

# IQBAL and FAQR



Author

● Sultan-ul-Ashiqeen

Sultan Mohammad Najib-ur-Rehman

Translated

● Sahibzadi Fatima Najib Sarwari Qadri

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English Translation of Urdu Book “*Faqr-e-Iqbal*”





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Sultan-ul-Faqr House, 4-5/A Extension Education Town, Wahdat Road,  
Lahore, Pakistan - Post code-54790

Contact # +9242-35436600, +92322-4722766, +92321-4507000

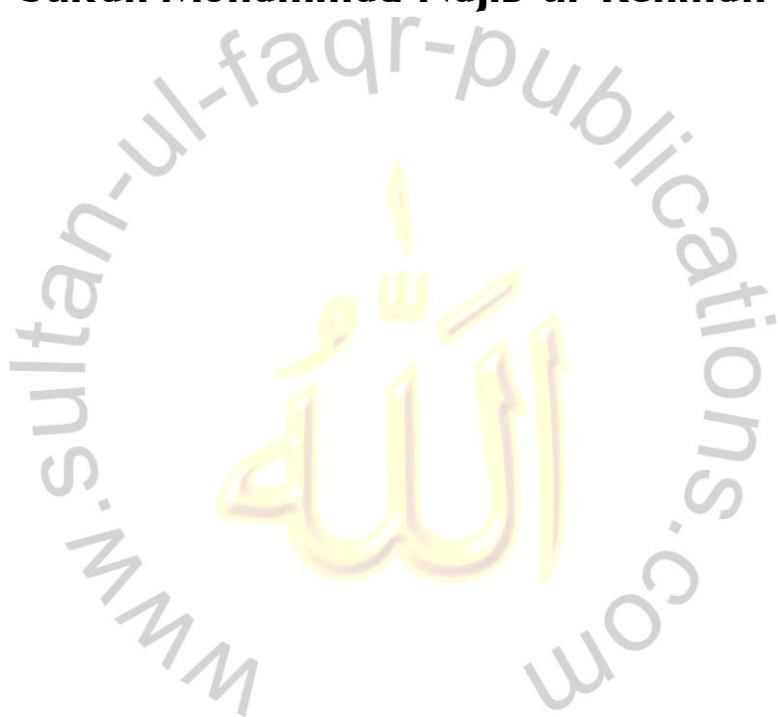
Email: [sultanulfaqrpublications@tehreekdawatefaqr.com](mailto:sultanulfaqrpublications@tehreekdawatefaqr.com)

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Dedicated to my father,  
my spiritual guide and my light

**Sultan-ul-Ashiqeen**

**Sultan Mohammad Najib-ur-Rehman**



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# TRANSLATOR'S PREFACE

I will start with an honest confession that no one ever dared to take this book for translation because it was considered unfathomable and something that would not be completed no matter what. This perception was so popular that even I was scared when my father, my spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman gave this book to me for translation but at the same time, I felt honoured.

While translating, I experienced what other translators meant by 'Allah's favour'. Without a doubt, I was able to timely complete it because of the help and favour of Allah and his beloved Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*. My father was my motivation and he guided me throughout the translation process. I cannot simply put in words how much I love him.

I have always been a good student but translation was my weakest point. Therefore, I was not expecting that I will be asked to translate a book and this was the case up till now. My father put his faith in me and never judged me. He has always known my abilities more than anyone and above all more than I know myself. I do not know how he does it but his very presence and glance gives me all the energy I need. And when he speaks, I find him the wisest. He is a person who knows how to deal with people according to their nature, without hurting their emotions and respecting their intelligence. My eyes will never see anyone better than him and when his reality will manifest in the world, people will feel the same as I do.

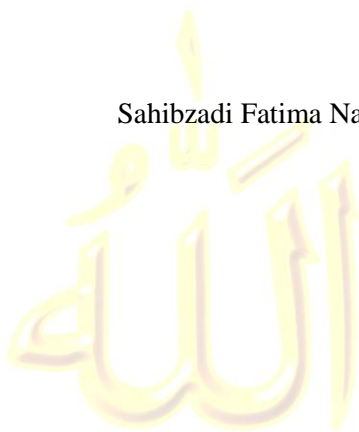
In the end, I want to thank my sister Sahibzadi Muneeza Najib whose affectionate care was like warmth of the sun in the days I doubted myself. I thank Ambreen Moghees as well who proofread this book with my sister dedicatedly. Ambreen has

always been an affectionate loving aunt. I also thank Ahsan Ali Sarwari Qadri for formatting my work in the form of a book with care and dedication. Ambreen and Ahsan left no stone unturned while adding transliteration of Iqbal's Persian poetry.

I wanted this book to be released on 21st March as a gift for my father because this was the day his spiritual guide transferred him the Divine Trust in Madina in front of the tomb of the Holy Prophet. This is the day he became the spiritual guide whom the time will remember as unparalleled and unprecedented. My request was made into a reality by the day and night efforts of Sultan-ul-Faqr Publications Department of Tehreek Dawat-e-Faqr.

March, 2023  
Lahore

Sahibzadi Fatima Najib Sarwari Qadri



## AUTHOR'S PREFACE

Allama Mohammad Iqbal (1877-1938) was a thinker, a philosopher, a sage and a poet for not only the public but for the scholars as well. One of the reasons of his fame is his ideology of Pakistan. Allah revealed this secret on his inward because he was a knower of the Divine mysteries which were to be converted into a reality soon. When Iqbal spiritually glanced the entire subcontinent, the only man he came across who could change this ideology into a reality was Mohammad Ali Jinnah. Time proved that Iqbal's both predictions were Divinely ordained. He is well loved and revered among the people who bestowed him with the titles of 'the Sage of the Umma' (*Hakeem-ul-Ummat*) and 'the Poet of the East' (*Shayar-e-Mashriq*).

Truth be told, Iqbal was a 'Mystic' and reached the extreme level of *Faqr*<sup>1</sup>.

Who is a Mystic?

- ❖ A person who finds the Essence of Allah through His name (*Ism-e-Allah Zaat*) and worships Allah while beholding Him. The glory of a Mystic is that he is engrossed in the Divine vision every second.
- ❖ He also has the knowledge of every realm and is the one who finds pearls of Allah's mysteries by submerging in the ocean of His light. He then distributes them among the people.
- ❖ Mystic is a lover of Allah and only His lover is a Mystic.

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<sup>1</sup> Path of Divine vision and presence in the Mohammadan Assembly.

Iqbal's journey of *Faqr* began with his father and reached new heights with Rumi. There is a tradition that Allama Mohammad Iqbal swore allegiance in *Qadri* order. Professor Tahir Farooqi has written in his book *Seerat-e-Iqbal*:

- For a long time, no one knew whether Iqbal was associated with any Sufi order or not. It was generally believed that he had no such association, but this secret was first disclosed by Jamaat Ali Shah in 1935. He said, "Iqbal told me a secret that he had sworn allegiance to his father." He further said, "A Dervish who was *majdhub*<sup>2</sup> would come to Iqbal's father and he had sworn allegiance to him. That Dervish was from *Qadri* order."<sup>3</sup>
- ❖ In the collection of Iqbal's letters (*Maktubat-e-Iqbal*), he writes<sup>4</sup> to Sulaiman Nadvi, "This is the case of the *Qadri* order, in which I myself swore allegiance."
- ❖ In a letter to Syed Nazir Niazi dated 4<sup>th</sup> June 1929, Iqbal writes, "Sufism is not something to be read about, it is something to be practised."
- ❖ In one of his letters to Shah Sulaiman Phulwari dated 9<sup>th</sup> March 1916, Iqbal writes, "How can I be against true Islam and Sufism when I myself am related to *Qadri* order?"<sup>5</sup>
- ❖ Dr. Nazir Sufi, the nephew of Allama Iqbal, has revealed the fact that his maternal uncle Iqbal and maternal grandfather Sheikh Noor Mohammad were followers of Syed Abdullah Shah Qadri who was a *majdhub* Sufi belonging to Sialkot.<sup>6</sup>

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<sup>2</sup> A Sufi engrossed in Allah to such an extent that he becomes unaware of the world. He may be conscious at times.

<sup>3</sup> From page 274 of first edition of book *Iqbal Sahib-e-Haal* by the author Mohammad Jahangir Tamimi, published in 2010.

<sup>4</sup> Letter number thirty-five

<sup>5</sup> From page 10 of book *Maktubat-e-Iqbal* compiled by Syed Nazir Niazi and published by Iqbal Academy in 1977.

<sup>6</sup> From first edition of book *Iqbal Sahib-e-Haal* by the author Mohammad Jahangir Tamimi, published in 2010.

The spiritual lineage of Syed Abdullah Shah is traced back to Mian Mir, a famous Saint.

Iqbal got a lot of spiritual blessings from his father, that is why he remembers him as ‘Father and Spiritual Guide of Iqbal’ (پدر و مرشد اقبال).

- ❖ Sulaiman Nadvi writes, “If Iqbal did not know the renowned Sufis then why was he fond of Rumi? He swore allegiance in the *Qadri* order.”<sup>7</sup>

Allama Iqbal got accomplished in Sufism by the beneficence of Rumi and remembers himself as ‘disciple of Rumi’ (*Mureed-e-Rumi*) or ‘the disciple from subcontinent’ (*Mureed-e-Hindi*). He calls Rumi as ‘Rumi, the spiritual guide’ (*Pir-e-Rumi*). It is worth mentioning that the era of Rumi (604-674 AH) is much earlier than Allama Iqbal. How did he get the beneficence of Rumi? The researchers state in this regard that Iqbal was immensely influenced by Rumi’s poetry (*Mathnawi*) and this influence can be seen in his own poetry. The Mystics who are familiar with the path of *Faqr* know that obtaining spiritual beneficence is not that simple and books of Mystics are not easy to understand. Sultan Bahoo says in this regard:

عارف دی گل عارف جانے، کیا جانے نفسانی ہو

Explanation: Only a Mystic can understand the words of another Mystic. Their true meanings never reveal on the common man.

Therefore, to understand the words of a Mystic, it is necessary to be a Mystic oneself.

How did Allama Iqbal get so much beneficence from Rumi that he became a perfect Mystic himself? In this regard, a quote of Sultan Bahoo from *Risala Roohi Sharif* is worth mentioning. He says, “If a Saint having spiritual union is dropped from the

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<sup>7</sup> From first edition of book *Iqbal Sahib-e-Haal* by the author Mohammad Jahangir Tamimi, published in 2010.

spiritual world or from the angelic realm being demoted from his rank and he seeks mediation of this treatise, it will prove to be a perfect spiritual guide for him. If he does not make it his mediator, he is liable and if he does, then we are responsible to elevate him back to his status. If a traveller of the spiritual path keeps faith in this book and seeks help from it, I will surely enlighten him and enliven his soul just on holding the book.”

Rumi was a perfect Mystic. Jami says about him:

مثنوی مولوی معنوی ہست قرآن در زبان پہلوی

Explanation: Rumi's *Mathnawi* is in fact Quran in Persian language.

When Iqbal became deeply engrossed in *Mathnawi* and held on to it firmly just like a seeker of Allah then the soul of Rumi blessed him because if the books of a Mystic are read by a person with love, respect and reverence only then the Mystic blesses him. According to Sultan Bahoo, such a person is either blessed directly by the said Mystic or is shown the path to the spiritual guide of the era. The former happened with Iqbal. This is evident from his poetry because he has called Rumi his spiritual guide with great respect.

From the beginning to the end of Iqbal's journey on the path of *Faqr*, the words uttered by him were Divinely inspired as he himself says:

مجھے رازِ دو عالم دل کا آئینہ دکھاتا ہے

وہی کہتا ہوں جو کچھ سامنے آنکھوں کے آتا ہے

مری نوائے پریشاں کو شاعری نہ سمجھ

کہ میں ہوں محرمِ رازِ درونِ میخانہ

*Mujhe Raz-e-Dau Alam Dil Ka Aaina Dikhata Hai  
Wohi Kehta Hun Jo Kuch Samne Aankhon Ke Ata Hai  
Meri Naway Pareshan Ko Shayari Na Samjh  
Keh Mein Hun Mehram-e-Raz-e-Darun-e-Maikhana*

Explanation: I see the secrets of both the worlds in the mirror of my inward. I only utter what I see in it. Do not think that my poetry is just some words from merely another man because it is beyond that. I am the confidant of the most hidden secrets of the tavern (God Himself). **(Bang-e-Dara)**

The teachings of Mystics are in reality the teachings of the Quran and the Hadith which the so-called and stuck-in-the-mud scholars cannot understand. Brick size books with the titles of *Iqbal aur Quran* and *Iqbal aur Hadees* have been published which proves that he is considered a scholar of the Quran and the Hadith. Mystic's teachings are comprehensive that not only cover individual and collective aspects of life but also uncover every aspect of religion to the masses in their own language. Everyone understands their teachings according to his own way of thinking and describes them according to his own understanding. Sadly, today all groups, communities and sects use Iqbal's poetry in their speeches and writings to manipulate and get their way.

Comprehensive research has been made on his teachings in Pakistan and abroad. Universities offer PHD degrees on research papers on his teachings. Even 'Iqbal Chairs' have been established there. I am listing titles of the books and articles that I have seen so far on his teachings:

- *Iqbal aur Quran* (Iqbal and Quran)
- *Iqbal ka Qurani Andaaz-e-Fikr* (Iqbal's Quranic way of perception)
- *Iqbal aur Hadees* (Iqbal and Hadith)

- *Iqbal aur Ishq-e-Rasool* (Iqbal and love for the Holy Prophet)
- *Iqbal aur Ahl-e-Bayt* (Iqbal and People of the Cloak)
- *Iqbal aur Mohabbat-e-Sahabah* (Iqbal and love for the Companions)
- *Iqbal aur Mohabbat-e-Ali* (Iqbal and love for Ali ibn Abi Talib)
- *Iqbal ka Tasawur-e-Qadr-o-Qaza* (Iqbal's concept of destiny)
- *Iqbal ka Tasawur-e-Ijtihad* (Iqbal's concept of Islamic interpretation)
- *Iqbal aur Muslim Tehzeeb ka Ihya aur Ijtihad* (Iqbal and revival of Muslim culture and its interpretation)
- *Iqbal ka Tasawur-e-Maut-o-Hayat* (Iqbal's concept of life and death)
- *Iqbal aur Fikri Inqilab* (Iqbal and philosophical revolution)
- *Iqbal aur Rohani Jamhuriat* (Iqbal and spiritual equality)
- *Iqbal aur Islami Aqaid* (Iqbal and Islamic beliefs)
- *Iqbal aur Etihad-e-Ummat* (Iqbal and Muslim unity)
- *Millat-e-Islamia aur Fikr-e-Iqbal* (Muslim umma and the philosophy of Iqbal)
- *Iqbal Bator Mujaddid* (Iqbal as a reviver)
- *Iqbal Bator Mujtahid* (Iqbal as a jurist)
- *Ijtihad aur Iqbal* (Islamic interpretation and Iqbal)
- *Iqbal aur Auliya Karam* (Iqbal and Saints)
- *Iqbal aur Wahdat-ul-Wajud* (Iqbal and Oneness of Being)
- *Iqbal aur Masla-e-Qaumiyat* (Iqbal and the issue of nationalism)
- *Iqbal Sahab-e-Haal* (Iqbal - the man of spiritual states)
- *Iqbal aur Tasawwuf* (Iqbal and Sufism)
- *Iqbal aur Tasawur-e-Pakistan* (Iqbal and the ideology of Pakistan)
- *Iqbal Bator Shayar* (Iqbal as a poet)

- *Iqbal Bator Management Scholar* (Iqbal as a Management scholar)
- *Iqbal aur Maghrib ka Nizam-e-Maeeshat* (Iqbal and the economic system of the west)
- *Iqbal aur Sarmaya Dari Nizam* (Iqbal and capitalism)
- *Iqbal aur Socialism* (Iqbal and socialism)
- *Iqbal aur Iblisiyat* (Iqbal and Satanism)
- *Iqbal aur Insan* (Iqbal and human being)
- *Iqbal ki Pesh Goiyan* (Iqbal's predictions)
- *Iqbal aur Aqwam-e-Muttahida* (Iqbal and the United Nations)
- *Iqbal kay Afaqi Tasawwurat* (Iqbal's universal concepts)
- *Iqbal aur Islam ka Nazaria-e-Hayat* (Iqbal on Islam's ideology of life)
- *Iqbal aur Islam ka Muaashi Nizam* (Iqbal and economic system of Islam)
- *Iqbal ka Tasawur-e-Millat-e-Islamia* (Iqbal's view of the Muslim umma)
- *Iqbal aur Islam ka Nazaria-e-Siyasat* (Iqbal and the concept of politics in Islam)
- *Iqbal aur Nishat-e-Sania* (Iqbal and Islamic Renaissance)
- *Iqbal aur Mazdoor* (Iqbal and labourers)
- *Iqbal aur Muslim Naujawan* (Iqbal and Muslim youth)
- *Iqbal Watni Qaumiyat Kay Mukhalif* (Iqbal as against nationalism)
- *Iqbal Maghrabi Tarz-e-Fikr Kay Mukhalif* (Iqbal as against adopting the philosophy of the west)
- *Iqbal aur Fuqara* (Iqbal and Fakirs)
- *Iqbal aur Tawakkal-o-Istighna* (Iqbal on trust and indifference)

Apart from these titles, research has also been made on Iqbal's other teachings.

Iqbal became the sagacious philosopher that we all know of by treading the path of *Faqr* and Sufism, and that is the topic I have taken up for this book. *Faqr* begins with one being the seeker of Allah and ends with one transforming into a perfect and accomplished believer (the Universal Divine Man<sup>8</sup>). This will be a new topic for the readers. After the fall of the Ottoman Empire, the leadership of the Muslims fell into the hands of those groups who only follow intellect. They consider the path of soul that leads to proximity and vision of Allah as polytheism. We have forgotten the true religion and are lost in absurdities due to which people are sinking into the mire of decay day by day.

This is a new kind of research on Iqbal's teachings that is arranged according to the stations of *Faqr*. Such research has not yet been done on his poetry. I hope that those who study this book will be inclined to follow the path of *Faqr* because it is the soul of our religion. Whoever has recognized and reached Allah, it is because of this path. Iqbal has also emphasized in his work to follow it. He also stresses upon to reach the exaltation of this path where the difference of 'I' and 'You' perish.

The medium of education in the present era is English therefore the young generation is becoming alienated to Urdu. Hence, it has become very difficult for today's youth to read and write Urdu, leave alone Persian. It is next to impossible for them to understand Iqbal's poetry whose work is in both languages rather most of it is in Persian. This English translation is for them.

May Allah grant us all the wisdom to understand the soul of Iqbal's poetry and the courage to follow the path of *Faqr*. (*Ameen*)

Sultan-ul-Ashiqeen  
Sultan Mohammad Najib-ur-Rehman

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<sup>8</sup> *Al-Insan al-Kamil*

# FAQR

Mystics call their teachings *Faqr*. Ghawth al-Azam Shaikh Abdul Qadir Jilani says in *ar-Risala tul-Ghausia* that Allah said to him, “Ghawth al-Azam! Tell your companions and friends that the one among you who wants My company should adopt *Faqr*.” Abdul Qadir Jilani also said, “My adornment (strength and power) is *Faqr*.”

Sultan Bahoo has neither called his teachings mysticism nor spirituality rather he titled them *Faqr*. The national poet of Pakistan and the great Mystic Allama Iqbal has also used the term *Faqr* in his poetry for his teachings.

*Faqr* is an Arabic word and is commonly known among the masses as poverty, destitution and hard times. It literally means indigence but Mystics describe it as that purpose of a person’s life about which Prophet Mohammad *sall’Allahu alayhi wa’alihi wasallam* said:

◀ الْفَقْرُ فُخْرِي وَالْفَقْرُ مِنِّي

Meaning: *Faqr* is my pride and *Faqr* is from me.<sup>9</sup>

◀ الْفَقْرُ فُخْرِي وَالْفَقْرُ مِنِّي فَأَفْتَخِرُ عَلَى 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.

◀ الْفَقْرُ كَنْزٌ مِّنْ كُنُوزِ اللَّهِ تَعَالَى

Meaning: *Faqr* is one of the treasures of Allah.

*Faqr* is that spiritual level at which a man becomes indifferent to all kinds of needs to only keep in view Allah’s will, which is

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<sup>9</sup> Quoted by Shaikh Abdul Qadir Jilani, Sultan Bahoo, Mulla Ali al-Qari, Imam Jalaluddin al-Suyuti and many others in their books.

why in every condition he maintains conformity with the foreordainment. He neither asks for anything from Allah but His proximity nor does he need anything from anyone else. Such a person considers it a sin to interfere in Allah's will, hence submits completely and only seeks His proximity and presence.

Sultan Bahoo says about *Faqr*:

- ❖ *Faqr* is exactly the Divine Essence. (Ain-ul-Faqr)
- ❖ Bahoo the Fakir exhorts that whoever wants to have the Divine vision and proximity must acquire *Faqr*. (Ain-ul-Faqr)
- ❖ *Faqr* is the secret of Allah and Allah is the secret of *Faqr*. (Ain-ul-Faqr)
- ❖ You must know that all the Prophets requested for *Faqr* but their request was not granted. *Faqr* was completely bestowed upon Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* who entrusted it to his umma. This *Faqr* of Prophet Mohammad is his pride. *Faqr* is the ultimate beneficence. (Ameer-ul-Kaunain)
- ❖ All the Prophets entreated Allah for *Faqr* and to be the followers of Prophet Mohammad but their wish was not granted. Whoever perfectly followed Prophet Mohammad made the Mohammanan *Faqr* his companion. Neither there is nor there will be any station higher and worth more pride than *Faqr*. *Faqr* is the eternal life. (Nur-ul-Huda Kalan)

Allama Iqbal writes about *Faqr*:

کسے خبر کہ ہزاروں مقام رکھتا ہے      وہ فقر جس میں ہے بے پردہ 'روحِ قرآنی'  
 خودی کو جب نظر آتی ہے قاہری اپنی      یہی مقام ہے کہتے ہیں جس کو 'سلطانی'  
 یہی مقام ہے مومن کی تُوٹوں کا عیار      اسی مقام سے آدم ہے 'ظِلِّ سبحانی'

*Kise Khabar Keh Hazaaron Maqam Rakhta Hai  
 Woh Faqr Jis Mein Hai Be-Parda Rooh-e-Qurani  
 Khudi Ko Jab Nazar Ati Hai Qahari Apni  
 Yehi Maqam Hai Kehte Hain Jis Ko Sultani  
 Yehi Maqam Hai Momin Ki Quwwaton Ka Iyaar  
 Issi Maqam Se Adam Hai Zil-e-Subhani*

Explanation: A very few know that *Faqr* holds innumerable stations and at its exaltation, the soul of the Holy Quran is unveiled. The position when a devotee receives the prestigious title of Sultan is when his soul reaches the pinnacle of its potential. Sultan is the last station which is the zenith and touchstone of the strengths of true believers. At such a level, a person transforms into the real embodiment of Allah's Essence. **(Zarb-e-Kalim)**

Sultan Bahoo further elaborates in *Nur-ul-Huda Kalan* about *Faqr*:

نظر فقرش گنج قدمش گنج بر  
 فقر لایحاج شد صاحب نظر

Explanation: The sight of *Faqr* is a treasure and it has authority over all the treasures. *Faqr* makes the man of sight independent of all desires. **(Nur-ul-Huda Kalan)**

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

Explanation: *Faqr* is to surpass every common and special level. By saying this, I have explained *Faqr* fully. **(Nur-ul-Huda Kalan)**

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

Explanation: Bahoo what do you know about *Faqr*? *Faqr* means to ever reside at the station of no station and for this a devotee needs eternal silence. (Ain-ul-Faqr)

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

Explanation: The person accomplished in *Faqr* is a king who because of proximity with Allah is indifferent to both the worlds. He has no inclinations because he remains in the sight of the Prophet. (Mehak-ul-Faqr Kalan)

راہ فقر فیض است فیض عام راہ دنیا شرک است مطلق تمام  
ترک دنیا دہ بیا راہ خدا فقر راہ ہدایت ہادی مصطفیٰ

Explanation: The path of *Faqr* is the ultimate bounty for everyone while the worldliness is absolute infidelity. You must leave this world and turn towards *Faqr*, the righteous way to Allah which is guided by the Prophet himself. (Mehak-ul-Faqr Kalan)

جاودانی التجائی بافقر باشد تمام  
احتیاج از کس نہ باشد فقر لایحتاج نام

Explanation: When *Faqr* is perfected, a person remains absolutely in no need to implore or beseech. That is why, *Faqr* is also called the independent *Faqr*. (Mehak-ul-Faqr Kalan)

فقر از نور است نور از نور شد

قلب قالب نور و جان مغفور شد

Explanation: *Faqr* is the Divine light. This light turns its seeker to light as well. His physical and spiritual beings transform into light and he is pardoned completely. (Qurb-e-Deedar)

فقر سَرّی از خدا اسرار راز

باحضوری قلب قالب با نماز

Explanation: *Faqr* is one of the great secrets of Allah that grants Divine presence to the body and soul of the seeker during salat. (Qurb-e-Deedar)

- ۱- فقر سَرّی از رازِ وحدت حق نظر فقر خاص الخاص از حق باخبر
- ۲- نیست فقرش با زمین و آسمان فقر را فقرش شناسد از عیان
- ۳- فقر بحر فیض و فضلش کرم و جود روز و شب فقرش بود باحق سجود
- ۴- باهو! برکات فقر از ذات جو هر چه باشد غیر حق از دل بشود

Explanation: (1) *Faqr* is the secret of Oneness of Allah and is always attentive towards Him. That is why, *Faqr* has complete gnosis of Truth.

(2) The skies, earth and mountains could not bear the Trust of *Faqr*. Fakir is only recognized by another Fakir due to the evident signs of *Faqr*.

(3) *Faqr* is an ocean of Allah's kindness, generosity and bounties. *Faqr* remains prostrated before Allah day and night.

(4) Bahoo! To seek the blessing of *Faqr* from Allah Himself, remove everything from your inward for Allah. (Mehak-ul-Faqr Kalan)

فقر را دریاب به یک دم قدم

ابتدا و انتها فقرش ختم

Explanation: O seeker of Allah, attain the treasure of *Faqr* in one moment and in one step because the initiation and exaltation of *Faqr* can be achieved in a moment. (Mehak-ul-Faqr Kalan)

## COMPULSIVE FAQR AND CHOSEN FAQR

Some people adopt *Faqr* untruthfully only to deceive others. Such people who could not accomplish anything in their life nor could attain a single triumph in any domain, they just with the intention of having success, riches, wealth or basic necessities enter the circle of a Saint who is accomplished in *Faqr*. Their intention is not to behold Allah but is attainment of this mortal temporal world. Such persons also adopt *Faqr* either being terrified on account of facing some worldly nuisance, pain or illness or due to momentary emotions. The shrine caretakers who hold the shrine of deceased Saints are also among them. Mostly these people are from his children and customarily have no idea what *Faqr* is. Their aim of life is limited to the income because of the shrine or the receipt of offerings from the disciples of Saints whose shrine they hold. Their ambition may also be to gain nobility by becoming spiritual guides. Such *Faqr* is called 'compulsive *Faqr*' about which Allama Iqbal says:

میں ایسے فقر سے اے اہل حلقہ باز آیا  
تمہارا فقر ہے بے دولتی و رنجوری

*Main Aese Faqr Se Ae Ahl-e-Halqa Baaz Aya  
Tumhara Faqr Hai Be-Doulati-o-Ranjoori*

Explanation: I seek refuge from (compulsive) *Faqr* where one does not get the bounties and blessings (of the true *Faqr*). It only brings misery and decline. (Bal-e-Jibril)

حذر اس فقر و درویشی سے، جس نے  
مسلمان کو سکھا دی سر بیزی

*Hazzar Uss Faqr-o-Dervishi Se, Jis Ne  
Musalman Ko Sikha Di Sar-Ba-Zayri*

Explanation: Iqbal is advising to stay away from (compulsive) *Faqr* that only teaches Muslims to bow their heads. (Armaghan-e-Hijaz)

خوددار نہ ہو فقر تو ہے قہر الہی  
ہو صاحب غیرت تو ہے تمہید امیری

*Khud-Dar Na Ho Faqr Tau Hai Qehr-e-Elahi*  
*Ho Sahib-e-Ghairat Tau Hai Tamheed-e-Ameeri*

Explanation: The (compulsive) *Faqr* that lacks dignity brings Allah's wrath. While the dignified *Faqr* is the beginning of rule upon the world. (Zarb-e-Kalim)

جو فقر ہوا تلخیِ دوراں کا گلہ مند  
اُس فقر میں باقی ہے ابھی بُئے گدائی

*Jo Faqr Huwa Talkhi-e-Dauran Ka Gila Mand*  
*Uss Faqr Mein Baqi Hai Abhi Bu-e-Gadai*

Explanation: A follower of *Faqr* is like a beggar (inwardly, no matter how affluent he is on the outward) if he complains while facing trials and difficulties in the path of *Faqr*. (Zarb-e-Kalim)

کسے نہیں ہے تمنائے سروری، لیکن  
!خودی کی موت ہو جس میں وہ سروری کیا ہے

*Kise Nahi Hai Tamanna-e-Sarwari, Lekin*  
*Khudi Ki Maut Ho Jis Mein Woh Sarwari Kya Hai!*

Explanation: Who does not want to rule the world? But there is no honour in being a ruler if one kills his soul in doing so. (Bal-e-Jibril)

مقام فقر ہے کتنا بلند شاہی سے  
روش کسی کی گدایانہ ہو تو کیا کہیے!

*Maqam-e-Faqr Hai Kitna Buland Shahi Se  
Rawish Kisi Ki Gadayana Ho Tau Kya Kahiye!*

Explanation: *Faqr* transcends all levels of authority and monarchy. What can be done if modern Muslims choose to grovel in front of others instead of obtaining the priceless *Faqr*! (Zarb-e-Kalim)

On the other hand, *Faqr* which is chosen ardently is the one in which the seekers of Allah, whether monarchs, leaders, eminent in the world or unknown and poor, put everything at stake and adopt *Faqr* to behold Allah. Their desire is nothing other than the Divine vision. They leave everything and befriend the perfect spiritual guide saying, "Allah is sufficient for us." They seek only Allah from Allah and sacrifice everything for Him. They are His Fakirs. Allah says about them:

◀ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ (۳۸:۴۷)

Meaning: And Allah is Independent and you (all) are Fakirs. (47:38)

For chosen *Faqr*, it is essential not to incline one's inward towards world and its aspirations. There are radical differences between compulsive *Faqr* and chosen *Faqr*. Compulsive *Faqr* results in the death of soul whereas chosen *Faqr* vivifies the soul. In compulsive *Faqr* a person is disgraced and dishonoured but chosen *Faqr* bestows upon a man such grandeur and strength that whole of the universe is given at his disposal. Prophet Mohammad declared this *Faqr* as his pride.

Sultan Bahoo says:

- ❖ There are two kinds of *Faqr*. First is the chosen *Faqr* about which the Holy Prophet said:

◀ الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي

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

It has two levels: The first is to gain complete authority over the esoteric treasures of inward as well as all the treasures of the world and then become sated with it. Second is to gain perfect righteousness, gnosis and proximity of Allah.

The other kind of *Faqr* is compulsive. The person who adopts compulsive *Faqr* begs door to door (he is always seeking material wealth and respect from people rather than seeking Allah). He is disgraced and deprived of spiritual satiation, so he is ever complaining about his poverty. The compulsive *Faqr* is the *Faqr* that brings disgrace. The Holy Prophet said:

◀ نَعُوذُ بِاللَّهِ مِنْ فَقْرٍ يُذِلُّ (عَيْنُ الْعِلْمِ وَزَيْنُ الْحِلْمِ)

Meaning: I seek refuge in Allah from *Faqr* that brings disgrace. (Ayn al-ilm wa Zain al-Hilm)

The foundation of chosen *Faqr* is contemplation of *Ism-e-Allah Zaat* that blesses with proximity of Allah and recognition of the Essence through the Divine name. (Ameer-ul-Kaunain)

## FAQR AND IQBAL

Iqbal considers *Faqr* as the true religion. According to him, the real heritage of the Holy Prophet is *Faqr*.

- ❖ Unless a true believer reaches *Faqr*, he cannot become the bearer of attributes of Ali ibn Abi Talib and Khalid ibn al-Walid who overpowered innumerable enemies in the battlefield. Allama Iqbal says:

سوچا بھی ہے اے مردِ مسلمان کبھی تُو نے کیا چیز ہے فولاد کی شمشیر جگر دار

اس بیت کا یہ مصرع اوّل ہے کہ جس میں پوشیدہ چلے آتے ہیں توحید کے اسرار  
 ہے فکر مجھے مصرع ثانی کی زیادہ اللہ کرے تجھ کو عطا 'فقر' کی تلوار  
 قبضے میں یہ تلوار بھی آجائے تو مومن یا خالدؓ جاننا ہے یا حیدرؓ کراڑ

*Socha Bhi Hai Ae Mard-e-Musalman Kabhi Tu Ne  
 Kya Cheez Hai Foulad Ki Shamsheer-e-Jigar Dar  
 Uss Bait Ka Ye Misra-e-Awwal Hai Keh Jis Mein  
 Poshida Chale Ate Hain Tawhid Ke Asrar  
 Hai Fikr Mujhe Misra-e-Sani Ki Ziada  
 Allah Kare Tujh Ko Atta Faqr Ki Talwaar  
 Qabze Mein Ye Talwaar Bhi Aa Jaye Tau Mumin  
 Ya Khalid-e-Jaanbaz Hai Ya Haidar-e-Karar*

Explanation: O Muslims! Have you ever pondered what exactly is the iron sword that makes one brave? In this verse, lies both the secrets of Oneness and my apprehension that you may be bestowed with that sword which is without a doubt *Faqr*! The devout believer becomes a reflection of Ali ibn Abi Talib and Khalid ibn al-Walid when he holds the sword of *Faqr*. (Zarb-e-Kalim)

Downfall of Muslims started when they lost the wealth of *Faqr*.

کیا گیا ہے غلامی میں مبتلا تجھ کو  
 کہ تجھ سے ہو نہ سکی فقر کی نگہبانی

*Kiya Gya Ha Ghulami Mein Muhtala Tujh Ko  
 Keh Tujh Se Ho Na Saki Faqr Ki Nighebani*

Explanation: You lost the treasure of *Faqr* (by following inciting self<sup>10</sup> and Satan), which led to your enslavement. (Zarb-e-Kalim)

یہ فقر مرد مسلمان نے کھو دیا جب سے  
رہی نہ دولتِ سلمان و سلیمانی

*Ye Faqr Mard-e-Musalman Ne Kho Diya Jab Se  
Rahi Na Doulat-e-Salmani-o-Sulemani*

Explanation: Since the time Muslims lost *Faqr*, they were neither entreated with worldly imperialism like Solomon nor with spiritual wealth and power like Salman the Persian. (Zarb-e-Kalim)

If Muslims want to rule the world then first they will have to achieve the treasure of *Faqr*.

ہمت ہو اگر تو ڈھونڈ وہ 'فقر' جس 'فقر' کی اصل ہے حجازی  
اس 'فقر' سے آدمی میں پیدا اللہ کی شانِ بے نیازی  
یہ 'فقر' غیور جس نے پایا بے تیغ و سناں ہے مردِ غازی  
مومن کی اسی میں ہے امیری اللہ سے مانگ یہ فقیری

*Himmat Ho Agar Tau Dhoond Woh Faqr*

*Jis Faqr Ki Asal Hai Hijazi*

*Uss Faqr Se Admi Mein Paida*

*Allah Ki Shan-e-Beniyazi*

*Ye Faqr-e-Ghayoor Jis Ne Paya*

*Be-Taagh-o-Sana Hai Mard-e-Ghazi*

*Mumin Ki Issi Mein Hai Ameeri*

*Allah Se Mang Ye Fakiri*

<sup>10</sup> Self is for the Quranic word *an-nafs* (النفس). It is an abode of worldly and heavenly desires. The self is a veil between Allah and His slave. The seeker is blessed with the vision of Allah when this veil is removed.

Explanation: Find *Faqr* if you have the courage to do so. *Faqr* is the true legacy of the Holy Prophet. It cultivates the unique Divine quality that makes a man indifferent to everything. The one who reaches this dignified *Faqr*, wins even without weaponry. Ask Allah for such *Faqr* that will elevate your status in both the worlds. (Zarb-e-Kalim)

- ❖ Allama Iqbal was not disappointed with the future, in fact he promises about the prevalence of *Faqr* in the following manner:

اب ترا دور بھی آنے کو ہے اے 'فقر غیور'

کھا گئی روحِ فرنگی کو ہوائے زر و سیم

*Ab Tera Daur Bhi Ane Ko Hai Ae Faqr-e-Ghayoor*

*Kha Gayi Rooh-e-Farangi Ko Hawa-e-Zar-o-Seem*

Explanation: O (devotees of the) esteemed *Faqr*! Your time to rule the world is about to come. The world's wealth and yearning for it has destroyed occidentals' soul. (Zarb-e-Kalim)

- ❖ If Europe holds animosity against Islam then the other name of this religion is *Faqr*. It is the soul of Islam.

لفظِ 'اسلام' سے یورپ کو اگر کد ہے تو خیر

دوسرا نام اسی دین کا ہے فقر غیور!

*Lafz-e-'Islam' Se Europe Ko Agar Kidd Hai Tau Khair*

*Dosra Naam Issi Deen Ka Hai 'Faqr-e-Ghayoor'!*

Explanation: It does not matter if Europe resents the word 'Islam'. Another name for the same religion is *Faqr*, the most honoured. (Zarb-e-Kalim)

فقر جنگاہ میں بے ساز و یراق آتا ہے      ضرب کاری ہے، اگر سینے میں ہے قلبِ سلیم  
اس کی بڑھتی ہوئی بے باکی و بے تابی سے      تازہ ہر عہد میں ہے قصہ فرعون و کلیم

*Faqr Jungah Mein Be-Saz-o-Yaraak Ata Hai*  
*Zarb Kari Hai, Agar Seene Mein Hai Qalb-e-Saleem*  
*Iss Ki Barhti Huwi Bebaki-o-Betabi Se*  
*Taza Har Ehad Mein Hai Qissa-e-Firon-o-Kaleem*

Explanation: People who have accomplished *Faqr* arrive in the battlefield with entire trust and reliance upon Allah rather than in their weapons and armour. They have the strength because their inward is empowered by its perfection and purity. Their growing bravery and eagerness renew the story of Moses and Pharaoh in every era. (Zarb-e-Kalim)

خوار جہاں میں کبھی ہو نہیں سکتی وہ قوم  
عشق ہو جس کا جسور، فقر ہو جس کا غیور

*Khawar Jahan Mein Kabhi Ho Nahi Sakti Woh Qaum*  
*Ishq Ho Jis Ka Jasoor, Faqr Ho Jis Ka Ghayoor*

Explanation: People whose *Faqr* is their honour and whose love is courageous, will never experience downfall. (Zarb-e-Kalim)

A true believer reaches the peak of *Faqr* when he becomes the spiritual confidant of Allah.

محرم خودی سے جس دم ہوا فقر  
تو بھی شہنشاہ، میں بھی شہنشاہ

*Mehram Khudi Se Jis Dum Huwa Faqr*  
*Tu Bhi Shehenshah, Mein Bhi Shehenshah*

Explanation: You are a king and so am I since the moment we become bearers of soul's secret in the path of *Faqr*. (Zarb-e-Kalim)

چڑھتی ہے جب فقر کی سان پہ تیغِ خودی  
ایک سپاہی کی ضرب کرتی ہے کارِ سپاہ

*Charhti Hai Jab Faqr Ki Saan Pe Taagh-e-Khudi*  
*Aik Sipahi Ki Zarb Karti Hai Kaar-e-Sipah*

Explanation: *Faqr* is the whetstone that sharpens the sword of the soul such that a solitary soldier's strike is as powerful as an army's attack. (Bal-e-Jibril)

اک فقر سکھاتا ہے صیاد کو نجیری  
اک فقر سے کھلتے ہیں اسرارِ جہانگیری

*Ek Faqr Sikhata Hai Sayyad Ko Nakhcheeri*  
*Ek Faqr Se Khulte Hain Asrar-e-Jahangeeri*

Explanation: In this verse Iqbal compares chosen *Faqr* with compulsive *Faqr*. He says that those who adopt compulsive *Faqr* eventually become preys rather than hunters i.e. they become slaves instead of rulers. Whereas mysteries to conquer and rule the world are revealed in chosen *Faqr*. (Bal-e-Jibril)

اک فقر سے قوموں میں مسکینی و دلگیری  
اک فقر سے مٹی میں خاصیتِ اکسیری

*Ek Faqr Se Qaumon Mein Miskeeni-o-Dilgeeri*  
*Ek Faqr Se Mitti Mein Khasiyat-e-Ikseeri*

Explanation: Beware of that *Faqr* (compulsive) which only brings you downfall and misery! Whereas the true *Faqr* gives the power to transform dust into gold by alchemy. (Bal-e-Jibril)

اک فقر ہے شبیریؑ، اس فقر میں ہے میری  
میراثِ مسلمانی، سرمایہ شبیریؑ

*Ek Faqr Hai Shabiri, Is Faqr Me Hai Meeri*  
*Meeras-e-Musalmani, Sarmaya-e-Shabiri!*

Explanation: The battle against erroneous forces, whether exoteric or esoteric, is won by the *Faqr* of Husayn ibn Ali. One becomes a leader in the world with such *Faqr*. It is the legacy of true believers and an asset of Husayn ibn Ali. (Bal-e-Jibril)

اگر چہ زر بھی جہاں میں ہے قاضی الحاجات  
جو فقر سے ہے میسرؑ، تو نگری سے نہیں

*Agarcheh Zar Bhi Jahan Mein Hai Qazi al-Hajaat*  
*Jo Faqr Se Hai Mayassar, Tavangari Se Nahi*

Explanation: Money can meet all of a person's requirements but it is unable to grant spiritual elevation that is only in *Faqr*. (Zarb-e-Kalim)

سبب کچھ اور ہے، تو جس کو خود سمجھتا ہے  
زوال بندۂ مومن کا بے زری سے نہیں

*Sabab Kuch Aur Hai, Tu Jis Ko Khud Samajhta Hai*  
*Zawal Banda-e-Mumin Ka Be-Zari Se Nahi*

Explanation: Muslims wrongly assume that their downfall is due to decline of power and wealth. (It is in fact due to negligence towards *Faqr*). (Zarb-e-Kalim)

اگر جہاں میں میرا جوہر آشکار ہوا  
قلندری سے ہوا ہے، تو نگری سے نہیں

*Agar Jahan Mein Mera Johar Aashkar Huwa  
Qalandari Se Huwa Hai, Tavangari Se Nahi*

Explanation: The special characteristic of Muslim nation is its spirituality and dervishism that distinguishes it in the world, not affluence. (Zarb-e-Kalim)

نہیں فقر و سلطنت میں کوئی امتیاز ایسا

یہ سپہ کی تیغ بازی، وہ نگہ کی تیغ بازی

*Nahi Faqr-o-Saltanat Mein Koi Imtiaz Aesa  
Ye Sipah Ki Taegh Bazi, Woh Nigah Ki Taegh Bazi*

Explanation: There is no significant difference between a monarch and a man of *Faqr*. They both rule. The differentiation comes from the fact that an emperor conquers an area with force whereas the latter conquers inwards with his spiritual sight. (Bal-e-Jibril)

مرا فقر بہتر ہے اسکندری سے

یہ آدم گری ہے، وہ آئینہ سازی

*Mera Faqr Behtar Hai Iskandari Se  
Ye Adam Gari Hai, Woh Aaina Sazi*

Explanation: *Faqr* is superior than kingship. It is greater than Alexander's magical mirror because it transforms a person into a man (seeker of Allah). (Bal-e-Jibril)

فقر کے ہیں معجزات تاج و سریر و سپاہ

فقر ہے میروں کا میر، فقر ہے شاہوں کا شاہ

*Faqr Ke Hain Muajzaat Taj-o-Sareer-o-Sipah  
Faqr Hai Meeron Ka Meer, Faqr Hai Shahon Ka Shah*

Explanation: The crowned king esoterically seated on the throne with countless warriors under his command is the man of *Faqr*.

He is the one who grants kingdom to the worldly kings. He is both the leader of all leaders and the king of all kings. (Bal-e-Jibril)

جن کی حکومت سے ہے فاش یہ رمز غریب  
سلطنت اہل دل فقر ہے، شاہی نہیں

*Jin Ki Hukumat Se Hai Fash Ye Ramz-e-Gharib  
Saltanat Ahl-e-Dil Faqr Hai, Shahi Nahi*

Explanation: The eternal rule of Fakirs or the people of alive inward disclosed the strange yet alluring secret that *Faqr* is the true form of royalty, not kingship. (Bal-e-Jibril)

Allama Iqbal says in his Persian poetry:

فقر مومن چیست؟ تنخیر جہات  
بندہ از تاثیر او مولا صفات

*Faqr-e-Mumin Cheest? Taskhir-e-Jihaat  
Banda Az Taseer-e-Oo Maula Sifaat*

Explanation: What is *Faqr* of a true believer? Subjugation of all the realms and getting attributed with the attributes of Allah. (Pas Cheh Bayed Kard Ay Aqwam-e-Sharq)

فقر ذوق و شوق و تسلیم و رضا  
ما امینیم این متاع مصطفیٰ است

*Faqr Zauq-o-Shauq-o-Tasleem-o-Raza Ast  
Ma Amenaym Een Mata'e Mustafa Ast*

Explanation: *Faqr* is the enthusiasm and eagerness (for Allah) that makes one entirely surrender to Allah's will. We are inheritors as well as custodians of this legacy of the Prophet. (Pas Cheh Bayed Kard Ay Aqwam-e-Sharq)

بر مقام دیگر اندازد ترا

از زجاج الماس می سازد ترا

*Ber Maqam-e-Deegar Andazad Tera*  
*Az Zujaaj Almaas Mi Sazad Tera*

Explanation: *Faqr* will carry you to its highest point and turn you from a piece of glass into a diamond. It transforms a person into an embodiment of Allah's attributes and His confidant taking him to the realm of Divinity. (Pas Cheh Bayed Kard Ay Aqwam-e-Sharq)

از تو بالا پایہ این کائنات

فقر تو سرمایہ این کائنات

*Az Tu Bala Paya-e-Een Kainaat*  
*Faqr-e-Tu Sarmaya-e-Een Kainaat*

Explanation: The status of this universe was elevated only because of you (O Holy Prophet). The treasure of this universe is nothing but the Holy Prophet's *Faqr*. (Rumuz-e-Bekhud)

فقر را نیز جہاں بان و جہاں گیر کنند

کہ بایں راہ نشیں تیغ نگاہے بخشند

*Faqr Ra Neez Jahan Baan o Jahangir Kunand*  
*Keh Baeen Rah Nasheen Taegh-e-Nigahy Bakhshad*

Explanation: Man of *Faqr* is made the king of the world and is given the sword of (spiritual) sight with which he conquers inwards. (Payam-e-Mashriq)

فقر جوع و رقص و عریانی کجاست؟

فقر سلطانی است، رہبانی کجاست؟

*Faqr Ju-o-Raqs-o-Uryani Kuja Ast?*

*Faqr Sultani Ast, Rahbani Kuja Ast?*

Explanation: *Faqr* neither lies in hunger nor in mystic dance. How can it be in (shamelessly) roaming naked? *Faqr* is kingship and not monasticism. (Javid Nama)

حکمتِ دین دل نوازی ہائے فقر

قوتِ دین بے نیازی ہائے فقر

*Hikmat-e-Deen Dilnawazi Ha 'ay Faqr*

*Quwwat-e-Deen Beniyazi Ha 'ay Faqr*

Explanation: The wisdom of religion is found in loving *Faqr*. The power in religion is by being indifferent through the strength of *Faqr*. (Pas Cheh Bayed Kard Ay Aqwam-e-Sharq)

چوں بہ کمال می رسد فقر دلیلِ خسروی است

مسند کیقباد را در تہِ بوریای طلب

*Choon Ba-Kamal Mi Rasad Faqr Daleel-e-Khusrawi Ast*

*Masnad-e-Kayqubad Ra Der Tahy Boriya Talab*

Explanation: When *Faqr* is perfected, it grants rule upon the world. Therefore, if you wish emperorship like Kayqubad, seek it from the perfect Fakir by serving him. (Zabur-e- Ajam)

Allama Iqbal says while differentiating between knowledge and *Faqr*:

علم کا مقصود ہے پاکِ عقل و خرد      فقر کا مقصود ہے عفتِ قلب و نگاہ

علم فقیہ و حکیم، فقر مسیح و کلیم  
 علم ہے جو یائے راہ، فقر ہے دانائے راہ  
 فقر مقام نظر، علم مقام خبر  
 فقر میں مستی ثواب، علم میں مستی گناہ  
 علم کا 'موجود' اور، فقر کا موجود اور  
 اشہد ان لا الہ، اشہد ان لا الہ

*Ilm Ka Maqsood Hai Paki-e-Aqal-o-Khirad*  
*Faqr Ka Maqsood Hai Iffat-e-Qalb-o-Nigah*  
*Ilm Faqeeh-o-Hakeem, Faqr Maseeh-o-Kaleem*  
*Ilm Hai Jooya'ay Rah, Faqr Hai Danaaye Rah*  
*Faqr Maqam-e-Nazar, Ilm Maqam-e-Khabar*  
*Faqr Mein Masti Sawab, Ilm Mein Masti Gunah*  
*Ilm Ka 'Maujood' Aur, Faqr Ka 'Maujood' Aur*  
 ASH'HADU AN LA ILAHA, ASH'HADU AN LA ILAHA!

Explanation: The aim of knowledge is sanctification and positive progression of intellect and wisdom. The aim of *Faqr* is cleansing the soul and inward. Knowledge makes you an intellectual, a philosopher and an expert in Islamic law but *Faqr* is Christ and Moses themselves. The intellect is in pursuit of the straight path but *Faqr* is the straight path itself. *Faqr* is achieving the Divine vision and travelling the path of gnosis whereas intellect knows Allah up to the mere extent of verbiage. In *Faqr* ecstasy at the stage of annihilation in Allah is a virtue whereas intellect says it is a sin. The intellect only knows that Allah is Omnipresent but *Faqr* makes one feel His Omnipresence everywhere and all the time.

In the last verse, Iqbal while differentiating between the people of *Faqr* and those of knowledge says that the former are at the station of inward verification while the latter affirm their faith only verbally. (Bal-e-Jibril)

Monastic lifestyle is not a concept of Islam. Renunciation of the world in the context of *Faqr* means to let go of your love for worldly relationships and material wealth 'inwardly' for the love of Allah. Iqbal says:

کچھ اور چیز ہے شاید تری مسلمانی      تری نگاہ میں ہے ایک فقر و رہبانی  
سکوں پرستی راہب سے فقر ہے بیزار      فقیر کا ہے سفینہ ہمیشہ طوفانی

*Kuch Aur Cheez Hai Shayad Teri Musalmani*  
*Teri Nigah Mein Hai Aik Faqr-o-Rahbani*  
*Sukoon Parasti-e-Rahib Se Faqr Hai Bezar*  
*Fakir Ka Hai Safina Hamesha Toofani*

Explanation: Your notion of being a Muslim is self-developed. You consider *Faqr* equivalent to monasticism, which is utterly wrong. The monks separate themselves from the world for their personal peace but inwardly they are deprived of spiritual elevation. Whereas the Fakirs outwardly live among people like them but inwardly separate themselves for being with Allah alone. Hence, are always elevating spiritually by crossing innumerable storms of trials. (Zarb-e-Kalim)

*Faqr* is the path of seeking only Allah. The traveller of this path is called the seeker of Allah.

# SEEKER OF ALLAH

On the occasion of Divine covenant all human souls promised to worship and love Allah only but He took an undeclared test by presenting the world and the paradise. Ironically, almost all chose one of the two breaking the covenant but a few remained true. These few are the seekers of Allah who only desire Divine vision, union and gnosis. Those who broke the promise are given a second chance on the earth. They can be included among the seekers of Allah if they avail the chance and turn away from the world and the hereafter for the sake of Allah. On these bases, the Sufis categorize people as;

## SEEKERS OF THE WORLD:

Seekers of the world are those who utilize all their knowledge, skills, expertise and struggle to attain material world and its luxuries. They consider this as the aim of their life to the extent that even the aim of their invocation, contemplation, prayers, devotion, recitals and all other mystic exercises is only to acquire and increase worldly assets and respect. Their success is only limited to this world and they are at peace with it.

## SEEKERS OF THE HEREAFTER:

Their focus is on making the hereafter a better place for themselves. For them, success means saving themselves from hellfire and to get the bounties of the paradise and its castles and hours. This is why all their devotions, mystic exercises, good deeds, fasting, salat, hajj, zakat, invocations and glorifications are meant only to gain a happy life in the hereafter. They believe that this is the only purpose of life.

## SEEKERS OF ALLAH:

The purpose of all their struggles, devotions and worships is only to seek vision, closeness and union with Allah. Neither do they seek the pleasures of this world nor do they aspire to have bounties of paradise in the hereafter. Their goal is the Divine Essence and they are the seekers and lovers of Allah. They willingly sacrifice the desires of this world and the hereafter because of their love for Allah and remain desirous of His vision only.

Mystics always instruct people to become the seeker of Allah.

These three groups have been mentioned in the following *Qudsi*<sup>11</sup> Hadith:

◀ طَائِبُ الدُّنْيَا مُخَنَّثٌ وَطَائِبُ الْعُقْبَى مُؤَنَّثٌ وَطَائِبُ الْهَوْلِ مُدَكَّرٌ

Meaning: The seeker of world is an intersex, the seeker of hereafter is a female and the seeker of Allah is a male.

The word ‘man’ is a characteristic, it is not associated to the physical body or appearance. In fact ‘man’ is a special prestige and attribute of strength which is present in every male and female. The path of Allah is adopted and traversed only by the real man (whether male or a female). On this basis many males are actually females and females are males.

Sultan Bahoo says:

- ❖ Who is a true man? The one who desires nothing but the Divine vision, neither he wants the pleasures and adornments of the world nor the houris, castles and charms of the paradise. The men of Divine vision have been absorbed in the ecstasy of *Ism-e-Allah Zaat* since eternity, for them everything other than Allah is worthless. Whosoever makes

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<sup>11</sup> Words of Allah stated by the Holy Prophet.

*Ism-e-Allah Zaat* his life and soul, gets rid of all worries of both the worlds. (Ain-ul-Faqr)

Prophet Mohammad said about the seeker of Allah:

◀ مَنْ طَلَبَ شَيْئًا فَلَا تَجِدُهُ خَيْرًا وَمَنْ طَلَبَ الْمَوْلَى فَلَهُ الْكُلُّ

Meaning: He who has any desire (other than Allah) does not find goodness in it but he who seeks Allah, achieves everything.

◀ مَنْ طَلَبَ الدُّنْيَا فَلَهُ الدُّنْيَا وَمَنْ طَلَبَ الْعُقْبَىٰ فَلَهُ الْعُقْبَىٰ وَمَنْ طَلَبَ الْمَوْلَىٰ فَلَهُ الْكُلُّ

Meaning: He who seeks the world, gets it; he who seeks the hereafter, gets it but he who seeks Allah, gets everything.

◀ طَلَبُ الْخَيْرِ طَلَبُ اللَّهِ وَذِكْرُ الْخَيْرِ ذِكْرُ اللَّهِ

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

◀ الدُّنْيَا حَرَامٌ عَلَىٰ أَهْلِ الْعُقْبَىٰ وَالْعُقْبَىٰ حَرَامٌ عَلَىٰ أَهْلِ الدُّنْيَا وَالدُّنْيَا وَالْعُقْبَىٰ حَرَامٌ عَلَىٰ طَالِبِ الْمَوْلَىٰ

Meaning: The (pleasure of) world is forbidden for the seekers of hereafter, (pleasure of) hereafter is forbidden for the seekers of the world whereas (the pleasures of) the world and the hereafter both are forbidden for the seekers of Allah.

The special quality of the seekers of Allah has been described in the Hadith as:

◀ أَجْسَامُهُمْ فِي الدُّنْيَا وَقُلُوبُهُمْ فِي الْآخِرَةِ الصَّلَاةُ الدَّائِمَةُ يُصَلُّونَ فِي قُلُوبِهِمْ

Meaning: Their bodies are in the material world but their inwards are in the hereafter and they offer eternal prayer inwardly.

Prophet Mohammad said:

◀ مَنْ كَانَ لِلَّهِ كَانَ اللَّهُ لَهُ

Meaning: He who becomes Allah's, Allah becomes his.

Ali ibn Abi Talib says:

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

Shaikh Abdul Qadir Jilani says about the seeker of Allah:

- ❖ Most people seek the world, the seekers of hereafter are a few but the seekers of Allah are rare. Despite their rarity they hold the attribute of alchemy, the ability to turn copper into gold. Such people are seldom found around but serve as a protection for the people of their area. Their presence rebound evil and curses from the creation. It is due to them that Allah pours rain which makes the earth produce minerals, grains and fruits. At the initial stage of their journey, they wander from place to place and sometimes even in desolated places. When their reality is recognized, they leave that place and travel elsewhere. Then there comes a time when they are surrounded by Divine forts. Allah's graciousness descends upon them. The army of Allah takes them into its protection. They become honoured and secure. Now it becomes binding upon them to take care of humanity. They become spiritual healers and cure the creation of Allah. However, these things are beyond your perception and intellect. **(Al-Fath ar-Rabbani)**
- ❖ O seeker of the world and its riches! Both are under the control of Allah so do not expect them from the creation. Even when you receive it from them, do not take them as partners of Allah nor should you trust them as the real source. **(Al-Fath ar-Rabbani)**

- ❖ When I behold the faces of those devoted seekers of Allah who have gained beneficence from me, I gain tranquillity. (Al-Fath ar-Rabbani)

Shaikh al-Akbar Mohiyuddin ibn Arabi says:

- ❖ Only he is worthy of gnosis of Allah who is strong, neither does he seek the world nor the hereafter but his only desire is Allah Himself. (Fusus al-Hikam)

Allama Iqbal directly addresses the seeker of Allah in his poetry that he should not expect any reward in exchange of his worship and devotion or it would become a form of trade. He instructs to devote oneself to Allah selflessly:

سوداگری نہیں یہ عبادت خدا کی ہے  
اے بے خبر! جزا کی تمنا بھی چھوڑ دے

*Sodagari Nahi Ye Ibadat Khuda Ki Hai  
Ae Be-Khabar! Jaza Ki Tamanna Bhi Chor De*

Explanation: This is the worship of the Lord, not a trade. O oblivious! Refrain from having even the smallest anticipation of benefit. (Bang-e-Dara)

واعظ! کمال ترک سے ملتی ہے یاں مراد  
دنیا جو چھوڑ دی ہے تو عقبیٰ بھی چھوڑ دے

*Waaiz! Kamal-e-Tark Se Milti Hai Yaan Murad  
Dunya Jo Chor Di Ha Tau Uqba Bhi Chor De*

Explanation: O preacher! Destination is guaranteed by complete sacrifice of everything for Allah. So, give up desires of the hereafter like you have renounced those of the world! (Bang-e-Dara)

جس کا عمل ہے بے غرض، اس کی جزا کچھ اور ہے  
حور و خیام سے گزر، بادہ و جام سے گزر

*Jis Ka Amal Hai Be-Gharz, Uss Ki Jaza Kuch Aur Hai  
Hoor-o-Khiyaam Se Guzar, Badah-o-Jaam Se Guzar*

Explanation: Give up the attractions of heaven. Be selfless in your actions (and just desire for the Divine Essence) since the prize is incalculably valuable. **(Bal-e-Jibril)**

Iqbal addresses those who worship for the sake of bounties of paradise:

اُمیدِ حور نے سب کچھ سکھا رکھا ہے واعظ کو  
یہ حضرت دیکھنے میں سیدھے سادے بھولے بھالے ہیں

*Umeed-e-Hoor Ne Sub Kuch Sikha Rakha Hai Waaz Ko  
Ye Hazrat Dekhne Mein Seedhe Sadhe, Bhole Bhale Hain*

Explanation: The sermonizer, who appears to be innocent has learned all the forms of devotion that lack a sincere desire to please Allah out of his yearning for the houris of heaven. **(Bang-e-Dara)**

یہ جنت مبارک رہے زاہدوں کو کہ میں آپ کا سامنا چاہتا ہوں  
ذرا سا تو دل ہوں مگر شوخ اتنا وہی لنگِ تَرَانی سنا چاہتا ہوں

*Ye Jannat Mubarak Rahe Zahidon Ko  
Keh Mein Ap Ka Samna Chahta Hun  
Zara Sa Tau Dil Hun Magar Shoukh Itna  
Wohi Lan-Tarani Suna Chahta Hun*

Explanation: May the worshippers be blessed with heaven because my only desire is the Divine vision. Despite the fact that I am insignificant, my desire for the Beloved is so strong that I have pleaded Allah for His vision in the same way as Prophet Moses did. **(Bang-e-Dara)**

- ❖ In *Zabur-e-Ajam* (Persian Psalms), he draws a comparison between the world and the hereafter:

- ۱۔ ایں ہم جہانے، آں ہم جہانے ایں بکیرانے، آں بکیرانے!  
 ۲۔ ہر دو خیالے، ہر دو گمانے از شعلہ من موج دُخانے!  
 ۳۔ ایں یک دو آنے، آں یک دو آنے من جاودانے، من جاودانے!  
 ۴۔ ایں کم عیارے، آں کم عیارے من پاک جانے، نقد روانے!  
 ۵۔ ایں جاں مقامے، آں جاں مقامے ایں جا زمانے، آں جا زمانے!  
 ۶۔ ایں جا چہ کارم، آں جا چہ کارم آہے فغانے، آہے فغانے!  
 ۷۔ ایں رہزن من، آں رہزن من ایں جا زیانے، آں جا زیانے!  
 ۸۔ ہر دو فروزم، ہر دو بسوزم ایں آشیانے، آں آشیانے!

(1) Een Hum Jahany, Aan Hum Jahany  
 Een Bekrany, Aan Bekrany

(2) Har Dau Khayaly, Har Dau Gumany  
 Az Shola-e-Munn Mauj-e-Dukhany

(3) Een Yek Dau Aany, Aan Yek Dau Aany  
 Munn Javidaany, Munn Javidaany!

(4) Een Kum Iyaary, Aan Kum Iyaary  
 Munn Paak Jaany, Naqd Rawany!

(5) Een Jaan Maqamy, Aan Jaan Maqamy  
 Een Jaa Zamany, Aan Jaa Zamany!

(6) Een Jaa Cheh Kaarum, Aan Jaa Cheh Kaarum  
 Aahy Fughany, Aahy Fughany!

(7) Een Rahzan-e-Munn, Aan Rahzan-e-Munn  
 Een Jaa Zeyyany, Aan Jaa Zeyyany!

(8) *Har Dau Frozam, Har Dau Besozam*  
*Een Aashiyany, Aan Aashiyany*

Explanation: (1) This world is a vast realm and so is the hereafter.

(2) In fact, the world and hereafter are merely fragment of thoughts and imaginations. They both exist only because of the existence of man (the Universal Divine Man).

(3) Both this world and the hereafter are temporary and mortal but I am eternal (the Universal Divine Man is immortal with Allah).

(4) The world and hereafter are worthless because both are void of the intensity of Divine love. However, I am eternal as my soul has become perfectly immortal with Allah due to my intensity of Divine love.

(5) My sojourn in this world is temporary and my stay in the hereafter would also be limited. I am least interested in both.

(6) I have no concern with this world or the hereafter! I lament and remain restless due to my love for the Divine and my state would remain the same in the hereafter if I am sent to paradise without the blessing of Divine vision.

(7) The world and the hereafter are both robbers and a total loss because they stand between my Beloved and me. The pleasures of the world distance one from the desire of Allah whereas the pleasures of paradise deprive one of the Divine vision.

(8) I enlighten the world and the hereafter. I am compelled to live, to grant beneficence and to stay connected to them but it is not my way to get indulged in these and forget my Beloved. One sigh of my love for the Divine can burn the world and the hereafter into ashes. **(Zabur-e-Ajam)**

In *Payam-e-Mashriq* (Message from the East), Iqbal writes that in this world people are given in accordance to their desire and its intensity.

ہست ایں میکده و دعوتِ عام است اینجا  
قسمتِ بادہ باندازہ جام است اینجا

*Hast Een Maikadah Wa Dawat-e-Aam Ast Een Jaa*  
*Qismat-e-Badah Ba Andaza-e-Jaam Ast Een Jaa*

Explanation: The world is a tavern and it is open for all to drink (the wine of Divine vision). Hence, everyone gets his share of wine according to his cup (desire). (Payam-e-Mashriq)

دلِ عاشقان بمیرد بہ بہشت جاودانی  
نہ نوائے درد مندے، نہ غمے نہ غم گسارے

*Dil-e-Ashiqaan Bemeerad Beh Bahisht Javidaany*  
*Na Naway Drdmandy, Na Ghumy Na Ghumgussary*

Explanation: The everlasting paradise means death to the inwards of the Divine lovers as the life of paradise would be stagnant. Neither are there passionate voices of the lovers nor any pain or consoler. (Payam-e-Mashriq)

In *Javid Nama* (Book of Eternity) Allama Iqbal has described the difference between the paradise of the seeker of hereafter and the lover of Allah:

- ۱۔ مردِ آزادے کہ داند خوب و زشت      می نلنجد روح او اندر بہشت
- ۲۔ جنتِ ملاّ مے و حور و غلام      جنتِ آزادگان سیر دوام
- ۳۔ جنتِ ملاّ خور و خواب و سرود      جنتِ عاشق تماشائے وجود
- ۴۔ حشرِ ملاّ شقِ قبر و بانگِ صور      عشقِ شور انگیز خود صبحِ نشور

(1) *Mard-e-Aazady Keh Daned Khoob-o-Zisht*  
*Mi Nagunjad Rooh-e-Oo Ander Bahisht*

(2) *Jannat-e-Mulla Mey-o-Hoor-o-Ghulam*  
*Jannat-e-Aazadgaan Sair-e-Dawam*

(3) *Jannat-e-Mulla Khur-o-Khawab-o-Surood*  
*Jannat-e-Ashiq Tamashay Wujood*

(4) *Hashr-e-Mulla Shaqq-e-Qabar Wa Baang-o-Soor*  
*Ishq-e-Shor Angez Khud Subhy Nshoor*

Explanation: (1) The man of Allah who fully knows the right and wrong cannot be restricted by time and space. Even his soul would not be bound in the paradise.

(2) The paradise for the seekers of hereafter has the purified wine, houris and servants but the paradise of the lovers is to travel eternally and have Divine vision.

(3) The paradise of the seekers of hereafter is to eat, drink and enjoy luxuries but for the lovers of Allah paradise means the vision of the Beloved.

(4) According to the seeker of hereafter, resurrection means opening up of the graves and awakening of the dead at the blow of the trumpet of Angel Raphael. However, the lover goes through accountability and tumult of the doomsday every moment and dies before death. **(Javid Nama)**

زاهد اندر عالم دنیا غریب  
 عاشق اندر عالم عقبی غریب

*Zahid Ander Alam-e-Dunya Gharib*  
*Ashiq Ander Alam-e-Uqba Gharib*

Explanation: The seeker of Allah (lover) has no concern with the pleasures of heaven. He worships only for the Divine vision as opposed to an ascetic who leaves the pleasures of the world and worships solely for the sake of delights of the heaven. **(Javid Nama)**

گرچہ جنت از تجلی ہائے دوست  
جاں نیاساید بجز دیدارِ دوست

*Gercheh Jannat Az Tajalli Ha'ay Aust*  
*Jaan Ne 'aasayad Bajuz Deedar-e-Dost*

Explanation: Although paradise is one of the theophanies (blessings) of Allah but without the vision of the Beloved there is no calm. (Javid Nama)

در گذشتم زان ہمہ حور و تصور  
زودقِ جاں باختم در بحر نور

*Der Guzashtam Zaan Hama Hoor-o-Qasoor*  
*Zooraq-e-Jaan Bakhtam Der Behr-e-Noor*

Explanation: I have left the pleasures of the paradise and set the ship of my soul into the ocean of Divine light (Oneness of Allah). (Javid Nama)

Allama Iqbal considers the desire of Allah as the religion itself:

دیں سراپا سوختن اندر طلب  
انتہائش عشق و آغازش ادب

*Deen Sarapa Sokhtan Ander Talab*  
*Intahayyash Ishq Wa Aaghazash Adab*

Explanation: What is religion? It entails allowing oneself to experience the pain of longing and love for Allah. It starts with devotion to the spiritual guide and reaches the peak by burning in the love of Allah. (Javid Nama)

He instructs the seekers of Allah to protect themselves from the misleading tricks of intellect in the way of *Faqr*:

دل ہو غلام خرد، یا کہ امام خرد  
ساک رہ ہوشیار! سخت ہے یہ مرحلہ

*Dil Ho Ghulam-e-Khirad Ya Keh Imam-e-Khirad  
Salik Reh Hoshiyar! Sakht Hai Ye Marhala*

Explanation: Should the inward be the slave of intellect or should it lead intellect? Be careful O seeker of Allah! This dilemma is critical. (Bal-e-Jibril)

## FALCON - THE YOUNG SEEKER OF ALLAH

It was a great wish of Allama Iqbal that the youth become seekers of Allah and not seekers of the world or the hereafter. Therefore, he termed young seekers of Allah as falcon (*shaheen*). He explained it in a letter to Zafar Ahmad Siddiqui. He writes:

- ❖ The metaphor of falcon is not poetic. In this bird are all the attributes of *Faqr* (Sufism). It is self-composed, dignified and does not eat other's prey. It does not make a nest, has high flight, prefers isolation and has a sharp sight.

Allama Iqbal writes as an answer to a question of Sulaiman Nadvi:

- ❖ Falcon is a bird of mighty attributes. It has sharp sight and is a symbol of dignity, honour and progress.

Allama Iqbal had known all along that only youth can change the destiny of Muslims but the one condition to oblige is that they follow the path of *Faqr* and inculcate all the attributes of falcon in themselves. That is, they become the true followers of the Holy Prophet by following in his footsteps.

He wished to see the youth possessing qualities of falcon, hence he mentioned it again and again. He wanted to create in them a

yearning for Divine love so that they can change their philosophy of life and way of living by walking the path of *Faqr* and bring the Muslim umma out of decline to the rise. The elderly can only lead the way. Iqbal has described the attributes of falcon as:

- ۱۔ کیا میں نے اس خاک داں سے کنارہ جہاں رزق کا نام ہے آب و دانہ
- ۲۔ بیاباں کی خلوت خوش آتی ہے مجھ کو ازل سے ہے فطرت مری راہبانہ
- ۳۔ ہوائے بیاباں سے ہوتی ہے کاری جواں مرد کی ضربتِ غازیانہ
- ۴۔ حمام و کبوتر کا بھوکا نہیں میں کہ ہے زندگی باز کی زاہدانہ
- ۵۔ جھپٹنا، پلٹنا، پلٹ کر جھپٹنا لہو گرم رکھنے کا ہے اک بہانہ
- ۶۔ پرندوں کی دنیا کا درویش ہوں میں کہ شاہین بناتا نہیں آشیانہ

(1) *Kiya Mein Ne Uss Khakdan Se Kinara  
Jahan Rizq Ka Naam Hai Aab-o-Dana*

(2) *Bayaban Ki Khalwat Khush Ati Hai Mujh Ko  
Azal Se Hai Fitrat Meri Rahibana*

(3) *Hawa-e-Bayaban Se Hoti Hai Kari  
Jawan Mard Ki Zarbat-e-Ghaziyaana*

(4) *Hamam-o-Kabootar Ka Bhooka Nahi Main  
Keh Hai Zindagi Baaz Ki Zahidana*

(5) *Jhapatna, Palatna, Palat Kar Jhapatna  
Lahoo Garm Rakhne Ka Hai Ek Bahana*

(6) *Prindon Ki Dunya Ka Dervish Hun Mein  
Keh Shaheen Banata Nahi Aashiyaana*

Explanation: (1) The falcon lives on heights and isolates itself from the animals of plains whose entire life is spent in running after the prey. The seeker of Allah also separates himself from

the seekers of world who consider the worldly sustenance enough for their survival and never aspire for the spiritual sustenance.

(2) Falcon enjoys the isolation of the heights and does not like the noises. Seeker of Allah also despises the noises (chaos and demands) made by worldly crowd. The nature of the seeker of Allah is ascetic from pre-existence.

(3) The atmosphere of heights is free from all the impurities that strengthens the falcon. Likewise, the spiritual heights strengthen the seeker inwardly making him bold and fearless to fight valiantly against all odds.

(4, 5) Falcon is self-composed, dignified and does not scavenge carrion. It hunts by clawing, diving, soaring high and by doing so it keeps itself energetic. Ambition is falcon's nature. The seeker of Allah also thrives in the world but does not go after money. He explores his qualities and enhances his enthusiasm.

(6) Falcon is like a Dervish among all the birds. Falcon never gets tired from high-flying and never stays at one place by building a nest. Seeker of Allah also does not stop at one (spiritual) station. He keeps making progress from one station to another because Allah is his destination and He is Infinite. **(Bal-e-Jibril)**

Seeker of Allah is robust and Iqbal has described all the attributes of seeker of Allah in a falcon. Iqbal is the first Sufi and Saint who coined a unique term '*shaheen*' (falcon) for the young seeker of Allah keeping in view their common characteristics that are:

- 1) Falcon has high flight and does not halt by petty hurdles; so is the case of a seeker of Allah
- 2) Falcon is honourable and so is a seeker of Allah
- 3) Falcon displays signs of self-respect just like a seeker of Allah
- 4) Both the falcon and the seeker of Allah are indifferent

### 5) Both are fearless and valiant

In comparison to falcon, the vulture eats carcass. Vulture is a symbolic representative of seekers of world. While comparing falcon and vulture, Allama Iqbal says.

پرواز ہے دونوں کی اسی ایک فضا میں

کرگس کا جہاں اور ہے، شاہیں کا جہاں اور

*Parwaz Hai Dono Ki Issi Aik Faza Mein*  
*Kargas Ka Jahan Aur Hai, Shaheen Ka Jahan Aur*

Explanation: Both the falcon and vulture share the same sky but their habits, level of flight and aspirations are entirely opposite. (Bal-e-Jibril)

The seekers of world and the seekers of hereafter develop relations with rulers to take advantage and benefits from them. For this purpose, they always have to put their honour at stake. Contrarily, the seeker of Allah is dignified and indifferent. Iqbal says while addressing the seeker of Allah:

نہیں تیرا نشیمن قصر سلطانی کے گنبد پر

تو شاہیں ہے بسیرا کر پہاڑوں کی چٹانوں میں

*Nahi Tera Nasheman Qasr-e-Sultani Ke Gunbad Par*  
*Tu Shaheen Hai, Basera Kar Paharon Ki Chatanon Mein*

Explanation: Falcon's destination is the height of mountains not the dome of a royal palace. Likewise, seeker of Allah's destination is spiritual elevation not worldly elite ranks. (Bal-e-Jibril)

Like a falcon, the seeker of Allah is constantly engaged in action and struggle in the path of *Faqr*. Iqbal says to the seeker of Allah:

شاہین کبھی پرواز سے تھک کر نہیں گرتا  
پُر دم ہے اگر تُو، تو نہیں خطرہ افتاد

*Shaheen Kabhi Parwaz Se Thak Kar Nahi Girta  
Pur Dum Hai Agar Tu, Tau Nahi Khatra-e-Uftad*

Explanation: Falcon (seeker of Allah) never gets exhausted from high flight. Therefore, if you are ambitious then do not be afraid of calamities and difficulties of the path. **(Zarb-e-Kalim)**

A seeker of Allah does not feel suffice on any station of *Faqr* as he does not consider it his destination. He continues to strive from one waystation to another because for him the destination is Allah Himself. Unless he reaches Him, he would not succeed and until then he would continue striving.

ستاروں سے آگے جہاں اور بھی ہیں      ابھی عشق کے امتحاں اور بھی ہیں  
تو شاہین ہے، پرواز ہے کام تیرا      ترے سامنے آسماں اور بھی ہیں

*Sitaron Se Agay Jahan Aur Bhi Hain  
Abhi Ishq Ke Imtihan Aur Bhi Hain  
Tu Shaheen Hai, Parwaz Hai Kaam Tera  
Tere Samne Aasman Aur Bhi Hain*

Explanation: Beyond stars, there lie realms for you to explore. Divine love demands trials, therefore, O falcon! Soar high because high flight is in your nature. Do not stop and keep crossing skies after skies that lie before you. **(Bal-e-Jibril)**

The seeker of Allah who is successful in the path of *Faqr* is bestowed with the cloak of leadership and the crown of *Faqr* (the Universal Divine Man) from the court of Allah.

برہنہ سر ہے تو عزم بلند پیدا کر  
یہاں فقط سر شاہیں کے واسطے ہے نگاہ

*Barhana Sar Hai Tu Azm-e-Buland Paida Kar*  
*Yahan Faqat Sar-e-Shaheen Ke Wastay Hai Kullah*

Explanation: Only the true seeker of Allah who is like a falcon, deserves the crown (of the Universal Divine Man). If you desire one, then adopt his attributes and have high determination. (Bal-e-Jibril)

Seeker of Allah is independent and trusts only Allah. Except Allah and the Holy Prophet, he never becomes slave of anyone. He never stops at any of the waystations.

گزر اوقات کر لیتا ہے یہ کوہ و بیاباں میں  
کہ شاہیں کے لیے ذلت ہے کارِ آشیاں بندی

*Guzar Auqat Kar Leta Hai Ye Koh-o-Biyaban Mein*  
*Keh Shaheen Ke Liye Zillat Hai Kaar-e-Aashiyaan Bandi*

Explanation: Falcon takes rest in the wilderness and mountains. It is a disgrace for falcon to build a nest and stay at one place. (Bal-e-Jibril)

Iqbal said:

بمصطفیٰؐ برساں خویش را کہ دین ہمہ اوست

اگر بہ او نرسیدی، تمام بولہبی است

*Ba-Mustafa Barasaan Khuwaish Ra Keh Deen Hama Aust*  
*Agar Ba Oo Naraseedi, Tamam Bu'lahabi Ast*

Explanation: You must take yourself to Prophet Mohammad (that is the Mohammadan Assembly) as he is the complete and perfect

faith. If you do not take yourself to Prophet Mohammad, your whole faith is like that of Abu Lahab. **(Armaghan-e-Hijaz)**

Therefore, one becomes falcon only when he reaches the court of the Holy Prophet.

*Qudsi* Hadith:

◀ لَوْلَاكَ لَمْ يَخْلُقْتُ الْاَفْلَاكَ

Meaning: If it was not for you (O My beloved Mohammad) I would not have created the universe.

The Mohammadan light is hidden in every seeker of Allah. His goal is to reach it and be one with the essence of the Holy Prophet and then reach Allah through his mediation.

Iqbal says:

۱۔ ترا جوہر ہے نوری، پاک ہے تو فروغِ دیدہ افلاک ہے تو  
۲۔ تیرے صید زبوں افرشتہ و حور کہ شاہینِ شرِ لولاک ہے تو

(1) Tera Johar Hai Noori, Pak Hai Tu  
Farogh-e-Deeda-e-Aflak Hai Tu

(2) Tere Sayd-e-Zaboon Afrishta-o-Hoor  
Keh Shaheen-e-Shah-e-Laulaak Hai Tu!

Explanation: (1) O seeker of Allah! Remember, Your inward is pure and heavenly due to the Mohammadan light. This light which is concealed in your earthly form is what the heavens and the universe owe their light to.

(2) You are the falcon of Prophet Mohammad. It is not difficult for you to reach houris or attain the level of the angels as their rank is lesser than yours. **(Bal-e-Jibril)**

Iqbal says for the Muslim who does not try to reach the reality and the essence of the Holy Prophet:

ترا اندیشہ افلاکی نہیں ہے      تری پرواز لولاکی نہیں ہے  
یہ مانا اصل شایینی ہے تیری      تری آنکھوں میں بے باکی نہیں ہے

*Tera Andesha Aflaki Nahi Hai*

*Teri Parwaz Laulaaki Nahi Hai*

*Ye Mana Asal Shaheeni Hai Teri*

*Teri Aankhon Mein Bebaki Nahi Hai*

Explanation: In this quatrain, Iqbal is addressing the common Muslims who are the seekers of hereafter. Although their origin is also the light of Prophet Mohammad hence they have hidden attributes of falcon. But they have bounded thinking. Their destination is also limited to the paradise that is why they are satisfied after achieving their destination. Whereas, the seekers of Allah are not satisfied until they achieve Divine vision and closeness of Allah. The seekers of hereafter are not courageous enough to seek this destination. (Bal-e-Jibril)

The seekers of hereafter aspire for ranks and rewards. Though they renounce the world and engage themselves in recitals but do not have the courage to renounce the houris and castles of paradise to become seeker of Allah. They get the ranks but remain deprived of attaining the presence in the Mohammadan Assembly.

Some seekers of Allah are destroyed due to the love and company of the seekers of world and the seekers of hereafter. Eventually, they become just like them. Thus, their eternal nature (the desire for Divine love and vision present in them since eternity due to the Mohammadan light) becomes obscure. Iqbal has used the metaphor of vultures and crows for the seekers of world.

وہ فریب خوردہ شاہیں کہ پلا ہو کر گسوں میں

اسے کیا خبر کہ کیا ہے رہ و رسم شاہبازی

*Woh Faraib Khurdah Shaheen Keh Pala Ho Kargason Mein  
Ussay Kya Khabar Keh Kya Hai Rah-o-Rasm-e-Shahbazi*

Explanation: Staying with the vultures can inculcate their ways in a falcon. Then, it does not even remain aware of what it really means to be a falcon and assumes itself to be a vulture. Similarly, being around the seekers of world and hereafter can have adverse effects on the seeker of Allah. By spending time with them, he eventually becomes like them. (Bal-e-Jibril)

ہوئی نہ زاغ میں پیدا بلند پروازی

خراب کر گئی شاہین بچے کو صحبتِ زاغ

*Huwi Na Zagh Mein Paida Buland Parwazi  
Kharab Kar Gayi Shaheen Bache Ko Sohbat-e-Zagh*

Explanation: Falcons are high-flying birds whereas crows are not. A crow will remain the same if it stays with falcons but if a falcon stays with crows, it will lose its attributes. Similarly, when a seeker of world stays in the company of seekers of Allah, he would not adopt their attributes being eternally deprived of them. Whereas if a seeker of Allah stays in the company of seekers of the world or hereafter, he will start to lose his strength, capabilities and eternal nature. (Bal-e-Jibril)

Iqbal's biggest concern is with the present day madrassas, monasteries, schools, colleges and universities because they are making the youth materialists and pretentious. Education about spirituality and reality is lacking everywhere.

شکایت ہے مجھے یارب! خداوندانِ مکتب سے

سبق شاہیں بچوں کو دے رہے ہیں خاک بازی کا

*Shikayat Hai Mujhe Ya Rab! Khudawandan-e-Maktab Se  
Sabaq Shaheen Bachon Ko De Rahe Hain Khakbazi Ka*

Explanation: My complaint against the contemporary educational institutions is that they lack teachings of spirituality and are only teaching modernism. They are making the youth seekers of world. (Bal-e-Jibril)

Iqbal is objecting to the youth that they could not understand the will of Allah to follow the path of *Faqr* and fell into the trap of materialism and ostentatiousness.

افسوس، صد افسوس کہ شاہیں نہ بنا تو

دیکھے نہ تری آنکھ نے فطرت کے اشارات

*Afsos, Sudd Afsos Keh Shaheen Na Bana Tu  
Dekhe Na Teri Aankh Ne Fitrat Ke Isharat*

Explanation: Alas! Allah revealed countless indications through the Quran, Hadith and other sources yet you have never been able to understand them. This is quite a grief that even after so many indications, you remained the seeker of world instead of becoming Allah's seeker. (Bal-e-Jibril)

Iqbal is worried about those seekers of Allah who have lost themselves in superficiality and have forgotten the straight path. He prays for them:

جوانوں کو مری آہِ سحر دے پھر ان شاہیں بچوں کو بال و پر دے

خدا! آرزو میری یہی ہے مرا نورِ بصیرت عام کر دے

*Jawanon Ko Meri Aah-e-Sahar De  
Phir In Shaheen Bachon Ko Baal-o-Par De  
Khudaya! Arzoo Meri Yehi Hai  
Mera Noor-e-Baseerat Aam Kar De*

Explanation: O Allah! Bestow the Muslim youth with Your ardent love. Grant them the attributes of a falcon so that they can take high flight. Bless them with spiritual sight as You have blessed me. **(Bal-e-Jibril)**

Iqbal's message for the youth is that they should become like falcons instead of being pretentious. Self-respect and dignity are the characteristics of all victorious nations. However, the speciality of the falcon is that it is indifferent and does not build a nest. This is a symbol of Mohammadan *Faqr*. Contrary to the way of western nations, the basis and means of unity of the Muslim umma is religion instead of geographical boundaries or countries. High flight is obviously indispensable to travel the path of *Faqr*. When one becomes indifferent to worldly fears and desires by following the esteemed *Faqr*, only then his spiritual values elevate and he will aspire for such high aims that are in fact the will of Allah for him and meant to benefit the humanity. He truly recognizes the main purpose of his creation and that of the humankind. As regards the sharp sight of a falcon, when a Muslim achieves the spiritual insight only then he becomes a believer. It is said about a believer:

◀ اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ (ترمذی ۳۱۲۷)

Meaning: Fear a believer's insight for he sees with the light of Allah. **(Tirmidhi 3127)**

Iqbal is looking for such falcons (young seekers of Allah).

I also have a firm belief that when the youth will adopt the path of *Faqr* and gain the light of vision, only then the Muslim umma will rise from the depths of its decline. O young people, come to

Allah! You are accountable to Him for every single moment of youth.

If the poetry of Iqbal is read keeping in view that he has used falcon for the young seekers of Allah, only then its true meanings are understood.

The subtle point to reflect is that the entire universe including the worlds and heavens belong to Allah and only He is its Master and Creator so why not worship and love only Allah seeking the pleasure of His closeness, vision and recognition by renouncing desires of the world and the paradise. When the recognition and gnosis of Allah are achieved, the world and paradise become 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 form. The journey of Divine vision and closeness is in fact the esoteric journey of self-realization and recognition of the reality of man. Only through the way of inward (spiritual insight), one can behold Allah.

# SELF-REALIZATION

Ever since the human being stepped on the earth, questions have been arising in his mind such as:

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

Whenever humans strived to search for the answers to these questions, Allah sent His Prophets and Messengers on every territory of the earth for their guidance who had been satisfying them regarding such queries. Anyhow, the world progressed and reached the stage where communication started among the people living in different regions. At that time Allah sent His beloved and last Prophet Mohammad who is the reason of creation of the universe and he revealed His ultimate message providing absolute guidance to mankind in the form of the Holy Quran, the complete code of life. Prophet Mohammad is the guide for entire mankind till the doomsday.

Allah says about His beloved Prophet:

◀ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٥٣:٣)

Meaning: And he does not speak out of his (own) desire. (53:3)

That means every word of the Holy Prophet is a form of revelation from Allah. Thus, the Quran has been preserved till the final day along with *Qudsi* Hadiths and Prophet's Hadiths for the guidance of people of Allah. The fortunate one who followed

this code of life, found the true guidance and achieved the purpose of his life.

Allah tells the purpose of life and creation of man in the following *Qudsi* Hadith:

◀ كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ

Meaning: I was a hidden Treasure, I desired to be recognized so I created the creation.

It is obvious from this Hadith that the purpose of creation of man is to gain the recognition and gnosis of Allah. Now the question arises, how can a man recognize Allah? Its method is told in the following Hadith:

◀ مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Meaning: Whoever recognized his self, undoubtedly recognized his Lord.

The explanation of above Hadith is that Allah created the sacred soul of Mohammad from His Own Divine light and souls of the rest of creation from the light of Mohammad in the realm of Divinity. At this stage the human soul is called the Divine soul and this is the state of soul about which Allah says:

◀ الْإِنْسَانُ سِرِّي وَأَنَا سِرُّهُ

Meaning: Man is My secret and I am his secret

In that realm, the souls were engrossed in the Divine vision and there the oath was taken from them. It is in sura *al-A'raf* that Allah asked:

◀ أَلَسْتُ بِرَبِّكُمْ (١٤٢:٤)

Meaning: Am I not your Lord? (7:172)

◀ قَالُوا بَلَىٰ (١٤٢:٤)

Meaning: They (the souls) said, “Yes!” (7:172)

Allama Iqbal says while mentioning this promise:

الست از خلوت نازے کہ برخاست؟

بلیٰ از پردہ سازے کہ برخاست؟

*Alast Az Khalwat-e-Nazy Ke Barkhast?*

*Bala Az Parda-e-Sazy Ke Barkhast?*

Meaning: From whose graceful solitude arose the sound of, “Am I not your Lord?” Who were the ones to reply, “Yes! You are.”

Realm of Divinity<sup>12</sup> is the hidden and prohibited world for all the creations except the human soul. At its border, Gabriel said to Prophet Mohammad at the night of Miraj, “If I step ahead, I would get burnt.” From the realm of Divinity, Allah sent the soul in the realm of power<sup>13</sup> in that realm’s dress because in whichever world the soul was descended it was cladded in the respective dress. It needed the required cover of that realm to survive in it. In the realm of power it was named as ‘the kingly soul’. It was then sent to the angelic realm<sup>14</sup> in the respective dress and was called ‘the soul of celestial light’. Afterwards, it was permeated in the mortal body and was dressed with the body of flesh and bones in the physical world where it was titled as ‘the soul directly related to the body’. Due to its Divine origin the soul is said to be the ‘Lord’s command’<sup>15</sup> and it is considered that every child is born on Divine nature. It means its soul is pure, illuminated and is not inclined to the worldly impurities and pleasures.

<sup>12, 13, 14</sup> Realms of Sufi cosmology.

<sup>15</sup> Sura *Bani Israil*; verse 85

The actual human elevation occurs when he spiritually progresses and returns to the realm of Divinity and attains to his original soul, the Divine soul. At this point, he can recognize his true self which is surely not the material body but the soul that manifested from the Mohammadan light. The realm of Divinity is his original homeland and actual destination where he finds the closeness of Allah required for His vision and recognition. Here he can gain the recognition of self and that of his Creator. Thus it is said, "Whoever recognized his self, undoubtedly recognized his Lord." To achieve this exaltation is the purpose of human life.

The Divine soul is given different names:

- Some Sufis called the spiritual being of man as the esoteric being (*batin* باطن), soul (*ruh* روح) or the inner person.
- In some Hadiths and statements of Sufis, the soul is called inward (*qalb* قلب), heart (*dil* دل) and inner (*mun* من). Here, the heart does not mean the piece of flesh that is placed at the left side of chest. Such a heart is also present in animals and the deceased and can be seen with the physical eye. How can it have the knowledge of spiritual world as it is related to the physical world and after the death it has to decay like other organs! In fact, the soul and inward are symbolically referred to as heart.
- Iqbal named the soul as *khudi* (خودی) and called self-realization (*Irfan-e-nafs*) as 'the gnosis of soul' (*khudi ki pehchan* خودی کی پہچان). Most of Iqbal's interpreters have wrongly interpreted *khudi* as ego instead of soul. Probably, they could not understand that ego (pride or vanity) takes man away from Allah while the soul makes one close to Him. However, Iqbal has used the terms; inner (*mun*), heart (*dil*) and spirit (*ruh*) as well.

- A layman also calls the soul 'conscience'. When a person commits a sin or does anything wrong, it is his soul that makes him regretful because sin is not inherent in its nature but man exclaims, "My conscience is pricking me!"

The recognition of Divine soul is actually called the recognition of the reality of man or self-realization and this is the very faith. In fact, true faith means 'the recognition of essence (soul) of human being and its accomplishment' and attainment to this level is the perfection of faith. In other words, the actual religion is self-knowledge, self-realization and self-perfection.

Self-realization is that the man must know he is created with two things; the outer existence which is also called body and can be seen and touched while the other is his spiritual existence which is also termed as soul, esoteric being or inward by the Mystics as is mentioned earlier. Neither it can be seen with physical eyes nor touched. Only the spiritual sight is able to observe it as it does not belong to the physical world rather it is related to the hidden world. It is everlasting and stays even after the death of physical body because it is accountable to Allah.

Gnosis and vision of Divine beauty are the peculiar attributes of soul. The ordainment to worship is actually for the soul. Reward and punishment are for it and only it is destined to be fortunate or unfortunate. It means all the attributes of man are related to the soul not to his body. Physical being is merely a source to express the qualities of the esoteric being. The awareness of its reality is the key to gnosis and proximity of Allah which is the actual religion.

In this era, the major predicament is that people overlook the Quranic verses consisting of explicit instructions and enlightening guidance to the spiritual context considering them allegorical (*Mutashabihat*). The main reason of our depravity is that we have turned oblivious to our esoteric being and focus only upon the

superficial being. Alas! The contemporary man is lost in the external world. If he recognizes his actual inner being, he would observe Divinity and the universe within himself.

Man is invited towards his spiritual being repeatedly in the Holy Quran, some of the references from different suras are given below:

◀ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٥١:٢١﴾

Meaning: And (I am) in your selves (as well). So do you not notice? (51:21)

◀ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿٥٠:١٦﴾

Meaning: And We are nearer to him than his jugular vein. (50:16)

◀ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ ﴿٥٨:٢٢﴾

Meaning: It is they in whose inwards Allah has inscribed faith. (58:22)

◀ أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ ﴿٣٥:٢٣﴾

Meaning: Have you seen him who has made his desire his god. (45:23)

◀ أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ ﴿٣٠:٨﴾

Meaning: Have they not meditated within themselves. (30:8)

Allah has drawn our attention towards the inward in the following *Qudsi* Hadith:

◀ لَا يَسْغِي أَرْضِي وَلَا سَمَائِي وَلَكِنْ يَسْغِي قَلْبُ عَبْدٍ الْمُؤْمِنِ

Meaning: Neither the earth nor the heavens could contain Me whilst the inward of a believer can.

It is also alluded to in several Hadiths:

◀ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَلَكِنْ يَنْظُرُ فِي قُلُوبِكُمْ وَنِيَّاتِكُمْ

Meaning: Verily! Allah neither observes your physical appearance nor the deeds rather He observes your inward and intentions.

◀ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ (بخاری ۶۹۵۳)

Meaning: Deeds are judged by intentions. (Bukhari 6953)

◀ قَلْبُ الْمُؤْمِنِ عَرْشُ اللَّهِ تَعَالَى

Meaning: The inward of believer is the Throne of Allah.

Various such verses and Hadiths are available which divert the attention of man towards his esoteric being or inward which is the centre of thoughts and imagination. It is the place where the true faith is stationed and the cursed Satan also produces apprehensions in this very inward.

◀ الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ ﴿١١٣:٥﴾

Meaning: (Satan) who whispers into the inwards of mankind. (114:5)

Wherever in the world a recognizer of Reality, a knower of the Divine secret or a thinker is born, he has definitely disclosed this reality that the true awareness is achieved only by the self-realization and also essentially unveiled this Quranic reality that not only Allah but all His created realms are present in human inward in a subtle form. This is not merely a philosophical principle that is fabricated for intellectual delight or for the mental satisfaction. Rather, it is the reality of life which is established on the basis of the teachings and experiences of Prophets and Saints along with the teachings of Quran and Hadith.

❖ Rumi says to man while unfolding the reality:

پس بصورتِ عَالَمِ صُغْرٰی توئی  
پس بمعنیِ عَالَمِ کُبْرٰی توئی

Explanation: You are a micro world by appearance but in reality you are the macro world.

He further says:

آدمی را هستِ حَسِ تنِ سَقِیم  
لیک در باطنِ یکِ خلقِ عَظِیم

Explanation: The human being is trivial and worthless regarding his physical being but his inward is a vast realm.

❖ Khawaja Hafiz Shirazi expresses:

یارِ باماستِ روز و شبِ حافظ  
بہجوں جانے کہ هست در رگ و پے

Explanation: O Hafiz! The Beloved accompanies me day and night, the way life runs through my veins and flesh.

❖ Bu Ali Shah Qalandar expresses:

یار در تو پس چرائی بے خبر

Explanation: The Beloved is within you, why are you so oblivious!

❖ Khawaja Moinuddin also addresses man elaborating the significance of the inner quest:

آبِ حیاتِ است اندرِ ظلمتِ ہستی تو  
ماہی شو، خویش را در آبِ حیاتِ فگن

Explanation: In the darkness of your being elixir of life is present. Dive in this vital water like a fish.

بامعین گُفت ہر سوتا بہ کے خواہی دَوید  
ہم ز خود جو، ہر چہ خواہی تا بدانی کیستی

Explanation: O Moinuddin, how long will you roam (in this world)! Whatever you need, find it from within yourself so that you would come to know who you are!

❖ According to Bulleh Shah:

ایہہ تلکن بازی ویڑا اے      تھم تھم کے ٹرو اندھیرا اے  
وڑ اندر ویکھو کیڑا اے      کیوں خلقت باہر ڈھونڈیندی اے  
منہ آئی بات نہ رہندی اے  
جس پایا بھیت قلندر دا      راہ کھوجیا اپنے اندر دا  
اوہ واسی ہے سکھ مندر دا      جتھے کوئی نہ چڑھدی لہندی اے  
منہ آئی بات نہ رہندی اے

Explanation: Life is full of dangers so you should be very careful. Peep through your inner world and find your destination (Allah). I do not know why people look for Him in the world of appearances. I cannot help uttering this reality! Whoever has found the secret of Reality, achieved it by travelling the spiritual path. He eventually found eternal tranquillity and liberated himself from bounds of happiness, sorrow, sin, reward, life and death.

Al-Ghazali interprets the Hadith, "Whoever recognized his self, undoubtedly recognized his Lord," as:

❖ O human! Nearest to you is your very own entity, so if you do not know yourself, how can you recognize others? Only to know that these are my hands, these are my feet, these are my bones and this is my body, is not the recognition of

yourself. Even animals know this much. Or to know that in hunger eat something while in anger fight and on being overwhelmed by sexual desire, just involve in sex is also insufficient. All these things are equally found in animals too. How are you better and nobler than them? The requirement of gnosis and recognition of your entity is to know your real inner being and your true identity regarding who you are, where have you come from and where you will return? If you have come in this world, what is your purpose of being here? Why have you been given birth? What are your virtues and good fortunes and in which things do they exist? What is your misfortune and what is its source? The attributes which are accumulated in you, some of them are bestial and wild, some are devilish and evil but some are angelic and celestial too. Just consider whose attributes do you possess? Who are you among these? Your reality is similar to which one of these? Which qualities have transitory, temporary and alien status in your inward? Unless you recognize these facts you will remain deprived of your identity and will never find your good fortunes because each one has different instinct and the source of nourishment to grow in yourself.

The animals' instinct and source of nourishment are to eat, sleep and indulge in sex. If you are the same then struggle day and night to continue feeding your stomach and satisfying your appetite. The nourishment and instinct of beasts are in fighting, killing and ferociousness. The nourishment and instinct of devils lie in evil, deceit and wickedness. If you are one of them, adopt their nature and habits to achieve your required pleasures and goals. The instinct and nourishment of angels lie in invocation, glorification and circumambulation of the Holy Kaaba in heavens. Whereas, the virtue and nourishment of human beings lie in the observation of the lights of beauty of Allah in His nearness. If you are a human

then try to recognize the Divine Essence and witness His light and beauty. Strive also to liberate yourself from the clutches of your bestial anger and appetite and only seek the Divine Essence, the One. So that you may find out who is the Creator of these bestial and ferocious attributes? The reality would also be disclosed upon you that if the Creator has created these qualities within you, it does not mean that they should overpower and enslave you and become victorious over you. Rather they are for you to enslave and become the conqueror. By overpowering them you can convert some of these slaves to the horse of your journey (towards Allah) so that the few days you have to stay in this mortal world, you may use these to get your good fortune. When you get it, just trample over these slaves to enter the eternal calm and tranquil place which is called 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 true faith is veiled for him. **(Kimiya-e-Sa'adat)**

Ibn Arabi states:

- ❖ O seeker! Recognize your essence; who are you and what are you? What is your reality? What is your relation to Allah and on what basis are you called the Truth and on what basis are you called the world? **(Exegesis of Fusus al-Hikam Wal Aiqan)**

Iqbal states that real entity is the soul which became the point for angels' prostration.

سجدہ گاہِ کیست ایں از من مپرس  
بے خبر! رودادِ جاں از تن مپرس

*Sajdah Gah-e-Keest Een Az Munn Mapurs  
Bekhabar! Rudaad-e-Jaan Az Tunn Mapurs*

Explanation: Whose place of prostration is this (soul)? Do not ask me, O oblivious! Do not ask the body about the story of soul.  
(Zabur-e-Ajam)

The soul in human body became the place of angels' prostration but Satan could not recognize the reality of human, he thought it an ordinary statue of clay. Hence, he went astray and was cursed. Angel Gabriel recognized the reality of human and fell in prostration first of all and became the chief of angels.

When the embryo of a baby is formed in the mother's womb, Allah breathes soul into it. Then every organ of the baby starts moving and remains in motion till Allah wills and at the time of death the soul is removed from the body.

Iqbal says:

- ۱۔ بجال پوشیدہ رمز کائنات است      بدن حالے ز احوالِ حیات است  
۲۔ عروسِ معنی از صورتِ حنا بست      نمود خویش را پیرایہ ہا بست  
۳۔ حقیقتِ روئے خود را پردہ باف است      کہ او را لذتے در انکشاف است

(1) *Bajaan Poshida Ramz-e-Kainaat Ast*  
*Badan Haaly Z Ahwal-e-Hayat Ast*

(2) *Aroos-e-Maani Az Soorat-e-Hina Bast*  
*Namood Khuwaish Ra Pairaya Ha Bast*

(3) *Haqiqat Ruye Khud Ra Parda Baaf Ast*  
*Keh Oo Ra Lazzaty Der Inkishaf Ast*

Explanation: (1) The secret of the universe and Divinity is hidden in the soul while body is one of the states of life.

(2) The soul applied the henna of form and face. It wore various dresses for the sake of its revelation.

(3) Reality enjoys to reveal Itself hence weaves a veil (body) for Its manifestation. (Zabur-e-Ajam)

سخن از بود و نابودِ جہاں با من چہ می گوئی  
من ایں دانم کہ من ہستم، ندانم ایں چہ نیرنگ است

*Sukhan Az Bood-o-Nabood-e-Jahan Ba Munn Cheh Mi Goyi  
Munn Een Danam Keh Munn Hastam, Nadanam Een Cheh  
Nyrang Ast*

Explanation: Why are you discussing with me about existence and nonexistence? I am unconcerned with the superficial distractions around me and only aware of my eternal existence. (Zabur-e-Ajam)

It is essential to recognize oneself and what is happening in the world has secondary value.

Iqbal in his writings elaborates the inner reality of human and exhorts upon the recognition of soul because without its knowledge man is just like an animal.

دلِ بیٹا بھی کر خدا سے طلب  
آنکھ کا نور دل کا نور نہیں

*Dil-e-Beena Bhi Kar Khuda Se Talab  
Aankh Ka Noor Dil Ka Noor Nahi*

Explanation: Seek from Allah the spiritual sight because to see with the physical eye is not the enlightenment of soul. (Bal-e-Jibril)

اپنے من میں ڈوب کر پا جا سراغِ زندگی  
تو اگر میرا نہیں بنتا نہ بن، اپنا تو بن

*Apne Munn Mein Doob Kar Pa Ja Suragh-e-Zindagi  
Tu Agar Mera Nahi Banta Na Bann, Apna Tau Bann*

Explanation: Explore your inner to discover the secret of life. It does not matter if you are not mine, at least be honest with yourself. (Bal-e-Jibril)

من کی دنیا! من کی دنیا سوز و مستی، جذب و شوق  
 تن کی دنیا! تن کی دنیا سود و سودا مکر و فن  
 من کی دولت ہاتھ آتی ہے تو پھر جاتی نہیں  
 تن کی دولت چھاؤں ہے، آتا ہے دھن جاتا ہے دھن

*Munn Ki Dunya! Munn Ki Dunya Soz-o-Masti, Jazab-o-Shauq  
 Tunn Ki Dunya! Tunn Ki Dunya Sood-o-Soda, Makr-o-Funn  
 Munn Ki Doulat Hath Ati Hai Tau Phir Jati Nahi  
 Tunn Ki Doulat Chaon Hai, Ata Hai Dhun Jata Hai Dhun*

Explanation: While the physical world is full of deception, fraud, hypocrisy and manipulation, the inner of human is replete with passion, ecstasy, rapture and love. When the spiritual wealth comes in hand, it never goes away. The financial wealth is impermanent, fleeting and unsustainable like a shadow. (Bal-e-Jibril)

دل میں ہو سوزِ محبت کا وہ چھوٹا سا شرر  
 نور سے جس کے ملے رازِ حقیقت کی خبر

*Dil Mein Ho Soz-e-Mohabbat Ka Woh Chota Sa Sharar  
 Noor Se Jis Ke Mile Raz-e-Haqiqat Ki Khabar*

Explanation: If in a soul is a tiny spark of the passion of love, it enlightens the inward with the secret of Reality. (Bang-e-Dara)

خودی کی شوخی و تندگی میں کبر و ناز نہیں  
 جو ناز ہو بھی تو بے لذتِ نیاز نہیں

*Khudi Ki Shokhi-o-Tundi Mein Kibr-o-Naz Nahi  
 Jo Naz Ho Bhi Tau Be-Lazzat-e-Niyaz Nahi*

Explanation: The sanctified soul has no vanity or haughtiness even when it is ecstatic and playful. Even if it is proud, it is not without the element of humility. (Bal-e-Jibril)

عرش کا ہے کبھی کعبے کا ہے دھوکہ اس پر  
کس کی منزل ہے الہی! مرا کاشانہ دل

*Arsh Ka Hai Kabhi Kaabe Ka Hai Dhoka Iss Par  
Kis Ki Manzil Hai Elahi! Mera Kashana-e-Dil*

Explanation: O Allah! Whose destination is the abode of my soul? Sometimes it seems to be the Throne and at times the Kaaba. (Bang-e-Dara)

ظاہر کی آنکھ سے نہ تماشا کرے کوئی  
ہو دیکھنا تو دیدہ دل وا کرے کوئی

*Zahir Ki Aankh Se Na Tamasha Kare Koi  
Ho Dekhna Tau Deeda-e-Dil Wa Kare Koi*

Explanation: If somebody wants to see the Reality, he must open his inner eye because It cannot be seen by the physical eyes. (Bang-e-Dara)

خودی وہ بحر ہے جس کا کوئی کنارہ نہیں  
تو آجیو اسے سمجھا اگر تو چارہ نہیں

*Khudi Woh Behar Hai Jis Ka Koi Kinara Nahi  
Tu Aabjoo Ussay Samjha Agar Tau Chara Nahi*

Explanation: Soul is a shoreless ocean. If you think it is a streamlet then your thought is wrong and incorrigible. (Bal-e-Jibril)

یہ پیام دے گئی ہے مجھے بادِ صبح گاہی      کہ خودی کے عارفوں کا ہے مقامِ پادشاہی  
تری زندگی اسی سے، تری آبرو اسی سے      جو رہی خودی تو شاہی، نہ رہی تو روسیاء

*Ye Payam De Gayi Hai Mujhe Baad-e-Subehgahi  
 Keh Khudi Ke Arifon Ka Hai Maqam Padshahi  
 Teri Zindagi Issi Se, Teri Aabru Issi Se  
 Jo Rahi Khudi Tau Shahi, Na Rahi Tau Roosiyahi*

Explanation: I am made aware by the morning breeze that the Mystics who have attained self-realization are elevated to kingly status. Your elevated soul is what determines your life and honour. If you elevate it then you are a king and if you lose it, you would be disgraced. (Bal-e-Jibril)

خودی میں گم ہے خدائی، تلاش کر غافل

یہی ہے تیرے لیے اب صلاحِ کار کی راہ

*Khudi Mein Gumm Hai Khudai, Talash Kar Ghafil!*

*Yehi Hai Tere Liye Ab Salah-e-Kaar Ki Rah*

Explanation: The Divine Essence is within your soul. O oblivious! Discover it as only this is the way to reform yourself. (Bal-e-Jibril)

نہ ہے ستارے کی گردش نہ بازیِ افلاک

خودی کی موت ہے تیرا زوالِ نعمت و جاہ

*Na Hai Sitare Ki Gardish Na Bazi-e-Aflak*

*Khudi Ki Maut Hai Tera Zawal-e-Naimat-o-Jah*

Explanation: The reason of your decline from grandeur in the world is that you have killed your soul that aspires to the Divine heights. You wrongly assume that your esteem has been influenced by the rotation of stars and the variations in destiny. (Bal-e-Jibril)

غافل نہ ہو خودی سے، کر اپنی پاسبانی

شاید کسی حرم کا تُو بھی ہے آستانہ

*Ghafil Na Ho Khudi Se, Kar Apni Pasbani*

*Shaid Kisi Harram Ka Tu Bhi Hai Aastana*

Explanation: Do not neglect your soul and do not let anything harm it, instead keep it protected. Perhaps when you arrive at your destination then you will realize that you were destined to attain a high spiritual status. (Bal-e-Jibril)

خودی ہو علم سے محکم تو غیرتِ جبرائیلؑ  
اگر ہو عشق سے محکم تو صورِ اسرائیلؑ

*Khudi Ho Ilm Se Mohkam Tau Ghairat-e-Jibraeel  
Agar Ho Ishq Se Mohkam Tau Soor-e-Israfeel*

Explanation: When knowledge strengthens the soul, man achieves the honour of Gabriel through whom Allah descended knowledge upon all the Prophets. If it is strengthened with Divine love, it is like the trumpet of Raphael which will raise the dead on doomsday. Similar to this, Divine love gives the soul the power to resurrect the spiritually dead. If the human soul gains Divine knowledge and love, it becomes more powerful than the angels. (Bal-e-Jibril)

تو اے اسیرِ مکاں! لامکاں سے دور نہیں  
وہ جلوہ گاہ تیرے خاکِ داں سے دور نہیں

*Tu Ae Aseer-e-Makan! La-Makan Se Dur Nahi  
Woh Jalwagah Tere Khakdan Se Dur Nahi*

Explanation: O the prisoner of physical body! The station of no station is not far from you. Ponder over yourself as Divinity manifests in the abode of your soul. (Bal-e-Jibril)

خودی کی جلوٹوں میں مصطفائیؑ      خودی کی خلوتوں میں کبریائیؑ  
زمین و آسمان و کرسی و عرش      خودی کی زد میں ہے ساری خدائیؑ

*Khudi Ki Jalwaton Mein Mustafai  
Khudi Ki Khalwaton Mein Kibriyai*

*Zameen-o-Aasman-o-Kursi-o-Arsh  
Khudi Ki Zad Mein Hai Sari Khudai!*

Explanation: When concealed, the Divine soul is in fact the Divine Essence and is (light of) Mohammad when manifested. It encompasses the entire universe; the earth, the heaven, the Chair and the Throne. **(Bal-e-Jibril)**

خودی کے زور سے دنیا پہ چھا جا  
مقام رنگ و بُو کا راز پا جا

*Khudi Ke Zor Se Dunya Pe Chha Ja  
Maqam-e-Rang-o-Boo Ka Raz Pa Ja*

Explanation: By the power of soul, dominate the world and discover the secret of multiplicity in the universe. **(Bal-e-Jibril)**

حکیمی، نامسلمانی خودی کی      کلیسی، رمز پنہانی خودی کی  
تجھے گر فقر و شاہی کا بتا دوں      غریبی میں نگہبانی خودی کی

*Hakeemi, Na-Musalmani Khudi Ki  
Kaleemi, Ramz-e-Pinhani Khudi Ki  
Tujhe Gurr Faqr-o-Shahi Ka Bata Doon  
Gharibi Mein Nigehbani Khudi Ki!*

Explanation: If one tries to understand and judge the faith on the basis of intellect and rationalism, the soul will remain a non-believer. The secret of soul is that it can directly converse with Allah and know the reality of faith. Let me explain how to achieve *Faqr* and rule in both the worlds. It is to guard your inward and never look towards anyone other than Allah for help. **(Bal-e-Jibril)**

- ۱۔ یہ موجِ نفس کیا ہے، تلوار ہے      خودی کیا ہے، تلوار کی دھار ہے
- ۲۔ خودی کیا ہے، رازِ درونِ حیات      خودی کیا ہے، بیداریِ کائنات

۳۔ خودی جلوہ بدست و خلوت پسند سمندر ہے اک بوند پانی میں بند

(1) *Ye Mauj-e-Nafas Kya Hai, Talwaar Hai  
Khudi Kya Hai, Talwaar Ki Dhaar Hai*

(2) *Khudi Kya Hai, Raz-e-Darun-e-Hayat  
Khudi Kya Hai, Baidari-e-Kainaat*

(3) *Khudi Jalwa-e-Badmast-o-Khalwat Pasand  
Samundar Hai Ek Boond Pani Mein Band*

Explanation: (1) What exactly is the breath? It is a sword, and its sharp edge is the soul. The connection between the soul and breath is as strong as the sword itself.

(2) What is soul? It is the secret of life! Allah wanted to manifest His Divine Soul and that is why He created the universe.

(3) Iqbal contrasts two opposite attributes of Allah. Allah is Transcendent as well as Immanent. He has manifested Himself in each and everything of the universe, even then He is isolated and concealed from everyone. His manifestation in everything is like presence of ocean in a drop of water. (Bal-e-Jibril)

خودی شیر مولا، جہاں اس کا صید

زمین اس کی صید، آسمان اس کا صید

*Khudi Sher-e-Maula, Jahan Iss Ka Sayd  
Zameen Iss Ki Sayd, Aasman Is Ka Sayd*

Explanation: Soul is the strongest and the most courageous creation of Allah. It is so strong that it can dominate the universe, the earth, and the sky. (Bal-e-Jibril)

خودی کا نشین ترے دل میں ہے

فلک جس طرح آنکھ کے تل میں ہے

*Khudi Ka Nasheman Tere Dil Mein Hai  
Falak Jis Tarah Aankh Ke Til Mein Hai*

Explanation: Just as the borderless sky is visible through the small pupil of an eye likewise the Divine Essence is concealed in your inward. (Bal-e-Jibril)

خودی سے اس طلسم رنگ و بو کو توڑ سکتے ہیں  
یہی توحید تھی جس کو نہ تو سمجھا نہ میں سمجھا

*Khudi Se Iss Tilism-e-Rang-o-Boo Ko Tor Sakte Hain  
Yehi Tawhid Thi Jis Ko Na Tu Samjha Na Mein Samjha*

Explanation: A purified and elevated soul can break the magic of the worldly charms or attractions and reach Allah crossing all boundaries. This is called the Oneness of Allah which both you and I could not comprehend. (Bal-e-Jibril)

تری نگاہ میں ثابت نہیں خدا کا وجود  
مری نگاہ میں ثابت نہیں وجود تیرا

*Teri Nigah Mein Sabit Nahi Khuda Ka Wujood  
Meri Nigah Mein Sabit Nahi Wujood Tera*

Explanation: If you do not believe that God exists then for me, you do not exist either. (Zarb-e-Kalim)

According to Iqbal, the human existence is worthless without self-realization.

وجود کیا ہے، فقط جوہر خودی کی نمود  
کر اپنی فکر کہ جوہر ہے بے نمود ترا

*Wujood Kya Hai, Faqat Johar-e-Khudi Ki Namood  
Kar Apni Fikr Keh Johar Hai Be-Namood Tera*

Explanation: What is existence? It is just the manifestation of Divine attributes through soul. Make efforts to purify it so that the Essence may be revealed. (Zarb-e-Kalim)

Iqbal considers him dead who is deprived of the recognition of his soul:

ترا تَن روح سے نا آشنا ہے      عجب کیا! آہ تیری نارسا ہے  
تَن بے روح سے بیزار ہے حق      خدائے زندہ، زندوں کا خدا ہے

*Tera Tunn Rooh Se Na-Aashna Hai  
Ajab Kya! Aah Teri Na-Rasa Hai  
Tunn-e-Be-Rooh Se Bezar Hai Haq  
Khuda-e-Zinda, Zindon Ka Khuda Hai*

Explanation: Your body is unfamiliar with your soul which explains why your prayer is ineffective. Allah does not like those who have a dead soul because Allah is God of the living. (Bal-e-Jibril)

If there is no link between your body and soul, the real attributes like love, pain and yearning for Allah do not manifest in your body. Rather the soul becomes distant from Him when you only focus to the needs of body and ignore the aspirations of soul.

Iqbal says when the youth realize that their soul has the power to ascend then they can find their destination in the realm of Divinity in the form of vision of Allah.

عقابی روح جب بیدار ہوتی ہے جوانوں میں  
نظر آتی ہے اُن کو اپنی منزل آسمانوں میں

*Auqabi Rooh Jab Baidar Hoti Hai Jawanon Mein  
Nazar Ati Hai Un Ko Apni Manzil Aasmanon Mein*

Explanation: When the soul of the youth awakes, it takes high flight like a falcon and they see their destination in the realm beyond all the realms. (Bal-e-Jibril)

Attaining to the destination of self-realization and gradually to the Divine vision is possible only through the guidance of perfect spiritual guide.

دل زندہ و بیدار اگر ہو تو بتدریج      بندے کو عطا کرتے ہیں چشم نگراں اور  
احوال و مقامات پہ موقوف ہے سب کچھ      ہر لحظہ ہے سالک کا زماں اور مکاں اور

*Dil Zinda-o-Baidar Agar Ho Tau Batadreej  
Bande Ko Atta Karte Hain Chashm-e-Nigran Aur  
Ahwal-o-Maqamat Pe Mouqoof Hai Sub Kuch  
Har Lehza Hai Salik Ka Zaman Aur Makan Aur*

Explanation: The soul becomes energized and its eyes gain spiritual sight when the desire to seek Allah is awakened. On his journey towards Allah, the spiritual traveller finds himself in a different time, space and dimension at every moment. All aspects of this journey are based on spiritual stations and states. (Bal-e-Jibril)

جرات ہے تو افکار کی دنیا سے گزر جا      ہیں بحر خودی میں ابھی پوشیدہ جزیرے  
کھلتے نہیں اس قلزم خاموش کے اسرار      جب تک تو اسے ضربِ کلیسیٰ سے نہ چیرے

*Jurraat Hai Tau Afkaar Ki Dunya Se Guzar Ja  
Hain Behar-e-Khudi Mein Abhi Poshida Jazeere  
Khulte Nahi Iss Qulzam-e-Khamosh Ke Asrar  
Jab Tak Tu Isse Zarb-e-Kaleemi Se Na Cheere*

Explanation: Pass through the realm of your thoughts and reach the soul if you have the strength. It has some hidden islands that need to be discovered because it is deeper and more extensive than the ocean. This deep and silent ocean still has many undiscovered mysteries. They cannot be revealed unless you

strike with the strength of Prophet Moses who used his staff to strike the river and caused it to separate into two parts making a route between them. Therefore, a strong stroke of this kind is required to dive into the ocean of the soul. (It refers to the use of breath to invoke Allah's personal name). (Bal-e-Jibril)

تری نجات غم مرگ سے نہیں ممکن  
کہ تو خودی کو سمجھتا ہے پیکرِ خاکی

*Teri Nijat Ghum-e-Marg Se Nahi Mumkin  
Keh Tu Khudi Ko Samajhta Hai Paikar-e-Khaki*

Explanation: You think you are only a body that will decay and death will be a source of your salvation. Mind it, death does not mean salvation because you have the soul that is accountable to Allah. (Zarb-e-Kalim)

دل کی آزادی شہنشاہی، شکم سامانِ موت  
فیصلہ تیرا ترے ہاتھوں میں ہے، دل یا شکم!

*Dil Ki Aazadi Shahanshahi, Shikam Saman-e-Maut  
Faisla Tera Tere Hathon Mein Hai, Dil Ya Shikam!*

Explanation: The soul liberated from worldly desires empowers man like a king. While enslavement to the desires of stomach kills the soul. It is man's own choice whether he wants to satisfy his soul or stomach. (Bal-e-Jibril)

عشقِ بتاں سے ہاتھ اٹھا، اپنی خودی میں ڈوب جا  
نقش و نگارِ دیر میں خونِ جگر نہ کر تلف

*Ishq-e-Buttan Se Hath Utha, Apni Khudi Mein Doob Ja  
Naqsh-o-Nigar-e-Dair Mein Khoon-e-Jigar Na Kar Talaf*

Explanation: Give up your passion for worldly idols and explore the treasures of your soul instead. Do not sacrifice your soul, strength and qualities for the transitory treasures of the decorative world rather try to enliven your soul and discover its treasures. (Bal-e-Jibril)

خودی کا سر نہاں لَا إِلَهَ إِلَّا اللَّهُ

خودی ہے تیغِ فساں، لَا إِلَهَ إِلَّا اللَّهُ

*Khudi Ka Sir'r-e-Nihan La Ilaha Illallah*

*Khudi Hai Taegh-e-Fasan La Ilaha Illallah*

Explanation: The secret of soul is hidden in shahada, 'There is no God but Allah,' which means to negate everything other than Allah, even oneself. The soul that truly loves Allah is such a sharp sword which kills everything other than Allah. Hence, only the Divine Essence exists and nothing else in such a soul. (Zarb-e-Kalim)

روح اسلام کی ہے نورِ خودی، نارِ خودی

زندگانی کے لیے نارِ خودی نور و حضور

*Rooh Islam Ki Hai Noor-e-Khudi, Naar-e-Khudi*

*Zindagaani Ke Liye Naar-e-Khudi Noor-o-Huzoor*

Explanation: The soul has the light of Divine compassion or beauty<sup>16</sup> as well as the fire of Divine wrath or majesty<sup>17</sup>. The inciting self is burned and destroyed by the fire of Divine majesty leaving only the Divine light in the human existence. As a result, the person receives the Divine presence which means eternal life. This is the very soul of Islam. (Zarb-e-Kalim)

Merely reciting shahada by tongue has no significance, actual destination is to achieve inward verification.

<sup>16</sup> For all the attributes of Allah that reflect His kindness (Jamal)

<sup>17</sup> For all the attributes of Allah that reflect His wrath (Jalal)

خرد نے کہہ بھی دیا 'لاِ اللہ' تو کیا حاصل  
دل و نگاہ مسلمان نہیں تو کچھ بھی نہیں

*Khiraad Ne Kah Bhi Diya 'La Ilaha' Tau Kya Hasil  
Dil-o-Nigah Musalman Nahi Tau Kuch Bhi Nahi*

Explanation: The inward's verification is what counts most. Reciting only verbally, "There is no God but Allah," does not affect the soul. Through inward verification, one becomes a believer by accepting the reality that there is nothing else but Allah. If your inward and soul is not Muslim, you can achieve nothing. (Zarb-e-Kalim)

دلِ مردہ دل نہیں ہے، اسے زندہ کر دوبارہ  
کہ یہی ہے امتوں کے مرضِ کُہن کا چارہ

*Dil-e-Murda Dil Nahi Hai, Isse Zinda Kar Dobara  
Keh Yehi Hai Ummaton Ke Marz-e-Kuhan Ka Chara*

Explanation: The dead soul cannot be considered real soul. Revitalize and enliven it because an enlightened and living soul is the only remedy of the chronic diseases of nations. (Zarb-e-Kalim)

دلِ بیدار فاروقیؒ، دلِ بیدار کراریؒ  
مِسِ آدم کے حق میں کیسا ہے دل کی بیداری  
دلِ بیدار پیدا کر کہ دل خوابیدہ ہے جب تک  
نہ تیری ضرب ہے کاری، نہ میری ضرب ہے کاری

*Dil-e-Baidar Farooqi, Dil-e-Baidar Karari  
Mis-e-Adam Ke Haq Mein Keemiya Hai Dil Ki Baidari  
Dil-e-Baidar Paida Kar Keh Dil Khawabida Hai Jab Tak  
Na Teri Zarb Hai Kari, Na Meri Zarb Hai Kari*

Explanation: Revitalize your soul since without it neither my efforts nor yours are successful and everything we do is in vain. Nothing would be accomplished without the discovery of soul. The awakening of the soul is like an alchemy for man through which the attributes of Umar ibn Khattab and Ali ibn Abi Talib are accomplished. (Bal-e-Jibril)

Iqbal expresses about the contemporary institutions, schools, colleges and universities:

اقبال! یہاں نام نہ لے علم خودی کا موزوں نہیں مکتب کے لیے ایسے مقالات  
بہتر ہے کہ بیچارے مولوں کی نظر سے پوشیدہ رہیں باز کے احوال و مقامات

*Iqbal! Yahan Naam Na Le Ilm-e-Khudi Ka  
Mozoon Nahi Maktab Ke Liye Aese Maqalat  
Behtar Hai Keh Bechare Mamulon Ki Nazar Se  
Poshida Rahain Baaz Ke Ahwal-o-Maqamat*

Explanation: Iqbal deems it appropriate to not discuss or reveal the knowledge of soul in contemporary educational institutes because they neither have the aptitude nor the experience to teach it. Rather it is better to call them spiritually deprived. How is it possible for such wagtails to comprehend the states and the waystations of (the spiritually elite who are like) falcons. (Zarb-e-Kalim)

In Muslims, the passion of recognizing the Divine Essence has diminished. That is why, the soul has become dead and only the trivial physical existence remains.

خودی کی موت سے مغرب کا اندزوں بے نور  
خودی کی موت سے مشرق ہے مبتلائے جذام

خودی کی موت سے روحِ عرب ہے بے تب و تاب  
 بدن عراق و عجم کا ہے بے عروق و عظام  
 خودی کی موت سے ہندی شکستہ بالوں پر  
 قفس ہوا ہے حلال اور آشیانہ حرام  
 خودی کی موت سے پیرِ حرم ہوا مجبور  
 کہ بیچ کھائے مسلمانوں کا جامہٴ احرام

*Khudi Ki Maut Se Maghrib Ka Andrun Be-Noor  
 Khudi Ki Maut Se Mashriq Hai Muhtala-e-Juzaam  
 Khudi Ki Maut Se Rooh-e-Arab Hai Be-Tab-o-Taab  
 Badan Iraq-o-Ajam Ka Hai Be-Urooq-o-Izaam  
 Khudi Ki Maut Se Hindi Shikasta Balon Par  
 Qafas Huwa Hai Halal Aur Aashiyana Haraam!  
 Khudi Ki Maut Se Pir-e-Harram Huwa Majboor  
 Keh Baich Khaye Musalman Ka Jama-e-Ahraam!*

Explanation: The death of the soul has brought gloom to the core of the west while the east is plagued with (spiritual) leprosy. Iraq and other non-Arab countries have lost their grandeur whereas Arab has lost its fervour and lustre. It also has a terrible impact on the Muslims of subcontinent who are enslaved by the British imperialism. They are content with this state of enslavement and have no desire to gain freedom. The death of soul has made the so-called pious to sell robes adorned during pilgrimage (referring to the sacred religious views and judgements). (Zarb-e-Kalim)

اے ترا ہر لحظہ فکرِ آب و گل  
 از حضورِ حق طلب یک زندہ دل

*Ay Tera Har Lahza Fikr-e-Aab-o-Gill  
 Az Huzoor-e-Haq Talab Yek Zinda Dil*

Explanation: You are ever involved in the worries of the world. Seek from Allah a living soul. (Pas Cheh Bayed Kard Ay Aqwam-e-Sharq)

روح با حق زنده و پائنده ایست  
ورنه این را مرده، آن را زنده ایست

*Rooh Ba-Haq Zinda-o-Pa'inda Eest  
Warna Een Ra Murda, Aan Ra Zinda Eest*

Explanation: To Allah, only that soul is alive which is eternally present in His court otherwise you are dead for Him. (Zabur-e-Ajam)

Iqbal advises the Muslims to enliven their soul which is a secret itself and is familiar to every secret of the universe.

تو شمشیری ز کام خود بروں آ بروں آ از نیام خود بروں آ  
نقاب از ممکنات خویش برگیر مه و خورشید و انجم را به برگیر

*Tu Shamsheeri Z Kaam-e-Khud Baroon Aa  
Baroon Aa Az Niyam-e-Khud Baroon Aa  
Naqab Az Mumkinaat-e-Khuwaish Bergir  
Maah-o-Khurshid-o-Anjum Ra Beh Bergir*

Explanation: If your soul is revealed, it is a sword. Emerge from the sheath of your body and unveil it. Remove the human veils and take control of the moon, stars and the sun. (Zabur-e-Ajam)

خودی از کائنات رنگ و بو نیست حواس ما میان ما و او نیست  
نگه را در حریش نیست راهی کنی خود را تماشا بے نگاہے

*Khudi Az Kainaat-e-Rang-o-Bu Neest  
Hawas-e-Ma Miyan-e-Ma Wa Oo Neest  
Nigah Ra Der Hareemash Neest Rahy  
Kuni Khud Ra Tamasha Be-Nigahy*

Explanation: The soul does not belong to this materialistic and superficial world. Our physical senses cannot serve as a medium between Allah and us. Neither the physical existence can reach Allah's court nor the physical eyes can behold him. Behold Allah within yourself without physical eyes. (Zabur-e-Ajam)

اگر چشمے کشائی بر دل خویش

درون سینه بنی منزل خویش

*Agar Chashmy Kushai Br Dil-e-Khuwaish*

*Darun-e-Seena Been Manzil-e-Khuwaish*

Explanation: If you peep through your inward, you will find your destination (Allah) within you. (Zabur-e-Ajam)

۱۔ خودی تا ممکناتش وا نماید گرہ از اندرون خود کشاید

۲۔ ازاں نورے کہ وا بیند نداری تو او را آنی و فانی شماری

۳۔ ازاں مرگے کہ می آید چه باک است خودی چوں پخته شد از مرگ پاک است

(1) *Khudi Ta Mumkinatash Waa Numayed*

*Girah Az Andarun-e-Khud Kushayad*

(2) *Az'aan Noory Keh Waa Beenad Nadari*

*Tu Oo Ra Aani-o-Fani Shumari*

(3) *Az'aan Margy Keh Mi Aayed Cheh Bak Ast*

*Khudi Choon Pukhta Shud Az Marg Pak Ast*

Explanation: (1) The soul breaks all the inner barriers for its revelation.

(2) The soul is the Divine light with which everything is seen clearly but you consider it mortal since you are deprived of this light.

(3) The physical death is not to be scared about. The soul when gets its recognition, is absolved from death and becomes immortal. **(Zabur-e-Ajam)**

If you do not believe, notice the burning candles at the mausoleums of Saints and Fakirs.

- ۱۔ چوں از خود گردِ مجبوری فشانند      جهانِ خویش را چوں ناقه راند
- ۲۔ نگرود آسماں بے رخصتِ او      نہ تابد اخترے بے شفقتِ او
- ۳۔ قطارِ نوریاں در رہ گزار است      پے دیدار او در انتظار است
- ۴۔ شرابِ افرشتہ از تاکش بگیرد      عیارِ خویش از خاکش بگیرد

(1) Choon Az Khud Gard-e-Majboori Fashand  
Jahan-e-Khuwaish Ra Choon Naqa Rand

(2) Nagardad Aasman Be Rukhsat-e-Oo  
Na Taabad Akhtary Be Shafqat-e-Oo

(3) Qitar-e-Nooriyan Der Rah Guzaar Ast  
Pey Deedar-e-Oo Der Intezaar Ast

(4) Sharab Afrishta Az Taakash Bageerad  
Iyaar-e-Khuwaish Az Khaakash Bageerad

Explanation: (1) The soul when enlivens, no more remains restrained and helpless like the human body. Then it drives the world according to its own will.

(2) The sky does not rotate without its permission and no star shines without its affection, the entire universe becomes its obedient.

(3) Angels are queued up waiting to have a look of it.

(4) Angels get their wine from it and gain their worth from its dust (human existence). **(Zabur-e-Ajam)**

About this very station Iqbal expounds:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے  
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

*Khudi Ko Kar Buland Itna Keh Har Taqdeer Se Pehle  
Khuda Bande Se Khud Pooche, Bata Teri Raza Kya Hai*

Explanation: You must elevate your soul to such closeness by loving Allah ardently that He may always ask you about your will before revealing the destiny. (Bal-e-Jibril)

خودی ز اندازہ ہائے ما فزون است  
خودی زان کل کہ تو بینی فزون است

*Khudi Z Andaza Ha'ay Ma Fazoon Ast  
Khudi Zan Kul Keh Tu Beeni Fazoon Ast*

Explanation: The soul is beyond our assumptions. It is transcendent of everything that you see around. (Zabur-e-Ajam)

تو می گوئی مرا از 'من' خبر کن      چه معنی دارد 'اندر خود سفر کن'؟  
ترا گفتم کہ ربطِ جان و تن چیست      سفر در خود کن و بنگر کہ 'من' چیست

*Tu Mi Goyi Mera Az Munn Khabar Kun  
Cheh Maani Daarad 'Ander Khud Safar Kun?'  
Tera Guftam Keh Rabt-e-Jaan-o-Tunn Cheest  
Safar Der Khud Kun Wa Benigar Keh Munn Cheest*

Explanation: You question me about the soul and what is meant by travelling within oneself? I discussed the interconnectedness of the body and soul with you. You simply venture within yourself to discover the soul and your esoteric being. (Zabur-e-Ajam)

خودی تعویذِ حفظِ کائنات است  
نخستین پرتوِ ذاتش حیات است

*Khudi Taviz-e-Hifz-e-Kainaat Ast*  
*Nakhasteen Parto-e-Zaatash Hayat Ast*

Explanation: The soul is the first manifestation of the Divine Essence and a talisman for the universe's sustainability. It relates to the time when Allah's desire to manifest Himself arose. First, He revealed Himself as the Mohammadan light and then He created the universe out of that light. (Zabur-e-Ajam)

بہنی جہاں را خود را نبینی  
تا چند نادان غافل نشینی

*Beeni Jahan Ra Khud Ra Nabeeni*  
*Ta Chand Nadaan Ghafil Nasheeni*

Explanation: You explore the world but do not recognize yourself. How long would you remain oblivious of yourself? (Zabur-e-Ajam)

بجانِ من کہ جاں نقشِ تن انگیخت  
ہوائے جلوہ ایں گل را دو رو کرد  
ہزاراں شیوہ دارد جانِ بے تاب  
بدن گردد چو با یک شیوہ خو کرد

*Bajaan-e-Munn Keh Jaan Naqsh-e-Tunn Angaikht*  
*Haway-e-Jalwa Een Gul Ra Dau Ru Kard*  
*Hazaaran Shewa Daarad Jaan-e-Betaab*  
*Badan Gardad Choo Ba-Yek Shewa Khoo Kard*

Explanation: When my soul encased itself in the body, the desire of Divinity to be manifested through it expressed in two element, the body and the soul. As a result, the body and soul appeared to be two separate beings even though their fundamentals are the same because the body is simply the soul's apparent form. The

body is one of the innumerable forms of the yearning Divine soul. (Payam-e-Mashriq)

در جهانِ دلِ ما دورِ قمر پیدا نیست

انقلابیست ولے شام و سحر پیدا نیست

*Der Jahan-e-Dil-e-Ma Daur-e-Qamar Paida Neest*  
*Inqalabeest Waly Sham-o-Sahar Paida Neest*

Explanation: The realm of my inward is beyond time and space. It has no mornings and evenings though every moment there is a revolution. (Payam-e-Mashriq)

Fakirs and Saints taught people the lesson of self-realization because only then one can gain the recognition of Allah. The key that unlocks the door to man's soul and esoteric being and blesses him with the insight is the invocation and contemplation of *Ism-e-Allah Zaat* provided it has been granted by the Universal Divine Man who is the possessor of the Essence and the personal name of Allah along with all of His attributes.

# ISM-E-ALLAH ZAAT

For self-recognition and to reach the secret of soul, the invocation and contemplation of *Ism-e-Allah Zaat* (الله) is compulsory. It is the origin and locus of the entire spiritual knowledge. Through *Ism-e-Allah Zaat*, the two highest levels of the Divine vision and presence in the Mohammadan Assembly are attained which are impossible through any other invocation and meditation. Esoterically, there are no exalted stations than these.

*Ism-e-Allah Zaat* is the Divine Essence and is specific to His magnificent Divine Self. According to well-known Islamic scholars, neither this name is derived from any word nor any new word can be derived from it. It cannot be used symbolically for someone unlike other names of Allah. Thus, this name is perfectly pure of combination and application.

Like Allah Himself, His name is also the One and the Only as He says:

◀ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ (١١٢:١-٣)

Meaning: Say “He is Allah, Who is the One. Allah is the Transcendent of all, the Protector and Superior to all. He has not begotten any nor is He begotten.” (112:1-3)

A special bond is formed between Allah and His slave through the invocation of the personal name of Allah. Quran mentions this name four thousand times. The Mystics and Fakirs consider the name Allah (الله) to be His greatest name (*Ism al-Azam*). This name includes all the attributes of the Divine. As a result, when someone remembers Allah with it, he is simultaneously remembering all of Allah’s attributes. It is the unique quality of this name which is not encompassed by any other of His names.

Imam Fakhruddin al-Razi elaborates this point in a very beautiful manner. He says:

- ❖ No doubt! When you remember Allah with His names of compassion and you say ‘the most Beneficent’ (*ar-Rahman*) or ‘the most Merciful’ (*ar-Rahim*) you only invoke His attribute of compassion not of wrath and majesty. Similarly, if you remember Him by the name ‘the All-Knowing’ (*al-Alim*), you only invoke His attribute of Omniscience not of Omnipotence. On the contrary, when you say ‘Allah’ (ٱللّٰه) you invoke all the Divine attributes because the One to be worshipped is the One who possesses all the Divine attributes. (Tafsir-e-Kabeer, Vol-1 p. 85)

Name is the medium to call and recognize somebody or something. There are two types of names; personal and attributive. If somebody’s ‘personal name’ is Naveed and he is an expert in medical knowledge, he will be called Doctor Naveed. If he has learnt Quran by heart, he will be called Hafiz Naveed. If he has performed hajj he will be called Haji Naveed. Hence, the more attributes he has, the more attributive names will become a part of his personal name. So Naveed is his personal name whereas doctor, hafiz or haji are all his attributive names because they became part of his original name when he acquired those attributes. This shows that the invocation of an attributive name only includes the remembrance of one particular attribute while the invocation of the personal name includes each of the attributive names as well. Similarly, Allah is His personal name while the Generous (*al-Karim*), the All-Merciful (*ar-Rahim*), the Hider of faults (*al-Ghafur*), the Forgiver (*al-Ghaffar*) and other such Divine names are attributive names and they all are included in the personal name, Allah. When a person invokes Allah, he in fact remembers Allah along with all His attributes.

Allah has blessed the human beings with the aptitude of knowledge of *Ism-e-Allah Zaat* as well as all the other attributive names since eternity as He says in the Quran while mentioning the creation of Prophet Adam:

◀ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا (٢:٣١)

Meaning: And Allah taught Adam all the (Divine) names. (2:31)

Adam's progeny inherited the aptitude for this knowledge from him. Thus, when a person continually invokes a certain attributive name of Allah, its light illuminates his esoteric being and he acts in accordance with the said name. When he invokes Allah's attributive name 'the most Beneficent' (*ar-Rahman*), he acquires the blessings of this name through its invocation and its light infuses him. Therefore, he is blessed in accordance with his capacity with the Divine attributes of kindness and beneficence that permeates the entire universe and is responsible for the creations' feelings of warmth and compassion for one another. The invoker acquires the attribute of compassion and behaves accordingly in both esoteric and exoteric matters. Similarly, when a person invokes the Divine names, the Hearer of all (*as-Sami*) or the Seer of all (*al-Basir*), he is blessed with these attributes according to his capability and in addition to the physical senses of hearing and seeing, he acquires these senses esoterically as well. Through inspiration, he can perceive esoteric places, unseen events and hear the unsaid words. Similarly, the effects of the invocation of other attributive names can be understood. However, when a person remembers Allah by His personal name, *Ism-e-Allah Zaat*, Allah descends theophanies of His Essence that includes all the Divine attributes, as a result of which the invoker sees the light of the Essence within himself. His being is enlightened with this light and he is blessed with the Divine vision.

Like Allah Himself, His name is also unprecedented, peerless and unique because of its astonishing marvels and meaningfulness. The quality of this name is that if its alphabets are gradually separated, even then its meanings are not changed and in any case it remains *Ism-e-Allah Zaat* and is used to address Allah only. If the first alphabet Alif of Allah (الله) in Arabic is removed, it becomes *Lillah* (لله). It means ‘to Allah’ or ‘for Allah’ and is also *Ism-e-Allah Zaat*. In the Quran, Allah says:

◀ اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ (٢:٢٨٣)

Meaning: Whatever exists in the heavens and the earth belongs to Allah. (2:284)

If the next alphabet (ل Laam) of *Lillah* (لله) in Arabic is removed, it becomes *LaHoo* (له). It means ‘for Him’ and is also *Ism-e-Allah Zaat*. As Allah says in the Quran:

◀ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٦٤:١)

Meaning: For Him is the entire kingdom and for Him is all the praise. And He is All-Powerful over everything. (64:1)

If one more alphabet (ل Laam) is also removed, it becomes *Hoo* (هو) in Arabic. *Hoo* (هو) is a pronoun for Allah and is used many times in the Quran for *Ism-e-Allah Zaat*:

◀ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ (٥٩:٢٢)

Meaning: He (*Hoo* هو) is Allah, besides Whom there is no God. (59:22)

Sultan Bahoo says:

- ❖ *Ism-e-Allah Zaat* (Allah ﷻ, Lillah ﷻ, LaHoo ﷻ, Hoo ﷻ) are the greatest names of Allah. (Ain-ul-Faqr)
- ❖ Whoever achieved the levels of piety, it was through *Ism-e-Allah Zaat*. Name Allah (ﷻ) includes four Divine names. Firstly, name Allah (ﷻ) itself, whose invocation is the most gracious. When Alif of Allah (ﷻ) in Arabic is separated, it becomes Lillah (ﷻ). The invocation of Lillah (ﷻ) is the Divine beneficence. When the next alphabet (ل Laam) is removed, it becomes LaHoo (ﷻ). The invocation of LaHoo (ﷻ) is the Divine blessing. When the next alphabet (ل Laam) is separated, it becomes Hoo (ﷻ) and its invocation is the Divine favour. Hence, Allah says:

◀ لَا إِلَهَ إِلَّا هُوَ (٢:٢٥٥)

Meaning: None is worthy of worship but He (Hoo ﷻ). (2:255)  
 Seek only Allah, everything other than Allah is lust. (Mehak-ul-Faqr Kalan)

In order to attain the self-recognition or the mystery of self, the invocation and contemplation of *Ism-e-Allah Zaat* is necessary and that too under the supervision of a perfect spiritual guide.

One way of remembering Allah is by tongue. It includes the recitation of Quranic verses, shahada, the attributive names and all other prayers performed physically. Such invocation is a source of reward and a better place in heaven. The invocation which actually opens the doors of spiritual world is the invocation of *Ism-e-Allah Zaat* through inhale and exhale in a special manner. It is called ‘the sultan of invocations’ (*Sultan-ul-Azkar*). Human life is directly linked to the soul through breathing. Breathing starts the moment the soul enters the human

body and stops the moment the soul departs. The contemplation of *Ism-e-Allah Zaat* with sight and its invocation with breaths are the best sources of getting blessed with the vision and recognition of Allah. By imprinting *Ism-e-Allah Zaat* on soul through contemplation and invocation, it leaves impressions on our esoteric being and influences it with its great powers hence giving life to the soul. By other methods of invocation, the invoker cannot achieve his objective which is to enliven the soul and have Divine vision.

Allah also describes the proper and desired method of invocation:

◀ **وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾**

Meaning: And invoke your Lord by breaths with humility and tearful submissiveness by calling in low tones morning and evening. And do not be among the neglectful. (7:205)

◀ **ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾**

Meaning: Invoke your Lord most submissively and secretly. Surely He does not like the transgressors. (7:55)

Invoking secretly means to invoke with breaths without making a sound. Salat is a pillar of Islam and it is obligatory for all the Muslims. The Holy Prophet said:

◀ **لَا صَلَوةَ إِلَّا بِحُضُورِ الْقَلْبِ**

Meaning: No salat without the presence of inward.

◀ **الْصَّلَوةُ مِعْرَاجُ الْمُؤْمِنِينَ**

Meaning: Salat is Miraj for the believers.

The outward form of salat is a set of words which are recited with specific manners but the esoteric aspect of salat is vision and closeness of Allah. After which a Muslim becomes a ‘believer’ (*Mumin*) and his salat becomes ‘Miraj’. This station is only obtained by the secret invocation. Salat is also a way of invocation of Allah as He Himself says:

◀ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ (٢٠:١٤)

Meaning: And establish salat for the sake of My invocation. (20:14)

Allah wants His men to invoke His name not only during salat but continuously, as He commands:

◀ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ (٤:١٠٣)

Meaning: So, (O Muslims), when you have offered your salat, invoke Allah (*Ism-e-Allah Zaat* in all postures) standing, sitting and (lying down) on your sides. (4:103)

In this verse ‘(lying down) on your sides’ refers to ‘sleep’. The secret invocation is possible even while sleeping because breath does not stop at any moment. Allah has set limit for every worship that He has made obligatory but there is no limit of the secret invocation. It is necessary to remember Allah day and night while standing, sitting and lying (sleeping); on land and water; while travelling and in sojourn; in affluence and destitution; in health and sickness as well as in solitude and among people with declaration. He says:

◀ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ (١٨:٢٤)

Meaning: And invoke your Lord when you forget (everything else). (18:24)

What should be invoked is also clearly mentioned;

◀ وَاذْكُرْ اسْمَ رَبِّكَ وَتَبْتَئِنَّا إِلَيْهِ تَبْتِيلاً ﴿٨﴾ (٤٣:٨)

Meaning: And continue invoking the name (*Ism-e-Allah Zaat*) of your Lord devoted completely to Him alone, broken away from everyone else. (73:8)

◀ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ (٨٤:١)

Meaning: Glorify the name (*Ism-e-Allah Zaat*) of your Lord, the most High. (87:1)

Even the first revelation was the order of recitation of Allah's name:

◀ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ (٩٦:١)

Meaning: (O Beloved!) Read with the name of your Lord, Who has created (everything). (96:1)

Invocation of *Ism-e-Allah Zaat* is done through the breaths. The importance of invocation with breaths can be understood by the following Hadith:

◀ أَلْأَنْفَاسُ مَعْدُودَةٌ وَكُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَهُوَ مَيِّتٌ

Meaning: Everyone has counted breaths. The breath which passes without the invocation of Allah is dead.

Sultan Bahoo has narrated this Hadith in this way;

جو دم غافل سو دم کافر، سانوں مرشد ایہہ پڑھایا ہو

Explanation: My spiritual guide has taught that one becomes an infidel when a breath is neglectful of Allah's invocation. (**Abyat-e-Bahoo Kamil**)

Iqbal says:

زندگی انسان کی ایک دم کے سوا کچھ بھی نہیں

*Zindagi Insan Ki Ek Dum Ke Siwa Kuch Bhi Nahi*

Explanation: A man's existence is nothing but a breath. **(Bang-e-Dara)**

He further says:

نفس آشفته موجے ازیم اوست  
نے ما، نغمہ ما از دم اوست

*Nafas Aashufta Maujy Azaym Aust*  
*Ny Ma, Naghma-e-Ma Az Dum-e-Aust*

Explanation: Human breath is a restless wave of the Divine ocean. Our flute and melody is because of this origin. **(Payam-e-Mashriq)**

Muslim scholars and ascetics searched for the greatest name of Allah in every age but none of them could reach its Essence except for a few Mystics. Undoubtedly, they accessed spiritual ranks and statuses through other kinds of recitals and worships but stayed deprived of submerging in the ocean of Divine Oneness and having union with Allah.

Sultan Bahoo says:

- ❖ Listen! The scholars cannot find the greatest name of Allah from the Holy Quran because it sustains only in a sacred existence. Even if one finds this name and recites, it would not affect him due to his impure being. The invocation does not continue in the inward of a person without the greatest name and the greatest name only sustains in the pure being of an accomplished and perfect Fakir or the religious scholars who practise what they preach. In fact, such scholars are only the perfect Fakirs. That person is a fool who trusts and depends on the greatest name of Allah instead of Allah Himself.<sup>18</sup> Only he finds the reality of the greatest

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<sup>18</sup> Every religious or Sufi act when separated from the Source that is Allah, leads nowhere.

name who is himself blessed with its Divine qualities and has become the man manifesting Essence. (Ain-ul-Faqr)

Therefore, Allah says:

◀ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢١:٧﴾

Meaning: So (O people) if you do not know (yourselves), ask the people of invocation. (21:7)

If one focuses on this verse, one will quickly understand the point under discussion that Allah has not ordered, “Ask the people of knowledge (فَسْأَلُوا أَهْلَ الْعِلْمِ)” rather He has ordered, “Ask the people of invocation (فَسْأَلُوا أَهْلَ الذِّكْرِ).” Those who have knowledge can go astray because the centre of knowledge is brain which can mislead while the real invocation of Allah arouses from the inward which never deceives. The brain has approach only to the physical universe while the invocation that arouses from the inward enlightens about the spiritual world. Inward is the point of Allah’s closeness, hence is boundless. The limitation of knowledge is proved by the fact that the scholars easily give arguments and reject each other’s words whereas people of invocation, the followers of *Faqr* or the Fakirs talk only about Allah and say the same without any contradiction. There is no difference of opinion among them.

Allah says:

◀ الرَّحْمَنُ فَسْأَلْ بِهِ خَبِيرًا ﴿٢٥:٥٩﴾

Meaning: (Allah) is the most kind. (O aspirant of His gnosis!) Ask of Him (from) someone who has attained to His awareness. (25:59)

In this verse, it is said that if you do not know about the path that takes close to Allah (by invocation of Allah’s name), then ask the Fakirs and the Saints who are aware of it.

The body needs food to function and it weakens if not provided. Similarly, the food of the soul according to the Mystics is the invocation of *Ism-e-Allah Zaat*. If we do not invoke *Ism-e-Allah Zaat*, the sustenance of the soul will stop and it will become dead and blind (from Divine vision). Allah says in the Holy Quran:

◀ وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿٢٠:١٢٣﴾

(20:123)

Meaning: And whoever turns away from My invocation, his (spiritual) sustenance will be narrowed and We shall raise him blind on the day of resurrection. (20:124)

It signifies that the person who does not behold and recognize Allah in this world remains blind spiritually and the one who is blind in this world will not be able to see and recognize Allah on the doomsday as well. He will be raised blind. Allah declares:

◀ وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى ﴿١٧:٧٢﴾

Meaning: And whoever remains blind (esoterically) in this (world) will be blind in the hereafter as well. (17:72)

If we assume for a few moments that the verse<sup>19</sup> mentions the sustenance of human bodies then disbelievers and those who do not remember Allah are getting abundant sustenance in this world which proves that the verse is not about the physical sustenance. According to Mystics, sustenance mentioned in the verse refers to that of soul and it is the invocation of *Ism-e-Allah Zaat*.

Like other Mystics, Iqbal also advises regarding invocation of *Ism-e-Allah Zaat*. He says:

<sup>19</sup> Sura al-Anbiya, verse 124

اے طائرِ لاهوتی اُس رزق سے موت اچھی

جس رزق سے آتی ہو پرواز میں کوتاہی

*Ae Tair-e-LaHooti! Uss Rizq Se Maut Achi*

*Jis Rizq Se Ati Ho Parwaz Mein Kotahi*

Explanation: O the bird of realm of Divinity! Death is better than choosing such an invocation that would not give you the spiritual sustenance and will keep you from returning to your homeland.

(Bal-e-Jibril)

Abode of the human soul is the realm of Divinity which begins from where *Sidrat al-Muntaha*<sup>20</sup> ends. This is where Angel Gabriel said to Prophet Mohammad, "If I step ahead, I will get burnt."

In this verse, Iqbal says that seekers of Allah are destined for the realm of Divinity, hence they should invoke *Ism-e-Allah Zaat* that will take them there. They should not invoke anything that will only make them lose the destination of Divine vision.

No other creation except the human soul can enter the realm of Divinity. Iqbal himself expresses his connection with this realm in the following verse:

میں بندۂ ناداں ہوں، مگر شکر ہے تیرا

رکھتا ہوں نہاں خانۂ لاهوت سے پیوند

*Main Banda-e-Nadaan Hun, Magar Shukar Hai Tera*

*Rakhta Hun Nihan Khana-e-LaHoot Se Pewand*

Explanation: I am undoubtedly insignificant yet I am grateful to Allah because despite being naive, my inward is connected to the realm of Divinity. (Zarb-e-Kalim)

<sup>20</sup> The lote tree

Sultan Bahoo quotes:

- ❖ Listen! By the invocation of attributive names of Allah one can be deceived and misled<sup>21</sup> but the invocation of *Ism-e-Allah Zaat* will never mislead the invoker. (**Ain-ul-Faqr**)

سبق صفاتی سوئی پڑھدے، جو وت ہینے ذاتی ہو  
 علموں علم انہاں نوں ہو یا، جیہڑے اصلی تے اثباتی ہو  
 نال محبت نفس کٹھونیں، گڈھ قضا دی کاتی ہو  
 بہرہ خاص انہاں نوں باہو، جنہاں لدھا آب حیاتی ہو

Explanation: Only the weaklings and cowards invoke the attributive names of Allah instead of *Ism-e-Allah Zaat* because they do not have the strength to hold the grand Trust of Divine love. It is pre-destined heritage of the seekers of Allah who have undeterred strength and reach elevated ranks leading ultimately to the core of *Ism-e-Allah Zaat*. They are the ones who have slaughtered their (inciting) self with the dagger of submission to Allah's will. O Bahoo! Those who have drunk the elixir of sultan of invocations reach the height of *Faqr*. (**Abyat-e-Bahoo Kamil**)

The gnosis of Allah is of two types: gnosis of Divine attributes and gnosis of Divine Essence. Their difference is described as following:

	GNOSIS OF DIVINE ESSENCE	GNOSIS OF DIVINE ATTRIBUTES
1.	It is related to the universe of Command.	It is related to the universe of creation.

<sup>21</sup> The invocation of attributive names cannot lead to Allah because attributive names are many and diverse, only the invocation of *Ism-e-Allah Zaat* leads directly to Allah.

2.	It belongs to Lordship.	It belongs to slavehood.
3.	It gives the engrossment in Divinity and Divine vision.	It gives inclination of the creation and control over it.
4.	Its source is only the invocation and contemplation of <i>Ism-e-Allah Zaat</i> .	Its sources are hard mystic exercises, recitals, meditation, forty days seclusion and asceticism.
5.	Its initial station is Divine vision and eternal presence in the Mohammadan Assembly.	Its last destination is dialogue with Allah at the lote tree and studying the Guarded Tablet.
6.	Its knower is the man of Divine secret and the man of Essence.	Its knower is the man of hard mystic exercises and spiritual ranks.
7.	The first station of the man of Divine secret is the Divine vision.	The possessor of ranks is deprived of the Divine vision.

Iqbal is a staunch advocate of the gnosis of the Divine Essence.

میری نوائے شوق سے شور حریم 'ذات' میں

غلغلہ ہائے آلاماں بُت کدہ 'صفات' میں

*Meri Naway Shauq Se Shor Hareem-e-Zaat Mein  
Ghulghula Ha'ay Al-Amaan Butt Kada'ay Sifaat Mein*

Explanation: People who seek gnosis of Divine attributes find my desire to achieve the gnosis of Divine Essence daring. Despite it, my prayer has been answered by the Divine sanctuary. (Bal-e-Jibril)

Iqbal advises towards *Ism-e-Allah Zaat* because gnosis of Divine Essence is only achieved by its invocation and contemplation. He says:

نویس 'اللہ' بر لوح دل من  
کہ ہم خود را، ہم او را فاش بینم

*Navees Allah Bar Lauh-e-Dil-e-Munn*  
*Keh Hum Khud Ra, Hum Oo Ra Fash Beenum*

Explanation: Inscribe *Ism-e-Allah Zaat* on the tablet of my inward so that it enlightens my soul and reveals the secret of myself as well as the Divine Essence Who is hidden inside me. (Armaghan-e-Hijaz)

Allama Iqbal guides the seekers of Allah:

نگہ ابھی ہوئی ہے رنگ و بو میں      خرد کھوئی گئی ہے چار سو میں  
نہ چھوڑ اے دل فغانِ صبح گاہی      اماں شاید ملے 'اللہ' ہو میں

*Nigah Uljhi Huwi Hai Rang-o-Boo Mein*  
*Khiraad Khoyi Gayi Hai Char Soo Mein*  
*Na Chor Ae Dil Fughan-e-Subehgahi*  
*Amaan Shaid Mile 'Allah Hoo' Mein*

Explanation: You are entangled in the world's deceptive charms and illusory beauty, that is why your soul is restless. Your senses are lost in the four dimensions, which is why, you cannot reach Allah Who is above all dimensions. However, if you continue the invocation of Allah *Hoo* (اللہ ہو), you may find peace of inward. (Bal-e-Jibril)

شوق مری لے میں ہے شوق مری نے میں ہے

نغمہ 'اللہ ہو' میرے رگ و پے میں ہے

*Shauq Meri Laey Mein Hai, Shauq Meri Naey Mein Hai*  
*Naghma-e-Allah Hoo, Meray Rugg-o-Paey Mein Hai*

Explanation: The ardent love for Allah has enveloped me completely, both exoterically and esoterically. My entire existence started to invoke *Ism-e-Allah Zaat* when I performed it passionately. (Bal-e-Jibril)

رومیؒ آں عشق و محبت را دلیل      تشنه کاماں را کلامش سلسبیل  
 گفت آں شعرے کہ آتش اندروست      اصل او از گرمی 'اللہ ہو' ست

*Rumi Aan Ishq-o-Mohabbat Ra Daleel*  
*Tishna Kaman Ra Kalamash Salsabeel*  
*Guft Aan Sheray Keh Aatish Ander Aust*  
*Asal-e-Oo Az Garmi-e-Allah Hoo Ast*

Explanation: Rumi, who is the embodiment of love and whose voice is a guide for those who yearn for it, told me that the poetry that contains fire (Divine love) arises from passionate love for Allah that is created by the invocation of Allah *Hoo* (اللہ)

هو). (Javid Nama)

می گنجبد آں کہ گفت 'اللہ ہو'

در حدودِ ایں نظامِ چار سو

*Mi Nagunjad Aan Keh Guft Allah Hoo*  
*Der Hudood-e-Een Nizam-e-Char Soo*

Explanation: One who invokes Allah *Hoo* (هُوَ) does not remain imprisoned in this world of time and space. He cannot be bounded by the four dimensions. (Javid Nama)

Iqbal says about Ghazali:

تا غزالی درسِ اَللّٰهُ هُوَ گرفت

ذکر و فکر از دودمانِ او گرفت

*Ta Ghazali Dars-e-Allah Hoo Garift*  
*Zikr-o-Fikr Az Doodmaan-e-Oo Garift*

Explanation: Ghazali became accomplished when he acquired the knowledge of invocation of Allah *Hoo* (هُوَ) from the Holy Prophet's family<sup>22</sup>. (Javid Nama)

Iqbal declares that Muslims got this invocation from their beloved Holy Prophet.

آمد از پیرایه‌ن او بوئے او

داد ما را نعرهٔ اَللّٰهُ هُوَ

*Aamad Az Perahan-e-Oo Booye-e-Oo*  
*Daad Ma Ra Nara'ay Allah Hoo*

Explanation: I felt the fragrance of the Holy Prophet from his dress (referring to Rumi). He gave us the slogan of Allah *Hoo* (هُوَ). (Pas Cheh Bayed Kard Ay Aqwam-e-Sharq)

Invocation of *Ism-e-Allah Zaat* has four stages which are *Allah* (اَللّٰهُ), *Lillah* (لِلّٰهِ), *LaHoo* (لَهُ) and *Hoo* (هُوَ). According to Mystics, *Hoo* (هُوَ) is the greatest name of Allah and this is the sultan of

<sup>22</sup> This poem is about Sayyid Ali Hamadani who belonged to the progeny of the Holy Prophet.

invocations (*Sultan-ul-Azkar*), means the invocation through which one becomes the Sultan. *Hoo* (هُو) is the final stage of invocation where the invocation ends and Divine vision unfolds.

Sultan Bahoo says:

اسم اعظم انتہا با ھو بود

ورد باھو روز و شب 'یاھو' بود

Explanation: The greatest name of Allah ultimately takes one to *Hoo* (هُو) so Bahoo keeps invoking *Ya-Hoo* (یاھو) day and night. (Kaleed-ul-Tauheed Kalan)

Iqbal has also discussed invocation of *Hoo* (هُو) in his poetry. He says:

ہر کہ پیمان با ھو الموجد بست

گردنش از بندِ ہر معبود رست

*Har Keh Paimaan Ba Hoo Al-Maujood Bast  
Gardanash Az Bund-e-Her Mabood Rast*

Explanation: One who strengthens his relation with the Omnipresent *Hoo* (هُو) by annihilating in *Hoo* (هُو) gets liberated from the slavery of everyone and everything. (Rumuz-e-Bekhudi)

مٹا دیا مرے ساقی نے عالم مَن و تُو

پلا کے مجھ کو مے لآِ اِلَہِ اِلَّا 'ھو'

*Mitta Diya Meray Saqi Ne Alam-e-Munn-o-Tu  
Pila Ke Mujh Ko Mai-e-'LA ILAHA ILLAH HOO'*

Explanation: My spiritual guide Rumi has made clear the truth of world's division into earthen bodies such that the light of Allah

which is concealed everywhere has manifested in me. Now far and wide I see only the Divine Essence. My spiritual leader has opened the Divine reality that there is none present and worthy of worship but *Hoo* (هُو). This realism is revealed only by the excessive invocation of *Hoo* (هُو). (Bal-e-Jibril)

In Iqbal's famous poem *Shikwa*, he says that there are some lovers of Allah who are waiting for that person (the perfect spiritual guide) who will let them have the Divine vision by giving them invocation of *Hoo* (هُو).

بادہ کش غیر ہیں گلشن میں لبِ جو بیٹھے      سنتے ہیں جامِ بکفِ نغمہ کو کو بیٹھے  
دُور ہنگامہ گلزار سے یک سو بیٹھے      تیرے دیوانے بھی ہیں منتظر ہو بیٹھے

*Badahkash Gair Hain Gulshan Mein Lab-e-Joo Baithe*  
*Sunte Hain Jaam Bakaf Naghma-e-Kuku Baithe*  
*Dur Hangama-e-Gulzar Se Yek Soo Baithe*  
*Tere Diwane Bhi Hain Muntazir-e-Hoo Baithe*

Explanation: While worldly people enjoy indulging in transitory pleasures, there are the Divine lovers who are preoccupied with the Essence away from the careless crowds. They are patiently waiting for the perfect spiritual guide to grant them the blessing of the invocation of *Hoo* (هُو), as only it can lead one to the Divine Essence. (Bang-e-Dara)

منم کہ طوفِ حرمِ کردہ ام بتے بہ کنار  
منم کہ پیشِ بتاں نعرہ ہائے ہو زدہ ام

*Manum Keh Tauf-e-Harram Karda Um Butty Ba-Kinaar*  
*Manum Keh Pesh-e-Buttan Naara Ha'ay Hoo Zada Um*

Explanation: It was I who circumambulated the Holy Kaaba while keeping the idols (of desires of self and world) in my inward. I am also the one who raised the slogan of *Hoo* (هُو) in front of idols (so-called religious scholars) and disclosed the secret of *Hoo* (هُو) before them. (Payam-e-Mashriq)

According to Iqbal, the lack of passion for the invocation of *Ism-e-Allah Zaat* in the present era is the reason for decline of Muslims in all sectors. Neither there is desire for it among the people nor those who would provide it.

کہن ہنگام ہائے آرزو سرد      کہ ہے مرد مسلمان کا لہو سرد  
بتوں کو میری لادینی مبارک      کہ ہے آج آتش اللہ ہو سرد

*Kuhan Hangama Ha'ay Arzoo Sard*  
*Keh Hai Mard-e-Musalman Ka Lahoo Sard*  
*Buton Ko Meri La-Deeni Mubarak*  
*Keh Hai Aaj Aatish-e-Allah Hoo Sard*

Explanation: The Muslims of this age are deprived of the desire for the vision and closeness of Allah which was the identity of Muslims of the previous eras. The souls of Muslims have become dead because they are not passionately in love with Allah. The non-believers should celebrate this faithlessness of so called Muslims. They are in wretched condition inwardly and outwardly because they have turned away from the invocation of Allah *Hoo*. (Armaghan-e-Hijaz)

The guidance of a perfect spiritual guide is essential for attaining the invocation of *Ism-e-Allah Zaat*. The spiritual guide is the one who is not only aware of the secret of *Ism-e-Allah Zaat* but also is the man of contemplation of *Ism-e-Allah Zaat* and the man of Divine Essence.

# THE PERFECT SPIRITUAL GUIDE

You have read that invocation of *Ism-e-Allah Zaat* is necessary for self-recognition but for this it is necessary that *Ism-e-Allah Zaat* has been obtained from the perfect spiritual guide and the stages of *Faqr* should be covered under his supervision.

Allah says in the Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾ (٥:٣٥)

Meaning: O believers! Fear Allah persistently and keep looking for a mediator to (approach and get closer to) Him. (5:35)

Mediator (*vaseela*) literally means the conspicuous path as well as such a source who takes to the destination. He should be so helpful that all the desires are fulfilled and one is completely satisfied by obtaining the goals of his life. *Lisan al-Arab* (Vol. XI p. 725) defines mediator (*vaseela*) as:

❖ By means of whom closeness to someone is achieved.

According to sharia, mediation means to find closeness to Allah through a person who is Allah's beloved and is already close to Him, who has travelled the mystic path and knows its ups and downs. In Sufism, such a person is known as Murshid, Pir, Shaikh or the spiritual guide. A true spiritual guide is the one who perfectly knows the path to Allah, who has crossed the waystations of *Faqr* reaching the realm of Incomparable and Unknowable<sup>23</sup> and is now fully proficient to guide common people who do not know the Divine path. The perfect spiritual guide saves them from the satanic illusions, distractions of the inciting self and all the other obstacles of the path towards Allah.

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<sup>23</sup> A realm of Sufi cosmology.

Now the verse may be translated as, “O believers! Find the (perfect spiritual) guide to reach Allah.”

Some people think that ‘mediator’ refers to faith but the words, ‘O believers’ (يَا أَيُّهَا الَّذِينَ آمَنُوا) in the verse shows that Allah is addressing those who are already faithful so mediation does not mean faith. According to some people, mediator means pious deeds but the argument against this opinion is that Allah has ordered to ‘find’ mediator, since deeds are intangible, they cannot be found. Hence, it must refer to the perfect spiritual guide because being a physical entity he can be searched and found. Another argument which supports this opinion is that all the pious deeds are not perfect and pure enough to bless the seeker with the ultimate closeness of Allah and His vision. Only those deeds are acceptable in the court of Allah that are completely free from the impurities of pride, vanity, jealousy, self-conceit, pretence and hypocrisy. To keep religious deeds free from such impure and unacceptable acts is possible only by the guidance and beneficence of the perfect spiritual guide. Thus, it is justified to take mediator as the perfect spiritual guide who is the righteous leader on the path to Allah. Hence, the verse actually means that every true Muslim should eagerly find the perfect spiritual guide who would sanctify him by his spiritually effective sight and celestial company so that all his esoteric and exoteric deeds are corrected and purified. Then, by making the seeker desirable in the Divine court, he takes him to the destination of vision and union.

اللہ اللہ کرنے سے اللہ نہیں ملتا

یہ اللہ والے ہیں جو اللہ سے ملا دیتے ہیں

Explanation: One cannot reach Allah by invoking His name (superficially or silently) and through physical prayers, only the perfect spiritual guide can take the seekers close to Him.

Prophet Mohammad has also ordered to search for a spiritual guide in the following Hadiths:

◀ **الرَّفِيقُ شَمُّ الطَّرِيقِ**

Meaning: First find the companion (perfect spiritual guide) and then set on the (spiritual) journey.

◀ **لَا دِينَ لِمَنْ لَا شَيْخَ لَهُ**

Meaning: One who does not have a Shaikh (spiritual guide), has no faith.

◀ **مَنْ لَا شَيْخَ يَتَّخِذْهُ الشَّيْطَانُ**

Meaning: Verily one who is not guided by a Shaikh (spiritual guide), Satan surrounds him.

◀ **مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مَيِّتَةً جَاهِلِيَّةً (مسلم ٤٧٩٣)**

Meaning: One who died in a state that he had not pledged allegiance (to the perfect spiritual guide), died in complete ignorance. (Muslim 4793)

◀ **مَنْ مَاتَ بِغَيْرِ إِمَامٍ مَاتَ مَيِّتَةً جَاهِلِيَّةً (مسند احمد ١٣١٣)**

Meaning: The one who died without (pledging allegiance to) the Imam (spiritual guide), died in ignorance. (Musnad Ahmad ibn Hanbal 12144)

No perfect Saint ever attained sainthood, gnosis and Divine vision without the guidance of the perfect spiritual guide. Al-Ghazali became renowned after he left teaching the religious lessons to experience mystical states under the spiritual guidance of Shaikh Fadl ibn Mohammad al-Farmadi. Rumi became legendary after coming in servitude of his spiritual guide Shams of Tabriz. Iqbal became a famous Sufi poet after he received spiritual beneficence from Rumi. There are innumerable examples like these. Briefly said, no one has ever reached Allah

in the history of *Faqr* and Sufism without pledging allegiance to a spiritual guide.

Oath of allegiance to the perfect spiritual guide is essential in Islam. Its proof is in the Quran and Hadiths. For every Muslim, it was necessary to pledge allegiance to Prophet Mohammad before he could understand and follow the essentials of Islam i.e. Oneness, salat, zakat, fast and hajj to progress in faith. A person was not considered a Muslim despite reciting shahada and believing in the Prophethood unless he pledged allegiance to the Holy Prophet. Oath of allegiance was essentially connected with the affirmation of Oneness and Prophethood. None of the decisions of Allah and His Messenger are without wisdom and in every decision there is a hidden aspect of guidance. Declaring oath of allegiance obligatory along with the verbal affirmation of Islam leads to the fact that obtaining the spiritual beneficence of the Prophet and progressing in faith under his guidance is not possible without pledging allegiance to him. There is no room for doubt in this matter that if the Holy Prophet declared the oath of allegiance obligatory along with accepting Oneness of Allah, then it was only in accordance with the command of Allah.

Allah says:

◀ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ (٢٨:١٠)

Meaning: (O beloved!) Indeed those who pledge allegiance to you in fact pledge allegiance to Allah alone. Allah's Hand is over their hands. (48:10)

This verse is a proof that oath of allegiance to the Universal Divine Man who is the perfect spiritual guide is a religious act approved by Allah. If oath of allegiance with Prophet Mohammad was necessary even after accepting Islam, then oath with his spiritual successors also holds the same importance. Rather, it became essential after his death because in his absence the mediation and source towards Allah is required even more.

Moreover in this verse, Allah has told the Companions that when they pledged allegiance to the Holy Prophet, their covenant was not only with him rather through his mediation they had in fact pledged allegiance to Allah. After the Prophet, people who pledged allegiance to any of the Rashidun Caliphs who were also the spiritual successors of the Holy Prophet and the spiritual guides of his nation, they actually pledged allegiance to the Prophet through their mediation and reached Allah through two steps of mediators. Hence, as the chain of spiritual guides continued, the number of mediators increased. In this age when fourteen centuries have passed since the initiation of oath of allegiance, if a Muslim pledges allegiance to a perfect spiritual guide, he reaches the Holy Prophet and Allah through many steps.

The pure and perfectly accomplished spiritual guides who are bound together by the oath of allegiance, their lineage in Sufism goes back to the Prophet. Such virtuous people are linked spiritually and there is no discontinuity in their link to Prophet Mohammad. These fortunate ones spiritually connect their disciples to the Prophet through pledge of allegiance. In terms of *Faqr*, it is considered that their disciples have in fact pledged allegiance to Prophet Mohammad and have reached Allah through his mediation.

Allama Iqbal also considers the guidance of perfect spiritual guide to be essential for the journey on the path of *Faqr* because without him one cannot find the path to the inward even if one keeps himself engaged in worships and devotions all his life.

اگر کوئی شعیب آئے میر

شہابی سے کلیسیا دو قدم ہے

Agar Koi Shoaib Aye Mayassar  
Shabani Se Kaleemi Dau Qadam Hai

Explanation: Finding the perfect spiritual guide is the only way to achieve the spiritual elevation from the level of a common person to the one who converses with Allah like Prophet Moses. Perfect spiritual guide is to the disciple as Prophet Jethro was to Moses. His blessing and beneficence is everything. **(Bal-e-Jibril)**

Iqbal considers mystic sight of the perfect spiritual guide essential along with the contemplation of *Ism-e-Allah Zaaf*.

فقط نگاہ سے ہوتا ہے فیصلہ دل کا  
نہ ہو نگاہ میں شوخی تو دلبری کیا ہے

*Faqat Nigah Se Hota Hai Faisla Dil Ka  
Na Ho Nigah Mein Shoukhi Tau Dilbari Kya Hai*

Explanation: The (perfect spiritual guide's) powerful (mystical) glance opens the way of inward. What is the point to be called a beloved (spiritual guide) if one cannot enlighten the inward! **(Bal-e-Jibril)**

Allama Iqbal writes about the guidance of perfect spiritual guide:

صحبتِ پیرِ روم سے مجھ پہ ہوا یہ راز فاش  
لاکھ حکیم سرِ بجیب، ایک کلیم سرِ بکف

*Sohbat-e-Pir-e-Rome Se Mujh Pe Huwa Ye Raz Fash  
Lakh Hakeem Ser-Bajeeb, Aik Kaleem Ser-Bakuff*

Explanation: It dawned upon me through the company of my spiritual guide Rumi that a million wise men submerged in philosophical thoughts trying to unfold the Divine secrets through intellect are nothing in comparison to one individual who converses with Allah inwardly and takes Allah's secrets directly from Him, for he is ever engrossed in jihad with his self. **(Bal-e-Jibril)**

Iqbal suggests to seek a perfect spiritual guide to achieve self-realization:

حدیثِ دل کسی درویش بے گلیم سے پوچھ  
خدا کرے تجھے تیرے مقام سے آگاہ

*Hadees-e-Dil Kisi Dervish-e-Be-Galeem Se Pooch  
Khuda Karey Tujhe Tere Maqam Se Agah*

Explanation: Acquire the secret states of inward from an unconventional Dervish who is not bound by apparent customs of Sufism. Being independent of all bounds, he is close to Allah. May Allah enlighten men with their own reality! (Bal-e-Jibril)

Iqbal says while describing the powers of a perfect spiritual guide:

جلا سکتی ہے شمع کشتہ کو موجِ نفس اُن کی  
الہی! کیا چھپا ہوتا ہے اہلِ دل کے سینوں میں

*Jala Sakti Hai Shama-e-Kushta Ko Mauj-e-Nafas Un Ki  
Elahi! Kya Chupa Hota Hai Ahl-e-Dil Ke Seenon Mein*

Explanation: The lovers (perfect spiritual guides) can flame an unlit candle with one blow of breath (they can awaken a person's dead soul). O God! What secrets are hidden in lovers' inwards? (Bang-e-Dara)

تمنا دردِ دل کی ہو تو کر خدمتِ فقیروں کی  
نہیں ملتا یہ گوہرِ بادشاہوں کے خزینوں میں

*Tamanna Dard-e-Dil Ki Ho Tau Kar Khidmat Fakiron Ki  
Nahi Milta Ye Gohar Badshahon Ke Khazeenon Mein*

Explanation: If you desire the gem of (Divine) love then wholeheartedly serve the Fakirs (perfect spiritual guide). This precious gem cannot be found in treasures of kings. (Bang-e-Dara)

نہ پوچھ ان خرقہ پوشوں کی، ارادت ہو تو دیکھ ان کو

یہ بیضا لیے بیٹھے ہیں اپنی آستینوں میں

*Na Pooch In Khirqa Poshon Ki, Iradat Ho Tau Dekh In Ko  
Yad-e-Baiza Liye Baithe Hain Apni Aasteenon Mein*

Explanation: Do not be inquisitive towards Dervishes. If you revere them then opt for their company and discover their hidden miracles for yourself. (Bang-e-Dara)

Iqbal says about the mystical sight of the perfect spiritual guide:

الہی سحر ہے پیرانِ خرقہ پوش میں کیا!

کہ اک نظر سے جوانوں کو رام کرتے ہیں

*Elahi Sahar Hai Piran-e-Khirqa Posh Mein Kya!  
Keh Ek Nazar Se Jawanon Ko Raam Karte Hain*

Explanation: What miraculous powers do the perfect spiritual guide holds that he can conquer the youth's inward just by a single glance! (Bang-e-Dara)

Instead of knowledge, Iqbal declares spiritual sight of the Universal Divine Man as the solution of the Muslims' distressed condition.

خرد کے پاس خبر کے سوا کچھ اور نہیں

ترا علاج نظر کے سوا کچھ اور نہیں

*Khiraad Ke Paas Khabar Ke Siwa Kuch Aur Nahi  
Tera Ilaj Nazar Ke Siwa Kuch Aur Nahi*

Explanation: Verbosity is the only thing that intellect has, it can just inform but cannot give awareness. The cure (for diseases of the soul) is found in the mystical glance of the perfect spiritual guide. **(Bal-e-Jibril)**

Even in Persian poetry, Allama Iqbal advises to seek the perfect spiritual guide so that through his grace, a person can attain self-realisation.

کیمیا پیدا کن از مشتِ گلے  
بوسه زن بر آستانِ کالے

*Keemiya Paida Kun Az Musht-e-Gilay*  
*Bosa Zunn Ber Aastan-e-Kamily*

Explanation: Create alchemy with a fistful of dust, that is, make your earthly existence celestial and for that, kiss the abode of the Universal Divine Man (perfect spiritual guide). **(Asrar-e-Khudi)**

اگر او را نیابی در طلبِ خیز  
اگر یابی بدامانش در آویز

*Agar Oo Ra Neyaabi Der Talab Khaiz*  
*Agar Yaabi Badamanash Der Awaiz*

Explanation: If you do not find him (perfect spiritual guide) then seek him and if you find him than hold on to him. **(Zabur-e-Ajam)**

فقیہہ و شیخ و ملا را مدہ دست  
مرو مانند مای غافل از شست

*Faqeeh-o-Shaikh-o-Mulla Ra Madeh Dast*  
*Marro Manind Mahi Ghafil Az Shast*

Explanation: Do not put your hand in the hands of the so-called jurists and the Shaikhs who are pseudo pirs. Do not swim like a fish which is oblivious to the hook. Beware of the superficial scholars and imperfect guides! (Zabur-e-Ajam)

بکارِ ملک و دیں او مردِ راہے است

کہ ما کوریم و او صاحبِ نگاہے است

*Bakaar-e-Mulk-o-Deen Oo Mard-e-Rahy Ast*

*Keh Ma Koraim Wa Oo Sahib-e-Nigahy Ast*

Explanation: In national and religious matters, he (perfect spiritual guide) is the most accomplished. We are blind while he is the man of sight. (Zabur-e-Ajam)

چہ پرسی از طریقِ جستجویش

فرو آرد مقامِ ہائے و ہویش

*Cheh Pursi Az Tareeq-e-Justajuash*

*Faro Arad Maqam-e-Ha'ay-o-Hooash*

Explanation: What are you inquiring about the way to search the perfect spiritual guide? His sign is that the station of Divine love is in his embrace. (Zabur-e-Ajam)

بر دلِ بیتابِ من ساقیِ مے نابے زند

کیما ساز است و اکسیرے بہ سیمابے زند

*Ber Dil-e-Betab-e-Munn Saqi Maey Naby Zanaad*

*Keemiya Saz Ast Wa Ikseery Ba Seemaby Zanaad*

Explanation: The cupbearer (perfect spiritual guide) is pouring pure wine (of Divine love) on my restless inward. He is the alchemist who makes gold with elixir and mercury. (Zabur-e-Ajam)

Lesser metals can be converted into gold by the process of alchemy in which elixir and mercury are used. Iqbal says that his perfect spiritual guide is giving him the pure wine of Divine love and changing his rusty inward into gold by his mystical glance.

گدائے جلوہ رفتی برسر طور      کہ جان تو ز خود نامحرّمے ہست

قدم در جستجوی آدمے زن      خدا ہم در تلاشِ آدمے ہست

*Gadaay Jalwa Rafti Ber Ser-e-Tur  
Keh Jaan-e-Tu Z Khud Namehramy Hast  
Qadam Der Justujuay Aadamy Zunn  
Khuda Hum Der Talash-e-Aadamy Hast*

Explanation: You went to Mount Sinai seeking Divine vision because you are ignorant of your own soul. Therefore, your first step should be to find the perfect man (spiritual guide) who will help you reach your spiritual destination and you can meet your God within your inward. Allah is also searching for such seekers.  
(Payam-e-Mashriq)

مطرب غزلی، بیتی از مرشد رومؒ آور

تا غوطہ زند جانم در آتش تبریزؒ

*Mutarib, Ghazaly, Baity Az Murshid-e-Rome Aawar  
Ta Ghauta Zanad Janam Der Aatish-e-Tabrizy*

Explanation: O composer, sing a poem or a verse by my spiritual guide Rumi, so that my soul dives in the flames of love of Rumi's spiritual guide, Shams of Tabriz. (Payam-e-Mashriq)

شعلہ در گیر زد بر خس و خاشاک من

مرشد رومیؒ کہ گفت 'منزل ما کبریاست'

*Shola Der Gir Zad Ber Khas-o-Khaashaak-e-Munn  
Murshid Rumi Keh Guft 'Manzil-e-Ma Kibriya Ast'*

Explanation: Our final destination, according to my spiritual guide Rumi is Divine Essence. This statement burnt everything out of my being other than Allah. **(Payam-e-Mashriq)**

In the following couplet, Iqbal like a true seeker appreciates the beauty of his spiritual guide:

در قبائے عربی خوشترک آئے بہ نگاہ  
راست بر قامتِ تو پیرہنے نیست کہ نیست

*Der Qubay Arabi Khushtarak Aye Ba Nigah  
Raast Ber Qamat-e-Tu Pairahany Neest Keh Neest*

Explanation: (O Rumi!) You look so beautiful in Arabic attire. However, there is no such attire that does not look beautiful on you. **(Payam-e-Mashriq)**

Iqbal is pleading his spiritual guide for sanctification of inward:

گفتمش در دلِ من لات و منات است بے  
گفت این بت کدہ را زیر و زبر باید کرد

*Guftamash Der Dil-e-Munn Laat-o-Manat Ast Bassy  
Guft Een Buttkadah Ra Zer-o-Zaber Bayed Kard*

Explanation: I informed my spiritual guide that there are a lot of idols of materialistic desires in my inward and he advised that they should be destroyed at once. **(Payam-e-Mashriq)**

While describing the etiquettes of the court of spiritual guide, Iqbal says:

دین نگردد پختہ بے آدابِ عشق  
دین بگیر از صحبتِ اربابِ عشق

*Deen Nagarded Pukhta Be Aadaab-e-Ishq*  
*Deen Bagir Az Sohbat-e-Arbaab-e-Ishq*

Explanation: The essence of religion cannot be obtained without following the principles and etiquettes of Divine love. True religion is attained by the companionship of the men of love (the perfect spiritual guide) instead of books or by external knowledge. (Javid Nama)

دین مجو اندر کتبِ اے بے خبر  
علم و حکمت از کتب، دین از نظر

*Deen Majoo Ander Kutab Ay Bekhabar*  
*Ilm-o-Hikmat Az Kutab, Deen Az Nazar*

Explanation: O unaware! Do not look for the essence of religion in books. Knowledge and wisdom are found in books, but religion is found through the mystical sight (of a perfect spiritual guide). (Pas Cheh Bayed Kard Ay Aqwam-e-Sharq)

صد کتابِ آموزی از اہل ہنر  
خوشتر آں درسی کہ گیری از نظر

*Sudd Kitab Aamozi Az Ahl-e-Hunar*  
*Khushtar Aan Darsi Keh Geeri Az Nazar*

Explanation: One lesson learnt by the mystical sight of perfect spiritual guide is better than a hundred books taught by scholars. (Javid Nama)

Allama Iqbal exhorts to get associated with the perfect spiritual guide because without him one cannot unfold the secrets of

*Faqr*. His poetry also persuades people to avoid the company of fake guides and shrine caretakers because they have nothing but verbosity and altercations. According to his teachings, one should protect oneself from these hunters and their traps because if the seeker is misguided by them, he can even lose his faith instead of perfecting it. The great poet seems disappointed from both madrasas and *khanqahs* of his age. He says:

اب حجرہ صوفی میں وہ فقر نہیں باقی  
خونِ دل شیراں ہو جس فقر کی دستاویز

*Ab Hujra 'ay Sufi Mein Woh Faqr Nahi Baqi*  
*Khoon-e-Dil-e-Sheran Ho Jis Faqr Ki Dastavaiz*

Explanation: Present day Sufis lack *Faqr* that empowers one to face the world fearlessly. (Bal-e-Jibril)

اٹھا میں مدرسہ و خانقاہ سے غمناک  
نہ زندگی، نہ محبت، نہ معرفت، نہ نگاہ!

*Utha Main Madrasa-o-Khanqah Se Ghumnaak*  
*Na Zindagi, Na Mohabbat, Na Marifat, Na Nigah!*

Explanation: I disappointedly left madrasas and fake *khanqahs*. Alas! There was no life for spiritual being and no gnosis, love or spiritual sight (to alter inwards). (Bal-e-Jibril)

گلا تو گھونٹ دیا اہل مدرسہ نے ترا

کہاں سے آئے صدا لَّا إِلَهَ إِلَّا اللَّهُ

*Gala Tau Ghoont Diya Ahl-e-Madrasa Ne Tera*  
*Kahan Se Aye Sada 'LA ILAHA ILLALLAH'*

Explanation: The teachers in madrasas have crushed the soul of youth instead of enlightening it. How can one hear the echo of (inward verification of) shahada! (Bal-e-Jibril)

مکتبوں میں کہیں رعنائی افکار بھی ہے؟

خانقاہوں میں کہیں لذت اسرار بھی ہے؟

*Maktabon Mein Kahin Raanayi-e-Afkaar Bhi Hai?*

*Khanqahon Mein Kahin Lazzat-e-Asrar Bhi Hai?*

Explanation: The present-day educational institutions lack the embellishment of thoughts (of love and gnosis). Similarly, the devotees no more relish secrets of the Divine in so-called *khanqahs*. (Bal-e-Jibril)

مرے کدو کو غنیمت سمجھ کہ بادۂ ناب

نہ مدرسے میں ہے باقی نہ خانقاہ میں ہے

*Mere Kadu Ko Ghanimat Samajh Keh Badah-e-Naab*

*Na Madrased Mein Hai Baqi Na Khanqah Mein Hai*

Explanation: Consider my cup of pure wine (the poetry about Divine love) a blessing as it is no longer given in madrasas and *khanqahs*. (Bal-e-Jibril)

Iqbal says that their methodology is:

مست رکھو ذکر و فکر صبح گاہی میں اسے

پختہ تر کر دو مزاج خانقاہی میں اسے

*Mast Rakho Zikr-o-Fikr-e-Subehgahi Mein Isse*

*Pukhta Tar Kar Dau Mizaaj-e-Khanqahi Mein Isse*

Explanation: The so-called Sufis keep their followers engaged in physical devotions and recitals (instead of igniting the fire of

Divine love). They become so habitual to it that they consider it the complete religion and deem themselves as perfect (hence never think of progressing spiritually). (*Armaghan-e-Hijaz*)

Nowadays, even mysticism and *Faqr* are passed down like inheritance of property. Shrine caretaking is also bequeathed like the throne of a monarch.

میراث میں آئی ہے انہیں مسندِ ارشاد  
زاغوں کے تصرف میں عقابوں کے نشین!

*Meeras Mein Ayi Hai Inhain Masnad-e-Irshad  
Zaghon Ke Tasarruf Mein Auqabon Ke Nasheman!*

Explanation: The throne of Divine guidance (of Sufis) is now passed on as an inheritance. It is as if falcons' abodes are under the thumb of crows. (*Bal-e-Jibril*)

Iqbal symbolizes the seekers of world with crows. Their inwards are away from Allah and engrossed in the world. The abodes of falcons symbolize the *khanqahs* of true and honest Saints of Allah. They enlightened the inwards of people with faith. The crows now rule the abode of falcons symbolizes that late Saints' shrines are now occupied by those who do not know anything about spirituality or gnosis. They have merely inherited the shrine.

قُمْ بِإِذْنِ اللَّهِ کہہ سکتے تھے جو، رخصت ہوئے  
خانقاہوں میں مجاور رہ گئے یا گورکن

*'Qum Bi-Iznillah' Kah Sakte Thay Jo, Rukhsat Huwe  
Khanqahon Mein Majawar Reh Gye Ya Gorkan!*

Explanation: The one (perfect spiritual guide) who breathed life into the dead souls can no longer to be found. The *khanqahs* and shrines of the late spiritual guides are occupied by (their

descendants who are just selling their forefathers' religion with the connivance of) attendants of the shrine and gravediggers. (Bal-e-Jibril)

Prophet Christ had the power to bring the dead back to life by reciting 'Rise by Allah's command'. Iqbal reveals the sad reality that the Saints who could enliven the dead inwards have left the world. *Khanqahs* now only have those who sell sacred Saints' bones in cold blood i.e. manipulate their teachings to get benefit. All of them have no knowledge of the glory of Saints.

یہی شیخ حرم ہے جو چرا کر بیچ کھاتا ہے  
گلیم بوڑھ و دلق اویس و چادرِ زہرا

*Yehi Shaikh-e-Harram Hai Jo Chura Kar Baich Khata Hai*  
*Galeem-e-Bu 'Zar-o-Dalaq-e-Awais-o-Chadar-e-Zahra*

Explanation: The ostensible spiritual guide generates respect among people by using the name and status of his grand and sacred forefathers. He is shameless and can even sell Abu Dharr al-Ghifari's tattered quilt, Uwais al-Qarani's saintly clothes or shawl of Fatimah bint Mohammad for his benefits. (Bal-e-Jibril)

پیر حرم کو دیکھا ہے میں نے  
کردار بے سوز، گفتارِ واهی

*Pir-e-Harram Ko Dekha Hai Mein Ne*  
*Kirdar Be-Soz, Guftar Waahi*

Explanation: I have observed the Pirs of the present era. Their deeds lack sincerity and yearning for Divine love, their word is illogical and ineffective. (Bal-e-Jibril)

باقی نہ رہی تیری وہ آئینہ ضمیری  
اے کُشتہ سُلطانی و ملائی و پیری

*Baqi Na Rahi Teri Woh Aaina Zameeri  
Ae Kushta-e-Sultani-o-Mullai-o-Piri!*

Explanation: There is no purification of inward and enlightenment of soul nowadays. Muslims are going astray because they are misguided by kings, leaders, clerics and spiritualists. (Armaghan-e-Hijaz)

جانتا ہوں میں کہ مشرق کی اندھیری رات میں  
بے یَد بیضا ہے پیرانِ حرم کی آستین

*Janta Hun Main Keh Mashriq Ki Andheri Raat Mein  
Be Yad-e-Baiza Hai Piran-e-Harram Ki Asteen*

Explanation: In the dark night of ignorance that prevails in the east, there is no true spiritual guide having the Divine powers to erase this darkness with the enlightenment. (Armaghan-e-Hijaz)

خداوند ایہ تیرے سادہ دل بندے کدھر جائیں  
کہ درویشی بھی عیاری ہے، سُلطانی بھی عیاری

*Khudawanda Ye Tere Sada Dil Bande Kidhar Jaen  
Keh Dervishi Bhi Ayyaari Hai, Sultani Bhi Ayyaari*

Explanation: O Allah! In this age of deception where there are a number of fake dervishes and cunning sultans, where should your seekers go for guidance? (Bal-e-Jibril)

قوم کیا چیز ہے، قوموں کی امامت کیا ہے  
اس کو کیا سمجھیں یہ بے چارے دورِ کُت کے امام

*Qaum Kya Cheez Hai, Qaumon Ki Imamati Kya Hai  
Iss Ko Kya Samjhain Ye Bechaare Dau Rakat Ke Imam!*

Explanation: What is meant by a nation and how to lead it towards Allah? How could the imam who only knows to lead the salat, have this power and knowledge! **(Zarb-e-Kalim)**

غضب ہیں یہ 'مرشدانِ خود ہیں'، خدا تری قوم کو بچائے!

بگاڑ کر تیرے مسلمانوں کو یہ اپنی عزت بنارہے ہیں

*Ghazab Hain Ye 'Murshidan-e-Khud Biin' Khuda Teri Qaum Ko  
Bachaye!*

*Bighaar Kar Tere Muslamon Ko Ye Apni Izzat Bana Rahe Hain*

Explanation: These fake guides seek only their own benefit and plunder wealth from people. May Allah save the umma from them! They want to be respectful in society by claiming to be the guide of Muslims but the reality is that they are impairing and ruining them. **(Bang-e-Dara)**

ہو نیکو نام جو قبروں کی تجارت کر کے

کیا نہ بیچو گے جو مل جائیں صنم پتھر کے

*Ho Niko Naam Jo Qabaron Ki Tajarat Kar Ke  
Kya Na Baicho Ge Jo Mil Jaen Sanam Pathar Ke*

Explanation: The caretakers of the shrines are after the offerings of devotees of the late Saints. Trading on the sacred ancestors' shrines is how they gain respect. It is even expected from them to start selling idols owing to their lust for money. **(Bang-e-Dara)**

شیر مردوں سے ہوا پیشہ تحقیق تھی

رہ گئے صوفی و ملا کے غلام اے ساقی

*Sher Mardon Se Huwa Baisha-e-Tehqeeq Tehi  
Reh Gye Sufi-o-Mulla Ke Ghulam Ae Saqi*

Explanation: There are stick-in-the-mud guiders who only teach people about superficial knowledge with no efforts being made to research about expanding true religious knowledge. O lord! Only the slaves of scholars and Sufis are left here. **(Bal-e-Jibril)**

سکھا دیئے ہیں اسے شیوہ ہائے خانقاہی  
فقیر شہر کو صوفی نے کر دیا ہے خراب

*Sikha Diye Hain Isse Shewa Ha'ay Khanqahi  
Faqeeh-e-Sheher Ko Sufi Ne Kar Diya Hai Kharab*

Explanation: Since the fake Sufis have set such a poor example, even Islamic scholars and jurists have begun taking oath of allegiance in the manner of the real ones. Neither they are eligible nor entitled to spiritually guide. **(Bal-e-Jibril)**

نذرانہ نہیں، سود ہے پیرانِ حرم کا  
ہر خرقۂ سالوس کے اندر ہے مہاجن

*Nazrana Nahi, Sood Hai Piran-e-Harram Ka  
Har Khirqa-e-Saaloos Ke Ander Hai Mahajan*

Explanation: The offerings which are taken by fake guides and by those who claim sainthood on account of their lineage is like interest.<sup>24</sup> They are usurers hidden in the disguise of Sufis. **(Bal-e-Jibril)**

Self-declared Sufis do not know the pain of Divine love. They only spread rumours of their miracles as they are personification of deception and fraud. Self-conceited Dervishes opt for the company of rulers to get positions they desire.

<sup>24</sup> Interest on borrowings is forbidden in Islam.

رہا نہ حلقہ صوفی میں سوزِ مشتاقی  
فسانہ ہائے کرامات رہ گئے باقی

*Raha Na Halqa-e-Sufi Mein Soz-e-Mushtaqi*  
*Fasana Ha'ay Karamaat Reh Gye Baqi*

Explanation: Sufis do not have a yearning for Divine love. They only tell the tales of their miracles. (Bal-e-Jibril)

خراب کوشکِ سلطان و خانقاہِ فقیر  
فغان کہ تخت و مصلیٰ کمالِ زرقی

*Kharab Koshak-e-Sultan-o-Khanqah-e-Fakir*  
*Fughan Keh Takht-o-Musalla Kamal-e-Zarraqi*

Explanation: The *khanqah* of ostensible Fakir as well as the court of kings, both are devastated and deceiving. There is no hope left to achieve anything there from them. Sadly! The most wicked nowadays are either the rulers or the so-called religious scholars who fool and trap the people. (Bal-e-Jibril)

کرے گی داوڑِ محشر کو شرمسار اک روز  
کتابِ صوفی و ملا کی سادہ اوراقی

*Kare Gi Daawer-e-Mehshar Ko Sharamsaar Ek Roz*  
*Kitab-e-Sufi-o-Mulla Ki Sada Auraqi*

Explanation: The record books of Sufis and scholars are blank since they have not performed any noble deeds. It will upset and anger even the Reckoner on the day of judgment. (Bal-e-Jibril)

فیہرہ شہر بھی رہبانیت پہ ہے مجبور  
کہ معرکے ہیں شریعت کے جنگِ دستِ بدست

*Faqeeh-e-Sheher Bhi Rahbaniat Pe Hai Majboor  
Keh Maarke Hain Shariat Ke Jang-e-Dast-Badast*

Explanation: Muslim scholars from various sects are battling over the laws of sharia. They have been reinterpreted and given numerous different forms which has confused even the jurists so they have stopped engaging in pointless debates and taken on a monastic lifestyle. (Zarb-e-Kalim)

Iqbal seems to be disappointed from both the so-called Mystics and theologians.

صوفی کی طریقت میں فقط مستی احوال      ملا کی شریعت میں فقط مستی گفتار  
وہ مرد مجاہد نظر آتا نہیں مجھ کو      ہو جس کے رگ و پے میں فقط مستی کردار

*Sufi Ki Tariqat Mein Faqat Masti-e-Ahwal  
Mulla Ki Shariat Mein Faqat Masti-e-Guftar  
Woh Mard-e-Mujahid Nazar Ata Nahi Mujh Ko  
Ho Jis Ke Rugg-e-Paey Mein Faqat Masti-e-Kirdar*

Explanation: There is nothing left but euphoria in pseudo-Sufism where a person becomes oblivious to his whereabouts. Sharia is interpreted by theologians in such a way that there is only left the elation from verbosity and sermons with no effect on their own behaviour. I cannot find any true believer who endeavours on the path to Allah, declares war on his self and is engrossed in Divine love. (Zarb-e-Kalim)

مجھ کو معلوم ہیں پیرانِ حرم کے انداز

ہو نہ اخلاص تو دعوائے نظر لاف و گراف

*Mujh Ko Maloom Hain Piran-e-Harram Ke Andaz  
Ho Na Ikhlas Tau Daway-e-Nazar Laaf-o-Guzaaf*

Explanation: I am aware of these so-called pirs and their tactics. One who is not sincere towards Allah and His religion, his claim of having mystic sight is just a falsity. (Zarb-e-Kalim)

Iqbal is also against the western education system. His point of view is that one should get contemporary education but while getting it, one should keep his inward attached to 'the soil of Madina' (by remaining a true follower of the Holy Prophet). One must not kill his inward being influenced and tempted by the culture of the western world.

اور یہ اہل کلیسا کا نظام تعلیم

ایک سازش ہے فقط دین و مرآت کے خلاف

*Aur Ye Ahl-e-Kalisa Ka Nizam-e-Taleem*

*Aik Sazish Hai Faqat Deen-o-Murawwat Ke Khilaf*

Explanation: Introducing the western education system in the subcontinent instead of Islamic education is a conspiracy of the Church and British rulers against Islam and its beautiful morals. (Zarb-e-Kalim)

God knows how many people have been entrapped and destroyed by the bewitchment of so-called Sufis and scholars.

کسے خبر کہ سفینے ڈبو چکی کتنے

فقہہ و صوفی و شاعر کی ناخوش اندیشی

*Kise Khabar Keh Safinay Dobo Chuki Kitne*

*Faqeeh-o-Sufi-o-Shayar Ki Na-Khush Andeshi*

Explanation: The unwise Sufis, scholars and poets do not foresee the effects of their words and acts that may ruin inward of a number of their followers. Who knows how many youths have been destroyed by their behaviour who could have achieved

better spiritual ranks had they followed the true spiritual guide.  
(Bal-e-Jibriil)

The companionship of perfect spiritual guide is mandatory in the path of *Faqr* but one should beware of the fake guides. Those who sincerely seek Allah are safe from these wayfarers because the One Whom they seek is their Helper and Protector.

Under the guidance of the perfect spiritual guide one gets the warmth of Divine love by the invocation and contemplation of *Ism-e-Allah Zaat*. It is this love that bestows the blessing of Divine vision.



# DIVINE LOVE

Allah says in the Holy Quran:

◀ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ (٢:١٦٥)

Meaning: But those who believe, love Allah the most. (2:165)

Man fosters love for his relations and possessions. For example, he loves Allah and the Holy Prophet, he loves his parents, wife, children, siblings, relatives, friends, home, land, property, city, tribe, kith and kin, business etc. The love which becomes intense and dominates all other loves is called the ardent love and is denoted by *Ishq* (عشق) in Arabic. If such ardent love is for Allah then it is called Divine love (*Ishq-e-Haqeeqi* عشق حقیقی). This love turns all the other loves into ashes and overpowers them. As the Holy Prophet said:

◀ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدَيْهِ وَوَلَدَيْهِ وَالنَّاسِ أَجْمَعِينَ (بخاری ۱۵؛ مسلم ۱۶۹)

Meaning: None of you will have faith until he loves me more than his parents, children and all mankind. (Bukhari 15; Muslim 169)

◀ لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ (مسلم ۱۶۸)

Meaning: None of you will become believer until I am more beloved to him than his family, his wealth and all of mankind. (Muslim 168)

Allah declares this passionate love for Himself and the Holy Prophet as an attribute of the believers and it is innate to the human soul.

As you all know that the Essence of Allah was secret and hidden, then an intense passion to be recognized aroused in Him. This desire aroused with such severity that Sufis interpreted it as Divine love. In the very passion of love, Allah manifested Mohammadan light from His Own. Then the souls of entire creation were created from the Mohammadan light. The following Hadith points towards the same reality:

◀ أَنَا مِنْ نُورِ اللَّهِ وَكُلُّ خَلْقٍ مِنِّي نُورِي

Meaning: I am from the light of Allah and all the creation is from my light.

Sultan Bahoo states:

- ❖ Know! When the Divine light of Ahad,<sup>25</sup> coming out of His isolated Oneness, intended to manifest Himself in multiplicity, He graced (all the worlds) with the splendid disclosure of His pure Divine beauty. Both the realms started burning like a moth on the candle of His blazing beauty. Then the light of Ahad (احد) concealed in the veil of M (م) of Ahmad<sup>26</sup> (احمد) and manifested Himself as Ahmad. (Risala Roohi Sharif)

This statement implies that when Divine love (Allah) adorned His court, first of all He manifested the Mohammadan light from His Own Essence. Then He created the souls of the whole creation from its light. This is the Mohammadan Reality for whose revelation this universe is created.

صبح ازل جو حُسنِ هوا دِلستانِ عشق

آوازِ کُنِ ہوئی تپشِ آموزِ جانِ عشق

<sup>25</sup> Allah's attributive name, it means 'the One'.

<sup>26</sup> Ahmad is the attributive name of Prophet Mohammad.

*Subah-e-Azal Jo Husn Huwa Dilstan-e-Ishq  
Awaz-e- 'KUN' Huwi Tapish Amoz-e-Jaan-e-Ishq*

Explanation: In pre-existence, when the Divine beauty desired to be loved, He gave the order of “Be!” With that command, souls were created along with the fire of love within them. (Bang-e-Dara)

یہ حکم تھا کہ گلشنِ کن کی بہار دیکھ

ایک آنکھ لے کے خواب پریشاں ہزار دیکھ

*Ye Hukm Tha Keh Gulshan-e- 'KUN' Ki Bahar Dekh  
Aik Aankh Le Ke Khawab-e-Pareshan Hazaar Dekh*

Explanation: Allah wanted mankind to glorify the world that He created by His command, “Be!” People are confused that whether they should adore Allah’s creation around them or Allah Himself. (Bang-e-Dara)

ہے ابد کے نسخہٴ دیرینہ کی تمہید عشق

عقلِ انسانی ہے فانی، زندہٴ جاوید عشق

*Hai Abad Ke Nuskha-e-Dairina Ki Tamheed Ishq  
Aqal-e-Insani Hai Fani, Zinda-e-Javaid Ishq*

Explanation: The eternal life that will begin after the doomsday is for those who annihilated themselves in the Divine love and became one with Allah. The basis of eternity is Divine love. The human intellect is meant for the world which is mortal hence it is mortal as well. Whereas, love is for Allah, the Immortal, hence is immortal too. (Bang-e-Dara)

نگاہِ عشق و مستی میں وہیِ اوّل ، وہیِ آخر

وہیِ قرآن ، وہیِ فرقاں ، وہیِ لیس ، وہیِ لڑا

*Nigah-e-Ishq-o-Masti Mein Wohi Awwal, Wohi Akhir  
Wohi Quran, Wohi Furqan, Wohi Yasin, Wohi Taha*

Explanation: The intoxicated lovers of Divinity with their rapturous eyes full of intense love witness the truth and reality of the Holy Prophet. They know that Prophet Mohammad is the First and the Last. He is First because he is the first manifestation of Allah and the Last because he is the seal of Prophethood as well as immortal with Allah. He is the Holy Quran because his life is the practical Quran. He is *Furqan* i.e. the one who distinguishes between the good and evil, the right and wrong. *Yasin* and *Taha* are the names of suras as well as his attributive names and he himself says, "Only Allah knows my reality," as the meanings of these names are also unknown to people. (Bal-e-Jibril)

لوح بھی تو قلم بھی تُو، تیرا وجود الکتب  
گنبدِ آگینہ رنگ تیرے محیط میں حُباب

*Lauh Bhi Tu Qalam Bhi Tu, Tera Wujood Al-Kitab  
Gunbad-e-Abgina Rang Tere Muheet Mein Hubab*

Explanation: (O beloved Mohammad!) You are the Guarded Tablet on which is inscribed the fates of all the humanity, you are the Divine Pen with which the destinies are inscribed and your existence is the Holy Book. Since everything in the universe is created from your light so its value is like a bubble in comparison to your ocean like existence. (Bal-e-Jibril)

Rumi utters:

مصطفیٰ آئینہ رُوئے خداست  
منعکس درِ وے ہمہ خوئے خداست

Explanation: The Holy Prophet is mirror to the Countenance of Allah. The Essence and all the attributes of Allah are reflected through him.

Conclusively, the origin of the universe is Divine love and the creation of man is for the sake of love. When the souls were created from the Mohammadan light, the exclusive essence of Divine love was inherited by the human souls from the Prophet. The passion of love must arouse in the inward of seeker for Divine vision. In fact the relation of the soul and Allah is that of love. Without love neither the soul awakes nor can it find the Divine vision. Love is present in the form of a seed within the human being. Although it is dormant but as soon as it awakes in the soul by the invocation and contemplation of *Ism-e-Allah Zaat*, inscribing the name of Allah on body and the attention of spiritual guide, the passion, longing and attraction for Allah start increasing.

The perfect Fakirs state that love is essential for the vision of Allah and faith is imperfect without love. Divine love helps the seeker to reach the court of Allah. Only love takes man ahead on the spiritual path that is the path closer than his 'jugular vein'. Only love makes the man closer to the Divine Essence within him. Only this ignites the flame of urge in the soul to meet Allah. Only love keeps the soul restless and anxious day and night for beholding and meeting Allah. It intensifies the fire of parting and leads to the vision of the Reality.

Shaikh Abdul Qadir Jilani states in his booklet *ar-Risala tul-Ghausia*:

- ❖ I saw Allah. Then I asked, "O Lord! What is meant by love?" He replied, "O Ghawth al-Azam! Love Me, love for Me and I am Love Myself and liberate your inward and actions from everything other than Me. When you have recognized the exoteric love, it is essential for you to surpass the stages of Divine love because love 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.”

Rabia of Basra says:

سجدهٔ مستانه ام باشد نماز

دردِ دل با او بود قرآنِ من

Explanation: To prostrate before the Beloved madly is my salat and the painful sighs of my passionate inward is the recitation of the Holy Quran.

According to Rumi:

عشق آں شعله است کہ چوں برافروخت

ہر چہ جز معشوق باقی جملہ سوخت

Explanation: Love is the flame which when flares up, burns everything except the Beloved.

Khawaja Hafiz Shirazi states:

- ❖ The person who is not in Divine love, surely all his prayers are in vain, deceitful and full of hypocrisy. (Divan-e-Hafiz)

Bulleh Shah says:

نی میں ہن سنیا، عشق شرع کیہہ ناٹھ

محبت دا اک پی پیالہ، بھل جاوَن سبھ پاتا

Explanation: I have now understood the reality behind the conflict between sharia and Divine love as well as the connection between them. In fact, Divine love is the core and foundation of sharia, they should be observed parallelly. The staunch and superficial followers of sharia consider it the entire religion,

however it is soulless without Divine love. If they get to taste even a sip of love, they will forget all their knowledge, arguments and outward devotions.

Mian Mohammad Bakhsh says:

جنہاں عشق خرید نہ کیتا عیویں آ بھگتے

عشتے باہجھ محمد بخشا کیا آدم کیا گئے

Explanation: The life of those is useless and worthless who do not trade it for love. Without the love of Allah, there is no difference between a man and dog.

جس دل اندر عشق نہ رچیا کُتے اس تھیں چنگے

خاوند دے گھر را کھی کر دے صابر بھکے ننگے

Explanation: Dogs are better than the people who do not cherish Divine love because dogs watch their master's house patiently even when the master does not feed them and kicks them out, still they continue serving their master.

Iqbal, like his spiritual guide Rumi, believes that love is the key to *Faqr* and that it leads to the destination. The path of *Faqr* is the very path of love. Without this passion, one cannot attain the highest point of *Faqr* which is Divine vision.

Like all Mystics, Iqbal declares 'faith' incomplete without Divine love.

اگر ہو عشق تو ہے کفر بھی مسلمانی

نہ ہو تو مردِ مسلماں بھی کافر و زندیق

*Agar Ho Ishq Tou Hai Kufar Bhi Musalmani  
Na Ho Tou Mard-e-Musalman Bhi Kafir-o-Zindeeq*

Explanation: Even a pagan becomes a Muslim if he is in Divine love. On the contrary, the Muslim who lacks Divine love is a hypocrite and a heretic (because he values worldliness above Divine love, which is infidelity). (Bal-e-Jibril)

عقل و دل و نگاہ کا مرشدِ اولیں ہے عشق  
عشق نہ ہو تو شرع و دیں بت کدہٗ تصورات

*Aqal-o-Dil-o-Nigah Ka Murshid-e-Awwaleen Hai Ishq  
Ishq Na Ho Tou Sharaa-o-Deen, Butt Kada'ay Tasawwurat*

Explanation: Love is the foremost spiritual guide of inward, wisdom and insight. Without Divine love, devotions are like idol-worshipping and the entire understanding of religion is merely a fragment of deceptive thoughts. (Bal-e-Jibril)

بچائی ہے جو کہیں عشق نے بساط اپنی  
کیا ہے اس نے فقیروں کو وارثِ پرویز

*Bichayi Hai Jo Kahin Ishq Ne Bisaat Apni  
Kiya Hai Iss Ne Fakiron Ko Waris-e-Pervaiz*

Explanation: The Fakirs rose to the position of rulers of both the worlds whenever Divine love played its game because the power of love raises the status of man in here and the hereafter. (Bal-e-Jibril)

صدقِ خلیلؑ بھی ہے عشق، صبرِ حسینؑ بھی ہے عشق  
معرکہٗ وجود میں بدر و حنین بھی ہے عشق

*Sidq-e-Khalil Bhi Hai Ishq, Sabr-e-Husayn Bhi Hai Ishq  
Marka'ay Wujood Mein Badr-o-Hunain Bhi Hai Ishq*

Explanation: Prophet Abraham was ordered to be burned alive but because of his sincerity and trust in the Oneness of Allah, the

flames quickly cooled down. His Divine love made his belief concrete and it is what gave him the strength to jump into the flames.

Husayn ibn Ali's endurance at the Battle of Karbala was also because of Divine love which elevated him to the heights of submission and surrender.

The Companions of the Holy Prophet fought in the battles of Badr and Hunain out of love for the Prophet and won. Similarly, in the conflict between the body and the soul that ensues from Divine love, either the body and its appetites win or the soul and its aspirations. Those who lack love never go through such a struggle since their body is always dominant over their soul. (Bal-e-Jibril)

عشق کی اک جست نے طے کر دیا قصہ تمام  
اس زمیں و آسمان کو بے کراں سمجھا تھا میں

*Ishq Ki Ek Jast Ne Tay Kar Diya Qissa Tamam  
Iss Zameen-o-Aasman Ko Be-Karan Samjha Tha Mein*

Explanation: I used to believe that earth and heaven are too immense to be surpassed yet a single step in Divine love covered the entire path and took me to the heights of spirituality. (Bal-e-Jibril)

عشق دمِ جبریلؑ، عشقِ دلِ مصطفیٰؐ  
عشقِ خدا کا رسولؐ، عشقِ خدا کا کلام

*Ishq Dum-e-Jibreel, Ishq Dam-e-Mustafa  
Ishq Khuda Ka Rasool, Ishq Khuda Ka Kalam*

Explanation: Divine love is the angelic light and also the Holy Prophet's inward that was brimming with it. Love is the soul of true seekers who were also created by love and for love. The

actual message of Allah is conveyed to man through love. Love is the messenger as well as the word of Allah. (Bal-e-Jibril)

عشق سے پیدا نوائے زندگی میں زیر و بم

عشق سے مٹی کی تصویروں میں سوز دم بہ دم

*Ishq Se Paida Naway Zindagi Mein Zer-o-Bumm*

*Ishq Se Mitti Ki Tasweeron Mein Soz Dum Ba Dum*

Explanation: Love is the reason of life and it is full of variety, bustle, ups and downs and beauty. The shallow human body becomes passionate when touched by the warmth of Divine love. (Bal-e-Jibril)

عشق کے مضراب سے نغمہٗ تارِ حیات

عشق سے نورِ حیات، عشق سے نارِ حیات

*Ishq Ke Mizraab Se Nagma 'ay Taar-e-Hayat*

*Ishq Se Noor-e-Hayat, Ishq Se Naar-e-Hayat*

Explanation: Divine love is necessary for the beauty of life. Life retains its spark because of both light and fire (Divine beauty and majesty). (Bal-e-Jibril)

توڑ دیتا ہے بتِ ہستی کو ابراہیم عشق

ہوش کا دارو ہے گویا مستیِ تسنیم عشق

*Torh Deta Hai Butt-e-Hasti Ko Ibraheem-e-Ishq*

*Hosh Ka Daru Hai Goya Masti-e-Tasneem-e-Ishq*

Explanation: Like Prophet Abraham, love demolishes the idols that one's inward is filled with. The heavenly ecstasy of love is in fact the potion of vigilance. It is the Divine love that reveals the reality of oneself and of the universe. (Bang-e-Dara)

جب عشق سکھاتا ہے آدابِ خود آگاہی  
کھلتے ہیں غلاموں پر اسرارِ شہنشاہی

*Jab Ishq Sikhata Hai Aadaab-e-Khud Agahi*  
*Khulte Hain Ghulamon Par Asrar-e-Shehanshahi*

Explanation: One is no longer anyone's slave when love teaches him self-realization, instead he finds the secret of rulership. (Bal-e-Jibril)

مردِ خدا کا عمل عشق سے صاحبِ فروغ  
عشق ہے اصل حیات، موت ہے اس پر حرام

*Mard-e-Khuda Ka Amal Ishq Se Sahib-e-Farogh*  
*Ishq Hai Asal Hayat, Maut Hai Iss Par Haraam*

Explanation: When a seeker of Allah discovers love, his pure deeds advance day by day. Love gives eternal life and makes death forbidden. (Bal-e-Jibril)

عشق فقیہِ حرم، عشق امیرِ جنود  
عشق ہے ابنِ السبیل، اس کے ہزاروں مقام

*Ishq Faqeeh-e-Harram, Ishq Ameer-e-Junood*  
*Ishq Hai Ibn-us-Sabeel, Iss Ke Hazaaron Maqam*

Explanation: Love is the theologian of the Divine Sanctuary, commander of the army and the traveller of infinite stations. (Bal-e-Jibril)

عشق کے خورشید سے شامِ اجل شرمندہ ہے  
عشق سوزِ زندگی ہے، تا ابد پائندہ ہے

*Ishq Ke Khurshid Se Sham-e-Ajal Sharminda Hai  
Ishq Soz-e-Zindagi Hai, Ta-Abad Pa'inda Hai*

Explanation: The sun of Divine love shines so brightly that embarrasses the darkness of death. Love is the basis of life and is eternal. (Bang-e-Dara)

حدِ ادراک سے باہر ہیں باتیں عشق و مستی کی

سمجھ میں اس قدر آیا کہ دل کی موت ہے دوری

*Hudd-e-Idraak Se Bahir Hain Batain Ishq-o-Masti Ki  
Samajh Mein Iss Qadar Aya Keh Dil Ki Maut Hai Duri*

Explanation: The matters of love and its intoxication are beyond perception. I only understand that the death of inward and soul is because of distance from the Divine. (Bal-e-Jibril)

Divine love is not sought in the present day because it is the era of knowledge and intelligence. Iqbal says:

عقل ہے بے زمام ابھی، عشق ہے بے مقام ابھی

نقش گرِ ازل! ترا نقش ہے ناتمام ابھی

*Aqal Hai Be Zamam Abhi, Ishq Hai Be Maqam Abhi  
Naqsh Gar-e-Azal! Tera Naqsh Hai Natamam Abhi*

Explanation: Nowadays, intellect is unbridled and firmly gripped in logic hence people no longer believe in things that are beyond their intellect. That is why, Divine love is not being given the recognition it deserves and ignorance is prevalent in this context. The Eternal Artist (Allah) has made a complete picture with body and soul but in the contemporary times man is yet to be completed as he exists physically with no soul. (Bal-e-Jibril)

دانش و دین و علم و فن بندگی ہوس تمام  
عشق گرہ کُشائے کا فیض نہیں ہے عام ابھی

Danish-e-Deen-o-Ilm-o-Funn Bandagi-e-Hawas Tamam  
Ishq-e-Girah Kushaye Ka Faiz Nahi Hai Aam Abhi

Explanation: Nowadays, everyone is a slave of lust. So-called wisdom, theology, science and art are different types of snobberies adopted by man to fulfil his worldly appetites. Divine love is the solution of all the problems but its beneficence has not prevailed yet. **(Bal-e-Jibril)**

جوہر زندگی ہے عشق، جوہر عشق ہے خودی  
آہ کہ ہے یہ تنغ تیز پردگی نیام ابھی

*Johar-e-Zindagi Hai Ishq, Johar-e-Ishq Hai Khudi  
Aah Keh Hai Ye Taegh-e-Taiz Pardagi-e-Niyam Abhi!*

Explanation: The essence of life is Divine love and the essence of love lies in the soul but alas! The sharp sword of love is still in the sheath. **(Bal-e-Jibril)**

In truth, the Divine love nourishes and empowers man and by its power, all the problems both material and spiritual are solved.

دیارِ عشق میں اپنا مقام پیدا کر  
نیا زمانہ نئے صبح و شام پیدا کر

*Diyar-e-Ishq Mein Apna Maqam Paida Kar  
Naya Zamana Naye Subah-o-Sham Paida Kar*

Explanation: Create your own status in the world of love and discover new paths, new life and era of Divine love! **(Bal-e-Jibril)**

In the arena of love, one has to create his own status and worth, one's lineage is of no use. Love trains man and makes him capable to innovate.

اقبالؔ عشق نے مرے سب بل دیئے نکال  
مدت سے آرزو تھی کہ سیدھا کرے کوئی

*Iqbal! Ishq Na Meray Sab Bal Diye Nikal*  
*Muddat Sa Arzoo Thi Keh Seedha Karey Koi*

Explanation: Loving Allah is not easy, it comes with its own obstacles. Love has eliminated all of my personality's flaws. I wished for a long time to be corrected (by the perfect spiritual guide because without him no one can achieve purification of self and reformation of personality). **(Bang-e-Dara)**

Iqbal does not consider a person Muslim if he is not a Divine lover.

مسلم ار عاشق نباشد کافر است

*Muslim Ar Ashiq Nabashud Kafir Ast*

Explanation: A Muslim should not be regarded as a Muslim rather an unbeliever if he is not a Divine lover. **(Asrar-e-Khudi)**

The reason of decline of Muslims is also unawareness from Divine love

بجھی عشق کی آگ، اندھیر ہے  
مسلمان نہیں، راکھ کا ڈھیر ہے

*Bujhi Ishq Ki Aag, Andher Hai*  
*Musalman Nahi, Raakh Ka Dhair Hai*

Explanation: Muslims of present era do not have the yearning for Divine love. They are not believers, just piles of ash. **(Bal-e-Jibril)**

Iqbal's Persian poetry is also replete with Divine love:

عشق را از تیغ و خنجر پاک نیست  
اصل عشق از آب و باد و خاک نیست

*Ishq Ra Az Taegh-o-Khanjar Baak Neest*  
*Asal-e-Ishq Az Aab-o-Baad-o-Khak Neest*

Explanation: Love has no fear of any sword or dagger because the foundation of Divine love is not on the four basic elements; water, fire, air and soil rather it is the soul. (Asrar-e-Khudi)

در جهان هم صلح و هم پیکار عشق  
آب حیواں، تیغ جوهر دار عشق

*Der Jahan Hum Sulah-o-Hum Paikaar Ishq*  
*Aab-e-Haiwan, Taegh-e-Johardar Ishq*

Explanation: In this world, Divine love is peace as well as war. Love is both the elixir and the sharp-edged sword. (Asrar-e-Khudi)

- |                                  |                               |
|----------------------------------|-------------------------------|
| ۱- عشق صیقل می زند فرهنگ را      | جوهر آئینه بخشد سنگ را        |
| ۲- ابل دل را سینه سینا دهد       | با هنرمندان ید بیضا دهد       |
| ۳- پیش او هر ممکن و موجود مات    | جمله عالم تلخ و او شاخ نبات   |
| ۴- گرمی افکار ما از نار اوست     | آفریدن جان دمیدن کار اوست     |
| ۵- عشق مور و مرغ و آدم را بس است | عشق تنها هر دو عالم را بس است |
| ۶- دلبری بے قاهری جادوگری است    | دلبری با قاهری پیغمبری است    |
| ۷- هر دو را در کارها آمیخت عشق   | عالم در عالم انگیخت عشق       |

(1) *Ishq Saiqal Mi Zanad Farhang Ra*  
*Johar-e-Aaina Bakhshad Sang Ra*

(2) *Ahl-e-Dil Ra Seena-e-Sina Dehad*  
*Ba Hunarmandan Yad-e-Baiza Dehad*

(3) *Pesh-e-Oo Har Mumkin-o-Maujood Maat*  
*Jumla Alam Talkh Wa Oo Shakh-e-Nabat*

(4) *Garmi-e-Afkaar-e-Ma Az Naar-e-Aust*  
*Afreedan Jaan Dameedan Kaar-e-Aust*

(5) *Ishq Mor-o-Murgh-o-Adam Ra Buss Ast*  
*Ishq Tanha Har Dau Alam Ra Buss Ast*

(6) *Dilbari Be Qahiri Jadugari Ast*  
*Dilbari Ba Qahiri Paighambari Ast*

(7) *Har Dau Ra Der Kaarha Aamaikht Ishq*  
*Alamy Der Alamy Angaikht Ishq*

Explanation: (1) Love burnishes a person's inward, turning it into mirror through which a person can see Allah.

(2) The lover's inward is compared to the valley of Sinai where Prophet Moses conversed with Allah. Divine love bestows upon the lover an inward similar to the Valley of Sinai and a luminous hand to the skilled ones, which was Moses' miracle. Thus, in this inward, Allah manifest His theophanies and the lovers perform miracles.

(3) In comparison to Divine love, the entire existence of the universe is meaningless. The world is bitter overall while love is sweet. The only reason the world is fascinating and alluring is because of love otherwise everything in it is meaningless, insignificant and insipid.

(4) The flame of love is what gives our thoughts their warmth and vitality. The universe was made and souls are breathed into

physical bodies because of love. The soul is also awakened and given the ability of Divine vision through ardent love.

(5) The blessing of love is adequate for not only the humans but all the creations including insects and birds. Love is everything for both the worlds and achieving goals is only possible because of it.

(6) A path of love devoid of Divine wrath and majesty is nothing more than a spell. The path of the Messengers is of love and Divine majesty. True love embraces both. Having these attributes grants one the grandeur of the Messenger.

(7) Divine majesty and beauty are combined in the path of love. None of them alone is able to produce positive results. Therefore, they are evenly merged in love. Love has established a unique realm in other realms. Majesty has beauty and beauty has majesty in the world of love. This maintains the balance in the world. Both enable the creation of new realms. (Zabur-e-Ajam)

Oneness of Allah is love and without love, one's faith is incomplete just like a sheath without a sword.

عاشقی؟ توحید را بر دل زدن  
ولنگے خود را بہر مشکل زدن

*Ashiqi? Tawhid Ra Ber Dil Zadan  
Waangahy Khud Ra Ba-Hr Mushkil Zadan*

Explanation: What is love? Love is to cherish the Oneness of Allah in the inward and then encounter every difficulty coming in the way of Truth so that one gains the final destination of Oneness. (Zabur-e-Ajam)

تو ہم بذوقِ خودی رس کہ صاحبانِ طریق  
بریدہ از ہمہ عالم بخویش پیوستند

*Tu Hum Bazauq-e-Khudi Rus Keh Sahibaan-e-Tareeq  
Bureeda Az Hama Alam Bakhuwaish Paiwastand*

Explanation: Create a fervour and passion in your soul! Those who walk the path of love are so involved in their inward that they have entirely given up on the outside world. You also adopt their way by self-realization. (Zabur-e-Ajam)

عمرہا در کعبہ و بت خانہ می نالد حیات  
تا ز بزم عشق یک دانائے راز آید بروں

*Umerha Der Kaaba-o-Buttkhana Mi Nalad Hayat  
Ta Z Bazm-e-Ishq Yek Danaaye Raz Aayed Baroon*

Explanation: Many shed tears in the Holy Kaaba and temples, then the world is blessed with the presence of the confidant of Divine secrets (the Universal Divine Man) who emerges from the veil of Divine love. (Zabur-e-Ajam)

According to Faiz Ahmad Faiz, winning and losing in the game of love is out of question as in this game losing means winning.

گر بازی عشق کی بازی ہے جو چاہو لگا دو ڈر کیسا  
گر جیت گئے تو کیا کہنا، ہارے بھی تو بازی مات نہیں

Explanation: If you are playing the game of love, do not fear to sacrifice everything. In this game, winning or losing does not matter. If you win, it is marvellous but being defeated also means the game is not lost.

## BECOMING BELOVED IS THE ZENITH OF LOVE

The extreme level of a lover is that he becomes the beloved when he reaches the highest point of Divine love and proves his sincerity whereas the Beloved becomes his Lover.

Sultan Bahoo expresses in *Nur-ul-Huda Kalan*:

- ❖ The status of *Faqr* is that of belovedness. Whatever the beloved wishes, the lover grants him. Rather the lover becomes aware of even a thought of the beloved and fulfils his every objective by the power of his sight. **(Nur-ul-Huda Kalan)**

Allama Iqbal reveals about this status of belovedness:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے  
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

*Khudi Ko Kar Buland Itna Keh Har Taqdeer Se Pehle  
Khuda Bande Se Khud Pooche, Bata Teri Raza Kya Hai*

Explanation: You must elevate your soul to such closeness by loving Allah ardently that He may always ask you about your will before revealing the destiny. **(Bal-e-Jibril)**

چوں تمام افتد سراپا ناز می گردد نیاز  
قیس را لیلیٰ ہی نامند در صحرائے من

*Choon Tamam Uftad Sarapa Naz Mi Garded Niyaz  
Qays Ra Layla Hami Namand Der Sehray Munn*

Explanation: When love reaches perfection, it transforms into belovedness. Hence, Qays<sup>27</sup> is called Layla<sup>28</sup> in the realm of love. It means when the love of a lover is perfected, he becomes the beloved. **(Payam-e-Mashriq)**

از نگاہِ عشق خارا شق شود  
عشق حق آخر سراپا حق شود

<sup>27, 28</sup> Qays commonly known as Majnun was the lover of Layla in an Arabic folk love tale.

*Az Nigah-e-Ishq Khara Shaq Shawad*  
*Ishq-e-Haq Akhir Sarapa Haq Shawad*

Explanation: A single glance of love can even break the rocks.  
 The love of Truth itself becomes the truth at its ultimate stage.  
**(Asrar-e-Khudi)**

## KNOWLEDGE, INTELLECT AND DIVINE LOVE

The source of intellect is brain while the centre of love is inward. In the inward is the manifestation of Allah. The base of all the worldly knowledge is intellect and wisdom. All the material knowledge is gained through intellect and in return it increases the intellect 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 these limitations. Human brain does not have the capability of thinking beyond these dimensions while Allah is transcendent of limitations. Hence, man cannot get the recognition of Allah on the basis of intellect and knowledge. When a man enters the realm of love after crossing the boundaries of his knowledge and intellect then the power of love takes him to the station of no station by crossing all the boundaries of time and space where he meets and sees his Beloved Allah.

Rumi expounds:

- ❖ We can never describe Divine love by intellect and knowledge.

He further states:

عشق آمد عقل خود آواره شد  
 شمس آمد شمع خود بیچاره شد

Explanation: When the passion of love aroused in my being, the poor intellect became useless as the candle is no more required when the sun rises.

رہ عقل جز پیچ در پیچ نیست  
رہ عاشقان جز خدا پیچ نیست

Explanation: The path of intellect is very complicated but the path of lovers is none other than (the love of) Allah Himself.

Khawaja Hafiz utters:

- ❖ The expression of love does not need any articulation.

The sight of man replete and intoxicated with Divine love turns even the great scholars crazy.

It is in *Divan-e-Shams-e-Tabrizi*:

گر تو افلاطون و لقمان بہ علم  
من بہ یک دیدار نادانت کُسم

Explanation: Even if you are a genius like Plato and Luqman, I would make you insane by my single glance.

Sultan Bahoo states:

- ❖ Knowledge and intellect are regarded as a great hurdle in the path of Divine love. There is such a pleasure and trance in the love of Allah that if an excellent scholar finds a little bit of it, he will be lost in it forgetting all his knowledge.

He says in his Punjabi quatrain:

عشق سمندر چڑھ گیا فلک تے، کتول جہاز کھیوے ھو  
عقل فکر دی ڈونڈی نوں، چا پہلے پور بوڑیوے ھو

کڑکن کپڑ پودن لہراں، جد وحدت وچ وڑیوے ھو  
جس مرنے تھیں خلقت ڈردی باھو، عاشق مرے تاں جیوے ھو

Explanation: The river of passionate love for Allah reaches the fathomless ocean of Divine Oneness. *Faqr* is simply the path of love, intellect has nothing to do with it. Therefore, by drowning the useless boat of intellect save yourself from it since the very inception of your journey of Divine love. When the seeker enters the ocean of Unity, he has to encounter many apprehensions, troubles and calamities. The masses are frightened of these troubles and death but the passionate lover of Allah is destined to be perpetuated after death due to his Divine love. (Abyat-e-Bahoo Kamil)

Allama Iqbal expounds about intellect and love.

گزر جا عقل سے آگے کہ یہ نور  
چراغِ راہ ہے، منزل نہیں ہے

*Guzar Ja Aqal Se Aagay Keh Ye Noor  
Charagh-e-Rah Hai, Manzil Nahi Hai*

Explanation: Think beyond your intellect because it is merely a light that shows the direction but love leads to the destination of Allah's gnosis and unity. It is impossible to achieve that station by intellect because it is unable to reach Him. (Bal-e-Jibril)

تازہ مرے ضمیر میں معرکہ کھن ہوا  
عشق تمام مصطفیٰ، عقل تمام بولہب

*Taza Meray Zameer Mein Marka'ay Kuhan Huwa  
Ishq Tamam Mustafa, Aqal Tamam Bu-Lahab*

Explanation: The ancient battle between the love and intellect is re-enacted inside me. The whole existence of Prophet Mohammad

is Divine love whereas Abu Lahab thought about the Divine ordains as merely words of a human being and was deceived by his intellect. (Bal-e-Jibril)

عقل عیار ہے، سو بھیس بنا لیتی ہے  
عشق بے چارہ نہ ملا ہے، نہ زاہد، نہ حکیم

*Aqal Ayyaar Hai, Sau Bhais Bana Leti Hai  
Ishq Bechara Na Mulla Hai, Na Zahid, Na Hakeem!*

Explanation: The poor lover is never too clever to become a theologian, an ascetic or a scholar whereas the intellect is wicked and takes hundreds of guises to deceive. (Bal-e-Jibril)

بے خطر کود پڑا آتش نمرود میں عشق  
عقل ہے محو تماشا لبِ بام ابھی

*Be-Khatar Kood Para Aatish-e-Nimrod Mein Ishq  
Aqal Hai Mehv-e-Tamasha-e-Lab-e-Baam Abhi*

Explanation: The love of Prophet Abraham was so powerful that he bravely jumped into the burning pyre that Nimrod had lit to burn him while intellect watched confoundedly. The intellect considers gains and losses while love leaps into the flames without considering about punishment or reward. (Bang-e-Dara)

Iqbal describes while comparing knowledge and love:

- ۱۔ علم نے مجھ سے کہا عشق ہے دیوانہ پن عشق نے مجھ سے کہا علم ہے تخمین و ظن
- ۲۔ بندہ تخمین و ظن! کرم کتابی نہ بن عشق سراپا حضور، علم سراپا حجاب!
- ۳۔ عشق کی گرمی سے معرکہ کائنات علم مقام صفات، عشق تماشا ذات!
- ۴۔ عشق سکون و ثبات، عشق حیات و ممات علم ہے پیدا سوال، عشق ہے پنہاں جواب!

- ۵۔ عشق کے ہیں معجزات سلطنت و فقر و دیں عشق کے ادنیٰ غلام صاحبِ تاج و نگین
- ۶۔ عشق مکان و مکین، عشق زمان و زمیں عشق سراپا یقین اور یقین فتح باب
- ۷۔ شرعِ محبت میں ہے عشرتِ منزل حرام شورشِ طوفاں حلال، لذتِ ساحل حرام
- ۸۔ عشق پہ بکلی حلال، عشق پہ حاصل حرام علم ہے ابنِ الکتاب، عشق ہے اُمّ الکتاب

(1) *Ilm Ne Mujh Se Kaha Ishq Hai Diwana-Pann*  
*Ishq Ne Mujh Se Kaha Ilm Hai Takhmeen-o-Zann*

(2) *Band-e-Takhmeen-o-Zann! Kirm-e-Kitabi Na Bann*  
*Ishq Sarapa Huzoor, Ilm Sarapa Hijab!*

(3) *Ishq Ki Garmi Se Hai Marka 'ay-e-Kainaat*  
*Ilm Maqam-e-Sifaat, Ishq Tamasha 'ay-e-Zaat!*

(4) *Ishq Sukoon-o-Sabat, Ishq Hayat-o-Mamat*  
*Ilm Hai Paida Sawal, Ishq Hai Pinhan Jawab!*

(5) *Ishq Ke Hain Maujazaat Saltanat-o-Faqr-o-Deen*  
*Ishq Ke Adna Ghulam Sahib-e-Taj-o-Nageen*

(6) *Ishq Makan-o-Makeen, Ishq Zaman-o-Zameen*  
*Ishq Sarapa Yaqeen, Aur Yaqeen Fatah-e-Bab!*

(7) *Shara-e-Mohabbat Mein Hai Ishrat-e-Manzil Haraam*  
*Shorish-e-Toofan Halal, Lazzat-e-Sahil Haraam*

(8) *Ishq Pe Bijli Halal, Ishq Pe Hasil Haraam*  
*Ilm Hai Ibn-ul-Kitab, Ishq Umm-ul-Kitab!*

Explanation: (1) Love informed me that knowledge is an appraiser that always measures loss and gain, while knowledge informed me that love is only foolishness.

(2) O appraiser! Avoid being a bookworm. Excessive reading of books is worthless because lover is constantly present in the

Divine court and witnesses the Essence, but knowledge is in veils since it is away from Allah.

(3) The warmth of love is the reason for the universe's existence and beauty. Love is the beholder of Allah's Essence while knowledge only knows Allah to the extent of His attributes and is limited.

(4) Divine love is the source of all peace and gives immortality. Love is both life and death at the same time because it is the death of inciting self which enlivens the soul. Knowledge is inquisitive, as it progresses new queries arise and then further questions are concealed in their answers. Each question's true solution is concealed in love because it is the key to unlock the secrets of universe and Divinity.

(5) Through love, the Companions gained the ability to establish the Islamic Empire which they later expanded throughout the world. These are miracles of love that they not only conquered the physical world but also attained the heights of *Faqr* so they achieved spiritual reign as well. The great rulers have been the slaves of love (i.e. Fakirs and seek their assistance but the Fakirs never go to any ruler since they possess the greatest power and treasure of love).

(6) Love is the dwelling and the dweller as well. It implies that love is the cause of this universe's creation as well as its perpetuation. The dweller, human being is also created by dint of it. Love created time and space. Love is the station of certainty that opens the avenues to Oneness. Every challenge can be overcome through love because it is the key to every locked door (a solution to problems).

(7) The law of love forbids staying at one station. Every moment, love strives for more nearness to Allah and continues to advance. It is lawful for love to struggle through the hardships of the path

while moving forward in the storms but it is unlawful to stay at the seashore and enjoy the peace.

(8) Since love entails giving up everything for the Beloved, it is appropriate for love to be restless in pain but it is wrong to demand reward from the Beloved. The book of this world and life is created by love, that makes love the mother of the book whereas knowledge is born out of the book. **(Zarb-e-Kalim)**

عشق کی تیغِ جگر دار اڑا لی کس نے  
علم کے ہاتھ میں خالی ہے نیام اے ساقی

*Ishq Ki Taagh-e-Jigardar Ura Li Kis Ne  
Ilm Ke Hath Mein Khali Hai Niyam Ae Saqi*

Explanation: The sword of courageous Divine love has been lost to the world and the knowledge (scholars) only has an empty sheath. **(Bal-e-Jibril)**

صبحِ ازل یہ مجھ سے کہا جبریلؑ نے  
جو عقل کا غلام ہو، وہ دل نہ کر قبول

*Subah-e-Azal Ye Mujh Se Kaha Jibreel Ne  
Jo Aqal Ka Ghulam Ho, Woh Dil Na Kar Qabool*

Explanation: The Archangel Gabriel confided in the beginning of time to not allow your mind to rule your inward. **(Zarb-e-Kalim)**

Iqbal has declared knowledge and intellect as the hurdles on the path of love in his Persian poetry as well.

- ۱۔ عشق صید از زورِ بازو افکند عقل مکار است و دایم می زند
- ۲۔ عقل را سرمایہ از بیم و شک است عشق را عزم و یقین لایفک است

۳۔ آں کند تعمیر تا ویراں کند      ایں کند ویراں کہ آباداں کند  
۴۔ عقل چوں باد است ارزاں در جہاں      عشق کمیاب و بہائے او گراں

(1) *Ishq Sayd Az Zor-e-Bazu Afgand*  
*Aqal Makkaar Ast Wa Damy Mi Zanaad*

(2) *Aqal Ra Sarmaya Az Beem-o-Shak Ast*  
*Ishq Ra Azm-o-Yaqeen La-Yunfak Ast*

(3) *Aan Kunad Tamir Ta Weeran Kunad*  
*Een Kunad Weeran Keh Aabadaan Kunad*

(4) *Aqal Choon Baad Ast Arzaan Der Jahan*  
*Ishq Kamyab Wa Behaye Oo Garaan*

Explanation: (1) Love hunts by its own force but the intellect which is inherently evil, keeps laying traps with its lies.

(2) Creating fear and distrust are a few of the many ways of intellect. Contrarily, patience and faith are the assets of Divine love.

(3) Anything built with intellect ends in destruction and desolation but love destroys for the sake of permanent construction. (The spiritual guide's attribute is mentioned in this context because he helps the seeker develop a new personality while eradicating the old one).

(4) In this world, intellect is cheaper than air while Divine love is rare and the most valuable. (Rumuz-e-Bekhudi)

۱۔ عقل محکم از اساسِ چون و چند      عشق عریاں از لباسِ چون و چند  
۲۔ عقل میگوید کہ خود را پیش کن      عشق گوید امتحانِ خویش کن  
۳۔ عقل با غیر آشنا از اکتساب      عشق از فضل است و با خود در حساب

۴۔ عقل گوید شاد شو، آباد شو عشق گوید بنده شو، آزاد شو

(1) *Aqal Mohkam Az Asaas-e-Choon-o-Chand*

*Ishq Uryan Az Libas-e-Choon-o-Chand*

(2) *Aqal Mi Goyad Keh Khud Ra Pesh Kun*

*Ishq Goyad Imtihan-e-Khuwaish Kun*

(3) *Aqal Ba Ghair Ashna Az Iktisab*

*Ishq Az Fazal Ast Wa Ba-Khud Der Hisab*

(4) *Aqal Goyad Shad Sho, Aabad Sho*

*Ishq Goyad Banda Sho, Aazad Sho*

Explanation: (1) Love never questions or objects whereas intellect becomes firm on the basis of reason and logic.

(2) The intellect suggests making advancement in order to get wealth, fame, honour and power. The love suggests testing oneself to reach the Beloved by overcoming obstacles on the Divine path as it is more important than making progress in the world.

(3) The emphasis of intellect is on ostentation whereas Divine love stresses upon self-analysis. A characteristic of intellect is that it can be achieved by skill and increased by practice. Another quality is that it does not hesitate to befriend a stranger provided it is profitable. Contrarily, love only depends upon the beneficence of Allah. It has no concern with other than Allah and is always engaged in evaluating itself. It is independent of everything in contrast to intellect.

(4) The message of intellect is to get happiness and tranquillity and live an enjoyable life at any cost. While the exhortation of love is to become a true slave of Allah and free oneself from all other forms of enslavement. **(Rumuz-e-Bekhudi)**

Iqbal proves superiority of Divine love over the intellect in his poetry in different forms.

In *Payam-e-Mashriq* (Message from the East), Iqbal describes while comparing intellect and Divine love:

عقلے کہ جہاں سوزد، یک جلوہ بے باکش  
از عشق بیاموزد آئین جہاں تاباں

*Aqaly Keh Jahan Sozad, Yek Jalwa-e- Bebaakash  
Az Ishq By 'aamuzad Aeen-e-Jahan Taabi*

Explanation: The intellect that burns the world by its single dauntless glance, learns the principle of enlightening the world from the Divine love. (**Payam-e-Mashriq**)

عشق است کہ در جانت ہر کیفیت انگیزد  
از تاب و تب رومیؒ تا حیرت فارابی

*Ishq Ast Keh Der Jaanat Har Kaifiat Angezad  
Az Taab-o-Tubb-e-Rumi Ta Hairat-e-Farabi*

Explanation: You experience every emotion only because of love. Therefore, from Rumi's classic sufferings and restlessness to Farabi's amazement, all are the wonders of Divine love. (**Payam-e-Mashriq**)

ایں حرفِ نشاط آور می گویم و می رقصم  
از عشق دل آساید، با ایں ہمہ بیتابی

*Een Harf-e-Nishat Aawer Mi Goyam Wa Mi Raqsum  
Az Ishq Dil Aasayad, Ba Een Hama Betaabi*

Explanation: When I utter this tranquilizing word 'love', I become rapturous because in spite of all my restlessness, love soothes my soul and it becomes calm. (**Payam-e-Mashriq**)

هر معنی پیچیده در حرف نمی گنجد  
یک لحظه بدل در شو، شاید که تو دریایی

*Har Maani Pecheeda Der Harf Nami Gunjad*  
*Yek Lehza Ba-Dil Der Sho, Shayad Keh Tu Deryaabi*

Explanation: Words are incapable of conveying every complex meaning so drown in your inward, perhaps you will attain the reality of Divine love. It implies that the secret and reality of love is too deep to be understood by words. It can be disclosed when the inward becomes familiar to Divine love itself. **(Payam-e-Mashriq)**

عقل او را سوئے جلوت می کشد  
عشق او را سوئے خلوت می کشد

*Aqal Oo Ra Suye Jalwat Mi Kashad*  
*Ishq Oo Ra Suye Khalwat Mi Kashad*

Explanation: While love draws the seeker closer to oneness with the Divine Essence, intellect draws man towards diversity or gnosis of Divine attributes. Love encourages a person to explore the inner world whereas intellect makes a person more aware of the outside world. (Love is journey towards Allah while the exploration of intellect is bounded to the universe). **(Javid Nama)**

The restless and eager Divine lovers play the unique game of love by going beyond the boundaries of intellect and risking their lives and wealth. They are given presence in the Mohammadan Assembly and Divine vision if they prove the sincerity and honesty of their devotion as Allah does not let anyone's struggle go in vain. It must be understood that only love opens the door to Divine vision. Otherwise, thousands of caravans of intellect have been destroyed while attempting to understand the quiddity of the Essence. Though, Fakirs got the blessing of Divine vision and found the secrets of Allah through the path of love.

## DIVINE VISION

It has been explained in the previous chapters that *Faqr* is the knowledge of Divine vision and beholding Allah is the ultimate reward for the one who follows this path. The term for its achiever is ‘Mystic’. He is the one who worships Allah while seeing Him as he has surpassed the initial stage of certainty that is through knowledge to the final level which is in fact truth

In Arabic language, words like *liqa* (لِقَاء) and *ru'yat* (رُؤْيُت) when combined with ‘Allah’ viz. *Liqa-e-Elahi* (لِقَاءُ الْإِلَهِ) and *Ru'yat-e-Haq Ta'ala* (رُؤْيُتِ حَقِّ تَعَالَى) are used to describe Allah’s vision and observation. The literal meanings of *liqa* are vision, countenance and meeting and for *ru'yat* the meanings are again vision, beholding countenance and to view. Scholars while translating use meanings according to their discretion but for Mystics and Fakirs *liqa* means Divine vision.

The aim of life is the recognition and gnosis of Allah. Recognition is actually Divine vision. This blessing is bestowed upon Mystics and Fakirs. There is nothing more fulfilling than it. This unexemplified and remarkable vision is possible not through the physical eye rather by the spiritual insight.

Shaikh Abdul Qadir Jilani says:

- ❖ He is a hypocrite who claims to worship Allah without recognizing Him. (**Sir'r al-Asrar**)

Allah created mankind for the sole purpose of His recognition, to disclose both His beauty and majesty so that He is loved ardently. On the day of Divine covenant, the grandest responsibility of Trust of Allah was only taken up by man in the entire creation of

the universe. Allah bestowed such affection and consideration upon man that whenever he went astray forgetting this promise in the world, he was reminded of it through the leadership and guidance of the Prophets who not only reminded of it but also prepared him to succeed in the ‘examination of loving Allah above every other relation and thing’. The last Prophet, Mohammad, for whom this universe is adorned, reminded people of the forgotten lesson of love and gave a complete code of life through the Quran and Sunna.

In the Quran, Allah draws our attention towards Himself by saying:

◀ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا حَافِلًا مَّبْلُغِيهِ ﴿٢٠٨﴾ (٨٢:٢٠)

Meaning: O man! You sustain rigours to reach your Lord. Ultimately, you will meet Him. (84:6)

Allah explains it:

◀ فَعَرِّضُوا إِلَى اللَّهِ (٥١:٥٠)

Meaning: So run towards Allah. (51:50)

He further blesses and says that at least man should try:

◀ أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾ (٢٥:٢٠)

Meaning: Will you observe patience? (And not even try to proceed towards your Lord?) And your Lord is All-Seeing (and is waiting). (25:20)

Allah says those who try to proceed towards Him, verily find the way.

◀ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ﴿٦٩﴾ (٢٩:٦٩)

Meaning: And those who strive hard for Our cause, We certainly guide them to Our ways. (29:69)

Allah also tells us the way to see Him:

◀ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا (١٨:١١٠)

Meaning: So whoever hopes to see his Lord, should do good deeds. (18:110)

There is forewarning for those who do not intend or aim to have the blessed Divine vision:

◀ إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ

اٰيَاتِنَا غٰفِلُونَ ﴿٨﴾ اُولٰٓئِكَ مَا لَهُمْ النَّارُ بِهَا كَانُوا يَكْسِبُونَ ﴿٩﴾ (١٠:٨-٩)

Meaning: Verily those who do not expect to see Us and are pleased with the worldly life and are well-contented with it and who are neglectful of Our signs, it is they whose abode is hell, a recompense for the deeds they used to earn. (10:7-8)

Allah has made the repercussions clear for those who deny His vision in following verses:

◀ اُولٰٓئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ

وِزْنًا (١٨:١٠٥)

Meaning: It is they who have denied the signs of their Lord and His vision. So all their deeds are ruined and We shall not give any weight or (even) any worth to them (and their deeds) on the day of rising (they will be thrown into hell-fire without even being brought to reckoning). (18:105)

◀ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ (٦:٣١)

Meaning: So those who deny seeing Allah incur loss. (6:31)

◀ اَلَا اِنَّهُمْ فِي مَرِئَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ اَلَا اِنَّهٗ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾ (٢١:٥٤)

Meaning: Beware that they are in doubt about seeing their Lord. Beware! He is the One Who encompasses everything. (41:54)

◀ وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ (١٤:٢)

Meaning: And whoever remains blind (to the Divine vision) in this world will be blind (from seeing Allah) in the hereafter as well. (17:72)

He guides mankind about Himself:

◀ وَفِي الْأَنْفُسِ كُنتُمْ أَفَلًا تُبْصِرُونَ (٥١:٢١)

Meaning: And (I am) in yourselves (as well). So do you not see? (51:21)

◀ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ (٢:١١٥)

Meaning: And the east and the west (all) belong to Allah alone. So whichever direction you turn to, there is Divine Countenance. (2:115)

The Hadiths also give evident clues and persuasion towards Divine vision:

- ❖ Jarir ibn Abdullah narrates: The Prophet said, “You will definitely see your Lord with your own eyes.” (Bukhari 7435)
- ❖ Jarir ibn Abdullah narrates: We were in the company of the Prophet. He looked at the (full) moon and said, “You will see your Lord as you see this moon and you will have no trouble and difficulty in beholding Him.” (Bukhari 4851)
- ❖ Abu Hurairah relates that the Holy Prophet said, “A person if uses the knowledge that leads to the Countenance of Allah, for the worldly gains will not whiff even the fragrance of the paradise.” (Abu Dawud 3664; Musnad Ahmad ibn Hanbal 8438)

## THREE WAYS TO DIVINE VISION

Sultan Bahoo says:

- ❖ Beholding Allah and attaining to the level of Divine closeness is justified according to the Quran and Hadith. Allah can be seen in three ways based on the Divine favour;

Firstly, it is justified to see Allah in dream. The dream which is like a seclusion to have unveiled vision and closeness of Allah. It is called the dream of Divine light and during it the beholder is blessed with Divine observations and vision in the state of presence.

Secondly, Allah can be seen during meditation which is like death as it takes the meditator to the court of Allah.

Thirdly, it is also justified to see Allah visibly in such a way that the body of the beholder is in physical world and soul is at the station of no station.

All these levels of Divine vision are a great blessing and beneficence which are bestowed only by the perfect spiritual guide. (Nur-ul-Huda Kalan)

اسمِ اللہ رہبر است ہمراہ تو  
جز لقا دیگر میں دیگر مجھ

Explanation: *Ism-e-Allah Zaat* is everywhere to guide you. You should neither seek nor see anyone but Allah. (Nur-ul-Huda Kalan)

## DENIER OF DIVINE VISION

Sultan Bahoo says about the denier of Divine vision:

ہر کہ منکر از خدا دیدار شد  
امتِ نبویٰ نباشد خوار شد

Explanation: Whoever denies the Divine vision is disgraced and debarred from the Mohammadan nation. (Nur-ul-Huda Kalan)

Shaikh Abdul Qadir Jilani says in his book *Sir'r al-Asrar*:

- ❖ Divine vision is to see the reflection of light of His beauty and compassion with the eyes of soul in the mirror of inward like it is the saying of Allah;

◀ مَا كَذَبَ الْفُؤَادُ مَا رَأَى (٥٣:١١)

Meaning: (His) inward did not take it contrary to what (his) eyes beheld. (53:11)

The Prophet said:

◀ اَلْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ (ابوداؤد ٣٩١٨)

Meaning: The believer (*Mumin*) is mirror for (other) believer. (Abu Dawud 4918)

In this Hadith, the first believer refers to the inward of a believer and the second is Allah Himself<sup>29</sup>.

Hence, one who beholds Allah with His attributes in the world, will behold Allah unveiled in the hereafter.

The Mystics often claim Divine vision like it is said by Umar ibn Khattab:

◀ رَأَى قَلْبِي رَبِّي بِنُورِ رَبِّي

Meaning: My inward saw Allah through His light (of *Ism-e-Allah Zaaf*).

Ali ibn Abi Talib said:

◀ لَمْ أَعْبُدْ رَبَّكُمْ أَرَأَاهُ

<sup>29</sup> *Mumin* is one of the attributive names of Allah.

Meaning: I do not pray Allah unless I see Him. (Sir'r al-Asrar, section 9)

Shaikh Abdul Qadir Jilani further writes in *Sir'r al-Asrar*:

❖ Prophet Mohammad said:

◀ رَأَيْتُ رَبِّي عَلَى صُورَةِ شَابٍ أَمْرَدٍ

Meaning: I saw my Lord as a beardless young man.

Some say it means the theophany that Allah descends with the attribute of Lordship on the mirror of seeker's soul. This is the soul which is named as *Tifal al-Ma'ani*<sup>30</sup> (طفل المعاني). This soul is mirror to the spiritual guide who is a mediator between the seeker and Allah.

Ali ibn Abi Talib said:

◀ لَوْلَا تَرْبِيَةُ رَبِّي لَسَا عَرَفْتُ رَبِّي

Meaning: If my Lord, Allah, had not taught me Himself, I would not have recognized Him.

The medium to reach this inward Guide is the persuasion from the physical guide, Prophets and Saints. They are the light for physical and spiritual being of a person and it is through their training that the ultimate (Divine) Soul manifests like it is the saying of Allah:

◀ يُلْقَى الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ (٢٠:١٥)

Meaning: He sends His Soul upon whomever of His slaves He wills by His command. (40:15)

It must be understood that to find the perfect spiritual guide is most important to reach this Soul who is a source to vivification of the inward and attainment of gnosis.

<sup>30</sup> *Tifal* means young and *al-Ma'ani* means Reality.

Al-Ghazali says, "It is justified to see Allah in the most beautiful appearance like one will see in the hereafter. He is beheld in the metaphorical form which is the countenance of the perfect spiritual guide. Allah makes the dreamer behold Him according to his capability and competence (in faith) which is not His actual countenance as Allah is transcendent of form. Similarly, to see the Prophet in different countenances in dream depicts dreamers' capability and competence (in faith) and every form is true. However, the Mohammadan Reality can only be seen by the man who is perfect inheritor of Prophet's knowledge, deeds, states, insight and salat in all spiritual and exoteric matters."

It is stated in *Sharah Sahih Muslim* that Divine vision in human form and in the form of Divine light is justified. On the basis of this interpretation, presumption about the manifestation of all other attributive theophanies is justified. Like for Prophet Moses, Allah descended His theophany onto the tree of jujube in the form of fire and the conversation in itself is an attributive theophany that He stated to Prophet Moses:

◀ وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (٢٠:١٤)

Meaning: And what is this in your right hand, O Moses? (20:17)

In reality, that fire was Divine light but according to the supposition of Prophet Moses it was fire because Prophet Moses was in search of fire. Human is not inferior to a tree therefore it is not strange if a man gains absolute purification abandoning bestial qualities and transforms his attributes into the attributes of the Lord then He manifests His theophany from any one of His attributes through that true man. Allah has blessed many of His Mystics with such theophanies, an example is Bayazid Bastami who during the theophany said:

◀ سُبْحَانِي مَا أَعْظَمُ شَانِي

Meaning: I am exalted, great is my glory.

Shaikh Junayd of Baghdad said, “Inside my robe is only Allah and nothing other than Him.”

There are many other sayings of Mystics like these. It is the station where men of mysticism face strange subtleties whose exegesis is quite detailed. (Sir'r-ul-Asrar, Section 22)

Shaikh Abdul Qadir Jilani writes in his book *ar-Risala tul-Ghausia*:

- ❖ Allah said, “O Ghawth al-Azam! Whoever saw Me, he became indifferent to questions in every condition and who does not see Me, cannot benefit from any kind of questions for he is lost in verbiage.”

Shaikh Abdul Qadir Jilani said, “I saw Allah.”

Allah said, “O Ghawth al-Azam! He who questions My vision after its knowledge is veiled and who presumed My vision without its knowledge is in error as well.”

Allah said, “O Ghawth al-Azam! He who endeavours towards Me, beholds Me whether he likes it or not.”

When Shaikh Abdul Qadir Jilani saw Allah, he asked Him, “What is Miraj?”

Allah replied, “O Ghawth al-Azam! It is to elevate above everything except Me. The excellence of Miraj is:

◀ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿٥٣:١٧﴾

Meaning: His eyes neither inclined aside nor overstepped the limit. (53:17)

Allah further said, “O Ghawth al-Azam! One who does not exalt to Miraj, his salat is not accepted. He is deprived of true salat.”

Allah said, “O Ghawth al-Azam! There are ‘My men’ apart from Prophets and Messengers whose state is not familiar to anyone whether the angels or the people of world, hereafter, paradise and hell. These ‘men of Allah’ are not created for paradise or hell, rewards or punishments, palaces or houris and servants of paradise. Felicities for those who have brought faith upon these men of Allah even though they do not recognize their status. O Ghawth al-Azam! You are one of them. Their signs in this world are that they eat less, their (*nafs*) selves are free from sensual desires, their inwards are free from apprehensions and their souls are forever blessed with theophanies of Divine vision. They are the men who are immortal with Me and are enveloped in the light of my vision.” (Ar-Risala Tul-Ghausia)

He also says:

- ❖ Whoever saw the beloved of Allah, he in fact beheld Allah and he who saw Him esoterically, got blessed with Divine presence. Our Lord, Allah is Omnipresent and can be seen.

The Prophet said:

سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ الشَّمْسَ وَالْقَمَرَ ◀

Meaning: Soon you will behold Allah like you see the sun and the moon. (Al-Fath ar-Rabbani section 33)

Al-Ghazali says:

- ❖ Gnosis gained at a station is superior to that gained at preceding station. It is called Divine vision and observation. Divine vision relates to gnosis just as seeing is related with thought. As closing eyelids is a veil for the eye but it does not stop thoughts and unless the veil of lid is lifted, the eye

cannot see similarly relation of man with his earthen body engrossed in the desires of the world is a veil for the Divine observation although this veil does not stop one to gain gnosis. Unless this relation breaks, Divine observation is impossible. Therefore, Allah said to Prophet Moses, “You cannot look upon Me<sup>31</sup>.” (Kimiya-e-Sa’adat)

Sufis say that all the Prophets prayed in the court of Allah, “O Allah! Make us the umma of Prophet Mohammad.” The reason behind this request was that Mohammanan nation has been blessed with the way to Divine vision and also that its wish lies in their inwards more intensely than nations of other Prophets.

### IMPEDIMENTS IN THE DIVINE VISION

Sultan Bahoo says about the impediments in Divine vision and the ways to overcome them:

- ❖ You must know that there are not any mountains or walls between Allah and His slave. When the inward becomes alive by the kind attention of Allah, all the veils are removed and the seeker is blessed with the Divine vision. He beholds Allah with open eyes and his faith becomes firm. Know that there is not a long distance between Allah and His slave. Whoever surpasses the sin of his self, immediately gets honoured with the vision. It is the bestowal of perfect *Sarwari Qadri* spiritual guide. (Nur-ul-Huda Kalan)

### SULTAN BAHOO AND DIVINE VISION

Sultan Bahoo explicitly elaborates the knowledge of Divine vision in his books. He says:

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<sup>31</sup> Sura *al-A'raf*, verse 143

طالبی دیدار با دیدار بر  
جز خدا دیگر نه بیند با نظر

Explanation: The true seeker of Divine vision eventually elevates and beholds. Then he sees none but Allah. (Nur-ul-Huda Kalan)

هر طرف بینم پیام حق ز حق  
با مطالعه دائمی دل دم غرق

Explanation: Wherever I see, I behold the Truth by the blessing of Truth. I gained this state of engrossment by perpetually reading my inward. (Nur-ul-Huda Kalan)

باهو کشتگان دیدار دائم باوصال  
باجمال و باوصال و لازوال

Explanation: O Bahoo! Those killed by the Divine vision remain in never ending state of Divine union and vision of His beauty. (Kaleed-ul-Tauheed Kalan)

به ز هر لذت بود لذت لقا  
لذت دنیا چه باشد بی بقا

Explanation: Among all savours the most savouring is Divine vision. The pleasures of the world are trivial as compared to it because they are transitory. (Nur-ul-Huda Kalan)

Sultan Bahoo says in *Asrar-e-Qadri*:

- ❖ The contentment of Mystic who is immortal with Allah or a man of Divinity lies in the Divine Essence (His vision). There are four types of worldly sensualities which prevent a person from the eternal pleasure (Divine vision). Firstly, the pleasure to savour rich and palatable food. Second is copulation. Third is ruling authority (fame through any rank or authority) which in entirety is the carrion world. Fourth is

peruse. These four pleasures are equal. One whose existence has tasted gnosis, becomes free from these worldly desires. Hence, it is concluded that the pleasure of gnosis of Allah (Divine vision) brings delight to the soul and death to the inciting self. (Asrar-e-Qadri)

Sultan Bahoo says in *Nur-ul-Huda Kalan*:

- ۱۔ ایں مراتب عارفان را ابتدا روز اول شد مشرف با لقا
- ۲۔ با تصور اسم اللہ یافتم اسم اللہ پیشوا خود ساختم
- ۳۔ ہر کہ جسم در اسم پنہاں می نمود معرفت دیدار اللہ یافت زود
- ۴۔ کی روا دارد کہ دیدن رو خدا می بہ بینم چون نماید مصطفیٰ

Explanation: (1) The Mystics are honoured with Divine vision on the very first day.

(2) I have gained everything by the contemplation of *Ism-e-Allah Zaat* that is why I have made it my guide.

(3) Whoever conceals his being in *Ism-e-Allah Zaat*, finds the gnosis and vision of Allah very soon.

(4) How is it possible to behold the Countenance of Allah? I behold Him as my beloved Prophet makes me see. (Nur-ul-Huda Kalan)

با نظر دیدار بر صاحب نظر  
بی لقا دیدار کاذب سر بسر

Explanation: The real men of sight behold Allah clearly. Without the vision of Allah, every claim (of His love and closeness) is an absolute lie. (Nur-ul-Huda Kalan)

بی ذکر ذکر است بی فکر از فکر  
گر ترا چشم است دیدارش نگر

Explanation: If you have the spiritual sight, behold Allah. Afterwards, you will be invoking and reflecting involuntarily. (Nur-ul-Huda Kalan)

از دیده دیدار رحمت می نگر  
گر ترا چشم است ای صاحب نظر

Explanation: O man of sight! If you have the spiritual sight that can behold Allah then view His kindness prevalent everywhere. (Nur-ul-Huda Kalan)

- ❖ O seeker! Leave objections and complaints and elevate to the level of Divine vision. (Nur-ul-Huda Kalan)

نفس را بگذار ای طالب بیا  
گر ترا طلب است دیدن رو خدا

Explanation: O seeker! If you are desirous to behold the Countenance of Allah, leave the (pleasures of) self and come to me. (Nur-ul-Huda Kalan)

پیشوائی شد محمدؐ هر کرا  
در نظر نبویؐ به بیند حق لقا

Explanation: The seeker whom the Holy Prophet guides himself, beholds Allah by the sight of the Prophet. (Nur-ul-Huda Kalan)

هر که می بیند نمیگوید خدا  
از میان خود رفت حاضر مصطفیؐ

Explanation: Whoever beholds Allah, does not claim it rather eliminates himself from in between and remains present in the Mohammadan Assembly. (Nur-ul-Huda Kalan)

دیدار و از دیدار من گردد یقین  
 هر کرا باور نشد اہل از لعین

Explanation: I behold Allah and it has granted me certainty. Whoever does not believe it, is cursed. (Nur-ul-Huda Kalan)

کور مادر زاد کی بیند لقا  
 کور را باور نباشد بر نما

Explanation: How can the one who is spiritually blind by birth have the vision of Allah! He would not believe even if he is shown clearly.

Only Allah! Everything other than Allah is lust. (Nur-ul-Huda Kalan)

ہر کہ می بیند بود روحی کرم  
 عارف باللہ بود آزا چہ غم

Explanation: One who beholds Allah, becomes the immortal Mystic. His soul is revered and he is relieved of all worries. (Nur-ul-Huda Kalan)

ہر کہ می بیند نمیگوید منم  
 آن ناظر و حاضر بود با فقر تم

Explanation: One who beholds Allah, never talks about himself. Being accomplished in *Faqr*, he achieves the powers of omnipresence and all-seeing. (Nur-ul-Huda Kalan)

ہر کہ می بیند بآن گوید چرا  
 دیدہ با دیدار می بیند خدا

Explanation: How can the one blessed with the vision of Allah say anything as he is eternally engrossed in beholding Allah! (Nur-ul-Huda Kalan)

ہر کہ می بیند بود دائم خموش  
غرق فی التوحید خون از جگر نوش

Explanation: One who beholds Allah remains silent and bears the pangs of pain immersing in Divine Oneness. (Nur-ul-Huda Kalan)

## IQBAL AND DIVINE VISION

Iqbal also acknowledges Divine vision like other Mystics hence his poetry reveals its signs. He like a seeker of Allah requests for this supreme blessing:

کبھی اے حقیقتِ منتظر! نظر آ لباسِ مجاز میں  
کہ ہزاروں سجدے تڑپ رہے ہیں میری جبینِ نیاز میں

*Kabhi Ae Haqiqat-e-Muntazir! Nazar Aa Libas-e-Majaz Mein  
Keh Hazaaron Sajde Tarap Rahe Hain Meri Jabeen-e-Niyaz Mein*

Explanation: O Allah! Come and bless me with Your vision in an entity I could behold. Thousands of prostrations await restlessly within me. (Bang-e-Dara)

Iqbal is pleading in the Divine court:

آنکھ کو بیدار کر دے وعدہ دیدار سے  
زندہ کر دے دل کو سوزِ جوہرِ گفتار سے

*Aankh Ko Baidar Kar De Wada-e-Deedar Se  
Zinda Kar De Dil Ko Soz-e-Johar-e-Guftar Se*

Explanation: Let my spiritual eyes awaken in the desire to behold You as You have promised. Enlighten my inward with the beauty of Your words. (Bang-e-Dara)

ترے عشق کی انتہا چاہتا ہوں مری سادگی دیکھ کیا چاہتا ہوں

ستم ہو کہ ہو وعدہ بے حجابی کوئی بات صبر آزما چاہتا ہوں

یہ جنت مبارک رہے زاہدوں کو کہ میں آپ کا سامنا چاہتا ہوں

*Tere Ishq Ki Intiha Chahta Hun  
Meri Sadgi Dekh Kya Chahta Hun  
Sitam Ho Keh Ho Wada-e-Be-Hijabi  
Koi Baat Sabr Azma Chahta Hun  
Ye Jannat Mubarak Rahe Zahidon Ko  
Keh Mein Ap Ka Samna Chahta Hun*

Explanation: O Allah! Zenith of your love is what I desire. Look at my naiveness that I want the impossible. Promise me that You will lift the veil as I also want my patience to be tested. May the worshippers be blessed with paradise but my desire is only to meet and behold the Beloved. (Bang-e-Dara)

It is the Divine vision that blesses with an eternal life.

بر مقام خود رسیدن زندگی است

ذات را بے پردہ دیدن زندگی است

*Ber Maqam-e-Khud Raseedan Zindagi Ast  
Zaat Ra Be-Parda Deedan Zindagi Ast*

Explanation: Eternal life is to reach the ultimate destination (peak of *Faqr*) and to see Allah without any veil. (Javid Nama)

دیدنش افزودن بے کاستن

دیدنش از قبر تن برخاستن

*Deedanash Afzoodan-e-Be-Kaastan  
Deedanash Az Qabar-e-Tunn Barkhastan*

Explanation: Seeing Allah blesses with such exaltation which has no fear of declining. A person is blessed with the eternal life in mortal frame on beholding Allah. **(Javid Nama)**

He says about the life in this world:

زندگی اینجا ز دیدار است و بس

ذوق دیدار است و گفتار است و بس

*Zindagi Een Jaa Z Deedar Ast Wa Buss*

*Zauq-e-Deedar Ast Wa Guftar Ast Wa Buss*

Explanation: Worldly life is meant for beholding Allah. The real life is savouring the celebrated vision and to engross in conversation with Allah. **(Javid Nama)**

Iqbal's point of view is that if Divine vision was not possible then the 'Hadith of Gabriel' would not state:

◀ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ (بخاری ۴۷۷۷)

Meaning: Worship Allah as if you see Him. **(Bukhari 4777)**

Esoterically, closeness with Allah should be as:

چنان با ذات حق خلوت گزینی

ترا او بیند و او را تو بینی

*Chunan Ba Zaat-e-Haq Khalwat Guzeeni*

*Tera Oo Beenad Wa Oo Ra Tu Beeni*

Explanation: Seek such closeness and seclusion with Allah that He sees you and you see Him. **(Zabur-e-Ajam)**

He states a condition to behold Allah that is to go beyond knowledge and intellect and become the lover of the perfect spiritual guide, then only can one be blessed.

علم کی حد سے پرے، بندۂ مومن کے لیے  
لذتِ شوق بھی ہے، نعمتِ دیدار بھی ہے

*Ilm Ki Hudd Se Pare, Banda-e-Mumin Ke Liye  
Lazzat-e-Shauq Bhi Hai, Naimat-e-Deedar Bhi Hai*

Explanation: Beyond the boundary of intellect there is waiting the pleasure of Divine love for the believer and the blessing of Divine vision. (Bal-e-Jibril)

یہ دنیا دعوتِ دیدار ہے فرزندِ آدم کو  
کہ ہر مستور کو بخشا گیا ہے ذوقِ عریانی

*Ye Dunya Dawat-e-Deedar Hai Farzand-e-Adam Ko  
Keh Har Mastoor Ko Bakhsha Gya Hai Zauq-e-Uryani*

Explanation: This universe invites man towards Divine vision. Every beautiful creation wants to be explored and this universe's beauty compels man to explore every creation as well as recognize the Creator. (Armaghan-e-Hijaz)

ہوئی جو چشمِ مظاہر پرست وا آخر  
تو پایا خانہٴ دل میں اُسے مکیں میں نے

*Huwi Jo Chashm-e-Muzahir Parast Wa Akhir  
Tau Paya Khana-e-Dil Mein Ussay Makeen Main Ne*

Explanation: I was once engrossed in superficial beauty. When I gained spiritual sight (by the blessing of the perfect guide and invocation and contemplation of *Ism-e-Allah Zaat*), I found Him in the abode of my inward and now I am absorbed in His vision. (Bang-e-Dara)

حقیقت اپنی آنکھوں پر نمایاں جب ہوئی اپنی  
مکان نکلا ہمارے خانہ دل کے مکینوں میں

*Haqiqat Apni Aankhon Par Numayan Jab Huwi Apni  
Makan Nikla Humare Khana-e-Dil Ke Makeenon Mein*

Explanation: I was searching for my reality, I found it in my inward where I beheld Him. (Bang-e-Dara)

Prophet Moses was declined when he requested to behold Allah because He had treasured His vision for beloved Prophet Mohammad and his umma.

اڑ بیٹھے کیا سمجھ کے بھلا طور پر کلیمؑ  
طاقت ہو دید کی تو تقاضا کرے کوئی

*Arr Baithe Kya Samajh Ke Bhala Tur Par Kaleem  
Taqat Ho Deed Ki Tau Taqaza Kare Koi*

Explanation: Prophet Moses persisted to behold Allah on Mount Sinai but first one should remember to seek the required strength. (Bang-e-Dara)

Allah blessed Prophet Mohammad and his umma with His vision as He had promised and saved it for them.

کھلے جاتے ہیں اسرارِ نہانی  
گیا دورِ حدیثِ 'ن ترانی'

*Khule Jate Hain Asrar-e-Nihani  
Gya Daur-e-Hadees-e- 'Lan Tarani'*

Explanation: Unfolded are the Divine secrets to which the common had no approach. This is not the age of, "You cannot look upon Me." (Bal-e-Jibril)

The vision of the One Who ordered Prophet Moses, “You cannot look upon Me,” is possible nowadays. The assembly of the perfect spiritual guide is now crowded with Allah’s seekers who only desire His vision. You must also seek Him, if you have sincere intentions you will surely find Him.

چھپایا حُسن کو اپنے کلیم اللہ سے جس نے

وہی ناز آفریں ہے جلوہ پیرا نازنینوں میں

*Chupaya Husn Ko Apne Kaleemullah Se Jis Ne  
Wohi Naz Aftreen Hai Jalwa Pera Nazneenon Mein*

Explanation: Allah concealed His beauty from Prophet Moses but He is now beheld with His complete beauty and grandeur by Divine lovers, the seekers of His vision. (Bang-e-Dara)

Extracts from Iqbal’s poetry are given to be contemplated upon.

آنکھ وقف دید تھی، لب مائل گفتار تھا

دل نہ تھا میرا، سراپا ذوقِ استفسار تھا

*Aankh Waqf-e-Deed Thi, Lab Mayel-e-Guftar Tha  
Dil Na Tha Mera, Sarapa Zauq-e-Istafsar Tha*

Explanation: Eyes were engrossed in Allah’s vision, lips were eager to express and my inward was enchanted to ask Allah about His hidden secrets. (Bang-e-Dara)

حُسنِ کامل ہی نہ ہو اس بے حجابی کا سبب

وہ جو تھا پردوں میں پنہاں، خود نما کیوں کر ہوا

*Husn-e-Kamil Hi Na Ho Iss Be-Hijabi Ka Sabab  
Woh Jo Tha Pardon Mein Pinhan, Khudnuma Kyunkar Huwa*

Explanation: Why did the One hidden behind veils decide to manifest Himself? It must be that He found the perfect manifestation for His magnificent beauty (in the form of the Universal Divine Man). (Bang-e-Dara)

Iqbal gave glad tidings about the future. He said that the age is close when Divine vision will become common hence not to be disappointed. The seekers should wait and eagerly find their way.

زمانہ آیا ہے بے حجابی کا، عام دیدارِ یار ہو گا  
سکوت تھا پردہ دار جس کا، وہ راز اب آشکار ہو گا

*Zamana Aya Hai Be-Hijabi Ka, Aam Deedar-e-Yar Ho Ga  
Sakoot Tha Pardadar Jis Ka, Woh Raz Ab Aashkar Ho Ga*

Explanation: It is the age of unveiling and Allah's vision will become common. Time has come for His secret to be revealed that was kept hidden since long by remaining silent. (Bang-e-Dara)

گزر گیا اب وہ دور ساقی کہ چھپ کے پیتے تھے پینے والے  
بنے گا سارا جہان مے خانہ، ہر کوئی بادہ خوار ہو گا  
کبھی جو آوارہ جنوں تھے، وہ بستیوں میں پھر آ بسیں گے  
برہنہ پائی وہی رہے گی، مگر نیا خار زار ہو گا

*Guzar Gya Ab Woh Daur Saki Keh Chup Ke Peete Thay Peene  
Wale*

*Bane Ga Sara Jahan Maikhana, Har Koi Badakhkhar Ho Ga  
Kabhi Jo Awara'ay Junoon Thay, Woh Bastiyon Mein Phir Aa  
Basain Ge*

*Barhna Payi Wohi Rahe Gi, Magar Naya Kharzaar Ho Ga*

Explanation: This is no longer the age of beholding Allah secretly. The entire world will become His witness. The seekers of Allah who wandered in desolated places crazily in His search will return to their homes. Their craze will be the same but this time there will be new obstacles and new ways for them to reach their destination. **(Bang-e-Dara)**

The soul of Divine lovers does not find peace in mosques and madrasas.

آسوده نمی گردد آن دل که گسست از دوست  
با قرأت مسجد ها با دانش مکتب ها

*Aasuda Nami Garded Aan Dil Keh Gusast Az Dost  
Ba Qirat-e-Masjid Ha Ba Danish-e-Maktab Ha*

Explanation: Soul which is distant from Allah does not find peace by recitation of the Quran in mosques or from education of madrasas. That means, a lover is happy only by union and vision of Allah not by advices, speeches, knowledge and intellect. **(Zabur-e-Ajam)**

کمالِ زندگی دیدارِ ذات است  
طریقش رستن از بندِ جهات است

*Kamal-e-Zindagi Deedar-e-Zaat Ast  
Tareeqash Rustan Az Bund-e-Jihaat Ast*

Explanation: The zenith of life is Divine vision and for its attainment a man has to free himself from the boundaries of six dimensions. **(Zabur-e-Ajam)**

کسے کو 'دید' عالم را امام است  
من و تو ناتمامیم او تمام است

*Kisy Ku Deed Alam Ra Imam Ast*  
*Munn-o-Tu Natmamyem Oo Tamam Ast*

Explanation: One who has experienced Divine vision is the Imam of his age. Everyone is unaccomplished and imperfect but he (the Universal Divine Man) is accomplished and perfect.  
**(Zabur-e-Ajam)**

گرچہ جنت از تجلی ہائے اوست  
 جاں نیاساید بجز دیدارِ دوست

*Gercheh Jannat Az Tajalli Ha'ay Aust*  
*Jaan Ne 'aasayad Bajuz Deedar-e-Dost*

Explanation: Although heaven is one of the theophanies of Allah but the souls of Divine lovers do not find peace there. Their only contentment lies in His vision. **(Javid Nama)**

عشق جاں را لذت دیدار داد  
 با زبانه جرات گفتار داد

*Ishq Jaan Ra Lazzat-e-Deedar Daad*  
*Ba Zabaanum Jura'at-e- Guftar Daad*

Explanation: It is only the power of Allah's love that bestows His vision onto the soul and the strength to tongue to communicate with Him. **(Javid Nama)**

Iqbal says about the times of the Holy Prophet:

خوشا وہ وقت کہ یثرب مقام تھا اُس کا  
 خوشا وہ دور کہ دیدار عام تھا اُس کا

*Khosha Woh Waqt Keh Yasrab Maqam Tha Uss Ka*  
*Khosha Woh Daur Keh Deedar Aam Tha Uss Ka*

Explanation: That time was incredibly wonderful when Madina (Yathrib) was Prophet's home and Divine vision was common. (Bang-e-Dara)

لا پھر اک بار وہی بادہ و جام اے ساقی  
ہاتھ آجائے مجھے میرا مقام اے ساقی

*La Phir Ek Baar Wohi Badah-o-Jaam Ae Saqi  
Hath Aa Jaye Mujhe Mera Maqam Ae Saqi*

Explanation: Set up that cup, that wine again. Let that moment come around once again so that I may be able to achieve my spiritual destination through his vision. (Bal-e-Jibril)

تین سو سال سے ہیں ہند کے میخانے بند  
اب مناسب ہے ترا فیض ہو عام اے ساقی

*Teen Sou Saal Se Hain Hind Ke Maikhane Bund  
Ab Munasib Hai Tera Faiz Ho Aam Ae Saqi*

Explanation: O Allah! It has been three centuries since the seekers of Allah in the subcontinent are deprived of the wine of Divine love and vision. Let it be made common again. (Bal-e-Jibril)

Allah's vision is not possible through intellect but by Divine love.

عقل گو آستان سے دور نہیں  
اس کی تقدیر میں حضور نہیں

*Aqal Go Aastan Se Dur Nahi  
Iss Ki Taqdeer Mein Huzoor Nahi*

Explanation: Though intellect is necessary for the guidance towards the destination yet it cannot take to the station of Divine presence that can only be accessed by love. **(Bal-e-Jibril)**

Divine vision is a magnificent blessing and a great inward reward. This is attained by the contemplation of *Ism-e-Allah Zaat* and guidance from the Universal Divine Man of the era.



# THE UNIVERSAL DIVINE MAN

After the in-depth study of Divine vision, one must understand that even Divine vision is not the perfect and final level of *Faqr*. This is because duality is still there at this station. According to the perfect Mystics, the final and supreme station of *Faqr* is ending one's existence and annihilating in the Essence of Allah. Hence one goes beyond the point of duality. In the following Hadith, the same concept is being discussed:

◀ مُوتُوا قَبْلَ أَنْ تَمُوتُوا

Meaning: Die before death.

In the terminology of *Faqr*, this extreme level is known as annihilation in *Hoo* (هُوَ), union, immortality with Allah and the station of Oneness. Hence, he who reaches this point becomes the embodiment of Oneness of Allah. This is the most elevated station of human ascension. In general terminology, the one who reaches this station is called 'the Universal Divine Man' (*al-Insan al-Kamil*). However, Fakirs and Mystics have termed this concept by a variety of names in their writings.

Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* said:

◀ إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ

Meaning: When *Faqr* is accomplished that is 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 the Universal Divine Man. Among all the levels of creation that exist in the universe, man is the most sublime. In the entire mankind, Prophet Mohammad is the most perfect and pre-eminent person. He is the complete and finest

manifestation of Allah, he is the Universal Divine Man and the rightful representative of Allah. It is also through his mediation that his spiritual descendants reach this level. In every era, there is always one person who follows the exact footsteps of Prophet Mohammad and thus becomes his exact manifestation in the world. Allah blesses him with the Divine Trust. This blessed person is the Universal Divine Man of his era. He is the vicegerent of Prophet Mohammad and Allah runs the system of the universe through him. He is the one whom Sultan Bahoo calls the perfect and accomplished spiritual guide. He is the one who implements *Faqr* completely upon himself and reaches the level where his being is annihilated in Allah and the difference of 'you and I' finishes. This is such a unique state of Oneness where there is no duality.

As is mentioned in *Qudsi* Hadith:

◀ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا  
(بخاری ۶۵۰۲)

Meaning: When a person becomes close to Me through excessive prayers and devotions I start loving him so much so I become his ears by which he listens, I become his eyes by which he sees, I become his hands by which he holds and I become his legs by which he walks. (Bukhari 6502)

Allama Iqbal points towards this level in these words:

ہاتھ ہے اللہ کا، بندہ مومن کا ہاتھ  
غالب و کار آفریں، کار کُشا کار ساز

خاکی و نوری نہاد، بندۂ مولا صفات

ہر دو جہاں سے غنی، اس کا دل بے نیاز

*Hath Hai Allah Ka, Banda-e-Mumin Ka Hath  
Ghalib-o-Kaar Afreen, Kaar Kusha, Kaar Saz  
Khaki-o-Noori Nihad, Banda-e-Maula Sifaat  
Har Dau Jahan Se Ghani Iss Ka Dil-e-Beniyaz*

Explanation: The hand of a true believer (the Universal Divine Man) in fact is the Hand of Allah. He is predominant, authoritative, problem solver and the ultimate help. Although his existence is the combination of soil and light but he possesses all the attributes of Allah. Like Him, he holds all the treasures and riches of both the worlds yet his inward is indifferent to everything. **(Bal-e-Jibril)**

Shaikh Abdul Qadir Jilani says:

- ❖ O man! When you reach the station of annihilation, the power of creation would be awarded to you (the authority of Divine command 'Be' would be conferred upon you). This means that you would be authorized with the power of destruction and recreation in the universe due to which you will bring change in the world and run the universe. **(Futuh al-Ghaib)**

Allah says to Shaikh Abdul Qadir Jilani as quoted in *ar-Risala tul-Ghausia*:

- ❖ Fakir (the Universal Divine Man) is not the one who has nothing. Instead, Fakir is he whose command is predominant upon everything. When he says, "Be," then it becomes. **(Ar-Risala tul-Ghausia)**

About the Universal Divine Man, Sultan Bahoo says:

- ❖ The Mohammadan light manifested from the light of Allah and from the Mohammadan light, the entire creation came

into being. Hence, the origin of man is Divine light and when his self, inward and soul turn to light, he becomes the Universal Divine Man on the basis of his virtues. **(Aqal-e-Baydar)**

- ❖ The Holy Prophet is the Universal Divine Man while all others<sup>32</sup> have attained to the levels (of perfection and proximity to Allah) through him according to their status. **(Ain-ul-Faqr)**
- ❖ One must know that the Universal Divine Man always seeks Allah and His vision while imperfect is the fool who always seeks the carrion world. **(Ameer-ul-Kaunain)**
- ❖ The enchanting existence of the Universal Divine Man is the maze of treasure of the Divine name and Essence. **(Nur-ul-Huda Kalan)**

Sultan Bahoo has called the Universal Divine Man as the manifestation of wonders and rarities. He knows the secret of recognizing Allah through name (*Ism-e-Allah Zaat*). His existence is a treasure of Allah's secrets. It is impossible to find any treasure without solving the maze. Recognizing the Universal Divine Man is also a maze. Whoever solves this maze, only he recognizes his reality and finds the treasure of Divine secrets. The Universal Divine Man can only be recognized with the enlightened inward. It is stated in a Hadith:

◀ مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مَيِّتَةً جَاهِلِيَّةً

Meaning: The one who died without recognizing the Imam (Universal Divine Man) of his age (with inward verification), died in ignorance.

It is impossible to recognize the Universal Divine Man without contemplation of *Ism-e-Allah Zaat* but *Ism-e-Allah Zaat* takes to the destination only if it has been granted by the perfect spiritual

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<sup>32</sup> Here 'all others' refer to the Companions of the Holy Prophet as well as the perfect Fakirs and Saints of his umma.

guide who is the man of Divine Essence i.e. the Universal Divine Man himself.

As Allama Iqbal says:

مرد میدان زنده از الله هُو است

زیر پای او جهان چار سو است

*Mard-e-Maidaan Zinda Az Allah Hoo Ast*

*Zer-e-Paye Oo Jahan-e-Char Su Ast*

Explanation: The valiant (Universal Divine Man) has eternal life by the blessing of invocation of *Allah Hoo* (*Ism-e-Allah Zaat*) and this four dimensional universe is under his feet. (Pas Cheh Bayed Kard Ay Aqwam-e-Sharq)

عمرها در کعبه و بت خانه می نالد حیات

تا ز بزم عشق یک دانائے راز آید برون

*Umerha Der Kaaba-o-Buttkhana Mi Nalad Hayat*

*Ta Z Bazm-e-Ishq Yek Danaaye Raz Aayed Baroon*

Explanation: Many shed tears in the Holy Kaaba and temples, then the world is blessed with the presence of the confidant of Divine secrets (the Universal Divine Man) who emerges from the veil of Divine love. (Zabur-e-Ajam)

In the *Sarwari Qadri*<sup>33</sup> order, when the seeker annihilates himself in *Hoo* (هُو) and there remains nothing in his esoteric and exoteric being except *Hoo* then he reaches the status of:

همه اوست در مغز و پوست

<sup>33</sup> Spiritual order of Sultan Bahoo that started from the Holy Prophet and reached Shaikh Abdul Qadir Jilani through Ali ibn Abi Talib and Hasan of Basra. Present Imam of this order is Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, the Universal Divine Man of the era.

Meaning: Only the Divine Essence is manifested in the physical and spiritual being.

Now he becomes the Fakir who is the master of the universe and the Universal Divine Man who is the spiritual successor of Prophet Mohammad. He is the perfect spiritual guide possessing the light of guidance. This successor of Prophet Mohammad is present in every era denoting that the Mohammadan Reality manifests every time with a different countenance through his successors, vicegerents and heirs.

Allah says in the Quran:

◀ وَلِكُلِّ شَيْءٍ آخِزْنُهُ فِي إِمَامٍ مُبِينٍ ﴿٣٦:١٢﴾

Meaning: And We have encompassed everything in the *Imamim Mubin*. (36:12)

In this verse, *Imamim Mubin* refers to the enlightened leader who is the Universal Divine Man. Allah has kept all His wills, commands and His created universe in the Tablet which is in fact the inward of the Universal Divine Man. The inward of the Universal Divine Man is the place where theophanies of Divine Essence are revealed and its vastness can neither be explained nor imagined. As the Hadith explains:

◀ قَلْبُ الْمُؤْمِنِ عَرْشُ اللَّهِ تَعَالَى

Meaning: The inward of believer is the Throne of Allah.

Allah says in a *Qudsi* Hadith:

◀ لَا يَسْغُنِي أَرْضِي وَلَا سَمَائِي وَلَكِنْ يَسْغُنِي قَلْبُ عَبْدِ الْمُؤْمِنِ

Meaning: Neither the earth nor the heavens could contain Me whilst the inward of the believer can.

The Universal Divine Man becomes the ultimate manifestation and the mirror of Allah and reflects the light of Divine Essence.

He is the embodiment of all the attributes, names and actions of Allah.

Husayn ibn Ali states in his book *Mirat-ul-Arifeen*:

- ❖ There is a total and comprehensive likeness between the Essence and the Universal Divine Man on the basis of presence of entire creation within both of them comprehensively and in totality. Knowledge of the Essence and knowledge of the Universal Divine Man is the same because both are the detail of whatever is abridged within them. (*Mirat-ul-Arifeen*)

Shaikh al-Akbar Mohiyuddin ibn Arabi is the first Mystic who explained the term 'the Universal Divine Man'. In his books *al-Futuhāt al-Makkiyya* and *Fusus al-Hikam* he has mentioned the attributes of the Universal Divine Man, some of which are:

1. The Universal Divine Man is the most perfect of all the creations.
2. He is the only one who worships Allah while seeing Him.
3. He is true reflection of all the attributes of Allah.
4. He is above every creation and beyond the boundaries of existence.
5. He was created before creation in eternity and will remain forever. He possesses all the attributes of creation as well as the Creator and acts like a bridge between them.
6. His is related to Allah as pupil is to eye.
7. His significance for the world is like a gem for the ring.
8. As regards compassion and mercy, he is the greatest of all creations.
9. The Universal Divine Man is the soul of the world and the world is its body.

10. The Universal Divine Man is the comprehensiveness of slavehood and Lordship. Allah is One and His representative (the Universal Divine Man) is also one (in the world).
11. Everything which exists in this world is a manifestation of a particular attribute of Allah and that attributive name is its Sustainer. Whereas, the Universal Divine Man is the manifestation of *Ism-e-Allah Zaat* (الله) which is comprehensive of all the attributive names of Allah. Hence the Sustainer of all the sustainers and the Sustainer of all the worlds.
12. Allah says that He has created the Universal Divine Man with both His Hands. 'Both Hands' mean the two attributes: Divine majesty (*jalal*) and Divine beauty (*jamal*). So the Universal Divine Man who is the fore-thinker is the soul of world and is concealed. Although his worldly existence is that of a representative of Allah but except a few special Saints no one recognizes him hence he is concealed. Representative means *Qutb*<sup>34</sup> of the world and he is the Sultan of his time.
13. After Prophet Mohammad, there will neither be a Prophet nor a Messenger who will bring a new sharia. However, there will always be a 'perfect' individual in every era who is the manifestation of Mohammadan Reality and he will be honoured with the station of annihilation in Prophet Mohammad. This accomplished individual is *al-Qutb* and in every era, one chosen Saint is stationed at this spiritual rank.
14. The Mohammadan light is present in everything of all the worlds just like water is present in every cell of the tree (it is the foundation of entire existence). The tree whose roots become dry and devoid of water, dies.

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<sup>34</sup> Rank of Sufi hierarchy

15. From pre-existence till eternity Prophet Mohammad changes his physical dresses (body) in every era and only in the beings of 'the perfect individuals' does he manifest himself.
16. *Ism-e-Allah Zaat* is comprehensive of all the Divine attributes and is the fount of entire marvels hence it is the origin of Divine disclosure and is called the Lord of all the lords. The person who is its perfect embodiment is the exact Divine Essence-the true man of Allah upon whom everything is revealed. In every era, one person is on the footsteps of Prophet Mohammad and he is 'the absolute man of Allah' of that era. He is called the leading Saint of all the Saints or the *Ghawth*<sup>35</sup>. His way is exactly that of Prophet Mohammad. He follows the Divine commandments and remains absorbed in Divine love and obligations. Whatever Allah has to do, He does it through him.
17. The Universal Divine Man is a unique entity since pre-existence till eternity and that is the lord of the universe Prophet Mohammad who has been appearing in the beings of Prophets, Messengers and their spiritual successors from Adam till Christ and after the seal of Prophethood he would be manifesting in the beings of *Ghawths*, *Qutbs*, *Abdals*<sup>36</sup> and Saints according to their respective spiritual levels and ranks.

In the exegesis of *Ruh al-Bayan*, Shaikh Moid-ud-Din Jindi writes while explaining sura *Fatihah* with reference to *Ism-e-Allah Zaat*:

- ❖ The greatest name of Allah that has become famous all over, is in fact meaningfully related to the world of reality and soul while literally it is related to this world of physical existence and apparent words. All the Hadiths that encompass the truth

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<sup>35,36</sup> Ranks of Sufi hierarchy

of Divine marvels are called ‘the reality’ and they actually refer to the Universal Divine Man who is present in every era. He is the leading Saint of all Saints. He possesses the Divine Trust and is the ultimate representative of Allah. The greatest name (*Ism al-Azam*) is actually the physical countenance of that perfect Saint (the Universal Divine Man).

Sayyid Abdul Karim bin Ibrahim al-Jili states in his literary work titled *al-Insan al-Kamil*:

- ❖ Among the levels of existence, the level and marvel at which Prophet Mohammad is appointed, none else can ever achieve that. The words, behaviours, conditions and actions of the beloved Prophet Mohammad are a proof that he is unique in all marvels. He is the Universal Divine Man and the rest of Prophets and perfect Saints are connected to him the way ‘perfected ones’ are connected to ‘the Perfect’. They are related to him just as the ‘distinguished ones’ are related to ‘the Distinguished’ but unanimously the ultimate and absolute Universal Divine Man is Prophet Mohammad.
- ❖ The Universal Divine Man is the one who truly deserves the personal name and attributes of Allah as per order of the Divine Essence. For Allah, he is like a mirror. Man cannot see himself except in a mirror and *Ism-e-Allah Zaat* is the true mirror to judge the self. The Universal Divine Man is Allah’s mirror and Allah has made it compulsory upon Himself to view all His names and attributes only in the Universal Divine Man. He is the bearer of the Divine Trust and that is meant by the following words of Allah:

◀ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ

أَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٣٣:٢٧﴾

Meaning: Indeed, We offered the Trust to the heavens and the earth and the mountains, but they declined to bear this and felt scared of it but man took it on. Verily he is ever so cruel (towards the self) and ignorant (of his highest rank near Allah). (33:72)

- ❖ The Universal Divine Man is the celestial pole around whom the whole universe of existence revolves from pre-existence till eternal end. Ever since the beginning of existence till eternity, he is unique entity appearing in different physical dresses in different ages, each with a new name that would not go for another of his dress. His actual name is Mohammad, teknonym is Abu al-Qasim, his epithet is Abdullah and his title is Shamsuddin. In accordance to each physical dress, he has different names. In every era he is given a name according to the particular age.
- ❖ The Mohammadan Reality manifests itself in every era in the being of the Universal Divine Man according to the requirements and prevailing conditions. The Universal Divine Man is the representative of Prophet Mohammad in his particular era. (Al-Insan al-Kamil)<sup>37</sup>

About the Universal Divine Man, Captain W.B. Sial writes:

- ❖ On reaching the level of annihilation in Allah, the believer dives over and over again in the ocean of Divine attributes and Essence. Here he acquires all the attributes of Allah according to the *Qudsi* Hadith:

◀ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَعَةً  
الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي  
يَمْشِي بِهَا (بخاری ۶۵۰۲)

<sup>37</sup> Translated in Urdu by Fazal Meeran, publisher Nafees Academy Karachi.

Meaning: When a person becomes close to Me through excessive prayers and devotions I start loving him so much so I become his ears by which he listens, I become his eyes by which he sees, I become his hands by which he holds and I become his legs by which he walks. (Bukhari 6502)

This level is also pointed out in the Hadith:

◀ تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ

Meaning: Be attributed with the attributes of Allah.

When the believer attains immortality after being attributed with all the attributes of Allah, he is crowned as the Universal Divine Man and becomes the representative of Allah. This is the highest level of human elevation and is specific for the Holy Prophet. This is also the highest level of slavehood because if the Fakir stays at the level of annihilation, he drowns forever. (Rohaniyat aur Islam)

Iqbal writes:

قلب را از صِبْغَةَ اللَّهِ رنگ ده

عشق را ناموس و نام و ننگ ده

*Qalb Ra Az Sibghatallah Rang Deh*

*Ishq Ra Namoos-o-Naam-o-Nang Deh*

Explanation: The glory and beauty of Divine love is in adorning the inward with the beautiful colour of Allah<sup>38</sup>. (Asrar-e-Khudi)

مسلمان بنده مولا صفات است      دل او برے از اسرارِ ذات است

جمالش جز بہ نورِ حق نہ بینی      کہ اصلش در ضمیرِ کائنات است

<sup>38</sup> Reference to sura *al-Baqarah*, verse 138

*Musalman Banda Maula Sifaat Ast  
Dil-e-Oo Sir'ry Az Asrar-e-Zaat Ast  
Jamalash Juz Ba Noor-e-Haq Na Beeni  
Keh Asalash Der Zameer-e-Kainaast Ast*

Explanation: A true Muslim (the Universal Divine Man) is an embodiment of all the attributes of Allah and his inward is one of the secrets of Allah. His beauty can only be seen with the Divine light. His roots are in the soul of the universe and is aware of all the secrets of the universe. (Armaghan-e-Hijaz)

## IQBAL AND THE UNIVERSAL DIVINE MAN

Allama Iqbal used different titles to address the Universal Divine Man. A few are:

- (1) True believer (*Mumin, Mard-e-Mumin, Banda-e-Mumin*)
- (2) True man (*Mard-e-Haq*)
- (3) Perfect man (*Mard-e-Kamil*)
- (4) Sage (*Mard-e-Daana*)
- (5) The independent man (*Banda-e-Hur, Mard-e-Hur*)
- (6) Righteous Imam (*Imam-e-Barhaq*)
- (7) Unconventional Mystic (*Qalandar, Mard-e-Qalandar*)
- (8) Man of innovation (*Sahib-e-Ijad*)
- (9) Man of self-realization (*Mard-e-Khud Agah*)
- (10) Man of sight (*Deedawar*)
- (11) Visionary (*Sahib-e-Idraak*)
- (12) The leader of the time (*Imam-e-Waqt*)
- (13) Fakir (*Mard Fakir*)
- (14) Man of Truth (*Banda-e-Haq*)

(15) Man of Divine sight (*Banda-e-Haq Biin*)

(16) The revered man (*Mard-e-Buzurg*)

(17) Man of inward (*Sahib-e-Dil*)

(18) Righteous guide (*Mahdi-e-Barhaq*)

All these titles refer to the Universal Divine Man which are used by Iqbal according to the requirements of poetry. Let us begin with his Urdu poetry related to this topic:

- ۱۔ تُو نے پوچھی ہے امامت کی حقیقت مجھ سے 'حق' تجھے میری طرح صاحبِ اسرار کرے
- ۲۔ ہے وہی تیرے زمانے کا 'امام برحق' جو تجھے حاضر و موجود سے بیزار کرے
- ۳۔ موت کے آئینے میں تجھ کو دکھا کر 'رخِ دوست' زندگی تیرے لئے اور بھی دشوار کرے
- ۴۔ دے کے احساسِ زیاں تیرا لہو گرما دے فقر کی سان چڑھا کر تجھے تلوار کرے

(1) *Tu Ne Poochi Hai Imamati Ki Haqiqat Mujh Se  
Haq Tujhe Meri Tarah Sahib-e-Asrar Kare*

(2) *Hai Wohi Tere Zamane Ka Imam-e-Barhaq  
Jo Tujhe Hazir-o-Maujood Se Bezar Kare*

(3) *Maut Ke Aaine Mein Tujh Ko Dikha Kar Rukh-e-Dost  
Zindagi Tere Liye Aur Bhi Dushwar Kare*

(4) *De Ke Ehsas-e-Zeyan Tera Lahoo Garma De  
Faqr Ki Saan Charha Kar Tujhe Talwaar Kare*

Explanation: (1) You are inquisitive about the true leader of your era who can lead you upon the right path and show you the reality. May Allah guide you Himself and reveal His secrets upon you the same way He has unveiled on me.

(2) The righteous Imam of your era who deserves this title is the one who diverts your attention from the material world (towards

Allah) and makes you disgusted of the short-lived pleasures of the world.

(3) He has the power to enliven your soul by giving death to the self. Hence blessing with 'death before dying' that leads to the vision of Divine beauty before doomsday. The Divine beauty captivates you so much that life of this world loses its charm.

(4) He should make you realize that the time you have spent without the desire and struggle for the Divine vision and union is wasted thus makes you eager to achieve them. For this, he leads you on the path of *Faqr* and makes you strong like a sword i.e. you renounce everything for Allah and cross every hurdle with perseverance and strength. (Zarb-e-Kalim)

قوموں کے لیے موت ہے مرکز سے جدائی

ہو صاحب مرکز تو خودی کیا ہے، خدائی!

*Qaumon Ke Liye Maut Hai Markaz Se Judai*  
*Ho Sahib-e-Markaz Tau Khudi Kya Hai, Khudai!*

Explanation: The Universal Divine Man is the pivot for the nation. If they separate from him, it eventually leads to death (religious, moral and social). If they follow him, he will make their soul Divine. (Zarb-e-Kalim)

- ۱۔ ہر لحظہ ہے 'مومن' کی نئی شان، نئی آن گفتار میں کردار میں، اللہ کی برہان
- ۲۔ قہاری و غفاری و قدوسی و جبروت یہ چار عناصر ہوں تو بنتا ہے مسلمان
- ۳۔ یہ راز کسی کو نہیں معلوم کہ مومن قاری نظر آتا ہے، حقیقت میں ہے قرآن
- ۴۔ قدرت کے مقاصد کا عیار اس کے ارادے دنیا میں بھی میزان، قیامت میں بھی میزان
- ۵۔ جس سے جگرِ لالہ میں ٹھنڈک ہو، وہ شبنم دریاؤں کے دل جس سے دہل جائیں، وہ طوفان

۶۔ فطرت کا سرودِ ازلی اس کے شب و روز آہنگ میں کیٹا، صفت سورہٴ رحمن

(1) *Har Lehza Hai Mumin Ki Nayi Shan, Nayi Aan  
Guftar Mein, Kirdar Mein, Allah Ki Burhan!*

(2) *Qahhari-o-Ghaffari-o-Quddusi-o-Jabroot  
Ye Char Anasir Hon Tau Banta Hai Musalman*

(3) *Ye Raz Kisi Ko Nahi Maloom Keh Mumin  
Qari Nazar Ata Hai, Haqiqat Mein Hai Quran!*

(4) *Qudrat Ke Maqasid Ka Iyyar Uss Ke Irade  
Dunya Mein Bhi Meezan, Qayamat Mein Bhi Meezan*

(5) *Jis Se Jigar-e-Lala Mein Thandak Ho, Woh Shabnam  
Daryaon Ke Dil Jis Se Dehel Jaen, Woh Toofan*

(6) *Fitrat Ka Surood-e-Azali Iss Ke Shab-o-Roz  
Ahang Mein Yakta Sift-e-Sura-e-Rehman*

Explanation: (1) The Universal Divine Man is the exact manifestation of Allah in all his words and deeds. In every era, he appears with a new grandeur and every moment his glory keeps elevating as Allah says;

◀ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ (٥٥)

Meaning: Every moment, His glory manifests anew. (55:29)

(2) Unless a seeker crosses the realm of bodies, the angelic realm, the realm of power and the realm of Divinity he cannot be titled as a true Muslim (i.e. a believer who is one with the Essence and manifests all Divine attributes). He is titled the Universal Divine Man because he is the paragon who esoterically witnesses the celestial light of angels, purity of Divine soul and embodies both Divine beauty and majesty.

(3) Such a believer is the embodiment of teachings of Quran though he may appear to be merely a reciter. As Aisha bint Abi

Bakr said, “The morals of the Holy Prophet are exact Quran.” The believer follows every step of the Holy Prophet and moulds his life according to the Quran hence becomes the practical of Quranic teachings.

(4) The Universal Divine Man acts in perfection in accordance with the Divine commands and also implements them. Allah takes him as the benchmark and the witness in the world as well as the hereafter.

(5) Universal Divine Man is the one and only who holds and manifests the entire attributes of Allah whether of compassion or of wrath. For the lovers of Allah he is all mercy while for the disbelievers he is all wrath. Like the sacred Companions who were soft and loving towards each other but furious and wrathful for the infidels. He is soft natured like dew which gives freshness to flowers as well as strong and magnificent like storm which shakes the rivers.

(6) The Universal Divine Man is absorbed in the pleasure of Divine vision and union since pre-existence. Even in this world his soul remains engrossed in it day and night.

Chapter *Rahman* of the Quran has a unique style, similarly the Universal Divine Man also has a distinctive status among all mankind. He is an undeniable blessing to be ever grateful of. (Zarb-e-Kalim)

دارا و سکندر سے وہ مردِ فقیرِ اولیٰ

ہو جس کی فقیری میں بُوئے اسد اللہی

*Dara-o-Sikandar Se Woh Mard-e-Fakir Uulaa  
Ho Jis Ki Fakiri Mein Boo-e-Asadullahi*

Explanation: Dara and Alexander were strong emperors yet the Universal Divine Man is superior to them. He is the Fakir having the powers as strong as the Lion of God<sup>39</sup>. (Bal-e-Jibril)

آئین جوانمرداں، حق گوئی و بے باکی

اللہ کے شیروں کو آتی نہیں روہاہی

*Aaeen-e-Jawanmardan, Haq Goyi-o-Bebaki*

*Allah Ke Sheron Ko Ati Nahi Roobahi*

Explanation: The valiant (Universal Divine Man) speaks the truth boldly and fearlessly. No doubt, the lions of God know no trickery or deceit. (Bal-e-Jibril)

کوئی اندازہ کر سکتا ہے اس کے زورِ بازو کا!

نگاہِ مردِ مومن سے بدل جاتی ہیں تقدیریں

*Koi Andaza Kar Sakta Hai Uss Ke Zor-e-Bazu Ka!*

*Nigah-e-Mard-e-Mumin Se Badal Jati Hain Taqdeerain*

Explanation: No one can judge the powers of the Universal Divine Man. Even his single glance can change the destiny and turn an infidel to a believer, an imperfect to a perfect, a wretched to a fortunate and an ignorant to a scholar. (Bang-e-Dara)

نگہ بلند، سخنِ دل نواز، جاں پُرسوز

یہی ہے رختِ سفرِ میرکارواں کے لیے

*Nigah Buland, Sukhan Dil-Nawaz, Jaan Pursoz*

*Yehi Hai Rakht-e-Safar Mir-e-Karwan Ke Liye*

<sup>39</sup> Title of Ali ibn Abi Talib

Explanation: He (the Universal Divine Man) is the leader of the caravan (of seekers of Allah) whose belongings are high determination, winsome speech and a passionate soul. (Bal-e-Jibril)

نہ تخت و تاج میں، نے لشکر و سپاہ میں ہے

جو بات 'مردِ قلندر' کی بارگاہ میں ہے

*Na Takht-o-Taj Mein, Ne Lashkar-o-Sipah Mein Hai  
Jo Baat Mard-e-Qalandar Ki Bargah Mein Hai*

Explanation: Neither in monarchy nor in army is the benefit one gets from the company of the Universal Divine Man. (Bal-e-Jibril)

صنم کدہ ہے جہاں اور مردِ حق ہے خلیلؑ

یہ نکتہ وہ ہے کہ پوشیدہ لآِ اللہ میں ہے

*Sanam Kadah Hai Jahan Aur Mard-e-Haq Hai Khalil  
Ye Nukta Woh Hai Keh Poshida LA ILAHA Mein Hai*

Explanation: The people's inward in this world are full of idols and Universal Divine Man is the one who like Abraham breaks them. This is the secret hidden behind shahada that there is no God but Allah. (Bal-e-Jibril)

جو عالمِ ایجاد میں ہے 'صاحبِ ایجاد'

ہر دور میں کرتا ہے طواف اُس کا زمانہ

*Jo Alam-e-Ijad Mein Hai Sahib-e-Ijad  
Har Daur Mein Karta Hai Tawaaf Uss Ka Zamana*

Explanation: The Universal Divine Man has the distinctive attribute of innovation which is the manifestation of Allah's attribute 'the Originator' (*al-Badi*). This attribute refers to Allah's power to create a completely new creation without any previous pattern, example or material. With this attribute, the Universal

Divine Man brings about change in the inner and outer system of the universe by the authority vested in him by Allah. He is the pivot around whom the whole universe revolves due to his magnetic Divine attraction. (Zarb-e-Kalim)

خودی سے 'مردِ خود آگاہ' کا جمال و جلال

کہ یہ کتاب ہے، باقی تمام تفسیریں

*Khudi Se Mard-e-Khud Agah Ka Jamal-o-Jalal*  
*Keh Ye Kitab Hai, Baqi Tamam Tafseerain*

Explanation: The Universal Divine Man is the man of self-realization and has been blessed with the perfect gnosis of Allah according to the Hadith, "Whoever recognized his self, undoubtedly recognized his Lord." His compassion and mercy as well as wrath and majesty are all Divine as he has annihilated his human attributes in the Divine attributes and only the Essence is manifested in Him. He is the book that has complete and exact Divine knowledge. As compared to him, the scholars are like exegesis of the book. The true knowledge is only found in the book while the exegeses are various, contradictory and based on personal knowledge and opinions that can be misleading. (Armaghan-e-Hijaz)

عالم ہے فقط مومنِ جانباز کی میراث

مومن نہیں جو صاحبِ لولاک نہیں ہے!

*Alam Hai Faqat Mumin-e-Jaanbaz Ki Meeras*  
*Mumin Nahi Jo Sahib-e-Laulaak Nahi Hai!*

Explanation: Allah grants authority over the entire universe to the true believer (Universal Divine Man) who annihilates himself in the Holy Prophet and Allah. One who is not annihilated in the Holy Prophet cannot be a true believer. (Bal-e-Jibril)

جہاں تمام ہے میراث 'مرد مومن' کی  
مرے کلام پہ حجت ہے نکتہ لولاک

*Jahan Tamam Hai Meeras Mard-e-Mumin Ki  
Mere Kalam Pe Hujjat Hai Nukta-e-Laulaak*

Explanation: The whole world is the heritage of the perfect believer (Universal Divine Man) who is annihilated in the Holy Prophet. This point can be proved by the words of Allah when He said:

◀ لَوْلَاكَ لَمَّا خَلَقْتُ الْاَفْلاَکَ

Meaning: If it was not for you (O My beloved Mohammad), I would not have created the universe. (Bal-e-Jibril)

'مومن' کے جہاں کی حد نہیں ہے  
مومن کا مقام ہر کہیں ہے

*Mumin Ke Jahan Ki Hudd Nahi Hai  
Mumin Ka Maqam Har Kahin Hai*

Explanation: The entire universe is in the inward of the Universal Divine Man. He is not bound by the universe rather can reach wherever he wishes. Boundaries can restrict the physical being not the spiritual one. (Bal-e-Jibril)

ہزاروں سال نرگس اپنی بے نوری پہ روتی ہے  
بڑی مشکل سے ہوتا ہے چمن میں 'دیدہ ور' پیدا

*Hazaaron Saal Nargis Apni Benoori Pe Roti Hai  
Bari Mushkil Se Hota Hai Chaman Mein Deedawar Paida*

Explanation: For years, narcissus (Muslim nation) cries for the Divine light (of the Universal Divine Man). A visionary is born once in ages (who alters the fate of mankind). (Bang-e-Dara)

مہر و مہ و انجم کا محاسب ہے 'قلندر'  
ایام کا مرکب نہیں، راکب ہے 'قلندر'

*Mehr-o-Mah-o-Anjum Ka Mahasib Hai Qalandar  
Ayyam Ka Markab Nahi, Rakib Hai Qalandar*

Explanation: The worlds and their creations are subordinate to *Qalandar* (the Universal Divine Man) and act under his command. He is not a slave to time rather he rules time. He is an innovative person who goes beyond conventional norms to point up the reality behind the Truth. (Zarb-e-Kalim)

وہی ہے صاحبِ امروز جس نے اپنی ہمت سے  
زمانے کے سمندر سے نکالا گوہر فردا

*Wohi Hai Sahib-e-Imroz Jis Ne Apni Himmat Se  
Zamane Ke Samundar Se Nikala Gohar-e-Farda*

Explanation: Universal Divine Man is the ruler upon time. He with his ability takes pearls out of the ocean of time. He is the man of today who not only foresees tomorrow but also prepares for it beforehand. (Bal-e-Jibril)

اے حلقہٴ درویشاں! وہ مردِ خدا کیسا  
ہو جس کے گریباں میں ہنگامہٴ رستاخیز

*Ae Halqa'ay Dervishan! Woh Mard-e-Khuda Kaisa  
Ho Jis Ke Gireeban Mein Hangama'ay Rastakhaiz*

Explanation: O congregation of Dervishes! How glorious is the Universal Divine Man whose chest is turbulent with the upheaval of the doomsday! (Bal-e-Jibril)

In his mystic poem *Mard-e-Buzurg*, Iqbal says about the Universal Divine Man:

- ۱۔ اس کی نفرت بھی عمیق، اس کی محبت بھی عمیق قہر بھی اُس کا ہے اللہ کے بندوں پہ شفیق
- ۲۔ پرورش پاتا ہے تقلید کی تاریکی میں ہے مگر اس کی طبیعت کا تقاضا تخلیق
- ۳۔ انجمن میں بھی میسر رہی خلوت اس کو شمع محفل کی طرح سب سے جدا، سب کا رفیق
- ۴۔ مثل خورشید سحر فکر کی تابانی میں بات میں سادہ و آزادہ، معانی میں دقیق
- ۵۔ اس کا اندازِ نظر اپنے زمانے سے جدا اس کے احوال سے محرم نہیں پیرانِ طریق

(1) *Uss Ki Nafrat Bhi Umeeq, Uss Ki Mohabbat Bhi Umeeq  
Qehr Bhi Uss Ka Hai Allah Ke Bandon Pe Shafeeq*

(2) *Parwarish Pata Hai Taqleed Ki Tareeki Mein  
Hai Magar Uss Ki Tabiat Ka Taqaza Takhleeq*

(3) *Anjuman Mein Bhi Mayassar Rahi Khalwat Uss Ko  
Shama-e-Mehfil Ki Tarah Sub Se Juda, Sub Ka Rafeeq*

(4) *Misl-e-Khurshid-e-Sahar Fikr Ki Tabani Mein  
Baat Mein Sada-o-Azadah, Ma'ani Mein Daqeeq*

(5) *Uss Ka Andaz-e-Nazar Apne Zamane Se Juda  
Uss Ke Ahwal Se Mehram Nahi Piran-e-Tareeq*

Explanation: (1) The profundity of Universal Divine Man's compassion and wrath cannot be comprehended. By his wrath he annihilates and purges the self of the seekers of Allah and grants them His closeness thus his wrath eventually becomes compassion for the seekers.

(2) The Universal Divine Man is secretly trained in an entirely different manner according to the requirements of his era. Innovation is inherent in his nature which helps him in bringing about the changes required in the system.

(3) Physically he lives among people but inwardly he is always in the state of solitude with Allah. His inner state is a deep secret between Allah and him. Like a candle, he is distinct from everyone in the gathering yet everyone's companion in the form of light.

(4) The refulgent personality of Universal Divine Man is a source of enlightenment for the seekers of Allah. His innovative nature and bright thoughts are like the rising sun which remove the darkness. He says the truth without any fear. Though, his words are simple but contain subtle meanings and Divine secrets which are revealed only upon the enlightened ones.

(5) The Universal Divine Man is unique among all other Pirs of his age whose ways are old-fashioned and outdated but his vision is modern and in accordance with the requirements of his era. His status and rank is above others even beyond their perception.

**(Zarb-e-Kalim)**

میسر آتی ہے فُرصت فقط غلاموں کو

نہیں ہے 'بندہٴ حُر' کے لئے جہاں میں فراغ

*Mayassar Ati Hai Fursat Faqat Ghulamon Ko  
Nahi Hai Banda-e-Hur Ke Liye Jahan Mein Faragh*

Explanation: Every moment of the Universal Divine Man's life is a step towards achievement of his Divine objective. He cannot rest or enjoy pleasures of worldly life like others who are slaves of the self and have no aim of life. **(Zarb-e-Kalim)**

۱۔ جس 'بندہٴ حق' کی خودی ہو گئی بیدار شمشیر کی مانند ہے بُرّندہ و بُراق

- ۲۔ اُس کی نگہ شوخ پہ ہوتی ہے نمودار ہر ذرے میں پوشیدہ ہے جو قوتِ اشراق  
 ۳۔ اُس مردِ خدا سے کوئی نسبت نہیں تجھ کو تو بندۂ آفاق ہے، وہ 'صاحبِ آفاق'

(1) *Jis Banda-e-Haq Biin Ki Khudi Ho Gayi Baidar  
 Shamsheer Ki Manind Hai Buranda-o-Barraq*

(2) *Uss Ki Nigah-e-Shoukh Pe Hoti Hai Namoodar  
 Har Zarre Mein Poshida Hai Jo Quwwat-e-Ashraq*

(3) *Uss Mard-e-Khuda Se Koi Nisbat Nahi Tujh Ko  
 Tu Banda-e-Afaq Hai, Woh Sahib-e-Afaq*

Explanation: (1) The Universal Divine Man is the man of Divine sight. His soul is alive and a witness to the Truth. He is radiant and vibrant like lightening and sharp like a sword, his majesty and magnificence know no limits.

(2) His brilliant glance covers everything whether concealed or visible, far or distant. He can even view the Divine light hidden in every particle which is the actual power behind existence of everything.

(3) There is no comparison between the Universal Divine Man and you as you are a slave of this universe while he is its master. His grandeur embraces the entire physical and spiritual cosmos and you are bound in dimensions of time and space. (Zarb-e-Kalim)

دنیا کو ہے اُس 'مہدیِ برحق' کی ضرورت

ہو جس کی نگہ زلزلہٗ عالمِ افکار

*Dunya Ko Hai Uss Mahdi-e-Barhaq Ki Zaroorat  
 Ho Jis Ki Nigah Zalzala-e-Alam-e-Afkaar*

Explanation: The world severely needs that righteous guide whose sight creates an upheaval in the spiritual being and

thoughts of the seeker and diverts his attention away from this world towards Divinity. (Zarb-e-Kalim)

وہی ہے 'بندہ خُر' جس کی ضرب ہے کاری

نہ وہ کہ حرب ہے جس کی تمام عیاری

Wohi Hai Banda-e-Hur Jis Ki Zarb Hai Kari  
Na Woh Keh Harb Hai Jis Ki Tamam Ayyaari

Explanation: The Universal Divine Man is the independent man whose disposition is strong and influential. He is not like the rulers who win over by force and cunningness. Instead, he is the guide who moulds inwards with his sight and leads them. (Zarb-e-Kalim)

کہتا ہے زمانے سے یہ درویش جواں مرد

جاتا ہے جدھر 'بندہ حق'، تُو بھی اُدھر جا!

*Kehta Hai Zamane Se Ye Dervish-e-Jawan Mard  
Jata Hai Jidhar Banda-e-Haq, Tu Bhi Udhar Ja!*

Explanation: I am the bold Dervish who advises the whole world for its betterment that it should turn towards the man of Truth. It must search and follow him to seek the Truth. (Zarb-e-Kalim)

۱۔ ہزار خوف ہو لیکن زبان ہو دل کی رفیق یہی رہا ہے ازل سے قلندروں کا طریق

۲۔ ہجوم کیوں ہے زیادہ شراب خانے میں فقط یہ بات کہ 'پیر مغاں' ہے مردِ خلیق

(1) Hazaar Khuf Ho Lekin Zuban Ho Dil Ki Rafeeq  
Yehi Raha Hai Azal Se Qalanderon Ka Tareeq

(2) Hajoom Kyun Hai Ziada Sharab Khane Mein  
Faqt Ye Baat Keh Pir-e-Mughan Hai Mard-e-Khaleeq

Explanation: (1) No matter what the situation or fears may be, the speech should comply with what is within the inward. This is the pattern set by the unconventional Mystics of the past. They never feared the monarchs or the elite rather said the truth boldly without caring for the consequences.

(2) Why is the sacred court of the Universal Divine Man crowded? It is because he is so courteous that he gives all seekers of Allah the wine of Divine vision to drink which intoxicates them with love. He wins their hearts with love and takes them to the destination. (Bal-e-Jibril)

- ۱۔ پوچھ اس سے کہ مقبول ہے فطرت کی گواہی تو صاحب منزل ہے کہ بھٹکا ہوا راہی
- ۲۔ کافر ہے مسلمان، تو نہ شاہی نہ فقیری مومن ہے تو کرتا ہے فقیری میں بھی شاہی
- ۳۔ کافر ہے تو شمشیر پہ کرتا ہے بھروسا مومن ہے تو بے تیغ بھی لڑتا ہے سپاہی
- ۴۔ کافر ہے تو ہے تابع تقدیر مسلمان 'مومن' ہے تو وہ آپ ہے تقدیر الہی

(1) Pooch Iss Se Keh Maqbool Hai Fitrat Ki Gawahi  
Tu Sahib-e-Manzil Hai Keh Bhatka Huwa Raahi

(2) Kafir Hai Musalman, Tau Na Shahi Na Fakiri  
Mumin Hai Tau Karta Hai Fakiri Mein Bhi Shahi

(3) Kafir Hai Tau Shamsheer Pe Karta Hai Bharosa  
Mumin Hai Tau Be-Taagh Bhi Larta Hai Sipahi

(4) Kafir Hai Tau Hai Taabay Taqdeer Musalman  
Mumin Hai Tau Woh Aap Hai Taqdeer-e-Elahi

Explanation: (1) Ask your conscience because it is the best witness that you can trust. Have you reached your destination of gnosis and vision of Allah, or are you a wanderer lost in the world and its luxuries away from Divine closeness?

(2) Since the Muslims have renounced the true religion inwardly and adopted the practices of infidels, they have not only lost the way of *Faqr* which leads to esoteric grandeur but have also been deprived of the worldly splendour and rule. They have become slaves of worldly rulers as well as of the self. The true believer who veritably follows the Mohammadan *Faqr*, becomes the Fakir who has no worldly possessions still he rules both the worlds.

(3) The infidels trust upon their weaponry to win while the true believers trust only Allah and win the battle fighting without a sword.

(4) If a Muslim is the slave of his desires instead of Allah then he is an infidel inwardly. His slavery to desires makes him subordinate to the destiny as he loses the power to make his own destiny. On the contrary, the true believer (the Universal Divine Man) is subordinate to none but Allah. Hence, Allah Himself grants him the power to write the destiny. (Bal-e-Jibril)

’قلندر‘ جُز دو حرفِ لَا اِلٰهَ کُچھ بھي نہيں رکھتا

فقير شہرِ قارون ہے لُغتِ ہائے حجازی کا

*Qalander Juz Dau Harf-e-LA ILAHA Kuch Bhi Nahi Rakhta*  
*Faqeeh-e-Sheher Qaroon Hai Lughat Ha'ay Hijazi Ka*

Explanation: The Universal Divine Man negates everyone but Allah. His entire asset is this negation itself that separates him from everything and unites him with Allah. Neither does he know nor desires to know anything except Him. His persuasion to the seekers is also based on it only which is more than enough for their spiritual enhancement. While the jurists and scholars have gathered a treasure of books and are lost in words forgetting Allah. They deliver long speeches just to express their knowledge but their words are void of spiritual efficacy. (Bal-e-Jibril)

پانی پانی کر گئی مجھ کو ”قلندر“ کی یہ بات  
تو جھکا جب غیر کے آگے، نہ من تیرا نہ تن

*Pani Pani Kar Gayi Mujh Ko Qalandar Ki Ye Baat  
Tu Jhuka Jab Ghair Ke Agay, Na Munn Tera Na Tunn*

Explanation: I was mortified when the Universal Divine Man said, “Neither your body nor your inward is yours when you bow down in front of strangers (everyone other than Allah).” (Bal-e-Jibril)

امین راز ہے ’مردانِ حُر‘ کی درویشی  
کہ جبریلؑ سے ہے اس کو نسبتِ خویشی

*Ameen-e-Raz Hai Mardan-e-Hur Ki Dervishi  
Keh Jibreel Se Hai Iss Ko Nisbat-e-Khuwaishi*

Explanation: The Universal Divine Man is liberated from the shackles of worldly desires and is independent. The significance of his dervishism is that he holds the Divine secrets. He is just like Angel Gabriel in keeping the Divine secrets. He is among humans as Gabriel is among the angels. (Bal-e-Jibril)

بھروسا کر نہیں سکتے غلاموں کی بصیرت پر  
کہ دنیا میں فقط ’مردانِ حُر‘ کی آنکھ ہے بینا

*Bharosa Kar Nahi Sakte Ghulamon Ki Baseerat Par  
Keh Dunya Mein Faqat Mardan-e-Hur Ki Aankh Hai Beena*

Explanation: The sight of slaves of desires can never be trusted, for they are only focused upon the fulfilment of their desires and are blind to the benefit of nation. In the entire world, only the insight of independent men is trustworthy as they foresee

through the Divine light. They are selfless and appointed by Allah for the beneficence of entire creation. (Bal-e-Jibril)

اس مردِ خود آگاہ و خدا مَست کی صحبت  
دیتی ہے گداؤں کو شکوہِ جم و پرویز

*Uss Mard-e-Khud Agah-o-Khuda-Mast Ki Sohabat  
Deti Hai Gadaon Ko Shikoh-e-Jam-o-Pervaiz*

Explanation: Companionship of the one who has achieved self-realisation and engrossed in Divine love (Universal Divine Man) can bestow spiritual elevation that is higher than the worldly ranks of the kings such as Jamshid and Khosrow Pervaiz. (Zarb-e-Kalim)

In his Persian work, Iqbal represents the perspective of the Universal Divine Man in a beautiful manner. Here it is presented:

- |                                  |                              |
|----------------------------------|------------------------------|
| ۱۔ گر شتربانی جہانبانی کنی       | زیبِ سر تاجِ سلیمانی کنی     |
| ۲۔ تا جہاں باشد جہاں آرا شوی     | تاجدارِ ملک لایلیٰ شوی       |
| ۳۔ نائبِ حق در جہاں بودن خوش است | بر عناصر حکمران بودن خوش است |
| ۴۔ نائبِ حق بچو جانِ عالم است    | ہستی او ظلِ اسمِ اعظم است    |
| ۵۔ از رموزِ جزو و کل آگہ بود     | در جہاں قائمِ بامر اللہ بود  |

(1) Ger Shutarbani Jahanbani Kuni  
Zeb-e-Ser Taj-e-Sulaimani Kuni

(2) Ta Jahan Bashud Jahan Aara Shavi  
Tajdar-e-Mulk La-Yabla Shavi

(3) *Naib-e-Haq Der Jahan Budan Khush Ast*  
*Ber Anasir Hukmaran Budan Khush Ast*

(4) *Naib-e-Haq Hamchoon Jaan-e-Alam Ast*  
*Hasti-e-Oo Zil-e-Ism-e-Azam Ast*

(5) *Az Rumuz-e-Juzu-o-Kul Ageh Buwad*  
*Der Jahan Qayem Ba-Amr Allah Buwad*

Explanation: (1) If you become dominant over the self like a rider controls the camel then you would rule the world and your head would be adorned with the crown of King Solomon (i.e. you would become the Universal Divine Man).

(2) As long as this world exists, you would remain its decorator and would become the king of the universe whose reign would see no downfall.

(3) It is good to become the vicegerent of Allah (the Universal Divine Man) in this world. How great it is to rule over the world!

(4) The vicegerent of Allah (the Universal Divine Man) is the soul of the world and his existence is the manifestation of the greatest name of Allah (*Ism-e-Allah Zaar*).

(5) He knows the secrets of every part and whole of the universe and is dominant upon everything by the command of Allah. (*Asrar-e-Khudi*)

۱۔ خیمہ چوں در وسعتِ عالم زند      ایں بساطِ کهنہ را برہم زند

۲۔ نوعِ انساں را بشیر و ہم نذیر      ہم سپاہی، ہم سپہگر، ہم امیر

(1) *Khaima Choon Der Wusat-e-Alam Zanad*  
*Een Bisat-e-Kuhna Ra Berham Zanad*

(2) *Nau-e-Insan Ra Bashir-o-Hum Nazir*  
*Hum Sipahi, Hum Sipahger, Hum Ameer*

Explanation: (1) When the Universal Divine Man adorns his throne, he turns over the previous system (by creating his own realm).

(2) He brings glad tidings to mankind and also warns them against evil. He builds the army and himself is the soldier as well as its leader. **(Asrar-e-Khudi)**

۱۔ مدعائے علم الاسما سے سُبْحَانَ الَّذِي اسما سے

۲۔ از عصا دستِ سفیدش محکم است قدرتِ کامل بعلمش توام است

۳۔ چوں عنال گیر و بدست آں شہسوار تیز تر گرد سمندِ روزگار

(1) Muddaye Ilm-ul-Asma Saty  
Sir'r-e-Subhanallahzi Asra Saty

(2) Az Assa Dast-e-Sufaidash Mohkam Ast  
Qudrat-e-Kamil Ba-Ilmash Tuwam Ast

(3) Choon Unaan Geerad Badast Aan Shahsawar  
Tez Tar Gard Samand-e-Rozgar

Explanation: (1) He is the secret and reason behind Allah's words:

◀ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا (۲:۳۱)

Meaning: And Allah taught Adam all the (Divine) names. (2:31)

◀ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا (۱۷:۱)

Meaning: Holy is He Who took His servant in a small portion of a night (to Miraj). (17:1)

(2) His luminous hand is like the miraculous hand of Moses which is strengthened by his powerful staff. His knowledge, ability and authority are interconnected.

(3) When this dignified rider holds the reins of the world, its speed further increases. This means that when the Universal

Divine Man adorns the throne of Divine guidance and persuasion, the era proceeds in accordance to his will. (Asrar-e-Khudi)

نمودش برترے از اسرارِ غیب است  
ز ہر گردے بروں ناید سوارے

*Namoodash Sir'ry Az Asrar-e-Ghaib Ast*  
*Z Har Gardy Baroon Naayad Sawary*

Explanation: The manifestation of the Universal Divine Man in this world is one of the Divine secrets. A rider not always appears from the storming dust! (The people try to impress through their knowledge, intellect, verbosity and fake miracles which is not the way of the Universal Divine Man).

۱۔ بندہ مومن ز آیاتِ خداست ہر جہاں اندر بر او چوں قباست

۲۔ چوں کہن گردد جہانے در برش می دہد قرآن جہانے دیگرش

(1) *Banda-e-Mumin Z Aayaat-e-Khuda Ast*  
*Har Jahan Ander Ber-e-Oo Choon Quba Ast*

(2) *Choon Kuhan Garded Jahany Der Berash*  
*Mi Dehad Quran Jahany Digerash*

Explanation: (1) The Universal Divine Man is one of the signs of Allah and all the worlds are like his dress (manifestation).

(2) When one of these worlds becomes ancient, a new world is granted to him by the Quran. It means, he practises as per orders set in the Quran to give direction to the time. It is he in whose control is the time and space. (Javid Nama)

۱۔ بندہ حق بے نیاز از ہر مقام نے غلام او را نہ او کس را غلام

۲۔ بندہ حق مردِ آزاد است و بس ملک و آئیش خداداد است و بس

۳۔ رسم و راہ و دین و آئینش ز حق زشت و خوب و تلخ و نوشینش ز حق

(1) *Banda-e-Haq Beniyaz Az Har Maqam  
Ny Ghulam Oo Ra Na Oo Kis Ra Ghulam*

(2) *Banda-e-Haq Mard-e-Azad Ast Wa Buss  
MulK-o-Aeenash Khudadad Ast Wa Buss*

(3) *Rasm-o-Rah-o-Deen-o-Aeenash Z Haq  
Zisht-o-Khoob-o-Talkh-o-Nousheenash Z Haq*

Explanation: (1) The Universal Divine Man is independent of stations and levels. Neither is he a slave to anyone nor does he have any slave.

(2) The Universal Divine Man is independent of everything. He is bestowed with kingdom and constitution by Allah.

(3) His ways, beliefs and rules are all related to Allah. His right and wrong as well as sweet and sour, everything is from Allah.  
(Javid Nama)

۱۔ مردِ حق از کس نگیرد رنگ و بو      مردِ حق از حق پذیرد رنگ و بو

۲۔ ہر زماں اندر تنش جانے دگر      ہر زماں او را چو حق شانے دگر

۳۔ رازبا با مردِ مومن باز گوے      شرحِ رمزِ 'کُلَّ یَوْمٍ' باز گوے

(1) *Mard-e-Haq Az Kus Nageerad Rang-o-Bu  
Mard-e-Haq Az Haq Pazeerad Rang-o-Bu*

(2) *Har Zaman Ander Tanash Jany Diger  
Har Zaman Oo Ra Choo Haq Shany Diger*

(3) *Raz Ha Ba Mard-e-Mumin Baz Goye  
Sharah-e-Ramz-e- 'Kulla Youmin' Baz Goye*

Explanation: (1) The Universal Divine Man is not influenced by anyone. All his attributes and ways are inspired only by Allah and Prophet Mohammad.

(2) The Universal Divine Man has a new life as well as a new grandeur every moment like the Truth.

(3) O Universal Divine Man! Tell the Muslims their forgotten secrets once again and also explain to them the inner meaning and exegesis of the Quranic verse:

◀ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ (٥٥:٢٩)

Meaning: Every moment His glory manifests anew. (55:29) (Javid Nama)

او کلیم و او مسیح و او خلیل  
او محمد و کتاب و جبرئیل

*Oo Kaleem Wa Oo Maseeh Wa Oo Khalil  
Oo Mohammad Oo Kitab Oo Jibreel*

Explanation: The Universal Divine Man is Moses, Jesus and Abraham. He is Mohammad as well as the Book and Gabriel. (Javid Nama)

۱- قلندراں کہ بہ تسخیر آب و گل کوشند ز شاہ باج ستانند و خرقہ می پوشند

۲- بخلوت اندو کمندے بہ مہر و ماہ پیچند بخلوت اندو زمان و مکال در آغوشند

(1) *Qalandaran Keh Ba Taskhir-e-Aab-o-Gil Koshand  
Z Shah Baj Satanand Wa Khirqa Mi Poshand*

(2) *Ba-Jalwatand Wa Kamandy Ba Mehr-o-Mah Pechand  
Ba-Khalwatand Wa Zaman-o-Makan Der Aghoshand*

Explanation: (1) The unconventional Mystics who conquer this material world are such elevated men that although they wear patched clothes yet the kings are their subordinates.

(2) When they are in public, they hit the sun and moon i.e. spread the word of wisdom and guide people. When they are alone, they gather time and space in their embrace i.e. they are absorbed in the trance and ecstasy of witnessing the Divine Beloved. (Zabur-e-Ajam)

۱۔ مردِ حُر محکم ز وردِ 'لاتخف' ما بمیدان سر بجیب، او سر بکف

۲۔ مردِ حُر از 'لَا إِلَهَ' روشن ضمیر می نہ گردد بندہ سلطان و میر

۳۔ مردِ حُر چوں اشتران بارے برد مردِ حُر بارے برد خارے خورد

(1) *Mard-e-Hur Mohkam Z Wird-e-'La-Takhaf'*  
*Ma Bamaidan Ser-Bajeeb, Oo Ser-Bakuff*

(2) *Mard-e-Hur Az 'La-Ilaha' Roshan Zameer*  
*Mi Na-Garded Banda-e-Sultan-o-Mir*

(3) *Mard-e-Hur Choon Ashtaran Bary Burad*  
*Mard-e-Hur Bary Burad Khary Khurad*

Explanation: (1) The Universal Divine Man is strengthened by the assurance of Allah, "Do not feel afraid or grieved."<sup>40</sup> We keep our heads down because we are slaves of this world but the Universal Divine Man keeps his head high as he is fearless and magnanimous. He even does not feel afraid to sacrifice his life for the Beloved.

(2) The Universal Divine Man has a complete and perfect faith upon 'There is no (other) God' and hence has an enlightened conscience. He never becomes the slave of any king or a ruler and remains only the slave of Allah and His Prophet.

(3) The Universal Divine Man bears burden like a camel and eats thorns. To say, he endures difficulties, sorrows and adversities in the path of *Faqr*. (Pas Cheh Bayed Kard Ay Aqwam-e-Sharq)

<sup>40</sup> Sura *al-Ankabut*, verse 33.

- ۱۔ پادشاہان در قباہائے حریر زرد رو از سہم آں عریاں فقیر  
 ۲۔ سِرِّ دیں مارا خبر، او را نظر او درونِ خانہ ما بیرونِ در  
 ۳۔ ما کلیسا دوست، ما مسجد فروش او ز دستِ مصطفیٰ پیانہ نوش  
 ۴۔ نے مغاں را بندہ نے ساغر بدست ما تہی پیانہ او مست است

(1) Paadshahan Der Qubahaye Hareer  
 Zard Ru Az Sehm-e-Aan Uryan Fakir

(2) Sir'r-e-Deen Ma Ra Khabar, Oo Ra Nazar  
 Oo Darun-e-Khana Ma Bairun-e-Der

(3) Ma Kalisa Dost, Ma Masjid Farosh  
 Oo Z Dast-e-Mustafa Paymana Nosh

(4) Ny Mughan Ra Banda Ny Sager Badast  
 Ma Tehi Paymana Oo Mast Alast

Explanation: (1) Kings laden in silk robes become pale out of fear in front of the Fakir who is dressed in simple clothes.

(2) We gain knowledge of the secrets of religion but he views them with his eyes. We learn by the help of books whereas he learns directly from Allah Himself. He is absorbed in witnessing Allah whereas we are away and deprived of it.

(3) We are friends of the church and sell the religion but the Universal Divine Man drinks from the hands of Prophet Mohammad. We are in love with the western culture and adopt their lifestyle instead of following Islamic traditions proudly. Whereas, the Universal Divine Man drinks the wine of the Prophet's love and gets his blessings at every step of life.

(4) He (the Universal Divine Man) neither needs the cupbearer nor the cup to drink the pure wine of Divine love. Our cup (of

this wine) is empty while he is intoxicated by it since eternity.  
(Pas Cheh Bayed Kard Ay Aqwam-e-Sharq)

۱۔ چوں فنا اندر رضائے حق شود      بندہ مومن قضاے حق شود

۲۔ در رضائے حق فنا شو چوں سلف      گوهر خود را بروں آر از صدف

(1) Choon Fana Ander Razaye Haq Shawad  
Banda-e-Mumin Qazaye Haq Shawad

(2) Der Razaye Haq Fana Sho Choon Salaf  
Gohar-e-Khud Ra Baroon Aar Az Sadaf

Explanation: (1) The believer raises to the level of the Universal Divine Man when he annihilates himself in Allah. Then he himself becomes the Divine will. (His tasks are accomplished according to his wish.)

(2) You should also annihilate yourself in the will of Allah like your pious ancestors. Discover your soul and explore your qualities like a shell reveals pearls. (Pas Cheh Bayed Kard Ay Aqwam-e-Sharq)

۱۔ مردِ حق باز آفریند خویش را      جز به نورِ حق نہ بیند خویش را

۲۔ بر عیارِ مصطفیٰ خود را زند      تا جہانے دیگرے پیدا کند

(1) Mard-e-Haq Baz Afreenad Khuwaish Ra  
Juz Ba Noor-e-Haq Na Beenad Khuwaish Ra

(2) Ber Iyaar-e-Mustafa Khud Ra Zand  
Ta Jahany Digary Paida Kunad

Explanation: (1) First of all the Universal Divine Man brings himself into existence i.e. he annihilates himself to have a new and immortal being. When he looks at himself, he only beholds the light of Allah.

(2) The Universal Divine Man exactly and absolutely follows the footsteps of Prophet Mohammad then creates a new world which is according to the will of the Prophet. (**Pas Cheh Bayed Kard Ay Aqwam-e-Sharq**)

درویش خدا مست نہ شرقی ہے نہ غربی

گھر میرا نہ دلی، نہ صفاہاں، نہ سمرقند

*Dervish-e-Khuda Mast Na Sharqi Hai Na Gharbi*  
*Ghar Mera Na Dilli, Na Safahan, Na Samarkand*

Explanation: A Dervish engrossed in God cannot be bound in the east or the west. His abode is not any place be it Delhi, Isfahan or Samarkand. (**Bal-e-Jibril**)

نہ چینی و عربی وہ، نہ رومی و شامی

سما سکا نہ دو عالم میں مردِ آفاقی

*Na Cheeni-o-Arabi Woh, Na Rumi-o-Shami*  
*Sama Saka Na Dau Alam Mein Mard-e-Afaqi*

Explanation: The Universal Divine Man is neither a Chinese nor an Arab; neither he is from Rome nor from Syria. He cannot be bounded by both the worlds. (**Bal-e-Jibril**)

## CAUSES OF CONCEALMENT OF THE UNIVERSAL DIVINE MAN IN PRESENT ERA

In the following verses, Iqbal complains that the Muslim nation has become barren. Undoubtedly, it produced many leaders in every field but not the Universal Divine Man. This is because the world is busy with its desires for wealth and material things. Western education emphasizes upon materialism and the religious scholars promote exotericism. Hence, the Muslim

nation fell into the trap of either or both of the two. The search and longing for spirituality, esotericism and *Faqr* has come to an end. Since no one seeks spirituality and Sufism, the Universal Divine Man who possesses them has concealed himself from the world.

آه زان قوے کہ از پا برفتاد

میر و سلطان زاد و درویشے نژاد

*Aah Zaan Qaamy Keh Az Paa Beraftaad*

*Mir-o-Sultan Zaad Wa Dervishy Nazaad*

Explanation: Pity for the nation that has become a victim of degradation! It did make many a rulers and emperors but not a single Universal Divine Man

Iqbal elaborates this point further:

۱۔ ترسم ایں عصرے کہ تو زادی در آں در بدن غرق است و کم داند ز جاں

۲۔ چوں بدن از قحط جاں ارزاں شود مرد حق در خویشتن پنهان شود

۳۔ در نیابد جستجو آں مرد را گرچه بیند روبرو آں مرد را

۴۔ تو مگر ذوق طلب از کف مده گرچه در کار تو افتد صد گره

(1) *Tarsum Een Asary Keh Tu Zaadi Der Aan*

*Der Badan Garq Ast Wa Kum Daaned Z Jaan*

(2) *Choon Badan Az Qeht-e-Jaan Arzaan Shawad*

*Mard-e-Haq Der Khuwaishtan Pinhan Shawad*

(3) *Der Neyaabad Justaju Aan Mard Ra*

*Gercheh Beenad Rubaru Aan Mard Ra*

(4) *Tu Magr Zauq-e-Talab Az Kuff Madeh*

*Gercheh Der Kaar-e-Tu Uftad Sudd Girah*

Explanation: (1) I am a little scared of the era you are born in because it has given in to the lust of bodies (materialism) and is disconnected from the soul. People are lost in materialism and have no knowledge of the soul.

(2) When the body becomes merely a shallow structure due to insipid soul, the Universal Divine Man also conceals himself. Although, the Universal Divine Man remains present in every era but the materialistic people are deprived of the awareness about his sacred presence.

(3) In this era, one cannot recognize the Universal Divine Man even if he is standing right in front of one's eyes. (He cannot be recognized outwardly but only through *Ism-e-Allah Zaat* granted by himself).

(4) However, you must not let go of the desire and search him even if you have to face countless trials and difficulties as it will eventually lead you to him. (Javid Nama)

حسن ہو کیا خود نما جب کوئی مائل ہی نہ ہو  
شمع کو جلنے سے کیا مطلب جو محفل ہی نہ ہو

*Husn Ho Kya Khudnuma Jab Koi Mayel Hi Na Ho  
Shama Ko Jalne Se Kya Matlab Jo Mehfil Hi Na Ho*

Explanation: Why would Divine beauty unveil itself when no one desires it! Lighting of the candle is meaningless if there is no congregation. (Bang-e-Dara)

اے دردِ عشق! ہے گھر آب دار تُو  
نامحرموں میں دیکھ نہ ہو آشکار تُو!

*Ae Dard-e-Ishq! Hai Guhr-e-Aabdar Tu  
Na-Mehramon Mein Dekh Na Ho Aashkar Tu!*

Explanation: O passion of Divine love! You are precious just like a pearl. Do not manifest among those who do not have any desire for you. They do not know how valuable you are. (Bang-e-Dara)

پنہاں تہ نقاب تری جلوہ گاہ ہے  
ظاہر پرست محفلِ نو کی نگاہ ہے

*Pinhan Teh-e-Niqab Teri Jalwagah Hai*  
*Zahir Parast Mehfil-e-Nau Ki Nigah Hai*

Explanation: Divine Essence is manifested in the Universal Divine Man but this secret is unveiled in front of lovers only. Superficial people of today's era only see his earthen body, not the Truth behind this veil. (Bang-e-Dara)

یہ انجمن ہے کشتہٗ نظارہٗ مجاز  
مقصد تری نگاہ کا خلوتِ سرائے راز

*Ye Anjuman Hai Kushta-e-Nazara-e-Majaz*  
*Maqsad Teri Nigah Ka Khalwat Saraye Raz*

Explanation: People nowadays are engrossed in scenic view of this world whereas the majestic glance of the Universal Divine Man is meant to isolate them (from frivolous activities of people) to discover Allah's secrets. (Bang-e-Dara)

ہر دلِ مئے خیال کی مستی سے چور ہے  
کچھ اور آج کل کے کلیموں کا طور ہے

*Har Dil Mai-e-Khiyal Ki Masti Se Choor Hai*  
*Kuch Aur Aaj Kal Ke Kaleemon Ka Tur Hai*

Explanation: Each man's inward is intoxicated by his own perception of religion. The so-called desirous of conversation

with Allah have formed their own cult and their Sinai is something else. (Bang-e-Dara)

Iqbal seems to beseech the Universal Divine Man:

نمایاں ہو کے دکھلا دے کبھی ان کو جمال اپنا

بہت مدت سے چرچے ہیں ترے باریک بینوں میں

*Numayan Ho Ke Dikhla De Kabhi In Ko Jamal Apna  
Bohat Muddat Se Cherche Hain Tere Bareek Beenon Mein*

Explanation: O Universal Divine Man! Manifest yourself and show them your Divine beauty, especially to those who are the true seekers of Allah and have been waiting for a long time. (Bang-e-Dara)

Here our topic ends. Iqbal's point of view is that while walking on the path of *Faqr*, one cannot change the destiny of the world unless he reaches the level of Universal Divine Man. Those who claim to establish the caliphate system, is there anyone among them who can transpire others into perfect believers following the Sunna of our Prophet!

May Allah grant us the ability to understand Iqbal's poetry and act upon it. (Ameen)

If you are interested in a book consisting of Iqbal's poetry about Sufism, then this is the perfect book for you. It has been designed for everyone who wants to cherish the poetry of Iqbal but is not acquainted with Urdu or Persian.

In the realm of *Faqr*, one has to die before death i.e. the death of self (*nafs*) is eternal life for the soul. It is where the fire of Divine love circles one's inward such that the passion takes the person to behold the Reality. The litany that does it all is in reality the greatest name of Allah (*Ism al-Azam* or *Ism-e-Allah Zaat*) but it works when the blessed hands of the perfect spiritual guide grant it who is the Universal Divine Man (*Mard-e-Mumin* or *al-Insan al-Kamil*). He is hidden in the maze of this world where one has to tear the veils of loving anyone other than Allah. To reach the Divine, first one has to reach his spiritual court.

Iqbal, the sagacious philosopher's poetry is brimming with all of it. The book in hand not only has the original poetry in Urdu and Persian but for ease of readers its transliteration is also written along with a detailed explanation in English. Iqbal's point of view is parallel to many other Sufis who are also quoted.



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