نور  
 (۵) ہر کہ سر بیند آل دیدن روا  
 خدا دیدن ترا گر اشتیاقے  
 خدا دیدار بیند سرا بے  
 خدا معراج شد سراں را  
 غفور یا خوانند درد سراں  
 سر چشم بیند سراں کس

Meaning: 1. O' Seeker! If you wish for the Vision of Allah then come beheaded (*sacrifice your inward and outward self*).

2. Only those who are beheaded (*so passionate that they sacrifice everything for Allah*) are the ones who can reach

the heights of Deedar-e-Elahi as the Divine Secret of Oneness guides them towards Allah.

3. Only the Seeker who sacrifices his will and inward and outward self for Allah is crowned and then he stays in Eternal Meraj (*Ascension to Allah*).
4. Such beheaded Seekers keep busy in travelling through the Noor (*sacred Light*) of Zaat (*Divine Self*) and they always remain engrossed in the Zikr-e-Khafi (*hidden invocation of the heart*).
5. The Seeker who sacrifices his life in the True Path (*path towards Allah*) is the only one who succeeds to get the Vision of Allah; otherwise, no one has seen Allah with open eyes. (Noor-ul-Huda Kalan)

طالب کن اللہ با مطلب شوی  
بے طلب اللہ بے مطلب روی

Meaning: Develop the desire for Allah in your heart because without the desire for Allah, you will remain undesirable. (Mehek-al-Faqr Kalan)

دم بہ دم دیوانہ بہ ہوشیار باش  
طلب مولیٰ طلب دیدار باش

Meaning: O' Seeker of Allah! Become mad (*in the Love of Allah*) in batin (*inward*) but be sensible in the zahir (*outward*) and while seeking Allah, be the one who seeks only the Vision of Allah. (Mehek-al-Faqr Kalan)

طالبان را با مطلب مطلوب خویش  
ہر مطالب آئینہ بہ نمودہ پیش

Meaning: The Seekers of Allah are always in search of their Desired One i.e. Allah. The mirror (*reflection*) of their pure heart places their 'desire' right in front of them. (Mehek-al-Faqr Kalan)

➤ He Rehmat-ul-Allah Alayh says:

کم کے طالب ز بہر راز رب      ذکر فکر و غرق وحدت راز رب  
 ہر کہ طالب ہو بہ باہو یار شد      رفت عجب لائق دیدار شد  
 ہر کہ طالب ہو بہ باہو می رسید      ماسوی اللہ غیر را ہرگز نہ دید

Meaning: There are very few Seekers who search for the Divine Secrets of Allah and constantly remain drowned in meditation and invocation of the Divine Secrets of Oneness. Whoever becomes Talib-e-Hoo (*Seeker of Allah*) becomes a friend of Hoo (*Allah*). Pride and vanity are removed from his existence and he becomes worthy of seeing Allah Almighty. Whoever becomes the Seeker of Allah reaches Him and then he does not look at anyone except Allah. (Mehek-al-Faqr Kalan)

طالب صورت انسان، سیرت دل صفا  
 آں طالب لائقے باشد بہ مجلس مصطفیٰ

Meaning: The Seeker who, despite being a human, keeps a clean heart like angels, is the only one who is worthy of the presence in the Assembly of Nabi Sall'Allahu Alayhi Wa'alihi Wasallam. (Ameer-ul-Kaunain)

➤ Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, in his Punjabi couplets says:

طالب بن کے طالب ہوویں، اُسے نوں پیا گانویں ہو  
 سچا لڑ ہادی دا پھڑ کے، اوہو تو ہو جانویں ہو  
 کلے دا تو ذکر کماویں، کلے نال نہانویں ہو  
 اللہ تینوں پاک کریں باہو، جے ذاتی اسم کمانویں ہو

O' Seeker! Be a true and sincere Seeker and be full of praise for your Murshid. Annihilate yourself in the Zaat (*Essence*) of your Murshid. Invoke the Kalma-e-Tayyaba. Achieve the eternal purity by negating everything except Allah, affirming the Divine Self only and finding the deep secret of the Reality of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. When you

will annihilate yourself in Ism-e-Allah Zaat (*Personal Name of Allah*); then Allah Almighty will remove all kinds of inward and outward impurities from you and will make you clean and pure.

کر عبادت پچھوتائیں تینڈی عمر چار دہاڑے ہو  
تھی سوداگر کر لے سودا جاں جاں بت ناں تاڑے ہو  
مت جانی دل ذوق مئے موت مریندی دھاڑے ہو  
چوراں سادھاں رل پور بھریا باٹو رت سلامت چاڑے ہو

O' Seeker! Allah has made you for His Qurb-o-Visal (*proximity and unification*). Life is short. Before your life ends, get the objective of your life i.e. Pehchan (*recognition*) of Allah, His Marifat (*gnosis*) and Qurb (*nearness*) or else you would be full of regrets at the time of death. Death is always at your doorstep. May Allah, the Supreme Beloved, be happy with you but the world, Nafs (*baser self*) and Satan have grouped together and taken over your life. Only the blessing and favour of Allah can make you successful.

➤ Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh tells about the seeker of the world in *Ain-ul-Faqr*:

- The seeker of this world is never free from two attributes: either he is a hypocrite or deceitful.
- The world is evil and the seekers of this world are evil-doers.
- The world is a place of vices and tribulations and the seeker of this world is the cause of these tribulations and vices.
- The world is full of hypocrisy and its seeker is a hypocrite.
- The world is a lie and the seeker of this world is a liar.
- The world is totally polytheism<sup>74</sup> and the seeker of this world is a polytheist.
- The world is filth and an absolute impurity and the seeker of this world is filthy and impure.

<sup>74</sup> Act of believing in other gods with Allah

- The world is a curse and its seeker is accursed.
- The world is ignorant and its seeker is Abu Jahal (*the father of Ignorance*).
- The world is a prostitute and the seeker of this world is her pimp husband.

### **Jasoos and Naqus Talib**

#### *(Suspicious and Imperfect Seeker)*

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about the suspicious, imperfect and impure seeker:

- He, who possesses love, value and respect for this world and for the seekers of this world, is surely accursed. (*Mohabbat-ul-Asrar*)
- There are lacs of insincere and suspicious seekers but the Seekers of The Reality (*Allah*) are perhaps one or two only. (*Kaleed-ul-Tauheed Kalan*)
- The Murshid never shows affection towards the hypocrite and false seeker nor does he bestow him with Marifat-e-Elahi. The Seeker should be pure of heart and sincere too. (*Fazalul-Laqa*)
- Who is a Male Seeker? Who is a non-male seeker? The non-male seeker is the one who desires to get worldly wealth and riches from Murshid, whereas the Male Seeker is one who spends his life and wealth in search of the path of The Reality (*Allah*) and hence finds it. (*Taufeeq-ul-Hadayat*)
- A dog is better than the seeker who is insincere, disrespectful, unfaithful and shameless. The disciple, who loves the apostate world, stays an apostate in the desire for Marifat. (*Fazalul-Laqa*)
- Who is a hopeless seeker? How could a seeker investigate the status of the Murshid till he becomes one with Murshid (*after annihilating in his self*). How could a seeker reach the status of the Murshid till the Murshid himself delivers it to



him and acquaints him with the state of Unification and Endowment of Allah? The seeker, who tries to overpower the Murshid and spies his good or bad acts, stays unblessed in both the worlds. (Fazalul-Laqa)

- I am surprised at the seekers who verbally talk about Hazrat Musa Kaleem Allah Alayh Salam but their hearts are filled with hypocrisy like Pharoah. They speak words of Hazrat Ibrahim Alayh Salam but the envy like that of Namrood is filled in their heart. Their speech is full of traditions of Hazrat Mohammad Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam but their ignorance is similar to that of Abu Jahal.

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

Meaning: "In their hearts is a disease. So, Allah has worsened their disease." (Aqal-e-Beydar)

Conclusively, there is one subtle point and if that is understood, then all the problems can be solved and that is, the entire universe including the worlds and heavens belong to Allah Almighty and only He is its Master and Creator, so why not pray and love only Allah, seeking the pleasure of His Closeness, Deedar and Pehchan only, renouncing the desire of pleasures of the world and the heavens. When the Pehchan and Marifat of Allah are achieved then having the pleasures of the world and heavens seem meaningless. If one assumes that he can physically walk towards Allah, then surely, he is wrong. Allah is above and beyond time, space, directions, limitations, boundaries and quantities. The journey of Deedar-e-Elahi is, in fact, the inward journey of self-realization and recognition of the reality of man. This journey of the esoteric self is impossible without Ism-e-Allah Zaat and the guidance and leadership of Murshid Kamil Akmal.

**IRFAN-E-NAFS (*Knowledge of the Inner Self*),**

**KHUD-SHANASI (*Self-Realization*)**

**OR**

**HAQEEQAT-E-INSAN (*Reality of Man*)**

Since the very beginning of the planet earth, when the human being stepped on it, questions like those given below have always been arising in his mind.

- Who am I?
- What is my origin?
- What is my end?
- What is my reality?
- What is my identity?
- If there exists a Creator who has created me, who is He and how would I recognize Him?
- What is the purpose of my life?

Whenever man strived to find the answers of these questions, Allah sent His prophets and messengers to guide him in every age and every part of the world, for answering these questions. However, when advancement took place and the progress of the world reached the stage that communication became faster and easier, Allah sent His Beloved Prophet Muhammad Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam, the reason for the creation of the universe. Allah, through this system of Prophethood, sent His ultimate message and provided an absolute guidance to mankind in the form of the Holy Quran,

the complete code of life. Hazrat Muhammad Sall'Allahu Alayhi Wa'alihi Wasallam is the guide for all human beings till the Doomsday. Allah says about His Prophet Sall'Allahu Alayhi Wa'alihi Wasallam that he does not say anything out of his own will. So, the Quran along with Hadith Qudsi<sup>75</sup> and Hadith Nabawi<sup>76</sup> have been preserved till the Day of Judgment for the guidance of the Men of Allah. The fortunate one who returned to this code of life attained the true guidance and found the purpose of his life.

Allah tells the purpose of the human being's life and creation in the following Qudsi hadith:

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ ❀

Meaning: I was a Hidden Treasure; I desired to be known, so I created the Universe.

So, it is obvious by the above mentioned hadith that the purpose of the creation of man is to get the knowledge and recognition of Allah. Now the question arises, how will man attain the recognition of Allah? The method of gaining recognition of Allah is told in the following hadith:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ❀

Meaning: Whoever recognized his self, undoubtedly, recognized his Rab (*Allah*).

The explanation of this hadith is that Allah created the sacred soul of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam from His Own Divine Light and the souls of all the rest of creation from the soul of Muhammad Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam in Alam-e-Lahut (*the Divine Realm*). At this stage, the soul of humans is called "Ruh-e-Qudsi" (*the Holy*

<sup>75</sup> The saying of Allah stated by the Holy Prophet

<sup>76</sup> The statements of the Holy Prophet

*Soul*) and this is the same state of the soul about which Allah expressed, "Man is My secret and I am his secret." The souls were absorbed in the Vision of Allah at this stage because at that time there was no veil between the souls and Allah, so they were submerged in seeing the Divine Beauty. Neither was there earth nor heavens, so they were not attracted by the pleasures of the material world or the Paradise. At the same stage, the pledge of the human spirits "The Bala" (بلی) was taken. It is mentioned in the surah Al A'raf, Allah says اَلَسْتُ بِرَبِّكُمْ ط

(Am I not your Rab?)

قَالُوا بَلَىٰ

All of them replied, Yes you are!

Allama Iqbal says:

است از خلوت نازے کہ برخاست  
بلی از پردہ سازے کہ برخاست

Meaning: From whose proud solitude arose the voice of "اَلَسْتُ بِرَبِّكُمْ ط" and from whose musical instrument arose the tune of the song of "بلی"?

Alam-e-Lahut is that hidden world which is prohibited for all the creatures except the human souls. At the border of the same world, Hazrat Jibraël said to Hazrat Muhammad Sall'Allahu Alayhi Wa'alihi Wasallam on the night of Meraj, "If I step ahead a little more, I would be burnt." From Alam-e-Lahut Allah descended the human soul to Alam-e-Jabarut (*the World of Invincibility or Domination*) dressing it in Jabaruti clothes because in whichever realm the soul will be sent, it needs the required cover of that world to survive in it. So here it was named as Ruh-e-Sultani (*the Kingly soul*). Then the soul was descended to Alam-e-Malakut (*the Celestial and Angelic World*) and was clothed in Malakuti dress and called "Ruh-e-Nurani"

(*soul with celestial light*). It was then permeated into the mortal body and dressed with fleshly body, where it was called as “Ruh-e-Jismani or Hewani” (*the soul with corporeal physical body or bestial one*). Therefore, the soul is said to be the “Amr-e-Rabi” (*Divine Command*) as it descended to the material world from the Divine World by the command of Allah. In the Divine world it is just the Noor (*Light*) of Allah and completely Divine, that is why it is said that every child is born on the Divine Nature. It means its soul is pure, illuminated and un-inclined to the impurities and worldly pleasures.

Now the actual human elevation is that he must be sanctified and exalted to such an extent that he can achieve his original soul i.e. Ruh-e-Qudsi by progressing spiritually and returning to the Divine Realm. When he reaches there, only then can he recognize his true self which is surely not the physical body made of matter, but the inner soul created from the Noor of Muhammad Sall’Allahu Alayhi Wa’alihi Wasallam. On reaching Alam-e-Lahut, the original home and the actual destination of human soul, the soul finds that closeness to Allah which is required for His Deedar and Pehchan. Here, a person can find recognition of his true self, as well as his Creator’s, that is why it is said, *مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ*. So, getting the same exaltation is the purpose of human life.

The Ruh-e-Qudsi (*Holy Spirit*) is given different names.

- Some of the mystics and sufis named the spiritual being of the human being as “the esoteric self”, batin, “inner man”, “ruh”, “inward”, “spiritual man” or “the esoteric being of man.”
- In some of the hadiths and the statement of mystics, the soul is called ‘qalb’, ‘dil’ (*heart*) or ‘mun’. The heart or qalb of man is not that piece of flesh which is placed at the left side of the chest. This piece of flesh is also present in the chests

of animals and the deceased, and can be seen with the physical eye. How can it have the knowledge of the 'inner world'? As it can be seen with the physical eye, so it is related to the physical world and has to decay like the other physical parts of body after death. In fact, the soul is symbolically entitled as "Qalb."

- Iqbal Rehmat-ul-Allah Alayh entitled the soul or the inner being of man as "Khudi" and he calls the intrinsic knowledge of the inner self or Irfan-e-Nafs as the "Recognition of Khudi" or Khud Shanasi (*Self Realization*). Most of the interpreters of Iqbal have blundered by misinterpreting "Khudi" as "Ego" instead of "Soul." Perhaps they could not understand that the ego (*pride or vanity*) leads the man away from Allah and the soul brings him close to Allah. However, Iqbal has used the terms "mun", "dil", and "ruh" as well.
- A layman terms the inner being or soul as "conscience." When a person does anything wrong or commits a sin, it is the soul which regrets and repents because sin is not inherent in its nature, so the man exclaims, "my conscience is pricking me."

The recognition of Ruh-e-Qudsi is actually called Khud Shanasi (*Self Realization*), Haqeeqat-e-Insan (*Reality of Man*) or Irfan-e-Nafs (*Knowledge of the Inner self*) and same is the meaning of 'Deen' or the True Faith.

'Deen' means "the recognition of the essence (*soul*) of human being and its accomplishment", and the attainment to this level is actually the true and complete Faith. In other words self knowledge, self realization and self completion is the actual Deen and True Faith.

Self realization is that a person must know that he is created with two things: first, it is the outer being which is also called body, which can be seen and touched with eyes and hands respectively;

and second, it is the batin (*esoteric self*) which is also termed as 'ruh', 'qulb' or 'dil' (*the soul, inner core or heart*) by Arifeen and it can neither be seen nor touched, with physical eyes and hands respectively. It can only be seen with the inner eye as it does not belong to this physical world, rather, it is related to the invisible realm. It is everlasting, and stays even after the death of the physical body as it is answerable to Allah for everything its possessor human being had been doing in the world during his physical life.

Just as physical body desires physical pleasures, the soul desires to gain knowledge of Allah and to have the pleasure of Vision of the Divine Beauty. Only it is ordained to worship. Reward and punishment are only for it and only it is destined to be humble and submissive. That is to say, all the attributes and qualities of a human being are related to his soul, not to his physical body. Physical body is just a source to express the attributes of inner self. The awareness of this reality is the key to the Marifat (*gnosis*) and closeness of Allah. In the present age, the main difficulty is that whenever issues related to the esoteric knowledge arise, the people over look the Quranic verses which consist of the explicit and enlightened instructions about the esoteric knowledge by calling them ambiguities or similies. It is the main reason of our waywardness that we have forgotten our real esoteric self and diverted our attention only towards our exoteric or superficial self. Alas! Today's man is lost in the external world. If he recognizes his actual inner being, he would see Allah as well as the universe within himself.

In the Holy Quran, man's attention is directed again and again towards his inner self.

﴿ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴾ (الدَّهْرِيَّت - 21)

Meaning: And I am within your selves. So do you not notice?  
(Surah Adh-Dhariyat-21)

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (سورة قاف-16) ❁

Meaning: And we are nearer to the man than his jugular vein.  
(Surah Qaf-16)

أَفَرَأَيْتَ مَنْ تَتَّخَذَ إِلَهًا هَوَاهُ (الجمعة-23) ❁

Meaning: Have you seen him who has made his desires (of nafs, lower inner self) his god. (Surah al-Jathiya-23)

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ - (سورة الروم-8) ❁

Meaning: Have they not meditated within themselves. (Surah ar-Rum-8)

Allah has turned our attention towards the inner self in this Holy Hadith:

لَا يُسْعِنِي أَرْضِي وَلَا سَمَائِي وَلَكِنْ يَسْعِنِي قَلْبُ عَبْدِ الْمُؤْمِنِ ❁

Meaning: Neither earth can possess Me nor the skies but only the heart of Momin (the true believer) can.

The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam has also frequently referred to the esoteric self in his sayings:

➤ No doubt! Allah neither sees your faces nor your actions, rather He checks your intentions and hearts. (Bukhari, Muslim)

إِنَّمَا الْعَمَالُ بِالنِّيَّاتِ ❁

Meaning: Actions are judged by intentions.

قَلْبُ الْمُؤْمِنِ عَرْشُ اللَّهِ تَعَالَى ❁

Meaning: The heart of Momin (the true believer) is Allah's Throne.

There are several such verses and hadiths in which human attention is drawn towards the heart and the inner self, which are the centre of imagination and contemplation. And in this very heart or soul the faith is placed, as Allah says:



✽ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ (سورة المجادلة-22)

Meaning: In their hearts (*qalb, soul*) Allah has inscribed faith. (Surah Al-Mujadala-22)

Even the cursed satan creates the misconceptions and wrong beliefs in the same esoteric self, as is said in the Quran.

✽ الَّذِي يُوسِسُ فِي صُدُورِ النَّاسِ

Meaning: (*I seek refuge of Allah from the cursed satan*) who creates false illusions into the hearts of the mankind. (Surah An-Nas-5)

Whenever in the world a true philosopher, a recognizer of the Reality or a saint familiar to the Divine secret is born, he definitely unveiled this reality that the real awareness is gained through the intrinsic knowledge of the inner self, and has also revealed the Quranic reality that not only Allah and His created world but the whole universe (*rather all the worlds*) are present in the human heart in a quite delicate and subtle form. This is not merely a philosophical theory which is fabricated for the intellectual enjoyment or for the satisfaction of the mental exercise, rather this is the reality of life which is strongly based on the teachings and experiences of the Prophets and the perfect mystics along with the teachings of the Quran and Hadith.

➤ Maulana Rumi Rehmat-ul-Allah Alayh says to man while unveiling this reality:

بس بصورتِ عَالَمِ صُغْرَى تَوْنِي  
پس بمعنی عَالَمِ كُبْرَى تَوْنِي

Meaning: You are a little world by appearance but in reality you are a great world.

He further says:

آدمی را ہست جس تن سقیم  
لیک دو باطن کیے خلق عظیم

Meaning: Although, the human body is worthless regarding his physical being yet a man possesses a "large realm" within his esoteric self.

➤ Khawaja Hafiz Rehmat-ul-Allah Alayh says:

یار باہست روز و شب حافظ  
ہچوں جانے کہ ہست در رگ و پے

Meaning: Oh Hafiz! My Beloved (*Allah*) is with me day and night, just like life is within my veins and muscles.

➤ Hazrat Bu Ali Shah Qalander Rehmat-ul-Allah Alayh tells us:

یار در تو پس چرائی بے خبر

Meaning: Your Beloved (*Allah*) is within you, why are you so oblivious.

➤ Imam Ghazali explains the verse "مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ" as:

"Oh man! Nearest to you is your very own entity. So if you do not know yourself, how can you recognize others? Merely to know, "these are my hands, these are my feet, these are my bones and this is my body" is not the recognition of your real entity. Such recognition is possessed even by other animals. Nor it is to know that you have to eat when hungry, quarrel when angry and have sex when overpowered by lust. All these things are equally found in animals as well. Then, how are you better and nobler than them? The requirement of the gnosis and recognition of your own self is to know your real inner self and your true identity in terms of who you are, where have you come from and where would you go from this world? If you have

come in this world, what is the purpose of your being here? Why have you been given birth? What is the aim of your life? What are your virtues and good fortunes and in which things do these exist? What is your misfortune and what is its source? Among the qualities, collected in yourself some are bestial and brutal, some are evil and demoniac but some of them are celestial and angelic too. Just ponder over it to find which among them are your virtuous possessions? Which are nearer to your reality? Which qualities have poor or temporary status in your inner self? Unless you do not recognize these facts, you will remain deprived of your identity. You will never find your good fortunes because each one of them has different virtue and nourishment to grow in yourself.

The nourishment and virtue of animals are to eat, drink, sleep and to indulge in sex. If you are the same too, then struggle day and night to fill your stomach and satisfy your appetite. The nourishment and virtue of beasts are in fighting, killing, brutality and violence. The nourishment and virtue of devils are in evil, maliciousness, wickedness and cunningness. If you are one of them, then adopt their nature to attain to your so called required pleasures and good fortune.

The nourishment and virtue of angels are in the glorification and Tawaf (*circumambulation*) of Allah; whereas, the nourishment and virtue of man lies in the nearness to Allah and witnessing the Anwar-e-Jamal (*Divine Lights of Beauty*). If you are a human being, try to have the recognition of Zaat (*The Essence*) of Allah. So you can have the observation of the Divine Lights and Beauty and then you can rid yourself of bestial anger and appetite. If you seek something, seek only The One, The Unique, so you can come to know who is the Creator of your internal bestial and wild qualities. You would be enlightened of the reality that if the Creator has created such qualities within you, does it mean that they should overpower and imprison you and become victorious

over you? Or they are for you to imprison and enslave them and become the conqueror. By overpowering them you can convert some of these slaves and captives into a horse of your journey (towards Allah) and use some of them as your weapons (to fight with Satan). So, a few days that you have to stay in this mortal world, you may use these slaves to get the seed of your good fortune. When you get the seed of your good fortune, just trample over your slaves to enter the eternal calm and tranquil place which is called Hazoor-e-Haq (The Divine Presence) by the virtuous persons. You must know these facts, the one who does not know them remains far away from the True Faith. Certainly, the reality of the True Faith is veiled for him. (Keemiya-e-Sa'adat)

➤ Shaikh Akber Mohi-ud-Din Ibn-e-Arabi Rehmat-ul-Allah Alayh says:

“O Seeker! Recognize your essence; what are you and what is your reality? What is your relation to Allah? On what basis are you called Haq (the Truth) and on what basis are you called Alam (the world). (Fasoos al-Hakam Wal Aiqan)

## TEACHINGS OF HAZRAT SAKHI SULTAN BAHOO REHMAT-UL-ALLAH ALAYH ABOUT THE REALITY OF MAN

Like all Arifeen (the knowers of Allah) and Saints, Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh exhorts man to observe through his heart and to ponder over his existence. As Sultan Bahoo Rehmat-ul-Allah Alayh possesses a great status among the mystics and is appointed at the rank of Sultan-ul-Faqr, so his style is also different and unique among all of them.

All the teachings of Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, whether in prose or poetry, are a

beautiful illustration of the Quran and Hadith. He refers to the verse of the Quran that "Allah is nearer to him than his jugular vein" and states that it is essential to get access to one's inner self first to find The Real Essence (*Allah*). He asserts the presence of Allah within our inner selves and says that the very word 'nearer' is also unsuitable, as this word represents aloofness and duality, rather, Allah is actually our Being and our Reality. He says:

قرب حق نزدیک من جمل الوريد  
تو جمالش را نه بینی بے نظیر

Meaning: Allah is nearer than the jugular vein but you are blind to his unparalleled Beauty, so the Union with Allah is not your destiny. (Deewan-e-Bahoo)

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh explains the verse *مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ* as below;

- Know that the food and power of Nafs-e-Ammarah (*the depraved self*) are sins, rather it should be said that the profession of Nafs-e-Ammarah is only to commit sins. If a man remains involved in the slavery of Allah and always obeys His orders like establishing prayers, fasting and staying up at night in prayer etc. even then, the depraved self does not abstain from committing sins, as depravity is in its nature. Whether a person remains busy in studying the Islamic laws or continues mystic exercises, reciting the Quran, hadith and religious text, even then the depraved self does not refrain from committing sins, as it is the friend of Satan. Even if a person continues doing Tawaf of the Holy Kaba for performing Hajj or killing the enemies of Islam in a religious battle or becomes Ghaus and Qutb<sup>77</sup> by passing the stages of invocation, contemplation, meditation, accountability or gets the power of seeing inside the graves and hearts of other

<sup>77</sup> Mystics of highest rank

people, even then the depraved self does not abstain from committing sins but ever remains inclined towards sins and evils because it is ever looking for deadly evils.

Though, when the flame of the Light of Allah's nearness and Union flares up in his heart due to Tasawur-e-Ism-e-Allah Zaat (*the contemplation of the Personal Name of Allah*), he reaches at the highest station of Arif Billah Fana Fillah (*a knower of Allah, annihilated in Allah*) by being immersed in the river of Wahdaniyat-e-Noor-e-Hazoor (*Oneness with the Divine Light of Eternal Presence*). At this stage, the depraved self, being fed up, quits committing sins and it is ordained by the Divine Nature through voiceless revelations as, "Oh depraved self! Shame on you, be modest and decent." On hearing these revelations of the Divinity, the depraved self becomes repentant and penitent. Thus it converts into a Muslim by reciting the Kalma Tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ by true admittance and verification of the heart and turns into Nafs-e-Mutmaina (*the satisfied self*) by repenting on its sins. He soon becomes the friend of Allah by accepting the actual Mohammanan Faith to seek the true path. At this extreme stage of Marifat-e-Elahi (*intimate knowledge of Allah*), he recognizes his self, according to the verse مَنْ عَرَفَ نَفْسَهُ and he attains to the recognition of Allah by the sign that he starts getting Divine revelations, because on approaching this point of Gnosis there is no more sensuality and devilishness left in the nafs. After that, even if all the houries, blessings of the Paradise and all the luxuries of the world are gathered around his nafs, it does not opt for any of them. (Mehek-ul-Faqr Kalan)

- Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam says;

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Meaning: Whoever, recognized his self, undoubtedly recognized his Rab (*Allah*).

This is addressed to the Mohammadan Ummah, so that a person comes to know his inner and spiritual status and his nafs and heart become absolutely disgusted of lust, sensual appetites and sins. Man is created for the total submission to Allah. Without the servility to Allah, the entire life of man is merely a disgrace and embarrassment. (Mehek-ul-Faqr Kalan)

The heart in a human body is a vast and magnificent lustrous essence and it is the mirror to The Divine Reality. When it is enlightened by the Personal Light of Allah, the entire Universe is seen into it, equal to a mustard seed.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh opines that such a state occurs in the heart by the Gnosis of Allah due to which all the (*inward and outward*) states of both the worlds are contained in the heart, and the person with insight can have its clear view with his inner eyes. An ardent Lover of Allah always remains attentive towards his heart.

Sultan-ul-Arifeen says:

- The heart is such a vast and grand kingdom and a great domain which possesses both the realms alongwith their creatures. Although the heart cannot be encompassed by both the realms. (Fazalul-Laqa)

ہر کتابے نقطہ از دل کتاب  
دل کتابے دفتر حق ہے حساب

Meaning: Every book of the world is like a dot in the book of heart, as the book of the heart has encompassed countless books of the Truth. (Mehek-ul-Faqr Kalan)

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says while explaining the reality of the heart i.e. the inner self:

- What is the reality of the heart and Qalb?  
Get to know, that the vastness of the earth is just a drop as compared to the vastness of the sky. All the skies are just a drop as compared to the height and expansion of the Lauh<sup>78</sup>.

<sup>78</sup> The inscribed or guarded Tablet upon which the Supreme Pen writes the destinies of all the creation

Lauh is merely a drop in comparison to Qalam<sup>79</sup>. There are a number of turrets of the Arsh-e-Akbar<sup>80</sup>. The Kalma Tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ is inscribed on each turret. A lamp is hanging over every turret. On every lamp, fourteen layers of earth and sky are piled up by the Divine Nature. Eighteen thousand realms of creatures are living in every layer. Each creature is reciting لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ in its own respective language. The Arsh-e-Akbar and all the lamps are just a drop, equal to a seed of wild rue, in comparison to the heart. Listen oh dear. oh sensible! When a person annoys or tortures a true follower of Islam and Knower of Allah, it creates an upheaval, not only among the entire creation of the eighteen thousand realms but also among all the creations of the Arsh and Kursi<sup>81</sup>. Allah asks, "oh dwellers of the Arsh and the Kursi! Why are you in a state of restlessness?" They reply that somebody has annoyed a Momin and we, the Arsh and the Kursi, are shaking, overwhelmed by anger. Then the wrath of Allah starts descending upon that tormentor. I seek Allah's shelter against it. (Mehek-ul-Faqr Kalan)

- Know, that to earn magnificence through Zikr (*invocation*), Fikr (*meditation*), Muraqabah (*concentration*), Muhasbah (*self accountability*), Mukashfa (*unveiling*) and through Khalwat-e-hujra (*one's secluded room*) is the status of worthless people because, the secluded closet of the heart is better than the closet of dust, as the closet of dust is inferior to the one of heart. Whoever found the secret of the Truth, found it from within his heart and the one who has discovered the secret of the Truth through his heart, has released himself from the seclusion of dusty closet. (Mehek-ul-Faqr Kalan)

<sup>79</sup> The Supreme Pen

<sup>80</sup> The Empyrean or supreme exalted Throne of Allah

<sup>81</sup> The Throne of Allah



- The Qalb which is once awakened, is ever longing, suffering and attentive like an ardent and crazy lover to be immersed in the Vision of Allah. (Qurb-e-Deedar)

The path to reality goes through the human Qalb and this is the place within the human body where the Vision of The Essence is found. If the rust and the veils over the human heart are removed it becomes crystal clear, then the person reaches The Reality by means of the Qalb. Hence, the heart is the centre of the spiritual states of man. If it is at righteousness then all the acts done by the physical body would be right but if this centre becomes dark and depraved, the spiritual values are ruined. It is only the heart in the human body in which Zaat-e-Haq (*Allah*) manifests. The Essence, Allah, is hidden within the man as it is said by Allah in a Hadith-e-Qudsi:

❁ الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ

Meaning: Man is My secret and I am the secret of man.

Only the Knower or the true Seeker of Allah is familiar to this secret.

Hazrat Sultan Bahoo Rehmat-ul-Allah Alayh states the reality of the heart in *Aqal-e-Beydar* as:

- I witnessed the Kabah in my heart and had the Vision of The Reality (*Allah*) and then I prostrated before Allah.
- The Qalb is a treasure of Allah within one's existence. The true possessors of the Qalb are Mehmood (*laudables*).
- Due to the dangers of evil, the heart becomes the abode of the devil but the heart of the knower of Allah is full of the Divine Light.
- The heart is a fine subtle thing and because of its subtlety it meets Allah and it is also the secret of Unity and Immortality.
- The seekers of the world do not possess heart (*i.e. they have dead souls*), they are utterly immodest, sinners and the embarrassed ones.

- Bahoo! The people who prostrate before the One, Allah and establish their prayers morning to evening, their hearts, breath and souls are unified.
- The heart of a man is like a deep ocean and his body is just a bubble. (Noor-ul-Huda Kalan)
- Get to know! When the heart is enlivened by the treasure of the secrets of The Secret (*Allah*), the observation of Divine Light of Allah, the remembrance of Allah's Name and the Knowledge of Allah, then the inward five senses of the heart start working and those of the outer sensual being stop. (Majalisa-tul-Nabi)
- He states in his poetry:

چرا در زندگی اے دل نہ کوشی      چرا زیں شربت شریں نہ نوشی      ❁  
چو دل زندہ شود ہرگز نہ میرد      دلے بیدار شد خوابش نہ میرد

Meaning: Oh heart! Why do you not try to be enlivened and drink this sweet syrup (*life of heart*). Once the heart is alive, it never dies and when awakened, it never sleeps. (Majalista-tul-Nabi)

پشم بند عینک بہ پیش چشم دل  
خوش بین دیدار را در جسم گل

Meaning: Close your external eye while your heart's eye is open and watch closely the Divine Vision within your physical body. (Taigh-e-Berhna)

- There are three letters in the word qalb (*heart*) "qaf (Q), laam (L), ba (B)" (ق-ل-ب)

Letter "qaf" (ق) (Q) means Qurb-e-Elahi (*nearness to Allah*) and letter "laam" (ل) (L) means laqa-e-Elahi (*Meeting, Union with Allah*), letter "ba" (ب) (B) means Baqa Billah (*Immortal with Allah*). The person who has these attributes, is the man of qalb otherwise, a man like a kalb (*dog*). (Qurb-e-Deedar)

دل کعبہ اعظم است بہ کن خالی از بتاں  
بیت المقدس است مکن جائے بت گراں

Meaning: Your heart is the great Kabah, so purify it from idols (*other than Allah*), your heart is Bayt-al-Muqaddas (*the sacred house of Allah*). Do not make it a sculptor's shop. (Ain-ul-Faqr)

He says in his couplets:

ایہہ تن رب سچے دا نجر اوج پا فقیرا جھاتی ھو  
 ناں کر منت خواج خضر دی تیرے اندر آب حیاتی ھو  
 شوق دا دیوا بال ہنیرے متاں لہسی دست کھڑاتی ھو  
 مرن تھیں اگے مر رہے ہاتھو جنہاں حق دی رمز پچھاتی ھو

Your heart is the abode of Almighty Allah, just peep through your heart and do not be dependent on Khizer Alayh Salam who has acquired an everlasting life by drinking Aab-e-Hayat (*the water of life*), instead, you have got the vital water of Ishq-e-Elahi (*Divine Adoration*) within yourself. Enlighten the lamp of Divine Love in your heart, perhaps you may find Amanat-e-Haqeeqi (*the True Trust of Allah*) which is hidden within yourself since Azal (*eternity*). The people who have found this secret have died before death; it means they have attained the eternal life.

ایہہ تن رب سچے دا نجر اوج کھڑیا باغ بہاراں ھو  
 وچے کوزے وچے مٹلے وچ سجدے دیاں تھاراں ھو  
 وچے کعبہ وچے قبلہ وچے الا اللہ پکاراں ھو  
 کامل مرشد ملیا ہاتھو اوہ آپے لہسی ساراں ھو

Since, the reality of the Batin (*inner self*) is disclosed to me that my heart is the house of Allah, I am extremely delighted. I have goblets within myself, I take ablution of purity and sanctity of my heart with them. My heart also possesses the prayer mat on which I prostrate before the Real Beloved. As my heart possesses Allah, so Kabah and Qibla are also within it, and the reality of *إِلَّا اللَّهُ* is revealed upon me that there is nothing except Allah in the universe. All this is bestowed upon me by my Murshid Kamil (*The Perfect Mentor*). He is my guardian and the benefactor.

Fuqara (*mystics*) and Auliya (*saints*) taught people the lesson of self recognition and realization because only then can a man gain the Recognition of Allah. One thing distinguishes Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh from the other saints that the others only urged the man to attain to the recognition of soul, qalb, mun, dil, batin, khudi and conscience and to get the lustrous insight, yet they did not tell about its "key" with which esoteric self can be travelled through. Whereas, Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh discussed in all of his writings about this key and its benefits alongwith its secrets and signs. The key that unlocks the door to the man's soul and esoteric self, and blesses him with the lustrous insight is the invocation and contemplation of *Ism-e-Allah Zaat (the Personal Name of Allah)*, provided, it has been granted by Murshid Kamil Akmal (*a Supreme and Perfect mentor*) who is Sahib-e-Musamma, *Ism-e-Zaat (the possessor of the Essence, and the Personal Name of Allah alongwith all of His attributes)*.

## ISM-E-ALLAH ZAAT

*(The Personal Name of Allah)*

AND

## ISM-E-MOHAMMAD

*(The Sacred Name of Mohammad)*

*Sall'Allahu Alayhi Wa'alihi Wasallam)*

### ZIKR (*Invocation*)

The esoteric self (*batin*) of a person enclosed in the physical body is a living being. It demands attention just like the physical body. Just as proper food is necessary to provide energy to the physical body, the esoteric self also needs nourishment which gives it peace, energy and strength. In the Holy Quran, Allah says:

الْأَبْذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝ (سورة الرعد-28) ❁

Meaning: Surely in Zikr of the Personal Name of Allah (الله) do hearts find peace. (Al-Ra'ad-28)

It means that the heart and soul find peace in the Zikr (*invocation*) of the Personal Name of Allah because this is the source of its nourishment and strength. The soul of the person who avoids Zikr of Allah's Personal Name does not find spiritual sustenance, as Allah says:

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ۝ (سورة طه-13) ❁

Meaning: And whoever turns away from My Zikr, his (*spiritual*) sustenance will be cut short and I will raise him blind (*as well*) on the day of Resurrection. (Taha-124)

The word *مَعِيشَةً* (*earning*) in this verse does not refer to the material wealth but to the subsistence of the soul because Allah has given enough material wealth even to non-Muslims, who do not invoke Allah's name.

Man suffers loss in this world and the hereafter because of his negligence towards the Zikr of Allah's Name; because without Zikr his soul will not get the strength to tear the veils of nafs in order to obtain Allah's Deedar and Marifat. In the Holy Quran Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالِكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْخٰسِرُونَ (سورة المنافقون-٩)

Meaning: O' Believers! Let not your wealth and your children make you neglectful of the Zikr of Allah, and whoever does so, it is those who are the losers. (Al-Munafiqun-9)

All the creatures of Allah are invoking His different attributive names. The Holy Quran says:

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَاَلْاَرْضُ وَمَنْ فِيْهِنَّ ۗ وَاِنْ مِنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهِ وَلٰكِنْ لَا تَفْقَهُوْنَ  
تَسْبِيْحَهُمْ (سورة بنى اسرائيل-٢٢)

Meaning: The seven heavens and the earth and all that exists in them persistently extol the Glory of Allah and there is not a single object (*in the entire Universe*) but it glorifies Him with His praise. But you can't identify their glorification. (Bani-Israel-44)

### ZIKR ISM-E-ALLAH ZAAT (*Invocation of the Personal Name of Allah*)

Humans have been granted the Zikr-e-Ism-e-Allah Zaat (*invocation of the Personal Name of Allah*) because this is the most powerful Name of Allah which possesses powers of all His Attributive Names. This Name is so powerful that if it is placed on one side of a scale and the whole universe, heaven and the hell on the other, then

the heavier side would be that of the Personal Name of Allah (اللَّهُ). Zikr-e-Ism-e-Allah Zaat empowers soul with the enlightened insight prerequisite for the Deedar of Allah. By the Zikr of اللَّهُ the soul gets so empowered that it can tear all the veils of material body and life itself to attain to the Visal (*Union*), the Deedar (*Vision*) and Marifat (*Gnosis*) of Allah before the physical death.

Since Zikr-e-Ism-e-Allah Zaat is the basis to attain to Marifat of Allah which is the reason of man's creation. That is why, the first order and revelation from Allah to the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam was to invoke Allah's name:

﴿ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ (سورة العلق - ۱) ﴾

Meaning: O' Beloved (*Sall'Allahu Alayhi Wa'alihi Wasallam*)! Read with the Name of Allah, who has created everything. (Al-Alaq-1)

Allah ordered the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and his followers to invoke His Personal Name (اللَّهُ) before making all the physical prayers obligatory so that their souls obtain enlightened insight to attain Marifat of Allah which is the basis and essence of all the prayers. When this foundation of the religion was strengthened, only then physical prayers were made an obligation.

Surah Muzzamil, Surah Al-Ala, Surah Waqiah, Surah Al-Airaf, Surah Kahaf, Surah Taha, were all revealed in Makkah before obligatory prayers were ordered. In all of them Allah has ordered the Muslims to do the Zikr of Ism-e-Allah Zaat (اللَّهُ) and has also described the proper way of Zikr:

﴿ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (سورة حاتر - ۵۲، سورة واقعه - ۱۹۶، سورة زمر - ۷۴) ﴾

Meaning: So (*O' Esteemed Beloved Sall'Allahu Alayhi Wa'alihi Wasallam*) glorify Allah with (*the invocation of*) his Personal

Name (اللَّهُ). the Most Magnificent, with persistence. (Al-Haqa'a-52, Al-Waqaia-74, 96)

سُبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝ (سورة الاعلى-١٠)

Meaning: Glorify the Personal Name of your Allah, the most High. (Surah Al-A'la-1)

وَ اذْكُرْ اسْمَ رَبِّكَ وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝ (سورة مزمل-٨)

Meaning: And continue invoking the Personal Name of your Allah (اللَّهُ), devoted to Him alone (*in your heart and soul*) broken away from everyone else. (Surah Muzzamil-8)

وَ أَقِمِ الصَّلَاةَ لِذِكْرِي ۝ (سورة طه-١٣)

Meaning: And establish prayers for the sake of My invocation. (Surah Taha-14)

Then, He describes the proper and desired way of invocation.

وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَ الْأَصَالِ وَ لَا تَكُنْ

مِنَ الْغَافِلِينَ ۝ (سورة الاعراف-٢٠٥)

Meaning: And invoke Allah's Personal Name (اللَّهُ) with your breath, submissively and secretly and in low tones, morning and evening and be not among the neglectfuls. (Surah Al-Airaf-205)

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَ خِيفَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝ (سورة الاعراف-٥٥)

Meaning: Invoke your Allah's Personal Name (اللَّهُ) most submissively and secretly. Surely He does not like the transgressors. (Surah Al-Airaf-55)

To invoke secretly means to invoke without voice i.e. through breathing. Allah ordered to invoke Ism-e-Allah Zaat (اللَّهُ) with breath because breath is related to soul. As soon as soul enters the body it starts breathing and when it leaves it stops. So, Zikr through breathing is a source of strength for the soul just as eating from mouth is a source to provide energy to the whole



body. The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said:

✽ الْأَنْفَاسُ مَعْدُودَةٌ وَكُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَهِيَ مَيِّتٌ

Meaning: Every person has counted breaths; every breath which leaves the body without invoking Allah's Name is lifeless.

It means the breath which comes out with Zikr of Ism-e-Allah Zaat is full of life for soul. Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said;

➤ "The person who invokes Allah's name (اللَّهُ) is alive (*spiritually*) and who does not is dead." (Bukhari-Muslim)

The soul of the person, who invokes Ism-e-Allah Zaat is alive and dead for those who do not. Nowadays, majority of the Muslims do not find it necessary to do Zikr of the Magnificent Name (اللَّهُ) and feel that mere physical prayers are more than enough to develop their relationship with Allah, and those who do, invoke it loudly, only with their voice not with their heart and soul. Some people claim that they invoke Allah's name with their heart but for them, heart means the cardiac muscle placed in the left side of the chest. They hold their breath and recite Allah's Name loudly and try to shake this cardiac muscle. When this physical heart starts reciting "اللَّهُ", they think that their soul has become alive. This cardiac muscle is just an organ like the other organs of the body meant to pump blood in the body. After the physical death this heart will also decay in the grave, like the other body parts. The soul is neither material nor related to this material world, rather it is related to Allah and its strength lies in secret and continuous Zikr of Ism-e-Allah Zaat as Allah says:

✽ فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَمًا وَرُكُوعًا وَعَلَىٰ جُنُوبِكُمْ (سورة النساء، ١٠٣)

Meaning: So (*O' Muslims*) when you have finished your prayers invoke Personal Name of Allah (اللَّهُ) (*in all postures*) standing, sitting and lying on your sides. (Al-Nisa-103)

In this verse "lying on your sides" refers to 'sleeping' and while sleeping only through breathing one can invoke.

People who consider their physical heart as their soul and invoke Allah's Name connecting their heartbeat with breath and do this practice only in fixed timings and not continuously, can neither possess spiritual life nor can they reach near Allah and recognize Him.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about such people:

- How ignorant are those, who have no knowledge about their souls and inner beings. They concentrate upon their muscular organ 'heart' during invocation and assume that this is the invocation of their soul. Sometimes, they connect their heartbeat with their breath and name it 'sacrificial invocation' and sometimes, they imagine the physical heart as their soul during meditation and consider it "invocation of illuminous presence," and they name this "The Sultani Zikr of the soul." All these people are wrong. All these considerations are just satanic illusions. (Kaleed-ul-Tauheed Kalan)
- Your heart is just a physical organ beating in the left side of your chest (*it is not the soul*). This muscular heart is possessed even by non-Muslims". (Ain-ul-Faqr)
- I am really amazed by those ignorant and foolish people who loudly invoke "الله" day and night but do not recognize the Real Essence of Allah. Their hearts remain full of vicious desires, so they are retracted at last.

To invoke by physical heart is the prayer of the physical body just like the other physical prayers and has no connection with spiritual life. It is the soul which reaches and recognizes Allah, not the physical body. The Zikr (*invocation*) by physical heart can provide no energy or power to the soul, as soul is superior to this material body, although exaltation of soul can improve and

rectify the physical deeds. So, as Zikr by physical heart neither brings a person close to Allah nor helps in Recognition of Allah, it is completely useless. The invocation of Allah's Personal Name (الله) through Pass-Infass (*inhale and exhale of breath*) is the real and truly fruitful Zikr which empowers the soul.

### ISM-E-ALLAH ZAAT (*The Personal Name of Allah*) AND SULTAN-UL-ARIFEEN HAZRAT SAKHI SULTAN BAHOO REHMAT-UL-ALLAH ALAYH

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has written 140 books and every book is an explanation of Ism-e-Allah Zaat (*The Personal Name of Allah*). The way he has explained the reality, the splendour and secrets of Ism-e-Allah Zaat, no one else could do. He says:

خیال خواندن چندیں کتب چراست ترا  
الف بس است اگر فہم این اداست ترا

Meaning: Why are you so obsessed with reading books? If you are wise then you must know that ) (Alif) (A) i.e. Zikr of Ism-e-Allah Zaat is enough for you, as it will reveal upon you all the secrets of the universe without reading books. (Kaleed-ul-Tauheed Kalan)

اسم الله راہبر است در ہر مقام  
از اسم الله یافتند فقرش تمام

Meaning: (*Zikr of*) Ism-e-Allah Zaat guides the Seekers of Allah at every stage and let them reach the extreme stage of Faqr. (Mehek-ul-Faqr Kalan)

اسم الله بس گراں اس بس عظیم  
اس حقیقت یافتہ نبی کریم

Meaning: Ism-e-Allah Zaat is the grand and great Trust. Its reality and grandeur is known only by Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. (Kaleed-ul-Tauheed Kalan)

- Ism-e-Allah Zaat is the same as the Self of Allah. (Ain-ul-Faqr)
- Whenever, Allah made some prayer obligatory, he also fixed the number of times it should be performed but there is no limit to the Zikr of Allah, i.e. he wants the Muslims to recite his Personal Name (الله) while they are sitting or standing, sleeping or awake, busy in work or free, ill or healthy, travelling or staying and secretly or openly. It is an obligation which should be performed with every breath. (Noor-ul-Huda Kalan)
- Listen! All the four holy books: The Taurah, The Psalms, The Gospel and The Quran are just the explanation of *Ism-e-Allah*. What is *Ism-e-Allah*? *Ism-e-Allah* is The Divine Self which is doubtlessly beyond time and space and has no example or parallel, for whom it is said قُلْ هُوَ اللهُ أَحَدٌ (Oh Beloved! Say unto them that Allah is One). The person, whose heart is absorbed in (the Zikr of) *Ism-e-Allah*, becomes the Beloved of Allah. By the Zikr of *Ism-e-Allah* the Divine Knowledge is gained about which Allah says عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا Meaning: And Adam was taught the Divine Knowledge of all the beautiful Names of Allah.

Allah says: مِمَّا لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهِ وَإِنَّهُ لَفِصْقٌ

Meaning: The thing upon which *Ism-e-Allah* is recited is never polluted.

Keep in mind that the ascension of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam to Qab Qausain<sup>82</sup> after passing through Arsh and Kursi and Lauh-o-Qalam and then talking

<sup>82</sup> Point of ultimate closeness, Divine Oneness

directly to Allah without any veil was only due to Ism-e-Allah because Ism-e-Allah is the key of both the worlds. The seven layers of earth and skies are stable without any pillar only because of Ism-e-Allah. Every Prophet got Prophethood and won over disbelievers only because of Ism-e-Allah. Their slogan was always "Only Allah is enough for our help." The medium connecting Allah and man is Ism-e-Allah. All the Saints and Auliya whether Ghaus or Qutb, passed the levels of Zikr, Fikr (*meditation*), Illham (*revelation*) Gharq-e-Tauheed (*absorption in Oneness*), Muraqabah (*concentration*), Kashaf (*unveiling*), Karamat (*miracles*) and Ilm-e-Lad'duni (*Divine Knowledge*), only by the grace of Ism-e-Allah. Such Divine Knowledge is acquired by Ism-e-Allah that one does not need to get any other knowledge.

ہر کراں بہ اسم اللہ شد قرار  
ہر چہ باشد غیر اللہ زان قرار

Meaning: One who found firmness upon Ism-e-Allah got rid of everything except Allah. (Ain-ul-Faqr)

- Listen! By the Zikr of the attributive Names of Allah one can be deceived and misled, but the Zikr of Ism-e-Allah Zaat will never ever mislead the reciter. The Grand Personal Name of Allah **اللَّهُ** has four letters **ل ل ل ل**. When 'ل' of **اللَّهُ** (*Allah*) is removed, it becomes **لِلَّهِ** (*Lillah*). When first **ل** (*Lam*) of **لِلَّهِ** (*Lillah*) is removed, it becomes **لَهُ** (*Lahoo*) and when second **ل** (*Lam*) is removed, it becomes **هُوَ** (*Hoo*). All four of them are *Ism-e-Allah Zaat* and **اللَّهُ، لِلَّهِ، لَهُ، هُوَ** are *Ism-e-Azam*<sup>83</sup>. Allah says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

<sup>83</sup> The Greatest Name of Allah having all the Powers of Allah

Meaning: He is **اللَّهُ** and no one is to be worshipped except **هُوَ** (Hoo).

Allah Says: **اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ**

Meaning: **اللَّهُ** (Ism-e-Allah Zaat) is the friend of true believers and takes them out of darkness into the resplendent Light of Allah. (Al-Baqara-257)

Allah says: **لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا**

Meaning: There is no one to be worshipped except **هُوَ** (Hoo), so make only Him your advocate. (Al-Muzzamil-9)

The Personal Name **اللَّهُ** has been mentioned four thousand times in the Holy Quran, by the grace of which the whole Quran is Ism-e-Allah. Kamil Murshid is the one, who only knows the way of Ism-e-Allah and Ism-e-Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. The True Seeker is the one who desires nothing except Allah.

داده خود سپهر بستاند

اسمِ اللّٰهُ جاوداں ماند

Meaning: Skies and heavens are Allah's Creation. He would fold them (whenever He wants) but Ism-e-Allah is immortal, it will remain forever. (Ain-ul-Faqr)

**هُوَ ، SULTAN-UL-AZKAR**

(The Crown Invocation Hoo)

The Zikr of Ism-e-Allah-Zaat has four stages **اللَّهُ، لِلّٰهُ، لاهو، هو** (Allahu, Lillah, Lahoo, Hoo). The glorious name **اللَّهُ** (Allahu) has the great quality that if first 'ل' of **اللَّهُ** (Allahu) is removed

it becomes **لِلّٰهِ** (*Lillah*) which means "for Allah", it is also Ism-e-Zaat. In the Holy Quran Allah says:

﴿لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ﴾

Meaning: Whatever is in the heavens and in the earth is for Allah.

If the first **ل** (*Lam*) of **لِلّٰهِ** (*Lillah*) is removed, it becomes **لَهُ** (*Lahoo*) which means "for Him." It is also *Ism-e-Zaat* as Allah says in the Quran:

﴿لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ﴾

Meaning: For Him is all the kingdom and glory and He has complete command over everything.

If second **ل** (*Lam*) is also removed it becomes '**هُوَ**' (*Hoo*). '**هُوَ**' (*Hoo*) is a pronoun for Allah, as used many times in the Quran for Ism-e-Allah:

﴿هُوَ اللّٰهُ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ﴾

Meaning: He (**هُوَ**) is Allah, no one is to be worshipped except **هُوَ** (*Hoo*).

The Mystic Fuqara and Knowers have claimed that Zikr of **هُوَ** (*Hoo*) is Sultan-ul-Azkar.

Imam Razi Rehmat-ul-Allah Alayh says:

➤ **هُوَ** (*Hoo*) is Ism-e-Azam.

Shaikh Akbar Mohi-ud-Din Ibn-e-Arabi Rehmat-ul-Allah Alayh says in *Fatoohat-e-Makkiah* (part II):

➤ **هُوَ** (*Hoo*) is the extreme and the most elevated Zikr of Arifeen.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

ذاکراں را انتہا "هُوَ" شد تمام

Meaning: The Zikr of **هُو** (*Hoo*) is the extreme stage of Zikr for the invokers.

When, due to frequent Zikr, **هُو** (*Hoo*) dominates and overpowers the being of the reciter of 'هُو', then there remains nothing in him except **هُو** (*Hoo*). (Mehek-ul-Faqr Kalan)

✽ باهُو با "هُو" فنا، باهُو بقا شد  
که اوّل آخر رازِ هُو بقا شد

Meaning: Bahoo annihilated in **هُو** (*Hoo*) and became immortal with Hoo because he found the complete secret of Hoo.

✽ هر که ذکرِ هُو باهُو یافت  
بشود یاهُو از کبوتر فاخته

Meaning: The person who gets the Zikr of 'Hoo' from Bahoo (*Rehmat-ul-Allah Alayh*) hears it from every creature (*i.e. he is so absorbed in this Zikr that he hears nothing except it*).

After Hazrat Sakhi Sultan Bahoo *Rehmat-ul-Allah Alayh*, this Zikr is given by his spiritual successors who are the heirs of the Trust of Allah and adorn the exalted throne of Sarwari Qadri Mashaikh.

✽ باهُو در هُو گم شده گم نام را که یافت؟  
هم محسبتم با مصطفیٰ در نور فی اللہ ساخته

Meaning: Bahoo has lost himself in *Hoo*, how could he be found? I have found eternal presence in the Assembly of Prophet Mohammad *Sall'Allahu Alayhi Wa'alihi Wasallam* by annihilating myself in the Light of Allah.

✽ باهُو از میانِ هُو چشم فی بیند خدا  
درمیانِ هُو بین وحدت لقا



Meaning: Bahoo observes Allah through the eye of Hoo. O' Seeker! You must also get the eye of Hoo to observe the Oneness of Allah.

کے بس ذکر گوید ھو ہویدا  
وجودش می شود زان نور پیدا

Meaning: The person who achieves the Zikr of Hoo i.e. his heart is invoking *Hoo* automatically all the time, his whole body (*physically and spiritually*) is converted into Noor (*Light of Allah*).

اسم اعظم انتہائے با ھو بود  
وردِ باھو روز و شب یاھو بود

Meaning: By the Zikr of Hoo, which is the Ism-e-Azam, one finds the status of Fana Fillah. That is why Bahoo (*Rehmat-ul-Allah Alayh*) remains busy in the Zikr of 'Hoo' day and night.

باھو ھو برد یا آورد برد  
ہر کہ بہ آں نین بیند کہ نمرد

Meaning: Bahoo became immortal by being annihilated in 'Hoo'. This is not strange at all because the one, who has the privilege of seeing 'Hoo', can never die. (*Ain-ul-Faqr*)

اسم یاھو گشت باھو راہبر  
پیشوائے شد محمد معتبر

Meaning: The Zikr of *یاھو* (*Ya Hoo*) guided Bahoo and blessed him with the eternal presence of the Assembly of Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam.

ابتدا ھو انتہا ھو ہر کہ با ھو می رسد  
عارف عرفاں شود ہر کہ باھو ھو شود

Meaning: 'Hoo' is the eternity and *Hoo* is the extremity. One who reaches 'Hoo' becomes Arif (*Knower of Allah who prays*

*Allah while seeing Him*). By annihilating in 'Hoo', he himself becomes Hoo.

اسم ھُو سیف است باھُو بر زبان  
قتل کن این نفس کافر ہر زمان

Meaning: Bahoo continuously invokes the Zikr of Hoo which is like a bare sword. Bahoo kills the atheist nafs with this sword continuously. If you want to know the secret of 'Hoo', then expel everything from your heart except Allah. (Qurb-e-Deedar)

- The Zikr of Hoo affects its reciter in such a way that he starts loving Hoo (*Allah*) extremely and is disgusted by everything except Allah. (Ain-ul-Faqr)
- When one invokes Ism-e-Hoo by heart, he likes nothing except Allah. People think he is ignorant or insane but in fact, he has found Divine Presence in the Court of Allah Almighty. (Mehek-ul-Faqr Kalan)

In the past the Zikr of Ism-e-Allah Zaat was given by Murshid Kamil in the above mentioned four stages i.e. *اللہ، لہ، ھو، ھو* (*Allahu, Lillah, Lahoo, Hoo*). It took a lot of time and devotion to attain the final stage of Sultan-ul-Azkar *ھُو* which is the actual and immediate medium to gain nearness with Allah and recognize Him. Weak disciples usually could not reach the extreme stage Sultan-ul-Azkar *ھُو* (*Hoo*). Now, by the grace of Allah, the current Murshid Kamil of Sarwari Qadri Order, Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas is granting the Zikr of Sultan-ul-Azkar *ھُو* (*Hoo*) and golden Ism-e-Allah Zaat for Tasawur (*contemplation*) on the first day of allegiance, because of his unmatched spiritual powers and infinite Beneficence.

## TASAWUR ISM-E-ALLAH ZAAT (Contemplation of the Personal Name of Allah)

In addition to the Zikr with breathing, Tasawur-e-Ism-e-Allah-Zaat (الله) (contemplation of the Personal Name of Allah) is also necessary for the complete Recognition and Marifat of Allah. Eyes and the power of sight are the best source of recognizing anything. Other senses cannot give complete knowledge about things but we can identify anything with the help of our sense of sight, so Tasawur of Ism-e-Allah Zaat with sight and Zikr of Pass Infass<sup>84</sup> are the best and the most supreme source of having blessed by Deedar of Allah and His Recognition. In the Holy Quran Allah has ordered to contemplate his name (الله) as well in addition to its invocation:

❁ وَادْكُرْ اسْمَ رَبِّكَ وَتَبْتَئِلْ إِلَيْهِ تَبْتِيلاً ۝ (سورة مزمّل - ٨)

Meaning: Invoke your Allah's Personal Name continuously and turn your attention completely to Him, breaking away from everyone else. (Al-Muzzamil-8)

The first part of this verse refers to Zikr (invocation) and the second part refers to Tasawur (contemplation). "Turn your attention to Him breaking away from everyone else" means to get your mind and heart free from the thoughts of all the others and concentrate completely upon the Name of Allah. Only this name should be in one's heart, mind, soul, breath and in vision. This is what, Tasawur truly means. By imprinting the Personal Name of Allah (الله) on our inner soul through contemplation and meditation, it leaves its impressions on our inner being and influences it with its great powers, hence, giving life to the soul. As a result, the internal eye of the soul gets the power of Baseerat (insight) enlightened by the Light of Allah. This

<sup>84</sup> Invocation by inhale and exhale of breathing

powerful enlightened insight gives soul Deedar-e-Elahi and helps in His Recognition.

Zikr and Tasawur are interrelated. They can never be separated. Our brain always keeps thinking about one thing or the other. This thinking is an example of Zikr and whatever we are thinking its picture flashes before our eyes. If we are thinking of our family their faces come before our eyes and if it is our house then its image comes in our mind; this is Tasawur. This series of Zikr and Tasawur always continues. That is why, our attachment and love with worldly relations and things become stronger as we are always absorbed in their thoughts. This relation and attachment is the result of their continuous Zikr and Tasawur. The mystics and sufi saints divert this worldly Zikr and Tasawur towards spirituality in order to build strong relation with Allah through Zikr and Tasawur of Ism-e-Allah Zaat. If we change the direction of Zikr and Tasawur from material to spiritual aspect, our relation and love for Allah will strengthen. The way, a diamond cuts a diamond and a water logged crop is replenished by water only, similarly, it is the Zikr that overcomes Zikr and it is the Tasawur that overcomes Tasawur. One only needs to replace the subject. If we invoke and contemplate the Personal Name of Allah continuously, rather than the thoughts of transitory worldly relations and objects, our love for Him starts developing, our soul gets attracted towards Him, we get closer to Him with every breath and ultimately,--find His-Deedar and Visal. Then appears the entrusted Divine Self from within us.

- ❖ Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh explains the effects of the exercise of Tasawur Ism-e-Allah Zaat on the inner being of a person, he says:
  - By the Tasawur of Ism-e-Allah Zaat the soul is revived and revitalized just as a dry and barren land becomes alive by the rain. (Shams-ul-Arifeen)

- By the contemplation of the Personal Name of Allah, the Seeker of Closeness to Allah resides in *Lahut la Makan*<sup>85</sup> and sees the Light of The Essence. Then, he becomes disgusted by the short lived and fruitless pleasures of both the worlds (*as he has got the perfect pleasure of closeness to Allah*). Then he always sees Allah everywhere, hears directly from His Magnificent Self and finds Allah's Self completely within himself. (Noor-ul-Huda Kalan)
- Every lock has a key and the key to person's Batin (*esoteric self*) is Tasawur-e-Ism-e-Allah Zaat. One who wants to get access to the treasure of his righteous and virtuous soul can do this through the contemplation of the Personal Name of Allah. (Noor-ul-Huda Kalan)
- What is the knowledge through which a Seeker can get rid of his nafs without hard mystic exercises? That knowledge is Tasawur-e-Ism-e-Allah Zaat which blesses the Seeker with the Vision of Allah and shows him the reality of his nafs. (Noor-ul-Huda Kalan)
- The complete knowledge of the Quran and Hadith and all the knowledge that is saved in the Lauh-e-Mehfooz and the Arsh and Kursi, the hidden knowledge of the entire universe and all the hidden secrets of Allah, complete knowledge of the Taurah, Psalms, Gospel and Quran, all the orders of Allah as well as the outward and inward, spiritual and secret affairs of all the creations and the wisdom behind everything that is going on in all the worlds, is hidden in Tasawur-e-Ism-e-Allah Zaat. (Noor-ul-Huda Kalan)
- The true mystic path which is free from any fault or retraction is the one through which a Seeker could reach such a high spiritual status where he is blessed by the Vision of Allah whenever he wants, and finds presence in the Assembly of Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. He can meet all the Prophets and friends of Allah, whenever

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<sup>85</sup> The world of Divinity beyond time and space

he wishes. This Divine Favour is found only by Tasawur-e-Ism-e-Allah Zaat. (Noor-ul-Huda Kalan)

- By Tasawur-e-Ism-e-Allah Zaat, the Light of Vision is created in the heart. While the excess of prayers, meditations and recitals, creates Rajoo'at-e-Khalq<sup>86</sup> which makes his nafs more proud and haughty. (Noor-ul-Huda Kalan)
- On the Doomsday, when the virtues and sins of people will be counted, sins of the person on whose heart Ism-e-Allah Zaat will be engraved or who has contemplated Ism-e-Allah Zaat only once with his true heart, shall be put on one side of the Divine Balance and Ism-e-Allah Zaat on the other side. The side with Ism-e-Allah Zaat will definitely be heavier than the other side, even if his sins will be equal to the heavens and the earth. The angles will ask Allah surprisingly, "Which of his virtue has made the side of virtues heavier than the side of sins"? Allah will say, "This person was My Seeker only and kept busy in the Zikr and Tasawur of My Personal Name. Oh angels! You are amongst the veiled ones, so you are unaware of the reality of this prayer. This person is My Seeker so I am with him and he is with Me. You cannot understand this secret." Seek only Allah, everything except Allah is lust. (Ain-ul-Faqr)
- If a person spends all his life in prayers, fasts, Zakat, Hajj, recitations and all the other physical prayers or has even become a religious scholar but is a stranger to Ism-e-Allah Zaat and Ism-e-Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, then all his life and prayers are ruined and wasted. (Ain-ul-Faqr)
- To learn one law of Islamic Fiqah (*jurisprudence*) is better than a sincere prayer of one year, while one breath taken in Tasawur of Ism-e-Allah Zaat is better than learning thousand Islamic laws. (Ain-ul-Faqr)

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<sup>86</sup> Inclination of public towards the devotee

It is so because by the Tasawur of Ism-e-Allah Zaat, nafs-e-ammaraah (*the commanding inner self*) is killed and the soul becomes alive and reaches closer to Allah which results in the Divine Presence of the heart in the Court of Allah. All the prayers of the person whose heart has found Divine Presence are accepted by Allah because he prays Allah perfectly, forgetting everything except Allah. While the prayers of the person whose heart is deprived of the Divine Presence are just superficial because his heart and mind are not attentive towards Allah during his prayers. Rather, they are filled with the love of worldly relations and desires of the material pleasures. The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam says:

لَا صَلَاةَ إِلَّا بِحُضُورِ الْقَلْبِ

Meaning: There is no prayer without the presence of heart.

Divine presence is gained only by Qalb-e-Saleem (*pure and sanctified heart*) and Qalb-e-Saleem is the one on which Ism-e-Allah Zaat is engraved. On the Doomsday, only those will be successful in the Court of Allah who have Qalb-e-Saleem, as is said in the Holy Quran:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۚ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٨، ٨٩﴾

Meaning: The day when neither wealth nor sons will profit but he alone will be successful who appears before Allah with Qalb-e-Saleem. (Ash-Shuara-88,89)

- ❖ Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:
- When a Fana Fillah Baqa Billah Faqeer<sup>87</sup> is busy in Tasawur-e-Ism-e-Allah Zaat, the sky wishes that Allah would have made it earth so that this person sat on it and contemplated Ism-e-Allah Zaat, whereas the earth thanks Allah that it is having the pleasure of Tasawur-e-Ism-e-Allah Zaat. When a reciter with alive heart contemplates Ism-e-

<sup>87</sup> A mystic who has found immortality with Allah by being annihilated in His Self

Allah Zaat, all his bones and flesh, heart and mind, soul and body are busy in invoking **اللَّهُ**. Allah answers his invocation by **لَبَّيْكَ عَبْدِي** (*I am here My beloved slave*). The angles feel envy and say, "We have spent all our lives in prayers and glorification of Allah but Allah has never said to us **لَبَّيْكَ عَبْدِي**. We wish we were also human." O' man! Recognize yourself. You are special, so attain that special status (*by Zikr and Tasawur of Ism-e-Allah Zaat*). (Ain-ul-Faqr)

- The Zikr of Ism-e-Allah Zaat continues in the body and soul of a Faqeer, so much so that this Zikr is continued in his bones, eyes, skin etc. Thus, the whole body of the Qalbi Zakir (*reciter of heart*) turns into Ism-e-Allah Zaat and such a Faqeer is an embodiment of the Powers of Allah. (Mohabbat-ul-Asrar)
- Arif Billah (*knower of Allah*) crosses thousands and lacs of spiritual stages only in one breath by Tasawur of Ism-e-Allah Zaat. (Qurb-e-Deedar)
- The one who does Tasawur-e-Ism-e-Allah Zaat, becomes the Beloved of Allah without any hard mystic exercise and lengthy prayer. He has a grand status. He has enlightened conscience and is loved by everyone. Due to the Tasawur and Tasaruf (*power*) of Ism-e-Allah Zaat, a Seeker becomes benevolent for all the creatures. (Shams-ul-Arifeen)
- The blackness and rust of sins and the filth of misbelief is never removed from the heart without Tasawur of Ism-e-Allah Zaat. (Shams-ul-Arifeen)
- Tasawur of Ism-e-Allah Zaat becomes the safest refuge for its possessor against the evil of satan and its disciples. (Shams-ul-Arifeen)
- Heart is never purified and sanctified by physical prayers unless burnt in the fire of Tasawur-e-Ism-e-Allah Zaat. Without the Zikr of **اللَّهُ** neither the nafs dies nor the heart becomes alive. (Shams-ul-Arifeen)



meditate upon the Essence of Allah rather, ponder over His signs.” (Kaleed-ul-Tauheed Kalan)

In his writing *Ain-ul-Faqr*, Sultan-ul-Arifeen states seven levels of muraqbah.

- There are seven levels of muraqbah. The first one is the muraqbah of an ignorant person (*the one who is ignorant of the Divine Self*), this is a false and fake muraqbah. The second one is the muraqbah of the people who take pleasure in making wrong innovations in religion. Their muraqbah is also fake just like deception of Dajaal. The third one is the muraqbah of invocation whereby the reciter experiences the levels of Zikr and a specific spiritual state. The fourth muraqbah is that of the meditator in which he possesses the power of meditation and experiences different spiritual states, about which the Holy Prophet Sall’Allahu Alayhi Wa’alihi Wasallam says, “The meditation of a moment is better than the worship in both the realms.” The fifth muraqbah is that of an accomplished Arif Billah (*knower of Allah*) in which he is blessed by the Knowledge of Allah. The sixth muraqbah is the accomplished and perfect one which is experienced by the Knower of Divine Knowledge who possesses a living and powerful soul. The seventh muraqbah is ‘Faqr’ which is eternal. This muraqbah belongs to the Faqeer annihilated in Allah who is drowned in the Divine Essence of Oneness, about which the Holy Prophet Sall’Allahu Alayhi Wa’alihi Wasallam said, “Where Faqr gets accomplished, there remains only Allah.”

Sultan Bahoo Rehmat-ul-Allah Alayh states the status of the seeker who is the possessor of the power of true muraqbah:

- The muraqbah holder owns very grand status, as he follows the ancient straight esoteric path of the Holy Prophet Sall’Allahu Alayhi Wa’alihi Wasallam i.e. meditation of the

cave Hira. The muraqabah is not real unless it is not done through the contemplation of Ism-e-Allah Zaat. The muraqabah of Ism-e-Allah Zaat is the most supreme, as it is based on the true invocation, contemplation and glorification. The status of such muraqabah holder is so great that this traveller of the Divine Path experiences the observation of Divine Knowledge and the presence in the Majlis-e-Mohammadi in his esoteric dream, where he meets and enjoys the company of the Prophets and Auliya. The one, who does not possess these two witnesses of muraqabah, his muraqabah is wrong; rather he does not even have the knowledge of the real muraqabah. Muraqabah is such a protector and guide which takes the Seeker to the Mohammadan Assembly by drowning him in the Divine Knowledge of *إِلَّا اللَّهُ*, (*there is none other than Allah*) by helping him to cover the inward waystations one after the other, keeping him safe from the dangers of the nafs, satan and the perplexed world. Such a person is blessed with the Divine Presence whenever he wants, through the inward verification. The muraqabah of the Arif is the most accomplished one, as his inward is repleted and is destined to eternal success. Congratulations to him on his success. (Shams-ul-Arifeen)

## GLOSSARY

### A

|                  |   |
|------------------|---|
| Aab-e-hayat      | The Water of life or vital water  |
| Abad             | Eternity, Eternal end   |
| Ahl-e-Bait       | The Sacred Family of the Prophet Mohammad<br>Sall'Allahu Alayhi Wa'alihi Wasallam |
| Ahwal            | Spiritual states  |
| Ain-ul-yaqeen    | Seeing the Divinity   |
| Alast            | Pre-eternity, when Allah adressed souls   |
| Alm-e-Jabarut    | The world of all powerful   |
| Alm-e-Lahut      | The Divine Realm  |
| Alm-e-Malakut    | The Angelic world   |
| Alm-e-Nasut      | The physical world of bodies  |
| Amanat-e-Elahiya | Divine Trust  |
| Amanat-e-Haqeeqi | The True Trust of Allah   |
| Amr-e-Rabi       | The Divine Command  |
| Anwar-e-Jamal    | Divine Lights of Beauty   |
| Arif Billah      | The Knower of Allah   |
| Arif Kamil Qadri | Sarwari Qadri Spiritual Mentor  |
| Arifeen          | The Knowers of Allah  |
| Arsh-e-Akber     | The Supreme Throne of Allah   |
| Auliya           | Saints, Mystics   |
| Ayat             | Signs of Allah, verses of the Quran   |
| Azal             | Pre-existence, Eternal beginning  |

**B**

|             |                                  |
|-------------|----------------------------------|
| Baqa Billah | Immortal or perpetual with Allah |
| Batil       | Falsehood                        |
| Batin       | Inward, innerself, esoteric self |
| Batini ankh | The inward eye, eye of soul      |
| Bayat       | Oath of allegiance               |
| Bunda       | Slave of Allah                   |

**C**

|                |  |
|----------------|--|
| Chemiya Akseer | Alchemy ( <i>the process of converting metal into gold</i> ) |
|----------------|--|

**D**

|                |                    |
|----------------|--------------------|
| Daimi Hazoori  | Eternal presence   |
| Darood-o-Salam | Blessings of Allah |
| Deedar         | Vision             |
| Deedar-e-Elahi | Vision of Allah    |
| Deen           | The true faith     |

**E**

|        |  |
|--------|--|
| Ehsaan | The station of spiritual excellence and perfection |
|--------|--|

**F**

|                    |                                    |
|--------------------|------------------------------------|
| Faiz               | Beneficence                        |
| Fana               | Annihilation                       |
| Fana Fillah        | Annihilation in Allah              |
| Fana-Fi-Rasool     | Annihilation in the Holy Prophet   |
| Fana-Fi-Shaikh     | Annihilation in the Mentor         |
| Faqeer             | Mystic who is accomplished in Faqr |
| Faqeer Kamil Akmal | The Absolute and supreme mystic    |
| Faqr               | The Spiritual way to reach Allah   |

|                  |  |
|------------------|--|
| Fikr             | Meditation                             |
| Fuqara Kamileen  | Perfect mystics                        |
| <b>G</b>         |  |
| Gharq            | Wrecked, engrossed, absorbed           |
| Ghayb            | Unseen, non-manifested, hidden         |
| <b>H</b>         |  |
| Haq              | The Truth                              |
| Haqeeqat         | The Truth, the Reality                 |
| Haq-ul-Yaqeen    | Experiencing the closeness of Divinity |
| Haraam           | Unlawful                               |
| Haram            | Holy, sacred                           |
| Hawa             | Lust, greed                            |
| Hazoor-e-Haq     | Divine Presence                        |
| Hazoor Mazkooor  | Presence to Allah                      |
| Hidayat          | The Righteousness                      |
| Hijab            | Veil                                   |
| Hikmat           | Wisdom                                 |
| Hoor-o-Qasoor    | Houries, fairies and castles of heaven |
| <b>I</b>         |  |
| Ijtihad          | Individual effort and striving         |
| Ilham or Ilhamat | The spiritual inspirations             |
| Ilm-e-Laduni     | Divine Knowledge                       |
| Ilm-ul-Yaqeen    | The knowledge of Divinity              |
| Imam             | The spiritual leader                   |
| Iman             | The true faith                         |
| Insan-e-Kamil    | The Universal Man                      |

## 406 GLOSSARY

|                   |   |
|-------------------|---|
| Iradat            | Devotion  |
| Irfan-e-Nafs      | Intrinsic knowledge of the inner self                                       |
| Ishq              | Ardent or intense love  |
| Ishq-e-Elahi      | Divine adoration, Divine Love   |
| Ism-e-Allah Zaat  | The Personal Name of Allah  |
| Ism-e-Azam        | The Greatest Name of Allah  |
| Ism-e-Mohammad    | The Sacred Name of The Holy Prophet   |
| Istighraq         | Drowned, engrossed  |
| Istiqamat         | Stead fastness, perseverance, uprightness                                   |
| <b>J</b>          |   |
| Jalal             | The Divine Majesty, Wrath   |
| Jalwa             | Manifestation   |
| Jamal             | The Beauty  |
| Jamia             | Comprehensive   |
| Jamiat            | Accumulation of all the Divine Attributes and spiritual stations in oneself |
| Jaza              | Recompense, Reward  |
| Jazba             | Divine attraction   |
| Jihad             | The religious combat  |
| Juz               | Part  |
| <b>K</b>          |   |
| Kabeera, Sagheera | Major or minor sins   |
| Kamal             | Perfection  |
| Kamil Akmal       | The supreme and perfect   |
| Karam             | Generosity  |
| Karamat           | Miracle   |
| Kashf             | Unveiling, revelation   |

|                    |   |
|--------------------|---|
| Kashf-ul-Qaboor    | The revelation from graves  |
| Khafi              | The inner most, hidden  |
| Khalifah           | Representative or spiritual successor                             |
| Khalwat            | The spiritual retreat, seclusion                                  |
| Khalwat-e-Hujra    | One's secluded room   |
| Khatm              | Seal  |
| Khirqah            | The patched cloak, a symbol of the spiritual traveller            |
| Khud Shanasi       | Self realization  |
| Kibriya            | The Magnificent   |
| Kufr               | Infidelity, misbelief   |
| Kun Fayakun        | Be! And it becomes  |
| Kursi              | The Divine Throne   |
| <b>L</b>           |   |
| Laduni             | God-given, Knowledge direct from Allah                            |
| Lahut Lamakan      | Station beyond all stations                                       |
| Laqa-e-Elahi       | Meeting with Allah  |
| Lauh-e-Mahfooz     | The Guarded Tablet upon which the destinies are inscribed         |
| <b>M</b>           |   |
| Mahjoob            | Veiled  |
| Majazi             | Metaphorical  |
| Majlis-e-Mohammadi | Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam |
| Majzoob            | Lost in Divine Meditation   |
| Manazil            | Waystations   |
| Manzil             | Destination   |
| Manzoor            | The desired one   |

## 408 GLOSSARY

|                     |   |
|---------------------|---|
| Maqam               | A spiritual station   |
| Maqdoor             | Empowered   |
| Maratib, Martaba    | Levels, degrees, ranks, grades  |
| Mardood             | Reprobate   |
| Marifat             | Gnosis, mystic knowledge of Allah   |
| Marzooq             | Enriched  |
| Mashaikh            | The shaikhs or mentors of a spiritual way   |
| Mashooq             | The Beloved   |
| Maula               | Lord  |
| Mazhar              | The place of Allah's Self manifestation   |
| Mehmood             | Laudables   |
| Mehram Raz          | Confidant   |
| Meraj               | The ascension to Allah  |
| Mohsin              | The man with virtue, possessor of Ehsaan-the quality of excellence and perfection |
| Momin               | Faithful, true believer   |
| Muhaqqiq            | The verifier  |
| Muhasbah            | The constant analysis of the heart and its changing states, self accountability   |
| Mujahida            | Mystic struggle   |
| Mukashfa            | Unveiling   |
| Muntahi             | The Seeker at the extreme stage   |
| Muraqbah            | Concentration   |
| Murd-e-Muzakar      | Male-Man  |
| Murid               | Disciple, follower  |
| Murshid Kamil Akmal | The Perfect and accomplished spiritual guide                                      |
| Mushahida           | Divine observation, witnessing Allah  |



|                         |  |
|-------------------------|--|
| Mushq Murqoom-e-Wajudia | Practice of inscribing Ism-e-Allah Zaat on body                      |
| Muttaqi                 | The one very close to Allah  |
| <b>N</b>                |  |
| Nafas                   | Breath   |
| Nafi                    | Negation   |
| Nafs                    | Baser self, lower self, ethereal self                                |
| Nafs-e-Ammarah          | The depraved self, which commands to commit sins                     |
| Nafs-e-Lawama           | The self that blames, conscious of faults                            |
| Nafs-e-Mulhima          | The inspired self which has turned away from sins                    |
| Nafs-e-Mutmaina         | The satisfied self   |
| Naqis Murshid           | Fake or pseudo or imperfect Murshid                                  |
| Nazul                   | Descent  |
| Noor-e-Elahi            | The Divine Light   |
| Nus-o-Hadis             | The religious text   |
| <b>P</b>                |  |
| Pehchan                 | Recognition  |
| <b>Q</b>                |  |
| Qaba Qausain            | Two bows length, extreme nearness to Allah                           |
| Qalam                   | The Supreme Pen  |
| Qalb                    | The heart, soul  |
| Qalb-e-Saleem           | The pure heart   |
| Qubd                    | A spiritual state, contraction, the heart is firmly gripped by Allah |
| Qurb                    | Proximity, closeness or nearness to Allah                            |
| <b>R</b>                |  |
| Rabubiyat               | Lordship   |

## 410 GLOSSARY

|                                     |  |
|-------------------------------------|--|
| Rab-ul-Arabab                       | Lord of the Lords  |
| Rafzi                               | Dissenter  |
| Raza                                | Consent, submission to the Will of Allah   |
| Riyazat                             | Ascetic discipline, mystic exercise  |
| Rizq                                | Provision, sustenance, livelihood  |
| Ruh-e-Jismani or Hewani             | The soul directly related to the corporeal physical body                                 |
| Ruh-e-Noorani                       | The soul with celestial light  |
| Ruh-e-Qudsi                         | The Divine Soul  |
| Ruh-e-Sultani                       | The kingly soul  |
| Rutba                               | Level, degree, rank, grade   |
| <b>S</b>                            |  |
| Sabir                               | Enduring   |
| Sahib-e-Musamma<br>Ism-e-Allah Zaat | The possessor of the Essence and the Personal Name of Allah alongwith all His attributes |
| Sahib-e-Sir'r                       | The possessor of Divine Secret   |
| Saliheen                            | The righteous ones, the pure ones  |
| Salik                               | Traveller  |
| Saum-o-Salat                        | Fast and prayer  |
| Sayr Fillah                         | Journey towards Allah  |
| Shariat                             | Islamic Law  |
| Shawq                               | Intense longing or yearning for the Beloved  |
| Shifa'at                            | Intercession   |
| Shirk                               | Polytheism, making partners with Allah   |
| Sidiqeen                            | The men of truth   |
| Sifat                               | Attributes, qualities  |
| Silsila                             | The spiritual order or chain   |
| Sirat-e-Mustqem                     | The straight path  |

|                  |   |
|------------------|---|
| Sir`r            | Secret                                      |
| Sir`r-ul-Sir`r   | The secret of the Secret                    |
| Sufi             | Mystic or saint                             |
| Sukr             | Spiritual intoxication, an ecstatic state   |
| Sultan-ul-Azkar  | The crown invocation Hoo                    |
| Syed-ul-Kaunain  | The lord of all the worlds                  |
| <b>T</b>         |   |
| Tafakkur         | Reflection, meditation                      |
| Tafrid           | Isolation or inward solitude                |
| Tajalli          | Self Disclosure                             |
| Tajrid           | Detachment from everything other than Allah |
| Talab            | To seek or demand                           |
| Talib-e-Dunya    | Seeker of the world                         |
| Talib-e-Maula    | Seeker of Allah                             |
| Talib-e-Uqba     | Seeker of the heaven                        |
| Talqeen-o-Irshad | Divine Persuasion and Guidance              |
| Tanzih           | Incomparability                             |
| Taqwa            | God fearingness                             |
| Tasarruf         | Authority, power                            |
| Tasawur          | Contemplation                               |
| Tasbeeh          | Glorification                               |
| Tashbih          | Similarity                                  |
| Tasleem          | Willingness                                 |
| Tauba            | Repentance                                  |
| Taufeeq          | Divine Favour, Divine Help                  |
| Tauheed          | Unity, Oneness                              |

## 412 GLOSSARY

|                |   |
|----------------|---|
| Tawajo         | Spiritual attention of Murshid                  |
| Tawakkal       | Trust upon Allah                                |
| Tazakur        | Remembrance or reflection                       |
| Tazkiya-e-Nafs | Cleansing or purifying the soul                 |
| Tehqeeq        | Verification                                    |
| Teht-us-Sara   | Nether regions                                  |
| Turk-e-Dunya   | Renunciation of the world                       |
| <b>U</b>       |   |
| Ulama          | Men of outward knowledge or the learned masters |
| Ummat          | Nation  |
| Ursh           | Divine Throne, Emphyrean                        |
| <b>V</b>       |   |
| Vaseela        | The means, mediator, source                     |
| Visal          | Union ( <i>with Allah</i> )                     |
| <b>W</b>       |   |
| Waham          | Conversation with Allah                         |
| Wahdaniyat     | Unity or unification                            |
| Wahdat         | Oneness   |
| Wahi           | Revelation                                      |
| Wali           | The friend of Allah                             |
| Wilayat        | Sainthood                                       |
| <b>Z</b>       |   |
| Zaat           | The Essence, The Divine Self                    |
| Zahid          | An ascetic                                      |
| Zahir          | Superficial, apparent or physical               |
| Zawal          | Decline   |

|        |                     |
|--------|---------------------|
| Ziarat | Privilege of seeing |
| Zikr   | Invocation          |
| Zuhd   | Asceticism          |

\*We deliberately used capital letters before some of the common nouns such as Divine Love, Divine Knowledge, Seeker of Allah etc.

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- The person who wants to keep his nafs obedient and safe from the accidents of life and evils of satan and wishes to get rid of cunning suggestions and satanic illusions, even while wearing silk and gold dresses and eating the best food, then he must imprint Ism-e-Allah Zaat by Tasawur on his heart. His heart will be liberated from all the worldly wishes and needs and he will undoubtedly find presence in the Assembly of the Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. (Kaleed-al-Tauheed)

## MUSHQ MURQOOM-E-WAJUDIA

(PRACTICE OF INSCRIBING ISM-E-ALLAH ZAAT ON BODY)

In the Mushq Murqoom-e-Wajudia (*practice of inscribing Ism-e-Allah Zaat on body*) the Personal Name ﷲ is written through meditation by the index finger on body while keeping the printed Ism-e-Allah Zaat in front of eyes. By this daily practice, the soul of the Seeker of Allah gets bathed in the shower of Noor of Allah and is thus sanctified and purified of all the inner filth. And then the Seeker becomes capable of being presented before Allah. Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh describes the marvellous effects of this exercise in these words:

- Approaching the final, ultimate and the highest stage of all the creation and finding Union with Allah is possible only by Mushq Murqoom-e-Wajudia. When a Seeker writes the Name of Allah through meditation (*in a special manner*) on his body, from every letter of ﷲ, a Tajalli (*Self Disclosure*) descends upon the Seeker which takes him to the status of Hazrat Ma'aruf Karkhi Rehmat-ul-Allah Alayh. The Seeker becomes Ghani<sup>۴۴</sup> and indifferent to all needs. (Noor-ul-Huda Kalan)

<sup>۴۴</sup> Having all wealths and powers

- Which is the way and knowledge through which a Seeker safely reaches closest to Allah without facing any evil from satan, troubles created by nafs or any unfortunate accidents of life which may distract him from his path, and he is blessed with Visal (*Divine Union*) and Deedar (*Vision of Allah*) after being annihilated in Allah and immersed in the Divine Light. His Visal is eternal, he leaves verbal discussions about Allah and remains engrossed in the pleasure of Vision of The Beauty of Allah. That way and knowledge is of Mushq Murqoom-e-Wajudia through which Ism-e-Allah Zaat ﷲ envelops the whole body and overcomes the heart and soul of the seeker, just as creeping plants envelop the tree. Thus, Ism-e-Allah ﷲ is written upon every cell of the body of the Seeker. (Noor-ul-Huda Kalan)
- When a Seeker does Mushq Murqoom-e-Wajudia through meditation, all his body is converted into Noor (*Divine Light*) and the Seeker is freed from all his sins just as a child is free of sins when it is born. By the benevolence of the purity gained by Mushq Murqoom-e-Wajudia, the Seeker enters the Assembly of Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam as a Noori (*luminant*) child. Here, the Holy Prophet loves and blesses him and takes him to Ahl-e-Bait (*sacred family of the Prophet*). Hazrat Fatima tuz-Zahra, Hazrat Ayesha and Hazrat Khadija Razi Allah Anhuma takes him as their spiritual infant son and feeds him with Noori milk. He becomes the spiritual child of the Ahl-e-Bait and is named as Hazoori son and entitled as Noori son. Esoterically he is always present in the Sacred Assembly of the Prophet as a Noori Hazoori child but physically he lives and interacts with the people of this world. This is the status of a Kamil Faqeer. (Noor-ul-Huda Kalan)

## TASAWUR ISM-E-MOHAMMAD

**Sall'Allahu Alayhi Wa'alihi Wasallam**

*(Contemplation of the Sacred Name of Mohammad)*

Mohammad is the Personal Name of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, just as **الله** (*Allah*) is the Personal Name of Allah. Rest of their names are attributive names. The Personal Name **محمد** (*Mohammad*) is most related to his holy self and encompasses all his attributes. So, the Tasawur of this name is the most effective medium to get closer to his holy self and be blessed with his marvellous bounties. Tasawur Ism-e-Mohammad has the most pleasant and luminous effects on the Batin (*inward*) of the Invoker and makes his spiritual elevation faster and easier, and he finds presence in the Assembly of Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam which is the most important inward station before Deedar-e-Elahi. One who finds presence in the Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam accomplishes the true faith.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has also explained the secrets and effects of Tasawur-e-Isim-e-Mohammad. He declares that only that Murshid is perfect who knows the way of Ism-e-Allah Zaat as well as Ism-e-Mohammad. He says that Tasawur of Ism-e-Mohammad is also necessary in addition to the Zikr and Tasawur of Ism-e-Allah Zaat for a Seeker to reach the destination of Deedar-e-Elahi, Visal and Presence in the Assembly of Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam.

In the life of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, his sacred companions passed all the stages of Gnosis and Divine Knowledge by having the privilege of his closeness, attention and seeing his sacred face. After him, all the Seekers of

Divine Knowledge, Visal and closeness of Allah find presence in his sacred Assembly through the contemplation of his sacred name and thus get his benevolence. Without his guidance and help no one has ever reached Allah and no one ever will. Unless his sacred attention is gained, neither the soul of a Seeker becomes alive nor finds Union and Gnosis of Allah.

In this age, the only way to get his benevolence is Zikr and Tasawur of Ism-e-Allah Zaat and Tasawur of Ism-e-Mohammad which takes the Seeker spiritually to his Assembly and gives him the honour of having the spiritual company of Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and his sacred companions. When a Seeker stays in this Assembly with complete devotion, determination and obedience, cutting off from all his material relations and desires, only then he becomes capable of having Gnosis and Union of Allah and reaches the destination of belovedness.

- ❖ Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says that Ism-e-Mohammad is created from Ism-e-Allah as Noor-e-Mohammad is created from Noor-e-Elahi. He says;
- The explanation of the saying of the Holy Prophet **الْفَقْرُ فَخْرِي** (*Faqr is my pride*) is that the path of Faqr begins with Ism-e-Allah Zaat i.e. Faqeer attains to this status by Ism-e-Allah and Ism-e-Allah is the pride of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. Ism-e-Allah converts into Ism-e-Mohammad as Allah says in a Qudsi Hadith **أَنَا أَنْتَ وَأَنْتَ أَنَا** meaning: "(O' Mohammad!) I am you and you are Me." This shows that these two names are of the same Divine Self. That is why he said **الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي**. Meaning: "Faqr is my pride and Faqr is from me." (Ain-ul-Faqr)

So Ism-e-Mohammad has got all the powers and effects of Ism-e-Allah Zaat, but Ism-e-Allah Zaat has Jalal (*Majesty*,

*Wrath*) as well as Jamal (*Beauty and Benevolence*) while Ism-e-Mohammad is only Jamal. It is absolute Rehmat (*Bounty and Mercy*), so it has more pleasant effects on the Batin (*inward*) of a Seeker. By the Tasawur of Ism-e-Mohammad the Seeker becomes completely obedient to the laws of Shariat. Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh describes the effects and marvels of Ism-e-Mohammad:

- When a Seeker is absorbed in the Tasawur of Ism-e-Allah Zaat or Ism-e-Mohammad or Kalma Tayyaba, all his sins hide in the coverlet of Light of Ism-e-Allah Zaat. (Mohabbat-ul-Asrar)
- The person who does Tasawur of Ism-e-Mohammad speaks every word absorbed in Noor-e-Mohammadi. Tasawur of Ism-e-Mohammad affects the Seeker in such a way that he is blessed with lustrous insight, grand magnificence, company of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, Qalb-e-Saleem<sup>89</sup> and Sirat-e-Mustqem<sup>90</sup>. He (*reaches the stage of Fana-Fi-Rasool i.e. annihilation in the Prophet Sall'Allahu Alayhi Wa'alihi Wasallam in such a way that he*) becomes one with the body and soul of the Holy Prophet. He listens with his ears, sees with his eyes, speaks with his tongue, and walks with his steps. He wears the coverlet of Shariat. Ism-e-Mohammad has four letters (ﻣﺤﻤﺪ) which contain both the worlds. Tasawur-e-Ism-e-Mohammad reveals the secrets of both the worlds upon the Seeker. (Mohabbat-ul-Asrar)
- When Noor-e-Ism-e-Mohammad (*Light of Ism-e-Mohammad*) enters the body of a Seeker (*through Tasawur-e-Ism-e-Mohammad*), all his matters are solved by (*the blessing of*) Ism-e-Mohammad. (Kaleed-e-Jannat)
- There are four stages of Tasawur of Ism-e-Mohammad which bless the Seeker with four kinds of Divine Favour:

<sup>89</sup> Sanctified heart

<sup>90</sup> The Straight Path

- I. When Seeker contemplates Ism-e-Mohammad in his heart, his heart becomes alive and nafs is completely dead because this Tasawur dominates (*the nafs*). At this stage of Fana-Fi-Ism-e-Mohammad the Faqeer becomes perfect.
- II. When the Seeker enters the (*kingdom of*) heart through the Tasawur of Ism-e-Mohammad, he finds presence in the sacred Assembly of the Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, watches- and recognizes it.
- III. When the Seeker is absorbed completely in Ism-e-Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, the secrets of all the creations and the Creator are revealed upon him and is absolutely forgiven, as Allah says;

❁ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ (الفَتْح-12)

Meaning: So that Allah may forgive, for your sake (*O' Mohammad*), all the earlier and later sins (*of your Ummah*).  
(Al-Fatah-12)

The Possessor of such Tasawur should be a real man, not merely a human being having the qualities of animals.

- IV. One, who finds the presence in the sacred Assembly of the Prophet through the Tasawur of Ism-e-Mohammad and is approved by the Prophet through the Knowledge of Divine Observation, achieves all his heart's desires.

The way of Tasawur of Ism-e-Mohammad blesses the Seeker with the Divine Knowledge of presence in the Assembly of the Prophet on the very first day, because this Divine Knowledge is the witness of the Divine Presence.  
(Kashaf-ul-Asrar)

The Tasawur-e-Ism-e-Mohammad saves the Seeker from the evil tricks of satan and nafs and from ignorance and misbelief. Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- The Seeker of Allah must get control over his mind and all his thoughts through Tasawur-e-Ism-e-Allah Zaat and Ism-e-



Mohammad, so that such fire is ablazed in his mind by the Zikr of his heart and soul, which turns him completely against his nafs, satan and (*the lusts of*) this material world. (Mehek-ul-Faqr)

- Ism-e-Allah has Ism-e-Azam (*the Grand Name of Allah having all His Powers*) and Ism-e-Mohammad has the Sirat-e-Mustqem.
- When the scholar having the Divine Knowledge of Allah annihilates in Ism-e-Mohammad, he becomes a favourite of Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and all the Auliya. (Fazalul-Laqa)
- By the contemplation of the Sacred Name of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, the reality of Divine Knowledge is acquired. (Kaleed-e-Jannat)
- When one contemplates the Sacred Name of Mohammad, he relinquishes everything except Allah and sees Majlis-e-Mohammadi (*the Assembly of Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam*) everywhere. He becomes the humble and modest Lover of the Holy Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and the Beloved of Allah Almighty. (Aqal-e-Beydar)
- When a devotee contemplates the Sacred Name of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, no doubt the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and his sacred Companions come to him spiritually. The Holy Prophet says to him, "Hold my hands." The very moment he holds the hands of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, his heart and soul are illuminated by the Light of the Gnosis of Allah. (Kaleed-e-Jannat)

## DENIER OF ISM-E-ALLAH ZAAT AND ISM-E-MOHAMMAD

About the denier of Ism-e-Allah Zaat and Ism-e-Mohammad, Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- The person who forbids from the way of Zikr and Tasawur of Ism-e-Allah Zaat is either hypocrite and nonbeliever or jealous and arrogant. (Ain-ul-Faqr)
- The denier of Ism-e-Allah Zaat and Ism-e-Mohammad is second Abu Jahal or Pharoah. (Qurb-e-Deedar)
- One who does not believe in Ism-e-Allah Zaat and Ism-e-Mohammad is surely a hypocrite. (Mehek-ul-Faqr Kalan)

## MURSHID KAMIL AKMAL

*(The Perfect Spiritual Guide and Mentor)*

In the Holy Quran Allah says;

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ (المائدة-35) ﴾

Meaning: O' Believers! Fear Allah persistently and find medium to get close to Him. (Al-Maida-35)

In this verse, the word Vaseela (*medium*, *وسيلة*) refers to a Kamil Murshid. According to the dictionary, Vaseela *وسيلة* means such source or medium through which one can reach one's destination. It should be so helpful that all the needs of the needy are fulfilled and he is completely satisfied by obtaining all the goals of his life.

*Lissan-ul-Arab* (volume II-page 725) defines Vaseela as "by means of which closeness to something is achieved."

According to Shariat, Vaseela means to find closeness to Allah through a person who is already close to Allah and His Beloved, who has travelled the mystic path and knows its ups and downs. In Tasawuf, such person is known as Murshid, Spiritual Mentor and Guide. A true Murshid is the one who knows the way to Allah perfectly and who has reached the Divine Oneness and now, is fully capable to guide the common people who do not know the way to Allah. A Perfect Murshid saves them from the satanic illusions and distractions of the nafs (*the baser self*) and all the other obstacles. Now, the above mentioned verse may be translated as "O' believers find the Perfect Murshid and guide to reach Allah."

The Zikr (*Invocation*) and Tasawur (*Contemplation*) of Ism-e-Allah Zaat (*Personal Name of Allah*) and Ism-e-Mohammad (*Sacred Name of Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam*) can lead to Allah only if invoked and contemplated under the guidance of a Murshid (*spiritual mentor*) who knows the path of Visal (*Union with Allah*). Whenever one wants to travel an unknown destination, he does seek guidance just like a person who wants to learn a lesson or a skill or to get education, seeks an instructor. Similarly, Faqr's esoteric path is unknown to the devotee; moreover satan like a brigand, lies in ambush to deceive and mislead, so that one may never reach Allah. In the Holy Quran Allah says:

الْشَّيْطَانُ يَعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ (سورة البقرة-٢٦٨) ❀

Meaning: Satan forbids you to (*join the way of*) Faqr (*as it will take you close to Allah*) and enjoins you to commit indecent acts. (Surah Al Baqra-268)

So the Seeker of Allah needs a Murshid together with the Zikr and Tasawur-e-Ism-e-Allah Zaat. Our Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said:

الرَّفِيقُ ثُمَّ الطَّرِيقُ ❀

Meaning: Find a guide first and then set on a journey.

A Murshid Kamil, the one who completely knows this path, is to a devotee, a guide, a teacher, a companion; only he can save a devotee from satanic temptations and the illusions and ambitions of the ethereal personalities of nafs and takes him to the destination. Without a Murshid Kamil, no matter how pious and devoted one is to physical prayers, one can never attain to the Marifat of Allah. The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said:

مَنْ لَا شَيْخَ يَتَّخِذُهُ الشَّيْطَانُ ❀

Meaning: One who is not guided by a mentor is verily guided by satan.

Certainly, if not accompanied by a Murshid Kamil, someone who is a stranger to the path can easily be misled by satan.

The Murshid Kamil is also like a physician to his devotee, one who cures the spiritual diseases like lust, vanity, greed, wile, malice, hypocrisy, haughtiness, arrogance etc. to make the soul strong enough to travel the path of Faqr without arduousness.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- Allah is concealed in the being of man just as the actual fruit is hidden inside the peel. Only a spiritual mentor can make it possible for a devout to find spiritual presence before Allah and be blessed with His closeness and splendid sight. Then the devout is never separated from Allah, whether it is this world of material life or the eternal world. (Noor-ul-Huda)

اللہ اللہ کرنے سے اللہ نہیں ملتا  
یہ اللہ والے ہیں جو اللہ سے ملا دیتے ہیں

Meaning: You cannot find Allah just by physical prayers. You need guidance by someone who has already found Allah.

اگر کوئی شعیب آئے میر  
شبان سے کلیمین دو قدم ہے

Meaning: If you could find some guide just like Hazrat Musa Alayh Salam found Hazrat Shoaib Alayh Salam, you can easily become "Kaleem" (someone who directly talks to Allah) from a Shaban (shepherd), as Hazrat Musa did.

In the Holy Quran Allah also emphasizes to approach such a mentor who is accomplished in Zikr.

﴿ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾ (سورة الانبياء- 7)

Meaning: If you do not know *(the way to Allah)* then ask those who are accomplished in Zikr. (Surah Al Anbia-7)

Here, Allah has not ordered to seek those with superficial knowledge of religion i.e. religious scholars, because this knowledge leads different people to different perceptions to reach The Truth, as they analyze the religion according to their own compass of information and approach thus, ending nowhere but sectarianism. Today, sectarianism in Muslims is because of different approaches of different scholars towards the knowledge of the religion. Every religious scholar defines and interprets religion according to his own knowledge and approach. Those who find any interpretation in accordance with their own reasoning, start following that particular sect. Therefore the Muslims are divided into various sects. Thus, following their own version of the "right path". Though there is nothing but one path as Allah says in the Holy Quran:

﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴾ (سورة آل عمران- 103)

Meaning: "Hold unto the single rope of Allah and do not make sections among yourself." (Surah Al-Imran-103)

Religious scholars are themselves divided into sections, how could they show the path of Allah to others? The perfect mentors are the spiritual successors of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and the custodians and heirs to the Treasure of Faqr. Hence they are on the Sirat-e-Mustqem. They are always present in this world to perform the obligation of connecting men to Allah spiritually and give them the mystical knowledge of Marifat-e-Elahi. World is never left without them. Those who have lost trust in the true spiritual guides upon deception by the fraudulent ones are at fault themselves; it is their intentions which are adulterated with their material desires, so they find a false guide due to their own false desires. Those who sincerely set to seek Allah only, are never deceived because

Allah has Himself promised to guide His True Seekers. In the Holy Quran, Allah promises:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (سورة العنكبوت-٦٩)

Meaning: And those, who toil hard (*and fight their inner self*) for My closeness, I certainly guide them in My way (*of striving for attaining to Gnosis*) and verily Allah blesses the men of spiritual excellence with His companionship. (Surah Al Ankabut-69)

Allah never goes against His promise. Those who desire the worldly wealth, false respect and power or heaven and its pleasures would get a guide according to their desires. But those who purely seek Allah's Qurb and His Deedar are guided by Allah Himself towards Murshid Kamil. This guide purifies and sanctifies the soul of the Seekers, according to the way of our Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, as mentioned in the Holy Quran.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (سورة جمر-٢)

Meaning: "He (Allah) is the one, who sent a (glorious) Messenger (Sall'Allahu Alayhi Wa'alihi Wasallam) among the ignorant people from among themselves, who recites to them His revelations, rectifies (*their soul*) and teaches them the book (*the true meaning of the Quran*) and wisdom". (Surah Al-Juma'a-2)

The spiritual mentor cures the soul from vanity, lust, greed, wile, malice, haughtiness, arrogance and all that is esoterically ill. Then by continued Zikr and Tasawur-e-Ism-e-Allah Zaat, under his guidance, the soul of a devout reaches that stage of ultimate purity and sanctity where his soul becomes Ruh-e-Qudsi (*the sacred soul*). Only the Ruh-e-Qudsi, because of its purity and sanctity, can reach that closeness where it can gain Allah's Pehchan (*recognition*) and Deedar (*Vision*). This is the purest soul which is present in a person's body at the time of his birth. Allah said about this soul:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (سورة العنكبوت-٢)

Meaning: Indeed, we have created man in the best constitution.  
(Surah At-Tin-4)

But after coming to this world, the pure soul gets entangled in worldly desires and pleasures and thus, suffers from the intrinsic diseases. Man is so involved with his material needs that he completely ignores the demands of the soul. So, it gradually becomes weak and dejected and loses its purity.

The spiritual guide not only purifies the soul of the devout but also unfolds before him the reality of this mortal and deceitful world. When the purified soul finds the true pleasures of closeness to Allah and His glorified Vision, all the temporary pleasures of the world lose their charm. So, the devout struggles to get closer to Allah, instead of running after these short lived pleasures. Now, he has no lust for wealth. All the luxuries are meaningless in front of Allah's Will. To please Allah, he becomes humble and submissive. He does not expect anything from anyone except Allah. Rather, his submissiveness makes it easier for him to remain contented and happy in every situation. He always puts his trust upon Allah. He not only gets rid of lust and greed but is also freed from the fear of all others except Allah. So no one can force him to do wrong. He comes to know that no position or post is better than being close to Allah. So, he never does anything wrong to get material wealth, position, false respect or worldly glory. He also knows that a soul captured by the curses of greed, vanity, lust, malice etc. can never get close to Allah. So, he becomes pure in his behavior with others as well as never lets any vicious thoughts about others to overcome his mind and soul. In this way, not only his inner self is set right but his extrinsic self and behaviors are also improved, and all this happens by the virtue of Murshid Kamil.

After having intimate knowledge of Allah, he knows by the verification of his heart that Allah is always close to him and is



watching his every step. So, the fear of Allah stops him from committing any sin. As Allah says:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾ (سورة فاتحہ - ۲۸)

Meaning: Amongst the servants of Allah, only those fear Allah (*the most*), who have (*His intimate*) knowledge. (Surah Fatir-28)

In this verse, 'knowledge' refers to the intimate Gnosis and Knowledge of Allah and not the worldly knowledge. This knowledge can only be gained through Zikr and Tasawur-e-Isme-e-Allah Zaat under the guidance of the Kamil Murshid.

### TEACHINGS OF HAZRAT SAKHI SULTAN BAHOO REHMAT-UL-ALLAH ALAYH ABOUT THE MURSHID KAMIL

In his book *Ain-ul-Faqr* Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says;

- Who is the Murshid Kamil (*the spiritual mentor*)? What qualities does he possess? How does he submerge the Seeker in the Divine Oneness and bless him with presence in the Assembly of the Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam? And what are his own powers and status?

Murshid possesses the Divine Powers as he is Fana Fillah (*annihilated in Allah*) and Baqa Billah (*immortal with Allah*). With these powers he kills the alive nafs of the Seeker and gives life to his dead soul. Murshid is free from all needs. He is just like a Paras stone which turns everything to gold that touches it. Murshid is like a Kasauti<sup>91</sup>. His single glance is beneficent like the sun, which removes all the bad qualities from the Seeker. The Murshid is also like a dyer (*who diverts the attention of a Seeker from materialism to*

<sup>91</sup> Touch stone which checks the purity or impurity of a substance

*spiritualism, thus, changes his inner color*). The Murshid is also like a betal leaf chooser who separates the useful betal leaves from the rotten ones.

The Murshid is virtuous like Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam as he possesses all his virtues. He is more kind than parents. He is the guide and mentor on the way of Allah; bestower just like a mine of diamonds and gems; like an ocean filled with pearls of kindness; problem solver like a key for every lock; indifferent to worldly wealth; free of all greeds; loving the Seekers more than his own life; and dervish having none of the material luxuries.

The Murshid is like a corpse laver<sup>92</sup>. He is always in search of a Seeker whose nafs has become dead; who has reached the stage of *مُوتُوا قَبْلَ أَنْ تَمُوتُوا* meaning: "Die before death" where his soul has become alive. Such a Seeker is the one who can suffer the hardships on the way of Faqr, while the disobedient Seekers are egoistic and stubborn.

The Murshid is also like a potter who makes pots out of earth. The earth does not dare to object whatever he does with it. The Murshid should be the Knower of Allah and the Seeker should have complete trust on him. The Murshid is the true companion of the Seeker, as is said by the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, "First find a companion then set on the way." The false Murshids of this age are the lovers of wealth and woman, egoists and arrogant, having black and dead hearts. The true Murshids who can change earth into gold with their one glance (*i.e. they can change a common man into a wali-friend of Allah*) are very rare. (Ain-ul-Faqr)

<sup>92</sup> Who gives bath to dead bodies.

- The Murshid, like a shady tree, endures the severity of weathers himself and provides shade and comfort to those sitting under it. The Murshid should be against the comforts and luxuries of this world which stops the Seeker from the way to Allah, and should be a friend of Allah and His religion. While the Seeker should trust him and should not hesitate to sacrifice his wealth and life for his Murshid. The Murshid should be like a messenger of Allah and the Seeker should be like a friend of Allah. (Ain-ul-Faqr)
- Mediation (*through the Murshid*) is better than excellence of knowledge. When a person is about to commit a sin, his knowledge or excellence cannot stop him from committing sin but a mediation (*of the Murshid*) can stop him. Just as Hazrat Yousaf Alayh Salam was saved from the evil of Zulaikha due to the mediation (*of his Murshid and father Hazrat Yaqoob Alayh Salam*). Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam said, "A Murshid is among his devotees just like a Prophet is among his Ummah." (Ain-ul-Faqr)
- There are three types of Murshids;
  1. Murshid-e-Dunya (*guides only for success in this material world*)
  2. Murshid-e-Uqba (*guides for success in the hereafter*)
  3. Murshid Kamil (*Mentor who leads directly to Allah*)

Murshid-e-Dunya seeks only material wealth, false respect and fame and inclination from the people. He eats up even the bones of his disciples out of greed, makes monasteries, keeps busy in travelling and observing the spectacles of earth and skies, wants closeness of the rulers and struggles only to possess magical powers. Such Murshid is an eunuch (*she male*) and his disciples are also the same.

Murshid-e-Uqba is a pious devout having superficial knowledge of religion. Such Murshid is always enveloped by the fear of

hell and he prays out of his lust for heaven. Such Murshid is (*weak like*) a female and his disciples are also the same.

Murshid Kamil Akmal is the Knower of Allah who is submerged in the Oneness of Allah and blessed with the Divine Presence. Indifferent to both the worlds, material and the hereafter, he is happily occupied with Allah. For him, everything except Allah is lust. (*Ain-ul-Faqr*)

- For whom is the word 'Murshid' most suited to? For one who can give life to soul and kills the nafs only by one glance of majestic wrath and magnetic attraction. The Murshid is the one who is so much accomplished in Faqr that he has forbidden everything upon him except Allah. He is an eternal pilgrim having unveiled Vision of Allah. Such Murshid is like a physician and the disciple is like a patient. When a physician treats a patient he gives him bitter medicines and the patient must take those medicines so that, he is cured and healthy. (*Ain-ul-Faqr*)

What are the signs of a true Murshid? Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- A Kamil Murshid blesses the Seeker with Ism-e-Allah Zaat on the very first day and asks him to write it on his heart and engrave it on his soul. When the Seeker imprints it successfully on his heart by Tasawur, Murshid asks the Seeker by his Divine attention to observe this Ism-e-Allah Zaat. When the Seeker looks at it, it starts glowing like the sun immediately, by the Self Disclosure of The Essence (*Allah*). (*Noor-ul-Huda*)
- Murshid Kamil is the one, who not only blesses the Seeker with Zikr of Ism-e-Allah Zaat but also bestows him with its Tasawur. The Murshid who does not give Ism-e-Allah Zaat to the Seeker is not a true Murshid. (*Noor-ul-Huda*)

- There are not any hurdles like mountains between man and Allah, neither is there any long distance journey. Rather, there is only a thin veil (*of nafs*) which can easily be removed by just one glance of a Kamil Murshid and Tasawur of Ism-e-Allah Zaat. Doors are open for those who want to search Allah. Otherwise, Allah is free from all needs. (Kaleed-ul-Tauheed Kalan)
- The Murshid thoroughly and completely knows every way of the batin (*inward*) and solution of all its problems. The Murshid is a synonym for Taufeeq-e-Elahi (*Divine Favour*). No work is completed without the Divine Favour and Help. So, without a Murshid all your prayers and mystic exercises are useless, even if you spend all your life in such exercises because no one has ever reached Allah without a spiritual mentor. Murshid Kamil is like an experienced and skilled captain of a ship who has the complete knowledge of sailing. He saves the ship from every storm and calamity. The Murshid himself is the ship and the sailor as well (*only those, who have deep insight, will understand*). (Ain-ul-Faqr)
- You must know that Allah is within the heart of a Murshid Kamil because the ocean of Oneness and Uniqueness of Allah is possessed by the heart of a Momin. So the person who wants to find The Reality and seeks Union with Allah, must first of all find a Murshid Kamil because he is the owner of all the treasures of the heart and soul. One who recognizes his inner self is never deprived of Deedar-e-Elahi. (Ain-ul-Faqr)
- Murshid Kamil is the one, who is aware of every inward and outward condition of the Seeker. He must know what the Seeker says or does, what is his status regarding his spiritual journey to the ultimate closeness to Allah. He must also be aware of all his feelings, ideas and arguments. The Murshid should have such spiritual excellence that the Seeker may always feel him omnipresent and omniscient by the Divine effects of Ism-e-Allah Zaat and believes in him completely.

Everyone is not capable of being a Murshid. Murshid Kamil is like a Paras stone which turns iron into gold. (Kaleed-ul-Tauheed Kalan)

- Murshid Kamil bestows the Divine Knowledge of Marifat and Deedar of Allah upon the seeker through Tasawur of Ism-e-Allah Zaat and shows him the reality of this carrion world, so that he is disgusted of its charm and repents a thousand times. Murshid Kamil is the one who unveils Deedar-e-Elahi through Tasawur of Ism-e-Allah Zaat and then returns to Ism-e-Allah Zaat, because no status, from eternal beginning (*Azal*) till eternal end (*Abad*), is out of Ism-e-Allah Zaat and never will be. (Noor-ul-Huda)
- If a person continues prayers and hard mystic exercises throughout his life and says his prayers on one leg for 30 years, even then he will not be able to know the spiritual secrets and can never have Deedar-e-Elahi. This supreme blessing can never be found without the grace of Murshid. One glance of the Murshid is better than prayers of years. (Ameer-ul-Kaunain)
- Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about the status of Sarwari Qadri Murshid:

عارف کامل قادری بہر قدرتے قادر و بہر مقام حاضر

Meaning: Arif-e-Kamil Qadri (*Sarwari Qadri Murshid*) is empowered to do everything and be present everywhere i.e. he is omnipotent and omnipresent. (Risala Roohi Sharif)

There are two kinds of Sarwari Qadri Murshid:

**Sahib-e-Ism:** Who possesses only the Zikr. He holds the status of common creation. These Murshids are just khalifahs (*the spiritual successors*) and their disciples spend all their lives in carving the name of Allah on their hearts and never find Vision of Allah.

**Sahib-e-Musamma:** Who is the possessor of the Essence (*Zaat*) and the Personal Name of Allah alongwith all of His attributes. He is Fana Fillah (*annihilated in Allah*) and Baqa Billah (*immortal with Allah*) Faqeer. He holds the status of Insan-e-Kamil (*The Universal Man*) and is the custodian of the Trust of Allah. He is the Supreme and the Perfect Mentor who possesses the Light of Guidance. His disciples are blessed with the Tasawur of his sacred face through Ism-e-Allah Zaat. Sultan-ul-Arifeen says about such Murshid that:

- Arif Billah Fana Fillah Faqeer is the one who is Fana-Fi-Rasool, Fana-Fi-Faqr and Fana-Fi-Hoo. (*Ain-ul-Faqr*)

Sultan-ul-Arifeen explains the difference between the Sahib-e-Ism and Sahib-e-Musamma Murshid in his book *Ain-ul-Faqr*:

- Sahib-e-Ism possesses only the Zikr of Allah and holds the status of general creation while Sahib-e-Musamma is submerged in the Divine Essence and his status is above all the creations. He is completely annihilated and always submerged in the Divine Self, so Zikr is forbidden for him. (*Ain-ul-Faqr*)

\* مسٹی آں کہ باشد لازوالی  
 نہ آں جا ذکر و فکر نہ وصالی  
 بود غرقش بہ وحدت عین دانی  
 فنا فی اللہ شود ہر نہانی

Meaning: The status of Musamma is eternal, where there is no need for invocation, meditation or Union as he is already one with Allah. When a Seeker reaches here, he is annihilated in Allah and the concealed Secret (*of The Divine Self*) is unveiled upon him. (*Mehek-ul-Faqr Kalan*)

In his Punjabi verses, Sultan-ul-Arifeen Rehmat-ul-Allah Alayh says:

کامل مُرشد ایسا ہووے جیہڑا دھوبی وانگوں چھٹے ھو  
نال نگاہ دے پاک کریندا، وِچ سبوں نہ گتے ھو  
میلیاں نوں کر دیندا پچا، وِچ ذرہ میل نہ رکھے ھو  
ایسا مُرشد ہووے باھو، جیہڑا لوں لوں دے وِچ دے ھو

Meaning: The Kamil Murshid should cleanse the soul of a seeker like a washerman washes clothes. He does not indulge his disciples in lengthy prayers or hard mystic exercises. Rather, he purifies the soul of the Seeker with his Divine attention and glance and through Ism-e-Allah Zaat, leaving no filth or dirt of worldly desires and intrinsic diseases inside the Seeker. Thus, he makes the soul of the Seeker pure enough to love only Allah and to be loved by Allah. O' Bahoo! Such a Murshid is alive in the bones and flesh, rather in every cell of the Seeker.

مُرشد دانگ سارے ہووے جیہڑا گھت کٹھالی گالے ھو  
پاک کٹھالی باہر کڈھے بندے گھرے یا والے ھو

Meaning: Murshid is like a goldsmith who puts the gold in kiln to purify it and makes it lustrous and then makes beautiful jewelry out of it, of different designs. Similarly, a Kamil Murshid puts the devotee in the kiln of passionate Love of Allah, and burns all his worldly desires except the desire of being close to Allah, by the fire of Ism-e-Allah Zaat. And then prepares him in such a way that is desirable and ultimately acceptable by Allah.

ایہہ تن میرا چشماں ہووے تے میں مُرشد ویکھ نہ رجاں ھو  
لوں لوں دے منڈ لکھ لکھ چشماں، پک کھولاں تے پک گجاں ھو  
اتنا ڈٹھیاں صبر ناں آوے میں ہور کتے دل بھجیاں ھو  
مُرشد دا دیدار ہے باھو، مینوں لکھ کروڑاں ججاں ھو



Meaning: Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh is drowned in the Love of his Murshid. He expresses his love by praying that may Allah convert all his body into eyes, so that he may always have the privilege of the vision of his Murshid. May he have lacs of eyes all over his body so that if one of those eyes is closed, he could still see his Murshid with the other eyes. He is so anxious that even then he is not satiated and wants more of his glorious vision because for him, the vision of Murshid is equal to millions and billions of Hajj (*as he is the true manifestation of Allah*).

جَلِ جَلیندیاں جنگل بھوندیاں میری ہکا گل نہ پکی ہو  
 چلے چلے مکے حج گزاریاں میری دل دی دوز نہ ڈگی ہو  
 تریے روزے پنج نمازاں ایہہ وی پڑھ پڑھ تھکی ہو  
 سبھے مراداں حاصل ہویاں باہو، جداں مرشد نظر مہر دی تکی ہو

Meaning: I wandered in the forests and deserts in search of Allah, did hard mystic exercises, seclusions, continued recitals but all in vain. Neither thirty fasts nor five daily prayers fulfilled my heart's desires. All my prayers and wishes were answered when my Murshid put a glance of kindness upon me.

### BE AWARE OF THE IMPERFECT AND FALSE MURSHID

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh warns the Seekers of Allah to avoid imperfect Murshid. For him, the standard for the Seeker is that he wishes only the Vision and Closeness of Allah and the standard for the Perfect Mentor is that he gives his Seekers the Zikr of Sultan-ul-Azkar <sup>و</sup>ہو (*Crown invocation Hoo*), Tasawur of Ism-e-Allah Zaat and Mushq Murqoom-e-Wajudia (*practice of inscribing Ism-e-Allah Zaat on body*) on the very first day and thus, takes him to the utmost heights of Gnosis. He says:

- One should get religious instruction and persuasion only from a Perfect Murshid. One should get rid of imperfect and false Murshid as soon as possible. How can a person recognize whether the Murshid is perfect or imperfect? The Perfect Murshid grants the Seeker Zikr of Ism-e-Allah Zaat and orders him to do Mushq Murqoom-e-Wajudia and takes the Seeker to the Divine presence by his attention. While the imperfect and false Murshid just makes false promises. (Noor-ul-Huda Kalan)

پیر ملیاں جے پیڑ ناں جاوے اُس نوں پیر کی دہرناں ھو  
 مُرشد ملیاں ارشاد نہ مَن نوں، اوہ مرشد کی کرناں ھو  
 جس ہادی کولوں ہدایت ناہیں، اوہ ہادی کی پھڑناں ھو  
 جے سَر دیتیاں حق حاصل ہووے باھو، اُس موتوں کی ڈرناں ھو

Meaning: If your mentor is not able to give relief to your inner pain, then such mentor is useless. The mentor who cannot change the state of your heart has got no spiritual powers, how can he guide you on the way to Allah? So what's the use of having such a mentor? But if you have got the true Murshid who can take you directly to Allah then do not hesitate to sacrifice even your life for him!

# ISHQ-E-HAQEEQI

## (Divine Love)

Allah says in the Holy Quran:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ - (البقرة-165)

Meaning: And those who believe truly, love Allah intensely. (Al-Bakra-165)

Man loves his several relatives and things. For example, he loves Allah and the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, he loves his parents, wife, children, sisters and brothers, friends, home, land, property, city, the tribe, kith and kin, business etc. The love which is so intense and crazy that it dominates all the other loves is called Ishq (*Intense/Eternal Love*). Ishq turns all the other loves into ashes and overpowers them. As the Holy Prophet says, "Your faith is not complete until I am not endear to you more than your lives, wives, children, house and business and everything else" (Bukhari and Muslim). Allah considers this passionate Love for Him, an attribute of the true believers and it is in the very nature of the human soul.

The Zaat (*Essence*) of Allah was secret and hidden. Then, an intense passion to be recognized aroused in the Zaat. This desire was revealed with such severity that the respected sufis (*mystics*) interpreted it, as Ishq. In the same passion of Ishq, Allah created "Noor-e-Ahmadi" from His own *Noor*. Then the souls of the entire creation were created from the Noor-e-Ahmadi, as it is the sacred saying of the Holy Prophet Sall'Allahu Alayhi Wa'alihi

Wasallam "I am from the Noor of Allah and the entire creation is from mine."

Sultan-ul-Arifeen, Hazrat Sakhi Sultan Bahoo States:

- Know! When Allah the One, intended to manifest Himself in multiplicity, getting out of the chamber of solitude of Oneness, he graced the worlds with the warmth of His Love by purifying the Manifestations of His Perfect and Illuminous Beauty, with which both the realms started burning like a moth over His Flaming Beauty. On this, Allah concealed Himself with the veil of 'meem' and appeared as the sacred self of Ahmad Sall'Allahu Alayhi Wa'alihi Wasallam. (Risala Roohi Sharif)

This statement implies that when Ishq (*Allah*) adorned His Court, first of all He revealed Noor-e-Mohammadi from His own Zaat. Then, He created the souls of the whole creation and this is the Haqeeqat-e-Mohammadiya (*the Reality of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam*), for whose revelation this universe is created. As Iqbal says:

اے کہ تیرے وجود پر خالق دو جہاں کو ناز  
اے کہ تیرا وجود ہے وجہ وجود کائنات

Meaning: O' Beloved Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam! The Creator of both the worlds is proud of your existence. Surely, you are the reason behind the creation of this Universe.

Several Hadiths and traditions of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam re-inforce this reality.

Allah told the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam: لَوْلَاكَ لَمَا خَلَقْتُ الْأَفْلَاقَ

Meaning: "I would never have created the universe if your birth was not intended."

The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam himself said: *كُنْتُ نَبِيًّا وَ أَدَمُ بَيْنَ الْمَاءِ وَالْطِينِ* Meaning: "I was the Prophet (*Sall'Allahu Alayhi Wa'alihi Wasallam*) even at the time when Adam Alayh Salam was between mud and water i.e. in the process of creation."

He also said: *أَنَا مِنْ نُورِ اللَّهِ وَ الْخَلْقُ كُلُّهُمْ مِنْ نُورِي* Meaning: "I am from Allah's Noor (*Light*) and the entire creation is from Mine." That is to say, he Sall'Allahu Alayhi Wa'alihi Wasallam is the very first in creation and the last in descent. Therefore, He is *أَوَّل* (*the First*) as well as *آخِر* (*the Last*).

Hazrat Ibn-e-Arabi beautifully illustrated his being as the First and the Last by the following example:

- A trader wraps a carpet over his treasure and layers it with several cloths. When he will open the carpet, the cloth which he would have put first, will come out last.

In his writing *Shajrah-tul-Kaun*, Ibn-e-Arabi says, "Same is the situation of the descent of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam that his sacred soul came into being first of all but he was descended latest of all. That is why, he is called The First and The Last."

نگاہِ عشق و مستی میں وہی اول، وہی آخر  
وہی قرآن، وہی فرقان، وہی یس، وہی ط

Meaning: In the eye of Divine Love and Passion, he is the First and the Last. He is the Quran and Furqan and he himself is Yaseen and Taha.

This is the same status where He Sall'Allahu Alayhi Wa'alihi Wasallam is the Totality.

الْكُلُّ فِيهِ وَمِنْهُ وَكَانَ عِنْدَهُ ❁

Meaning: Everything is within him (*Sall'Allahu Alayhi Wa'alihi Wasallam*), from him, was from him and will be from him (*Sall'Allahu Alayhi Wa'alihi Wasallam*). (Insan-e-Kamil, written by Abdul Karim Aljeli)

نوح بھی تو قلم بھی تو، تیرا وجود الکتاب  
گنبد آگینہ رنگ تیرے محیط میں حباب

Meaning: You are the Lauh (*Divine Tablet*) and the Qalam (*Supreme Pen*) and you are the real Quran. The crystal colored dome (*meaning the sky*) is just a bubble compared to your Divine Self.

Since everything is created from the Noor (*Light*) of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, it is a small particle compared to his great self.

The Noor-e-Mohammadiya Sall'Allahu Alayhi Wa'alihi Wasallam descended in human form in the world at its fixed time. It was his human existence. Allah says about it:

أَصْطَفَىٰ وَاحِدًا مِّنْ خَلْقِهِ هُوَ مِنْهُمْ وَ لَيْسَ مِنْهُمْ

Meaning: Allah chose one from His creatures. He appears to be one of them but in reality, he is not.

His manifestation took place with perfection in this world of matter. Here, humanism was applied on him.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ (الكهف-110)

Meaning: (*You Sall'Allahu Alayhi Wa'alihi Wasallam*) just tell them, I am also a human being like you. (Al Kahaf-110)

His Reality of Noor was perfectly there but his humanism became a veil for some beholders. They could not see his Reality behind his human appearance.

وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ (الاعراف-198)

Meaning: And (you Sall'Allahu Alayhi Wa'alihi Wasallam) watch, they look at you but see nothing. (Al-Airaf-198)

The lustrous and elegant Beauty of the manifestation of the Noor of Allah was molded in the incarnation of humanism of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. Maulana Rumi Rehmat-ul-Allah Alayh says:

مصطفى آئینہ زدے خداست  
منعکس ذرے ہم خونے خداست

Meaning: Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam is the mirror to the Face of Allah, The Essence and all the Attributes of Allah are reflected in him.

Conclusively, the origin of the Universe is Ishq (*Eternal Love*) and the creation of man is for the sake of Ishq. When the souls were created from the Noor of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, the exclusive essence of the Divine Love was inherited by the human souls from the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. The passion of Divine Love must arouse in the heart of the Seeker for Deedar-e-Elahi. In fact, the relation of the soul and Allah is that of Ishq. Without Ishq neither the soul is awaken nor can it find "the Vision" of Allah. Ishq is present in the form of a seed within the human being. Although it is dormant but as soon as it starts to awake in the soul by the Zikr and Tasawur of Ism-e-Allah Zaat and by Mushq Murqoom-e-Wajudia and by the attention of the Murshid, the pain, the craving and the attraction for Allah start increasing. Fuqara Kamileen (*The Perfect Mystics*) stated that Ishq is essential for the Vision of Allah and faith is imperfect without Divine love.

Ishq-e-Haqeeqi helps a Seeker to access the Court of Allah like a ladder. Ishq takes man ahead by adopting the spiritual path of his inner self. Only this makes the man intimate enough to the Divine Self of Allah within his own being. Only this burns the flame of urge in the soul to meet the Beloved Allah. Only this keeps the souls restless and anxious day and night for Deedar and Visal. Only this intensifies the fire of separation and leads to the Vision of the Haq (*Divine Reality*).

The most Respected Lord of the Universe Sall'Allahu Alayhi Wa'alihi Wasallam, states about the Lovers:

“It is a hard luck for the Lovers of Allah if they have to live in Paradise without the Vision of His Beauty but if the eager Lovers find the Hell alongwith His Union, it is their great fortune and luck.” (Asrar-e-Qadri)

Allah's relation with the Lovers is entirely different from all the others. He deals with the so called religious scholars differently while the Lovers are dealt differently. Ishq leads to Mushahida (*the observation of Divinity*) and possesses the Essence of true mystic knowledge but the intellect has superficial knowledge only.

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has explained it in this way:

- “It should be clarified that the path of ‘Ishq’ is not written in the books of laws of religion or community. It means Rab-ul-Arbab (*The Lord of Lords*). When the Prophet Sall'Allahu Alayhi Wa'alihi Wasallam returned blessed from the Meraj (*Ascension to Allah*), first of all the Lovers of Allah asked the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, “Did you see Allah”? He replied مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ (*Whoever saw me, in fact, he saw Allah*).



Afterwards the Ulemma (*scholars*) asked, “Did you see Allah”? Since, the verse وَمَا يَنْطِقُ عَنِ الْهَوَىٰ is revealed in his favour which means “and the Prophet Sall’Allahu Alayhi Wa’alihi Wasallam does not say anything out of his own will” (Surah Al-Najam-3), he replied (*by the will of Allah*) تَفَكَّرُوا فِي آيَاتِهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ (*meditate upon His signs but not about His Entity*). (Mohabbat-ul-Asrar)

Mehboob-e-Subhani, Qutb-e-Rabbani, Syedna Ghaus-ul-Azam Razi Allah Anhu states in his periodical “*Asrar-e-Elahiya*” (*Risala Al-Ghausia*) that:

- “I saw Allah. Then I asked, “O Rab! What is meant by Ishq?” He replied, “O Ghaus-ul-Azam! Love Me, Love for Me and I am Love Myself and get your heart and actions free from everything other than Me. When you have recognized the outward love, it is essential for you to surpass the stages of (*inward*) love because Ishq is also a veil between the Lover and the Beloved. Hence, it is necessary for you to go beyond everything else other than Allah because everything other than Allah is a veil between the Lover and the Beloved.”
- Hazrat Rabia Basri says:

سجدہ مستانہ ام باشد نماز  
رد دل با او بود قرآن من

Meaning: To prostrate before the Beloved madly, is the real prayer of the lovers and the sadness of their painful hearts is their recitation of the Holy Quran.

- According to Maulana Rumi:

عشق آن شعله است کہ جوں بر فروخت  
ہر کہ جز معشوق باشد جملہ سوخت

Meaning: Ishq is the flame which when lighted, burns everything except the Beloved.

Khawaja Hafiz states:

- “The person who does not possess the Divine Love, surely all his prayers are in vain, deceitful and full of hypocrisy.”  
(Deewan-e-Hafiz)

Baba Bulleh Shah says in his poem “Ne mein hun sunya”  
نی میں ہوں سنیا :

- “The religious scholars and theologians cannot even think about the spiritual elevation at which the Lover of Allah reaches by crossing all the levels of knowledge and intellect.”
- Mian Mohammad Bukhsh says:

جنہاں عشق خرید نہ کیتا ایویں آ بھگتے  
عشقے باجھ محمد بخشا کیا آدم کیا سنتے

Meaning: Those who do not possess the Divine Love, their life is useless and worthless. Without Ishq (of Allah), there is no difference between a man and a dog.

جس دل اندر عشق نہ رچیا گئے اس تھیں چنگے  
خاوند دے گھر راکی کردے صابر بھکے بنگے

Meaning: Dogs are better than the people who do not possess the Divine Love because they watch their master's house patiently even when the master does not feed them and kicks them out, still they continue serving their master.

- Allama Iqbal, like other Arifeen (Knowers of Allah), also thinks that the Faith is incomplete without the Ishq:

عقل و دل و نگاہ کا مرشدِ اولین ہے عشق  
عشق نہ ہو تو شرع و دین بت کدہ تصورات

Meaning: The first and the foremost guide and mentor of heart, wisdom and insight is Ishq. Without Ishq of Allah, the interpretations one derives from the religion will be completely an idol temple of one's own thoughts and ideas.

According to Iqbal, Ishq is the key to the path of Faqr and only Ishq takes to the destination of Visal-e-Elahi (*Union of Allah*). The path of Faqr is the path of Ishq. Without Ishq, the height of Faqr i.e. Vision of Allah cannot be approached at. Allama Iqbal Rehmat-ul-Allah Alayh does not consider him a Muslim who does not possess Ishq-e-Elahi.

✽ مسلم ار عاشق نباشد کافر است

Meaning: If the Muslim is not an ardent Lover of Allah, he should not be considered a Muslim, rather he is an infidel.

✽ از نگاه عشق خارا شق بود  
عشق حق آخر سراپا حق بود

Meaning: One glance of Ishq can even break the rocks. The Love of Haq (*Allah*) itself becomes a complete incarnation of Haq at its ultimate stage.

Ishq is the foundation and soul of Tauheed (*belief in Oneness of Allah*), and without Ishq Tauheed is like an empty sheath without a sword.

✽ عاشقی؟ توحید را بر دل زدن  
دانگے خود را بہر مشکل زدن

Meaning: What is Ishq? Ishq is to foster the Oneness of Allah in the heart and then encounter every difficulty coming in the way of the Truth, so that the Oneness becomes mature in the true sense in one's heart and mind.

### **Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo and Ishq**

According to the philosophy of Faqr of Sultan-ul-Arifeen, Ishq is the key to eternal success and only Ishq conveys one to the Court of Allah.

✽ عاشق بیچارہ را جان باجاناں است  
کہ ہر دم شوق خوش تراند آمد

Meaning: The poor Lover is always dying for his Beloved. He always sings romantic songs of love. (Ain-ul-Faqr)

عشق دانی چیست؟ کشتن نفس خویش

روز و شب سوزش بود دل را ریش

Meaning: You know what is Ishq? It is to kill your "self." It is due to the intensity of Ishq that the heart of the Lover is ever suffering from the pangs of pain. (Mehek-ul-Faqr Kalan)

۱- تا تو در عشق ز خود باخبری همه در معرض خوف و خطری

۲- چون ز خویش نه بود هیچ خبر ز آب و آتش نه بود هیچ ضرر

۳- چون که از هستی خود وارستی رود که به دلبر خود پیوستی

Meaning: 1- As long as you remain conscious of yourself in Love, you would be in fear and danger.

2- And when you will start Loving Allah so madly that you become unconscious of yourself, then no water or fire will harm you.

3- When you will be liberated from your own being, you will find Union with the Beloved (*Allah*).

➤ The Lovers of Allah are neither afraid nor frightened of anybody's reproach. (Mehek-ul-Faqr Kalan)

The most precious asset of the life of a Momin (*true believer*) is his "Faith" but for a Lover it is only a waystation. The true destination of the Lover is "the Union with Haq" which is gained through the Divine Love. When the fire of Love becomes severe, the Lover painfully feels separated from the Beloved Allah. The demand and craving for meeting the Beloved keeps increasing. This fire of separation keeps the Lover anxious and restless day and night for Union with the Beloved. When the fire of Ishq burns the nafs, which is a veil between Allah and the soul of a Man, then the destination of Deedar-e-Elahi is attained. Vision of The Majestic Beauty of Allah makes the Lover more passionate and his urge for Visal-e-Elahi increases. Fire of Ishq then burns the 'self' of the

Lover. Thus, he annihilates in the Noor of Allah, approaching the destination of Fana Fillah and then he is blessed with Union with Allah. Thus, he finds the secret of Oneness and Tauheed.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- Ishq is a subtle passion which is born invisibly in the heart and finds satisfaction with nothing except the Beloved. (Muhkam-ul-Fuqara)
- Know, that the Zikr is in fact Ishq and Ishq takes a high flight. Even if the house fly tries very hard or soars thousand times, it can never reach the status and rank of a moth or a falcon. A devout may devote much attention to mystic exercise but he can never be a confidant ardent lover. Know, that the lesson of Love is not taught by a teacher of any school because it is not easy for everyone to take this heavy burden. The tradition of Ishq is to be indifferent to the whole world. Know, that an ardent Lover remains the seeker of death because his destination is La-Makan (*station beyond all stations*), which he gains after his death. The death of the Lover actually means Union with Allah. (Ain-ul-Faqr)
- Know that there are two types of Faqeers: the first one is a salik (*traveller*) and the other is a passionate Lover. The salik remains busy in mystic practices and spiritual combat but the passionate Lover possesses The Secret and remains busy in observation of the Divinity. Extreme level of salik is just the beginning for the Lover, as the Lover is nourished by his spiritual combat and his sleep is in fact observing Divinity. The bodies of the Lovers remain in this world but their hearts are in the hereafter. (Muhkam-ul-Fuqara)
- Ishq is like a goldsmith who testifies the purity of gold and separates the pure and impure gold. (Ain-ul-Faqr)

- O devout labourer<sup>93</sup> of the paradise listen carefully! The nourishment of the Lovers of Allah is the Noor of Allah which they find from Ism-e-Allah Zaat because of which their inner selves are like a stove of fire. Their sleep is Ain Visal (*exactly the Union*) of Allah, as during their sleep they find perfect presence in the Court of Allah and His prophet Sall'Allahu Alayhi Wa'alihi Wasallam. (Muhkam-ul-Fuqara)
- He explains the identity of the Lover as:

بہو عاشقان را راز این است ذکر "ہو" گوید  
 مدام دم بدم "ہو" ذکر گوید کار آن گردد تمام

Meaning: Oh Bahoo! The secret of the Lovers of Allah is that they are ever drowned in the "Zikr-e-Hoo" (*invocation of Hoo*), as their job is to remain engrossed every moment in the remembrance of Hoo. (Ain-ul-Faqr)

Hazrat Sakhi Sultan Bahoo states about the Divine Lover in his book, *Noor-ul-Huda Kalan*:

- Faqeer-e-Kamil Mukamal (*the Perfect and Accomplished Mystic*) is the Lover, while the Faqeer-e-Akmal Jamia (*The Absolute and Supreme Mystic*) is the Beloved of Allah. The highest station of a Faqeer is Deedar of Allah. The Faqeer who is an ardent Lover of Allah is the beloved of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. This saying of the Faqeer is not self fabricated but it is according to the sacred verse "O' Beloved (*Sall'Allahu Alayhi Wa'alihi Wasallam*) you remain in the company of those, who always request for the Vision of Allah day and night. Leaving them, your eyes must not move about in search of the beauties of the world and do not obey him whose heart I have turned oblivious of My Zikr. He is the slave of the desires of his lower self and he is always violating the limits." (Surah Kahaf-28)

<sup>93</sup> One who does hard mystic exercises and excessive prayers to get paradise.

- This Qudsi Hadith is also about the Aashiq<sup>94</sup> Faqeer, Allah says:

مَنْ طَلَبَنِي فَقَدْ وَجَدَنِي ط وَمَنْ وَجَدَنِي عَرَفَنِي ط وَمَنْ عَرَفَنِي أَحَبَّنِي ط وَمَنْ أَحَبَّنِي عَشَقَنِي ط وَمَنْ  
عَشَقَنِي قَتَلْتُهُ ط وَمَنْ قَتَلْتُهُ فَعَلَىٰ دِيَّتِهِ ط وَأَنَا دِيَّتُهُ

Meaning: Whoever seeks Me, undoubtedly, he finds Me. Whoever finds Me, he recognizes Me. Whoever recognizes Me, he begins to Love Me. Whoever Loves Me, he becomes My Aashiq (*Divine Lover*). Whoever loves passionately Me, I kill him. Whoever I kill, his diyat (*compensation*) is due on Me and I am Myself his Diyat.

زیر مراتب عاشقان مذکور شد  
ابتدا ہم نور آخر نور شد

Meaning: The status of the Lovers is stated in this way that their beginning as well as their extreme stage is Noor. (Noor-ul-Huda)

As it is mentioned by Allah:

نُورٌ عَلَىٰ نُورٍ ط يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ط (النور-35)

Meaning: Noor has enhanced Noor. Allah blesses whom He wishes with His Noor. (Al-Noor-35)

- Know, there are two stages of the Lover: at the start he is an Aashiq (*Divine Lover*) and at the end, he becomes a Mashooq (*Divine Beloved*). The mystic exercise of the passionate Lover is the Vision of Allah. Invocation, meditation and recitals are forbidden for a high ranked Lover. He has no concern with virtues or evils or seeking personal desires. (Noor-ul-Huda Kalan)

The Seekers of the path of the Divine Truth know it very well that to sacrifice one's life is not a difficult task in the way of Truth. The real task is to stay alive and kill the ego and personal wishes and remain happy and satisfied with Allah's will. It is to say, "die before death" i.e. kill your own

<sup>94</sup> Divine Lover

wishes and submit to Allah fully and completely which is very difficult to attain but Ishq makes it easier for the Divine Lover, as it gives him the courage to annihilate his inner self and sacrifice everything belonging to him to make his Allah happy and find His closeness, Vision and Union. Hazrat Sakhi Sultan Bahoo states about having this blessing of Ishq:

❁ باهو عشق را بام بلند است اسم الله نردبان

ہر مکانے بے نشانے می برد در لامکان

Meaning: Oh Bahoo! The roof of Ishq is very high; just use the ladder of Ism-e-Allah Zaat to reach it. It will take you to every spiritual destination and station. Rather, it can take you to La-Makan (*station beyond all stations*). (Ain-ul-Faqr)

Now, the question arises how the hidden passion of Divine Love is awakened in our selves, as our love is for the things and the people whom we see, while Allah is incorporeal. How can we Love Him? According to the Fuqara-e-Kamileen, we can reach Ishq-e-Haqeeqi by means of Ishq-e-Majazi (*Metaphorical Love*) i.e. Ishq-e-Murshid. Usually, the metaphorical love is thought to be for a man by a woman and for a woman by a man which is actually lust and a devilish game. The Islamic law does not allow it. On the path of Faqr, 'the metaphorical love' means Ishq-e-Murshid i.e. love for the spiritual mentor.

Now the problem is how Ishq-e-Majazi is acquired?

For Ishq-e-Murshid the method adopted in all the spiritual chains and paths is that the seeker is advised to contemplate the image of his Murshid. Nowadays, in some of the chains, even the pictures of the mentors are actually provided for this purpose. The seeker remains absorbed in imagining and thinking about his Murshid. This method is deceptive, as today's age is full of deception. This method is a form of idol worship and a form of



shirk<sup>95</sup>. As, it is the human nature to develop love for the one in whose imaginations or thoughts he ever remains absorbed and lost, then this love turns into Ishq. In Sarwari Qadri way, this method is never adopted. Instead, the metaphorical love or the Ishq-e-Murshid/Ishq-e-Majazi grows through the contemplation of Ism-e-Allah Zaat. It means, when the Seeker starts contemplation of Ism-e-Allah Zaat, he gets the image of the Murshid first, and in this way the passion of Ishq-e-Murshid begins. This method has two advantages: one that there is no deception in it because it has been gained through Ism-e-Allah Zaat and whatever is gained through the Name of Allah can never be deceptive; and since this image is gained through the contemplation of Ism-e-Allah Zaat, so it is confirmed to the disciple that his Murshid is the Perfect One and he is on the Sirat-e-Mustqem. This Ishq turns into the Ishq of the Holy Lord Sall'Allahu Alayhi Wa'alihi Wasallam and after that transforms into the Divine Love and the Seeker climbs up the destination of Fana Fillah Baqa Billah.

In the other spiritual chains, the muraqabah (*concentration*) of Fana-Fi-Shaikh (*annihilation in the self of the mentor*) is done and then the muraqabah of Fana-Fi-Rasool (*annihilation in the Prophet*) is practised and at the end, the muraqabah of Fana-Fillah (*annihilation in Allah*) by means of Ism-e-Allah Zaat is acted upon<sup>96</sup>. This process demands a long time, but in the Sarwari Qadri way the Spiritual Mentor grants the Tasawur of Ism-e-Allah Zaat on the very first day. That is why, it is said that the extreme point of the other chains is just the beginning of the Sarwari Qadri way.

- Shah Shams Tabraiz Rehmat-ul-Allah Alayh tells about the Ishq of Murshid:

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<sup>95</sup> Polytheism or ascribing partners with Allah

<sup>96</sup> Every chain has its own way

عشق معراج است سوئے بام سلطان ازل  
از رخ عاشق فرد خواں قصہ معراج را

Meaning: Only the Divine Love can provide access to the Court of Allah. If you want to know the Truth behind Meraj (*Ascension to Allah*) then fix your eyes on the face of a Divine Lover (*Murshid Kamil*).

➤ Maulana Jami Rehmat-ul-Allah Alayh says:

نہایتِ دامن اگر عشق مجازیت  
کہ از بہر حقیقت کار سازیت

Meaning: If you are destined to be granted the Love of the Mentor, consider it your good luck because only this is the source of being blessed with the Love of The Divine Reality (*Allah*).

➤ According to Baba Bulleh Shah, Ishq-e-Majazi is the fountain head of Ishq-e-Haqeeqi. From Ishq-e-Majazi, Ishq-e-Haqeeqi is generated.

بے چہ نہ عشق مجازی لاگے  
سوئی سیوے نہ بن دھاگے  
عشق مجازی داتا ہے  
جس پچھے مست ہو جاتا ہے

Meaning: A person can never ascend to the Love of Allah without the Love of Murshid. Just like a needle cannot sew without a thread, similarly, Ishq-e-Haqeeqi cannot be reached at without Ishq-e-Majazi.

➤ Hazrat Mian Mohammad Bakhsh Rehmat-ul-Allah Alayh expounds:

میں نیواں میرا مرشد اچا اسیں اچیاں دے سنگ لائی  
صدقے جاواں انہاں اچیاں توں جنہاں نیویاں دے نال نبھائی

Meaning: I am a very humble and common man but I am proud that my Murshid is perfect and supreme and he blessed me according to his grandeur. He always kept me

under his protection and took me to my destination (*Ishq-e-Haqeeqi*).

- Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh also considers the Love of the Mentor as the means of ascending to the Ishq-e-Haqeeqi. Most of his Punjabi couplets are about Ishq.

الف اللہ صحتی کی توست، جہاں چمکیا عشق آگواں ھو  
رات دیہاں دیوتے تاہ تکمیرے، بت کرے آگواں سواں ھو  
اندر بھائیں اندر بان، اندر دے وچ ڈتھواں ھو  
باھو شوہ تداں لدھیوتے، جہاں عشق کی توست سواں ھو

He says, when the Reality and the Secret of "Ism-e-Allah Zaat" was revealed upon me, the fire of Love flared up within me and due to its intense heat, the anxiety and restlessness for meeting the Beloved is increasing. This fire of Love is forcing me to step further in the path of Faqr towards the next waystation. When I learnt to follow the customs and rules of Ishq properly, I found the Real Beloved (*Allah*).

ایمان سلامت ہر کوئی منگے، عشق سلامت کوئی ھو  
منگن ایمان شرمادان عشقوں، دل نون غیرت ہوئی ھو  
جس منزل نون عشق پچا دے، ایمان نون خبر نہ کوئی ھو  
میرا عشق سلامت رکھیں باھو، ایمانوں دیاں دھروئی ھو

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh expounds in this couplet that everyone wants to save his faith, but no one wants to have the treasure of Ishq (*Divine Love*). It can only be the desire of a True Seeker of Allah. The seekers of the world and heaven are pseudo seekers, who only wish the safety of their faith and are afraid of seeking the Love of Allah because this is not an easy way. In my heart the honour of Faqr and Ishq-e-Elahi is arising. In fact, the destination of Divine closeness to which love has access, faith does not even know about it. In the last line, he prays and requests his Murshid, "Oh my Perfect Mentor!

Please save my Ishq and grant me perseverance upon it because my Ishq is more endear to me than my faith.”

✽ ثابت عشق تہاں نوں لدھا، جہاں تڑٹی پوڑ چا کیتی ھو  
 ناں اوہ صوفی نہ اوہ صافی، نہ سجدہ کرن مسیتی ھو  
 خالص نیل پرانے اُتے، نہیں چڑھدا رنگ مچھلی ھو  
 قاضی آن شرع دل باھو، کدیں عشق نماز نہ نیتی ھو

Only those are blessed with the Divine Love who sacrifice all their possessions to have the eternal pleasure of Closeness to Allah. The passionate Lovers of Allah are neither concerned with ranks and spiritual status' nor they try to be much pious, by remaining busy in prayers in the mosques. Rather, they are drowned in the Vision of Allah by being absorbed in the Divine Love. Their Love for Allah is so strong that they are never affected by any other attraction or pleasure of the world or the hereafter, while the religious scholars always advise to follow the principles of Shariat (*Islamic Law*) only. They keep themselves and the Ummah limited only to the prayers of Shariat and never move ahead to the true and intrinsic prayer of Divine Love.

✽ عاشقاں بکو وضو جو کیتا، روز قیامت تائیں ھو  
 وچ نماز رکوع سجودے، رہندے سنج صبا صیں ھو  
 اُتھے اوتھے دوہیں جہانیں، سبھ فقر دیاں جائیں ھو  
 عرش کولوں سے منزل اگے باھو، پیا کم تہائیں ھو

The passionate Lovers of Allah have taken their ablution with the Love of Allah since the Day of Alast (*pre-eternity*) which will last till the Day of Judgment. They remain lost in bowing and prostrating at the Divine Door. Only Faqr (*the path of Divine Love*) has got the true honour and glory in both the realms. Therefore, the station of the Divine Lovers is several miles ahead of Arsh-e-Mu'allah (*the Divine Throne*).

✽ غوث قطب سب اُرنے اُرنے، عاشق جان اکیرے ھو  
 جس منزل تے عاشق پہنچن، اوتھے غوث نہ پاوان پھیرے ھو  
 عاشق بیچ وصال دے رہندے، جہاں لامکانی ڈیرے ھو  
 میں قربان تنہا توں باھو، جہاں ذاتوں ذات بھیرے ھو

Although, the Ghaus and Qutbs hold high ranks but they can never reach the stage of Qurb-e-Elahi (*Closeness to Allah*), with which the true and passionate Divine Lovers are always blessed with. The passionate Lovers of Allah dwell in the La-Makan and always remain united with Allah. Hazrat Sakhi Sultan Bahoo says, "I sacrifice myself for the Lovers who have reached the station of Fana Fillah by annihilating their own beings."

According to the teachings of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh, Ishq is that spiritual passion which unites the creation with the Creator. Only due to Ishq, a Seeker annihilates himself into the Essence of Allah by renouncing the pleasures of his lower self, devilish perceptions and all the minor and major sins. The Seekers of Ishq-e-Haqeeqi must know that it only initiates from Ishq-e-Majazi.

**The Aashiq (*Divine Lover*) becomes a Mashooq (*Beloved*) when he reaches the peak of Ishq.**

The extreme level of a Lover is that when he reaches the highest point of Ishq and proves his sincerity completely. He transforms from the Lover to the Beloved, whereas the Beloved (*Allah*) becomes his Lover. About this Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo expresses in *Noor-ul-Huda* that:

- "The completion of Ishq is that the Aashiq turns into Mashooq by loving Allah continuously and sincerely and the Beloved turns into the Lover. The status of Faqr, in fact is that of the Belovedness. Whatever the beloved (*seeker of Allah*) wishes, Aashiq (*Allah*) provides him. Rather,

whichever thought flashes into the beloved's mind, Aashiq (*Allah*) comes to know that and He instantly fulfils the wish of His beloved."

Allama Iqbal says about this status of belovedness that:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے  
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

Meaning: You must elevate your innerself to such a Divine Closeness by loving Allah ardently that He may always ask you about your will, before manifesting His Destiny.

چوں تمام اقد سراپا ناز می گردو نیاز  
قیس را لیلیٰ بھی نامند در صحرائے من

Meaning: When love reaches its perfection, it transforms into the belovedness. Hence, Qais is called Laila in the desert of Ishq. It means, when the love of a Lover is perfected he becomes the Beloved.

As the words of Baba Bulleh Shah express:

رانجھا رانجھا کردی نی میں آپے رانجھا ہوئی  
آکھو نی مینوں دھیدو رانجھا ہیر نہ آکھے کوئی

Meaning: Invoking Ranjha's name continuously, I have annihilated in Ranjha and have become Ranjha myself. O my friends! Please do not call me Heer anymore. Rather, call me Dheedo Ranjha, as now, he is I and I am him.

In this verse, Heer is a symbolic character referring to the Seeker and Ranjha symbolically refers to Murshid Kamil.

## Comparison between Knowledge,

### Wisdom and Divine Love

The source of wisdom is brain while the center of love is heart. In the heart is the manifestation of Allah. The base of all the worldly knowledge is intellect and wisdom. All the material

knowledge is gained through wisdom and in return, it increases the intellect and wisdom as well. Human intellect and its knowledge are limited as they are based on the information received within the dimensions of time and space, so they keep the man bound within the limitations of time and space. Human brain does not have the capability of thinking beyond these dimensions, while Allah is beyond these limitations, so man cannot get the recognition of Allah on the basis of intellect and knowledge. However, when a man enters the realm of Ishq after crossing the boundaries of his knowledge and intellect, then the power of Ishq takes him to La-Makan by crossing all the boundaries of time and space where he meets and sees his Beloved Allah.

- Maulana Rumi says, "We can never describe Ishq of Allah by intellect and knowledge."

He further states:

عشق آمد عقل خود آواره شد  
شمس آمد شمع خود تیپاره شد

Meaning: When the passion of Ishq aroused in my being, the poor intellect became useless, just like the way when the sun rises there is no need of a candle.

ره عقل جز در پیج نیست  
ره عاشقان جز خدا پیج نیست

Meaning: The path of intellect is very complicated, so the path of the Lovers is none other than Love of Allah.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh states:

- Knowledge and intellect are regarded as a great hurdle in the path of Ishq-e-Elahi. There is such a pleasure and ecstasy in Ishq-e-Elahi that if an excellent scholar finds a little bit of it,

he will be lost in it forgetting all his knowledge. (Kaleed-ul-Tauheed Kalan)

He says in his Punjabi couplets:

عشق سمندر چڑھ گیا فلک تے، کتول جہاز کچھوے ھو  
 عقل فکر دی ڈونڈی نوں، چا پہلے پور بوزیوے ھو  
 کروگن کپڑا پون لہراں، جد وحدت وچ وزیوے ھو  
 جس مرنے تھیں خلقت ڈردی باھو، عاشق مرے تاں جیوے ھو

The river of passionate Love of Allah has taken us to the fathomless ocean of Divine Oneness. Faqr is simply the path of Ishq, intellect has none of its business with it. Therefore, by drowning the useless boat of wisdom and intellect, save yourself from it on the very first day of your Ishq. When the Seeker enters the ocean of Unity, he has to encounter many dangers, troubles, and calamities. The masses are frightened of these troubles and death but the passionate Lover of Allah is destined to be eternally alive after his physical death.

The game of Ishq is such a unique one, which is played by the restless, anxious and the true hearted Seekers in the Love of Allah by getting out of the boundaries of wisdom and intellect, keeping their lives and wealth at stake. If they prove the truth and sincerity of their passion, then the presence in the Majlis-e-Mohammadi (*Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam*) and Deedar-e-Elahi (*the Vision of Allah*) are granted to him, as Allah Almighty does not let anybody's struggle go in vain. It must be understood that only the Divine Love opens the door to the Vision of Allah. Otherwise, thousands of caravans of wisdom are ruined in trying to understand the secret of Allah but could not get to it. Though Fuqara got the blessing of Deedar-e-Elahi and found the secrets of Allah through the path of the Ishq.



## MAJLIS-E-MOHAMMADI

*Sall'Allahu Alayhi Wa'alihi Wasallam*

*(Assembly of The Holy Prophet)*

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh is strictly convinced of the 'eternal existence' of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. He says

- Thus, the person who is the denier of the Hayat-un-Nabi Sall'Allahu Alayhi Wa'alihi Wasallam (*the existence of the Holy Prophet*), can never be the Ummati (*follower*) of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. Whoever he is, he is a liar, disbeliever and a hypocrite. The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam says, "A liar is not my Ummati." (Kaleed-ul-Tauheed Kalan)
- Who does not believe in the existence of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, he is dishonoured and disgraced in both the worlds. Only that person thinks that the Holy Prophet is deceased whose heart is dead and his asset of faith and belief has been robbed by the devil. (Kaleed-ul-Tauheed)
- Listen! If a person thinks that the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam is dead and denies his existence, his faith is confiscated. (Ain-ul-Faqr)

Allama Iqbal Rehmat-ul-Allah Alayh states about the existence of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam:

- I am fully convinced that the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam is alive and the people of this age

can also be benefited by his company as the sacred Companions of the Holy Prophet used to be. But in this era, the very expression of such convictions would be unpleasant for several minds, which is why, I remain silent. (A letter to Niaz-ud-Din Khan-“Fitrak-e-Rasool-7”)

### **The teachings of Sultan-ul-Arifeen about the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam**

He says that Deedar-e-Elahi and Hazoori (*the eternal presence*) in Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam are two such extreme stages in batin (*the esoteric self*), that no other spiritual stage is higher than these.

The Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam is still present today, as it used to be in the times of the sacred Companions Razi Allah Anhum.

Perhaps, there is no such writing of Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh in which he has not mentioned about The Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. In the path to Divine Reality, it is such a station in which the Seeker of Allah is honoured with the eternal presence of the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam in batin and the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam guides him and helps him to cover the stages of the Marifat-e-Elahiya (*the mystic knowledge of Allah*) in the inner self.

- Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says: “Presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam is achieved through Tasawur-e-Ism-e-Allah Zaat and Tasawur-e-Ism-e-Mohammad (*the contemplation of the Personal Name of Allah and the Sacred Name of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam*).”

The explanation of this extract is that, for the privileged Companions of the Holy Prophet Sall'Allahu Alayhi Wa'alihi

Wasallam, his sacred face was "Ism-e-Allah Zaat", and his sacred self was "Ism-e-Mohammad." They did not need anything else to get the Divine Guidance. His sacred company was enough for them. But, how do the Seekers of Allah of this age get guidance from their Prophet Sall'Allahu Alayhi Wa'alihi Wasallam? Now, the only way to access to the Court of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam is the Tasawur of Ism-e-Allah Zaat and Ism-e-Mohammad provided, it is gained from the person, who is inwardly permitted by the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam to grant it. This fact is known to the seeker on the very first day of the contemplation of Ism-e-Allah Zaat that he has got Ism-e-Allah Zaat or the Sacred Name of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam from the court of a Kamil Murshid (*the Perfect Mentor*), by the radiant effects of Ism-e-Allah Zaat and Ism-e-Mohammad on his inner self which take him inwardly in the sacred company of his Prophet Sall'Allahu Alayhi Wa'alihi Wasallam.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says;

- All the wishes are fulfilled on having the Ziarat<sup>97</sup> of the Sacred Face of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and Hazoori-e-Gharq Fana Fillah<sup>98</sup> is also received due to this. (*Kaleed-ul-Tauheed*)
- It is necessary to approach the Zikr-e-Ahwal (*invocation of spiritual states*) to gain the presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. Unless, the being of the Seeker of Allah is not perfectly matured by the four invocations, four meditations and four concentrations, he is not eligible for the presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. The first invocation is "Zikr-e-Zawal" (*invocation of decline*), at the start of which the entire superior and inferior creatures

<sup>97</sup> The privilege of seeing

<sup>98</sup> The eternal presence and engrossment of annihilation in Allah

come towards the Zakir (*invoker*). Countless Seekers adopt this Zikr, but all of them leave it when they reach at its extreme stage, and get regressed. On failure they utter, "Heaven forbids hundred times, for such invocation and meditation." Only that true seeker retains his spiritual state, who is annihilated in the extreme Marifat and Visal of Allah.

Second level of invocation is "Zikr-e-Kamal" (*invocation of perfection*), listening which, the angels come towards the invoker and the armed force of angels, except Karam-n-Katibeen<sup>99</sup>, gather around the invoker, who grant him Illhamat (*the spiritual inspirations*) of good and bad and keep him away from sins.

When this invocation is complete, the third invocation "Zikr-e-Visal" (*the invocation of Union*) starts, which takes the invoker to the Assembly of the Prophets and Auliya and when this Zikr is complete, the fourth invocation "Zikr-e-Ahwal" (*invocation of spiritual states*) begins, with which the reciter, on being benefited by the Tajalliyat-e-Noor-e-Zaat (*Self Disclosures of the Light of the Essence*) reaches at the stages of Fana (*annihilation*) and Baqa (*immortality*). On passing all these stages of invocations, the reciter becomes eligible for the presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. (Kaleed-ul-Tauheed)

- The person, whose inner eye of the soul is enlightened, achieves the presence of the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. (Kaleed-ul-Tauheed)
- Marifat (*Gnosis*) is one of the secret among the secrets of Allah which the Arifs gain from the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. The condition of his Majlis is that, when he Sall'Allahu Alayhi Wa'alihi Wasallam meets the worldly people in the outer world, he converses with them with his physical existence. When he meets the spiritual ones, he talks with them with his spiritual being.

<sup>99</sup> The twin recording angels

When he moves his sacred lips, the learned people are drowned in surprise, as the worldly man thinks that he is addressing him and the spiritual person thinks that he is talking to him, but the reality is that he converses with Allah only, because his sacred self is pure and free of nafs due to which the friend of the nafs, satan is much worried. As, Hazrat Ba-Yazid said, "I have been talking to Allah for thirty years but the worldly people think that I am talking to them and the spiritual ones think that I am addressing to them."  
(Kaleed-ul-Tauheed)

Thus, the Seeker of Allah can never find spiritual presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam by the superficial daily practices and recitals, whether he continues performing hard mystic exercises throughout his life, as the guidance on the esoteric path is granted only by the Perfect Mentor who is Sahib-e-Batin (*having command over esoteric self*).

- Know! "Ummah" means the true followers and follower is the one who takes himself in the Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam by following each and every step of the Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. I am surprised at the people who do not know this path of Hazoori (*Divine Presence*), even never seek it or try to learn it from the knowers of Allah due to their worldliness, arrogance, self pompness and lust. How can a person be a true believer, Muslim, mystic, dervish, the scholar of Islamic Law, a follower or even an Ummati, if he is not a favourite in the sacred eye of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam? Know that the 'presence' in the Court of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam is the root of righteousness and this righteousness lies in returning to the origin (*eternity*). The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam

says, "The completion and perfection means to return to the origin." The manifestation of The Divine Reality began from the revelation of the Noor-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. So, all the creatures came into being from the Noor of the Holy Prophet. Therefore, the 'origin' is the Light of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. Hence, to return back to the origin i.e. the Noor of the Holy Prophet is the completion *(of the spiritual journey)* and perfection *(of the Seeker)*. This is, what is meant by the presence of the Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and this is actually the Secret of Guidance. The one who neither acknowledges it nor seeks it cannot be an "Ummati" and a follower of the Holy Prophet. (Kaleed-ul-Tauheed Kalan)

- The Holy Prophet said, "Whoever saw me undoubtedly, he saw the Haq *(Reality)*: No doubt, satan can never be my resemblance."

Know! When the Seeker who remains ever present in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam in his Batin *(inward)*, makes a request for some religious or worldly purpose, the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam accepts his request. He Sall'Allahu Alayhi Wa'alihi Wasallam and his Companions Razi Allah Anhum pray for his good. If, in spite of that, his request is not accomplished then what may be the reason? This Seeker should know that he has not reached at perfection yet, he is progressing and he is in the difficult phase of seeking. Therefore, he is granted with an alternative of his request in the Batin which delights him. Congratulations to him at this stage of developing nearness. If the Seeker is ignorant or seeks the carrion world and demands something worldly in this Holy Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam then that inefficient one is ousted from here or his high status is confiscated.

When the outer and inner selves of a True Seeker become one and unified and yet, he remains firm at this stage of unification but his darjat (*grades, levels*) are not increasing it means he is drowned in the Oneness. Tauheed-e-Elahi (*Oneness of Allah*) opens the door of the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam for such possessors of Divine Oneness. (Shams-ul-Arifeen)

- The people who gains presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam, at once arrive at the status of a Wali Allah (*friend of Allah, mystic*), an Arif Billah (*knower of Allah*) or a Majzooob (*ecstatic*). Either they are exalted to the status of Mehmood (*laudables*) or they decline to the stage of a Murdood (*reprobate*). The philosophy behind it is that, when one enters this Majlis he should not have any doubt and suspicion about its reality because this Majlis is heavenly in its nature. In this Majlis, Islamic Law, Hadith and Zikr are usually discussed. Some of the people from this Majlis become laudables and pious natured whereas some of them become reprobate because this is a test. Through it, the hidden lie in the being of a man is revealed. When a true Seeker beholds this Majlis, his being completely transforms into the Divine Light and then the presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam is conferred upon him eternally.

If a jealous, hypocrite, dead hearted or a liar, who is like the son of a devil, similar to a devilish apprehension and who is guideless, mentorless and without any knowledge of Allah says that in this age, no spiritual guide or Murshid is able enough to give spiritual guidance and instead of that book reading is enough (*to get knowledge about Allah*), he is like a brigand due to his devilish trick, sensual wile and deceit. He keeps others away from Marifat of Allah and righteousness and stops them from the presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. He must

not be trusted upon because such a person is dead hearted and wanders about like a dog in search of carrion. (Ameer-ul-Kaunain)

روز و شب در طلب نبوی با حضور  
مرد مرشد می رساند خاص نور  
هر که منکر میشود زین خاص راه  
عاقبت کافر شود با روسیاه

Meaning: Seek presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam day and night but remember, only a Perfect Murshid can take you to that most special Noor. Whoever denies this path, at last becomes an infidel and is disgraced forever. (Majalisa-tul-Nabi Khurd)

- Nafs-e-Ammarah (*the depraved self*) and the cursed satan can never enter the sacred Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. This is the way of the invocation of Ism-e-Allah Zaat. Through this way one can have the sight of the Azal, the Abad, the world, the Doomsday, the place of judgment, the Divine presence, nearness to Allah, hell, heaven, heavenly fairies and castles can also be seen.
- Know, that the special Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam takes place at nine stations according to the respective status and ranks:
  1. At Maqam-e-Azal i.e. the station of pre-existence
  2. At Maqam-e-Abad i.e. the station of Eternity
  3. In the Haram-e-Madina, at the Sacred Shrine of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam
  4. Internal Khana Kabah or Haram-e-Kabah or in the plain of Arafat where the prayers of Hajj and the <sup>100</sup>بیک are accepted.
  5. On the Arsh (*the Supreme Throne*)
  6. At the station of Qab-Qausain (*extreme nearness of Allah*)

<sup>100</sup> The prayer of circumambulation of Kabah during hajj <sup>اللَّهُمَّ لَبَّيْكَ</sup> which means "I am humbly present before you O' my Lord."



7. In the Paradise where if something is eaten or drunk, hunger or sleep are never felt again.
8. At Hauz-e-Kausar (*heavenly pond of Kausar*) wherein if the holy drink is taken by the sacred hands of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, the whole being becomes pure and sanctified and the blessings of turk (*renunciation*), tawakkul (*trust*), tauheed (*unity*), tajrid (*detachment from everything except Allah within the heart*), tafrid (*inward isolation*) and taufeeq (*Divine Favour*) are received.
9. At the spiritual and inward station of complete engrossment in the Vision of the Divine Light.

The Seeker who annihilates in his (*Sall'Allahu Alayhi Wa'alihi Wasallam*) existence he approaches at the height of Marifat-e-Faqr (*the knowledge of Faqr*). (Shams-ul-Arifeen)

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says in his Punjabi couplet:

ب بسم الله اسم الله دا ایہہ وی گہٹاں بھارا ھو  
 نال شفاعت سردر عالم چھٹسی عالم سارا ھو  
 حدوں بے حد درود نبی توں جیندا ایڈ پیارا ھو  
 میں قربان تہاں توں باھو، جہاں ملیا نبی سوہارا ھو

Ism-e-Allah Zaat is hidden in *بسم الله* (*Bismillah*) and it is that heavy Trust which was refused to be carried upon by every creature except human being. We received this Trust by the Vaseela (*medium*) of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, for whom, this universe is decorated and adorned. On the Doomsday, Muslims will get salvation only through the shafa'at (*intercession*) of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. Countless and unlimited Darood-o-Salam (*Blessings of Allah*) must be sent upon the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam that we are the Ummah of such a prestigious and

blessed Prophet who is the Rehmat-ul-Alameen (*greatest blessing of Allah on all the universe*). May I sacrifice myself for those seekers who find closeness of the Holy Prophet by entering his sacred Assembly.

Allama Iqbal states about the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam;

بہ مصطفیٰ برساں خویش را کہ دین ہمہ اوست  
اگر بہ او نہ رسیدی، تمام بولہبی است

Meaning: You must take yourself to Mohammad Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam i.e. Majlis-e-Mohammadi as, he is the complete and perfect Faith. If you do not take yourself to Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam (*Majlis-e-Mohammadi*), your whole faith is like that of Abu Lehab. (Javaid Nama)

The presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam is the most important inward station which cannot be completely explained in words. This is the destination of Haq-ul-Yaqeen (*experiencing the Divinity*), which is known only when one actually experiences it. Only he becomes familiar to its reality who reaches here and who reaches here is blessed with Laqa (*meeting*) and Deedar (*Vision*) of Allah. The seeker is conferred upon the Union with Allah after the presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam.

# DEEDAR-E-ELAHI

## *(Vision of Allah)*

Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu says:

مَنْ لَمْ يَعْرِفْهُ كَيْفَ يَعْبُدُهُ ❁

Meaning: How can a person worship Allah, unless he knows and recognizes Him.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

➤ A person, who does not recognize Allah while addressing Him, is oblivious of the essence of worshipping Allah.

The engrossment, depth and fear of Allah that is found in prayers *(after having His Vision and Recognition)* can never be found elsewhere. Only this is the reason why the prayers were made obligatory thirteen years after the apostleship of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. During this period, he Sall'Allahu Alayhi Wa'alihi Wasallam taught the intimate mystical knowledge of Marifat-e-Elahi *(Gnosis of Allah)* to his Companions. They were set to physical prayers, only after the completion of this spiritual knowledge, so that their prayers may not remain soulless. In the Holy Quran, Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (سورة الزاریات - ۵۶) ❁

Meaning: I have not created humans and jinns except for my *(true)* prayers. (Al-Zariyat-56)

In the explanation of this verse Hazrat Abdullah bin Abbas Razi Allah Anhu says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ أَيْ لِيَعْرِفُونِ ❁

Meaning: In this verse *لِيَعْبُدُون* (for prayers) exactly and truly means *لِيَعْرِفُون* (for my recognition).

For sufis, 'prayers' in fact mean Marifat and Qurb-e-Elahi (Closeness to Allah), as the purpose of all the prayers is to have His qurb. Therefore in the aforementioned verse, "*لِيَعْبُدُون*" means the essence of prayers and that is the Marifat and Pehchan of Allah. For prayers, Allah had enough angels. He does not need fasts and prayers of man. What He really desires from His men is that they seek His Qurb, Visal and Marifat through these prayers. As He says in a Qudsi Hadith:

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِأَعْرِفَ ❁

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

The truth behind the creation of man and the essence of all the prayers is the Recognition of Allah. The one, who turns away, goes astray. Neither he fulfills the requirements of religion nor does he find any peace in this world.

After death, the first question that will be asked in the grave is *مَنْ رَبُّكَ* "Who is your Rab?" What answer could be given by those who have not gained Recognition of Allah? If their answer will be, "The Creator and the Owner of the whole universe, is our Rab", then how could they get the privilege of being the Ummah (nation) of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam as the answer of the Christians and the Jews would be the same. The Ummah of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam is the best of all the Ummah because the doors to Allah's Vision and Union have been opened for them, after which they can answer the above question correctly with verification of their heart and soul.

In many verses of the Holy Quran, the Ummah of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam is persuaded to reach close to Allah and have His Gnosis and Vision.

﴿يَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ۝﴾ (سورة الانشقاق-٦)

Meaning: O Man! You sustain rigours to reach (close to) Allah, ultimately you shall meet Him. (Al-Inshiqaq-6)

﴿اتَّصِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا ۝﴾ (سورة الفرقان-٣٠)

Meaning: (*Will*) you sit patiently, while your Allah is looking forward to seeing you. (Al-Furqan-30)

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا﴾ (سورة الكهف-١١٠)

Meaning: One who longs to meet (*see*) Allah should execute virtuous deeds. (Surah Al-Kahaf-110)

It is just natural that we want to meet and remain close to our loved ones and cannot live without them for long. A man who claims to Love Allah but is satisfied with the prayers only for his expression of Love and does not seek His Vision and Union is not true to his claim. Allah says about such persons:

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غٰفِلُونَ ۝﴾

﴿أُولَٰئِكَ مَا لَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ۝﴾ (سورة يونس-٨-٧)

Meaning: Verily, those who do not wish to meet (*see*) Allah and have liked the life of this material world, and are satisfied with it and are neglectful of our signs, will be punished by burning them and their earnings (*of this world*) in the extreme fire of Hell. (Surah Yunus-7,8)

Those who deny Allah's Deedar are also warned about the consequences:

﴿أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ

﴿وِزْنًَا ۝﴾ (سورة الكهف-١٠٥)

Meaning: It is those who have denied the signs of Allah and His meeting (*seeing*), so all their deeds are ruined and Allah shall not give any weight or (*even*) any worth to them (*and their deeds*) on the Day of Rising. (Surah Al-Kahaf-105)

﴿قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ﴾ (سورة الانعام-٣١)

Meaning: No doubt those who denied meeting (*seeing*) Allah are in a great loss. (Surah Al-Inam-31)

﴿الْأَنَّهُمْ فِي مَرِيَّةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ۗ وَالْأَنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ﴾ (سورة حم السجدة-54)

Meaning: Beware! They are in doubt about meeting Allah. Beware! He is the One Who encompasses everything. (Surah Ha-Mim As-Sajda-54)

﴿وَمَا كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ﴾ (سورة بني اسرائيل-72)

Meaning: And whoever remains blind (to the glorious Vision of Allah) in this world will be blind in the hereafter as well. (Surah Bani-Israel-72)

People who say that Deedar-e-Elahi is not possible give reference of the incident of Hazrat Musa Alayh Salam mentioned in the Holy Quran which says that when Hazrat Musa Alayh Salam saw the Light of Allah on the Mount Sinai, he fainted. So if he, despite being a Prophet could not see Allah, how could we do. However, if we read and analyze those verses, they prove that Hazrat Musa Alayh Salam saw Allah but could not tolerate His Self Disclosure. Allah narrates that incident as:

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ۗ قَالَ رَبِّ أَرِنِي ۖ أَنْظُرْ إِلَيْكَ ۗ ط قَالَ لَنْ تَرَ بِي ۖ وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَ بِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ۝﴾

(الاعراف-143)

Meaning: “And when Musa came at the time (set) by Us and his Lord spoke to him, he (ardently inspired to behold Him out of the pleasure of hearing Allah's Voice and) submitted “O Lord, show me (Your Beauty), so that I may savour Your sight.” Allah said, “You cannot look upon Me (directly) but look towards the mountain. So, if it stays in its place then soon will you behold My Beauty.” When his Lord unveiled the Light (of His Divine Beauty) on to the mountain, (He) crushed it into sand particles (with His intense Divine Self Disclosure) and Musa 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.” (Al-A'raf-143)

This verse proves that Hazrat Musa saw the Light of Allah; otherwise he would not have fainted. The last part of the verse *أَنَا أَوَّلُ الْمُؤْمِنِينَ* i.e. "I am the first Momin" also shows that he saw Allah because 'MOMIN' is the one, who prays Allah while seeing Him. Here 'first Momin' means "first one to see Allah." If we do not take these meanings of this verse, it means we are not considering the previous Prophets as Momins (نَعُوذُ بِاللَّهِ).

Some people use the verse *لَنْ تَرَانِي* meaning: "You cannot see Me" to prove their argument that Allah cannot be seen, but this verse does not prove that Allah cannot be seen because Allah is saying only to Hazrat Musa that "You cannot see Me." He is not at all declaring that "I cannot be seen." He is saying this to Hazrat Musa because He wants to keep His Glorious Vision safe for His beloved Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and for his beloved Ummah. That is why, all the Prophets wished to be in the Ummah of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam.

In *Tafseer Zia-ul-Quran*, Pir Karum Shah Rehmat-ul-Allah Alayh says in the explanation of the above mentioned verse:

- "As far as the possibility of seeing Allah is concerned, there is not any controversy. Everyone admits that Allah can be seen. If it was not possible, why would Hazrat Musa have asked for it? The Prophets know what is possible, what is not and what is strictly forbidden by Allah. A Prophet never asks for anything which is impossible or forbidden."

In fact Allah Himself wants to be seen, He created man and the entire Universe for His recognition as he says:

❁ كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أَعْرَفَ فَخَلَقْتُ الْخَلْقَ لِأَعْرَفَ

Meaning: "I was a hidden Treasure; I desired to be recognized so I created all the creatures for My Recognition only." And recognition is only possible after seeing (visual experience).

Many Hadiths and sayings of sufis also emphasize upon the Recognition and Gnosis of Allah through His Vision.

- Hazrat Jareer Bin Abdullah Razi Allah Anhu relates that:  
"The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said that soon you will see your Allah with your own eyes."  
(Mishkwat)

Another tradition narrates that:

- Once, we were sharing the company of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. He Sall'Allahu Alayhi Wa'alihi Wasallam watched the moon and said, "You will see Allah as you are seeing this moon and you will not have any problem in watching Him." (Al-Fatah-Rabbani)

Hazrat Umar Razi-Allah Anhu said:

- "I had the glorious Vision of Allah through His resplendent Light."

Hazrat Ali Karum Allah Wajhul Kareem said:

- "I do not pray Allah unless I see Him."

In short, it is the first and foremost demand of Allah's Love and the soul of all the prayers to acquire His Pehchan (*Recognition*) and Marifat (*Gnosis*) through His Deedar (*Vision*).

It is very easy to verbally verify Kalma Tayyaba (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ)-the foundation of Islam-but this foundation is imperfect unless verified by the heart and soul. The heart and soul have a special characteristic that they do not verify anything unless they check and testify it through a keen and close observation. So, the verification of Tauheed by the heart and soul is possible only when the Oneness of Allah is confirmed through His perfect and proper Recognition after the observation. Only then, the prayer becomes Meraj (*Ascension to Allah*) when it is said after the Marifat and Deedar of Allah.

- Hazrat Ghaus-ul-Azam Razi Allah Anhu clearly says in *Al-Fatah-Rabbani* that "Our Allah is Omnipresent and can be seen."



Now the question arises that Allah does not possess any material body and is not restricted to any place. How and where could He be seen?

➤ Hazrat Ghaus-ul-Azam Razi Allah Anhu says:

"For every true believer who has Marifat of Allah and true belief, there are two physical eyes of the body and two esoteric eyes of the soul. With his physical eyes, he can see the world and its creatures, while with his internal eyes, he can see the creatures of the unseen world. Then all the veils from his soul are removed and he can watch Allah's Self without any doubt and material medium. Thus, he becomes closest to Allah and His beloved." (Al-Fatah-Rabbani)

Every sensible person is aware of the fact that man is a combination of a physical body that can be seen and an internal being which is named as soul, conscience or qalb which cannot be seen by the common people. This internal and intrinsic being is in fact the real person. The physical body is just a cover for the soul in this physical world. This bodily cover is created in this world for physical recognition of a person and when on the physical death the real being i.e. the soul returns to Allah, this cover is left in this world to decay. The one who came from Allah and has to return to Him and will be answerable to Him, is the True Self and that is our Batin or the soul. *إِنَّ لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* (Meaning: Certainly we have come from Allah and to Him only we return). To be exalted to His Deedar, Marifat and to His Pehchan<sup>101</sup> is what this True Self or the soul is destined to because it belongs to Allah. As Allah says in the Quran about the soul that was breathed into the vessel of Adam and all mankind:

﴿ وَنَفَخْتُ فِيهِ مِنْ رُوحِي ﴾ (سورة الحجر- ٢٩)

Meaning: And then I (Allah) breathed into him My soul. (Surah Al-Hajr-29)

<sup>101</sup> Recognition

The soul which belongs to Allah is the one that is ungratified for not being close to Allah and for not being enlightened to His Deedar.

It is not the physical eyes that see Allah but that enlightened insight of the soul which is sublimed to His Deedar and those who do not see yet, Allah says of those:

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ (سورة الحج-46) ❁

Meaning: These (*physical*) eyes are not blind but the soul inside the body is blind (to *Deedar-e-Elahi*). (Surah Al-Hajj-46)

The Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh says:

- Two things are necessary to see anything: one is light (*from artificial sources or the sun*) and other is the eye which has power of sight. If one of them is missing (*either one is blind or there is darkness*) nothing can be seen. Similarly two things are necessary to see Allah: one is the inner eye of batin or the soul and the other is the Light of Ism-e-Allah Zaat (*Personal Name of Allah*). Allah can only be seen in the Light of Ism-e-Allah Zaat. (Shams-ul-Fuqara)

## HAZRAT SAKHI SULTAN BAHOO

### REHMAT-UL-ALLAH ALAYH

### THE PROFICIENT OF DEEDAR-E-ELAHI

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has explained the ways and means by which a seeker is blessed by Deedar-e-Elahi in all his books. He says:

- I am the intellectual and scholar having complete knowledge of Deedar-e-Elahi. I see His Light everywhere. I do not have any other knowledge; neither I do any other kind of Zikr, Fikr, Muraqabah because all the branches of knowledge are meant to have the knowledge of Deedar-e-Elahi, which I

already have. Where there is Deedar-e-Elahi, neither is there time nor space, neither stages nor destination, only the unparalleled and unexplainable Divine Self appears in Lahut La-Makan (*The Divine Realm*) as the Divine radiant Light appears from Ism-e-Allah Zaat. In this Light, the Vision and meeting with Allah are gained. (Ain-ul-Faqr)

- I know and study the Divine Knowledge of Deedar only, and I have found this status through the company of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, his sacred Companions and Ahl-e-Bait Razi Allah Anhum.

He describes the ways to have Deedar-e-Elahi:

- By which knowledge and way a seeker is blessed with Deedar-e-Elahi and Union with Allah? It is possible only through the knowledge of Sayr-Fillah (*Journey towards Allah*), Mushahida-e-Noor (*observation of the Divine Light*), Hazoor (*eternal presence*) and qurb (*closeness*) which is above wisdom and intellect. This Divine Knowledge is gained by a person through Ism-e-Allah Zaat and that person is our beloved brother. (Noor-ul-Huda)

شد وسیلہ نقش بر نقاش بن  
 نقش و نقاشے کے شد بالیقین

Meaning: Look! The picture is the source to recognize the painter (*similarly, Ism-e-Allah Zaat is the source to recognize Allah*). When the picture and the painter become one (*Ism-e-Allah Zaat is converted into the luminous Light of Allah*) only then the status of Haq-ul-Yaqeen (*experiencing the closeness of Divine Reality*) is acquired. How this status is attained? Only through Ism-e-Allah Zaat. If you want to know the secret of the Divine Oneness you must know that Allah is concealed in your being just as fruit is concealed inside the peel. (Noor-ul-Huda)

Sultan-ul-Arifeen describes the hindrance in the way of Deedar-e-Elahi and also states the means to get over it.

- You must understand that the Seekers of Deedar-e-Elahi are neither hindered by mountains nor walls. The only obstacle between them and Allah is the nafs which is harder than walls and mountains and it is very difficult to remove. Murshid Kamil first of all kills this giant nafs which is also the friend of Satan by the sword of Ism-e-Allah Zaat. As soon as this nafs is killed, there remains no veil between Allah and His slave and he is blessed with Deedar-e-Elahi at every moment. (Noor-ul-Huda Kalan)
- There are neither high walls or mountains between Allah and His seeker nor a very long distance journey. The only obstacle is the nafs which is thinner than the skin of an onion and is very easily removed by Tasawur of Ism-e-Allah Zaat and the attention of Murshid Kamil who is the possessor of the Divine Secret. If you want to come, doors are open. Otherwise, Allah is free of all wants, worthy of all praise. (Kaleed-ul-Tauheed Kalan)

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh declares that only the Sarwari Qadri way leads a seeker to the extreme spiritual heights, where he is blessed with Deedar-e-Elahi. No other spiritual order or chain has access to such heights. He says:

- Only the Sarwari Qadri disciples have the courage, tolerance and determination required to attain the levels and status of Deedar-e-Elahi. If a disciple of any other chain claims to have Deedar-e-Elahi, he is only lying and boasting. Definitely, he has a lot of veils between him and Allah. (Noor-ul-Huda)

Sultan-ul-Arifeen has discussed the knowledge of Deedar-e-Elahi in all his books thoroughly. He says:

طالب دیدار با دیدار بر  
 جز خدا دیگر نہ بیند بانظر  
 ہر طرف بینم پیام حق ز حق  
 بامطالعہ دائمی دل دم غرق

Meaning: The Seeker of Deedar-e-Elahi seeks nothing except Allah's Deedar. So, he sees nothing except Allah. Drowned in his heart and soul, he sees Allah everywhere.

بہ از ہر لذت بود لذت بقا  
 لذت دنیا چہ باشد بے بقا

Meaning: The best pleasure is the pleasure of seeing the Eternal Beauty i.e. Deedar-e-Elahi. All the pleasures of this material world are inferior as compared to Deedar-e-Elahi because they are mortal and perishable. (Noor-ul-Huda)

In His book *Ain-ul-Faqr* Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about Deedar-e-Elahi:

- The person, who gains the treasure of Deedar-e-Elahi at the cost of his life, sees Allah with his physical eyes.
- Allah is always with you, alas! You are blind to His Eternal Beauty and have gone astray (*due to your blindness*).
- Whatever attracts your attention except Allah is carrion. That is why, the Seeker of Allah only desires the Vision of Allah.
- The Radiant Light of Self Disclosure of Allah, which Hazrat Musa Alayh Salam saw on the mount of Sinai, I see that Light exactly as it is, with open eyes and this special Light appears from the sacred letters of Ism-e-Allah Zaat.
- How can Deedar-e-Elahi be attained if the soul is not alive? Bowing before a wall is not the same as prostrating before Allah while seeing Him.

In his book *Noor-ul-Huda* Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- The very first status of Arifeen (*knowers of Allah*) is that they are blessed with Laqa-e-Elahi (*meeting with Allah*) and this status is gained only by Ism-e-Allah Zaat. That is why, I have made Ism-e-Allah Zaat my guide. The person who drowns his self in Ism-e-Allah Zaat, finds the Divine Knowledge of Deedar-e-Elahi very soon. How Allah can be seen? I see Allah because my Prophet Sall'Allahu Alayhi Wa'alihi Wasallam blesses me with Deedar-e-Elahi.
- In fact, human beings have two levels. One of them are the true human beings and others are just animals, who have the appearance of humans-worried and lost. How can a true human be differentiated from the animal like human beings? The true ones are always blessed with Deedar-e-Elahi and animal like human beings run only after this carrion material world.
- Only that Seeker deserves meeting with Allah (*in this world and the hereafter*) who sees Allah after annihilation in His Oneness.
- If you have (*inner*) eyes then see Allah to your heart's content.
- Those who possess (*inner*) eyes have the privilege of seeing Allah but the liars and hypocrites cannot see anything.
- Eyes believe only after seeing (*for the completion of belief in Allah, seeing Him is necessary*). One who does not believe this, is surely accursed.
- One whose inner-eyes are enlightened by the grace and benevolence of Allah is blessed with Deedar-e-Elahi. Such fortunate Seeker is free from all the worries of this world and the hereafter.

When the soul was with Allah, it was drowned in His Deedar but when Allah declined this spiritual self, enclosed in the physical body to this material world for the trial of His Recognition, He laid the ethereal veils of nafs between Him and human being. One's trial is to unveil these ethereal personalities of nafs to

attain Allah's Vision and Recognition by reaching Noor-e-Elahi entrusted in the core of one's being, Qalb. It is the Divine Light entrusted to the human heart about which Allah says:

﴿ إِنَّ عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾ (سورة الاحزاب- ٧٢)

Meaning: Indeed, we offered the trust (*of our resplendent Light*) to the heavens and the earth and the mountains but they refused to bear this and became scared but man took it. Verily, he is ever so cruel (*against his own soul*), and ignorant (*of the consequence of lapse in paying back this trust*). (Surah Al-Ahzab-72)

On the Day of Reckoning, man has to return this Noor-e-Elahi (*entrusted refulgent Self of Allah*). This entrusted Light within the soul of man can be secured from being damaged by Nafs-e-Ammarah. Only when a person approaches it by unveiling it entirely, then can he save it. Unless he approaches and recognizes this entrusted Light, neither can he evaluate its significance nor can he secure it. That is why, the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said, "One who does not possess fidelity, has no belief", because faith in fact, is the protection of this entrusted Noor-e-Elahi within man's self. Allah has assured success on the Day of Reckoning only to the soul returned in its original and purest form, enlightened by Allah's resplendent Light.

﴿ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۚ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝ ﴾ (اشعرا، ٨٩، ٨٨)

Meaning: On the Doomsday, neither worldly assets nor progeny will benefit anyone but only the pure and protected soul (*from evil*) will help. (Ash-Shuara 88,89)

Therefore Allah's Recognition and Gnosis is accessed on unveiling the Divine Light hidden in the esoteric self.

Allah says:

﴿ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ۝ ﴾ (سورة الزاریات- ٢١)

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

﴿ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝ ﴾ (سورة ق- ١٦)

Meaning: I am closer to man than his jugular vein. (Surah Qaf-16)

In a Qudsi Hadith, Allah says:

لَا يَسْغُنِي أَرْضِي وَلَا سَمَائِي وَلَكِنْ يَسْغُنِي قَلْبُ عَبْدِ الْمُؤْمِنِ ❀

Meaning: Neither earth can possess me nor the skies, only the heart of a true believer can possess me.

قَلْبُ الْمُؤْمِنِ عَرْشُ اللَّهِ تَعَالَى ❀

Meaning: The heart of a true believer is the Arsh (*exalted throne*) of Allah (*where He resides*).

To find Allah, one has to search through his soul and by recognizing his true internal self he can recognize Allah. Allah says in Qudsi Hadith:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ❀

Meaning: One who recognized his own internal self undoubtedly, recognized Allah.

This recognition of man's internal self is named by Iqbal as KHUDI. He persuades the Muslim Ummah to recognize their true self 'Khudi' in order to recognize Allah.

خودی میں گم ہے خدائی تلاش کر غافل ❀

یہی ہے تیرے لیے اب صلاح کار کی راہ

Meaning: Allah is hidden within your own self oh negligent! Search and find Him, only this is the way of your self-improvement.

Alas! Man executes all his powers to satisfy the demands of his physical body and does his best to save this body from any harm or disease but never ever pays even minor attention to his internal real being. The soul that remains restless to meet and see its Creator, becomes ill and weak because of man's dejection and entanglement into the desires of material world and nafs. The reason for man's anxiety is his negligence towards his soul. When the soul becomes weak, Nafs-e-Ammarah, which orders man to do wrong, becomes strong and overpowers esoteric self. Hence, neither the heart nor the mind can sustain righteousness thus, leading to the individual and collective destruction.



In *Risala-al-Ghausiya*, Allah says to Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu:

- "One who restrains oneself travelling towards Me inside his Batin (*inward*), instead pays heed to one's superficial being, I make him suffer physically through hardships."

This means that when one does not try to rectify and sanctify his internal self to get Qurb (*proximity*) of Allah and focuses on what is zahir (*exoteric*) than what is batin (*esoteric*), then Allah entangles him in worldly worries and hardships. When our inner self is rectified, our external behaviors are corrected automatically.

It must also be understood that without the Zikr and Tasawur of Ism-e-Allah Zaat and Tasawur of Ism-e-Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, our inner self is neither rectified nor corrected. In fact the invocation and contemplation of The Personal Name of Allah are the key to the esoteric world, and the contemplation of Sacred Name of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam leads a devotee to the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam but only if this Zikr and Tasawur is given by an accomplished and Perfect Spiritual Guide and Mentor i.e. Murshid Kamil Akmal.

## INSAN-E-KAMIL OR FAQEER-E-KAMIL

*(The Universal Man)*

The highest and final station of the Arifeen on the path of Faqr, is to perish their being and annihilate their selves in the Divine Self of Allah. When they reach this stage, they have crossed the state of Doi (*being two*). This Hadith of Nabi Sall'Allahu Alayhi Wa'alihi Wasallam points towards the same station: *مُوتُوا قَبْلَ أَنْ تَمُوتُوا* (*Die before Death*). This extreme level of Faqr is known as Maqaam-e-Fana-Fi-Hoo (*station of annihilation in Hoo*), Wahadat (*becoming one with Allah*), Faqr Fana Fillah (*annihilation in Allah*), Baqa-Billah (*final stage of self-annihilation i.e. becoming immortal with Allah*) or Visal-e-Elahi (*Union with Allah*). This station is also Tauheed (*Oneness of Allah*). When a person reaches here, he becomes "Serapa-e-Tauheed" (*embodiment of Oneness of Allah*). In the exaltation of man, this is the highest station. In common terminology, the person who reaches this station is called Insan-e-Kamil (*The Universal Man*). However, in the literary works of the Fuqara (*those at the ultimate level of Faqr*) and Arifeen (*knowers of Allah*), this station has been named in a variety of words.

➤ In the words of Nabi Kareem Sall'Allahu Alayhi Wa'alihi Wasallam:

إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ

Meaning: "When Faqr is accomplished, there remains only Allah."

When the Seeker of Allah reaches the peak of Faqr, he acquires all the Attributes of Allah after which he becomes eligible for the title of Insan-e-Kamil. In all the levels of creation which exist in

the universe, the most Akmal (*complete*) is Insan i.e. the human being and in the entire mankind, Hazoor Akram Sall'Allahu Alayhi Wa'alihi Wasallam is the most perfect and pre-eminent person. He is Allah's Mazhar-e-Uttam (*the best and complete manifestation*), he is The Insan-e-Kamil and he is the rightful Khalifah (*representative*) of Allah. It is also through his mediation that his spiritual descendants reached this level. There is always a person in this world who follows the footsteps of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam exactly and completely and thus, acquires all his attributes, marvels and excellence. He, by his Ishq for the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and by his absolute obedience reaches the highest level of Fana-Fi-Rasool (*annihilated in the Divine Self of the Prophet*) and thus, becomes his exact manifestation in the world. Allah blesses him with Amanat-e-Elahiya (*Divine Trust of Allah*), as he had blessed his Beloved Prophet. This blessed person is The Universal Man of his era. He is the esoteric vicegerent of Hazoor Sall'Allahu Alayhi Wa'alihi Wasallam and Allah runs the system of the universe through him.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh also calls the Insan-e-Kamil, the Murshid Kamil Akmal (*the Perfect Spiritual Mentor*). He is the one who implements Faqr completely upon himself, and reaches the level where his being annihilates in Allah and the difference of "you and I" finishes. This is such a unique state of Oneness with Allah, where there is no Doi (*being two*). Hence, his speech becomes Allah's speech, his sight becomes Allah's sight, his hearing becomes Allah's hearing, his walking becomes Allah's walking and his holding becomes Allah's holding. Allama Iqbal Rehmat-ul-Allah Alayh points towards this level in these words:

ہاتھ ہے اللہ کا، بندہ مومن کا ہاتھ  
 غالب و کار آفریں، کار کشا کار ساز  
 خاکی و نوری نہاد، بندہ مولا صفات  
 ہر دو جہان سے غنی، اس کا دل بے نیاز

Meaning: The hand of a true Momin (*Insan-e-Kamil*) is in fact, the hand of Allah. He is predominant, the authoritative, problem solver and the ultimate help and favour. Although his existence is the combination of soil and Noor (*Light of Allah*) but he possesses all the attributes of Allah. Like Him, he holds all the treasures and riches of both the worlds, yet his heart is indifferent to everything.

Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu says:

- O' man! When you would reach the station of Fana, then the power of Taqween (*creation*) would be awarded to you i.e. the gift of "Kun" would be conferred upon you. This means that you would be authorized to destruct and then recreate the universe. You would be bestowed with the power to bring change in the world due to which you will run the universe. (*Fatooh-ul-Ghaib*)
- Faqeer is not the one who has nothing. Instead, Faqeer (*Insan-e-Kamil/The Universal Man*) is he who says "Kun! (*Be!*)" and "Faya-Kun! (*It is done!*)". (*Risala-Al-Ghausia*)

When Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh reached this destination of Faqr, he said:

- At the ultimate destination of Faqr, the order from The Magnificent (*Allah*) came that you are My Divine Lover. I, the Faqeer, replied that this humble being is not able to love The Majestic Self. Then it was commanded, "You are My Mashooq (*Divine Beloved*)."
- At this I, the humble being, became speechless. Hence, the *Anwaar-e-Tajalli (Lights of Divine Disclosure)* and the favour of The Magnificent

absorbed this humble person like a particle drowns in an ocean, and said "You are exactly the same as Me and I am the same as you. In fact, you are My 'Reality' and on the basis of Divine Knowledge, you are my Beloved and in 'Hoo' you are Sir'r-e-Hoo (*The Divine Secret of Hoo*). (Risala Roohi Sharif)

In this statement 'Hoo' means Zaat of Allah, whereas "Ya-Hoo" means Haqeeqat-e-Mohammadiya (*Reality of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam*) and "Sirr" means Visal-e-Elahi (*Union with Allah*) through the completion of Batin (*inner self*). This is the station of Fana Fillah and Baqa-Billah where man becomes Kamil (*perfect*) and is designated at the rank of The Universal Man.

In *Aqal-e-Beydar* Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about The Universal Man that:

- "Since the Blessed Noor of the Leader of the Universe Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam was created from the Noor of Allah and then, from the Noor of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, the entire creation came into being. Hence, the essence of man is Noor and when, on the basis of his virtues, his Nafs, Qalb and Ruh turn into Noor, then he becomes Insan-e-Kamil.

In his book *Noor-ul-Huda* Sultan-ul-Arifeen says:

- The existence of Insan-e-Kamil is a treasured maze of the talisman (*wonders*) of the Divine Name and Self.

Here Sultan-ul-Arifeen has called the existence of Insan-e-Kamil as that of a talisman because he is Mazhar-e-Ajaib-al-Ghraib (*the manifestation of wonders and rarities*). He knows the secret of reaching the Reality of "Ism (الله)" and Musamma i.e. Zaat-e-Elahi. This secret is a treasure and like one reaches any treasure

after solving a maze, likewise, recognizing Insan-e-Kamil is a maze. Whoever solves this maze, only he recognizes the Reality of Insan-e-Kamil.

In fact, the Insan-e-Kamil of a particular era cannot be recognized by the people of that era through physical eyes or intellect. Rather, one needs to have enlightened insight and eyes of the soul to recognize him, as he is more related to the Divine and spiritual world than to the physical world. The only way to enlighten ones inner self and eyes is Tasawur-e-Ism-e-Allah Zaat. It is impossible to recognize Insan-e-Kamil without Tasawur-e-Ism-e-Allah Zaat but Ism-e-Zaat takes to the destination of Insan-e-Kamil only if it has been granted by the Sahib-e-Musamma Murshid Kamil i.e. Insan-e-Kamil himself.

➤ Allama Iqbal Rehmat-ul-Allah Alayh says:

مرد میدان زنده از الله هُو است

زیر پائے او جهان چار سو است

Meaning: Mard-e-Maidaan (*The Universal Man*) has eternal life by the blessing of Allah-Hoo (*Ism-e-Zaat*) and this four dimensional universe is under his feet.

In the Sarwari Qadri Order, when the seeker annihilates in Hoo, he becomes Fana-Fi-Hoo and there remains nothing in his zahir (*outward*) and batin (*esoteric self*) but Hoo. Then he reaches the status of *همه ادست در مغز و پوست* Meaning: "Flesh and bones, physical and esoteric beings possess nothing but Allah." Now, he is Faqeer Maalik-al-Mulki (*Master of all the Universe*) Insan-e-Kamil, who is the spiritual successor of Rasool Sall'Allahu Alayhi Wa'alihi Wasallam. He is the Murshid Kamil Akmal Noor-ul-Huda (*Perfect Spiritual Mentor, who is the Light of Guidance*).

Such a person is always present in the universe who is the spiritual successor of Hazoor Akram Sall'Allahu Alayhi Wa'alihi Wasallam.

This means, in every era, Haqeeqat-e-Mohammadiya (*Reality of Mohammad*) Sall'Allahu Alayhi Wa'alihi Wasallam changes its countenance in the form of his descendants, caliphs and successors.

➤ In the Holy Quran, Allah says:

﴿ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴾ (سورة يٰسین-۱۲)

Meaning: "And I have encompassed everything in Imam-e-Mobeen." (Surah Yaseen-12)

In this verse, Imam-e-Mobeen refers to the Insan-e-Kamil. Allah has kept all His Wills, Commands and His created universe in a Lauh-e-Mehfooz<sup>102</sup> which is, in fact, the heart of Insan-e-Kamil. The heart of Insan-e-Kamil is the place where the Anwaar-e-Zaat (*Divine Lights of Existence*) are revealed and its vastness can neither be explained nor imagined.

➤ Allah says:

الرَّحْمَنُ فَسْئَلُ بِهِ خَيْرًا (الفرقان-59)

Meaning: "He is The Most Compassionate. (*O' aspirant to His Gnosis!*) Ask of Him from someone, who has attained to His awareness. (*The unaware does not have any gnosis of Him.*)" (Al-Furqan-59)

Insan-e-Kamil becomes the Mazhar (*the ultimate manifestation*) and complete mirror of Allah and reflects Anwaar-e-Zaat. He is descriptive of all the Attributes, Holy Names and Actions of Allah, as the Hadith-e-Nabwi Sall'Allahu Alayhi Wa'alihi Wasallam goes:

﴿ قَلْبُ الْمُؤْمِنِ عَرْشُ اللَّهِ تَعَالَى ﴾

Meaning: "The heart of Momin is the Arsh (*the exalted throne*) of Allah."

﴿ لَا يَسْعَىٰ أَرْضِي وَلَا سَمَائِي وَلَا يَكُنْ يَسْعَىٰ قَلْبُ عَبْدِ الْمُؤْمِنِ ﴾

<sup>102</sup> Divine Tablet that records all mankind's doing

Meaning: “Neither the earth can possess Me nor the skies but only the heart of a Momin can possess Me.” (*Hadith-e-Qudsi*)

➤ Hazrat Imam Hussain Razi Allah Anhu says in his book, *Mirat-ul-Arifeen*:

“The entire Holy Quran is in Um-ul-Kitab i.e. Surah Fatiha. Surah Fatiha is in **بِسْمِ اللّٰهِ** Bismillah and Ism-e-Allah is present in the heart of ‘Insan-e-Kamil’. That is why, Insan-e-Kamil is both abridged and detailed for all the Divine Attributes and Existence.”

➤ Allama Ibn-e-Arabi is the one, who established the term of Insan-e-Kamil. In his book, *Fatoohat-e-Makkiah* and *Fasoos-al-Hakam*, he has mentioned the attributes of Insan-e-Kamil, of which some are as follows:

1. Insan-e-Kamil is the most Perfect of all the creations.
2. He is the sole creation, who prays Allah while seeing Him.
3. He is the true reflection of the Attributes of Allah.
4. He is beyond the boundaries of existence and higher than every creation.
5. He is related to Allah, just as pupil is related to the eye. For the world, he has the same importance as the gem has to a ring.
6. With regard to the “Rehmat” (*Compassion*), he is the Greatest Creation.
7. Insan-e-Kamil is the soul of the world.
8. Insan-e-Kamil is the comprehension of Abudiat (*slave hood*) and Rububiat (*Lordliness*). Just as Allah is One, His Caliph (*Insan-e-Kamil*) is also one (*in this world*).
9. Everything present in this world is the manifestation of the Attributive Names of Allah and that Name is its Rab (*Sustainer*). Whereas, the Insan-e-Kamil is the manifestation of the Ism-e-Zaat (**اللّٰهُ**), which is the comprehension of all the Holy Names of Allah. Hence, he is the Rab-ul-Arbab (*Sustainer of*



*all the sustainers*) hence, Rab-ul-Alameen (*Sustainer of all the worlds*).

10. Allah says that I created Insan-e-Kamil with both My Hands. Both Hands mean the two attributes: Jalal (*Divine Wrath*) and Jamal (*Divine Beneficence*). So, Insan-e-Kamil, who is the planner, is the soul of the world, hence he is invisible. Although outwardly he is present as the Khalifah but except the special Saints, no one recognizes him, hence, is invisible. Khalifah means the Qutb-e-Zamaan (*Highest Spiritual Cadre in all the eras*) and he is the Sultan (*King*) of his time.
11. After the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, there will neither be a prophet nor a messenger who would bring a new Shariat. However, after him Sall'Allahu Alayhi Wa'alihi Wasallam, there will always be a "perfect" individual in every era who will be the manifestation of Haqeeqat-e-Mohammadiya Sall'Allahu Alayhi Wa'alihi Wasallam and he will be honoured with the station of Fana-Fi-Rasool. That accomplished individual is the Qutb-e-Zamaan and in every era, one chosen Saint is stationed at this spiritual rank.
  - From pre-existence till eternity he Sall'Allahu Alayhi Wa'alihi Wasallam keeps changing his physical dresses in every era and only in the beings of "the perfect individuals" does he manifest himself. (*Sharah Fasoos-ul-Hakam wal Aiqaan*)
  - Hence, Insan-e-Kamil is only one entity since eternal beginning till eternal end, and that is the Holy Lord of the Universe Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam who has been appearing in the beings of Ghaus, Qutbs, Abdaals and saints, according to their spiritual levels and ranks. (*Sharah Fasoos-ul-Hakam wal Aiqaan*)

Allama Ibn-e-Arabi says about Insan-e-Kamil that:

- Since, Ism-e-Allah Zaat is comprehension of all the Attributes and origin of whole marvels, hence, it is called the

basis of enlightenment and Rab-ul-Arbab (*The Lord of all the Lords, Sustainer of all the Sustainers*). The person who is its manifestation is the exact Essence of Him-an Abdullah Ain-ul-Ayan<sup>103</sup>. In every era, one person is on the footsteps of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and he is the Abdullah (*The absolute slave of Allah*) of his era. He is called the Qutb of all the Qutbs or 'the Ghaus', he is Mohammadi Al-Mushrab<sup>104</sup>. He unintentionally stays in the subjection of command and proximity of obligatory works. Whatever Allah has to do, He does it through him.

In "*Tafseer Ruh-ul-Byan*", Hazrat Shaikh Moid-ud-Deen Jindi Rehmat-ul-Allah Alayh writes while explaining Surah Fatiha with reference to Ism-e-Allah that:

- Ism-e-Azam (*the Greatest Personal Name of Allah*) is actually the physical countenance of Wali Kamil (*Insan-e-Kamil*).

Hazrat Syed Abdul Kareem bin Ibrahim Al-Jaili Rehmat-ul-Allah Alayh says in his literary work of "*Insan-e-Kamil*" that:

- In the levels of existence, the level and marvel at which Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam was appointed, no other person could achieve that level. The behaviours, conditions and actions of the beloved Prophet Sall'Allahu Alayhi Wa'alihi Wasallam are a witness that he was unique in these marvels. He Sall'Allahu Alayhi Wa'alihi Wasallam is the Insan-e-Kamil and the rest of the Perfect Prophets and saints are adjoined to him the way "perfected ones" are adjoined to "The Perfect One." They are related to him just as the "distinguished ones" are related to "The Distinguished" but undoubtedly, the ultimate and absolute

<sup>103</sup> The Absolute slave of Allah who can see Him and the whole universe with his open eyes, and is exactly the same as Him

<sup>104</sup> On the same way as that of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam

Insan-e-Kamil is Hazoor Akram Sall'Allahu Alayhi Wa'alihi Wasallam.

Further, he says:

- Insan-e-Kamil is the one who truly deserves to possess all the Personal Names and real attributes of Allah as per the order of The Divine Self. For Allah he is like a mirror. As nobody can see his face without a mirror, Insan-e-Kamil also cannot see his real being without the mirror of 'Ism-e-Allah' as it is his "mirror." And Insan-e-Kamil is like a mirror to Allah. Allah has made it necessary upon Himself to see all His Names and Attributes only in Insan-e-Kamil.

He is the bearer of Amanat-e-Elahiya (*Trust of Allah*) and that is meant by the following words of Allah:

﴿ إِنَّ عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾ (سورة الاحزاب- ٧٢)

Meaning: We presented our Trust to the skies, earth and mountains. Everyone refused to bear it but man (*Insan-e-Kamil*) picked it up. No doubt, he is cruel (*towards his nafs*) and ignorant (*of his highest rank near Allah*). (Surah Al-Ahzab-72)

- Haqeeqat-e-Mohammadia (*the Reality of The Essence of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam*) manifests itself in every era, in the being of The Universal Man of that age, according to the requirements and conditions prevailing in that age. This Insan-e-Kamil is the representative of Hazoor Akram Sall'Allahu Alayh Wa'alihi Wasallam in that era. Insan-e-Kamil is the Qutb-e-Aalam around whom the whole universe of existence revolves from Azal till Abad. Ever since the existence started till eternity, he is one Entity and then, there are different colorful physical dresses for this Entity in different ages (*i.e. this Entity appears in different physical appearances in different ages*) and in accordance to this physical dress, he is given a name that would not go for

another of his dress. His actual name is Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, his Kuniat (*filial appellation*) is Abu-al Qasim, his epithet is Abdullah and his title is Shams-ud-Din. In accordance to each physical dress he has different names. In every era he has a name which suits to the physical dress, in which he appears in that age. (*Insan-e-Kamil*)<sup>105</sup>

- Iqbal Rehmat-ul-Allah Alayh describes it this way:

مسلمان بندہ مولا صفات است  
دل و ہرے از اسرار ذات است  
جمالش جز بہ نور حق نہ بینی  
کہ اصلش در ضمیر کائنات است

Meaning: A true Muslim (*Insan-e-Kamil*) is an embodiment of all the attributes of Allah, and his batin (*esoteric self*) is one of the secrets of Allah. His Divine Beauty can only be seen by the one who has the mystical knowledge about Allah. His roots are in the soul of the universe i.e. he is aware of all the secrets of the universe.

- Hazrat Ameer Khusro Rehmat-ul-Allah Alayh states about this status of Oneness:

من تو شدم تو من شدی، من تن شدم تو جان شدی  
تا کس نگوید بعد ازین، من دیگرم تو دیگری

Meaning: "I became you and you became me. I became the body and you became it's life (*soul*). Now, no one can say that I am someone else and you are somebody else."

- Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about the spiritual levels of Fana-Fi-Hoo (*annihilated in Hoo*), Wahdat (*Oneness*), Fana Fillah

<sup>105</sup> Translated by Fazal Meeran, publisher Nafees Academy Karachi

(annihilated in Allah), Baqa Billah (becoming immortal with Allah) and Visal-e-Elahi (Union with Allah) in his books:

✽ چار بودم سه شدم اکنون دویم  
و ز دوئی به گزشتم و یکتا شدم

Meaning: Initially I was four, then became three, afterwards two and when I got out of Doi (being two), I became One with Allah. (Ain-ul-Faqr)

Here, he Rehmat-ul-Allah Alayh explains the levels of Oneness that, initially I was four i.e. me, my Murshid, Rasool Allah Sall'Allahu Alayhi Wa'alihi Wasallam and Allah. When I annihilated in my Shaikh, I remained three. Then I annihilated in Rasool Sall'Allahu Alayhi Wa'alihi Wasallam and what remained of me was two. When I annihilated in Allah, then becoming One I converted into "Sarapa-e-Tauheed" (an embodiment of Oneness of Allah) and this is the Reality of Insan-e-Kamil.

How does one reach the level of Fana Fillah, Baqa Billah?

There are three kinds of levels: Fana-Fi-Shaikh; Fana-Fi-Rasool and Fana Fillah. In order to attain the level of Fana Fillah, a seeker must first of all reach the level of Fana Fi-Shaikh. Since, Shaikh i.e. Murshid Kamil is already Fana Fi-Rasool and Fana Fillah, when the Seeker annihilates in the sacred self of the Murshid, he automatically reaches the level of Fana Fi-Rasool and Fana Fillah through the mediation of his Murshid. So, all the effort is required to reach the status of Fana Fi-Shaikh and for that it is necessary to have Ishq (Eternal Love) for the Murshid. In Faqr it is known as Ishq-e-Majazi (Metaphorical Love) and this is what leads to Ishq-e-Haqeeqi (Divine Love).

According to the perfect mystics, we can reach Ishq-e-Haqeeqi by means of Ishq-e-Majazi, i.e. Ishq-e-Murshid. Usually, Ishq-e-Majazi is thought to be for a man by a woman or for a woman by

a man which is actually lust and a devilish game, the Islamic law does not allow it. On the path of Faqr, Ishq-e-Majazi means Ishq-e-Murshid (*love for the spiritual mentor*).

Now the problem is how the Ishq-e-Murshid is acquired?

For Ishq-e-Murshid, the method adopted in all the spiritual chains and paths is that the seeker is advised to contemplate the image of his Murshid. Nowadays, in some of the chains, even the pictures of the mentors are actually provided for this purpose. The Seeker remains absorbed in imagining and thinking about his Murshid. This method is deceptive, as today's age is full of deception. This method is a form of idol worship and shirk<sup>106</sup>. As it is the human nature to develop love for the one, in whose imaginations or thoughts, he ever remains absorbed and lost, then this love turns into Ishq. In Sarwari Qadri way, this method is never adopted because this way is neither related to ranks and status nor with travelling through Alam-e-Malkoot (*the angelic realm*), Alam-e-Jabroot (*the All-Powerful realm*) or Sidra-tul-Muntaha (*the ultimate boundary of creation*). Its beginning and end is just Ishq because it is related to Deedar-e-Elahi which can never be gained without Ishq. Whoever is distracted by the attraction of these realms, his journey of Deedar-e-Elahi ends. Divine Lovers do not desire anything apart from Allah nor do they focus upon other things. In the Sarwari Qadri Order the Ishq-e-Murshid grows through the contemplation of Ism-e-Allah Zaat. It means, when the Seeker starts contemplation of Ism-e-Allah Zaat, he gets the image of the Murshid first and in this way the passionate love, Ishq of Murshid begins. This method has two advantages: first one is that, there is no deception in it because it has been gained through Ism-e-Allah Zaat and whatever is gained through the Name of Allah can never be deceptive; and second, when the Murshid's image is gained through the contemplation of Ism-e-Allah Zaat, then it is

<sup>106</sup> Polytheism or ascribing partners with Allah

confirmed to the disciple that his Murshid is the Perfect one and he is on Sirat-e-Mustqem. Then, this Ishq turns into the Ishq of the Holy Lord Sall'Allahu Alayhi Wa'alihi Wasallam and after that transforms into Ishq-e-Haqeeqi and the Seeker climbs up the destination of Fana Fillah Baqa-Billah and the Seeker drowns in the Ocean of Wahdat (*Unity with Allah*). Murshid himself is the manifestation of Ism-e-Allah Zaat, so, when the Seeker annihilates his self in the sacred self of the Murshid, then he automatically attains Visal (*Union with Allah*) or Wahdat. In the path of Faqr, the Seeker does not have to go through very hard mystic struggles, he only has to get annihilated in Murshid through his Ishq and then the access to Wahdat is an automatic process. Sufis refer to this state as Fana Fi-Shaikh. At first, Union is attained at the level of Murshid in which the Seeker gets annihilated in the being of Murshid, perishes his own individual being and becomes a complete reflection of the inward and outward attributes of his Murshid. Since, the Murshid has already acquired Unity with Allah that is why; the Seeker gets access to Wahdat at once.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about the stage of Fana Fi-Shaikh (*Annihilation in Shaikh*):

- When an Accomplished Perfect Murshid gives Divine Guidance and Persuasion to the Seeker of Allah through Tasawur-e-Ism-e-Allah Zaat, he makes him Fana-Fi-Shaikh and takes him to the level of Na'em-ul-Badal<sup>107</sup>. (Noor-ul-Huda)
- Remember! Fana Fi-Shaikh is the most magnificent level. Some fools are at the level of Fana Fi-Shaitan (*annihilation in Satan*) but consider themselves to be at the level of Fana Fi-Shaikh.

The level of Fana Fi-Shaikh is one, where the seeker becomes the reflection of all the inward and outward attributes, physical,

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<sup>107</sup> A new and better personality which is the reflection of Murshid's own self and is exactly the same as desired by Allah

spiritual and habitual characteristics of his Shaikh. Hence, his whole existence moulds into the existence of his Shaikh. (Noor-ul-Huda Kalan)

- In the Sarwari Qadri Order, these stages of Fana Fi-Shaikh are attained through Ism-e-Allah Zaat. After this, the Kamil Murshid takes the Seeker to the Assembly of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam in the batin and presents him before the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. This level is also achieved through Tasawur-e-Ism-e-Allah Zaat.

A Seeker can never esoterically reach Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam even if he does lengthy recitals, physical prayers and virtues or a lifelong mystic exercise because the way to batin opens up only through the master of the esoteric self-the Kamil Murshid. The soul of the Seeker who reaches the Majlis-e-Mohammadi, becomes delightful and his nafs is obliterated.

When a Seeker enters the Assembly of Hazoor Alayhi Salat-o-Salam, the efficacy of four sights befalls him: with the effect of the sight and favour of Hazrat Siddique-e-Akbar Razi Allah Anhu, honesty replaces lie and hypocrisy in his self; with the effect of the sight and favour of Hazrat Umer Farooq Razi Allah Anhu, his nafs gets the ability of justice and self accountability and the dangers of lustrous desires end from his existence; with the sight of Hazrat Usman Ghani Razi Allah Anhu, disobedience and shamelessness are replaced by obedience and modesty within his self; and with the sight and favour of Hazrat Ali Karum Allah Wajhul Kareem, Divine Knowledge, righteousness and Faqr are developed in his being, whereas the love of the world and ignorance come to an end. With the privilege of seeing the holy face of Hazoor Alayh Salat-o-Salam, all his aims are accomplished and he becomes Fana-Fi-Rasool. The La-



Makan always stays in the sight of the Holy Prophet, where the waves of the Ocean of Wahdat are raising the slogans of *وَحْدَةُ وَحْدَةٍ* (*Allah is one*). The person who witnesses Noor-e-Elahi on reaching this Ocean of Tauheed (*Oneness of Allah*), becomes Arif Billah. Those whom Hazoor Alayhi Salat-o-Salam himself drowns in the ocean of Oneness, become the pearl divers of the Ocean of Tauheed and reach the level of Fana Fillah. (Shams-ul-Arifeen)

### **Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo and Insan-e-Kamil (*The Universal Man*)**

‘Insan-e-Kamil’ is actually Murshid Kamil because when a Seeker reaches the station of Fana Fillah Baqa Billah, then, he becomes eligible for adorning the exalted throne of Divine Guidance and spiritual instruction. Referring to Insan-e-Kamil, Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh also uses the terms such as: Murshid Kamil Akmal (*the Complete and Perfect Spiritual Mentor*), Murshid Kamil Akmal Noor-ul-Huda (*the Complete and Perfect Spiritual Mentor with the Divine Light of Guidance*) and Sahib-e-Musamma Murshid (*Spiritual Mentor having all the Attributes and Powers of Allah*).

Referring to himself, Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has not only used the term ‘Kamil-Mukamal-Akmal-Noor-ul-Huda Jamay Murshid’ (*the Complete, Perfect, Accomplished, Light of Guidance, Comprehensive Spiritual Mentor*) but he has also called himself ‘Maalik-al-Mulki Faqeer’ (*Master of the Universe Faqeer*). This proves the above statement that Murshid Kamil is in fact the Insan-e-kamil. In *Noor-ul-Huda*, he says:

- I am Kamil, Mukamal, Akmal, Noor-ul-Huda Jamay Murshid and Maalik-al-Mulki Faqeer and this is the highest rank of Insan-e-Kamil.

In his literary work, Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh uses different names and titles for Insan-e-Kamil, such as:

1. Faqeer Maalik-al-Mulki (*Master of the Universe*)
2. Ameer-ul-Kaunain (*Lord of the Worlds*)
3. Sultan-ul-Arifeen (*Sultan of the Knowers*)
4. Arif Kamil Qadri (*Perfect Knower of the Qadri Order*)
5. Sultan-ul-Tarikeen (*Sultan of those who renounce the world for Allah*)
6. Sahib-e-Amar or Faqeer Sahib-e-Amar (*Faqeer having commanding authority*)
7. O'ulil-Amar (*Who has absolute authority*)
8. Faqeer;
9. Faqeer-e-Kamil
10. Arif Billah or Arif Faqeer
11. Mast Faqeer Kamil (*The Perfect, engrossed in Allah, Faqeer*)
12. Faqeer Sahib-e-Qalb (*The Man of soul*)
13. Sahib-e-Raaz Faqeer (*The Secret Holder Faqeer*)
14. Sahib-e-Ain-al-Ayan or Sahib-e-Ayan Faqeer or Ain-al-Ayan Faqeer (*Faqeer whose inner eyes can see everything of every world, concealed or unconcealed*)
15. Ghaus-o-Qutb-e-Wahdat or Ghaus-o-Qutb, Sahib-e-Tehqeeq or Ahl-e-Wahdat Wahid Ghaus-o-Qutb (*The Unique and One with Allah, saint of highest rank*)
16. Fana Fillah Faqeer (*Annihilated in Allah Faqeer*)
17. Haqeeqi Faqeer (*The True and Real Faqeer*)
18. Arif Khatm-ul-Fuqara (*Knower of Allah who is the seal of all Faqeers*)
19. Khatm-ul-Faqr Faqeer (*The Seal of Faqr, Ultimate Faqeer*)
20. La-yauhtaj Faqeer or Sahib-e-Jamiyat La-yauhtaj Faqeer (*Faqeer indifferent to all needs, who has got all the Divine Powers and Treasures*)
21. Aashiq Faqeer (*Divine Lover Faqeer*)
22. Faqeer Dervish/ Dervish Faqeer

23. Ghani Faqeer (*Possessor of all the Treasures*)

24. Kamil Kul Faqeer (*Perfect in totality*)

All these names refer to Insan-e-Kamil (*The Universal Man*). Keeping this in mind, one should read and understand the teachings of Hazrat Sultan-ul-Arifeen Rehmat-ul-Allah Alayh.

➤ In the Holy Quran, Allah says:

﴿ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ﴾ (النساء-59)

Meaning: Obey Allah, obey Allah's Messenger and he who has authority and command amongst you. (Al-Nisa-59)

Here, *أُولِي الْأَمْرِ* (*O'ulil-Amar, who has absolute command and authority*) refers to Insan-e-Kamil as Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

﴿ عارف کامل قادری بہر قدرتے قادر بہر مقام حاضر ﴾

Meaning: The Arif Kamil Qadri (*Insan-e-Kamil*) is empowered to do everything and to be always present everywhere i.e. he is omnipotent and omnipresent. (Risala Roohi Sharif)

➤ Certainly! Insan-e-Kamil is the one, whose *zahir* (*outward*) is with the creation and his *batin* (*inward esoteric self*) is with Haq (*Allah*). (Sultan-ul-Waham)

➤ Faqeer is Sahib-e-Amar i.e. one whose *Amar* (*Command*) cannot be stopped because the tongue of Faqeer is the sword of Rehman. When he says 'Kun (*Be*)' for something, sooner or later, it definitely happens by the Command of Allah. (Ameer-ul-Kaunain)

➤ Sahib-e-Amar is also the one whose command is predominant and nobody can overpower him, whether he is alone or with his (*inward*) army. Hence, it is understood that Faqeer is *Amar-e-Elahi* (*the Command of Allah*) and predominates

command, as Allah says: ﴿ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ ﴾

Meaning: "Allah predominates His Command." (Ameer-ul-Kaunain)

- Know! That Faqeer has the highest rank in Qurb-e-Elahi and he is Allah's Favoured Companion and Sahib-e-Deedar (*who has the Vision of Allah*). He is the Faqeer Maalik-al-Mulki (*Master of the Universe*) having the Power *إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ* (*No doubt! Allah has command over everything*). He is the Knower and Friend of Allah, the Scholar of the mystical and spiritual knowledge and the one having enlightened conscience. He is the Lord and Master of the universe, the entire creation is his captive and slave. The Lauh-e-Mehfoz with complete details is under his sight. He is eternally present at the Assembly of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and is the Ruler over the spirits inside graves because he has the enlightened insight and the power to enliven the dead by saying: *قُمْ بِإِذْنِ اللَّهِ* Meaning: Rise, by the Command of Allah. (Noor-ul-Huda Kalan)
- For the Faqeer, this world is just one step. The Faqeer steps from this world to the hereafter and then acquiring complete trust in Allah, he reaches to Marifat-e-Tauheed (*Gnosis about the Oneness of Allah*) in just half a step, and in the remaining half step, he reaches the ultimate level of Faqr about which it has been said: *إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ* i.e. When Faqr is accomplished there remains only Allah.
- Know, that Kamil Mukamal Akmal Jamay Noor-ul-Huda Faqeer is Allah's Aashiq and the Mashooq of Hazrat Mohammad Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam. Such Faqeer is called 'Kamil Kul Faqeer' because all the levels of Kamil Mukamal Jamay Noor-ul-Huda Aashiq-o-Mashooq come under "Kamil Kul" (*totally and completely Perfect*).

- Sahib-e-Ayaan Arif Faqeer<sup>108</sup> is the one who has the perfect insight of the reality of the conditions of *کن فیون*<sup>109</sup>, the reality of pre existence, eternity and the world, the reality of life, death and dead in graves, the reality of the Judgment Day, the reality of bridge over the hell<sup>110</sup>, heaven and hell, the reality of the pure heavenly drink which he drinks from the hands of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, the reality of the conditions of Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam and the reality of Vision of Allah with open eyes from the eternal beginning till end. He also verifies all these conditions by heart, studies them and then forgets everything (*by being absorbed and annihilated in Allah only*). This is the absolute level of perfection of Faqr which is attained by the Bounty and Favour of Allah as well as by the presence of the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. (Noor-ul-Huda Kalan)
- The levels of Fana-o-Qaza-o-Raza (*annihilation, destiny and submission*) have no access to the station where 'Fana Fillah Arif Billah Faqeer' is drowned in Wahdat. The actual level of Fana is the same as *همه اوست در مغز و پوست* Meaning: In the zahir and batin of everything, there exists only one Being-Allah. The person who reaches this level, is the one who has gone beyond the level of the Divine Union. (Noor-ul-Huda Kalan)
- Be obedient to the orders of Fuqara, their enmity makes man disgraced and miserable in both the worlds. (Kaleed-ul-Tauheed Kalan)
- Faqeer-e-Kamil is the one who is desired by Allah, he always stays present at the Assembly of Hazoor Alayhi Salat-o-Salam and does not, for a single breath, stays absent from here. In his zahir he lives among the people of this

<sup>108</sup> The Perfect mystic, who has complete vision of all the inner and outer, physical and spiritual worlds

<sup>109</sup> Order of Be! And it is!

<sup>110</sup> Pull Sirat

world but in his batin he always stays at the Assembly of Hazoor Alayhi Salat-o-Salam. (Kaleed-ul-Tauheed Kalan)

- Faqeer has got one Attribute of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and that is, his Greatest Nature about which it has been said تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ Meaning: "Possess the Attributes of Allah." Faqeer should also have the attributes of all the four Venerable Companions Razi Allah Anhum i.e. the honesty of Hazrat Siddique Akbar Razi Allah Anhu; the self accountability and justice of Hazrat Umar Farooq Razi Allah Anhu; the modesty and generosity of Hazrat Usman Ghani Razi Allah Anhu; and the knowledge and Faqr of Hazrat Ali Karum Allah Wajhul Kareem. (Asrar-e-Qadri)
- One should know that the Kamil Faqeer generally lives among common people and talks about common things in his zahir (*outward*), but in his batin (*inward*) he has attained the level of eternal Divine presence. When the Faqeer speaks, people think he is talking to them. The spiritual people like Prophets and Saints of Allah know that he is talking to them. The guardian angels feel that he is speaking to them, whereas Allah knows that he is conversing with Him. The Prophet Mohammad Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam thinks that he is trying to say something to him. The body of such a Faqeer shines like the sun and he is always blessed with eternal Divine presence. (Asrar-e-Qadri)
- Faqeer is the Beloved of Rasool Kareem Sall'Allahu Alayhi Wa'alihi Wasallam, the Divine Lover of Allah, and Mohammad Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam is his Lover. At this point, the Divine Lover, Beloved and Love become one entity. When there is no room left for further Union, then how could hijr (*separation from the Beloved*) interfere? These levels belong to those who are Fana Fillah, Fana-Fi-Rasool and Fana-Fi-Shaikh. (Aqal-e-Beydar)

- Faqeer is the one who does not wish and desire the worldly respect and status. He does not desire buildings, tombs and shrines. Rather, the Faqeer-e-Kamil is the one who is neither afraid of death nor is he happy with his life because he is beyond all these levels and has become absolute Noor after annihilation in Allah. (Aqal-e-Beydar)
- In reality, Faqeer is the Sultan (*King*). (Taufeeq-ul-Hadayat)
- A single glance of the Kamil Faqeer is better than a lifelong worship. (Mohabbat-ul-Asrar)
- Arif Billah Fana Fillah Faqeer is the one who is annihilated in the Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, annihilated in Faqr and annihilated in Hoo. (Ain-ul-Faqr)

### **The Enemy of Insan-e-Kamil or Faqeer-e-Kamil**

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about the enemies and opponents of Insan-e-Kamil:

- The enemy of Fuqara is the enemy of Allah. (Mohabbat-ul-Asrar)
- Faqeer has three enemies: the hypocrite, the envious and the disbeliever. All of them consider the world their friend. (Asrar-e-Qadri)
- The enemy of Faqeer is not free from three attributes: either he is dead hearted or an envious scholar who just talks but his heart is ignorant of verification of the truth; or he is a liar, hypocrite or disbeliever; or he belongs to the people of the world who would not get any place in paradise. (Aqal-e-Beydar)
- He, who does not consider a Faqeer a blessing, he himself stays unblessed. He, who considers a Faqeer as without wisdom, himself stays without wisdom. He, who considers the Arif Faqeer having the Tasawur (*contemplation*) of Ism-e-Allah Zaat as ignorant, he himself is ignorant even if he acquires superficial knowledge. (Ameer-ul-Kaunain)

- The enemy of Fuqara stays deprived of the Closeness of Allah and the Shafa'at (*intercession*) of Rasool Allah Sall'Allahu Alayhi Wa'alihi Wasallam. (Kaleed-ul-Tauheed Kalan)
- The person who disapproves Fuqara Fana Fillah, stays disgraced and worried in both the worlds. (Kaleed-ul-Tauheed Kalan)

Come! Lets search for the Insan-e-Kamil (*The Universal Man*) of this era and start the journey of Faqr under his guidance to reach the destination of Wahdat (*Oeness*) or Faqr Fana Fillah Baqa Billah (*annihilation in Allah and becoming immortal with Him*). This journey can only be travelled under the supervision of Insan-e-Kamil (*Murshid Kamil*). Without reaching the station of Fana Fillah Baqa Billah, all the other spiritual levels are just tales and stories.



## SULTAN-UL-FAQR

In every era, there exists an Insan-e-Kamil in the world who is the Khalifah (*representative*) of Allah as well as the possessor of the Trust of Allah (*Amanat-e-Elahiya*). Since the sacred demise of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam till the Doomsday, seven personalities among them are such, who are stationed at the supreme status of Sultan-ul-Faqr. They are distinguished among all the Auliya (*saints*) and their step is upon the heads of all the Auliya of Allah, Ghaus and Qutb i.e. they are ranked at the highest degree of excellence in Oneness with Allah. This secret was first of all disclosed by Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh. He expounds in his famous writing *Risala Roohi Sharif* about these souls:

بدان کہ چوں نور احدی از جملہ تنہائی وحدت بر مظاہر کثرت ارادہ فرمود، حسن خود را جلوہ صفائی گرم بازاری نمود۔ بر شمع جمال پروانہ کونین، سوزید و نقاب مہم احمدی پوشیدہ صورت احمدی گرفت و از کثرت جذبات و ارادات ہفت بار بند خود بکنید و از آن ہفت ارواح فقر ابا صفا، فنا فی اللہ، بقا باللہ، محو خیال ذات، ہمہ مغز بے پوست، پیش از آفرینش آدم علیہ السلام ہفتاد ہزار سال غرق بحر جمال بر شجر مرآة الیقین پیدا شدند۔ بجز ذات حق از ازل تا ابد چیزے نہ دیدند و ماسوی اللہ گاہے نشینند، بحریم کبریا، دائم بحر الوصال لازوال، گاہے جسد نوری پوشیدہ بہ تقدیس و تنزیہ بی کوشیدند و گاہے قطرہ در بحر و گاہے بحر در قطرہ، و بردائے فیض عطا "اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهُ" بر ایشان۔ نس بحیات ابدی و تاج عز سرمدی "الْفَقْرُ لَا يُحْتَاجُ اِلَى رَبِّهِ وَلَا اِلَى غَيْرِهِ" معزز و مکرم از آفرینش آدم علیہ السلام و قیام قیامت ہیج آگاہی ندارند و قدم ایشان بر سر جملہ اولیاء و غوث و قطب۔ اگر آنہا را اخوانی بجا و اگر بندہ خدا دانی روا۔ عَلِمَ مَنْ عَلِمَ۔ مقام ایشان حریم ذات کبریاد از حق ماسوی الحق چیزے ناظلمیدند و بدنیائے دنی و نعیم آخروی، حور و قصور بہشت، بکرشمہ نظر ندیدند و از آن یک لعلہ کہ موسیٰ علیہ السلام در سرا سبگی رفتہ و طور در ہم شکستہ در ہر لمحہ و طرفتہ العین ہفتاد ہزار بار لمعات جذبات انوار ذات بر ایشان وارد و دم نہ زدند و آہے نہ کشیدند وَ هَلْ مِنْ مَّوَدِّیْ كَفَعْتُمْ و ایشان سلطان الفقر و سید الکونین اند۔

Meaning: Know! When the Noor-e-Ahdi (*The Unique Divine Light*), getting out of its Isolation of Oneness intended to manifest Itself in multiplicity in the world and graced the worlds with its Jamal

(*Beauty*) and *Tajalli (Divine Self Disclosure)*, both the realms started burning like a moth on the candle of Its unprecedented and unique Beauty. So, this Noor manifested itself in the form of Ahmad Sall'Allahu Alayhi Wa'alihi Wasallam by concealing itself with the veil of "Meem." Then, it shook itself seven times out of boundless passions of devotions, with which seven purified souls of Fuqara (*saints*), annihilated in Allah, perpetual with Allah, absorbed in the contemplation of the Essence (*Allah*), all core without flesh, drowned in the Ocean of the Divine Beauty, appeared on the tree of the Transparent Belief, seventy thousand years before Adam's birth. Neither they saw anything except the Zaat-e-Haq (*Essence of Truth, Allah*) since Azal (*pre-existence*) till Abad (*eternity*), nor they heard anything other than Allah. They ever remained such an Ocean of Union in Hareem-e-Kibriya (*the Divine sanctuary*) which has no decline. At times, they endeavoured for sanctity and Tanzih (*incomparability*) with their body of Noor (*Light*). Sometimes, they are a drop in the ocean and sometimes the ocean in a drop. They are graced with the blessed cover of إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ Meaning: "When Faqr is perfected, that is Allah." Hence, they have got an eternal life and they are honoured and exalted with the Crown of لَا يُحْتَاجُ إِلَى رَيْبِهِ وَلَا إِلَى غَيْرِهِ Meaning: "Faqr demands nothing from Allah or from anyone other than Allah." Neither they are aware of the birth of Hazrat Adam Alayhi Salam nor about the occurrence of the Doomsday. They have their steps on the heads of all the Auliya Allah, Ghaus and Qutb i.e. they have surpassed all the spiritual levels. It is lawful to call them Allah and if they are called Men of Allah, it is justified as well. Whoever came to know this secret, he recognized them. Their station is the Hareem-e-Zaat-e-Kibriya (*The sanctuary of The Magnificent*). They never demanded anything from Allah except Allah Himself. Even they never pay any heed towards the petty world and the blessings of the hereafter, the nymphs, houries and the heaven. The single Tajalli with which Hazrat Musa Alayhi Salam was perplexed and the Mount Sinai burnt into ashes, the

same Divine Disclosure of passions of The Essence fell upon them seventy thousand times every moment, yet they do not object and lament. Rather, they demand more, saying *هَلْ مِنْ مَزِيدٍ* Meaning: "Is there any more!" They are the Sultan-ul-Faqr and the Syed-ul-Kaunain (*Lords of all the worlds*). (Risala Roohi Sharif)

These are seven sacred souls. While revealing their names Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh expresses:

کے روح خاتون قیامت (رضی اللہ تعالیٰ عنہا)، کے روح خواجہ حسن بصری (رضی اللہ عنہ)، کے روح شیخ ما حقیقت الحق، نور مطلق، مشہود علی الحق، حضرت سید محی الدین عبدالقادر جیلانی محبوب سبحانی (رضی اللہ عنہ) کے روح سلطان انوار سر السرم حضرت پیر عبدالرزاق فرزند حضرت پیر دستگیر (قدس سرہ العزیز) کے روح چشمہ و چشمان ہاھویت، سر اسرار ذات یاھو فنا فی ھو فقیر یاھو (قدس اللہ سرہ) و دور روح دیگر اولیاء۔ بحرمت یمن ایساں قیام دارین۔ تا آنکہ آں دور روح از آشیانہ و وحدت بر مظاہر کثرت نخواہد پرید، قیام قیامت نخواہد شد۔ سر اسر ظہر ایساں نور وحدت و کیمیائے عزت بہر کس پر توئے عنقائے ایساں افتاد، نور مطلق ساختند، احتیاجے بر ریاضت و ورد اوراد ظاہری طالبان رانہ پرداختند۔ (رسالہ روحی شریف)

Meaning: One of them is the sacred soul of the Queen of the Doomsday Hazrat Fatima Alayha Salam. Second one among them is the sacred soul of Hazrat Khawaja Hassan Basri Razi Allah Anhu. The third sacred soul is our Shaikh, the Reality of Haq (Allah), Noor-e-Mutlaq (*The absolute Light*) Mash'hud-ul-Haq (*the Manifestation of Allah*) Hazrat Syed Mohi-ud-Din Abdul Qadir Jilani, Mehboob-e-Subhani (*the Beloved of Allah*) Quds Sir'ruh-al-Aziz. Fourth one is the sacred soul of Sultan-e-Anwaar Sir'r-us-Sarmad (*the Sultan of the Divine Lights and the secret of the Everlasting Divine Self*) Hazrat Pir Abdul Razzaq son of Hazrat Pir Dastgir Quds Sir'ruh-al-Aziz. The fifth sacred soul is of the fountain head of the sight of Hahuwiyat (*The Absolute*), Sir'r-e-Asrar-e-Zaat-e-YaHoo (*the Secret of the Secrets of the Essence of Allah*), annihilated in Hoo Faqeer Bahoo Quds Sir'ruh-al-Aziz. Two among them are the souls of other Auliya. Both the realms owe their stability to the dignity of these two sacred souls. Unless,

these two souls would not reveal into the world of diversity coming out of the abode of Oneness, the Doomsday will not take place. Their sight is absolutely the Noor-e-Wahdat (*The Light of the Oneness*) and the Kemiya-e-Izzat (*Alchemy of the Magnificence*). On whom so ever it is cast, he starts witnessing the Essence of Allah in such a way as if his whole being is transformed into absolute Noor. They do not need to engage their disciples into the struggle of apparent daily recitals and the lengthy supplications for mystic communion. (Risala Roohi Sharif)

### THE REALITY OF SULTAN-UL-FAQR

Sultan-ul-Faqr is a form of the Noor-e-Haq (*Divine Light*) which is annihilated in Allah and has gained an eternal nearness and Union with Allah and the eternal presence of the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam.

Sultan-ul-Faqr, Sultan-ul-Arifeen, Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh states about the Reality of Sultan-ul-Faqr:

- The Holy Lord of the Universe Sall'Allahu Alayhi Wa'alihi Wasallam intimately met Sultan-ul-Faqr in the Court of Allah at the night of Meraj (*Ascension*) and embraced Faqr. Then the essence of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam transformed into Faqr. (Jamia-ul-Asrar)
- When the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam went for Meraj, he mounted Burraq<sup>111</sup>. Hazrat Jibrael then showed him eighteen thousand kinds of creatures of both the worlds, adorned and decorated in every aspect but the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam did not pay any heed to them. As says Allah: مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ Meaning "His eye neither deviated (*from the Vision of Allah*) nor violated the (*fixed*) limit" (*Al-Najam*). The same situation was maintained throughout all the higher and lower stations. That

<sup>111</sup> A heavenly Pegasus, Lightning horse.

is why, he reached Qab Qausain<sup>112</sup> and there was only a thin veil like the membrane of an onion left between the two. When the Beloved Sall'Allahu Alayhi Wa'alihi Wasallam came absolutely nearest, there was the Divine Call, "Oh my Beloved! I sacrificed both the worlds upon you and let you have the view of the eighteen thousand realms of both the worlds. So which thing in these worlds you like the most, that would be granted to you." The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam replied, "O' Allah! Confer Faqr upon me because nothing has got such nearness and annihilation in You as Faqr has and such a closeness cannot be attained through anything else." The same 'Faqr' is "Sultan-ul-Faqr." The person who beholds such Faqr in his inward and outward becomes an authoritative man and the Mohammanan status dominates him. (Jamia-ul-Asrar)

- Allah said, "O' Mohammad (*Sall'Allahu Alayhi Wa'alihi Wasallam*)! I conferred the status of 'Sultan-ul-Faqr' upon you and your sacred family as well as upon your Fuqara and your pure and pious followers." The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam thanked Allah thousand times. (Jamia-ul-Asrar)

## THE GRANDEUR OF SULTAN-UL-FAQR

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh states about the grandeur and glory of Sultan-ul-Faqr, in his Persian writings:

- The Divine Light of Sultan-ul-Faqr is more lustrous than the sun and its fragrance is more pleasant than the smell of musk, rose, amber and scent. The man who sees Sultan-ul-Faqr in his dream becomes heedless to everything and Hazoor Alayh Salat-o-Salam himself takes oath of allegiance from that lucky

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<sup>112</sup> The extreme nearness to Allah

- one and instructs him spiritually. This saying of mine is exactly according to my own experience. (Kaleed-ul-Tauheed)
- There is only one, among thousands of the seekers, who attains the complete knowledge of Sultan-ul-Faqr and gains the Union of the exact Divine Beauty. Thus, it is clear that several persons have just put on the superficial robe of Faqr only. One among the thousands reaches the highest level of Faqr. Faqr is a Noor which bears the name of "Sultan-ul-Faqr." One who gains it, remains in the eternal presence of Allah and is among the favourites of Allah. (Ameer-ul-Kaunain)
  - Only he gets the company of Hazrat Khizer Alayh Salam who meets the spiritual Khizer. "Sultan-ul-Faqr" is the real esoteric Khizer. One who meets this esoteric Khizer, forgets the worldly knowledge because his inner self is repleted with the Tajalliyat (*Divine Disclosures*) of the esoteric knowledge, the Light of Gnosis and the Oneness of Allah to such an extent that he ever remains engrossed in the Hazoori (*Presence*) of Divine Nearness and Union. (Mehek-ul-Faqr Kalan)
  - Only that person is familiar to the levels of Faqr who has approached Faqr and has enjoyed the pleasure of its Nearness, who has adopted Faqr and seen Sultan-ul-Faqr with his own eyes. (Asrar-e-Qadri)
  - It is the job of the "Sultan-ul-Faqr" to imprison the giant and evil king nafs forever in the confinement of annihilation in Allah, by fastening the chain of tafseer<sup>113</sup>, the Quran, Hadith, Gnosis of Allah and the enlightenment of the conscience, around its neck. (Kaleed-ul-Tauheed Kalan)
  - The person who wants to achieve access to the Ocean of the Divine Oneness and eternal presence in the Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and to meet Sultan-ul-Faqr, should know that there are almost thirty crore thirty lac hair on the body of a man and every hair bears a dwelling of the devil, a castle of lust, and a root of

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<sup>113</sup> Exegesis of Quran

the sensual baser self. The person who does not renounce love of the world from his heart, he can neither find Divine Nearness nor eternal presence. (Kaleed-ul-Tauheed Kalan)

Similarly, on two other places he Rehmat-ul-Allah Alayh tells about a true seeker that:

- The Seeker, when truly follows the path of Faqr and witnesses all the stations of Turk (*renunciation*) and Tawakkul (*trust*), Tasleem (*acceptance*) and Raza (*submission to Allah's Will*), Tajrid (*detachment from outer world*) and Tafrid (*inward isolation*), Fana (*annihilation*) and Baqa (*perpetuation*) and Tauheed (*Oneness*), then he gains the presence in the Assembly of the Prophet and meeting with Sultan-ul-Faqr, Auliya and the Prophets in his dream. (Kaleed-ul-Tauheed Kalan)
- Fana Fillah is an extreme station of Faqr, which can neither be achieved by intellect and cleverness nor by Zikr (*invocation*) and Fikr (*meditation*). Although, the Murshid Kamil, if wishes, either takes the Seeker to the Court of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam or sometimes to the station of the Divine Presence of annihilation in Allah and sometimes in the company of Fana Fillah "Sultan-ul-Faqr." The Seeker, for whom all of these three levels become one, approaches at the completion of Faqr. (Aqal-e-Beydar)
- When the seeker, exceeding from the levels of Raza (*complete submission to Allah*) and Qaza (*accepting the destiny*) reaches the level of Wahdat (*Oneness*) and Laqa (*meeting Allah*), a Form of Divine Light appears from the Divine Presence and Nearness. This Form is more beautiful than the houries of the paradise, enlightened by the Divine Lights and enflamed by the observation of the Tajalli of the Divine Vision, Knowledge and Love. Its name is "Sultan-ul-Faqr." This Form embraces the sensible Lover with which the Seeker of Allah becomes immortal and indifferent to all the desires from top to toe and

there remains no grief and sorrow of the world or the hereafter in his being. (Noor-ul-Huda Kalan)

- Man cannot reach the levels of Faqr whether he has been exhausted in doing hard mystic exercises unless the special Form of the Divine Secret "Sultan-ul-Faqr" does not embrace him and grace him with its sacred view, mystical knowledge and persuasion within his inner self. As long as, "Sultan-ul-Faqr" does not allow, he cannot even smell Faqr, as the esoteric form of Sultan-ul-Faqr ever remains present in the Assembly of the Holy Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. (Mehek-ul-Faqr Kalan)
- The Assembly of Sultan-ul-Faqr is the Ocean of The Divine Unity. Whoever arrives at the bank of this ocean, becomes unified with Allah.
- At the night of Ascension when the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam arrived at the station of Sidra-tul-Muntaha<sup>114</sup> he witnessed the Face of Faqr and enjoyed the relish of the ranks of "Sultan-ul-Faqr." He repleted his batin with Faqr of Noor-e-Elahi and conversed with Allah, being blessed with His nearness and Union at the station of Qab Qausain<sup>115</sup>. (Mehek-ul-Faqr Kalan)
- Faqeer-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam (*the mystic of the Holy Prophet*) steps in the Faqr annihilated in Allah, with perseverance and strength. As he bears the name of Faqr on his head and Faqr bears the Name of Allah on its head. Fuqara become Faqeers by Ism-e-Allah and become the Falcon of the Divine World by Ism-e-Allah as well. In the path of Faqr, if somebody remains persistent, he becomes the bearer of the Divine Secret of The Reality. If somebody gives up perseverance and courage and returns to the world and its people, being fed up of Faqr and the Personal Name of Allah, he deviates from the level of holding

<sup>114</sup> The Lote tree of the utmost Boundary

<sup>115</sup> Station of extreme nearness



Faqr and the Divine Secret and the rank of being Falcon as if he is a bird of prey whose eyes remain at the dead flesh. Therefore he is disgraced and dishonored in both the worlds. His heart is never satisfied and contended with the world. So, his eyes ever remain full of craving and thirst for the world. He can never reach the Reality of "Sultan-ul-Faqr." He is a seeker of the world-rather a religious hypocrite. (Mehek-ul-Faqr Kalan)

- It is worth knowing that the beginning of Sultan-ul-Faqr is the non-creation Noor-e-Eman (*the Light of Faith*) and its end is non-creation Noor-e-Rehman (*Light of Allah*). (Qurb-e-Deedar)
- The person who views the face of Sultan-ul-Faqr spiritually in his batin, becomes 'the Man of word'<sup>116</sup> by being indifferent to all his needs. (Mehek-ul-Faqr Kalan)
- It must be known that everyone among the Prophets, Companions of the Prophet and Auliya of Allah requested Allah for the ranks of the complete Marifat (*knowledge*) of Faqr but none other than the Prophet Ahmad Mujataba Sall'Allahu Alayhi Wa'alihi Wasallam reached the perfection of Faqr. Nobody else stepped at the extreme level of Sultan-ul-Faqr. Although, by the order of Allah and the permission of the Lord of the world Sall'Allahu Alayhi Wa'alihi Wasallam, Shah Mohi-ud-Din Shaikh Abdul Qadir Jilani Razi Allah Anhu executed, accomplished and possessed all the initial and extreme levels of Faqr and Sultan-ul-Faqr. (Taufeeq-ul-Hadayat)

### Clarification of a misapprehension

People usually raise an objection that in *Risala Roohi Sharif*, (among all the saints of the world) only seven sacred souls are honoured with the glorious levels of "Sultan-ul-Faqr" and Syed-ul-Kaunain. Why the sacred Companions of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, sacred Imams (*Hazrat*

<sup>116</sup> Whose words are authoritative and effective-what he says, is done.

*Imam Hassan and Hussain*) Razi Allah Anhum and the other close Friends of Allah have not been included among them.

We try to answer this objection through an example that, there are several fields of skills and specializations and there is no comparison between one field and the other. For example, somebody excels in Economics and Accounting but the other has the knack in Physics, Chemistry, Biology and Botany. Some have perfection in cricket and hockey and the others are experts in journalism, calligraphy etc. It means, in every field there are specialists and the men of perfection and every man possesses a special skill. So among the different skills the experts have no comparison and competition with each other. For instance, it cannot be decided that who is better between a doctor and a player.

Similarly, in the spiritual world there are many fields and different kinds of ranks, perfections and marvels. Some mystics are famous for truth, some for gratitude, some for their justice and self accountability. Others are famous for their modesty and self honour; worship and adoration; patience and renunciation; mystic ascetic discipline and mystic practices and the others for their bounty and generosity. Hence, among the Prophets Hazrat Esa Alayh Salam (*Christ*) was Zahid-ul-Basher (*best worshipper*), Hazrat Dawood Alayh Salam (*David*) was Abdul Basher (*best slave of Allah*) and Hazrat Ayub Alayh Salam was the Asbar-ul-Basher (*the best person for showing patience*). It means every Prophet was a person of perfection regarding some special inner quality and rank.

Similarly, "Faqr" is a special spiritual rank and a marvel. In comparison to it, there is neither any marvel nor any rank. This Divine Treasure was granted exclusively to our Lord Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam by Allah among all the other Prophets. With regards to Faqr, neither any

Prophet nor any Messenger of Allah is a peer or equal in status to the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. That is why, he was proud only of Faqr. Due to it he is exalted, distinguished and eminent among all the Prophets and Messengers. It is worth considering that he Sall'Allahu Alayhi Wa'alihi Wasallam is comprehensive in all the outward and inward marvels. Yet, he was neither proud of his bravery, chivalry, generosity, piety, patience, renunciation, trust in Allah, nor of his eloquence and rhetoric, but he expressed his pride only for "Faqr." It means that only Faqr is his real asset and legacy.

Though in the inner self, there are countless attributes like truth, loyalty, justice, accountability of lower self, modesty, piety, patience, gratitude, submission, fear of Allah, optimism, generosity, kindness, knowledge, bravery, affection etc. All of these have different ranks and levels but "Faqr" is the most superior and the elevated one. Rather, it should be said that Faqr encompasses all of them or to say, it is the root cause of all these virtuous attributes.

Now, let us discuss the objections raised by some ignorant people who have no spiritual insight. They object that:

1. Among these sacred personalities, Baab-e-Faqr (*the door to Faqr*) and Imam-ul-Faqr (*the leader of Faqr*) Hazrat Ali Karum Allah Wajhul Kareem is not included who is the Imam of the Qadri, Chishti and Suherwardi chains and these chains connect to the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam through him. Has Amanat-e-Elahiya (*the Trust of Allah in the form of Faqr*) not been transferred to him?
2. Has 'Faqr' not been transferred to the leader of the truthful people Hazrat Abu Bakar Siddique Razi Allah Anhu, who is the friend of the cave of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and through whom the Naqshbandi chain reaches the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam.

3. Has it not been transferred to the other two pious caliphs Hazrat Umer Razi Allah Anhu and Hazrat Usman Razi Allah Anhu.
4. Has the legacy of Faqr of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam not been bestowed upon the leaders of the Lovers of Allah, Hazrat Imam Hussain Alayh Salam and Hazrat Imam Hassan Alayh Salam?
5. Has Faqr not been granted to the other sacred Companions of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, who are the most exalted persons of the Ummah?
6. Have all the interpreters of Islamic law and the other sacred saints among the Ummah not been given Faqr?

### FAQR AND THE FOUR RASHIDUN CALIPHS

The answer to these objections has already been given by Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh in his writings. He states that there are 'four Pirs' (*four spiritual leaders*).

صدق صدیق و عدل عمرؓ پر حیا عثمانؓ بود.

گوئے فقرش از محمدؐ شاہِ مرداں می ربود

Meaning: From the Holy Prophet Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam Hazrat Abu Bakar Siddique Razi Allah Anhu got the attribute of truthfulness, Hazrat Umer Razi Allah Anhu got justice, Hazrat Usman Razi Allah Anhu got modesty and Hazrat Ali Karum Allah Wajhu got Faqr. (Ain-ul-Faqr, Mehek-ul-Faqr Kalan)

He further says:

- The Seeker must recognize his Four spiritual Leaders. First, the leader of the siddiqeen (*truthful ones*) is Hazrat Abu Bakar Siddique Razi Allah Anhu. Second, the leader of the just people is Hazrat Umer bin Khitab Razi Allah Anhu. Third, the leader of possessors of modesty is Hazrat Usman

Ghani Razi Allah Anhu and fourth, the leader of Fuqara is Hazrat Ali Karum Allah Wajhu. (Jamia-ul-Asrar)

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo states in the above written extracts that the asset and legacy of the Holy Prophet Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam 'Faqr' was transferred to Hazrat Ali Karum Allah Wajhu. He is Baab-e-Faqr (*the door to Faqr*) and the one who transfers Faqr ahead. Hazrat Abu Bakar Siddique Razi Allah Anhu, Hazrat Umer Farooq Razi Allah Anhu and Hazrat Usman Razi Allah Anhu received the highest levels of truthfulness, justice and modesty respectively.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says that the Seeker of Allah should be like Hazrat Abu Bakar Razi Allah Anhu in truthfulness. In justice and accountability of the lower self he should follow Hazrat Umer Farooq Razi Allah Anhu. In modesty, he should follow the footsteps of Hazrat Usman Razi Allah Anhu and as regards Faqr, he should be like Hazrat Ali Karum Allah Wajhu. If these four levels are not acquired with balance, the rank of Faqr is not gained with perfection. Sultan-ul-Arifeen called them four Pirs because Faqr is completed in the inward by the attention of the Four. But the 'Baab-e-Faqr' i.e. Door to Faqr is only Hazrat Ali Karum Allah Wajhu. This would be endorsed with the event of the oath of allegiance of Sultan-ul-Arifeen, which he narrates in his several books, as to what is meant by the "attention" of these four leaders. He Rehmat-ul-Allah Alayh states that:

- Once, he was standing in the suburbs of Shorekot. Suddenly, an exalted and dignified horse rider with heavenly Light appeared who carried his hand and got him mounted behind his back. Sultan Bahoo Rehmat-ul-Allah Alayh was afraid and shivering. He asked, "Who are you?" The eminent rider blessed Bahoo with his 'Divine attention' and revealed, "I am Ali Ibn-e-Abi Talib." Then Sultan Bahoo asked, "Where are

you taking me?" Hazrat Ali replied, "I am taking you to the sacred Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam according to his order." Then at once, Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh found himself in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. At that time, Hazrat Siddique Akbar, Hazrat Umer Bin Khitab and Hazrat Usman Bin Affan Razi Allah Anhum were also present in the company of the sacred family of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. On seeing Hazrat Sakhi Sultan Bahoo, Hazrat Siddique Akbar stood up from the celestial Assembly and met him, then left after paying his "attention." Afterwards, Hazrat Umer & Hazrat Usman stood up one by one and paid 'attention' after meeting him, and left the Majlis. Only the Ahl-e-Bait (*sacred family of the Prophet*) were left in the Majlis. Hazrat Sultan Bahoo further says, "It seemed from the sacred face of Ameer-ul-Momineen Hazrat Ali Karum Allah Wajhu that the Lord of the Universe Sall'Allahu Alayhi Wa'alihi Wasallam will assign my oath taking to Hazrat Ali, as he was my very first means and accomplished instructor on the way of Faqr but he remained silent. After a moment, Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam raised his both hands towards me and ordered, "hold my hands" then he took my oath of allegiance with his both hands and blessed me with Divine Persuasion. Then, he instructed me to say لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ. When I said it, at once, there remained no veils of ranks and stations. Hence, the eternal beginning and the end were equalized for me (*i.e. I was liberated from time and space and returned to my origin- "Noor of Allah"-which is the extreme level of Faqr*). After being honoured by the instructions of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam the Queen of Paradise Syeda-tu-Nisa Hazrat Fatima Alayha Salam said to me, "You are my spiritual son." Then I kissed the feet of the

Imams Hazrat Hassan and Hussain Alayhum Salam and entered in the circle of their slavery. (Manaqib-e-Sultani)

After reading this extract of Sultan-ul-Arifeen the objection that the Four Righteous Caliphs are not mentioned at the status of Sultan-ul-Faqr, should be removed. It should also be understood that Faqr is not accomplished without the attention of the Four Spiritual Leaders Hazrat Abu Bakar Siddique, Hazrat Umer, Hazrat Usman and Hazrat Ali Karum Allah Wajhul Kareem.

## FAQR AND THE AHL-E-BAIT

Hazrat Mujjadad Alif Sani says:

➤ There are two ways of Union and Meeting with Allah. One of them is the way of Prophethood. By this way, only the Prophets are connected and unified with Allah and this chain was sealed on the sacred personality of Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam.

The second way is that of Walayat (*sainthood*). The people of this way are connected to Allah through Vaseela (*mediator or source*). This group consists of the sufi hierarchy of Qutbs, Otaads, Abdals, Nujaba (*the nobles*) and common Auliya. The mediator and the main source of this way is Hazrat Syedna Ali Karum Allah Wajhu. This highest rank is granted to his exalted personality. In this status the sacred step of the Holy Prophet Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam is upon Hazrat Ali Karum Allah Wajhu's head. Hazrat Fatima-tuz-Zahra Alayha Salam and Husnain Kareemain Alayhum Salam also share this status with Hazrat Ali Karum Allah Wajhu. (Letter no.123 from "Maktobat-e-Imam Rabbani)

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh describes this fact in these words:

- Hazrat Ali Karum Allah Wajhu found Faqr from the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. (Ain-ul-Faqr, Mehek-ul-Faqr Kalan)
- Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam conferred Faqr upon Hazrat Ali Karum Allah Wajhu. (Jamia-ul-Asrar)
- The Pir of Fuqara is Hazrat Ali Karum Allah Wajhu. (Jamia-ul-Asrar)

The intellectuals translate the Hadith of the Holy Prophet *أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا* as: "I am the city of knowledge and Ali is its door", but Sultan-ul-Arifeen describes its meaning as "I am the city (*hub-center*) of Faqr and Ali is its door." That is why, Hazrat Ali Karum Allah Wajhu is also remembered with the title of "Baab-e-Faqr."

The Queen of the Universe Hazrat Fatima-tuz-Zahra Alayha Salam has already been discussed as Sultan-ul-Faqr. Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo says in *Jamia-ul-Asrar*:

- Hazrat Fatima Alayha Salam was brought up in Faqr, nourished by Faqr and she possessed Faqr. Whoever reaches Faqr, reaches by her 'means' only.

He says about Husnain Kareemain Alayhim Salam:

- The perfection in *الْفَقْرُ فَخْرِي* (*Faqr is my pride*) was only possessed by the sacred Imams Hazrat Imam Hassan and Hazrat Imam Hussain Alayhum Salam, who are the beloveds of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and the Holy Queen of Paradise Hazrat Fatima Razi Allah Anha. (Mehek-ul-Faqr Kalan)

The above mentioned extracts clarify that as regards the status of perfection in Faqr Fana Fillah Baqa Billah, these four sacred personalities Hazrat Ali, Hazrat Fatima, Hazrat Imam Hassan and



Hazrat Imam Hussain Razi Allah Anhum cannot be differentiated from one another. They are one, same and unified, as all of them are annihilated in the Oneness of Allah, so they have become one. As long as the Seeker of Allah does not have the same perception about the status of these four personalities, he can never find even the fragrance of Faqr.

## FAQR AND THE SACRED COMPANIONS OF THE HOLY PROPHET SALL'ALLAHU ALAYHI WA'ALIHI WASALLAM

Did all the sacred Companions of the Holy Prophet receive the blessing of Faqr? Answering this question Hazrat Sakhi Sultan Bahoo says:

- “Remember! After the sacred Companions Razi Allah Anhum *(the words “after the sacred Companions” should be considered. It means, the sacred Companions got the blessing of Faqr)* the blessing and Treasure of Faqr is granted to two men: the first one is Ghaus-ul-Azam Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu and the second one is Hazrat Imam Abu Hanifa Kufi Rehmat-ul-Allah Alayh, who was a relinquisher of the world. He never ever missed his prayers or fasts till seventy years. Same perfection (in *الْفَقْرُ فَخْرِي*) was received by the pious, adorer and mystic lady Hazrat Rabia Basri Rehmat-ul-Allah Alayha. (Mehek-ul-Faqr Kalan)

Above mentioned extract clarifies the fact that the sacred Companions Razi Allah Anhum gained the blessing of Faqr according to their levels respectively. Afterwards, this blessing was conferred upon Ghaus-ul-Azam Hazrat Abdul Qadir Jilani, Hazrat Imam Abu Hanifa and Hazrat Rabia Basri. Now, the objection that whether the sacred Companions, mystics or

religious jurists have found Faqr or not, is answered through this piece of writing of Sultan-ul-Arifeen. One more piece of writing is presented below to answer the objections more clearly.

The belief of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo, as described in his book "*Kaleed-ul-Tauheed Kalan*", is:

- Know! Nobody can reach the spiritual levels mentioned below. If somebody claims to approach these levels then he is surely a liar, conjurer and a fraud mentor. These special six stages are given below:
1. The verses of the Holy Quran are never revealed upon anybody else except the Holy Prophet Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam.
  2. Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam is the Seal of the Messengers. No Revelation (*Wahi*) can be revealed upon anybody else after him.
  3. Nobody can approach the extreme levels of Marifat-e-Elahiya except the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam.
  4. Nobody can get Meraj with his physical eyes at the levels of Qab-Qausain except Hazoor Alayh Salat-o-Salam.
  5. Nobody except the sacred Companions of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam can reach the grades of As'hab-e-Sufah (*the Companions of Sufah*), As'hab-e-Badar (*the Companions of Badar*), As'hab-e-Kibar (*the great Companions*) and all-the other noble Companions.
  6. Nobody can reach the level of Ijtahad except the four Mujtahid Imams (*interpretative leaders*) of the four ijtahadi (*interpretative*) religions Hazrat Imam Abu Hanifa, Hazrat Imam Shafi, Hazrat Imam Maalik and Hazrat Imam Ahmad bin Hamble and that, these four religions are rightful.

The above mentioned six levels stated by Sultan-ul-Arifeen require no further explanation. Each level is described clearly

and explicitly. Especially, the explanation about the Companions of the Holy Prophet, given by Hazrat Sakhi Sultan Bahoo leaves no room for any kind of objection.

Among the daughters of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam Hazrat Fatima-tuz-Zahra has got most recognition due to Faqr. She inherited the true asset of Faqr-e-Mohammadi from the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. Due to this inheritance, her sacred children became Aal-e-Nabi (*descendants of the Prophet*). She became the first "Sultan-ul-Faqr", so that her excellence can be known to people otherwise, she did not have to perform the duty of spiritual instruction and education of the Ummah. Hazrat Ali Karum Allah Wajhu is "Baab-e-Faqr" because the heritage of Faqr was transferred to Ummah through him from the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. Second Sultan-ul-Faqr is Hazrat Hassan Basri Razi Allah Anhu .When Hazrat Ali Karum Allah Wajhu transferred the Trust of Faqr to him, it was proved that the asset of Faqr is not like a worldly inheritance which is transferred to one's children only, otherwise Hasnain Kareemain Razi Allah Anhum are at the perfection of Faqr and the second Sultan-ul-Faqr Khawaja Hassan Basri and the fifth Sultan-ul-Faqr Hazrat Sakhi Sultan Bahoo are proud of their slavery.

In short, the greatest blessing of Faqr was conferred upon the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam at the sacred night of Meraj. By the grace of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, this Divine blessing was granted to the highly glorious queen of the Paradise, Syeda-tu-Nisa Hazrat Fatima Zahra, while the Baab-e-Faqr Hazrat Ali Karum Allah Wajhu was given the Khirqah (*robe*) of Faqr. Faqr was transferred to Ummah only through him. Then Hassnain Kareemain Alayhum Salam and the noble companions found Faqr according to their levels respectively. Among the whole Ummah of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, six other personalities

were selected who were granted preference upon the others. They were crowned with a special rank in Faqr "Sultan-ul-Faqr." Their peculiar sign is described below.

- Their sight is entirely the Light of Oneness and an alchemy of the Magnificence. On whomsoever it is cast, he starts witnessing The Divine Reality, as if his entire being has been transferred into Absolute Light. They do not need to engage their disciples in the effort of superficial daily recitals or forty days seclusion for mystic communion. (Risala Roohi Sharif)

This means, they do not let the Seekers of Allah indulge in the hard work of daily recitals and the forty days seclusion. Rather, their eyesight itself is a Noor. On whomever it is cast, he also becomes Noor.

It is hoped that after this discussion, most of the doubts and misperceptions might be resolved. Although, one thing must be kept in mind that the "complete authority of Faqr" is the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam because Faqr is his real asset, and his Ahl-e-Bait (*sacred family members*) are the true inheritors of this heritage and the conveyers of it.

Among the seven Sultan-ul-Faqr and Syed-ul-Kaunain who are discussed by Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh in *Risala Roohi Sharif*, he revealed the names of five of these souls who appeared in this world in their respective times and became the source of blessing and Beneficence for the masses. On the life history of these five souls, a lot of eulogies, journals, books and periodicals have been written and they do not need to be introduced. However, the names of the two souls who would come in future were kept secret. One of them has graced this world with his sacred presence. Lacs of people of this age have been blessed with his Ziyarat (*sacred sight*), company

and slavery. His name is Sultan-ul-Faqr sixth Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh.

On Friday, 14<sup>th</sup> August 1947 (27<sup>th</sup> Ramadan-ul-Mubarik 1366 Hijri), he was born and on Friday 26<sup>th</sup> December, 2003 (02 Ziqad 1424 hijri), he died. He is my beloved Murshid Kamil Akmal and I have written a book on his life history and teachings "*Mujtaba Akhir Zamani*".

## WAHAM

### *(Inward Conversation with The Divine Self)*

‘Waham’ refers to *Zann (presumption)* and *Gumaan (thought)*. ‘Auhaam’ is its plural. In the terminology of Faqr, Waham points to that particular state of the Seeker of Allah in which whatever queries he faces, in both his *zahir (outward)* or *batin (esoteric self)*, he gets their answers from the Court of Allah Almighty. In other words, Waham means having conversation with Allah Almighty. Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh entitles this conversation as ‘*Sayr-e-Auhaam*’.

Hazrat Musa Alayh Salam was Kaleem Allah. He used to visit Mount Sinai at a specific time and offer 2 Nafils after ablution then get attentive towards Allah Almighty. An aura of engrossment enveloped him and his conversation with Allah started. Even today, Fuqara (*who walk the path of Faqr*) and Arifeen (*Knowers of Allah*) focus their attention towards Allah and converse with Him, which is named as ‘*Sayr-e-Auhaam*’ by Hazrat Sultan Bahoo Rehmat-ul-Allah Alayh.

He Rehmat-ul-Allah Alayh says:

- “Auhaam is the name of seeing, listening, speaking and understanding of the soul.” (Sultan-ul-Waham)
- For conversing with Allah, Hazrat Musa Alayh Salam had to go to Koh-e-Toor but for a true follower of Hazoor Alayh, Salat-o-Salam, his own existence is Koh-e-Toor because he listens to the words of Allah inside his existence, way closer than his jugular vein. He receives the response of his invocation with advisability and discretion. (Kaleed-ul-Tauheed Kalan)

Allah Almighty says in the Holy Quran:

﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ قَدْرَانِي حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بآذُنِهِ

مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ ﴾ (الشورى 51)

Meaning: All men do not have the ability to converse with Allah except through revelation or from behind a veil (*as was done with Hazrat Musa Alayh Salam*) or He sends an angel in the form of an envoy (*messenger*) who reveals to him what Allah wants. Without doubt! He has the Highest Rank and Wisdom. (Ash-Shura-51)

Nabi Sall'Allahu Alayhi Wa'alihi Wasallam says:

﴿ مَا مِنْ عَبْدٍ إِلَّا وَسِيكَلَمُهُ رَبُّهُ لَيْسَ بَيْنَ الْعَبْدِ وَالرَّبِّ تَرْجُمَانٌ وَلَا وَاسِطَةٌ..... ﴾ (بخارى ومسلم)

Meaning: Every Momin (true believer) would converse with Allah and at that time, there would neither be an interpreter nor any intermediary between Allah and man (*they would talk to each other directly*). (Bukhari-Muslim)

- ❖ Sheikh Akbar Mohi-ud-Din Ibn-e-Arabi Rehmat-ul-Allah Alayh says in *Fasoos-ul-Hakam*:
- Auhaam (*inward conversation with Allah*) makes Marifat (*gnosis of Allah*) far more firm and stronger than just contemplation. That is why, in the nature of mankind, the dynasty of Waham overpowers intelligence because the intelligent person may reach the supreme level of intellect but he is never left without the sovereignty of Waham. Whichever things are comprehended by intellect, Waham retells them in form and shape (*appearance*). Hence, in the perfect appearance of man, Waham is the Sultan (*King*). Its dynasty is powerful.
- Eternal meditation, devotion and engrossment are the Sultan-e-Azam (*Greatest Kings*) in the form of Insan-e-Kamil (*The Universal Man*) i.e. the perfection owned by Insan-e-Kamil

is due to Waham. Waham refers to eternal meditation and devotion which are the result of Ishq-e-Elahi (*Divine Love*).

- When Allah Almighty lifts the veil of Waham from the heart of the Knower of Allah then he comes to know the secret, that the Divine Self, which he considered distant from the mankind and himself, actually manifests in his heart. This is the peak of Marifat. (Sharah-e-Fasoos-ul-Hakam Wal Aiqaan)
- ❖ Syed Abdul Kareem-bin-Ibrahim Al-Jaili Rehmat-ul-Allah Alayh writes in his book '*Insan-e-Kamil*':
- Allah Almighty created the Waham of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam from His Perfect Name (*Hoo*) and from that Noor-e-Waham (*Light of Waham*), Allah created Israel Alayh Salam (*which means that Hazrat Israel Alayh Salam is the Angel of Waham because he has more knowledge of souls by virtue of seizing them*). Since, Allah created the Waham of Hazoor Alayhi Salat-o-Salam from His own Noor-e-Kamil (*Perfect Light*), therefore, He made him exist in the world in the Perfect physical dress.
- One should know that Allah made Noor-e-Waham like a mirror for His Self and has called it the manifestation of His sanctity. There is no other sagacity in the entire world greater than this, nor is there any other such powerful custodian (*of heart and soul*). Everything that exists, possesses it and it is because of this, that the whole world worships Allah. It was due to its Divine Light that Allah Almighty glanced towards Hazrat Adam Alayh Salam. Whoever walks on water, walks due to it and whoever flew in the air, flew with its help. It is the Light of Faith and the essence of the supremacy of dignity. Whoever subdues this Noor and wins over it, gets authority over all the superior and inferior creations. Whoever is predominated by Sultan-ul-Waham<sup>117</sup>, converses with Him

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<sup>117</sup> Sultan-ul-Waham means Murshid Kamil because he is dominant over the inward of every Seeker



about the inward matters (*through Waham i.e. inward conversation*).

- When Allah created Waham, He addressed it: I swear! I shall not enlighten the people of conformation through anything except you. I will not manifest in the world but only through the cover of your secrecy. (Insan-e-Kamil, Translated by Fazal Meeran, published by Nafees Academy Karachi)

The process of revelations and the descending of angels came to an end with the sacred demise of the Seal of the Prophets Hazrat Mohammad Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam. However, even today Allah converses with Fuqara from behind a veil. This conversation is known as Sayr-e-Auhaam and Auhaam is nearest to the station of Visal (*Unity with Allah*). This is the station of Wahdaniyat (*Oneness*) and its centre is Qalb (*batin/esoteric self*). Through persistent invocation and contemplation of Ism-e-Allah Zaat, the Ism-e-Allah is engraved in the heart of the Seeker and enlivens his soul. The heart is then strengthened by the Divine Love, and the Seeker receives eternal presence of the Court of Allah and reaches the level of Auhaam, where he receives the answers of all his questions from the Court of Allah. Then such pleasant moments come in the path of Faqr when the Seeker stays engrossed in conversation with Allah all the time. At this point, an interesting and exhilarating discussion about divine secrets starts between Aashiq-o-Mashooq/Muhib and Mehboob (*Divine Lover and Divine Beloved*) i.e. the Seeker and Allah. Here the faith of a Momin goes through a trial and his courage, belief and trust are judged. He is showered with Divine Lights of Self Disclosure. Sometimes, his heart is bruised with the arrows of coquetries, whereas at other times, the bounties of the exhilarating syrup of sweet speech is poured on him that augment his soul. At this station, the Aashiq is compared to the exemplary tales of candle and moth or rose and nightingale and is bestowed with special attention. Sometimes, he is honoured

by the splendid sights of the unveiled luster of Divine Majestic Beauty that inculcates a state of passion in his heart, and then he is reduced to ashes by the fire of separation from the Divine Beloved. At this point such a relationship is developed between the Abd (*devotee*) and Ma'abood (*Allah*) or Aashiq (*Divine Lover*) and Mashooq (*Divine Beloved*), in which thousands of facts and secrets are revealed upon him. IIm-e-Laduni<sup>118</sup> and IIm-e-Asrar<sup>119</sup> are gifted to him and he is hosted with many kinds of tajalliat (*Self Disclosures*).

Sometimes the lightning of grandeur and magnificence descends upon him and at times the charisma of Magnificent Beauty delights him. At times the arrows of separation and alienation are showered upon him and at times he is satiated with the wine of Visal. Sometimes he is captivated by the black beauty of the ensnaring hair locks and at times his soul is enlivened by the light of the lustrous Divine Face of the Beloved. Sometimes he is tried with separation and at times graced with the nearness. At times, he is enraptured by the forgetfulness of his self, deep engrossment and absorption and at times consumed by the fire of awe and fright.

Sometimes he is invited to be sacrificed like a nightingale on the flower-like countenance and at other times he is burnt madly like a moth over the candle of The Divine Beauty.

In short, the styles and coquetries of the Real Beloved are varied but the True Lover is happy with all of them. Hence, both The Beauty and Magnificence (*Wrath*) of the Beloved are endeared to him. During the closeness he observes the attribute of His Magnificence while being distant observes His Beauty and vice versa. The basis of all his crying and grief, separation and union, passion and ecstasy, eagerness and anxiety, knowledge and

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<sup>118</sup> Knowledge direct from Allah

<sup>119</sup> Knowledge of Divine Secrets

wisdom, his struggle and endeavours, sacrifice and devotion, shelter and refuge, life and honour, grandeur and splendour, greatness and respect, religion and faith, prestige and modesty, piousness and God fearingness, hajj and zakat (*charity*), fasts and prayers and the main objective of his life and death are only to gain the pleasure and approval of his Real Beloved.

As it is mentioned in a Qudsi Hadith *أَنَا عِنْدَ ظَنِّ عَبْدِي بِي* Meaning: "I am in accordance with the supposition of my slave." Whatever a man supposes about Allah, He treats him accordingly. If he wants Divine inspiration (*Ilham*), He descends inspiration upon his heart. Remember! Divine inspiration is one sided as Allah puts a virtuous thought in his slave's heart. While Agahi (*intuition*) or Daleel (*wish*) means whatever somebody wants (*in the form of knowledge or blessing respectively*), that is endowed to him. While Kashaf (*unveiling*) is to know the hidden secrets, but Waham is the superior station among all of them, as in it, inward conversation with Allah is continued every moment. Now it depends upon the seeker, what does he want? *السُّكُوتُ حَرَامٌ عَلَى قُلُوبِ الْأَوْلِيَاءِ* "Peace is forbidden for the hearts of the Auliya." Therefore, they cannot stay at one station. Thus, one should progress from Ilham towards Agahi and then from intuition to Waham, as it is said by Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh:

- Allah says, "You remember Me, I will remember you" (Al-Bakra-152). If you remember Me through Auhaam, Ilham, Agahi or Daleel, I will also remember you through these sources.

Oh imperfect miser! This is the path of the perfect ones that takes them to the Court of Allah The Majestic. This path is gained through the exercise of contemplation of the Kalima

Tayyab *لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ* and Ism-e-Allah Zaat. (Kaleed-ul-Tauheed Kalan)

Hazrat Sakhi Sultan Bahoo says in his book *Sultan-ul-Waham*:

- “Oh my dear! I want to tell you about Auhaam very precisely. It should be known that the closest path and the fastest conductor to reach Allah is the way of the heart and soul. Without which, not only it is difficult to reach Allah but impossible as well. The journey of the soul to Allah is possible only through waham, which can be gained only by the company of Sultan-ul-Waham, Shah-e-Zann<sup>120</sup> as Allah says in Hadith Qudsi **أَنَا عِنْدَ ظَنِّ عَبْدِي بِي** Meaning: “I am close to my slave’s thought.” Waham is the foundation stone and the basic requirement for the journey of this path of Faqr. Without the company of Sultan-ul-Waham (*the Perfect Mentor*), it is impossible to step in the deserted path to the Empire of Waham. The following saying also refers to the importance of Sultan-ul-Waham;

**وَلِذَلِكَ كَمَا كَانَتْ أَوْهَامُ أَقْوَى سُلْطَانًا فِي هَذِهِ نِشَاةٍ**

Meaning: “Only Sultan-ul-Waham has the power and dominance over everything related to this path.” (Sultan-ul-Waham—translated by Faqeer Mir Mohammad)

- Oh dear! The beginning and the end of this path (*of Faqr*) is the Perfect Mentor, as **الشَّيْخُ أَهْلُهُ فِي هَذِهِ الطَّرِيقِ مِنْ كُلِّ شَيْءٍ** Meaning: “Only the Perfect Murshid possesses the complete knowledge of everything in this path.” The sign of a true Murshid Kamil is that he takes his disciple to the realm of Auhaam and explains him about the ‘Fateh Qalb’ (*life of the heart or soul*). Fateh Qalb or the life of the heart or soul means that the Perfect Mentor, according to the Divine Command **الشَّيْخُ يُحْيِي وَيُمِيتُ** Meaning: “The Perfect Murshid gives life (*to the soul*) and kills (*the nafs*)”, enlivens the soul of his follower through his Divine Powers and Auhaam in such a way that the follower does not take even a single breath without the invocation of

<sup>120</sup> The King of inward conversation and presumption i.e. Murshid Kamil

the Name of Allah and becomes the invoker of the Name of Allah while sleeping, awaking and in every condition. Then, he achieves the Sayr-e-Auhaam (*journey of the soul to Allah through Divine conversation*). Moreover, the Perfect Mentor grants him so much enlightened insight (*i.e. the sight of the soul*) that he examines the entire world of Batin (*inward*). Due to this insight, he is also graced with the vision of the Divine Beauty. Hence, Hazoor Alayhi Salat-o-Salam expresses about Fateh Qalb رَأَى قَلْبِي رَبِّي Meaning: “I saw my Rab in my heart.” Hazrat Dawood also says the same thing:

أَوْحَى بِرُؤْيِي اللَّهِ تَعَالَى أَنْظِرِي مَعْرِفَتِي قُلْتُ لَارُؤِيَتْ قَالَ قَلْبِكَ فِي شَاهِدَتِي وَبِرُؤْيِي

Meaning: “When Allah descended the revelation upon me and asked, “Oh Dawood! Have you seen Me and got My Marifat?” I said ‘No’! Then it was said, “Your heart observes Me, so you see Me within your heart.” (Sultan-ul-Waham)

- Oh dear! The Prophets and Auliya also travelled through their souls by means of waham and told the travellers of this path about it. If a seeker stays for two days at the same station, then he will be at loss because it is said مَنْ اسْتَوَى يَوْمًا فَهُوَ مَغْبُوتٌ Meaning: “Whoever stayed at the same station for two days, he would be at loss.” If he does not suffer loss but stops the journey of the soul to take rest, then such a relaxation is also forbidden because السُّكُوتُ حَرَامٌ عَلَى قُلُوبِ الْأَوْلِيَاءِ Meaning: “Peace is forbidden upon the hearts of the Auliya”. So, it is obvious that the seeker should ever struggle for the journey of the soul. Remember! The achievement of the journey of the soul is only possible by means of Sultan-ul-Waham or Murshid Kamil. The journey of the Auhaam is divided in three levels, according to the Hadith:

تَفَكَّرُ سَاعَةً خَيْرٌ مِنْ عِبَادَةٍ سِتِّينَ سَنَةً، تَفَكَّرُ سَاعَةً خَيْرٌ مِنْ عِبَادَةٍ سِتِّينَ سَنَةً، تَفَكَّرُ سَاعَةً خَيْرٌ مِنْ عِبَادَةِ الثَّقَلَيْنِ

Meaning: “To meditate for a moment is better than the worship of one year, to meditate for a moment is better than

the worship of sixty years and to meditate for a moment is better than the worship of all the humans and jinns.”

In the path of Auhaam the meditation of a beginner is equal to the worship of one year, the meditation of a middle stage seeker is equivalent to the devotion of sixty years and the meditation of an extreme level seeker is equal to the prayers of all the jinns and humans. (Sultan-ul-Waham)

- Oh my dear! You should know, which is the way to Marifat and Visal? And how that way is gained? The way to the Visal goes through the path of the soul (*heart*). Now you should get awareness about this way and understand that the achievement of this path belongs to the Murshid Kamil and only he is the guide of this path. As,

فَالْوَهُمُّ هُوَ السُّلْطَانُ الْأَعْظَمُ فِي هَذِهِ الشَّارَةِ الصُّورَةِ الْكَامِلَةِ الْأَنْبِيَاءِ Meaning: “Hence, in this way the Auhaam is the Perfect Mentor and the Sultan-ul-Muazzam (*the Respected Sultan*) and its best incarnation is the Prophets.” It is the saying of the Holy Prophet Sall’Allahu Alayhi Wa’alihi Wasallam about Murshid Kamil  
 الشَّيْخُ فِي قَوْمِهِ كَالنَّبِيِّ فِي أُمَّتِهِ Meaning: “The Perfect Mentor among his disciples is just like a Prophet among his Ummah.” Hence, just like a Prophet is the guide for his nation, similarly, the Murshid Kamil is the guide for his disciples. Without the company of a guide, travelling is not void from spiritual dangers. In this path, the biggest danger is the nafs, without renouncing which, the Divine Union cannot be achieved. As, when Shaikh Bazaid inquired Allah about the path of Visal, Allah replied دَعْ نَفْسَكَ وَتَعَالُ Meaning: “Reject your nafs and turn to Me.” Similarly, Hamdani says in his book “*Ain-ul-Qazat*” addressing to the Seeker of Allah, “The path to the Visal of Allah neither goes through the skies nor through the East and the West or the North and the South. Rather it goes through your heart (*soul*). Look for it within your soul, you will find it.” So, it is obvious that the Seeker must involve in the affairs of the soul day and night, so that he could start the

journey of the soul and find Marifat and Visal of Allah via Auhaam. Contrary to this, a person who is unaware of the knowledge of Auhaam and ever remains involved in the superficial affairs and physical prayers of the world and does not improve his Batin, even never intends to do so, then he must know that he has spoiled his entire precious life.

But, before following a Mentor, one must keep in mind that some so called mystics appear to be very pious but they consider only the apparently virtuous affairs as sufficient, and do not revive their Batin nor intend to improve and rectify it. Such fake mystics must be avoided as they are not worth following. They are worthless, useless and far away from Allah and the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. (Sultan-ul-Waham)

➤ Sultan-ul-Arifeen says more about Waham:

اعْلَمْ رِزْقُ اللَّهِ سَيْرُ الْقَلْبِ بِسُلْطَانِ الْوَهْمِ بِلَا اسْتَوَا وَقَصُورٌ ❁

Meaning: Know o seeker! Allah will grant you the complete journey to the soul (*Sayr-e-Qalb*) through the mediation of Sultan-ul-Waham.

Oh dear! On this path, everything depends upon the Murshid Kamil and to step on this path without a Murshid Kamil is merely to suffer from worries, disturbances and regrets. When a Murshid Kamil holds the hand of a true follower, then the follower must serve him sincerely, so that the Murshid Kamil initiates Auhaam within him by his authority and makes his heart truthful.

The Spiritual Mentor should always capture the disciple's heart through waham and get him cover all the stations by his effective powers. According to the saying:

أَصْبَحُوا مَعَ اللَّهِ وَإِنْ اسْتَطِيعُوا فَاصْبَحُوا مَعَ اللَّهِ مِنْ صَحْبِ اللَّهِ

Meaning: "Acquire the company of Allah and if you cannot, then adopt the company of the true Men of Allah", (i.e. *Murshid Kamil*). When the Seeker gets the company of the Perfect Mentor, then in the beginning he lays the foundation of hidden invocation (*Zikr-e-Khafi of Ism-e-Allah Zaat*) in the heart of the disciple by his power of Auhaam, due to which the follower becomes the eternal invoker without any struggle and hard work and does not take even a single breath without the remembrance of Allah, as the saying of the Holy Prophet is proved upon him that *الْأَنْفَاسُ مَعْدُودَةٌ كُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ فَهُوَ مَيِّتٌ* Meaning: "Everyone has counted breaths, whichever is exhaled without the glorification (*Zikr*) of Allah is dead." Thus, the heart of the follower is enlivened by the continuous invocation of Allah's Name.

The Holy Prophet said *الْأَنْفَاسُ يَنَامُونَ فَإِذَا مَاتُوا فَانْتَبَهُوا* Meaning: "All the human beings are in a sleep of oblivion, they will wake up at the time of death." But at that time their waking up will be in vain. (*When the heart of the follower is enlivened by the attention of Murshid Kamil and Zikr-e-Ism-e-Allah Zaat*) the oblivious slumber goes away from the heart of the follower and he becomes enlightened. As Allah says, *أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ (الانعام-22)* Meaning: "A person who was dead, we have made him alive again." Then he verifies this verse by his own experience. The follower should take his Mentor as the 'all powerful'. As it is said:

*الشَّيْخُ يُحْيِي الْقَلْبَ الْمَيِّتَ الْمُرِيدُ بِذِكْرِ اللَّهِ وَيُمِيتُ النَّفْسَ* Meaning: "The Shaikh (*Mentor*) enlivens the dead soul of the disciple by the invocation of Allah and kills his alive nafs." Then he reaches at the level of his Shaikh (*by reaching the station of Fana-Fi-Shaikh i.e. annihilation in Shaikh*) and according to the saying of the Holy Prophet *Sall'Allahu Alayhi Wa'alihi Wasallam* *الذِّكْرُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ* is imprinted in his heart, then he is



engrossed in the observation of Allah forever. Since, Ism-e-Allah Zaat has been engraved in the heart of the disciple, therefore he remembers Allah with his every inhaled and exhaled breath. Not even a single breath is exhaled without the Zikr-e-Allah or the observation of Ism-e-Allah Zaat and in this way his heart becomes alive. So, when the breath is exhaled, the Zikr <sup>هو</sup> (Hoo) is breathed out and the invoker cleanses his heart from all the desires (*of the nafs*) with the Light of <sup>هو</sup> (Hoo) and cleans all the filth (*everything other than Allah*). When he inhales, his breath is full of the remembrance of Allah because <sup>مَنْ أَحَبَّ شَيْئًا أَكْثَرَ ذِكْرَهُ</sup> Meaning: "When someone loves somebody, he often talks about that person." The Perfect Mentor sets the foundation of Zikr-e-Allah in the heart of the disciple, as is said in the Qudsi Hadith <sup>أَنَا جَلِيسٌ مَنْ ذَكَرَنِي</sup> Meaning: "Whoever remembers Me, I am with him." Thus he loves Allah only, and feels disgusted of everything other than Allah. Hence, he is separated from everything except Allah and he achieves Fateh dil (*the life of the soul*) which is his extreme level. There is a tradition that almost four thousand perfect mystics and mentors of the spiritual path had a consensus on the issue, as what is the highest level of the seeker. As a result of which he finds eternal slavehood and presence in the Court of Allah? All of them consented at "the journey of Auhaam", because only with it the Fateh dil is acquired, by dint of which the Seeker achieves eternal delight and tranquillity. (Sultan-ul-Waham)

- Oh dear! If the clear mirror of the heart has turned rusty due to the sins, then it should be cleansed. It is said in a Hadith <sup>لِكُلِّ شَيْءٍ مَضْفَلَةٌ الْقَلْبِ ذِكْرُ اللَّهِ</sup> Meaning: "There is a device for the cleanliness of everything, the device of cleaning heart is the Zikr of Allah." Hence, the mirror of the heart should be

cleansed first, when the mirror of the heart is enlightened then the Divine Tajalli (*Self Disclosure*) will appear in it and there will be no veil left between man and Allah.

سعدی حجاب نیست تو آئینہ صاف دار

زنگار خُردہ کے نماید جمالِ دوست

Meaning: Oh Saadi! There is no veil (*between man and Allah*), just cleanse the mirror of your heart because the rusty mirror cannot show the Beauty of The Beloved. (Sultan-ul-Waham)

- Oh my dear! When the Divine Light of the invocation (*Noor-e-Zikr*) merges with the Divine Light of The Essence (*Noor-e-Zaat*), it gets the attribute of The Essence. Then the invoker is never separated from Allah and not even a single moment of his life passes without the remembrance of Allah. The invoker then gains the cleansing of the soul, purification of the heart and enlightenment of the soul. By dint of Auhaam the journey to the soul is also achieved and the Seeker lashes out all that is other than Allah from his heart by the whip of (بنی اسرائیل 81) وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ۝ Meaning: "And say that the Haq (*Truth, Allah*) has come and batil (*falsehood or infidelity*) has vanished, for batil (*by its nature*) is destined to be vanished." (Bani Israel 81)

جائیکہ سلطانِ خیمہ زد غوغا نہ ماند

عام را نام و نشان در دل نہ ماند

Meaning: Where the king encamps, there is no noise. Similarly, when Allah-enters the heart, there does not remain any sign of infidelity or anything other than Allah. (Sultan-ul-Waham)

Sultan-ul-Faqr and Sultan-ul-Auhaam Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says about The Visal-e-Wahdat (*Union of The Unity*), which is gained through meditation and invocation of Auhaam:

- ۱- تفکر بہ ادہام وحدت دہد رساند بہ مولیٰ و از خود دہد  
 ۲- وہم است سلطان تفکر وزیر تذکر بود لشکرت دل پذیر  
 ۳- تجرد تفکر بہ کس زادِ راہ بدیں توشہ ہمت شود عین شاہ  
 ۴- چو و ہمت رساند بہ عالم وصال تحت عین گردد ز صحبت کمال  
 ۵- چو ادہام گردد یقین گیر من جہاں جملہ اید بہ تدبیر من  
 ۶- چوں سلطان و ہمت بہ یابد کمال بہر ساعت آید بہ دل صد جمال  
 ۷- بدیں وہم خود را چو آراستی وصولی حقیقت بہ خود یافتی

Meaning: 1. Meditation together with Auhaam grant Union of The Unity and by drowning in the Vision of Allah, redeem one's being from the troubles.

2. Waham is the king, meditation is its minister and invocation is its pleasant armed force.

3. If somebody avails the spiritual provisions of detachment (*from the world*) and meditation for his inward journey, he will become a king by this powerful provision.

4. When waham will take you to the world of Visal then your being will attain the perfection by its company.

5. When I approached at the level of perfect belief by the help of Auhaam, all the realms became slaves to my command.

6. When the Sultan-ul-Waham reveals his marvels, then there appear hundreds of lustrous Lights of The Divine Beauty every moment.

7. If you adorn yourself with waham, you will find the Reality (*Allah*) as well as your own self. (Mehek-ul-Faqr Kalan, Sultan-ul-Waham)

- The person who attains to this status (*status of Auhaam*), he loses his spiritual peace and tranquillity (*i.e. his spiritual state*)

never remains calm, he is ever experiencing a different state). At times, he is in fright and at times, he is optimistic. Sometimes, he is in a state of sukr (spiritual ecstasy) and at times he is in a state of sahw (sobriety, i.e. returning to oneself). Sometimes being unconscious of his self, he becomes proud and carried away by the lust of self conceit, and sometimes becomes a possessor of eternal presence. At times he is a person of the hidden world and at times possessor of The Divine Beauty and Magnificence. At times he is repentant and at times, he is a possessor of honour and delight. Sometimes, by becoming a possessor of Divine Observation, he relishes upon the flavors of Ishq and Love. Hence, his spiritual states switch so quickly forever and ever till eternity that it is impossible to count them. (Mehek-ul-Faqr Kalan)

\*      به      اوہام      حالش      بر      آور      تو      سیر  
اگر      وصل      خواہی      بروں      شو      ز      غیر

Meaning: By Auhaam you travel through the spiritual states and if you want meeting with Allah, then be alienated from everything other than Allah. (Mehek-ul-Faqr Kalan and Sultan-ul-Waham)

Sultan-ul-Arifeen says about the seeker who is the possessor of waham:

- “Some seekers are the possessors of waham. The possessor of waham is he, whose heart is eager to gain Divine Oneness. His waham is the killer of nafs.” (Mehek-ul-Faqr Kalan)
- The possessor of Divine presence gets waham from the realm of Oneness. As soon as the state of waham occurs, all his problems are solved immediately and by waham, every detail of his inner and outer self is unveiled upon him. (Kaleed-ul-Tauheed)

Hazrat Sakhi Sultan Bahoo expresses about Sultan-ul-Waham in *Qurb-e-Deedar*:

- The Faqeer who approaches at the final levels of Sultan-ul-Waham of Faqr he gets several messages, rather thousand times more by the nearness of Allah through the sender of revelations and spiritual inspirations of mystic knowledge. The *Ilm-e-Laduni (knowledge direct from Allah)* and the hidden spiritual experiences befell upon him. The Perfect Knower of Allah (*Murshid Kamil*) lets him cover lacs and crores of stations in a moment through the contemplation of *Ism-e-Allah Zaat*. He obliterates the deposits of filth, ill-will and the evil dangers and satanic illusions from his heart. Then his *Divine-Light-filled-heart* never inclines towards anything else except *Ism-e-Allah Zaat* and the eternal presence. At this station his heart becomes peaceful and his conscience becomes enlightened. Then he rules over his self. These levels are of the *Fana Fillah Faqeer* whose spiritual sight is effective. The effectiveness of his single sight penetrates *Ism-e-Allah Zaat* into the Seeker's heart and soul, he views the *Ism-e-Allah* engraved beautifully in his heart and entire body, but these levels of the Seekers are still not perfect. Although by the contemplation of *Ism-e-Allah Zaat*, the warmth of *Zikr* is felt and a dead heart also gets the warmth of *Murshid's* sight. Yet, unless the seeker does not get *Observation* and the *Gnosis* of Allah and presence in the *Majlis* of *Hazoor Alayhi Salat-o-Salam*, he must not be believed because such levels can keep the beginner, who still possesses lust and greed, far from *Faqr-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam* and *Marifat-e-Elahi. (Qurb-e-Deedar)*

The journey of *Auhaam* is a great status in the path of *Faqr* and this is attained after the presence of the heart. This is the blessing which takes the Seeker to the station of annihilation in Allah.

## ILM-E-DAWAT OR DAWAT-E-QABOOR

*(The Knowledge of Communication with the Sacred Souls of Shrines)*

Ilm-e-Dawat or Dawat-e-Qaboor is the knowledge of communication with the sacred souls of saints, prophets and friends of Allah. It is a great knowledge among the teachings of Hazrat Sakhi Sultan Bahoo. He explains its secrets and mysteries in his books very clearly. This knowledge is associated with different names like Ilm-e-Takseer<sup>121</sup>, Chemiya Akseer<sup>122</sup>, and Tasaruf-e-Tehqeeq<sup>123</sup>.

We can find its religious base and source from the following Hadith of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam:

إِذَا تَحَيَّرْتُمْ فِي الْأُمُورِ فَاسْتَعِينُوا مِنْ أَهْلِ الْقُبُورِ

Meaning: When you are worried or confused about your (*spiritual*) affairs, just seek help from the dwellers of the shrines.

Dawat-e-Qaboor is a religious and spiritual act, in which verses of the Quran are recited in certain order on the shrine of some mystic, saint, Knower of Allah or a Faqeer through which the soul of the dweller of the shrine comes and helps the reciter, especially in some spiritual matter e.g. if he is stuck somewhere in his mystic path or facing some obstacle in continuing his journey towards Allah, or if he has committed some mistake and has regressed from his spiritual status and other such spiritual

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<sup>121</sup> The knowledge of augmentation of soul through which seeker gradually reaches from friends of Allah to Allah

<sup>122</sup> Alchemy-The process by which metals are converted into gold, in Faqr it means to convert a common man into a Wali Allah

<sup>123</sup> Possession of verification of every knowledge

matters. The sacred souls of saints help the seeker through Ilm-e-Dawat either by suggesting him the way to solve his problem or by just taking him out of the problem or removing the obstacle of his way and elevating his spiritual status by their spiritual powers. According to the teachings of Hazrat Sakhi Sultan Bahoo, Ilm-e-Dawat should never be recited for worldly purposes. It should also be remembered that there is a great difference between Dawat-e-Qaboor (*the knowledge of seeking help from shrines*) and Kashaf-ul-Qaboor (*the revelation from the graves*). In the process of Kashaf-ul-Qaboor or revelation from the graves, the states of the dwellers of the graves are known by reciting the Quran on the graves of the common Muslims. The reciter comes to know the condition in which they are living in the Burzakh<sup>124</sup>. Whereas, Dawat-e-Qaboor is recited only on the shrines of the saints and Fuqara to communicate with them, its purpose is described above. There are certain conditions for reciting Ilm-e-dawat:

1. The reciter must be a friend of Allah (*wali*) and perfect in the contemplation of the Ism-e-Allah Zaat. He must have gained eternal presence, as stated by Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh:
  - First of all, the Nearness and Oneness in the Court of Allah are attained, only after that a person can be capable of reciting Ilm-e-Dawat. The person, who does not recite Dawat or communicate in this way, he regresses and becomes sick and insane. (*Mehek-ul-Faqr Kalan*)
2. The communicator should be a perfect spiritualist, pure inwardly and the possessor of the true faith. (*Noor-ul-Huda Kalan*)
3. Without the permission of the Murshid, Dawat should never be recited, as it can be dangerous.
4. The Faqeer who is a perfect communicator, attentive and authoritative in reciting the perfect Dawat, needs not to

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<sup>124</sup> Intermediate state

compensate in the form of charity, to count the auspicious and ominous timings, to follow the stars and planets, to set up an enclosure around, or lock and unlock himself time to time, to select eating meat of specific animals (*jalali, jamali, kamali*), to take care of religious bath and physical prayers, to protect himself from regression, seizure and evil spirits, to fast, pass forty days of seclusion and struggle hard. This, because all these affairs cause apprehensions, inward dangers and superstitions and are adopted by the superficial, imperfect and unaccomplished people. (Noor-ul-Huda Kalan)

5. It is only the job of the spiritually accomplished ones to recite Ilm-e-Dawat keeping themselves safe from all the evils and inward disasters and remain in senses. It is better for the imperfect one, dare not to recite the Dawat even if somebody beheads him with a sword. If somebody gives him a lot of wealth for reciting it, it is better for the imperfect one to reject the wealth and do not try it. Do you know, the satan had been reciting the Dawat for thirty thousand years and teaching the angels to recite it for thirty thousand years as well but this knowledge repleted his being with intoxication, rapture, egoism, pride, hypocrisy, selfishness, self conceit and lust, which evaded him from obeying the order of Allah and prostrating to Adam Alayh Salam. (Noor-ul-Huda Kalan)
6. These imperfect people neither properly recite the communication recital (*Ilm-e-Dawat*) nor do they know how to recite it. Whoever recites it attentively with his physical tongue (*to fulfill desires of his nafs*), an invisible army of demons and evil spirits gather around him. Such an imperfect Dawat is recited by the people of Nasut (*the material world*). Whoever recites the Dawat attentively by the contemplation of heart and the inward tongue (*for spiritual elevation to reach close to Allah*) all the guardian angels gather encircling him and they also start reciting it for his sake. (Noor-ul-Huda Kalan)

Does the Faqeer-e-Kamil need to recite Ilm-e-Dawat?



Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- It must be remembered that the Faqeer-e-Kamil (*The Universal Man*), who has gained the ultimate nearness to Allah does not need to recite the Dawat. Rather, a single sight of the Faqeer-e-Kamil is better than reciting the Dawat, frequently spending forty days of seclusion, gathering lacs of riding and on foot army and the troops of rapturous elephants and spending infinite wealth on them in the form of cash or other kind. The Divine Attention of the Universal Man who knows to bestow it on the basis of his power of knowledge of the reality of nearness to Allah Zaat, the essence of the كُنْ (*to be*) and the Islamic creed لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ keeps on increasing day by day and does not cease till the Doomsday. (Noor-ul-Huda Kalan)

### The Method of Reciting Dawat

1. At night, be present on the shrine of a saint or Faqeer, sit on the head side or foot side or mount on the grave like a horse, recite the Holy Quran as much as possible (*while reciting the Dawat Sultan Bahoo Rehmat-ul-Allah Alayh does not consider it wrong to mount on the grave, although he warns the imperfect or inexperienced ones about the consequences*).
2. If the reciter possesses Divine Presence, then he should not recite the Quran with the physical tongue because it is usually polluted with bad and worldly conversation. The man of the pure soul should recite the Holy Quran with the tongue of his soul and the man of the divine secrets should recite it with his secret tongue (*of inward self*).
3. When the communication with the soul starts, present the problem to be solved and then do, as suggested by the soul.

Dawat can be recited for the following purposes:

1. For the spiritual help.

2. For the King of Islam who is fighting a battle with the infidels.
3. For the Dissenters and the Kharijite that may Allah grant them righteousness.
4. For the hypocrite Islamic scholars who do not accept 'Haq' (*The Truth*).
5. For the peace and prosperity of the creatures of Allah and for the blessing of rain.
6. For the help of the person who has become insane and regressed while reciting Dawat.
7. For an Islamic scholar who is also a man of good deeds and needs a religious help.

### **A logical argument for the knowledge of communication with the souls of the shrines**

On the issue of seeking help from the souls of the shrines, the Islamic theologians have great differences. One group has been denying and the other one supporting its existence and giving a verdict in its favour. Yet, the true mystics from all groups have always agreed upon it. As this matter belongs to the spiritual unveiling and observation, so the mystics and saints on the basis of their own spiritual observations and experiences, have always been convinced of the authority of the saints to help the Seekers of Allah in religious affairs even after death, through their Beneficence and blessing.

- ❖ A well known event of Ilm-e-Dawat is that of Hazrat Moeen-ud-Din Chishti Rehmat-ul-Allah Alayh, who did forty days seclusion regarding certain spiritual issue on the shrine of Hazrat Ali bin Usman Hajveri, commonly known as Data Gunj Bakhsh Rehmat-ul-Allah Alayh. When the problem was resolved, Hazrat Moeen-ud-Din Chishti uttered out of pleasant surprise:

تمنح بخش فیض عالم مظہر نورِ خدا  
ناقصاں را پیرِ کامل کمالاں را راہنما

Meaning: "O' sacred soul of Hazrat Ali bin Usman Hajveri! You are the source of benefitting the world with Divine Treasures and the true manifestation of the Light of Allah. You are a perfect spiritual mentor for the imperfect ones and a true guide for the perfect ones."

Ibn-e-Temiya was the first scholar who adopted the way of denial, as regards the matter of seeking help from the shrines. When his attention was drawn towards the Kashf (*unveiling*), spiritual experiences and observations, he rejected it referring to the subjugation of evil spirits and demons in such affairs, and then a large group of scholars followed him.

In the other group, sufis as well as Ulemma (*scholars*) are included. First of all Allama Ibn-e-Qaim drew attention towards this issue and raised the knowledgeable aspects of this issue in his book "*Kitab-ul-Ruh*". He proved that the dead people can listen and contact the spiritually perfect ones in awaken state and the common people in their dreaming state. Countless books have been written on this matter. Here, only one extract from the book "*Himma'at*" by Shah Wali Allah is given, he says:

- Regarding this matter, it has been told to me that when almost four or five hundred years have passed after the death of saints and sufis, the physical powers of their selves which did not let their souls appear in pure and bare form in their lives, become ineffective after such a long time has passed. During this time, the airy contents of their souls are dispersed. In this state, when a person draws his attention towards the shrines of these saints, his soul receives Beneficence from their souls.

**SULTAN-UL-ARIFEEN HAZRAT SAKHI SULTAN  
BAHOO REHMAT-UL-ALLAH ALAYH AND  
ILM-E-DAWAT**

Hazrat Sakhi Sultan Bahoo states a lot of advantages of "Ilm-e-Dawat." All the outward and inward powers are subdued by it and great secrets are revealed. Everything of the world unveils its reality on the person reciting the Dawat and he comes to know everything about the past, the present and the future. All kind of purposes can possibly be fulfilled. If this communication is approved, the person of Dawat listens an invisible voice or certain saint gives him the good news of success through a dream, meditation, argument or perception.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- The significance and explanation of 'Ilm-e-Dawat' are that, it is the spiritual communication recital of the Holy Quran. The person who makes the Quran as his instructor, leader and the guide, becomes honorable in both the worlds. Now, the explanation of the Quran and the knowledge of Dawat are separately stated. Spiritual communication (*Dawat*) is of several kinds for example, communication of part (*Dawat-e-juz*), communication of totality (*Dawat-e-kul*), communication of Divine Remembrance (*Dawat-e-Zikr*), communication of meditation (*Dawat-e-Fikr*), communication of Self Disclosure of the Divine Light (*Dawat-e-Tajalliyat-e-Noor-e-Elahi*), the communication of a proficient saint and friend of Allah (*Dawat-e-muntahi Faqeer wali Allah*) about whom Allah says:

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

Meaning: Allah is such a friend of the faithfuls (*momins*), who takes them out of the darkness into the Divine Light. (Al-Bakra-257)

And Dawat of the person who is precedent of all the universal saints, about whom Allah says:

الْاِنَّ اَوْلِيَاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَاَلَهُمْ يَحْزَنُوْنَ (يونس-62)

Meaning: No doubt! There is no fear or grief onto the friends of Allah. (Yonus-62)

مرد مرشد اہل دعوت حق حضور

مرشد خود بین بود اہل از غرور

Meaning: The real (*all powerful*) Murshid is the possessor of Dawat and Divine presence, whereas the self conceited Murshid is the possessor of pride and vanity.

If a proficient possessor of Dawat looks upon a person with wrath and anger, then by the command of Allah, that person dies in a moment, as the wrath of Fuqara is the symbol of Allah's wrath. If he looks at somebody with the sincerity absorbed glance, that person becomes spiritually alive and a true Seeker of Allah. Often people proclaim that their spiritual guide is the most special one and their faith is complete. They say this because of their misperception, irrationalism, ignorance and foolishness. They should say that, since their spiritual guide is the special one and the possessor of the special divine secrets, therefore their faith is complete and sufficient.

Know that Dawat is recited either to captivate and overcome the demons and the attendant spirits or to respectfully summon the sacred souls of Prophets, Auliya, the pious ones, qutb, ghaus, martyrs and the men of Islam. That is why, it is essential that the reciter of the Dawat is spiritually perfect and proficient. He may go near the shrine at midnight and recite Dawat. If the soul of the shrine appears and solves the reciter's problem through Waham or inspiration or by some other way, then it is alright, otherwise it will be understood that the dweller of the shrine is spiritually dominant or he is

getting the treasure and blessing of Divine Light from the recitation of the Holy Quran, due to which he is delaying the answer. In such a situation, the reciter should ride the grave just like a horseman rides a horse. Although, to ride the grave is a sin, yet for the sake of certain Islamic venture or for the betterment of the Muslims, doing so is absolutely a virtuous deed. The person who recites the Quran and dives into the ocean of the knowledge of the Quran, becomes perfect in mystic knowledge and an accomplished person in the Dawat-e-Takseer<sup>125</sup>. For him reciting the Dawat-e-Qaboor near the shrine of a martyr or a Fana Fillah Faqeer is such an act which is graced with Divine Wisdom, Grandeur, Command, Wrath, Magnificence and wonder. Meanwhile, Allah grants such a Divine Favour to the reciter of the Dawat that everything in the earth and the sky from the Divine Throne to the nether regions<sup>126</sup>, even the Holy Kabah and the Madina of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam start shaking in an upheaval, what can be said about the other things? If the possessor of Dawat recites such a Dawat, and wants to kill someone with his divinity absorbed attention, and then by the Divine Commandment Izrael (*Angel of death*) would confiscate that person's life anywhere between the east and the west, but I seek refuge of Allah from this.

باصولاً! بہر از خدا بہر از رسول

اطلاع زیں بدہ : اہل الوصول

Meaning: Oh Bahoo!-For the sake of Allah and Rasool Allah Sall'Allahu Alayhi Wa'alihi Wasallam inform the people who are capable to understand, about it.

The people who are perfect in reciting Dawat but inspite of that they tolerate the torture of the cruel people and do not

<sup>125</sup> The Dawat which gradually carries the reciter from juz (part) to kul (whole) i.e. from the sacred souls of the saints to the Divine Self Hoo, from friends of Allah to Allah

<sup>126</sup> Teht-us-Sara

tease anybody, remain alert and aware of all their spiritual and physical states. The possessor of Dawat Faqeers own the greatest powers. People should not think of them as inferiors and keep enmity with them because they are the Seekers of Allah and the Seekers of Allah are dominant on both the worlds.

ملک و فلک زیر پائے فقیر  
جاودانی بہ زیر سائے فقیر

Meaning: Every station of the earth and the sky is under the feet of a Faqeer. That is why; they always remain under his patronage.

It is the saying of the Holy Prophet Sall'Allahu Alayh Wa'alihi Wasallam خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ Meaning: The best person is he, who benefits other people. (Mehek-ul-Faqr Kalan)

- The soul of the grave feels the weight of the communicator heavier than a mountain when he rides on his grave to recite the Dawat. If the reciter lashes on the grave with a straw, it inflicts such a wound to the spiritual one as is given by a sword, axe, lance, knife or a gun. The spiritual person cries out of torturous pain and requests in the court of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. From there he gets the sovereign command to do the job of the reciter, and then by the Grace of Allah the problem of the communicator is solved at once and he reaches his destination. Such a Dawat is called 'a naked sword', as the tongue of such a reciter of Dawat is Allah's sword. His heart is alive but nafs is dead. He is allowed by the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam to recite such a Dawat.

ہر کرا رخت نہ باشد از رسول  
این مراتب کے رسد وحدت وصول

Meaning: One who does not get permission for reciting such a Dawat from the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, how can he reach the levels of Divine Union? (Mehek-ul-Faqr Kalan)

- These stages of the spiritual communication (*Dawat*) do not belong to the verbal conversation, rather relate to دَعُ نَفْسَكَ وَتَعَالُ Meaning: Renounce yourself and find Allah. It is the saying of Hazoor Alayh Salat-o-Salam: اِقْتُلُوا اَنْفُسَكُمْ بِسَيْفِ الْمُجَاهِدَةِ Meaning: Kill your nafs by the sword of mystic struggle (*Mujahida*).

But the worldly person does not have the strength to go near the grave of a spiritual one to fight him. This is the path of spiritualism in which the reality of the soul is dominant on the friends of Allah. Understand perfectly that the mystic struggle of "Ism-e-Allah" is more dominating than the struggle of the sword. The Dawat neither progresses nor executes by reciting just once, unless the communicator recites it in such a way that at the time of beginning he thinks, he is facing Allah, then makes the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam his mediator and intercessor, considers Hazrat Mohi-ud-Din Abdul Qadir Jilani Razi Allah Anhu as the possessor of the Divine Trust and thinks of himself as a judge, then closes his eyes to meditate that what is better than Allah which can be won by reciting Dawat. If he is completely sure that the entire creation is inferior to the Creator and nothing is better than Him, then Allah will be kind and beneficent to him and will turn both the realms at his disposal and enslave them for him. The man who reaches this stage of spirituality dust and gold are equivalent for him, as the Ism-e-Allah possesses the perfect efficacy. His conscience is enlightened by the Divine Effects of Ism-e-Azam (*the Greatest Name of Allah*) and he acquires an unprecedented status. Every country and state from the east to the west, from one corner of the earth to the other and every kingdom come under his possession and disposal. That



is why, it is said that a king is under the servitude of the Possessor of Faqr. Whoever found victory, success and kingdom, found it only because of the Divine Attention of a saint and Faqeer. (Mehek-ul-Faqr Kalan)

- The Dawat communicated by a Faqeer is the proof of his eternal presence. Every word of a Faqeer is like a word of Khalil Allah (*Hazrat Ibrahim Alayh Salam*). A companion Faqeer of the Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam is the companion of Allah, The Magnificent. Such a Faqeer who is the manifestation of the Divine Light is very rare in the world. Oh yes! The person whose inner self is cleansed, his heart is adorned with Marifat-e-Elahi and becomes a goblet of the Persian king in which he could view the whole world. Such Faqeers always remain silent, as they are connected to Allah and do not talk to others except Allah, as talking to other than Allah creates sorrow. The world is an absolute sorrow, whereas Faqr is Allah's Name which is a great blessing. The people of sorrow have no comparison to the blessed ones. The proficient Faqeer who is possessor of the Dawat is eternal and regressionless due to his exoteric and esoteric powers. Such Faqeers who are reciters of the Dawat have got the ranks of ultimate Nearness and Union (*with Allah*). The proficient possessor of the Dawat has no need to count stars and planets or check the auspicious and ominous timings, as he belongs to the status of لا تخف ولا تحزن (*free from all fears and grieves*). When he goes near a shrine and meditates, he forgets his own self and gets the answers with advisability from the spiritual person of the shrine. Although, he is already aware of the conditions of the graves, yet he receives news from the shrine through his heart, so that his esoteric argument is openly expressed. The existence of the possessor of such a Dawat is clean and his heart is pure. (Mehek-ul-Faqr Kalan)

- If the inward Dawat is communicated with the order of continuous invocation and meditation, then the peculiar and the absolute inward path is opened, with which the heart is enlivened and gets busy in seeking the truth. Such a Dawat is called the Dawat of engrossment or absorption. In this Dawat the manifestations of the Divine Light shower from the letters of the Name of Allah (الله) like the rain drops. This rain of manifestations falls from the letters of Ism-e-Allah (الله) letter “ا” (Alif), letter “ل” (lam), second “ل” and the letter “ه” (hey). The inner eye (insight) acquires the status of Ain-ul-Yaqeen<sup>127</sup> on seeing the Tajalliat<sup>128</sup> erupting from the letters of the Name of Allah, and then the physical eye achieves the Divine Knowledge to the extent of Ilm-ul-Yaqeen<sup>129</sup>. The person who does not believe this, loses his faith and becomes an infidel. The verification of this manifestation of the letters of the Name of Allah can be done through the Mohammadi method. When this Tajalli of the Light of Allah emits, evils and devils gather around him in a large number with the intention to plunder, and make a show of the fiery manifestations. They involve the reciter in the wrong innovations in religion (*bida'at*), polytheism and deception. At this point, the reciter should remain alert and aware. To tackle such circumstances and states, one must have a very well informed and helpful mentor who may grant him an eternal Divine Help (*Taufeeq*) of Ism-e-Allah, by taking him out of the depravity of all the ups and downs of these stations. If you find this virtuous possession, never leave it. The true faith is to follow the sacred Mohammanan law from the beginning till end. The Dawat of ascetic discipline is entirely different from the Dawat of Divine Secret.

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<sup>127</sup> Seeing the Divinity

<sup>128</sup> Self Disclosures

<sup>129</sup> knowledge of Divinity

دم رواں باشد بمثل تیغ تیز  
دعوتے چوں تیر وہم از دل بخیز

Meaning: When the Dawat of "dam nosh"<sup>130</sup> is set right, then it cuts like a sharp sword. Such extremely effective Dawat arises from the heart through waham.

This type of naked sword Dawat belongs to reciting the Quran with dead nafs and alive heart and soul in the company of the souls of the Auliya Allah. When a perfect saint starts reciting this kind of life-taking Dawat, no doubt the whole creation of juz (*part*) and kul (*totality*), all the Prophets, Auliya Allah, all the souls of the followers of Islam, reciters of the Islamic creed لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ, the Holy Prophet Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam with almost one lac thirteen thousand of his sacred Companions comprising the great Companions, the men of Sufah and Badr, the people of Madina, Arabs and non-Arabs, are present and all the guardian angels and the souls of all the Prophets from Hazrat Adam Alayh Salam to the seal of the Prophethood Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and the spirits and supernatural beings of eighteen thousand realms, the Arsh-e-Akbar, Kabah of Allah, all the sections of the earth and the sky start shaking and come under the possession of the communicator of Dawat. Until and unless, he ceases to communicate Dawat, the spiritual people cannot leave. No Dawat is harsher than this one. If somebody recites it for eleven consecutive days, no doubt it will be effective. Swear by Allah's honour, (*it is so effective that*) the angels may shake the earth of that country or perish it in topsy turvi, even if the inhabitants of that country and city are like Prophets and saints. The communicator should recite this Dawat for one or two nights and if his job is difficult, he may continue it for the third

<sup>130</sup> Cutting edge of sword

night too. If he delivers it on more than three days, then its effect would not end till the Doomsday. The man who doubts the effectiveness of Dawat of Dua-e-Saifi, Saif-Allah (*sword of Allah*) and the Dawat of the Holy Quran, he is an absolute infidel, as the Dawat of Kalam-e-Rabbani (*the holy verses*) is true. But its condition is that; just like mercury neither becomes oxide without a perfect chemist nor does it become edible after being burnt, and neither iron turns into gold without a chemist, similarly the act of Dawat neither becomes feasible and fluent, nor is safe from regression without the permission of the Perfect Mentor and the company of the saints of the shrines. It is not a bit difficult for the perfect practitioner of the Dawat to subjugate and enslave the possessor of the knowledge of alchemy. (Mehek-ul-Faqr Kalan)

- When somebody recites Dawat attentively and authoritatively with his inward tongue, the souls of all the Prophets, Auliya and the entire followers of the true faith gather around him and start reciting Dawat with him for his help. Through such a communication, a kingdom like that of Suleman Alayh Salam from the east to the west comes under his possession and authority in a moment and in a step. Such a Dawat is called Mustajab-ul-Dawaat (*an approved Dawat*). Whoever recites Dawat of the contemplation of the sacred name of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam with his spiritual tongue, the most sacred and exalted soul of Hazoor Alayh Salat-o-Salam alongwith the souls of all the senior and junior sacred companions encircle him and recite the Ilm-e-Dawat from the verses of the Quran for his help and company. Reciting such a Dawat-e-Takseer is enough only once in a life. (Shams-ul-Arifeen)
- Know that there are five kinds of Dawat. First one is Dawat-e-Vaseela-e-Azal (*communication recitals of mediation to Azal*) which takes to the station of Azal, the second is Dawat-e-Vaseela-e-Abad (*Dawat of mediation to the eternity*) which

takes to the eternity, the third one is Dawat-e-Vaseela-e-Dunya (*Dawat of mediation to the world*) which grants the authority and rule over the entire earth from the east to the west, the fourth is Dawat-e-Vaseela-e-Uqba (*Dawat of mediation to the Heaven*) which takes to the heaven and the fifth is Dawat-e-Marifat (*Dawat of the Divine Knowledge*) which takes to the observation of the infinite Divine Lights at the station of Gnosis of Allah and the eternal presence in the Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. (Shams-ul-Arifeen)

Ilm-e-Dawat has a great importance in the path of Faqr. The Murshid Kamil grants it to the seeker when he reaches the Divine Court of Allah by the contemplation of Ism-e-Allah. But the Seeker must remember that his desire should only be the Vision of Allah and the presence in the Majlis-e-Mohammadi Sall'Allahu Alayhi Wa'alihi Wasallam. He should never try to get any worldly benefit through Ilm-e-Dawat because then it can be dangerous.

# SHARIAT

## *(The Islamic Law)*

Those who plot propaganda against Faqr and Fuqara in the name of "Tauheed" often blame Sufi Saints for avoiding Shariat and some even call them abstainers of Shariat. The life of all the true Auliya is an evident proof that all their mystic hard work and struggle in the path of Faqr is completely based upon Taqwa (*fear of displeasing Allah*). They always believed and preached that Taqwa is the real soul of the religion.

Maybe the accusers have observed the lawlessness of the fake and deceptive so called Faqeers who boast of their marvels just to fool people, misunderstood them as real Fuqara and have given their verdict against the true Faqeers on that basis. The fact is that all of the Perfect Fuqara have always acted upon the pure form of Shariat. However, if someone is overcome by the state of majzoobiyat<sup>131</sup>, qalandriyat<sup>132</sup>, sukar<sup>133</sup>, etc. then he may lose his senses but its punishment has been set by Shariat like that of Mansoor Hallaj Rehmat-ul-Allah Alayh who was hung to death.

Sultan-ul-Faqr sixth Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh says:

- Shariat means the combination of Zahiri (*outward*) and Batini (*inward*) knowledge (*about the way to please and reach Allah*). The one who has just one form of knowledge

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<sup>131</sup> Being lost in Divine meditation

<sup>132</sup> Unconventional mysticism

<sup>133</sup> Ecstatic state

and acts upon it only, should not claim of being a man of Shariat.

- We got every spiritual status and rank just by following the path of Shariat.
- Without commitment, devotion and obedience to pure Shariat, no station or destination of Faqr can be attained. All the levels of Faqr are achieved by the Beneficence of Shariat. (Mujtaba Aakhir Zamani)

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh spent his entire life in compliance with the Sunnah of Nabi Sall'Allahu Alayhi Wa'alihi Wasallam and his Shariat, to such an extent that not even a single mustahib<sup>134</sup> was left by him.

He Rehmat-ul-Allah Alayh says:

ہر مراتب از شریعت یافتم  
پیشوائے خود شریعت ساختم

Meaning: "I followed Shariat and attained all the ranks which I have, through it. I made Shariat as my leader and guide."

In his book *Ain-ul-Faqr* he Rehmat-ul-Allah Alayh says:

- Know! That this book has been named '*Ain-ul-Faqr*' because this book would guide all the Seekers of Allah and Fuqara Fana Fillah (*mystics annihilated in Allah*) at every stage, whether their level is common or special, and whether they are beginner or at middle stage or at the highest station. It would take them to the levels of Ilm-ul-Yaqeen (*knowledge of Divine Reality*), Ain-ul-Yaqeen (*Vision of Divine Reality*) and Haq-ul-Yaqeen (*experiencing the closeness of Divine Reality*) and inculcate within them the Love for Allah by taking them on Sirat-e-Mustqem (*the straight path*) and blessing them with the mushahidat (*Divine Observations*) of

<sup>134</sup> Desirable act of religion

the secrets of The Eternal Secret through the Light of Tauheed of Allah and the Light of Self Disclosure. So that, they would never become wrong doers by leaving the Sirat-e-Mustqem and going against the Shariat of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, and thus, refrain from getting involved in deception and schism.

- Each manner that is rejected by Shariat is a religious hypocrisy. Any path that is against Shariat is the path of Kufr (*disbelief*) and Satan, it is the path of selfish and lustrous greed and the path of the scoundrel world." (*Ain-ul-Faqr*)

برد بالا عرش و کرسی با شریعت شاهراه

هر مقامش خوش بدیدم هر وحدت از اله

Meaning: By walking on the great path of Shariat, I reached the exalted stations above the Arsh (*the Empyrean*) and the Kursi (*the Throne*). I clearly saw all the spiritual stations of the Divine secret of Oneness.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has laid stress on following the purified path of Shariat in a lot of his books and has instructed that without truly following the path of Shariat no one can ever reach any station or destination of Sulook (*mystic initiation*) and Marifat (*Gnosis*). All the levels of Faqr are attained by the blessings of Shariat.

He Rehmat-ul-Allah Alayh says:

- It is obligatory upon the True Seeker to follow the Shariat. He should obey whatever order it gives. Whatever is against Shariat and the Holy Quran is the way of nafs, the carrion world and the Satan. (*Deedar Bakhsh*)
- The manner which is not in accordance to the sacred Shariat is not religion, rather it is atheism. (*Kaleed-ul-Tauheed Kalan*)



- All the levels and ranks of Faqr are attained by the Beneficence of Shariat of Nabi Kareem Sall'Allahu Alayhi Wa'alihi Wasallam. (Ameer-ul-Kaunain)
  - Deedar-e-Elahi is acquired by acting upon Shariat. (Ameer-ul-Kaunain)
  - Shariat is like a city of peace. (Ameer-ul-Kaunain)
  - Apart from Shariat, no other road leads to Marifat and those who create schism<sup>135</sup> have the attributes like those of a donkey. (Ameer-ul-Kaunain)
  - O' Bahoo (Rehmat-ul-Allah Alayh)! Act upon Shariat with sincere intentions and by acting upon Shariat, drink the goblet of Marifat. (Ameer-ul-Kaunain)
  - Shariat is the soul of all the true knowledge and every knowledge is taken from the Quran and Hadith. Without Shariat life would be shameless and embarrassing. (Ameer-ul-Kaunain)
  - The beginning of a Faqeer is that he wears the dress of Shariat on his body and dives into the ocean of Marifat by becoming familiar with the spiritual states and levels of *(closeness to)* The Divine Reality. (Aqal-e-Beydar)
  - Every page of the book *(Aurang Shahi)* guides towards following the path of obedience of the Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. (Aurang Shahi)
  - Arif Billah is the one who keeps his zahir totally covered with Shariat and always keeps his focus on Shariat. Nothing is outside the Quran and Shariat. (Miftah-ul-Arifeen)
  - I attained every rank through the Quran and made the Holy Quran as my support and guide. (Deedar Bakhsh)
- He Rehmat-ul-Allah Alayh says to the Seeker of Allah:
- O' Seeker of Allah! Whatever command is given by the Shariat of Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam, you must obey it. (Deedar Bakhsh)

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<sup>135</sup> Wrong innovations in religion

- Whoever acquired Faqr, he got it solely from Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and the Beneficence of his Shariat. (Mehek-ul-Faqr Kalan)

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh strictly follows Shariat in the process of esoteric training and spiritual elevation. He says:

- What is Faqr? It is the inheritance of Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. Its beginning is Shariat and its peak is also Shariat. The Pure Perfect Man is the one who does not step out of Shariat under any circumstances, whether he is the man of Divine Secret since eternity or in a state of qabz-o- bust<sup>136</sup> or sukar-o-masti<sup>137</sup> or engrossed in Divine Love. If he would step out of Shariat, all his spiritual ranks would be taken away from him. (Ain-ul-Faqr)

Shariat is the beginning and peak of Faqr and those who relinquish it can never even smell the fragrance of Faqr.

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<sup>136</sup> Seizure and exposition of soul

<sup>137</sup> Ecstatic and rapturous state

## TURK-E-DUNYA

*(Renunciation of the World)*

Usually the abundance of riches or wealth is thought to be the worldliness but the “worldliness” is defined by the saints and knowers of Allah as:

- Everything which distracts or diverts the Seeker’s attention away from Allah towards itself is worldliness.
- As it is the saying of the Holy Prophet Sall’Allahu Alayhi Wa’alihi Wasallam مَا شَغَلَكَ عَنِ اللَّهِ فَهُوَ صَنَمُكَ Meaning: The thing which involves you with itself diverting your attention away from Allah is your idol.

Sultan-ul-Faqr Sixth Hazrat Sakhi Sultan Mohammad Asghar Ali defines Turk-e-Dunya as:

- If you have wealth but you do not foster love for it and spend generously for the sake of Allah then it cannot be called worldliness. However, if you would make the worldly things as your compulsion then all these things will turn into your worldliness. Thus, evade yourself from the need of material things while living in this world, just as a wild duck lives in water but does not drown in it. Get your destiny from the world, as if a crane while living on a riverside gets its livelihood from it but does not let itself drown into it.

Do your business of the world but for the sake of Allah; eat the livelihood of the world but for the sake of Allah; and move in the world but again for Allah. I do not ask to be alienated from the whole world but you must remember Allah while doing all your actions. Your heart should be

attentive towards Allah and your hands towards the worldly affairs.

- Living in the world should be like a boat in the water. As soon as the water penetrates the boat, it is drowned. Similarly, man should not let the love of the world penetrate his heart. This is in fact the philosophy followed by all the saints.
- Everything which deviates the human heart from Allah and turns its attention towards itself is worldliness.
- Turk-e-Dunya or renunciation in fact means the renunciation of the lust of worldly pleasures and the inward detachment from the world. Gnosis of Allah can never be achieved without it because the Divine Love and the worldly love cannot be retained together into the same heart.
- This material world is in fact like a shadow. If you turn your back towards the sun, your shadow would be in front of you and if you go forward to capture your shadow, it would walk ahead of you and can never be captured. But if you turn your back towards your shadow and walk facing the sun, your shadow would run after you. Similarly, if you will turn away from Allah and run behind the pleasures of the material world, you can never capture them but if you turn towards Allah diverting from the world, it would start running after you. (Shams-ul-Fuqara)

The term 'Turk-e-Dunya' is scandalized a lot by the critics of Tasawuf and Tareeqat (*spiritual paths*) and rejected by them considering it monasticism and un-Islamic. Actually, the term Turk-e-Dunya has never been understood in its true sense. According to the philosophy of the Sufism, Turk-e-Dunya means the renunciation of the lust of worldly pleasures and the respect, which involve a person so much that he forgets Allah. To earn material luxuries and honours, he is ready to do anything and his fear of displeasing Allah is erased. He is always trying to strengthen his worldly relationships, forgetting that his relationship with Allah

is at stake. He struggles to please people of the world instead of Allah. All such behaviors take man away from Allah. So, to find Allah's closeness, one must renounce all such wishes from his heart. His only wish should be to please his Creator and the Master and find His closeness. For this he does not need to leave the world and start living in caves. Rather, he should live in the world and do all the required jobs but the intention behind every job should be to please Allah. He should love and obey his parents but for Allah; earn money to bring up his children to please Allah and should have good behavior with everyone only for the sake of Allah, so on and so forth. He should live in the world but world should not live within his heart. Neither he should desire worldly pleasures nor should he run after them. This is what the term Turk-e-Dunya actually means according to the philosophy of the mysticism. Turk-e-Dunya is the name of the inward detachment from everything except Allah and this also is the basis of Tauheed i.e. to Love only Allah, to fear only Allah, to trust only Allah, to seek only Allah, instead of the immortal world and its relations or pleasures.

The term Turk-e-Dunya is not coined by mystics. Rather, it is found in the Quran and Hadith.

Allah says in the Quran:

- The life of this world is nothing except a fun and a pass time. No doubt! The destination of the hereafter is the real life, would that they understand it. (Surah Ankaboot-64)
- The life of this world is just a play, and the abode of the hereafter is far better for the people having fear of Allah, do you not understand? (Surah, Al-Inam-32)
- Know that the life of the world is nothing except a fun and game, superficial fake beauty, mutual boasting and self praise, and seeking for the excess in wealth and progeny. (Surah Hadeed-20)

- For the people of the world, the temptation of women, progeny, hoarded treasures of gold and silver, elegant branded horses, animals and cultivations are adorned. This is just the provision of the worldly life. Allah is the real and best destination. (Al-Imran-14)

The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam also called the love of the world as a big danger to the faith. The sacred sayings of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam in this context are given:

- The world and everything which is in the world are cursed. (Ibn-e-Maja)

Hazrat Abu Hurera Razi Allah Anhu states that the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam said:

- The world is a prison for Momin and a heaven for the infidel.
- The world is carrion and its lovers are dogs.
- The world is the paradise of donkeys.
- The world is a dog's house
- The pleasure of the world is the flesh of a pig.
- The pleasures of the world are the conceited pride of the infidels.
- The world is the darkness of the heart.

When the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam was given choice between the world and the hereafter, he preferred the hereafter. It is the saying of the Hazoor Akram Sall'Allahu Alayhi Wa'alihi Wasallam, "If I order, the mount Uhad would turn into gold but I do not desire the riches of the world."

Hence, it is proved by the verses of the Holy Quran and the sacred sayings that the saints did not invent the term Turk-e-

Dunya themselves but it is exactly according to the Divine Ordain. The saints never suggest wandering into the jungles leaving the world. Rather, abandoning the world means to abandon the greed of the world. To say, remove the love of the world from your heart because unless the desire and love of the world are not removed from the heart, the Love of Allah would never enter it. Therefore, it is essential to give up the love of the world, the worldly things and worldly relations from the heart to gain closeness to Allah.

Syedna Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu expounds:

- The heart which possesses love of the world is veiled from the hereafter and the heart which possesses love of the hereafter is veiled from Allah. As love of the world goes on increasing in your heart, love of the hereafter is decreased and when the love of the hereafter is increased in your heart, the Love of Allah would be decreased. (Al-Fatah Rabbani-Majlis 10)

Shaikh Farid-ud-Din says:

- The world is a hidden fire in which all are burning except the Lovers of The Real Beloved.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh also exhorts the renunciation of the lusts of the world in his teachings. He mentions the catastrophes of the world:

- The world is a painful calamity which takes a person away from the Remembrance and Love of Allah. (Ain-ul-Faqr)

The difference between the common worldly people and the Prophets and Auliya (*saints*) was mainly that the true Men of Allah never loved and desired the pleasures of the world while the common people did.

Sultan-ul-Arifeen says:

- Gold, silver, camels, horses, oxen, servants, soldiers and all such luxuries of the world were the treasures of Abu-Jahal and Yazid. Whereas patience, gratitude, invocation, contemplation, fervor, passion, Ishq, prayers, fasting and Faqr were the strengths of the sacred Companions, Momins, the Holy Prophet Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam and the Imams Hazrat Imam Hassan and Hussain Razi Allah Anhum. The tabor, beat of the drum, the tambourine and such evils were the call of Abu Jahal and Yazid. Whereas the Azan (*call for prayer*) and the loud slogan of Zikr-e-Allah were the call of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam and the Imams, and still it is so. The call of the world is false and mortal, whereas the call of the Mohammadan Faith is immortal and eternal. (Ain-ul-Faqr)
- Know! The real enemy of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam, was the materialistic world. Had Abu Jahal been a poor person, he would have been obedient to Hazoor Alayh Salat-o-Salam. The same cursed world martyred Hazrat Imam Hassan and Hussain Alayhim Salam. (Ain-ul-Faqr)
- Man is never satiated with his worldly desires and appetites. The person who does not give up worldly love from his heart, neither he gets the nearness of Allah and presence in the Assembly of Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam nor does Zikr-e-Allah starts in his being. The Gnosis of Allah cannot be achieved without the renunciation of the world. (Kateed-ul-Tauheed Kalan)
- You must know that the Nafs-e-Ammarah, the satan and the world, are all mutually united; this trio has made a front against man to turn him oblivious of the Remembrance of Allah. (Asrar-e-Qadri)
- The love of the world and religion cannot co-exist in the same heart, just like fire and water cannot be retained together in the same pot. (Ain-ul-Faqr)



Hazrat Sakhi Sultan Bahoo states about the world and the seeker of the world in his writing, *Ain-ul-Faqr*:

- The seeker of the world is either a hypocrite or a pretender.
- The world is an absolute satan and its seekers are devils.
- The world is a mischief and its seeker is mischievous.
- The world is hypocrisy and its seeker is a hypocrite.
- The world is a lie and its lover is a liar.
- The world is polytheism and the seeker of the world is a polytheist.
- The world is wickedness and its seeker is a wicked person.
- The world is a curse and its seeker is cursed.
- The world is complete ignorance and its seeker is an ignorant person.
- The world is a religious innovation and the seeker is an atheist.
- He further says:

ہر کہ در مردار غرق است کے شود دیدار جو  
غیر اللہ ہر چہ باشد دفترے از دل بشو

Meaning: The man who is wrecked in the craving for the carrion world cannot be the Seeker of the Vision of Allah. So, O' Seeker of Allah! Erase the feature of everything other than Allah from the book of your heart. (Kaleed-ul-Tauheed Kalan)

- The heart, in which the love of the world, its desires and lusts are filled and is darkened by the evil dangers, can never be blessed by Allah. (Ain-ul-Faqr)
- The Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam says: "Renunciation of the world is the root of all the prayers and the love of the world is the root of all the evils." Almost one lac twenty four thousand Prophets from Hazrat Adam Alayhi Salam till the Holy Prophet Hazrat Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam said the same thing and ordered to renounce the world. Even then, why do you

err to go against all of them? The word دنیا *dunya* (world) bears four letters (in Arabic manuscript), دن ی (dal, noon, ye, alif). Letter د (dal) represents that the world has no deen (i.e. it is faithless), letter ن (noon) refers to the fact that the world is nafarman (disobedient) of Allah and is a Pharoah. Letter ی (ye) means the world is yaar-e-yagana (unique friend) of the devil and the letter ا (alif) tells that the world is azlam adamkush (cruel and man killer).

Oh foolish! Only that person succeeds to abandon the world and escape from its trap who truly follows Deen (the True Faith). The word دین "Deen" also has three letters "دین" (dal, ye, noon), by letter د (dal) man follows deen-e-marifat (faith of having knowledge of Allah) and becomes an ardent and crazy Lover of Allah and also the Seeker of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. By letter ی (ye), deen makes the man yaar (friend) of Allah and all the faithful Momin brothers and Muslims. By letter ن (noon), deen purifies the neeyat (the intentions) of the Seeker and makes him a possessor of clean faith and a well wisher. Every generous person, dervish and the one who follows deen and quits world, is liberated from the worldly dangers. He wears the dress of Faqr with sincerity of his heart and acquires a true and right belief in Allah. Then Allah says: "O' my angels! One of my slaves is alienated from the carcass, filthy and impure world only for the sake of my friendship." Allah orders the souls of the Prophets, saints, pious ones and all true Muslims alongwith all the creatures of the eighteen thousand realms, "Visit my friend, guide him and encourage him for his spiritual resolve and just put on the same tattered and humble dress as he is wearing." Faqeer

is blessed with these levels in the very beginning. (Mehek-ul-Faqr Kalan)

Hazrat Sakhi Sultan Bahoo expresses in his Punjabi couplets:

❁ ایہہ دنیا زن حیض پلیتی، ہرگز پاک نہ تھیوے ھو  
 جیں فقر گھر دنیاں ہووے لعنت اُس دے جیوے ھو  
 حُب دُنیا دی رب تھیں موڑے ویلے فکر کچھوے ھو  
 سہ طلاق دُنیا نوں دیے باھو، جیکر جچ پھمبے ھو

He says that this world is as unclean and impure as a woman during her menstrual periods. She cannot be sanctified even if she tries hard to be clean (*physically*). Several scholars and learned persons tried to renounce the world and its pleasures through hard mystic exercises and forty days seclusions but they could not succeed. Rather, they earn even more worldliness through the knowledge, which they gained from their mystic exercises. The more the worldly riches and wealth one keeps in his house, the more he would be restless and unpeaceful. As his concern for the safety of his wealth would not let him sleep.

Sultan-ul-Arifeen says that the people who understood the real purpose of their life i.e. to find closeness of Allah and turned away from the worldly appetites, only they found eternal success.

❁ اَلَسْتُ بِرَبِّكُمْ سُنیا دل میرے جند قَالُوا بَلٰی کونیندی ھو  
 حُب وطن دی غالب ہوئی، بک پل سون نہ دیندی ھو  
 قہر پوے تینوں رہن دُنیا، تو تاں حق دا راہ مریندی ھو  
 عاشقاں مول قبول نہ کیتی، باھو توڑے کر کر زاریاں روندی ھو

When I listened the call of اَلَسْتُ بِرَبِّكُمْ (Am I not your Rab, The Sustainer?) in the Alam-e-Lahut (Divine Realm), since

then, my soul has been uttering *قَالُوا بَلَىٰ* (Yes, you are). After coming to the world, I still miss my homeland (*Alam-e-Lahut*) so much that I do not find any moment of peace and tranquillity. Oh brigand world! May the wrath of Allah be upon you because you are a hurdle in my way to "The Divine Truth", which I will find in my real homeland-the Divine Realm. Even if this world becomes much beautiful and attractive, the Lovers of *Zaat-e-Elahi* (*Divine Essence*) have no interest in it. They always remain attentive towards Allah.

ادھی لعنت دُنیا تائیں تے ساری دنیا داراں ھو  
 جیس راہ صاحب دے خرچ نہ کیتی، لین غضب دیاں ماراں ھو  
 پیوداں کولوں پتر کوہا دے بھٹھ دُنیا مکاراں ھو  
 جنہاں ترک دُنیا کیتی باھو، لیسن، باغ بہاراں ھو

The world is partially cursed and the worldly people are completely cursed who are involved in the worldly love instead of the Love of Allah. Those who do not sacrifice all their wealth, life and worldly relations for the sake of Allah and to find His goodwill, they deserve punishment in this world and the hereafter. This world gets the man involved in greed and avarice to such an extent that a father gets ready to kill his son for it. Oh cunning world! May you be burnt! The people who renounced this cursed world for the sake of Divine Love, would be the successful ones and the achievers in the hereafter.

دُنیا ڈھونڈن والے گئے، دَر دَر پھرن حیرانی ھو  
 ہڈی اُتے ہوڑ تہاں ری لڑیاں عمر وہانی ھو  
 عقل دے کوتاہ سمجھ نہ جانن پیون لوڑن پانی ھو  
 باجھوں ذکر رب دے باھو، کوڑی رام کہانی ھو

The Seekers of the world are roaming about in the world like dogs to satiate their worldly appetites of the greed of wealth,

superficial beauty, false respect and riches etc. They spend their whole life like the ox of an oil-exPELLER which keeps on revolving around the well. As its eyes are closed with a cloth, it thinks that it is travelling forward towards the destination. Similarly, the seekers of world keep revolving in the vicious circle of earning more and more money, around the deep and dirty well of this world reaching nowhere at the end, as all their worldly earnings are mortal and worthless. They fight for petty things, like dogs fight for bones. These ignorant people do not understand that Allah is responsible for providing them their livelihood, so their struggle should be meant to please Allah, not to gather worldly pleasures. The Rizq (*sustenance*) that is written in their destiny will reach them in any case. They should not worry for it; rather, they should worry to find Allah's consent and His Closeness. This blessing can never be attained without Zikr-e-Ism-e-Allah Zaat (*the invocation of the Personal Name of Allah*).

دُنیا گھر منافق دے یا گھر کافر دے سونہدی ھو  
 نقش نگار کرے بہترے زن خوباں سبھ سونہدی ھو  
 بجلی وانگوں کرے لشکارے سر دے اتوں جھوندی ھو  
 حضرت عیسیٰ ری سلھ وانگوں باسو، راہ ویندیاں نوں کونہدی ھو

The world is like a beautiful but a cunning woman whose victims are only the hypocrites and the infidels. It plunders everybody, seducing them with its fake beauty and false captivating bloom. This world kills its lovers, as in the age of the Christ (*Hazrat Esa Alayh Salam*), three men were killed due to their greed for a gold brick. Three travellers found a gold brick, one of them went to bring food from the market, the rest of the two stayed back to watch the brick. Both of them planned to kill him when he would return and divide the gold afterwards. The third man who had gone to bring food was also intending to kill them by poisoning their food.

On his return, he was killed by both of them and they were killed by eating the poisonous food.

دین تے دُنیا سکیاں بھیناں، تینوں عقل نہیں سمجھیندا ھو  
 دونوں اکس نکاح وچ آون شرع نہیں فرمیندا ھو  
 جیویں اگ تے پانی تھاں اگے وچ، واسا نہیں کریندا ھو  
 دوہیں جہانیں مٹھا باھو، جیہڑا دعوے کوڑ کریندا ھو

Don't you understand that the true faith and the world are like two real sisters? The way two sisters cannot wed the same person and like fire and water cannot be retained together. Similarly, true faith and the world cannot be kept together in the same heart. Those who claim so, are the liars. They are among the losers in both the worlds.

بھ چلایا طرف زمین دے، عرشوں فرش نکایا ھو  
 گھر تھیں بلیا دیس نکالا، اساں لکھیا جھولی پایا ھو  
 رہ نی دنیاں نہ کر جھیرا، ساڈا اگے دل گھبرایا ھو  
 اسیں پردیسی ساڈا وطن، دوراڈھا، باھو دم دم غم سویا ھو

The real dwelling of the Seeker of Allah is Alam-e-Lahut, where he rejected both the world and the heaven for the sake of Deedar-e-Elahi. Sultan Bahoo Rehmat-ul-Allah Alayh states that it is my destiny which has forced me to live in exile and brought me in the created physical world from the eternal realm of Divinity. Oh world! Leave me, as my heart is already paining and restless due to separation from The Beloved. I am a foreigner in this world, my homeland is near my Real Beloved which is very far and there are several hurdles and the waystations of difficulties in its path, which I have to cover by ousting the love of the world. That is why my heart is more aggrieved than ever before.

\* اوجھڑ جھل تے ماڑو بیلا جتے جاہن اساڑی آئی ہو  
 جس کدھی نوں ڈھاہ ہمیشاں اوہ آج ڈھٹھی نکل ڈھائی ہو  
 نہیں جنہاں دے دے سراندی اوہ سکھ نہ سوندے راہی ہو  
 ریت تے پانی جتے ہوٹ اکٹھے باہو، اُتھے بی نہ بچدی کائی ہو

I am living in a thick and dangerous forest. I lay at the bank of a river and fear that I might fall if I sleep. There is sand and water but no firm ground. The way water takes the sand away, this mortal world would also get ruined one day.

The crux of the matter is that as long as the worldliness, the worldly appetites, desires and lusts exist in the heart, the Love of Allah Almighty can never enter the heart. He, who claims to possess the worldliness and the Divine Love together in his heart is an absolute liar. The Lovers and Beloveds of Allah never pay heed to the world whether all the riches of the universe are offered to them. The real and eternal success lies in ejecting the worldly love from the heart and instead fostering the Divine Love in it and this is possible only through the contemplation and invocation of Ism-e-Allah Zaat, provided it is received from a perfect and accomplished Sarwari Qadri Mentor who is Sahib-e-Musamma (*the possessor of the Divine Name and the Essence*).

## TASLEEM-O-RAZA

*(Surrender and Submission to the Divine Will)*

The basis and locus of Faqr is Tasleem-o-Raza, i.e. to surrender and submit before Allah and to be content at whatever His Will is, just to please Him. Tasleem means to admit whatever is written in one's fate is only from Allah. He alone confers and prohibits everything and whatever He decides for His men can never be wrong or harmful for them. When one claims that he will be happy with everything written in his fate and will never complain to Allah or go against His Will, it is called Tasleem. When he actually has to face his fate and he remains satisfied; keeps his faith in Allah no matter how worse his fate apparently is; neither he complains nor runs away from his destiny, thus proving his claim of Tasleem, then this is called Raza i.e. to be pleased at Allah's Will. Tasleem is a state of submission before the appearance of fate and Raza is surrendering to the Divine Will after the occurrence of whatever is written in fate.

In Faqr, the devoted Seeker of Allah considers every blessing and every loss as the Will and Decision of Allah. When blessed with something, he should not feel proud and in times of sorrow, he should not be disappointed. It is for one's own good that in the worldly as well as spiritual life, he stays in the fear of displeasing Allah but at the same time hopes for the best from Him. He must be pleased with the consent of Allah and submit to Him in every condition like horror and distress, peace and grief, comfort and tension, convenience and misery, illness and health, hunger and satiation etc. Only such a Seeker is accepted and approved at the Court of Allah.



The state of Tasleem-o-Raza is one of the greatest among the several way stations of Faqr. Only after this station of Faqr, the access to the two very important and the highest stations is gained i.e. the Vision of Allah and the presence of Majlis-e-Mohammadi. Before these two, Tasleem-o-Raza is among the last stations and it is the station of Nafs-e-Mutmainna (*The Satisfied Self*). Allah says:

﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ الرَّاضِيَةَ مُرَضِيَةً﴾ (النجم 27-28)

Meaning: "O' The Satisfied Self! Return to your Rab in the situation that He is pleased with you and you are also in consent with Him. (Surah Fajr-27-28)

Allah says in the Quran that only those people are destined to have the vision of Allah who surrender before His will.

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾ (النساء 125)

Meaning: Who is better than the person who surrenders himself before the Will of Allah, he is the virtuous person (*to have the Vision of Allah*). (Al-Nisa-125)

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (البقرة 112)

Meaning: Yes! Who submits himself for the willingness of Allah, he is the Mohsin<sup>138</sup> and for him, there is a reward from Allah and he would not have any fear and grief at all. (Al-Baqra-112)

It is proved from the above verses that the most desirable and favorite act is to submit to Allah's Consent and to always be grateful to Him for His blessings and even keep patience while He inflicts troubles. In His Court, the faith of only that person is accepted and approved who submits to His Will with all the sincerity of his heart and withdraws all his own wishes and desires for Allah's Pleasure and Consent. This makes it easier for him to

<sup>138</sup> According to religious scholars and exegetical writers of Quran 'Mohsin' is the man with spiritual beauty who has devoted all his efforts towards acquiring the station of Ehsan, where he will have the Vision of Allah.

accept and face the troubles and calamities which befall on him. In every phase and aspect of his life he adopts the path of Tasleem-o-Raza by sacrificing his own wishes for Allah's Will.

➤ Hazoor Akram Sall'Allahu Alayhi Wa'alihi Wasallam says:

لَا تَتَحَرَّكَ ذَرَّةٌ إِلَّا بِإِذْنِ اللَّهِ

Meaning: A single particle cannot move without Allah's Will.

The Divine Desire overcomes the Knowers of Allah to such an extent that they never become sad and aggrieved during the worst circumstances. Rather, they always remain happy or it is to say *سر تسلیم خم ہے جو مزاج یار میں آئے* Meaning: "I surrender to my Beloved's Wish." On this station, Allah blesses them with His unique Light and the Divine Union and they are granted a new spiritual life every moment from the hidden world.

کشتگانِ نجر تسلیمِ راه  
ہر زمان از غیب مان دیگر است

Meaning: The people who surrender before their Beloved's Will, are conferred upon a new life every moment.

The Arifeen whose purpose of life is solely to acquire Divine consent, remain pleased with the Will of Allah in every condition. Shaikh Fareed-ud-Din Attar Rehmat-ul-Allah Alayh relates that for thirty years, Hazrat Fazeel Rehmat-ul-Allah Alayh did not smile but when his son died, people saw him smiling unexpectedly. Somebody asked him, why is he smiling at such an occasion? He replied, "I am sure that my son's death is Allah's Will. Therefore, I smiled for the sake of Allah's pleasure. Whatever He likes, I like too."

➤ Ghaus-ul-Azam Shaikh Abdul Qadir Jilani Razi Allah Anhu expounds:

"At the occurrence of what is written in the fate, raising objection on Allah (*to think against the Will of Allah*) is the

demise of Faith, Trust, Tauheed and loyalty. The heart possessing true faith never says 'why' & 'how', its job is to say 'yes' (i.e. he obeys to the Divine Ordain and does not opine). To argue and raise objections is infact the habit of the nafs." (Fatah-Al-Rabbani-Majlis-01)

- According to Hazrat Junaid Baghdadi, "Raza means to obliterate one's choice and to apprehend calamity as a blessing."
- It is written in *Tafseer Asrar-ul-Fateha* that one day Hazrat Khawaja Hassan Basri, Hazrat Maalik Bin Denar, Hazrat Shafique Balkhi and Hazrat Rabia Basri gathered in a meeting and were discussing the levels of sincerity regarding Raza. Hazrat Khawaja Hassan Basri said, "That person is not a True Seeker of Allah who does not keep patience on the troubles befallen by Allah." Hazrat Rabia Basri replied, "This saying reflects vanity, the argument must be better than this one." Hazrat Shafique Balkhi uttered, "That person is not truthful in his seeking of Allah who does not enjoy the pain given by Allah." Again Hazrat Rabia Basri replied, "This too reflects pride." Then Hazrat Maalik Bin Deenar said, "He is not a loyal Seeker of Allah who is not thankful to Him even in pain." Hazrat Rabia Basri answered, "He is not true to seek Allah who is not so much engrossed in the Vision of his Beloved that he forgets every pain." (Ain-ul-Faqr)
- Allama Iqbal expresses:

نقر ذوق و شوق و تسلیم و رضا است  
ما اینیم این متاع مصطفیٰ است

Meaning: Faqr is the path of eagerness, passion, submission and the Divine Consent. This is the treasured possession of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam which we have inherited from him and now we are its custodians.

In this regard, Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo says:

- Have complete trust (*tawakkal*) in Allah and be delighted at His Will. (Ain-ul-Faqr)
- People collect a lot of wealth for the satisfaction of their selves and to build their credibility among others because they think the blessings should be enjoyed first and then the path of righteousness should be adopted. But you should purify your heart first and then adopt Tasleem-o-Raza so that you may approach the levels of the nearness to Allah by understanding the reality of 'Kun'<sup>139</sup>. For the wise people, this single point is enough to understand that by Tasleem-o-Raza no complaint is left in a person.
- Hazrat Sakhi Sultan Bahoo had been distributing the Treasure of Faqr lavishly by roaming about in every city, town and village. For this purpose, he had to visit door to door. In this context he expresses:

نفس را رسوا کنم بہر از خدا  
بر ہر درے قدمے زخم بہر از خدا

Meaning: I disgrace myself and beg at every door for the sake of pleasing Allah. (Noor-ul-Huda and Kaleed-ul-Tauheed Kalan)

✽ گر بینی حال احوال از قبر میشود کشوف زیر و با زیر  
بعد ازاں عبرت خوری باغم تمام دل سلیم و گشت واضح ہر مقام

Meaning: If you see the reality of the grave, the details of ruination would be revealed upon you. Then you would learn a lesson in your agony and your heart would adopt Tasleem-o-Raza. And then the truth of all the spiritual stations would be disclosed upon you. (Noor-ul-Huda Kalan)

✽ گر ترا بر سرزند سر پیش نہ  
خدمتے بہر از خدا درویش بہ

<sup>139</sup> Through the Divine Command "Kun"! i.e. "be" the immutable entity is "FayaKun" i.e. "It becomes"

Meaning: If a dervish snubs or scolds you, even then bow before him, as to serve a dervish (*Murshid Kamil*) is an act of righteousness. (Noor-ul-Huda Kalan)

- Tasleem-o-Raza is the status of a person having sublime character and the pure heart. This is the Sirat-e-Mustqem on which the rewarded people have been treading. (Noor-ul-Huda Kalan)

خود پرستان را نہ حاصل شد خدا ❁  
 خود پرستان راہ خداوند شد ہوا  
 ہر کہ کردہ جان و از جاں تن جدا  
 باز دارد نفس را بہر از خدا

Meaning: The self conceited people can never find Allah, as their gods are their sensual lusts. Only those find Allah, who overpower their baser selves at the cost of their lives just to please Allah. (Noor-ul-Huda Kalan)

- Remember! It is not an obligatory duty to get a lot of worldly knowledge, though it is essential to get necessary information about Islam to avoid sins and to be afraid of Allah. But it is compulsory to get rid of the lust and greed of nafs, to drown in Divine Love and to have Divine Knowledge of Tauheed. For this purpose, travelling on the ancient and the great straight path, getting the pure heart and adopting Tasleem-o-Raza are essential. (Noor-ul-Huda Kalan)

بہو! بہر از خدا وحدت نما ❁  
 می برد حاضر ترا با مصطفیٰ

Meaning: This Faqeer Bahoo leads people towards the Union of Allah merely to please Allah and takes the Seekers of Allah to the Assembly of Mustafa Sall'Allahu Alayhi Wa'alihi Wasallam. (Kaleed-ul-Tauheed Kalan)

بہو! بردار تسلیم و رضا ❁  
 دل سلیمے گشت حاضر مصطفیٰ

Meaning: O' Bahoo! Adopt Tasleem-o-Raza i.e. submission and surrender to the Will of Allah, as the pure heart having this blessing achieves the presence in the Majlis-e-Mohammadi. (Kaleed-ul-Tauheed Kalan)

صبر کن صبر کہ جز صبر دوائے نیست  
چہ کند گر تسلیم و رضا ندارد در پیش

Meaning: Be patient! As there is no other option, if you will not adopt Tasleem-o-Raza then what else would you do? (Kaleed-ul-Tauheed Kalan)

بہو! رضا بر قضا غالب چو گردد  
ز کردہ از خدا ہرگز نہ لرزد  
چرا لرزد کہ قرب او تمام است؟  
بر آں لرزد قضا کہ ناقص عام خام است  
رضا قاضی قضا در حکم با او  
بجز حکمش نہ گیرد جان از مو

Meaning: O' Bahoo! When submission dominates the destiny, the fear of the destiny ends. He, who has gained complete closeness to Allah, is never afraid of the destiny. Instead the imperfect, immature and common person is always fearful of the destiny. When a person submits to the Will of Allah, destiny becomes its slave. Without the Divine Command, the destiny cannot harm anyone even in the least. (Kaleed-ul-Tauheed Kalan)

- Do not frown while facing the destiny and never hide yourself from its orders. (Kaleed-ul-Tauheed)
- Know, that man is not born of his own will, then how can everything happen with his accord. So it is better to submit everything to Allah and get yourself out of it. (Kaleed-ul-Tauheed Kalan)

Sultan-ul-Arifeen expresses in his Punjabi couplets (*Abiyat*):

\* بُوہتی میں اوگن باری، لاج پئی گل اس دے ہو  
 پڑھ پڑھ علم کرن تکبر، شیطان جیسے اوتھے مُدے ہو  
 لکھاں نوں ہے بہو دوزخ دا، ہک نت بہشتوں رُسدے ہو  
 عاشقاں دے گل چھری ہمیشہ باہو، اگے محبوب دے کسدے ہو

My sins make me an unfortunate person, as they take me away from my Beloved Allah. But I am proud of my slavery to my Perfect Murshid, as he has made me the fortunate one by taking me to Allah under his guidance and blessing. Like satan, many people are proud of their knowledge and their pride has deprived them of the Union with Allah. Similarly, there are millions of people who are involved in the fear of others instead of fearing Allah and many of them seek paradise instead of seeking Allah. All of these people never bother to know the Will of Allah regarding their destiny. They are always captured in the trap of their own wishes. Still, there are certain people who have nothing to do with heaven or hell; they are craving for the Vision of Allah only. These True Lovers always remain in the state of submission before their Beloved.

جیوندیاں مر رہناں ہووے، تاں ویس فقیراں بیسے ہو  
 جے کوئی سٹے گودڑ کوزا، وانگ اڑوڑی سپے ہو  
 جے کوئی کدھے گاہلاں مہنے، اس نوں جی جی کیسے ہو  
 بگلا اُلاہماں بھنڈی خواری، یار دے پاروں سپے ہو  
 قادر دے ہتھ ڈور اساڈی باہو، جیوں رکھے تیوں ریسے ہو

In this stanza, Sultan-ul-Arifeen is teaching the lesson of patience and perseverance to the Seeker of Allah that he should tolerate the troubles and agony afflicted by the worldly people while serving the perfect mentor. He says, if you want to gain the status of *موتوا قبل ان تموتوا* (die before death) then you must be submissive like a beggar. If somebody throws garbage on you, bear it, just like the heap of rubbish

supports further filth on itself. If somebody abuses or insults you and quarrels with you, you should respond very politely with love and decency. All such things like complaints, taunts, humiliation etc, must be borne for the sake of the True Beloved. I have totally submitted myself to my Murshid as he pleases, I also reciprocate.

عاشق ہونویں تے عشق کمانویں، دل رکھیں وانگ پہاڑاں ہو  
 لکھ لکھ بدیاں ہزار اُلاہے، کر جانیں باغ بہاراں ہو  
 منصور جیسے چک سولی دتے، جیہڑے واقف کل اسراراں ہو  
 سجدیوں سر نہ چائیے باہو، توڑے کافر کہن ہزاراں ہو

If you are a Divine Lover and want success and achievement in this way, then keep yourself strong and firm. The path of Love is not an easy one. The Lover has to tolerate thousands of rivalries and taunts. Mansoor Hallaj had to be hung to death because he knew the Secrets of Allah but revealed them upon the ignorant people. Once somebody becomes a slave of the Perfect and True Murshid then he must not leave him, even if the world keeps calling him an infidel.

The perfect mentor persuades and guides the seeker through the contemplation of *Ism-e-Allah Zaat* in such a way that it becomes his nature and habit to always submit before the Will of Allah. Rather, he is pleased and satisfied on every aspect of his outward and inward life. He is pleased with Allah and Allah is pleased with him.



# TAWAKKAL

*(Trust Upon Allah)*

Having complete trust upon Allah is called 'Tawakkal'. It is the first and foremost demand of true faith and Divine Love of Allah that everything and every matter is handed over to Allah, even one's own self. Tawakkal is considered the foundation of 'Faqr' and it is the first lesson taught by the Spiritual Mentor. It is also the most prominent sign of a True Seeker of Allah that he trusts upon Allah for all his matters. In the Holy Quran, Allah has drawn attention of the believers repeatedly towards this. He says:

- "Have Tawakkal (*trust*) in Him if you are a Muslim." (Surah Younas-84)
- When the entire Ummah of Hazrat Noah Alayh Salam left him and became his enemy, then he Alayh Salam said: "I have my Tawakkal in Allah alone. You carry on making your plans (*against me*)." (Surah Younas-71)
- When Hazrat Ya'qoob Alayh Salam was about to send Benjamin to Egypt, he took vow from his brothers and said: "Decree rests with Allah alone. In Him have I put my Tawakkal and all those who trust, must have trust in Him alone." (Surah Yousuf-67)
- In Surah Namal, it has been said, "Have Tawakkal in Allah only."
- In Surah Talaq, it has been said, "He who has Tawakkal in Allah, Allah alone is sufficient for him."
- In Surah-al-Imran, it has been said, "If Allah helps you, no one can overpower you and if He abandons you, then who can help you? And the true believers should have Tawakkal in Allah only."

Rizq (*sustenance*) is not limited to a particular place, person or source. Allah can provide it to anyone, anywhere, through any source.

Those who migrate from one place to another and persevere, Allah makes arrangements for providing them their food by virtue of their Tawakkal, the way He provides for birds and animals everywhere. For getting the livelihood, man should have Tawakkal in Allah. Allah says about having trust in Him with regard to sustenance:

➤ Meaning: And He provides him sustenance from a source which he can never think of and whoever keeps Tawakkal in Allah, then He is sufficient for him. Surely, Allah does what He wills. Allah has certainly made a measure for everything. (Surah Talaq-3)

The person who resigns to the will of Allah, Allah provides him his Rizq from such a source, about which he has not even thought of. That is why, for those who keep Tawakkal in Allah in the matters of Rizq, Allah is enough.

➤ A tradition from Hazrat Abu Darda Razi Allah Anhu relates that Rasool Allah Sall'Allahu Alayhi Wa'alihi Wasallam said: "Rizq searches for man just like death searches for him."

➤ Another tradition from Hazrat Umer Razi Allah Anhu follows that he heard Rasool Allah Sall'Allahu Alayhi Wa'alihi Wasallam saying: "If you have Tawakkal in Allah, the way you should truly have it, then you would get your food like birds do, as they set out empty-stomach and return satiated in the evening." (Ibn-e-Maja)

➤ According to a tradition from Hazrat Abu Hurairah Razi Allah Anhu, Nabi Akram Sall'Allahu Alayhi Wa'alihi Wasallam said, "Allah says: If My men truly trust in Me, then I would shower rain upon them during the night and would make the sun to rise during the day and would not let them hear even the sound of thunder." (Musnad Imam Ahmed)

➤ Hazrat Abdullah bin Abbas Razi Allah Anhu is reported to have said, "One day I was behind Rasool Allah Sall'Allahu

Alayhi Wa'alihi Wasallam when he Sall'Allahu Alayhi Wa'alihi Wasallam said, "O' boy! Protect the rights of Allah, so He would protect yours, and then you would find Him in front of you. Whatever you need, ask it from Allah and when you want help, ask only Him. Know that, if the whole world gathers to benefit you in a certain matter, it cannot but only, if Allah has written it in your destiny. Also, if everyone unites to harm you, they would not be able to do so, except if Allah has already decided it. The pens have written what they had to and the books (*of destiny*) have now been closed." (Ahmed-Tirmizi)

- Hazrat Shaikh Abdul Qadir Jilani Razi Allah Anhu says: "You should not worry about your livelihood because it searches for you more than you search for it. When you have received today's Rizq, then do not worry about tomorrow's. The way you have left worrying about yesterday, as it has passed, similarly, you cannot judge whether tomorrow would come or not. So, focus on today." (Al-Fatah Rabbani Majlis-17)
- Do not trust upon your wealth because it would make you deficient and weak. Have trust in Allah, for He will make you powerful and will always help you. He will shower upon you His favour and grace, and bring victories for you from a source which you cannot even imagine. He will then bless you with such esoteric power that you would neither care about the world nor about the people of the world. Then, you will become the most powerful. But if you will trust upon your wealth, family and property instead of Allah, then you shall invite Allah's Wrath and will have to face the decline of these possessions. (Al-Fatah Rabbani Majlis-42)
- Lord of both the Worlds Sall'Allahu Alayhi Wa'alihi Wasallam says: "Cursed is he who has Tawakkal in created things like himself." There are many people in this world who are a part of this curse and very few who have Tawakkal in Allah. Whoever keeps trust in Allah, holds the strongest

rope, while he who has trust in created things like himself can be exemplified as clenching your fist and finding nothing when you open it. (Al-Fatah Rabbani Majlis-45)

- Tawakkal is the name of quitting all the sources and leaving all the causes. (Al-Fatah Rabbani)
- Hazrat Sir'ri Saqti Rehmat-ul-Allah Alayh says that Tawakkal is to renounce all your powers and authorities.
- Hazrat Ibn-e-Masrooq Rehmat-ul-Allah Alayh says, "Tawakkal is the name of surrendering yourself to the orders and will of Allah."
- Hazrat Ba-Yazeed Bastami Rehmat-ul-Allah Alayh says, "If the earth and sky turn into iron, if sky stops pouring rain and the earth stops producing crops, even then I would not give up my Tawakkal."

Sultan-ul-Faqr sixth Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh says:

- Tawakkal is the foundation of Faqr. It is the first and foremost requirement of the Divine Love that you hand over everything to Allah. Outwardly the Seeker tries but inwardly he completely renounces his will and keeps Tawakkal in Allah.
- Satan has absolutely no control over those who have trust in Allah. They trust upon Allah in all their matters, which brings Divine help for them.
- The man who trusts upon Allah does not worry about his daily bread or income. Most people get their Rizq as a result of their effort and hard work but the Rizq of the special and chosen ones is provided by Allah Himself. (Shams-ul-Fuqara)

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh has also considered Tawakkal as the core foundation of 'Faqr'. The seeker who does not have Tawakkal, cannot travel the path of Faqr. He Rehmat-ul-Allah Alayh says:

- Adopt the way of Tawakkal and submit to the will of Allah. (Ain-ul-Faqr)
- Tawakkal means renouncing all the treasures of the world, inspite of having complete authority over them, just to benefit the Muslims. (Aqal-e-Beydar)
- The Divine Light of Tawakkal is a water which, when drunk by Fuqara, gives them complete *(spiritual and physical)* health and tranquillity.” (Kaleed-ul-Tauheed Kalan)
- There is not a single soul on the entire earth whose livelihood is not provided by Allah Almighty. (Asrar-e-Qadri)
- The Rizq of common people brings them more hard work and labour while the Rizq of the special ones brings them the mystic knowledge of Allah-The Absolute and Supreme. The Faithful Man does not worry about his daily bread or income nor does he await the harvest of Rabeeh<sup>140</sup> and Khareef<sup>141</sup> crops because he knows that everyone’s Rizq was written down at the eternal beginning and the book of destiny has been closed now. The livelihood of a person having dead soul is just a greed that never ends. That is why, a greedy person is never satisfied in any condition whatsoever and he always is on the wrong path. On the contrary, the Arif always stays engrossed in The Divine Reality, well focused on the Visal-e-Mutlaq (*Union with The Absolute, Allah*), and his Rizq restlessly pursues him. How would the ignorant and indecent people who are without Tawakkal, Marifat, virtuous deeds and true faith, understand this reality? Hence, just like the Rizq of a worm of cow-dung, is cow-dung itself, so it stays happy in it. Similarly, the Rizq of a perfumer is perfume and he stays satisfied with it. He who stays absorbed in the desire to seek Allah, Rizq stays in his pursuit. (Kaleed-ul-Tauheed Kalan)

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<sup>140</sup> Spring crops

<sup>141</sup> Autumn crops

- Although Rizq comes through different sources, yet these sources too were created on the day of creation by Allah, the Causer of the causes. (Kaleed-ul-Tauheed Kalan)
- The whole world is running after causes and sources with all their main and might, only a few people are attentive towards the Causer of the causes (*Allah*). (Kaleed-ul-Tauheed Kalan)
- If Rizq did not seek man, why would a grain of wheat tear the surface of earth and sprout. (Kaleed-ul-Tauheed Kalan)
- There are four types of destinies. The destiny of Fuqara is that whatever they eat or drink, creates Marifat-e-Elahi (*gnosis of Allah*) in their existence. Their Rizq comes from the way of Tawakkal. From whichever source their Rizq comes, they consider it from Allah and this is Tawakkal in its true sense. Some believe that sustentation comes from trade and professions, some get education to earn income and get Rizq, whereas some get their Rizq by snatching it from the poor i.e. through cruelty. In short, Faqr is the treasure which brings the ranks of honour, respect and felicity. Allah Almighty bestows the highest ranks of Faqr to those great people who are one with Allah whereas the strangers (*who neither have Vision of Allah nor a peck of His Marifat*) can never come close to Faqr at all. (Mehek-ul-Faqr Kalan)
- Listen! O' dearest! I tell you that there is no one superior to Allah. The common creatures search for Rizq whereas Fuqara search for the Raziq (*The Sustainer: Allah*). Creatures focus on wealth and riches whereas the Fuqara have their gaze fixed upon the Greatest and Omnipotent Allah. Hazoor Alayh Salat-o-Salam has said: "The man who dies out of Love for Allah is a martyr." The Seeker of Allah is a martyr and the seeker of the world is unfortunate, as he is deprived of the desire of Allah. In both the worlds there is nothing more beautiful and superior than the desire of Allah. (Mehek-ul-Faqr Kalan)
- Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says in his Punjabi couplets:

ثُمَّ بِنَهْ تَوَكَّلْ وَالَا هُوَ مُرَدَانَهْ تَرِيئَهْ هُوَ  
 جِسْ ذُكْهُ تَهْمِيْسْ سَكْهُ حَاصِلْ هُوُوْءْ اُسْ ذُكْهُ تَهْمِيْسْ نَهْ ذُرِيئَهْ هُوَ  
 بِنَّ مَعْلُومٌ مُسْرًا اَيَّا پَتْ اُسْ ذَلْ هَرِيئَهْ هُوَ  
 اوہ بے پرواہ درگاہ ہے باہو اوتھے رو رو حاصل بھریئے ہو

One should walk upright on the path of Faqr with perfect belief and trust upon Allah. One should not be afraid to face the grief which ultimately brings happiness. One should remember the Divine Promise given in the Holy Quran that with every difficulty, there is surely a relief. Allah is indifferent and free of all needs. One should beg Him for His Union.

دلیلاں چھوڑ وجودوں ہو ہیشیا فقیرا ہو  
 بِنَهْ تَوَكَّلْ پِنچھی اڈدے پلے خرچ نہ زیرا ہو  
 روز روزی اڈ کھاں ہمیشہ نہیں کردے نال ذخیرا ہو  
 مولا خرچ پنچا دے باہو جو پتھر وچ کیرا ہو

In this couplet, Hazrat Sultan-ul-Arifeen Rehmat-ul-Allah Alayh addresses the Seeker of Allah that he should not worry for worldly needs at all because whatever Rizq Allah has written in his fate, he would definitely get it. Birds never carry any crumb of bread with them due to their Tawakkal in Allah. They return home satiated without collecting any food for the next day. Allah is the Sustainer who provides food even to the tiny worm living inside a rock.

The Seeker of Allah should have Tawakkal in Allah at every moment, in every action and matter. It is better for him to hand over all his matters to Allah and not to interfere with the Will of Allah, as is said in the Quran: "I hand over my matters to Allah, certainly, He watches over His people." (Surah Al-Momin 44)

# TAFAKKUR AND MURAQBAH

## (Meditation And Concentration)

Allah says in the Holy Quran:

- Meaning: Do they not meditate within themselves that Allah has created the skies and the earth and whatever is within them, with the Truth and for a fixed time. No doubt, most of the people deny the Divine Encounter (*the Vision of Allah*). (Surah Rumi Verse 8)

In this sacred verse, Allah has invited man to ponder over the skies and the earth alongwith whatever is within them and also upon his own creation that everything is created from the Truth i.e. The Divine Reality (*Allah*) but for a certain fixed period.

It is the saying of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam:

تَفَكَّرُوا فِي آيَاتِهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ ❁

Meaning: Just meditate upon the signs of Allah but do not ponder over His Essence.

تَفَكَّرُ السَّاعَةَ خَيْرٌ مِنْ عِبَادَةِ الثَّقَلَيْنِ ❁

Meaning: To meditate (*upon the signs of Allah*) for a moment is better than to worship Him in both the worlds.

الذِّكْرُ بِلا فِكْرٍ كَصَوْتِ الْكَلْبِ (عين الفخر) ❁

Meaning: To invoke (*verbally*) without meditation is like the barking of a dog. (Ain-ul-Faqr)

To learn or to understand the reality of something, we ponder over it and a kind of curiosity is created in our minds like, why does it exist and what is its use? If we concentrate upon the reality of a minor thing, we can find its great importance but if a



very important thing is not considered about, even that becomes trivial and insignificant. By pondering over the reality of a thing we can have deeper knowledge about its attributes. The more we concentrate upon the reality and importance of a particular thing, the more we come to know about its qualities and significance. All the material and scientific development of today's world is based upon meditating and thinking about the importance of different things and their uses. When a scientist thinks and meditates upon different aspects of a problem, only then he can find a solution to it, or when he ponders over the significance of a thing, only then brings out its qualities and makes it useful for mankind. Same is the case with every invention and discovery that it is based upon contemplation and concentration of certain scientist, thinker or philosopher. So the whole development of the world is by virtue of concentration and meditation. Similarly, progressing in the way of Faqr i.e. the way to Allah, demands concentration and meditation of the seeker upon every aspect of nature, religion, inward and outward signs of Allah, reality of the soul, its relation with Allah, so on and so forth. Only by meditation he can come to know about the Will of Allah and the ways to please Him and find His Qurb (*proximity*).

➤ Allama Iqbal says:

- ۱۔ فکرِ قرآنِ اختلاطِ ذکر و فکر
- ۲۔ ذکر؟ ذوق و شوق را دادن ادب
- ۳۔ خیزد از وے شعله ہائے سینہ سوز

Meaning: (1) Faqr of the Quran is the mutual blend of invocation and meditation. I never found Zikr (*invocation*) accomplished without Fikr (*meditation*).

Fikr means to concentrate within yourself and to recognize your soul, whereas invocation means the Zikr-e-Ism-e-Zaat. When the seeker is attributed with both, he becomes the possessor of Faqr.

(2) What is invocation? It means to teach your passions and eagerness, the ways and manners of Divine Love and presence before Allah, and it is the job of the soul rather than that of throat and lips.

According to Allama Iqbal Rehmat-ul-Allah Alayh, invocation is not which is performed verbally by tongue and lips. Instead, it is done by the soul and is the invocation of the Personal Name of Allah.

(3) By the invocation, the flame of intense Love is lit in the inner self which enlivens the soul. The fire of Love, rising from the invocation of Allah, consumes everything other than Allah but you are not yet capable of such invocation. (Javaid Nama by Allama Iqbal)

➤ Sultan-ul-Faqr Sixth Hazrat Sakhi Sultan Mohammad Asghar Ali Rehmat-ul-Allah Alayh states:

“When we consider something and ponder over it to learn or understand its reality, this is called meditation or concentration. The whole material and scientific development of the world is based on the concentration of scientists upon matter. Behind every invention and discovery, meditation and concentration are hidden. Similarly, Allah invites man to concentrate within himself. It is the Divine saying, “Do they never meditate upon their inner selves”? When man concentrates upon his inner self, he finds The Divine Self hidden within him and reaches to the Reality of the Secret which is mentioned in the Qudsi Hadith “Man is My secret and I am his Secret.” When man gets aware of this Secret then Allah makes him His confidant and secret sharer. Therefore, the Fuqara always persuade mankind to drown in their hearts, peep through their body’s closet and enter the inward world through recognizing the reality of the soul. In the way of Faqr, this meditation of a seeker upon his inner self in a special manner under the supervision of Murshid Kamil is known as Muraqbah (*concentration*). Muraqbah is, in fact another name

of Tafakkar (*meditation*). The initial and common way of muraqbah is to concentrate on a point in mind by closing eyes. But the muraqbah of Arifeen is to view everything of the inner and outer world with open eyes, as Hazrat Ba-Yazid Bastami Rehmat-ul-Allah Alayh expresses, "I have been conversing with Allah for forty years and the people have been misunderstanding as if, I am talking to them." (Mujtaba Aakhir Zamani)

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh used many terms for meditation in his writings but all these terms actually refer to muraqbah and tafakkar.

### **Difference between Muraqbah (*concentration*) and Tafakkar (*meditation*)**

Muraqbah is a form of tafakkar. The only difference between muraqbah and tafakkar is that the former requires seclusion, closed eyes and to be attentive to a single point in the heart. When the muraqbah is mature enough in this way, then that secret is disclosed to the Seeker by The Divinity, upon which he was concentrating. Although, the seclusion or the closed eyes are not required for meditation, the seeker is pondering over a single point every moment in solitude or in crowd or while doing the worldly jobs. Allah Almighty gradually reveals upon him the secrets hidden behind that point. In this way, he views everything with his open eyes and gets aware of the Divine secrets. This level is superior than the closed eye muraqbah. It can also be stated as, muraqbah is the initial, while tafakkar or meditation is the extreme stage. Muraqbah or tafakkar are in fact two names for the same thing i.e. "meditation" through which a person gains the knowledge of his soul. After gaining this knowledge, he finds the reality of his soul. Faqr progresses through tafakkar. Only by tafakkar, the secrets of this path are gradually disclosed, that is why, the Seeker of Allah always remains busy in meditation and every moment he reaches a new

destination of closeness to Allah through meditation upon the inward.

## Muraqabah

### Concentration with closed eyes in seclusion

This condition and state of absorption is apparently similar to that of a dream. But during a dream there is no vigilance on one's self but in muraqabah one remains vigilant and conscious. Therefore, muraqabah is more powerful and far more dominant than dream.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh expresses:

- The state in muraqabah and dream is similar, rather muraqabah is deeper and stronger, as the dreamer wakes up by noise. However, when the muraqabah is dominant on someone, he becomes so much absorbed and engrossed in *Mushahida-e-Noor-e-Wahdaniyat-e-Zaat (the Vision of the Light of the Essence of Unity)* that if, somebody cuts off his head even then, he does not come out of this state of absorption. So, it is proved that muraqabah is just like death, but the person having muraqabah, remains conscious and receives answers with advisability. By muraqabah the Knowers of Allah are exalted with the Light of Gnosis. Allah remains pleased with them and they are pleased with Him. Muraqabah is the act of meeting with The Truth (*Allah*). It is infact, the company of the Beloved, observation of Divine secrets, presence of the *Majlis-e-Mohammadi* and witnessing the Divine Disclosure The Essence. (Shams-ul-Arifeen)

Actually muraqabah is the vigilant concentration with all the powers of the mind i.e. thinking, imagining and examining, through which the seeker carefully keeps check over himself. During his muraqabah the seeker observes how Allah manifests both in the cosmos and within himself.

Muraqbah is the name of a special spiritual state under which the heart of the man is guarded. The purpose of every muraqbah is to always keep check that anything other than Allah might not find room in the seeker's heart. Through muraqbah, the seeker gets rid of all the sensual and evil dangers which may distract him from his way to the Vision and Closeness of Allah. It is that special source which takes the seeker to Allah saving him from being depraved. Such a muraqbah is called *mushahida (observation of Divinity)*.

Hazrat Sakhi Sultan Bahoo Rehmat-ul-Allah Alayh says:

- The protection of heart is called muraqbah, it is the guard which does not let the rivals of Allah like the sensual and evil dangers, the diseases of the inner self which grieve the soul and everything other than Allah to enter the heart. (Shams-ul-Arifeen)

During muraqbah, the spiritual secrets are revealed upon the man. The person having muraqbah witnesses Noor of Allah and finds the Vision of Allah. Then this Vision of the Divine Essence and *tajalliyat (Self Disclosure)* never seize on him even for a moment. Whether apparently he talks to the people or remains busy in the worldly affairs, he ever possesses the Eternal Divine Presence in his inward.

Sultan-ul-Arifeen states:

- Muraqbah is another name for the Love of Allah and it takes the seeker to the station of absorption in The Eternal "Hayyi-o-Qayyum" (*Perfectly Alive and Ever Self-Subsisting*). Through it the spiritual station of *مُوتُوا قَبْلَ أَنْ تَمُوتُوا (die before the death)* is gained. Man becomes the possessor of the observations of the spiritual states of divine presence and familiar to the secrets of The Divine Secret. He is graced by the presence of the Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam. (Ain-ul-Faqr)

The method of doing muraqabah is to be engaged in the invocation and meditation with closed eyes. This invocation must be inward i.e. of the soul and of any of the Divine Names or verses and it can also be the contemplation of the Ism-e-Allah Zaat. By this way of invocation, the powers of meditation and contemplation gradually become so strong that the muraqabah holder does not need to close his eyes.

Hazrat Sakhi Sultan Bahoo says in this context:

- Muraqabah can be of various types, for example, muraqabah of Zikr and Fikr, muraqabah of Hazoor Mazkooor (*Presence to Allah*), muraqabah of Fana Fi-Shaikh, muraqabah of Fana Fillah, muraqabah of Fana-Fi-Hoo, muraqabah of Fana-Fi-Faqr and of Fana-Fi-Rasool and of Fana-Fi-nafs and of Nodana (*the Ninety nine names of Allah*). (Ain-ul-Faqr)

He states the method of doing muraqabah as:

- According to the esoteric researches, the muraqabah in which the illusions created by the false evil and wordly dangers and the incidents of the immortal world do not interrupt and which is perfectly accurate because of Zikr, Fikr and the glorification of the Names of Allah, is that the Seeker should become attentive to his inward and contemplate the Ism-e-Allah Zaat, then he should start his muraqabah. First, he should recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ Darood Pak, Ayat-ul-Kursi, سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِیْمٍ, four Quls, Surah Fatiha, Astaghfar, Kalma Tamjeed and Kalma Tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ all for three times and then fix his eyes on Ism-e-Allah Zaat and Ism-e-Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam. After this, while keeping his eyes closed, he should make a wish to reach in the Assembly of the Prophets and saints and find the inward knowledge of إِلَّا اللَّهُ. Definitely the Murshid Kamil would take him to the Assembly in his sacred company. (Majalisa-tul-Nabi- Khurd)

He stated three stages of muraqbah in his book *Mehek-ul-Faqr*:

- The first and basic muraqbah of the Seeker at initial stage is the one in which the absorption is gained and the Seeker becomes bright minded. The second is the muraqbah of the Seeker at middle stage in which the absorption reaches such a height where the Seeker becomes totally oblivious of the physical affairs. The third muraqbah of the Seeker at the extreme stage is the one in which he is completely engrossed in the Vision of the Divine Light of Oneness of the Essence.
- When somebody starts having the knowledge of muraqbah, first of all Divine Love arouses in his heart with which the presence in seven majalis (*Assemblies*) is opened upon him and he spiritually sees the souls of all the Prophets, from the seal of the Prophethood Hazrat Muhammad Sall'Allahu Alayhi Wa'alihi Wasallam upto Hazrat Adam Alayh Salam. No doubt! This knowledge is the initial lesson of muraqbah. The muraqbah of Ism-e-Allah Zaat takes the possessor of muraqbah to the Lahut La Makan (*the Divine Realm which is beyond time and space*) and lets him witness Divine Manifestation. The ignorant person who thinks that the verbal invocation and meditation upon outward and superficial aspects of nature are enough, can never know the value of the real muraqbah. He is perplexed like animals while suffocating himself in his so called muraqbah. Real muraqbah is a death like spiritual state. Whoever adopts such muraqbah by the attention and contemplation of Ism-e-Allah Zaat, the secrets of death and all its stages are revealed upon him. He views the reality of grave, the quarries of Munkar Nakeer<sup>142</sup> and the accountability of the Doomsday. After viewing all these stages in muraqbah he crosses the Sirat Bridge<sup>143</sup> and enters the paradise, where he is blessed with the view of the

<sup>142</sup> Angels who ask questions in the grave

<sup>143</sup> Bridge over the hell fire which leads to paradise

pleasures of the heavenly fairies, castles and most of all, the Vision of Allah. This is the very status of the possessor of the stage of Haq-ul-Yaqeen (*experiencing the closeness of Divinity*), possessor of such muraqbah is blessed with the Divine Union. (Ain-ul-Faqr)

In the path of spiritual journey when the Seeker covers different waystations, he is blessed with different observations of Divinity which are according to his level, as Sultan-ul-Arifeen says:

- Four kinds of muraqbah happen at four waystations:
1. Muraqbah of the Seeker who is a follower of shariat and obeys all its rules, is related to Nasut or the physical world. During this muraqbah whatever the Seeker views is related to the physical world.
  2. Second one is the muraqbah of the ascetic<sup>144</sup> which happens in Malakut or the angelic world, in which the performer of muraqbah gains the purity like that of angels and he is attributed to the angelic qualities. Whatever he views during this muraqbah, is related to Alam-e-Malakut, and he views this realm because he possesses the angelic qualities.
  3. The third one is the muraqbah of the Seeker who has spiritually reached the station of Jabarut which is the world of the All-powerful or the world of invincibility. Whatever that true man of Allah views in this muraqbah through the invocation of Personal Name of Allah is related to the world of Jabarut. He views Hazrat Jibrael.
  4. The fourth muraqbah is that of Alam-e-Lahut-the Divine Realm-in which whatever the knower of Allah watches, is merely the Lahut.

Other than these four muraqbahs, there is a fifth one too, which is at the station of Raboobiat (*the Lordliness*). It is the muraqbah of absorption in the state of annihilation in Allah

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<sup>144</sup> One who does mystic exercises and recitals



and Divine presence. At this station, the Seeker views nothing except Allah and The Divine Oneness Here, according to the Divine saying *كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ* Meaning: "Allah manifests with a new Magnificence each day", the seeker of Allah receives a new Grandeur of Allah every day. (Ain-ul-Faqr)

Sultan-ul-Arifeen further says:

- The person, who undertakes muraqbah, becomes so rapturous by being absorbed in the state of annihilation that he does not remain aware of himself. If on returning from this state he forgets everything in a moment, then it should be known that he has seen Ain Zaat (*Allah*) by the Divine Blessing. These levels are of that ecstatic Lover who burns in the fire of intense Divine Love by being indifferent to his own self. Even this is the middle stage of muraqbah as the seeker has still not experienced Wahdat (*Oneness*). Still, he is detached to Haq (*The Reality*) and perplexed just like the entangled hair on the shoulder. He is imperfect and immature. Muraqbah should be like that diver who takes out pearls from the ocean. (Ain-ul-Faqr)

Hazrat Sakhi Sultan Bahoo expresses about muraqbah in his book *Shams-ul-Arifeen* that it is in fact observing the Divine Self and knowing the Divine Secrets. He calls the muraqbah of Ism-e-Allah Zaat as the best and the most superior one. It is only through this muraqbah that the seeker reaches the Lahut Lamakan and is blessed with the Meraj and Vision of Allah. He further expresses:

- When the Seeker of Allah contemplates Ism-e-Allah Zaat in muraqbah, the Ism-e-Allah takes him to the station of the Ain (*Allah*) where he finds his Beloved and gets absorbed so much in His vision that neither he remembers his invocation and contemplation nor any of his pleasures and sorrows. Neither he remembers his starvation nor the appetites of his

nafs. Neither he is aware of his state of Divine presence nor of his whereabouts. He becomes indifferent to all the greeds and lusts of this world, as well as his destiny and fate. Then, at which station does he approach and what does he remember? Only the craze of Divine Love. When the Lover approaches this station, all his tasks are completed, so now invocation and meditation etc. are forbidden for him. At this station, whatever he looks is Special. (Ain-ul-Faqr)

- Know! The person who enters heaven and eats heavenly food during his dream or muraqabah and drinks from the heavenly canal and views the houries, then he needs not to eat and drink forever in life. His thirst and hunger are satiated forever. He never sleeps for his whole life, whether he appears to be sleeping apparently. He spends his whole life in a single and same ablution. He is blessed with such Divine Favour and Power that he is always absorbed in prostration and becomes healthier (*inwardly*) day by day. He eats, merely to show the people and to hide his reality from them and keep himself safe from their criticism. For him, the winter and the summer are equal as he is indifferent to all the seasons. Though, this level is still an inferior level possessed by an imperfect and unaccomplished dervish. The true Faqeer is ashamed to stay at this level, as it is far away from the Mohammadan Faqr and it belongs to sensual appetites of the nafs. The extreme status is that the seeker is blessed with the Vision of Allah during his dream or muraqabah, which cannot be explained. During such dream or muraqabah, the fire of Allah's Magnificence and Wrath flares up in the being of the person by the contemplation of Ism-e-Allah Zaat, Divine Knowledge of Unity and out of craving of Divine Love, due to which he burns his nafs and always remains busy in prayers. He ever wears the robe of Shariat and always struggles to follow the Islamic law and says, "Do not

meditate upon the Essence of Allah rather, ponder over His signs.” (Kaleed-ul-Tauheed Kalan)

In his writing *Ain-ul-Faqr*, Sultan-ul-Arifeen states seven levels of muraqbah.

- There are seven levels of muraqbah. The first one is the muraqbah of an ignorant person (*the one who is ignorant of the Divine Self*), this is a false and fake muraqbah. The second one is the muraqbah of the people who take pleasure in making wrong innovations in religion. Their muraqbah is also fake just like deception of Dajjal. The third one is the muraqbah of invocation whereby the reciter experiences the levels of Zikr and a specific spiritual state. The fourth muraqbah is that of the meditator in which he possesses the power of meditation and experiences different spiritual states, about which the Holy Prophet Sall’Allahu Alayhi Wa’alihi Wasallam says, “The meditation of a moment is better than the worship in both the realms.” The fifth muraqbah is that of an accomplished Arif Billah (*knower of Allah*) in which he is blessed by the Knowledge of Allah. The sixth muraqbah is the accomplished and perfect one which is experienced by the Knower of Divine Knowledge who possesses a living and powerful soul. The seventh muraqbah is ‘Faqr’ which is eternal. This muraqbah belongs to the Faqeer annihilated in Allah who is drowned in the Divine Essence of Oneness, about which the Holy Prophet Sall’Allahu Alayhi Wa’alihi Wasallam said, “Where Faqr gets accomplished, there remains only Allah.”

Sultan Bahoo Rehmat-ul-Allah Alayh states the status of the seeker who is the possessor of the power of true muraqbah:

- The muraqbah holder owns very grand status, as he follows the ancient straight esoteric path of the Holy Prophet Sall’Allahu Alayhi Wa’alihi Wasallam i.e. meditation of the

cave Hira. The muraqabah is not real unless it is not done through the contemplation of Ism-e-Allah Zaat. The muraqabah of Ism-e-Allah Zaat is the most supreme, as it is based on the true invocation, contemplation and glorification. The status of such muraqabah holder is so great that this traveller of the Divine Path experiences the observation of Divine Knowledge and the presence in the Majlis-e-Mohammadi in his esoteric dream, where he meets and enjoys the company of the Prophets and Auliya. The one, who does not possess these two witnesses of muraqabah, his muraqabah is wrong; rather he does not even have the knowledge of the real muraqabah. Muraqabah is such a protector and guide which takes the Seeker to the Mohammadan Assembly by drowning him in the Divine Knowledge of *إِلَّا اللَّهُ*, (*there is none other than Allah*) by helping him to cover the inward waystations one after the other, keeping him safe from the dangers of the nafs, satan and the perplexed world. Such a person is blessed with the Divine Presence whenever he wants, through the inward verification. The muraqabah of the Arif is the most accomplished one, as his inward is repleted and is destined to eternal success. Congratulations to him on his success. (Shams-ul-Arifeen)

## GLOSSARY

### A

|                  |  |
|------------------|--|
| Aab-e-hayat      | The Water of life or vital water   |
| Abad             | Eternity, Eternal end  |
| Ahl-e-Bait       | The Sacred Family of the Prophet Mohammad Sall'Allahu Alayhi Wa'alihi Wasallam |
| Ahwal            | Spiritual states   |
| Ain-ul-yaqeen    | Seeing the Divinity  |
| Alast            | Pre-eternity, when Allah adressed souls  |
| Alm-e-Jabarut    | The world of all powerful  |
| Alm-e-Lahut      | The Divine Realm   |
| Alm-e-Malakut    | The Angelic world  |
| Alm-e-Nasut      | The physical world of bodies   |
| Amanat-e-Elahiya | Divine Trust   |
| Amanat-e-Haqeeqi | The True Trust of Allah  |
| Amr-e-Rabi       | The Divine Command   |
| Anwar-e-Jamal    | Divine Lights of Beauty  |
| Arif Billah      | The Knower of Allah  |
| Arif Kamil Qadri | Sarwari Qadri Spiritual Mentor   |
| Arifeen          | The Knowers of Allah   |
| Arsh-e-Akber     | The Supreme Throne of Allah  |
| Auliya           | Saints, Mystics  |
| Ayat             | Signs of Allah, verses of the Quran  |
| Azal             | Pre-existence, Eternal beginning   |

**B**

|             |                                  |
|-------------|----------------------------------|
| Baqa Billah | Immortal or perpetual with Allah |
| Batil       | Falsehood                        |
| Batin       | Inward, innerself, esoteric self |
| Batini ankh | The inward eye, eye of soul      |
| Bayat       | Oath of allegiance               |
| Bunda       | Slave of Allah                   |

**C**

|                |  |
|----------------|--|
| Chemiya Akseer | Alchemy ( <i>the process of converting metal into gold</i> ) |
|----------------|--|

**D**

|                |                    |
|----------------|--------------------|
| Daimi Hazoori  | Eternal presence   |
| Darood-o-Salam | Blessings of Allah |
| Deedar         | Vision             |
| Deedar-e-Elahi | Vision of Allah    |
| Deen           | The true faith     |

**E**

|        |  |
|--------|--|
| Ehsaan | The station of spiritual excellence and perfection |
|--------|--|

**F**

|                    |                                    |
|--------------------|------------------------------------|
| Faiz               | Beneficence                        |
| Fana               | Annihilation                       |
| Fana Fillah        | Annihilation in Allah              |
| Fana-Fi-Rasool     | Annihilation in the Holy Prophet   |
| Fana-Fi-Shaikh     | Annihilation in the Mentor         |
| Faqeer             | Mystic who is accomplished in Faqr |
| Faqeer Kamil Akmal | The Absolute and supreme mystic    |
| Faqr               | The Spiritual way to reach Allah   |

|                  |  |
|------------------|--|
| Fikr             | Meditation                             |
| Fuqara Kamileen  | Perfect mystics                        |
| <b>G</b>         |  |
| Gharq            | Wrecked, engrossed, absorbed           |
| Ghayb            | Unseen, non-manifested, hidden         |
| <b>H</b>         |  |
| Haq              | The Truth                              |
| Haqeeqat         | The Truth, the Reality                 |
| Haq-ul-Yaqeen    | Experiencing the closeness of Divinity |
| Haraam           | Unlawful                               |
| Haram            | Holy, sacred                           |
| Hawa             | Lust, greed                            |
| Hazoor-e-Haq     | Divine Presence                        |
| Hazoor Mazkoor   | Presence to Allah                      |
| Hidayat          | The Righteousness                      |
| Hijab            | Veil                                   |
| Hikmat           | Wisdom                                 |
| Hoor-o-Qasoor    | Houries, fairies and castles of heaven |
| <b>I</b>         |  |
| Ijtihad          | Individual effort and striving         |
| Ilham or Ilhamat | The spiritual inspirations             |
| Ilm-e-Laduni     | Divine Knowledge                       |
| Ilm-ul-Yaqeen    | The knowledge of Divinity              |
| Imam             | The spiritual leader                   |
| Iman             | The true faith                         |
| Insan-e-Kamil    | The Universal Man                      |

|                   |   |
|-------------------|---|
| Iradat            | Devotion  |
| Irfan-e-Nafs      | Intrinsic knowledge of the inner self                                       |
| Ishq              | Ardent or intense love  |
| Ishq-e-Elahi      | Divine adoration, Divine Love   |
| Ism-e-Allah Zaat  | The Personal Name of Allah  |
| Ism-e-Azam        | The Greatest Name of Allah  |
| Ism-e-Mohammad    | The Sacred Name of The Holy Prophet   |
| Istighraq         | Drowned, engrossed  |
| Istiqamat         | Stead fastness, perseverance, uprightness                                   |
| <b>J</b>          |   |
| Jalal             | The Divine Majesty, Wrath   |
| Jalwa             | Manifestation   |
| Jamal             | The Beauty  |
| Jamia             | Comprehensive   |
| Jamiat            | Accumulation of all the Divine Attributes and spiritual stations in oneself |
| Jaza              | Recompense, Reward  |
| Jazba             | Divine attraction   |
| Jihad             | The religious combat  |
| Juz               | Part  |
| <b>K</b>          |   |
| Kabeera, Sagheera | Major or minor sins   |
| Kamal             | Perfection  |
| Kamil Akmal       | The supreme and perfect   |
| Karam             | Generosity  |
| Karamat           | Miracle   |
| Kashf             | Unveiling, revelation   |



|                    |   |
|--------------------|---|
| Kashf-ul-Qaboor    | The revelation from graves  |
| Khafi              | The inner most, hidden  |
| Khalifah           | Representative or spiritual successor                             |
| Khalwat            | The spiritual retreat, seclusion                                  |
| Khalwat-e-Hujra    | One's secluded room   |
| Khatm              | Seal  |
| Khirqah            | The patched cloak, a symbol of the spiritual traveller            |
| Khud Shanasi       | Self realization  |
| Kibriya            | The Magnificent   |
| Kufr               | Infidelity, misbelief   |
| Kun Fayakun        | Be! And it becomes  |
| Kursi              | The Divine Throne   |
| <b>L</b>           |   |
| Laduni             | God-given, Knowledge direct from Allah                            |
| Lahut Lamakan      | Station beyond all stations                                       |
| Laqa-e-Elahi       | Meeting with Allah  |
| Lauh-e-Mahfooz     | The Guarded Tablet upon which the destinies are inscribed         |
| <b>M</b>           |   |
| Mahjoob            | Veiled  |
| Majazi             | Metaphorical  |
| Majlis-e-Mohammadi | Assembly of the Holy Prophet Sall'Allahu Alayhi Wa'alihi Wasallam |
| Majzoob            | Lost in Divine Meditation   |
| Manazil            | Waystations   |
| Manzil             | Destination   |
| Manzoor            | The desired one   |

## 408 GLOSSARY

|                     |   |
|---------------------|---|
| Maqam               | A spiritual station   |
| Maqdoor             | Empowered   |
| Maratib, Martaba    | Levels, degrees, ranks, grades  |
| Mardood             | Reprobate   |
| Marifat             | Gnosis, mystic knowledge of Allah   |
| Marzooq             | Enriched  |
| Mashaikh            | The shaikhs or mentors of a spiritual way   |
| Mashooq             | The Beloved   |
| Maula               | Lord  |
| Mazhar              | The place of Allah's Self manifestation   |
| Mehmood             | Laudables   |
| Mehram Raz          | Confidant   |
| Meraj               | The ascension to Allah  |
| Mohsin              | The man with virtue, possessor of Ehsaan-the quality of excellence and perfection |
| Momin               | Faithful, true believer   |
| Muhaqqiq            | The verifier  |
| Muhasbah            | The constant analysis of the heart and its changing states, self accountability   |
| Mujahida            | Mystic struggle   |
| Mukashfa            | Unveiling   |
| Muntahi             | The Seeker at the extreme stage   |
| Muraqbah            | Concentration   |
| Murd-e-Muzakar      | Male-Man  |
| Murid               | Disciple, follower  |
| Murshid Kamil Akmal | The Perfect and accomplished spiritual guide                                      |
| Mushahida           | Divine observation, witnessing Allah  |

|                         |  |
|-------------------------|--|
| Mushq Murqoom-e-Wajudia | Practice of inscribing Ism-e-Allah Zaat on body                      |
| Muttaqi                 | The one very close to Allah  |
| <b>N</b>                |  |
| Nafas                   | Breath   |
| Nafi                    | Negation   |
| Nafs                    | Baser self, lower self, ethereal self                                |
| Nafs-e-Ammarah          | The depraved self, which commands to commit sins                     |
| Nafs-e-Lawama           | The self that blames, conscious of faults                            |
| Nafs-e-Mulhima          | The inspired self which has turned away from sins                    |
| Nafs-e-Mutmaina         | The satisfied self   |
| Naqis Murshid           | Fake or pseudo or imperfect Murshid                                  |
| Nazul                   | Descent  |
| Noor-e-Elahi            | The Divine Light   |
| Nus-o-Hadis             | The religious text   |
| <b>P</b>                |  |
| Pehchan                 | Recognition  |
| <b>Q</b>                |  |
| Qaba Qausain            | Two bows length, extreme nearness to Allah                           |
| Qalam                   | The Supreme Pen  |
| Qalb                    | The heart, soul  |
| Qalb-e-Saleem           | The pure heart   |
| Qubd                    | A spiritual state, contraction, the heart is firmly gripped by Allah |
| Qurb                    | Proximity, closeness or nearness to Allah                            |
| <b>R</b>                |  |
| Rabubiyat               | Lordship   |

## 410 GLOSSARY

|                                     |   |
|-------------------------------------|---|
| Rab-ul-Arbab                        | Lord of the Lords   |
| Rafzi                               | Dissenter   |
| Raza                                | Consent, submission to the Will of Allah  |
| Riyazat                             | Ascetic discipline, mystic exercise   |
| Rizq                                | Provision, sustenance, livelihood   |
| Ruh-e-Jismani or Hewani             | The soul directly related to the corporeal physical body                                  |
| Ruh-e-Noorani                       | The soul with celestial light   |
| Ruh-e-Qudsi                         | The Divine Soul   |
| Ruh-e-Sultani                       | The kingly soul   |
| Rutba                               | Level, degree, rank, grade  |
| <b>S</b>                            |   |
| Sabir                               | Enduring  |
| Sahib-e-Musamma<br>Ism-e-Allah Zaat | The possessor of the Essence and the Personal Name of Allah along with all His attributes |
| Sahib-e-Sir'r                       | The possessor of Divine Secret  |
| Saliheen                            | The righteous ones, the pure ones   |
| Salik                               | Traveller   |
| Saum-o-Salat                        | Fast and prayer   |
| Sayr Fillah                         | Journey towards Allah   |
| Shariat                             | Islamic Law   |
| Shawq                               | Intense-longing or yearning for the Beloved   |
| Shifa'at                            | Intercession  |
| Shirk                               | Polytheism, making partners with Allah  |
| Sidiqeen                            | The men of truth  |
| Sifat                               | Attributes, qualities   |
| Silsila                             | The spiritual order or chain  |
| Sirat-e-Mustqem                     | The straight path   |

|                  |   |
|------------------|---|
| Sir'r            | Secret                                      |
| Sir'r-ul-Sir'r   | The secret of the Secret                    |
| Sufi             | Mystic or saint                             |
| Sukr             | Spiritual intoxication, an ecstatic state   |
| Sultan-ul-Azkar  | The crown invocation Hoo                    |
| Syed-ul-Kaunain  | The lord of all the worlds                  |
| <b>T</b>         |   |
| Tafakkur         | Reflection, meditation                      |
| Tafrid           | Isolation or inward solitude                |
| Tajalli          | Self Disclosure                             |
| Tajrid           | Detachment from everything other than Allah |
| Talab            | To seek or demand                           |
| Talib-e-Dunya    | Seeker of the world                         |
| Talib-e-Maula    | Seeker of Allah                             |
| Talib-e-Uqba     | Seeker of the heaven                        |
| Talqeen-o-Irshad | Divine Persuasion and Guidance              |
| Tanzih           | Incomparability                             |
| Taqwa            | God fearingness                             |
| Tasarruf         | Authority, power                            |
| Tasawur          | Contemplation                               |
| Tasbeeh          | Glorification                               |
| Tashbih          | Similarity                                  |
| Taslcm           | Willingness                                 |
| Tauba            | Repentance                                  |
| Taufeeq          | Divine Favour, Divine Help                  |
| Tauheed          | Unity, Oneness                              |

|                |   |
|----------------|---|
| Tawajo         | Spiritual attention of Murshid                  |
| Tawakkal       | Trust upon Allah                                |
| Tazakur        | Remembrance or reflection                       |
| Tazkiya-e-Nafs | Cleansing or purifying the soul                 |
| Tehqeeq        | Verification                                    |
| Teht-us-Sara   | Nether regions                                  |
| Turk-e-Dunya   | Renunciation of the world                       |
| <b>U</b>       |   |
| Ulama          | Men of outward knowledge or the learned masters |
| Ummat          | Nation  |
| Ursh           | Divine Throne, Empyrean                         |
| <b>V</b>       |   |
| Vaseela        | The means, mediator, source                     |
| Visal          | Union ( <i>with Allah</i> )                     |
| <b>W</b>       |   |
| Waham          | Conversation with Allah                         |
| Wahdaniyat     | Unity or unification                            |
| Wahdat         | Oneness   |
| Wahi           | Revelation                                      |
| Wali           | The friend of Allah                             |
| Wilayat        | Sainthood                                       |
| <b>Z</b>       |   |
| Zaat           | The Essence, The Divine Self                    |
| Zahid          | An ascetic                                      |
| Zahir          | Superficial, apparent or physical               |
| Zawal          | Decline   |

|        |                     |
|--------|---------------------|
| Ziarat | Privilege of seeing |
| Zikr   | Invocation          |
| Zuhd   | Asceticism          |

\*We deliberately used capital letters before some of the common nouns such as Divine Love, Divine Knowledge, Seeker of Allah etc.

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|    |                               | 2 | Hafiz Hammad-ur-Rehman Sarwari Qadri       | 2012                   | Sultan-ul-Faqr Publications, 4/A Extension Education Town, Lahore, Pakistan |
| 12 | Asrar-e-Qadri                 | 1 | Allah Wale Ki Qaumi Dukan                  | 1952                   | Allah Wale Ki Qaumi Dukan, Lahore, Pakistan                                 |
|    |                               | 2 | Faqeer Altaf Hussain                       | 1996                   | Shabir Brothers, Lahore, Pakistan   |
|    |                               | 3 | Mohammad Sharif Arif Noori                 | 1994                   | Progressive Books, Lahore, Pakistan   |
|    |                               | 4 | Saad Amir Khan Niazi, with Persian Context | 2010                   | Al Arifeen Publications, Lahore, Pakistan                                   |
| 13 | Taigh-e- Barhana              | 1 | Mohsin Faqri                               | 2004                   | Shabir Brothers, Lahore, Pakistan   |
|    |                               | 2 | K.B.Naseem, with Persian Context           | 1998                   | Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan                            |
| 14 | Qurb-e-Deedar                 |   | Mohsin Faqri                               | 2005                   | Shabir Brothers, Lahore, Pakistan   |
| 15 | Kashaf-ul-Asrar               |   | Faqeer Altaf Hussain, with Persian Context | NA                     | Shabir Brothers, Lahore, Pakistan   |
| 16 | Deedar Baksh Khurd            | 1 | Faqeer Altaf Hussain, with Persian Context | NA                     | Shabir Brothers, Lahore, Pakistan   |
|    |                               | 2 | K.B.Naseem, with Persian Context           | 2000                   | Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan                            |
|    |                               | 3 | Faqeer Mir Muhammad (Persian)              | NA                     | Faqeer Mir Muhammad Awan, Samundri Sharif, Chakwal, Pakistan                |
| 17 | Ameer ul Kaunain              | 1 | Allah Wale Ki Qaumi Dukan                  | NA                     | Allah Wale Ki Qaumi Dukan, Lahore, Pakistan                                 |
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|    |                               | 3 | Saad Amir Khan Niazi, with Persian Context | 2010                   | Al Arifeen Publications, Lahore, Pakistan                                   |
|    |                               | 4 | Mohammad Shakeel Mustafa Awan              | 2007                   | Shabir Brothers, Lahore, Pakistan   |
| 18 | Risala Aurang Shahi           | 1 | Faqeer Altaf Hussain                       | 1995                   | Shabir Brothers, Lahore, Pakistan   |
|    |                               | 2 | K.B.Naseem, with Persian Context           | 1998                   | Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan                            |
|    |                               | 3 | Allah Wale Ki Qaumi Dukan                  | NA                     | Allah Wale Ki Qaumi Dukan, Lahore, Pakistan                                 |
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| 20 | Aqal-e-Beydar            | 1 | Mohammad Abdul Rasheed Shahid Qadri   | NA   | Maktaba Sultania Ghakar Mandi, District Gujranwala, Pakistan   |
|    |                          | 2 | K.B.Naseem, with Persian Context  | 2003 | Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan   |
|    |                          | 3 | Allah Wale Ki Qaumi Dukan   | NA   | Allah Wale Ki Qaumi Dukan, Lahore, Pakistan  |
| 21 | Qaleed-e-Janat           |   | K.B.Naseem, with Persian Context  | 1996 | Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan   |
| 22 | Miftah-ul-Arifeen        |   | Mohammad Sharif Arif Noori  | 1994 | Progressive Books, Lahore, Pakistan  |
| 23 | Taufeeq-ul-Hadayat       |   | Mohammad Sharif Arif Noori  | 1993 | Progressive Books, Lahore, Pakistan  |
| 24 | Mohabbat-ul-Asrar        | 1 | Mohammad Sharif Arif Noori  | 1993 | Progressive Books, Lahore, Pakistan  |
|    |                          | 2 | K.B.Naseem, with Persian Context  | 2001 | Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan   |
| 25 | Jamia-ul-Asrar           |   | K.B.Naseem, with Persian Context  | 2003 | Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan   |
| 26 | Gunj-ul-Asrar            |   | Faqeer Altaf Hussain  | NA   | Shabir Brothers, Lahore, Pakistan  |
| 27 | Tarfa-tul-Ain            |   | Faqeer Altaf Hussain  | 1996 | Shabir Brothers, Lahore, Pakistan  |
| 28 | Naqsh-e-Bahoo            |   | Poetic Translation Of Persian By Masood Qureshi                                       | 1996 | Lok Wirsa, Islamabad, Pakistan   |
| 29 | Deewan-e-Bahoo (Persian) |   |   | 2004 | Idara Taleem Ul Quran, Awan Town, Lahore, Pakistan   |
| 30 | Risala Roohi Sharif      | 1 | Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-Ur-Rehman Madzillah-ul-Aqdas | 2003 | Maktaba-ul-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan                                    |
|    |                          | 2 | Mohammad Abdul Rasheed Shahid Qadri   | NA   | Maktaba Sultania Ghakar Mandi, District Gujranwala, Pakistan   |
|    |                          | 3 | Saad Ameer Khan Niazi   | NA   | Anjuman Ghausia Azizia Haq Bahoo Sultan, Sultan Darbar Alia Hazrat Sakhi Sultan Bahoo, Jhang, Pakistan |
|    |                          | 4 | Dr. Sultan Altaf Hussain  | NA   | Ghulam Dastgir Academy, Hazrat Sakhi Sultan Bahoo, Jhang, Pakistan                                     |
|    |                          | 5 | Professor Ahmad Syed Hamdani  | NA   | Ghulam Dastgir Academy, Hazrat Sakhi Sultan Bahoo,   |

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|    |                                  |   |   |                  | Jhang, Pakistan   |
|    |                                  | 6 | Allah Wale Ki Qaumi Dukan   | NA               | Allah Wale Ki Qaumi Dukan, Lahore, Pakistan                         |
| 31 | Swaneh- Hayat-o- Abiyat-e- Bahoo |   | Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-Ur-Rehman Madzillah-ul-Aqdas | 2002             | Maktaba-ul-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan |
| 32 | Abiyat-e- Bahoo                  | 1 | Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-Ur-Rehman Madzillah-ul-Aqdas | 2002             | Maktaba-ul-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan |
|    |                                  | 2 | Dr. Sultan Altaf Hussain  | 9th Edition 2001 | Ghulam Dastgir Academy, Hazrat Sakhi Sultan Bahoo, Jhang, Pakistan  |
| 33 | Sharah Abiyat-e- Bahoo           |   | Dr. Sultan Altaf Hussain  | 1995             | Nashaad Publishers, Regal Plaza, Quetta, Pakistan                   |
| 34 | Seh Harfi Abiyat-e- Bahoo        |   | Ahmad Syed Hamdani  | 2001             | Al Arifeen Publications Johar Abad, District Khushab, Pakistan      |
| 35 | Deewan-e- Bahoo                  |   | Dr. Sultan Altaf Ali  | 2003             | Sultan Bahoo Academy, Lahore, Pakistan                              |

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| NO | NAME OF BOOKS  | WRITER   | YEAR                   | PUBLISHER  |
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| 1  | Kashf-ul-Mahjoob   | Hazrat Ali Hajveri Data Gunj Baksh (Translated by Maulana Mian Ramzan Ali) | 1970                   | Fazal Noor Academy Chuk Sada Sharif, District Gujrat, Pakistan         |
| 2  | Insan-e-Kamil  | Syed Abdul Karim al Jaili  | 4th Edition 1980       | Nafees Academy, Karachi, Pakistan                                      |
| 3  | Sir'ul Habib   | Shah Habib Allah Qadri   | NA                     | Astana Alia Baghdad Sharif, Tehsil Khanewal, District Multan, Pakistan |
| 4  | Tawareekh Aina Tasawuf   | Shah Mohammad Hassan Sabri Chishti Ram Puri                                | 3rd Edition 1424 Hijri | Maktaba Sabria, Kasur, Pakistan  |
| 5  | Tarikh Mashaikh Qadria Razaqia (With Reference To The Sub Continent) | Professor Mohammad Husain Azad-Al-Qadri                                    | 2008                   | Versatile Printers   |
| 6  | Tarikh Mashaikh Qadria (III Volumes)                                 | Dr. Ghulam Yahya Anjum   | 2001                   | Kutb Khana Amjadia, Delhi, India                                       |

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| 7  | Rehnuma-e-Mazaraat Dehli           |   | Mohammad Asim ul Qadri Sanbhli                             | 2007             | Mohammadi Book Depot, Old Delhi, India  |
| 8  | Mazaraat-e-Auliya-e-Delhi          |   | Mohammad Alam Shah Faridi                                  | 1927             | Farid Book Depot, Delhi, India  |
|    | Additions And Changes By           |   | Dr. Mohammad Hafeez Ur Rehman Sidique                      | 2006             | Farid Book Depot, Delhi, India  |
| 9  | Waqiat Dar-ul-Hakomat Delhi        |   | Bashir ud Din Ahmad  | 1337 Hijri       | Punjab Public Library, Lahore, Pakistan (Published in Delhi)  |
| 10 | Delhi Ziaraat-o-Aasraat            |   | Sardar Ahmad Ali   | 1337 Hijri       | Punjab Public Library, Lahore, Pakistan (Published in Delhi)  |
| 11 | Mazaraat-e-Auliya-e-Delhi          |   | Maulvi Mohammad Alam Shah                                  | 1330 Hijri       | Punjab Public Library, Lahore, Pakistan (Published in Delhi)  |
| 12 | Auliya-e-Multan                    | 1 | Aulad Ali Gillani  | NA               | Punjab Public Library, Lahore, Pakistan (Published in Delhi)  |
|    |                                    | 2 | Bashir Hussain Nazim                                       | NA               | Punjab Public Library, Lahore, Pakistan (Published in Delhi)  |
| 13 | Tazkara Auliya-e-Multan            |   | Imtiaz Hussain Shah  | NA               | Qutb Khana Haji Niaz Ahmad, Bohar Gate, Multan, Pakistan (Published in Lahore)                          |
| 14 | Rehnuma-e-Maqamat-e-Muqaddas Delhi |   | Mirza Aftab Baig commonly known as Nawab Mirza Baig Dehlvi | NA               | Qamisia Library Dargah Sharif Sadhora, Haryana, India (Published in Delhi)                              |
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| 17 | Tareekh Bazurgan-e-Delhi           |   | Kalim Mukhtar Ahmad Sabazwari                              | 1972             | Qamisia Library Dargah Sharif Sadhora, Haryana, India (Published in Delhi)                              |
| 18 | Pakistan Main Sufiana Tehreekain   |   | Dr. Memon Abdul Majeed Sindhi                              | 2000             | Sung-e-Meel Publications, Lahore, Pakistan  |

422 REFERENCES

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| 21 | Kitab ul Ruh  |   | Allama Hafiz Ibn al-Qeem   | 1982             | Nafees Academy, Karachi, Pakistan                          |
| 22 | Tazkarah-tul-Auliya                                     |   | Hazrat Farid ud Din Attar Rehmat-ul-Allah Alayh                      | NA               | Jahangir Book Depot, Lahore, Pakistan                      |
| 23 | Al Faqr Fakhri  |   | Syed Abu al Faiz Qalandri Soharwardi                                 | 2008             | Oriental Publications, Lahore, Pakistan                    |
| 24 | Tareekh-e-Tasawuf                                       |   | Professor Yousaf Salim Chishti                                       | NA               | Dar ul Kitab, Lahore, Pakistan                             |
| 25 | Tazkarah Ghausia  |   | Malfoozat Ghaus Ali Shah Qalandri Qadri Panipati                     | NA               | Mushtaq Book Depot, Alfaisal Market Lahore, Pakistan       |
| 26 | Ruhaniyat aur Islam                                     |   | Captain Wahid Bakhsh Sayyal  | 1995             | Al Faisal Nashiran Tajiran Qutb, Lahore, Pakistan          |
| 27 | Sir'r-e-Dilbran   |   | Hazrat Shah Syed Mohammad Zooqi                                      | 2005             | Al Faisal Nashiran Tajiran Qutb, Lahore, Pakistan          |
| 28 | Arfan (First Edition)                                   |   | Faqeer Noor Mohammad Kalachavi                                       | 1999             | Arfan Manzil Kalachi, Dera Ismail Khan, Pakistan           |
| 29 | Makhzan-ul-Asrar  |   | Faqeer Noor Mohammad Kalachavi                                       | 1999             | Arfan Manzil Kalachi, Dera Ismail Khan, Pakistan           |
| 30 | Hayat-e-Sarwari   |   | Faqeer Abdul Hameed  | 2000             | Arfan Manzil Kalachi, Dera Ismail Khan, Pakistan           |
| 31 | Ahwal o Maqamat   |   | Ahmad Syed Hamdani   | 4th Edition      | Hazrat Ghulam Dastagir Academy,                            |
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| 36 | Auliya-e-Jhang  | Iqbal Zuberi  | 2000        | Jhang Adabi Academy, Jhang Sadar, Pakistan  |
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| 39 | Guldasta Abiyat o Talimat Hazrat Sakhi Sultan Bahoo - 1st Edition   | Khadam Sultan ul Faqr Hazrat Sakhi Sultan Mohammad Najib Ur Rehman Madzillah-ul-Aqdas | 2002        | Maktaba ul Arifeen, 4/A Extension, Education Town, Lahore, Pakistan                                 |
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|    | Haqeeqat-e-Ism-e-Allah Zat - 2nd Edition  | Khadam Sultan ul Faqr Hazrat Sakhi Sultan Mohammad Najib Ur Rehman Madzillah-ul-Aqdas | 2002        | Maktaba ul Arifeen, 4/A Extension, Education Town, Lahore, Pakistan                                 |
|    | Haqeeqat-e-Ism-e-Allah Zat - 3rd Edition  | Khadam Sultan ul Faqr Hazrat Sakhi Sultan Mohammad Najib Ur Rehman Madzillah-ul-Aqdas | 2003        | Maktaba ul Arifeen, 4/A Extension, Education Town, Lahore, Pakistan                                 |
|    | Haqeeqat-e-Ism-e-Allah Zat - 4th Edition  | Khadam Sultan ul Faqr Hazrat Sakhi Sultan Mohammad Najib Ur Rehman Madzillah-ul-Aqdas | 2004        | Maktaba ul Arifeen, 4/A Extension, Education Town, Lahore, Pakistan                                 |
|    | Haqeeqat-e-Ism-e-Allah Zat - 5th Edition  | Khadam Sultan ul Faqr Hazrat Sakhi Sultan Mohammad Najib Ur Rehman Madzillah-ul-Aqdas | 2005 & 2006 | Silsa Sarwari Qadri, Al-Murtaza 20 Hadayat Allah Block, Mustafa Town, Wahdat Road, Lahore, Pakistan |

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|    |  | 2 | Maktoobat Khawaja Gharib Nawaz Hazrat Moeen ud Din Chishti                            | 2004        | Akbar Book Sellers, Lahore, Pakistan  |
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| 46 | Kuliat-e-Iqbal Rehmat-ul-Allah Alayh (Persian)             |   |   |             |   |
| 47 | Kuliat-e-Iqbal Rehmat-ul-Allah Alayh (Urdu)                |   |   |             |   |
| 48 | Khutbat-e-Iqbal Rehmat-ul-Allah Alayh                      |   |   |             |   |
| 49 | Kalam Hazrat Khuwaja Ghulam Fareed Rehmat-ul-Allah Alayh   |   |   |             |   |
| 50 | Kalam Hazrat Baba Bulleh Shah Rehmat-ul-Allah Alayh        |   |   |             |   |
| 51 | Deewan-e- Hafiz  |   |   |             |   |
| 52 | Maktoobat-e- Mujadadiya                                    |   |   |             |   |



# Sultan Bahoo

## The Life and Teachings

**Written By**

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

**Translated By**

**Yasmin Khurshid Malik Sarwari Qadri  
Ambreen Moghees Sarwari Qadri  
Neyn Tara Sarwari Qadri**